THE

EVANGELICAL WITNESS,

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OF THE

AMERICAN EVANGELICAL TRACT SOCIETY.

EDITED BY

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Having, therefore, obtained help of God, I continue until this day, witnessing both to small and great, saying none other things than those which the Prophets and Moses did say .....*Acts*, xxvi 22.

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EXPOSITION OF THE SEVEN VIALS, REV. XVI.

HAVING finished in our first volume the analysis of M'Leod's Lectures on the Principal Prophecies of the Revelation, we proceed to lay before our readers, our own views of the application of the seven vials. We could wish, indeed, that the same author had completed his plan, and afforded us the same facilities of exposition here that he has done on the other parts of the prophecy. The encouragement which he has given us to hope for another volume on this great subject, we hope will not be disappointed. The present state of Europe, fraught with events of stupendous magnitude, is highly auspicious for such an undertaking. The scenery of the prophecy hastening to those judgments that accomplish the catastrophe of thrones of iniquity is rapidly unfolding itself on the vast theatre of the civilized world. Christians love to view all these in their genuine character, as they are reflected in the mirror of Revelation. Those who can, and they are few in number, should hold up to them the glass.

In the mean time, as far as our powers and the circumscribed limits of our pages will allow, we shall give a general outline on this section of the prophecy. The way has been prepared by the analysis already in possession of our readers.

Vial 1. Rev. xvi.—"And I heard a great voice out of the temple, saying to the seven angels, go your

ways, and pour out the vials of the wrath of God upon the earth. And the first angel went and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them that worshipped his image!"

The *object* of this vial is ἡ γη, the earth, the empire of Antichrist, composed of the ten horns of the beast, or the modern civil governments of Europe, and the Popish church. These embrace all the civil and ecclesiastical powers of the old world in all their diversity and numerous grades, the evils of ignorance, superstition, idolatry, profanity, and despotism, which are essential to their every existence, together with the great body of the population. The term earth is employed, both in allusion to the material organization of the world which we inhabit, with its productions, its oceans, mountains, rivers, &c. and to the earthly and sensual character of those institutions, on which the vial of the wrath of God pours its contents.

"The men who have the mark of the beast, and those who worship his image," are here introduced as known characters who have been already described, in preceding parts of the prophecy. They are those who actively support the thrones of iniquity with which Jehovah will have no fellowship, giving them allegiance, praying for their perpetuation, and yielding to them honour as the ordinance of heaven to men for good. The worshippers of the image of the beast are those who voluntarily subject themselves to the papal see and maintain its interests. These two classes together comprehend the mass of the European population. We must now endeavour to ascertain the time of this first of the seven last plagues, on which much depends as to the accuracy of our whole interpretation. It must be during the existence of the fourth beast or the Roman empire in some form, and at a period when this beast is con-

temporary with its image the papacy. The Roman government in its Pagan state had been demolished by the seals, and in its nominally Christian state by the trumpets; it was then only in its ten-horned or divided state, and as co-existing with the pontificate of Rome, that the judgment could be inflicted. It is also before the commencement of the millennium, for the vials altogether prepare the way for that glorious period. Its date then is somewhere between the year 606, and the year 1848, for we prefer estimating by the Jewish year. It cannot be placed near the termination of this period, for six other plagues follow it. This and the other vials comprehend all the great and distinguished general judgments inflicted upon the nations of Europe, within the time of Antichrist's reign. But we must also admit that the system should have acquired its strength, or the man of sin have arrived at his maturity. This is attained in men at about one third of the ordinary sum of the age of an old man. As the whole period of the duration of the man of sin is more than 1200 years, we should from this analogy, expect to find the commencement of the judgment, three or four hundred years after his appearance.

The most natural period on which we can fix, is, we think, the accession of Otho I. to the imperial purple as emperor of Germany, 936. Then there commenced a judgment of general operation upon the whole system of iniquity, and which was the only general and constantly operative plague until the accession of Henry the IV. of Germany, 1072. This is the proper chronology of the plague, as will farther appear from the nature of the judgment which we now proceed to discuss.

The command to pour out the vials of wrath issues from the temple, which is the church of the living God, who has power over all these plagues. God the Father has committed all judgment to the Son —to Christ Jesus as Mediator, who dwells in the

church, where he commissions his ambassadors, the ministers of the gospel to denounce his wrath against his enemies; and it is done* by one of the four living creatures. The judgment also is inflicted on the nations, to avenge the blood of the members of the church, on those by whom it is shed.

The imagery is borrowed from the 5th plague of Egypt, Ex. ix. the "boil breaking forth with blains upon man, and upon beast." The calamity was productive of sores very loathsome and painful on the body ecclesiastical and politic, throughout Europe; the wars which grew out of the feudal system.—When the Huns, Goths, Visigoths, Vandals, &c. coming from the north, overran the south of Europe, and spread desolation over the Roman empire, the chieftains who led the savage bands settled with their followers, on those lands from which they had exterminated the inhabitants, and thus arose the order of the feudal lords, or barons, which exist in many kingdoms of our own times. The subjection claimed by these chieftains, and yielded by their vassals, was of a military kind almost altogether; and the tenure by which they held their authority was slight. At first, a few were much more powerful than others, who were soon overawed and reduced to some degree of subjection to their superiors, by which their dominions and their power were enlarged. But these acquisitions of territory and strength were not made without fierce, sometimes protracted, and always bloody contests. The inferior barons strove to retain all their power, or to recover it when lost.—When Otho ascended the throne of the Germanic empire, his power was regarded with jealousy, and his measures thwarted by inferior chieftains. There were nearly always many pretenders to the supreme power, who could muster sufficient forces to disturb the repose of the empire, and embroil it in petty, con-

*Chap. xv. 7.

stant and savage wars. Other nations, too, felt the same will; so that the whole body of the Latin empire, exhibited the appearance, and experienced the pain of malignant ulcerous sores. Emperors, kings, princes, and barons were often assassinated, and the people harrassed with grievous, bloody, and interminable feuds. The effects of this plague, and in some measure the plague itself, continue, until the time of the end. We apply this remark to all the following plagues in this awful series. The disease brought on by this vial is constitutional, affecting the whole great system, and continues to increase in virulence and intensity until it produces rottenness and death.

Vial II. v. 3. "The second angel poured out his vial upon the sea; and it became as the blood of a dead *man;* and every living soul died in the sea."—The *object* of this vial is the *body* of the European *population,* in a state of great agitation, like the sea when wrought into a commotion by the tempest.—The wars which grew out of the feudal establishments, like the judgments of Egypt had hardened the nations in iniquity. The despotic cruelty was more aggravated; the hypocricy, avarice and tyranny of the priesthood were increased; and the ignorance, superstition, and depravity, rendered more deplorable; and the intensity of the wickedness of all made greater. To punish them with additional severity another plague is inflicted. We date its commencement at the accession of Henry IV. to the imperial purple, 1076, and extend it to the end of the 12th century. Our reason for these dates, will appear from the history of the judgment.

Wars on a large scale, moving and shaking the nations to their deep foundations, and wasting them by a great destruction of the human species, in which ocean's of blood are shed, the imagery plainly indicates. It is drawn from the first plague of Egypt, in which the waters are turned into blood, so that no

man, or beast could drink of them. Such wars and desolations were realized in the crusades, to which we now turn our attention.

In times of superstition and ignorance, when the professors of religion lost sight of the only way of acceptance with God, through the righteousness and mediation of Jesus Christ, among other vain means of procuring the divine favour, it was thought that pilgrimages to the city of Jerusalem, where the prophets had lived, where Christ was crucified, and the apostles wrought miracles, would purge away sin and procure a title to heaven. Thousands from all parts of Europe, with such mistaken views travelled on foot to visit the tomb of the son of God. As the Mahometans, in the fulfilment of the first and second wo trumpets, had conquered the land of Judea, and had possession of the city of Jerusalem, the pilgrims were often insulted, and abused by the infidels, who held in deep abhorrence all Christians. The reports which they brought of the cruelties practised upon them by the followers of Mahomet, awakened the indignation of all who heard them. Peter the hermit, a native of Amiens, in Picardy, (France) performed the pilgrimage to the holy city, and on his return travelled from kingdom to kingdom, proclaiming the cruelties, and wickedness of the oppressors of the holy pilgrims, and calling upon kings and subjects to embark in a general warfare for the purpose of delivering the tomb of the Saviour from the hands of infidels, and he succeeded. Gregory VII. the Roman pontiff, had recommended it before. Urban II. 1095, in a council of 4000 ecclesiastics, and 30,000 laymen, held at Placentia, passed a decree ordering the invasion of Mahomet in the holy land. All those who volunteered in this service took the cross, and hence the expedition was denominated a crusade.

In the year 1096, Godfrey of Bouillon, and his associates, having collected an army of 300,000 men, sent them forward, under the command of Peter the

hermit, Walter the moneyless, and other enthusiastics, towards the city of Jerusalem. This vast collection of rabble, for army it could not be called, after being enfeebled by marching and great fatigues and privations, and wasting the countries through which they passed, were met at Nice by Soliman, the Sultan, with a vast army, and totally routed. Other myriads, however, soon followed them, and at the Bosphorus they assembled 100,000 horse, and 600,000 foot, and after various fortunes, and the destruction of a large part of their forces, they succeeded in the capture of Jerusalem, 1099. Anna Comnena, an elgant female writer of the east, who saw the forces on their march through Constantinople, said "that all Europe impelled by its moving principle, and loosened from its foundations, seemed to be precipitated upon Asia."

The victors with difficulty held out in the city of Jerusalem against their Mahometan enemies. In 1145, another crusade was preached by Bernard, an abbot. Lewis II. of France, and Conrad III. of Germany engaged in it, and raised 300,000 cross bearers, who marched for the relief of the holy city, under the command of Conrad. All this vast multitude was beaten, and the greater part of it perished, 1149. This was the fatal termination of the second crusade.

In the year 1168, pope Clement III. decreed the third crusade. Frederick Barbarossa, emperor of Germany engaged in the undertaking, and raised 150,000 men. England and France embarked in it with a still greater number. They succeeded in taking Ptolemais, 1191, after the loss of not less than 300,000 men.

1249, an army that employed 1800 ships in its transportation, sailed from the shores of Europe, and like the former having experienced disgrace and defeat nearly all perished. All this destruction of human life weakened the resources of the kingdoms,

was the cause of incalculable human misery, and left the European states in a state of great disorder and debility. The great sea of the nations became blood.

Vial III. "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus.—For they have shed the blood of saints and prophets, and thou hast given them blood to drink for they are worthy. And I heard another angel out of the altar say, even so, Lord God Almighty, true and righteous are thy judgments."

This, like the language of all the other vials, is highly figurative, and the figure here of turning the waters into blood is borrowed from the first plague of Egypt, as the preceding are from others. This corresponds with the imagery used in relation to the slaying of the witnesses, Chap. xi. v. 9, where the mystery of iniquity is represented as Egypt, for its cruel oppression of the people of God.

The rivers and fountains of waters are the sources of wealth and comfort to the nations: and when they are converted into blood, so that they cannot be used for the ordinary purposes of life, a diminution of riches and power will be the consequence. They are not, however, merely rendered unfit for use, or dried up, they are rendered so by being turned into blood, indicating, like the preceding vial, a great effusion of human blood.

All this well defines the *object* of the plague—the civil and ecclesiastical officers of the Antichristian empire, with those who fill them. They are the sources whence the opulence and power of ungodly governments, both in the church and state are derived; and on these the vial denounces heavy judgments. The time of these extends from the beginning of the 13th to the end of the 14th century, a pe-

riod of violent wars, relating to offices and power. They were wars between the popes of Rome and the emperors of Germany protracted for the space of 200 years. The parties were distinguished by the names of Guelphs, and Ghibelines—the former was the name of the faction attached to the Popes. The epithet Ghibeline originated about the middle of the 12th century, from the name of a village, Ghibeline, in which a German officer was born, whose forces were denominated Ghibelines, and who, when the contest respecting the prerogative between the popes and the emperors became violent, espoused the cause of the latter; while the troops raised by the Guelph family took the side of the Pontiff. These parties became fully organized about the beginning of the 13th century, when powerful armies took the field on both sides, and fought with a fury not exceeded by the contests between the Turks and the Christians. It often, as one party or the other prevailed, became a war of extermination, laying waste large territories, sometimes in Italy, and sometimes in Germany.—The emperors and Pontiffs were the fountains, and their palaces were often, by sacking or by assassinations, made to swim with blood; while the inferior officers were the streams, and among them there was a frightful carnage. The wrath of God mingling itself with all the administration high and low, in the two great departments of society, filled the channels of social life with the blood of dead men.

Those that were thus furnished had merited their suffering by the cruelties, which they had practised upon the Waldenses—and to this there is an allusion in the declaration of the angel; "thou art righteous, O Lord—for they have shed the blood of the saints." The Waldenses who are here more immediately intended by the saints, lived in the vallies of the Alps, whither they are thought to have fled from the persecution of the Pagan emperors, long before the rise of Antichrist, and where they dwelt alone, not

numbered among the nations, preserving religion in its purity. They were a plain people, without worldly polish, and in a state of poverty. They did not acknowledge the supremacy of the pope of Rome, nor hold communion with the Popish church, though there is no evidence, that they thought it impossible, or improbable that there were real disciples of Jesus in that communion. In the southern parts of France, there were many of them, yet they were unknown to the great civil and ecclesiastical powers of Europe, until the great commotions of the crusades revealed them.

When once known, they were thought not less dangerous to the interests of superstition and tyranny than the infidels, and a crusade was proclaimed against them, early in the 13th century. They fought many obstinate battles against their cruel invaders, and thousands sacrificed their lives in defence of their religion and liberties. But by the numerous armies that poured over the Alps, and by protracted wars and butcheries, their foes succeeded in driving them from their habitations, and scattering them into every part of Europe, where, like the apostles, they carried and preached the truth boldly, and were exposed to every species of indignity and suffering, that persecution could invent and inflict. These were the doings of the Roman Pontiff, and to avenge the blood of his saint, the Head of the church raised up against him the emperors of Germany; and as those latter had aided the pope in his iniquitous measures, the same Almighty Providence, armed the pope with such powers of resistance as produced the most bloody wars.

Angels in heaven and saints on earth give praise to the Lord God Almighty, because he has thus judged their enemies, in avenging, or retaliating upon persecutors, the blood which they have iniquitously shed. This plague is inflicted in the exercise of vindictive justice, for the angel of the waters and

the angel of the altar do not say, thou hast judged thus, because it will be for the general good, though that no doubt was true, but because the sufferers "were worthy"—they deserved their woes from the punitive justice of Heaven. The declarations of these angels accord with the songs of praise, put into the mouth of God's people by the Holy Spirit in the cix. cxix. and other psalms, and prove that the spirit of the New Testament dispensation, is the same with that of the Old.

Vial IV. v. 8, 9. "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory."

The object of this vial is the sun. The Antichristian system has its *earth*, its *sea*, its *fountains*, its *rivers*, its *sun*. The term sun, must refer to some definite part of the system. The natural sun is the fountain of light, and heat, to all the planets, primary and secondary of the solar system, and hence is instrumental in imparting life and vigour to every living being, in the vast regions to which its influence extends. In the great apostacy, this "bad eminence," belongs to no other than the papacy. The Pontificate of Rome, according to its claims, and as to the actual exercise of prerogative, was the fountain of authority, of life, direction, and energy to all the civil and ecclesiastical powers of Europe. It shed its baleful light, and exerted the blasting influence of its heat, over the whole Antichristian world.

Again, the natural sun is the centre, towards which all the planets in the solar system gravitate, and around which they revolve. In it resides the power of attraction, by which the system is bound together and which preserves the balance, and the regular movements of all the machinery. How appropriate all this to the papacy!

On the Pontificate of Rome, then this plague falls, to which, however, the judgment is not limited.—When the sun is darkened, darkness pervades the whole system; when the heat of the sun is aggravated to great intensity, the whole system is scorched with a vehement heat, and hence under this plague the great mass of the population of the old world suffer.

We now proceed to give a brief outline of the history of this vial. The last vial extended to near the end of the 14th century, where we should naturally look for this one, and where we find it. The wars between the Guelphs and Ghibelines, divided all Italy and even Rome itself. When the cardinals assembled in conclave at Rome, in 1378, to elect a pope to succeed Gregory IX. who died that year; the populace assembled around the palace, and tumultuously demanded a Roman, or at least an Italian, pope. The conclave was compelled to yield, and proclaimed Urban VII. Pontiff. But they immediately retired to Fondi, in Naples, and elected Clement VII. who established himself at Avignon, in France. This is called by historians the great western schism, and it lasted until about the middle of the 15th century. The nations were divided by these pretenders to universal dominion. France, Spain, Scotland, Sicily and Cyprus, arranged themselves under the French pope, while the other powers adhered to the faction of the Roman claimant. At one period there were three popes, and three general councils as they were called. These divisions led to wars, tumults, and assassinations.

Like the plagues of Egyyt, this hardened the hearts of men generally; and, indeed, we think this will be the consequence of all the vials until the last, when God will rain down upon men great hail stones, every one about the weight of a talent. The popes, though their impiety and ambition were proclaimed before the universe, did still persist in that very claim

to infallibility, for which they were especially punished by the fourth vial, and by which they had succeeded in the accomplishment of so much evil.—While the unworthy heads of the church of nations, as they claimed to be, set such examples of iniquity, all ranks of men were carried by the torrent of vice, as with an overflowing flood. Evils the most enormous, were commonly openly practised without shame or restraint. "They blasphemed Him, who had power over these plagues, and did not repent to give glory to God."

(To be Continued.)

SPEECH OF MR. KELLY

At the anniversary of the American Evangelical Tract Society, on moving the acceptance of the annual report.

MR. PRESIDENT,

I rise with a great degree of diffidence, to move the acceptance of the report, and I submit for your consideration a few observations.

"In this mountain, saith the Lord, I will destroy the face of the covering cast over all people, and the vail that is spread over all nations." Man was created an intelligent being, and although by his rebellion against God, this faculty of his soul is in a great measure obscured, yet we see by his thirst after information, the existence of the remains of the ancient structure: The Athenians desired something new. To direct the faculty of man's soul into the proper channel, and to the greatest end is one of the objects of the Revelation. "To glorify God, and enjoy him forever," he there finds to be the chief ends of his creation. The means for both are there amply provided. He there finds the cause of the

loss of communion with his God, his present misery and liability to future evil, both in this world and that to come; the perception of which makes him look around for help, and in his present agony, to cry out, "what shall I do to be saved?" But he finds by unhappy experience, his utter inability to do any thing to make up the breach between him, and his offended Maker, and yet something must be done, or for him there is no hope.

But the Revelation of Almighty God points out to him the great mean of reconciliation, the Lord Jesus Christ, the only Mediator between God and sinful man. In the great condescension of God Almighty, he has established his church in our rebel world. To that church he has given ordinances, "the word, Sacraments, and prayer, all which are made effectual to the elect for salvation." By this church, thus constituted, "is made known the manifold wisdom of God." In this church, God has also established a standing ministry, to exhibit both word and ordinance. Whether men will hear or not, these ordinances shall not return to him void, they shall have an effect upon those who are favoured with them, either of life or of death. Seeing, then, the great importance of God's ordinances, should they not "be attended upon with preparation, and prayer, received with faith and love, laid up in our hearts, and practised in our lives?"

But, sir, the Christian religion is not of a selfish character; its *real* professors are actuated by noble and generous sentiments. One of old could say, "come all ye that fear God, and I will tell you what he hath done for my soul." The circulation of the Bible shall continue until every habitation of man is blest with the rich inheritance, the opposition of its enemies to the contrary notwithstanding. It is God's ordinary way of building up his church, by means of his appointment, and however feeble the instruments, yet he does "make worm Jacob to

thresh the mountains, and beat them small as the chaff of the summer threshing floor ;" not by might, nor by power, but by my spirit saith the Lord."

Although it is not the object of this society to circulate the living oracles of truth, yet it is our duty to publish those Bible principles which we profess, that by so doing, we may banish from the minds of others, that prejudice which leads them to think unfavourably of both us and our principles. We scorn to shun the light of investigation ; for the more our principles are tried by the *unerring standard*, the brighter will they appear, like gold seven times purified.

If the establishment and firm perseverence of this society, effect no more than checking the rapid strides of heresy, which like a mighty mass of lava, issuing from the Boston volcano, bearing down all that is fair, and lovely, in its western progress, we shall be amply paid for all our labour and toil.

Sir, God deals with his church in sovereignty ; he often " brings her through fires and through waters, but still to a wealthy place." How true is the declaration of her glorious head—" it is through much tribulation ye shall enter into the kingdom ?"

By taking a review of the past, we may cheer our spirits in the prospects of the future. God in his sovereignty, makes his face to shine upon his people, " for with them he desires to dwell—this is his rest forever." How did he shine upon his people on the day of Penticost, when three thousand souls were converted to the faith of Jesus, by the instrumentality of a single sermon accompanied by divine energy ? The society of the faithful at that time, exemplified the real character of the Christian ; with them there was neither high nor low ; they had all things common. But, alas ! this purity of the primitive church did not last long. Soon, very soon, did this fair virgin become the mother of harlots, sporting with her lovers under every green tree, until she be-

came so debased that the inquisitive mind sought in vain for a ray of hope of her future resuscitation. But what is impossible with man is possible with thee, O God. As I advance to inspect this cloud of darkness—darkness that might be felt where the human mind was chained to popish superstition, I behold the form of human faces on a still closer inspection. I recognise the features of a Calvin, a Luther, a Melancthon, and a host of worthies, breaking the chains with which they had been bound, to gain the clear unclouded sunshine of gospel day. The venerable Knox and his associates were no less successful and blessed by their heavenly Teacher. At a later period I behold the work of reformation gaining ground, and a nation born as in a day. Three kingdoms enter into solemn covenant with their God, and one another. King, princes, nobles and commons, subscribing with their hands to the God of heaven; they thought it no dishonour to be called Covenanters. In these kingdoms the churches of God sent their commissioners to form a general Assembly at Westminster, to draw up standards for the united churches, they saw, or thought they saw, the folly of catholic communion, upon discordant principles.

I examine their progress in the great work, I behold them reasoning, deliberating, fasting, and praying, as men earnest to perform the mighty task assigned them. At last I perceive the labour of these great men drawing to a close, and a performance which astonished Christendom, and drew forth the venom and rage of her enemies, the like of which never issued from the pen of man. One would have thought a compact so strong would not be soon broken. But, sir, even this golden day did not last long. The enemy lay in ambush to take by surpise the unsuspecting followers of the Son of God; and ere long the faithful followers of the Westminster divines, are driven by despotic power to seek shelter on the mountains, in the glens, and the caves of the earth,

by those very magistrates who had previously sworn to the national covenant, and work of reformation! *Perjured Mortals!* But with deep interest and brotherly affection, do I follow the bloody track of these worthy sons of the reformation, when from the scaffold they waved the banner of the cross, over the heads of a listening multitude, assembled to hear the last speech and testimony of a dying martyr—at the jibbet!—in the devouring element—and in the overwhelming flood. I hail them as valiant soldiers displaying a banner, because of truth.

Yet, sir, after all the rage of the heathen, there is still a remnant under the care of the church's Head, to maintain the same good old cause, so well cemented with our father's blood. Even in this land the sons of the reformation are scattered, hither and thither, like a handful of corn sown on the tops of the mountains, whose fruit shall yet shake like Lebanon. The promise of God standeth sure, and it will be accomplished. "When he buildeth up Zion, he will appear to men in his glory." It may be asked now, as well as it was by the apostles, when shall these things be? The same prophet tells us, it will be when "his saints take pleasure in the stones of Zion, and favour the dust thereof." Let us then conclude that now is the set time, for we see a public spirit gone forth to spread the word of God far and wide; and all the faithful sons of Zion will say, "peace be within thy walls and prosperity within thy palaces: if I forget thee, O Zion, let her right hand forget her cunning."

In the faith of such great and precious promises, may we not look forward to some happy future day, in which the tears of our Zion shall we wiped away, and joy and gladness resume their place? when Jesus shall be acknowledged, King of nations, as he is King of saints; when all nations shall bow down before him; when kings, queens, presidents, and governors, shall be nursing fathers and nursing mothers

to his church; "when righteousness shall run down her streets as a stream, and pure and undefiled religion as an overflowing river; when there shall be nothing to hurt or offend in all God's holy mountain;" "*no more the Canaanite in the house of the Lord?*"

Then shall be sung that song, with an emphasis truly sublime, and heavenly,

> "Mount Zion stands most beautiful,
> The joy of all the land."

Methinks I hear, even now, the voice from heaven—"arise, shine, for thy light is come, and the glory of the Lord is risen upon thee:" "put on thy beautiful garments, O Jerusalem, the holy city." But still, sir, a brighter day of glory awaits the bride, the Lamb's wife, when she shall be called up thither, to take her seat at the right hand of the King, there to abide forever. Freed from sin and suffering, she may look back upon her vanquished foes, with the smile of victory in her countenance, and the song of glory on her tongue. Death, where *now* is thy sting! Grave, where *now* is thy victory! Thanks to the God, who hath given us the victory, through Jesus Christ our Lord.

Seeing then, sir, that the work is so honorable—that the end is so glorious, who would not be a fellow-worker with God? Go on, then, ye generous sons of the reformers, in your work and labour of love, and your efforts shall be crowned with abundant success.

I now, sir, with pleasure, move the acceptance of the report.

THOUGHTS ON EPHESIANS II. 8.

Ephesus was the capital of proconsular Asia, and situated on the Egean sea. It was a city rich and powerful, but idolatrous and lascivious. In it was a most magnificent temple of Diana, the tutelar deity, whose shrine was said to have fallen down from Jupiter.

Yet in this great and wicked city, the Lord had many chosen vessels of glory, called to be saints by the instrumentality of the apostle to the Gentiles, who, to the manifest danger of his life, laboured among them for three years, instructing them in the fundamental truths of the gospel and encouraging to perseverance in well doing.

Living, however, as they were in the midst of idolatry, there was danger of apostacy; and from the epistle by his servant John, which the head of the church sent to the angel of the church at Ephesus; we have reason to conclude, that their state had changed for the worse—they had forsaken their first love.

In the epistle in which is our text, the apostle exhibits the fountain of the blessings of redemption, open by the mediation of Christ—the fulness and freeness of God's grace, in providing for them when they were in a state of deadness; and he closes the whole with an exhortation to various duties.

Ephesians II. 8.—*For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God.*

We are here called to the consideration of the fact that man is a dependent being. His life, both natural and supernatural, are derived; all his comforts are the gift of God. This dependence arises from the nature of things, the thing created necessarily depending on the Creator.

Life is a blessing, and in the most depressing cir-

cumstances, has never except by a few maniacs, been yielded without a struggle. By the drowning man the straw is eagerly grasped.

In mere existence their is gain, even if that existence should not be continued to us. Positive enjoyments are its fruits; these are of God, unmerited on our part, therefore favours.

From our creative relationship we might be ready to conclude, that our enjoyments are not favours but the necessary fruits of God's moral obligation to support us as his creatures.

It is true, that by the law of nature, we had a claim upon God while we did our duty. His goodness will not admit the idea, that he would create and not support; but that we have done our duty is not true, and therefore that we are entitled to every good thing from the hand of God, is equally false.

That the comforts of life are the gifts of God, seems to be a truth not readily recognized, nor willingly acknowledged by those who have them in the greatest abundance. We do not speak of these as the special gifts of God to his people, but as his general gifts, bestowed on all indiscriminately. The carnal mind imputes its prosperity to its industry or to good luck, and is ever ready to take all honour to itself for its acquisitions.

If this be the fact in natural enjoyment, and I think it cannot be denied, the same obtains in spirituals. Man's dependence upon God for his eternal safety is most clearly and forcibly taught throughout the sacred volume—that the Creator was under no obligation to save man, and that the salvation provided originated from free and unmerited grace.

The doctrine of the text is:

Man's salvation is entirely of grace; as well in origin as in application. "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God."

I. Its origin from grace.
II. Instrument, faith.
III. How, made ours?—a gift given.
1st. Its origin.
It originated from kindness.

God is altogether perfect, holy and happy; he is infinite, which precludes either addition or diminution, To infinity nothing can be added, therefore, he who is infinitely happy, cannot be rendered more happy by the service of a rational being: if thou be righteous, what givest thou him? Or what receiveth he of thine hands? Jehovah himself is the fountain of his own blessedness, the theatre of his own glory, the glass of his own beauty.

The rebellion and impious contempt of wicked men cannot diminish his happiness, "if thou sinnest what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him? As then, by the creation of the world, there was nothing added to God; so, by its annihilation, there would be nothing lost to him; he was not therefore, by the operation of an external cause, moved to its creation, it was of his own good pleasure. His new creation originates from the same source. A king may stand in need of his rebellious subjects, or he may fear their resentment, and therefore, propose terms of accommodation: not so with God, he needs not the services of guilty man, he has no cause to fear a worm of the dust. No, Christians, we are justified freely by his grace,—we are saved by grace,—"grace and truth have come by Jesus Christ." It is the grace of God that brings salvation. We shall illustrate this a little further by the following consideration.

1. No goodness in man to attract God's favour.

Goodness is a quality which elicits the approbation and commands the esteem of all good men. Although there are some traces of original goodness remaining in man, (because we see him, in various instances benificent to his fellow creatures;) yet a

mind devoted to holiness has not survived the fall.—"There is none good but God;" he is its fountain and wherever it does exist in the human heart, it is of his implantation. Like the magnet, moral goodness powerfully attracts; but man has lost all moral goodness; "the silver has become dross, the wine is mixed with water;" "the whole head is sick, the whole heart is faint:" there is nothing in us to attract his goodness. But God commendeth his love towards us, in sending Christ to redeem us, to make us good. It is the mercy, the free favour of God, that is man's refuge, his sanctuary; this is medicinal healing to the wounded, bruised soul. "My people shall be satisfied with my goodness, saith the Lord." "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

2. No resemblance in disposition.

Similarity of mind, in drawing us to each other, has a most powerful influence. We see this fact exemplified throughout creation. Plants of the same nature, grow best when placed near to each other; for their safety, animals of the same species instinctively live together; and love, the all powerful attraction of kindred souls, the most tender affection of the mind, is founded on a real or supposed similarity in taste, will, and inclination. But man is by nature strongly opposed to God, both in his mind and effections, "this people hath a revolting and rebellious heart, and you that were sometime alienated, and enemies in your mind by wicked works yet now hath he reconciled." This is our *natural state*, and where then is that love in us which might attract the love of God? Yet in such a state he loved his people with an everlasting love, and as a proof of it, gave his Son to die for them,—"he so loved the world," (of his elect ones) "that he gave his only begotten Son, that whosoever believeth on him might not perish, but might have everlasting life." Was

not this grace, was it not a most astonishing display of mercy! May we not 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."

3. We were weak and wicked.

"When we were yet without strength, in due time, Christ died for the ungodly." Had we been able to help ourselves there would have been no need of aid from any other quarter.

So completely wretched is our state, that we are not only unable to save ourselves, but unwilling to accept the purchased and proffered assistance. God has in his rich grace, provided the remedy, and he applies it, making us willing: "thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."

1. The characters for whom Christ died.

Man cannot regain his original holiness, because his understanding is darkened. Formerly ye were darkness, saith the apostle, to those that were converted. Is it reasonable to suppose, for one moment, that that understanding which was insufficient to prevent man's fall, should be sufficient for his recovery. We never, from any cause, expect more than is contained in it. If then the understanding is darkened, how is it to see its destitution of holiness? It is impossible that it should, and therefore it cannot seek after holiness, which is the pursuit of the renewed soul alone.

When any part of the body is deceased, the soul perceives it, and the remedy is applied; but when the soul, the most noble part of man is disordered, foreign help is absolutely necessary; there is no higher part in man, to rectify the disorder. Common sense teaches that if the wheel of any machine, say a watch, be broken or disordered, she cannot keep time, until the artist has repaired her.

The will, moreover, is averse to that which is good. The understanding cannot perceive, and consequently the will cannot choose that which is good. True it is, Christians, we behold in man, as it were some weak evidences of truth, a recognition of what is right, and a desire of happiness; but these are entirely, in the unrenewed man, without influence on the will which greedily rushes to the enjoyment of every sinful pleasure.

Is not happiness the search of every man, from the king in his royal robes, to the beggar in rags? This actuates him from the cradle to the tomb. Are not all the actions which man performs, done, because they seem to him to constitute his happiness, to be the best for him upon the whole? Does not every one esteem that to constitute his happiness which is suited to his disposition? But when have you seen one, that previously to regeneration, made his happiness to consist in the attainment to holiness, or that prayed, Lord lift on us the light of thy countenance? So far from this they are foolish and disobedient, deceived, serving divers lusts and pleasures. Thus then Christians, from the darkness of the mind; from the consequent perverseness of the will, which chooses carnal gratifications, and from the direct testimony of the Scriptures; man's inability to recover himself is satisfactorily established.

But granting that man could recover himself; which, however, it has been proved he cannot, still he cannot free himself from condemnation and deserved punishment. His own personal obtainment of holiness would not, for this could never abrogate the claims of justice against him as a sinner. The law accuses him of its breach, the bill of indictment lies against him,on this bill he is found guilty, and divine justice demands the punishment; and its demands can by no means be dispensed with; God must and will give every one his due; in the day thou eatest thereof thou shalt surely die; and to plead, I am now

holy, would not save him. As well might the murderer plead before a court of justice, I have indeed committed murder, but having endeavoured to be a good member of society ever since, I hope to escape the law. But how is man to satisfy the justice of God? As the crime rises in atrocity in proportion to the dignity of the person sinned against; and as God against whom this crime has been committed is infinite, the crime is objectively infinite, and for expiation requires an infinite satisfaction. But man a finite being cannot render that which is infinite, that is, an infinite satisfaction, unless by an infinite duration of suffering. O how wretched would we be if our salvation depended upon ourselves. What would man's holiness profit him, in the endurance of an eternity of suffering? Man, therefore, cannot satisfy the justice of God, but glory to the father of mercies —"when we were without strength, in due time, Christ died for the ungodly."

God, at his creation of man, gave him all the moral power necessary to keep his commandments. If he has lost this, it is his sin; but by no means destroys the claims of Jehovah upon his rational creatures, nor frees them from the dreadful effects of distributive justice.

2. Ungodly.

Ungodly persons are such as are without God, in relation to their state and unlike him in their heart and life. Although this is the natural condition of all those for whom Christ interposed, yet as the apostle is here addressing himself to Gentile converts, it is not improbable, that he had a particular respect to their condition, at the time when the Redeemer suffered. They were aliens from the commonwealth of Israel and strangers to the covenant of promise; but as soon as the middle wall of partition was broken down, and the veil of the temple rent in twain, light arose to them in their darkness, they were taught the religion of the blessed Jesus, to submit to his government, and to promote his glory.

But this the condition of all God's children previously to their being brought into covenant. They are impious and profane, they are without his worship, as the word ungodly signifies, cherish unclean malice and hatred against him, and in their life are servants to sin.

You have here presented to you a pitiable, and yet an appalling sight—man weak and wicked. Have you ever visited the sick bed of a desperately wicked man? Have you beheld the ravages of disease, and heard the curses and blasphemies of his lips, and did you not shudder?* Yet his disease might be cured and the blasphemies of his lips might be turned to songs of praise. So is it with us. The text declares us weak and wicked, but that Christ has died for such. He came not to call the righteous, but sinners to repentance. There is balm in Gilead, there is a physician there, "he healeth the broken in heart, and bindeth up their wounds."

Did man cry for mercy, did he raise the hands of the suppliant for pardon! Oh pardon! did the tears of repentance stream from his eyes, did his bosom heave with anguish for his crimes? No—he raised his impotent arm against heaven's almighty king and challenged him to do his worst.

If a man find his enemy, will he let him go well away? Will a king pardon him who sues not for it, a rebel with arms in his hands? Will he even introduce him to honour, and grant him to sit on his own throne? Yet from eternity, the Lord loved his people. "I will betroth thee unto me forever; yea I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies; I will even betroth thee unto me in faithfulness; and thou shalt know the Lord. I will ransom them from the power of the grave; I will redeem them from

*There you have seen the condition of every unregenerated man. Labouring under the incurable disease of sin, unable to help himself, and yet awfully wicked.

death: O death, I will be thy plague; Oh grave, I will be thy destruction; repentance shall be hid from mine eyes." Is this mercy, is this grace, or is it not? "the Almighty is not a man, that he should lie, neither the son of man that he should repent; hath he said and shall he not do it? or hath he spoken, and shall he not make it good? Let us return unto the Lord then, for he will have mercy upon us, and to our God for he will abundantly pardon."

4. God's grace in the salvation of man is wonderfully illustrated by the state in which he left the fallen angels.

Those sons of the morning were shut up in unutterable woe, bound in chains of darkness, reserved against the day of wrath. No Saviour for them—no hope to assuage their misery—no drop of mercy to mitigate their torments—no ray of light darts through the horrors of their eternal night—no prospect of future ease or deliverance. Immortality—the privilege of their nature, is their curse; and increases their torment to an inexpressible degree. When by a strong exertion of their minds, they have a terrible conception of their sufferings; and that those must be eternal, who can describe their feelings! Might not God have dealt thus with sinning man? And a like misery awaits us if we sin away our day of grace—neglect the salvation which is now offered. "Who among us shall dwell with devouring flames—who among us shall dwell with everlasting burnings?"—How shall we endure the frowns of an angry God? How shall we bear the infinite load of his wrath? How shall we dwell with accursed spirits? O that man were wise and would consider his latter end—that he would set before him the day of death—that he would listen to the voice of his God—that he would listen to the voice of the tomb, and learn to die, to live, to die no more.

(To be Continued.)

ESSAY ON PREACHING.

That the preaching of the gospel exerts a powerful influence on the state of human society, no one acquainted with our nature can question. Thousands of men who make some preparation in the selection, and studies of topics of discussion, one day in every seven, addressing the greater part of society, and nearly all those who manage its affairs and give a tone to public sentiment and an impulse to public action, must be followed by important results, on the present sentiments and condition of human beings. All this, even a sensible infidel cannot deny. But when we reflect that the preachers are armed with authority from God Almighty, that they preach, and the people believe them to preach in the name of Jehovah, whatever is uttered from the holy oracles, how important the aspect under which pulpit institutions present themselves to our consideration! We must add too, that the subjects discussed do not refer merely to the cultivation of the human understanding and heart in the present life, or to the promotion of the happiness of man here; but bear upon the deep and awful interests of our species, throughout the whole of a duration that is interminable. With such an object before us, we are arrested, and stop to survey it in solemn contemplation.—Every thing respecting it becomes important. We shall not speak of it now, as the message of God to sinners, calling them to embrace salvation from his wrath and curse, and to the enjoyment of everlasting felicity in realms of perpetual glory, all offered to them freely through the righteousness of God's eternal Son, who has assumed our nature, obeyed the law, and died in their stead to redeem them. But taking all these for granted, with the Christian reader, we proceed to offer some observations on what may be termed its circumstances.

How much time should be occupied in one discourse? Professors and preachers of different countries, and different denominations, would answer this question variously. The clergy of Scotland, Ireland, and Holland, in the protestant churches, have been celebrated for long sermons, and those Americans who have descended from them in our country, in some measure have followed the example. In the time of the reformation, a sermon of two hours long was not uncommon in Scotland. The English and French preached shorter sermons. As far as we have the means of judging, we believe, that in the best times of the reformation, their sermons exceeded a little, and but a little, one hour each. In many instances latterly in England, and in more in our own country, many preachers comprise the discussions of one sermon in from twenty to thirty minutes. This is common in the New-England churches, in a great many of the Presbyterian churches, and in some Baptist churches. The whole of one public service is often comprehended in one hour; in which space their is a chapter of the Bible read, three prayers offered up, three portions of psalmody sung, and a sermon read or preached. Where congregations have been for some years habituated to this short service, they cannot without much uneasiness, endure a service of two hours or two and a half. Is it sufficient for the purposes of devotion and instruction to spend but little more than two hours on the Lord's day? We are decidedly of the opinion that it is not. The labouring man, on his farm or in his shop, commences his toil with the rising sun, and plies his labour until the evening, with very little interruption for six days of the week. Men of pleasure spend two or three evenings in a week, from twilight to midnight, and often even to a later hour, in the revelry of the dance, the card table, or the theatre; and shall the servant of the Lord Jesus Christ, on a day which God claims for his service, on a day devoted to the

promotion of the sinner's sanctification, to preparing for the everlasting enjoyment of God, and the communion of angels and the redeemed in heaven, think it enough to spend only two hours of the week in the sanctuary of the Lord of hosts! Shall sermons occupying as much time as those of the French preachers, to say nothing of those of Holland and Scotland, be thought too protracted? Is it possible that those brief discourses can make an intelligent congregation? They afford no room for doctrinal discussion, founded on scriptural exposition; and nearly the whole time must be, and in fact is, employed in exhortations—in exhortations repeated until they become perfectly stale. For unless the preacher be led to his practical remarks from discussion of the various and ample doctrines of the cross, his exhortations will be mere common placed repetitions, presented under no new or engaging aspects. They are like the cloud which may exhibit some lovely forms, and fine colours; but which hangs motionless on the mountain top, or on the evening horizon, and soon ceases to be an object of delight or wonder, and not like that glorious and enchanting object which rolls along the blue vault of heaven, ever varying its form, magnitude and tints, on which the eye of the lover of the beauties of nature, gazes with high wrought enjoyment, during its multifarious evolutions. We demand indeed much more than these evolutions of the same cloud—the heavens sometimes arrayed in the serene azure mantle, the refulgent sun shining in his unclouded glory—sometimes sweeping masses of cloud marshalling their light and flying squadrons on the wings of the wind—sometimes the lofty mountain piles that repose in glory on their throne in the eastern horizon, while the setting sun bathes them in a flood of golden light—sometimes the roaring tempest filling the arch of heaven, and labouring onwards with its burden of rain to drench the fields, while "ever and anon," the stream

of lightning darts along its dark bosom, and peals of thunder shake the solid ground—sometimes the starry constellations shedding their lustre from the sombre vault, while the moon pours her silver light, upon the silent world below. We would have all this, and more, in the applications of our sermons; and he is a poor preacher who cannot exceed it. What are all the scintillations of beauty in the world of nature, compared with the coruscations of heavenly light in the world of grace! With all the treasures of God's covenant on which he may draw, and the key of knowledge put into his hand by the head of the covenant; and with the whole moral and natural world on which he may levy contributions for illustration and instruction, let not the steward of the manifold mysteries of God say he cannot find materials for an hour's discussion. But worldly men will not listen, they will abandon our churches, we shall have no opportunity of doing them any service in the ministrations of the gospel. They will mock us, deride us as Pharisaical bigots. We say, no. The same power of moral and religious influence exerted by the lovers of the gospel, which now draws mere men of the world into the house of devotion, to attend upon short exercises, will bring them forward to attend upon those that are more protracted. We have seen mere men of the world wait with apparent patience and attention, on a sacramental service in Reformed Presbyterian congregations, six hours together. There is a glorious lustre in gospel truth, when exhibited in its power, that attracts the gaze of men who have no religion, so that even a Herod may not only hear but do many things gladly. And what then! Are the people of God to be starved, to be fed with chaff, that we may accommodate the ungodly? Are we to cherish an impression among gospel hearers that religion is a light and transient affair, to which a slight attention will suffice, lest the irreligious should leave many pews empty? Are light and

superficial views of religion to be produced by short dissertations, lest the gay and godless should take offence at the cross of Christ?

Let it not be said, if our public services are long, family instructions and religion will be jostled from its place. On these none can lay a greater emphasis than we do. We know their vital, their essential importance in the cultivation of enlightened goodness, in perpetuating the interests of the church of God. But when we spend five or six hours in the public duties of religion on the Lord's day, still there are many hours remaining for the catechising of children and servants, and for family and personal devotion. But how are the Sabbaths ordinarily spent at home by those who hear your short sermons? Follow them to their fire-sides, and survey their domestic circles, or ought we not rather say to their bed-chambers, their garden walks, their fields, and see how little is done. When the minds of gospel hearers are not deeply and solemnly imbued with the importance of divine truth in social worship, little will generally be done in families—little in fact is done. When or where was family instruction, or family religion, ever better attended to, or followed with more happy effects, than in Scotland and Ireland in the age of the Westminster Assembly, when very long sermons were almost every where heard by the people? We may ask too, where are family duties more punctually performed on the Lord's day, than in Reformed Presbyterian and Secession families, whose ministers preach the longest sermons in the United States? Catechise their children, and they will tell thee.

Indeed we may test this whole business by practical results. Where are the people best indoctrinated? Where are there found the most knowledge of doctrine, the largest acquaintance with the past and present state of the church, the greatest attention to prayer meetings, to family devotion, and to the sanc-

tification of the Sabbath? Is it were the sermons are from twenty to thirty minutes long? Or is it in those congregations where they generally exceed an hour, and where, besides, in the forenoon service more than half an hour is usually employed in the exposition of a portion of one of the inspired psalms? Those who know may tell.

Very nearly allied to the subject of the length of sermons, is the business of preparing sermons, and the manner of bringing them before the public. We may comprise these in three classes: writing out in full and committing to memory—writing out and reading from the pulpit—and writing a skeleton and after meditation and reflection preaching extempore, by the plan marked out in the skeleton. On each of these we shall offer a few reflections.

Writing out and committing to memory. Much writing creates accurate habits of thought and arrangement, and ought to be cultivated. The young preacher should for two or three years, at least write out if possible one sermon a week, and commit it to memory accurately. The memory will be so strengthened by experience that in six months the labour of memorizing will, for most minds, be easy. One sermon he should prepare and preach in the manner of which we shall speak presently.

The reading of sermons is growing into extensive use in the American churches. It is almost universal in the congregational churches of New England, where the preacher or rather reader, makes no attempt to conceal his book, as is commonly the case, where the practice is only taking root. He holds his little pamphlet in his hand, as he would any other book, and reads in a cold monotonous tone, a short discourse, perhaps for the twentieth time. In the churches of the middle, southern and western states, the reader makes ordinarily some attempt at action and emphasis, and endeavours as frequently as possible to cast his eyes over the congregation, in order

that his reading may have as near a resemblance as possible to preaching. In a high pulpit, with a large Bible, and caution in turning over the leaves, many hearers would scarcely discover the fact of the reading. Many years ago, this was the mode of reading in New-England. Reading sermons labours under every disadvantage, and we do not know that it possesses one advantage. If the preacher do write two sermons every week, he has little time for reading, or the cultivation of Biblical learning; and the energies of his body are so wasted by the labour of writing, that he has little strength or vigour of thought to bestow in making new attainments. He is in danger of becoming stationary, as soon as he commences preaching, or even of retrograding, as often happens. His sermons will be very short, and from the impossibility of increasing his stock by reading, he is in danger of repeating the same thoughts from Sabbath to Sabbath, and from year to year. We are pained at the extension of this habit, which we must consider a growing evil, however much we may respect many who practise it. There is, too, a strong temptation to the borrowing of arrangement, and of language, which we fear is very hard for many to resist. The reader wants commonly that real animation, correctness, and fervour, which are so important in the preaching the gospel—"thoughts that glow and words that burn, flow from the soul warmed by the ardour of discussion." He cannot avail himself of the state of his hearers, when attention has been awakened to press on to deep conviction, awakening fears, or to drive home the argument that has half gained assent. The command of God to the prophet Ezekiel,* was to eat the roll and speak to the people, not to transcribe and read it. It was not by reading sermons that the strong holds of Paganism were stormed in the Apostolic day, or of popery

*Ezekiel iii, 1.

in the times of the reformation. Preachers eat the roll—they digested the truths of the gospel, and spoke to the house of Israel.

The third class is the mode of making skeletons, and under each particular by study and meditation, laying in a store of gospel truth, that the preacher may edify the body of Christ, by solid, earnest and ardent discussion. The young preacher who writes out and commits, should consider himself in leading strings, and look forward to an emancipation from them, as speedily as his powers of extemporaneous discussion will allow him the liberty. The preacher ought to have his texts for the following Sabbath selected as early in the week as possible, and digest his plan—the general and subdivisions; on Thursday or Friday at farthest, he should commence writing, finding out and marking down appropriate texts, chapter, and verse, for the probation of his doctrines, and the enforcement of his practical exhortations.—Having accomplished all this, he should study, read, and meditate on the various topics introduced into his plan, selecting such materials as will best unite in the formation of a whole, and rejecting extraneous matters, however attractive. Having his mind thus stored, having endeavoured to appropriate to his own personal profit, the doctrine and the practice, and relying upon the promised assistance of the Holy Ghost, he enters the pulpit ready "to bring forth out of his treasures things new and old." His mind kindles into a devout ardour, warmed by the celestial fire of God's holy truth, and he unfolds the doctrines of salvation, reasons against heresy, alarms the hardened sinner by Sinai's thunders, administers keen and pungent rebukes to the profane, pursues vice into its secret haunts, and routes it there, proclaims glad tidings of great joy to all people, through a crucified Saviour, reclaims by threatenings and promises the wanderer, and comforts the afflicted by heavenly consolations. "His doctrines drop as the

rain, and his speech distils as the dew, as the small rain upon the tender herb, and as the showers upon the grass, because he publishes the name of the Lord."

SHORT NOTICES OF NEW PUBLICATIONS.

1. A sermon on the inability of man to believe in Jesus Christ, except the Father draw him. By Wilhelmus Eltinge, A. M. Octavo, p. p. 16. Patterson, (N. J.) 1823.

It is with unfeigned sorrow that we have to notice publications containing sentiments such as this, and the two which follow do, from what quarter soever they may come, but especially when they appear where better things should be expected. The author of this discourse is a minister of the Dutch Reformed Church, settled in the pastoral charge of a congregation near Patterson in New-Jersey. Our readers know that of all the Protestant churches on the continent of Europe, none made a firmer stand in behalf of truth, than the church in Holland. Every one has heard of the synod of Dort, and the Confession of Faith which it formed—of the talent and orthodoxy of the professors in their theological schools—and of the learning and faithfulness of their clergy. To all these the records of the proceedings of the synod of Dort, the testimony of ecclesiastical historians, and above all the able works on didactic and polemic theology, by which many of them, being dead yet speak, bear ample testimony. Their descendants, who form the Reformed Dutch church in our own country, have, in a great degree, for two centuries gone forth by the footsteps of their fathers. The orthodoxy of the Rev. Dr. Livingstone, who has for many years been professor of didactic theol-

ogy in their school of the prophets at Brunswick, is too well known in the churches to need from us any commendation. His coadjutors have sustained the reputation of orthodox men. They have 150 congregations, chiefly in the states of New-York and New-Jersey, and 100 ministers. Many of their congregations are very large and respectable, we have reason to hope that the great body of their professors are orthodox; their leading and sensible men undoubtedly are; and not a few of their people are worthy of commendation for their Christian—their Godly deportment.

It was not unreasonable to hope, under such circumstances, that this respectable body would present a firm and undivided phalanx to oppose the progress of Hopkinsian error, in their alarming progress towards the south. Within a few years, the Rev. Mr. Teneyh of the Montgomery classis, (N. Y.) published a book containing some Hopkinsian errors. After the subject was canvassed in the inferior courts, it was brought before the general synod, in Albany. Mr. Teneyh was permitted to explain—to evade—to palliate—and finally escaped the censure which he certainly merited.

This mildness, we fear it should be termed indecision, was regretted by many of the best ministers and people of the Dutch church. He was not reclaimed by the proceedings had in his case. It is fearful that the arm of discipline is too weak in the churches of Christ in our land.

Soon after the escape of Teneyh, we see the same evil breaking forth with bold and assuming front in another classis. Mr. Eltinge publishes a sermon on the inability of man to believe in Christ unless the Father draw. The very title of this sermon is fallacious. It should have been, "A sermon of the *ability* of man to believe in Christ without the Father's drawing him." But then this would have been a direct libel on his text. "No man can come unto me

unless the Father which hath sent me draw him."—It would also have alarmed at once the orthodoxy and the piety of the good Dutch people of his own and the neighbouring congregations.

His divisions are—the coming to Jesus—the inability that prevents it—and the drawing of the Father. It is chiefly in the second division, that the preacher discloses his error. Like all other Hopkinsians, he places the whole inability in the will, which, with the advocates of the new divinity in the north, he calls moral inability. This would have done very well, had his text been "no man will come," &c. But it is a strange version of the word can, (δυναται, not Θελει,) which signifies power, and, indeed, is the most appropriate word that could be selected to express natural or physical power, or ability. But then, it is all a figure, a metaphor. So professor Stuart figures away the doctrine of a trinity of persons. Man's inability was no figure in the Christian experience of Paul, even after he was regenerated, Rom. vii. "For to *will* is present with me, but how to perform that which is good I find not." While this distinction is contrary to the Scriptural view of human depravity, it is trifling and unphilosophical; for the will follows the last practical dictate of the understanding.

The attempt of the preacher to enlist Dr. Owen, President Witherspoon, Frederick Hendrick Hellenbroek, and the canons of the synod of Dort, in his cause, proceeds, either from a remarkable obtuseness of intellect, or from a want of candour, which we should be loath to impute to any decent men. The whole production is exceedingly feeble. The preacher would have been more skilful in promoting his cause, had he republished Dr. Emmons' sermon, entitled "It is the duty of sinners to make them a new heart," or that entitled "Men have a natural, but not a moral power, to prevent what God has decreed."

2. A peacemaker, or an essay on the atonement of Jesus Christ. By the same. Octavo. p. p. 21. Patterson, 1823.

It is probable that many men deceive themselves before they attempt to deceive others. Mr. E. in this essay, attempts to prove what may be called the second error of the Hopkinsian school, that Christ died for all mankind. He attempts to follow Dr. Griffin, in the views which he has given of the higher and lower ransom, as he talks, in his book on the atonement. It is manifest, however, that he does not understand Dr. Griffin, nor his subject. At this, indeed, we do not wonder; for we suspect the learned doctor did not fully understand himself. The peacemaker represents Christ as purchasing all temporal blessings for all the reprobate; but how will that aid him in founding a right for every gospel hearer to embrace Christ? He cannot, he says, see how any reasonable man can maintain that temporal blessings to the reprobate are a consequence of Christ's purchase, and yet that he did not purchase them for their use. The building of a wall may protect a bramble from the fire of an enemy for a time, though those who built the wall, may cut down and burn the bramble themselves. The protection is a consequence of the expenditure on the wall, though the object was not to protect it. The tares are spared for sake of the wheat, not because Christ purchased for the tares a right to grow in the soil. Christ says, "he lays down his life for the sheep," Mr. E. and other Hopkinsians, and Arminians, will have it, that he laid down his life for the goats too. The demonstration of his love in dying for his people amounts to nothing, can give no consolation on this plan; for if he died for all, then he gave to all the same demonstration, i. e. none at all, as he condemns the reprobate to hell, while he is able to save them. But we must resume this argument more at large.

He would have his reader believe that Witsius, Witherspoon, Barton, Henry, Brown, the Hiedleburgh Catechism, the Canons of the synod of Dort, &c. are all with him. Why did he not add Turrettin, Dr. Livingstone, Dr. M'Leod, &c. to his list?—If he have all the orthodox living and dead with him, why all this disputation? But all this is preposterous. It is as barefaced as the attempt of Dr. Spring to persuade his readers in his Christian Characteristics, that Turrettin maintained the Hopkinsian doctrine of natural ability. We should have done with such abuse of the great and illustrious dead. This pamphlet bears the impress of the same feeble intellect, with its predecessor.

3. The Faith of the Dutch Church, respecting the extent of the atonement, or reasons for not uniting with Dr. Frœligh's secession. By a Dutchman. 12 mo. p. p. 17.

This pamphlet is not written by a Dutchman good and true, nor does it exhibit the faith of the Dutch church, but the faith of Dr. Hopkins and Co. Here we have Calvin, Turrettin, Beza, Amesius, Stapper, &c. added to the list of indefinite atonement men! Whatever has been said of the sufficiency of the atonement by any writer is marked down to the Hopkinsian side of the question.

We will still hope there is firmness enough in the judicatories of the Dutch church to arrest the progress of these errors by the faithful application of discipline. The experience of the Presbyterian church must have taught them, that the toleration of heresy will not secure peace. But the church have higher aims than even peace—the maintainance of truth.

4. The simplified German grammar, or dic bereinfachte Deitche Sprachlere. By Peter Birch-

man. "L'usage est le saurain des langues vivantes." 1 1-2 sheets. Harrisburgh, [Pa.] 1823.

Though as a general rule we do not wish the cultivation, for current use, of any tongue except the English, in our country, yet we are pleased to see this truly "simplified grammar" of a language spoken by more than half a million of our citizens. In Pennsylvania, Maryland, New-Jersey, New-York, and Ohio, the German population probably amounts to between six and seven hundred thousand souls. Many of them we know, from actual observation, cannot speak any other than the language of their ancestors in Germany. In many of their numerous Calvinistic and Lutheran churches, none other is heard in their pulpits, none other would be admitted, and in some none other would be understood. They have German books, German newspapers, German magazines, and German reports of their ecclesiastical judicatories. From a natural, though unhappy attachment to the dialect of the land of their fathers, they cannot generally be induced to send their children to English schools; and hence, for some time to come their intellectual cultivation must be prosecuted chiefly in their own way. This cultivation is very desirable to every lover of his country; for they have many virtues, and as few vices as, in the present fallen state of human nature, are to be expected in their condition. They are sober, industrious, temperate, economical, and honest. They are, we think, the best farmers in the United States.

But, besides the interest which we feel in this numerous and powerful portion of our population, the German language is well worth cultivation for its great copiousness and energy, and for the many excellent works it embraces in all departments of literature. Its acquisition is a work of very considerable labour, both on account of its variety and peculiarity of idioms, and the extent of its vocabulary.—

We are disposed to encourage any happy effort, as this grammar is, to diminish the difficulties of access to the treasures which it contains.

All that is important for the learner, in its grammar, Mr. Birchman comprises within one sheet and a half. We cannot go into an analysis of his plan, which is substantially the same with that of the old German grammars. We should have preferred in a simplified grammar, three cases of nouns to four; Mr. Birchman's fourth case being of the same form as the nominative or the first case, der the first, den the fourth, einer the first case, einen the fourth; but not so in the nouns. The same remark applies to the pronouns and adjectives. But we would in all languages adhere strictly to the rule laid down by Harris, and followed by the Rev. Dr. Willson of Philadelphia, in his essay on grammar, and in a small, and valuable little English grammar, lately published in Newburgh, of which Mr. Halsey, late principal of the Newburgh Academy is understood to be the author. The principle is that change of termination alone determines the number of cases and tenses. If we admit into our grammars composite tenses, and cases of ideal relations, they may be multiplied to an indefinite extent. On the same principle, instead of Mr. Birchman's six tenses, we would have but two —the present and the past. *Ich liebe*, I love, and *ich liebete*, I loved, exhaust all the variety of termination for tenses in the German, as it does in the English verb. This is philosophical simplification, and must ultimately prevail. With all, the grammar before us very judiciously condenses, and perspicuously arranges every thing necessary to be known by a beginner, and as we are persuaded it only requires to be known in order to supplant all its predecessors, we give it our cordial recommendation.

ORDINATIONS.

Mr. Samuel W. Crawford was ordained to the work of the holy ministry, by the Northern Reformed Presbytery, on the 15th of May, at Duanesburgh, N. Y. The ordination sermon was preached from 2 Timothy iv. 2, the ordaining prayer offered up, and the charge given by the Rev. James Chrystie, of Albany.

On Tuesday the 22d of July, 1823, the Rev. James B. Ten Eyck, was installed in the pastoral charge of the Reformed Dutch Church of Berea, in the town of Montgomery, county of Orange, and state of New-York. The service was commenced by the Rev. Jesse Fonda, who presided, with a short prayer imploring the presence and blessing of the glorified head of the church. After singing, prayer was offered by the Rev. John Gosman, of Kingston, Ulster county. The Rev. Jesse Fonda then preached the sermon, from Ephesians iii. 8, and performed the installation service. The Rev. William Bogardus, of New-Paltz, delivered the charge to the pastor, and the Rev. Abraham D. Wilson, of Shawangunk, to the people. The Rev. George Dubois, of Bloomingburgh, made the concluding prayer. The services were appropriate, solemn and impressive—the congregation large, attentive, and serious. May the blessing of the most high rest upon the connection and render it productive of the most important and beneficial results.—*Com.*

On the 7th of May last, Mr. Gauin M'Millan was ordained to the office of the holy ministry, by the Reformed Presbytery of Pittsburgh, and installed in the pastoral charge of the Reformed Presbyterian congregation of Beech Wood, Ohio. The Rev. Robert Gibson, presided, preached the ordination sermon, offered up the ordaining prayer, and gave the charge to the pastor and the people. This is a fine

young congregation, and bids fair to flourish, under the ministry of its pastor.

ITEMS OF INTELLIGENCE.

The harvest.—From every district of our country, from which we have information, with a very few exceptions, we are gratified to learn that the harvest of grain has been more abundant than heretofore known. During this interesting season to the farmer, the weather has been very fine, which has enabled him to house his grain in the best order, and it is understood to be of a better quality than usual.

Spain and Portugal.—In the latter, the cause of freedom appears to have been abandoned and a monarchial form of government established. In the former, considerable efforts are making to sustain the constitutional system. But the republicans evidently labour under many disadvantages; they have not only the power of France, and the secret enmity of England to contend with, but lukewarmness and even treachery among the Spaniards themselves.—We cannot, therefore, long hope for even a portion of constitutional freedom in either of these countries.

OBITUARY.

The Rev, Dr. Moore, lately departed this life at Amherst, Massachusetts. Dr. Moore had been for many years President of Williams' College, Massachusetts. When the collegiate institution of Amherst was organized in opposition to Cambridge university, on account, as its founders professed of the heresy of that old institution, he was elected principal, and had not been long in that office, when he was suddenly taken away by a bilious cholic.

VERSES INDITED ON THE IMMEDIATE VIEW OF DEATH.

It had been objected to the writer that the Christian principle is selfish and regardless of the salvation of any but self. Knowing by his own experience, the writer states, that Christianity is a very different character, he dictated the following artless lines, when in hourly expectation of death by a sickness of which he afterwards recovered.

He who will raise my sleeping dust,
Will take my children in his trust;
Ne'er does he suffer one to fall,
Who takes the Saviour for his all.
My God will carry them through life,
And bear them safe through every strife;
He'll guard them all through Jordan's flood,
Redeemed by his most precious blood:
On Jordan's bank, from sin set free,
He'll meet and give them victory.
My children dear, now make your choice,
Obey the bless'd Redeemer's voice;
By faith receive him, love his laws,
And ever firm be in his cause.
Dear partner of my joy and grief,
I'd left you here without relief,
Had not my Saviour been your stay,
When journeying in life's dreary way.
Dry up your tears, my love, why grieve?
'Tis but a little, I you leave;
Soon shall your Saviour send relief,
In your deliverance too from grief;
When Christ, who is your life appears,
To sooth all sorrows, dry all tears.
My fellow men, a dying mortal hear,
To Christ, he prays you, lend a willing ear,
To him, who brings the rebel back to God,

Redeemed by his all precious blood.
Continuing in your rebel state,
A day, an hour, may prove too late:
To wrath eternal now exposed,
Haste, e'er the door of mercy's clos'd,
When vain's the pleading sinner's cry,
He's doomed to endless misery.
Angels attend me, where I lie,
And watch me in death's agony;
Waiting while still I here delay,
Deliv'rance from the house of clay:
To waft me home to realms of bliss,
Where God, my blessed Saviour is.
There shall I suffer pain no more,
Enjoying everlasting glore.
In parting with this transient life,
Triumphant in death's dreadful strife,
In joy I shall look back and sing,
Till all the heavenly arches ring,
Victorious now I'll ever be,
O grave! where is thy victory.

TREBOR.

THE

EVANGELICAL WITNESS.

VOL. II. SEPTEMBER, 1823. NO. II.

EXPOSITION OF THE SEVEN VIALS, REV. XVI.

Continued from page 15.

Vial v. v. 10, 10.—"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they knawed their tongues for pain, and blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds."

The object of this vial is the *seat of the beast.*—The vial is poured out επι τον θρονον, upon the throne—the foundations upon which all the vast superstructure of tyranny was erected, whether in church or state. Both were established in usurpation, and bloodshed, and supported by ignorance, superstition, and idolatry. "The devil gave the beast his power, his seat, τον θρονον, and great authority." The plague falls upon the throne, and gives a more deadly blow to the whole system of impiety and misrule, than any of the preceding.

All this can refer to no other period than the reformation of the 16th century, commenced in Swisserland by Zuinglius, in Germany by Luther, in Scotland by Knox, &c.—when the foundations of the power of Antichrist were examined by bold and fearless spirits—when the doctrines of the Roman Cath-

olic church were brought to the test of scripture and reason—when the abominations of popish idolatry and priestcraft were laid bare before the astonished nations, who stood aghast at the loathsome spectacle of wickedness, which was displayed—when men were taught to think and reason—when the pure truths of Christianity were displayed in their native lustre, by a host of learned, pious, and laborious disciples of Jesus—and when the way of salvation was embraced by thousands, who forsook the harlot, and employed all their energies to bring her to shame and ruin. We do not intend to enter on these topics in detail; the field is so ample, the materials so abundant, and they are so well known to every reader in this reading age, we cannot, nor would it be discreet, in our limits to attempt even a general outline. The throne was shaken, and still totters.

Vial VI. v. 12—16.—"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth to the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty. Behold I come as a thief, blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

The object of the vial is the river Euphrates. We may not understand this literally, nor even as a metonymy—or the Euphrates put for those who reside on its borders. It does not mean the Mahometans, within whose dominions the Euphrates flows. The whole Antichristian system is called by the name Babylon, in allusion to the wickedness and the fate of that ancient city. Through Babylon the river Euphra-

tes flowed, and was to it a source of opulence, strength, and beauty, bringing to it riches from afar.

The great and remote sources, whence the powers of Antichrist, both secular and ecclesiastic are designated under this vial by the river Euphrates. These, for two or three centuries have been their colonial possessions in the East Indies, South sea islands, on the coasts of Africa, and the islands and continental possessions in the New World. The drying up of the river Euphrates was the means of destroying the ancient Babylon. By the freshets in the river, the plain on which the city was built, was subjected to inundations; and in order to remedy this evil, Semiramis, one of its powerful queens, built high walls along the banks; and where the streets crossed the stream, by many bridges, there were erected gates of brass, which were firmly barred during the freshets. On the north of the city too, a large artificial lake was formed, into which, by a canal, a portion of the waters of the river were diverted on such occasions, and a canal dug around the city without the walls. When Cyrus besieged the city, he selected the night when Belshazzar, and his lords, nobles, ladies and the common people, held a great festival, in honour of their God. In the revel of that night, the gates of brass opening upon the river, were left unshut. The waters of the river were drawn off into the lake, and diverted into the canals around the city, and the forces of Cyrus, under two of his generals, Gobrias, and Gadatas, were introduced, by the channel partly dried—one division entering from the north, the other from the south. When they formed a junction within, they found the gates of brass open; no barrier to impede their progress; and the whole city lying buried in wine and sleep, they marched directly to the palace, where they slaughtered the king and his lords, among their cups, as recorded by the prophet Daniel.

All this had been predicted, many years before by

the prophet Isaiah, xlv. 1—3. "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will lose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut: I will go before thee and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: I will give thee the treasures of darkness, and hidden riches of secret places."

To this drying up of the river Euphrates, by Cyrus, and the consequent sacking of the city, we have an allusion, in the figure employed in this vial. We date the commencement of the judgment here recorded, at the beginning of the American revolution, 1774, when the first congress met at the state house in Philadelphia. Out of our own revolution, grew that in France; the colonies of Spain and Portugal, in South America, have followed the example; and the revolutionary spirit has been introduced into the very heart of every kingdom of Europe. Those colonies, which were sources of so great wealth, to despotic princes, and an unholy, tyrannical priesthood, have withdrawn their support, and have become the means of conveying destruction into the palaces of kings, and the sanctuaries of idolatry. The kings of the east, whose way was prepared by drying the channel of the Babylonian Euphrates, were Cyrus, Gobrias, and Gadatas; and the troubles of the colonies, their revolutions, and consequent independence, open the way for all those who are able, either from without, or from within, to make a successful attack upon, and finally overthrow, the powers of mystical Babylon.

In the mean time, three unclean spirits like frogs issue from the mouth of the dragon or Satan; from the mouth of the beast, or the secular powers of Europe; and from the mouth of the false prophet, or the priesthood of the Popish church. They are the

spirits of devils, or demons; of an infernal character. These are the abominable heresies and errors of our own age—infidelity, Socinianism, Arianism, Quakerism, Shakerism, idolatry, Arminianism; corruptions in divine worship, &c. which have originated with the prince of darkness, from the profligate courts, and from the polluted altars of an ungodly priesthood. By these abominations, the great mass of the population of the nations has been degraded. They loosen all systems, and break off men from their former attachments to every thing ancient, whether good or bad. All the fierce and savage passions of the human heart are uncaged and let loose upon human society, and thus leading on to wars ruinous to the interests of iniquitous kingly thrones, and spreading ruin over the nations. This is the battle of Armageddon, the battle of that day of God Almighty.

Many soothsayers like Balaam, pretending to be ministers of Christ, had they, like him, had their eyes open to futurity, might say—"Alas! who shall live, when the Lord doeth this?" Jehovah is speaking to the nations, in the language of Isaiah, "the day of vengeance is in mine heart." Let the Christian "enter into his chambers, and close the door behind him, until the earth discloses her blood, and no more covers her slain."

This period, when every error from earth and hell are generating a moral pestilence over the earth, requires peculiar watchfulness, that the Christian may keep his garments clean, "lest he walk naked and his shame be seen." Few, indeed, in our age seem to lay any stress on the exhortation of the angel of this vial. All with eagerness associate with all.—The Socinian finds his way under the mask of the ministry of Jesus, into the pulpit, and to the communion table of those who are called orthodox, and poisons, with his potions, the cup of blessing, into which nothing should be infused but the pure, heal-

ing, and nourishing, blood of the everlasting covenant. "O! my soul come not thou into their secret; unto their assembly, mine honor, be not thou united."

Vial VII. v. 17—21.—"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne saying, it is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.—And the great city was divided into three parts, and the cities of the nations fell: And great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.—And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

This is the closing scene, and gives the finishing blow to the consolidated system of political and ecclesiastical iniquity. The imagery is drawn from nature, in some of its most sublime and appaling operations, in which the hearts of the stoutest men are made to quake with fear. It is taken from the awful and overwhelming majesty of the tempest, when the heavens are shrouded in darkness, the furious storm is driven on by fierce winds, howling in mid air, the forked lightnings stream along the dark bosom of the clouds, the deep-toned thunders shake the bottoms of the mountains, and the earth quakes when she hears the Lord utter his dreadful voice. Mighty hail stones discharged from the artillery of heaven, descend with power resistless, upon the forest, the field and the habitation of man. While the elements above are armed with tenfold fury, the earth labours in deep convulsive agonies. While its sur-

face heaves and swells like the tempestuous ocean, yawning and frightful gulfs are opened, swallowing at once the cities of the nations. It was but a part of all these judgments that Egypt felt, when she was visited by the storm of hail, mingled with fire that ran along the ground. To that plague of Egypt, also, there is an allusion in the figurative language here employed.

This angel pours out his vial into the *air*. Hence the object is, to affect a change in the public opinion; for, as all great revolutions in the natural world are effected by the changes produced in the atmosphere, so the revolutions in the moral world are produced by the operations of public opinion; and through this medium, all the judgments of this vial are accomplished. The air too is the seat of Satan's empire, who is called "the prince of the power of the air."

We date the commencement of this vial at the beginning of the late revolution in Spain. Its progress is marked in the revolution begun in Naples, and Greece; in the war between Greece and Turkey; and that between France and Spain. These are the beginnings of the earthquake, so mighty and so great as to exceed all that have gone before it.—As the earth refers to the great ecclesiastico-political system of Europe, the earthquake must be the shaking of the system; and its magnitude indicates its entire abolition. This calamity has heretofore swallowed up whole cities and neighbourhoods; and as it shall be greater than any that have gone before, it must destroy the whole system. The moral shaking, in the days of Constantine, sunk the system of Pagan idolatry, and extinguished those lights which constituted its glory and splendour; so this, still more powerful and destructive, shall utterly abolish the remains of Paganism, that have been incorporated, and existed to this day in the ritual of popish worship; and also the remnants of Pagan tyranny in the state. In accordance with the former, a voice from the temple of heaven and the throne, says, "it

s done." In the accomplishment of this catastrophe, the lightnings and the thunder shall put forth their dreadful energy, and operate a purification of the moral atmosphere of the nations, and of the church.

The great city of Babylon shall be divided into three parts. The number *three* is often employed in the preceding parts of this prophecy. Under the first trumpet, the *third* part of the trees are burnt up; under the second, the *third* part of the sea became blood, the *third* part of the creatures in the sea died, and the *third* part of the ships were destroyed; under the third, the *third* part of the rivers, and the *third* part of the waters became wormwood; under the fourth, the *third* part of the sun was smitten, and the *third* part of the moon, and the *third* part of the stars; so that the *third* part of them was darkened, and the *third* part of the day shone not; and under the fifth, the *third* part of men was killed by fire, &c. The dragon drew the *third* part of the stars of heaven in its tail. Those who have considered the application of those prophecies, must be aware that the number three, in these instances, cannot, and was not intended to express a definite and precise number: but that it merely denoted a great destruction of men, when those plagues were infflicted. We make use of the same number, in a similar manner, when we say *thrice* happy, a *three* fold cord, &c.— Should there be no more than great division introduced into the counsels of the potentates, and ecclesiastical powers, by which many leagues were formed and soon broken, to give place to others, and the nations engaged in various wars, under these alliances, so as that in the confusion of their schemes, the balance of their power should be lost, and no one cabinet able to place a reliance on any other; we should consider the language sufficiently definite and appropriate. We believe, however, much more than this will take place, and that more has already been exhibited.

In the time of the reformation of the sixteenth century, the powers of Europe were not only greatly divided, and alliances often formed and as often broken, but they were generally arranged in three great divisions. France, at the head of which was Francis I. Germany, Spain, Italy, and the Netherlands, at the head of which was Charles V. were engaged in almost perpetual wars for the whole period of the reigns of those two powerful princes; while England under Henry VIII. was sometimes neutral, and sometimes inclined to one side, and at other times to the other. A very similar division now exists. Portugal, Spain, and Greece, are now contending for the cause of liberty, while France, and we may probably add, Russia, are fighting against them to uphold tyranny and misrule. England, as in the sixteenth century, stands neutral, and the kingdom of Belgium, has also declared herself neutral.—From time to time, we may expect that the neutral powers will incline to the side which appears to be the weaker, or fluctuate as they may be governed by interest or caprice.

The effect of these divisions and of the tremendous wars waged among the contending parties, will be that the cities of the nations will fall. The *great city*, or mystic Babylon, embraces all the political and ecclesiastical powers, as ancient Babylon did the powers secular and priestly, combined together in the support of each other; so the cities of the nations embrace the civil governments, and their establishments of religion. All these will be abolished, and in their stead will be formed representative or republican forms of government, similar to those of the United States of North America. To prepare the way for the erection of such governments, every island will fly away, and the mountains shall not be found, other metaphors are employed, to express the same thing as the falling of the cities of the nations. The imagery is doubled, because the thing is certain.

In the accomplishment of this mighty work, great hail out of heaven, every stone about the weight of a talent, shall fall upon the nations. This refers to the inroad that will be made upon the southern nations of Europe by the armies of Russia. The first of the trumpets was a hail trumpet, and nearly all commentators, very correctly interpret the hail storm of that trumpet, as applying to the Goths, Vandals, &c. when they invaded from the north, the region of hail, the Roman empire—when those fierce barbarians, led on by their still fiercer chieftains, Attila, Alaric, and Radagaisus, spread wasting and desolation over the south of Europe. The modern Russians are the descendants of those ancient savages of the north, and have to this day lived in the cold and inhospitable regions of their fathers; and though in some districts making advances towards civilization, are yet warlike, wild and savage, as the ancient Goths and Vandals were. Their consolidation into one empire, the discipline of their armies, and the portion of learning introduced among them, seem to have been preparatory to the tremendous invasion which we think they are destined, ere long, to make on the south of Europe. As some of the hordes of the ancient Goths and Vandals had made occasional incursions into the south of Europe and had tasted the sweets of a milder climate, and the luxuries of civilization, by which their appetites were whetted for war and plunder; so have the modern Goths in the late wars against Napoleon. Alexander, or some other Russian of terrible name, in the future pages of history, will be spoken of as the "scourge of God," "the destroyer of nations," titles bestowed by contemporary historians upon the leaders of those savage hordes, who overthrew the Roman empire. Ere long the northern hail storm will begin to beat upon the nations, at the very time when the earthquake of revolution is swallowing the thrones of tyrants, and will beat to pieces every mountain, and shatter every island.

Still men will not, for some time, give glory to God, but will blaspheme his name, by establishing infidel governments, such as those which exist in our own country, in which God, his Christ, and his laws, are not acknowledged. Legal support, however, will be withdrawn from idolatry and superstition, and liberty given to proclaim the truth in all its purity, and the spread of it will be rapid and powerful.—"The knowledge of the Lord will go on to fill the earth as the waters do the channels of the seas."—"The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." "The kingdoms of the world shall become the kingdoms of our Lord, and of his Christ," God's law recorded in the Bible will be recognized as the standard of legislation. "All kingdoms shall bow down before Messiah, and all nations shall serve him." "Kings shall be nursing fathers, and their queens nursing mothers to the church," and "there shall be nothing to annoy in all God's holy mountain."

THOUGHTS ON EPHESIANS II. 8.

(Continued from page 29.)

II. The instrument.

Although man's salvation is of grace, and is provided for him, yet it must be bestowed upon him.—The condition of the natural man has been hinted at—it is that of estrangement from God. It is sufficiently evident, therefore, that until this state is changed, God and man can have no friendly intercourse. In the everlasting covenant provision has been made that a change shall be effected, that a union shall be established between Christ and the believer, (is expressly stated throughout the Bible, and that faith is this bond of union on the part of the be-

liever and that this faith is purchased and bestowed by Christ,) consider

1st. The effect of faith on the state of the soul—it unites to Christ.

Faith is not, as has been supposed, the fruit but the instrument of our mystical union with Christ. It is true that faith is the purchase of Christ, and may therefore be said to be the fruit of the believers new covenant union with him, and, therefore, the Holy Spirit comes, renews, quickens and enables the soul to put forth this act. And as soon as the believer puts forth this act, and not before, he is united to Christ, and becomes mystically one with him. So, then, we see that the infusion of spiritual life, and the working of faith in us, are preparatory to this union.

The union which subsists between Christ and believers is very intimate. It is described to us in metaphors, that a thing of itself so sublime and incomprehensible may be suited to our feeble capacities.

Some of the metaphors signify the manner of our inbeing in Christ. When he is called a foundation, then believers are living stones, built upon him—when he is the head, then they are the members, the union is mutual. When he the vine, then are they the branches; and the manner of this union is here most beautifully illustrated. Believers are not natural branches, but they are grafted into the vine. As the graft becomes embodied in the tree and partakes of its juices, so believers in Christ.—I am the vine, ye are the branches. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." And Christ prays that his people may be one in him, "even as thou father art in me and I in thee, that they may be one in us."

It is not the strength of our faith that affects this union, it is the reality—that it be of the genuine

sort. Weak faith if it be true faith, is as much the work of the spirit as strong faith, and must as firmly unite with Christ; but as it is by faith that the believer gets a view of the land that is afar off, as by it he already tastes the joys of heaven, and eats the grapes of Eschol. Strong faith must afford more comfort than weak faith. Weak faith leaves us more exposed to despondency—more open to the attacks of the wicked one—renders us liable to fall among thieves, who may rob us and leave us half dead, though they cannot rob us of our jewels, (let us pray with the disciples, "Lord increase our faith,") whereas, strong faith exalts our feelings, raises and strengthens our hopes, invigorates our resistance of tempation, and gives us the joys of heaven in anticipation. It enables us in full assurance to say with the apostle, "I know in whom I have believed," &c.

2. By it is procured pardon of sin.

Man, by reason of his filial connexion with Adam, is born in sin, "by the offence of one, judgment came upon all men to condemnation." And to this original guilt men are daily adding actual transgressions. These actual sins, however, do not bring them into the state of condemnation, but they aggravate and heighten their condemnation; and for them they will be punished. "What things soever the law saith it saith to them that are under the law, that every mouth may be stopped and all the world may become guilty before God."

Man's transgression has not abrogated the law, although it has robbed him of all ability to satisfy its demands.

For man in this wretched state, Christ became surety; he was made the surety of a better testament, and for his people has wrought out an everlasting righteousness, made satisfaction to justice and thus opened a way for pardon, and hence it is declared Eph. i. 7. "We have redemption through his blood, the forgiveness of sins according to the riches of his

grace." This pardon extends to all our sins, past, present, and to come; for the atonement was perfect and the pardon consequent upon that must equal it in extent.

By faith this blessing is received—"To him gave all the prophets witness, that, through his name, whosoever believeth in him shall have remission of sins." And the way that faith does this is by uniting us to Christ; we are then one with him. But he is not under the law, and, therefore, it has no demand upon him; of course neither upon us. "There is, therefore, now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the spirit."

3. By it, in the sight of God, we have righteousness.

Although pardon and justification are considered separately, we must not suppose that in the believer they are ever separated, so that he may be pardoned, but not justified, or justified but not pardoned.—The standards of our church say, "justification is an act of God's free grace, wherein he pardoneth all our sins and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us and received by faith alone." Thus, then, in justification we have pardon of sin and a title to eternal life, by the righteousness of Christ imputed and received by faith.

Man by transgression, lost his righteousness—through the sovereign mercy and grace of God, Christ interposed and wrought out for us a perfect righteousness; he is "the Lord our righteousness;" and it is on the footing of this righteousness that the believer is justified, and not on the footing of good works; "not of works lest any one should boast"—not by faith as a foundation, or as a pefect righteousness. It is not true that God sustains the believer's faith, though not a perfect righteousness, in the room of a perfect, and therefore justifies him; for thus he ne-

ver would have any righteousness, which yet the scripture declares he has, upon the footing of which he is justified. "Surely in the Lord shall one say I have righteousness. In the Lord shall all the seed of Israel be justified." "I count all things but dung that I may win Christ and be found *in* him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." And it is by believing that we become interested in this righteousness, one with Christ. "God hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him."

The earth shall melt, the heavens be wrapped together as a scroll, Christ shall come to judgment. You must appear to be judged and receive your sentence. How will you justify yourselves? Will you plead your good works? vain plea—empty as the bubble of air—unsubstantial as the baseless fabric of a vision. Christ's righteousness and that alone will then profit you. Therefore, while it is yet to day, while the lamp of life continues to burn, while the luminaries of the heavens shed their rays upon you, and the luxuriance of the world is poured around you; while the voice of the truth is heard, and the riches of the everlasting covenant are displayed, close in with the invitation of the Saviour. Buy of him white raiment that you may be clothed: for in the narrow house, in the damps of the grave there are no hopes.—"Blessed are the dead that die in the Lord."

4. By it we have adoption.

Adoption takes a child into a family and admits him to all the privileges of one of its sons.

By nature we belong to the family of fallen Adam. We are children of the wicked one—"Ye are of your father the devil." "In times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among

whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others." In such a state as this, reader, we are at enmity with God, averse to all intercourse with him, and despise all the privileges of his sons. But as God has predestinated the elect unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will—"they are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven, for them."

In this holy family, Christ is the first born, and all the adopted children are conformed to his image.—"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren."

Thus, brethren, the right of the elect to this unspeakable blessing, is founded in God's eternal purpose. He designed to bring many sons to glory, but it was through Christ's purchase. "By making the captain of their salvation perfect through suffering." For this purpose Christ became their substitute—"for when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons," and this connexion with the family of God is formed by faith, "for, as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." They are then freed from the thraldom of sin and Satan, and enjoy the liberty of the sons of God. As members of his family they are fed at his table, they enjoy his protection, and are finally made partakers of the inheritance of the saints in light.

Thus, we see clearly the vast importance of faith

as an instrument in our salvation. It unites us to Christ, procures for us pardon, righteousness and adoption into the family of God. "And if children then heirs, heirs of God and joints heirs with Christ —who then shall lay any thing to the charge of God's elect? And if God be for us, who can be against us?"

III. How is this to be obtained?

Faith is the act of the renewed soul, put forth under the powerful operations of the spirit. All who hear the gospel, do not believe in Christ, although they may assent to the truth of the doctrines taught therein; for "many are called, but few are chosen," and, therefore, it is of importance to us, to know, whence arises this difference. Some have ascribed it to man himself, as the choice of his free will—some to man co-operative with the Holy Spirit, others call it a mere moral persuasion, and others again, maintain that it is effected by the energy of the spirit alone, man himself, being entirely passive. As this last, is the opinion which we believe and embrace, we will endeavour to show that it is the doctrine of reason and divine revelation.

The apostle is, in the text, asserting the instrumentality of faith in our salvation, and lest any one might thereby conclude, that though the salvation was of grace, yet we were able of ourselves to embrace it, that is to believe and thus be saved, adds, "and that not of yourselves, it is the gift of God." He teaches us the origin of our faith *negatively*, whence it is *not*, and *positively* whence it *is*.

1. Negatively, whence it is not, of yourselves.

From man's natural state, it is impossible, that he should of himself believe. His mind is in a state of gross darkness, and therefore he cannot discover the excellence of the objects held forth in the gospel, "the natural man receiveth not the things of the spirit of God, neither can he know them, for they are spiritually discerned;" he has objective light in the

gospel, but the excellencies of the things therein contained, cannot be by him perceived, for want of a proper organ; they are spiritual, and require spiritual, not rational light. Therefore, for man to believe, without an object in which to believe, is impossible.

Man is said to be dead in trespasses and sins; but as reason teaches us the impossibility of a dead body restoring itself to life, or performing any of the functions of a living body, so, by parity of reasoning we justly conclude that a soul spiritually dead cannot perform an act which requires spiritual life. To say that a soul spiritually dead, should cause itself to live spiritually, or should co-operate with the spirit in the infusion of spiritual life is absurd—then death would produce life, an effect greater than the cause, and co-operation is equally impossible; if it be an evil act, it is unprofitable, if a good one, then there are some thoughts of man's heart which are not evil only contrary to the testimony of the spirit. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." Further, "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." "We are enemies to God in our minds, and by wicked works." How then can we receive the truth of God in the love of it; so far from this, it hates God, hates its service, and will not come to him that it may have life.

Again. If the soul co-operates with the Holy Spirit in the production of faith, the honour of the work will be divided, between the creature and the Creator, and then faith will not be a gift contrary to our text which declare that it is: no one esteems that a gift which he himself has been instrumental in procuring for himself. And if man can believe of himself, he then has something whereof to glory, because he makes himself to differ, and has something which he has not received: but says the apos-

tle, who maketh thee to differ and what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it? Not of works, lest any man should boast.

2. Positively, the gift of God.

The Scriptures are as clear and emphatic in pointing out this fact as in establishing man's impotence.

Turn to the parable of the dry bones in Ezek. 37, and you will see that the Almighty claims the work as his own. "O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these dry bones. Behold I will cause breath to enter you, and ye shall live." The work is of God and it is done by his spirit, "I will put breath in you;" and the prophet is commanded to prophecy to the winds, that they might blow upon them that they might live, an expression denoting the regenerating influence of the spirit. Therefore it is the office of the spirit to give life, and the first effect of life is faith. Having the same spirit of faith, we also believe. 2 Cor. 2. 13.

The Redeemer says, every one that hath heard and learned of the Father cometh unto me. This hearing and learning cannot mean the hearing of the gospel, for it is not true that all who hear the gospel come to Christ.

Again. Christ has died for the salvation of his people, for their eternal benefit, and he has procured for them all things necessary for putting them in possession of it; for if not, then he would have died for the accomplishment of an end, but at the same time would not have purchased the means by which it might be attained: but in the decree, the means and the end are inseparable. But the means by which we are put in possession of this salvation is faith produced by the spirit, "by grace ye are saved, through faith"—and hence Christ says it is expedient for you that I go away, if I go not away the Comforter wil not come to you, but if I go away I will send him to

you, and he will teach you all things." Therefore, faith is amongst the benefits which he has procured for his people, and he sends his spirit to work it in their hearts. And for this reason he is called the author and finisher of our faith. And if he is the author he must have purchased it, for he bestows on us nothing which he has not procured for us by his merits.

In that which he does, the spirit is free, he performs it freely, it is the part which he undertook in the eternal covenant, and he enlightens the soul only, because Christ has by his doing, satisfied justice and merited eternal life and happiness for that soul. This he does through the instrumentality of the word preached; not by revealing to the mind, any thing which is not in the word, nor by giving new faculties; but he gives a spiritual capacity, and exhibits the beauty of divine things.

Thus then, faith is not of ourselves, it is the gift of God.

Conclusion.

Readers, a salvation is freely provided and offered to you; will you accept it or not? Because it is free, do you despise it? And would you be better pleased to be saved if you could contribute something to it yourselves? This is the genuine feeling of the natural man, and if you thus think, you are yet in the gall of bitterness. But O, unregenerated man, look at your complicated misery. The scripture says, you are a servant to sin. A servant may by flight, recover his liberty, but you are bound in Satan's chains; a captive may be freed by paying a ransom, but you are deeply in debt; every one is not criminally in debt, some are guilty of greater offences; a guilty person may be in health, but you are sick of an incurable disease, a fretting leprosy; he who is unwell may send for the physician, in order to effect his recovery; but you are in a deep sleep; he who is asleep may awake, but you are absolutely

dead. You have ceased from all vital actions, and are absolutely unable to perform them. And this death exposes you to death temporal, spiritual, and eternal. And will you hesitate about the course which you ought to pursue? Surely, you will not. You love yourselves, will you not seek your own happiness; you fear pain; will you not use your best endeavours to avoid an abyss of misery? Is the paltry enjoyment of a moment to be compared with the joys of eternity? And if your path be strewed with roses in this world, will that avail you in treading upon coals in hell? Of what profit will it be to us, to pamper our bodies, to deck them with the gaudy vanity of this world, if they are to become fuel to the flames of tophet? What advantage will it be to us to shut our eyes to the light of the gospel, if we must open them in outer darkness?

Want of thought on this subject is madness, and if mercy prevent not, will issue in unutterable woe. Do you say the salvation is of grace? I need not exert myself, it is not of works, therefore I will give myself no uneasiness upon this subject. Thus you evidence your unregenerate state, your ignorance of your own heart's deceitfulness and of the system of redemption. The spirit uses the gospel, for your conversation, do you hear it, and receive it in the love of it; he uses his word for your conversion, do you read it? You are commanded to pray without ceasing, do you pray at all? You are commanded to search your hearts by the word of God; but you are alike unacquainted with your hearts and with those parts of the word of God which apply to the condition of yourself.

Faith shews itself by its fruits; where there are no fruits, there is no faith. Faith without works, is dead, being alone. Do you wish to triumph over your spiritual foes? this is the victory that overcometh the world; see what wonders it wrought in the ancient worthies. Are you prosperous—it will make

you humble; are you in adversity—it will support you; are you approaching the table of the Lord—it will make you welcome guests; are you feasting with your Redeemer—it gives him to you for your nourishment; are you in the bed of suffering—it soothes your pains; is the taper of life expiring—it lights up a flame of glory in the soul; and in the fulness of the joys of eternity, the enraptured soul exclaims, come Lord Jesus, even so. Amen.

DIALOGUE ON HEARING THE GOSPEL.

George.—Well, Moses, you have been licenced to practice medicine, and I admitted to the bar, nearly at the same time. We graduated in the same class, are about the same age, and have long been intimate friends. I should be happy that we could live near to each other, and enjoy each other's society. Do you mean to retire to the country; or will you commence practice in this city? For my part, I shall make New-York still, for some time, perhaps always, my home.

Moses.—Both situations have their advantages and disadvantages for a young man just commencing his profession. However, as I am attached to New-York, though possibly it may not be the wisest measure, I intend to establish myself here, if possible.

G.—Good! You have talents, learning and industry. Here is your theatre. You will rise rapidly. We shall make a figure. You try, as soon as possible, to secure the interests of two or three rich and fashionable, and powerful families. I am promised the patronage of two old and influential practitioners at the bar. They will introduce me to the public in some important suits. I shall have an opportunity to let the public know how much I merit, or how little. My hopes and aims are high I assure you.

M.—I wish you success, and shall rejoice to see you rise in your profession. But mere patronage wont do. We must have real merit.

G.—Aye, aye, true enough. I do not fear on that score, though you may think me vain. But you will excuse me.

M.—Have you ever known one who did not cherish the hopes you now do, and which I admit, I feel somewhat myself?

G.—Some are pusillanimous, want spirit and enterprise. There I shall not fail.

M.—Indeed, I think you have both spirit and enterprise; nor do I doubt that you have much, very much to recommend you. But we cannot know yet what amount of mind and research, and turn of character are necessary in order to rise. All we can do is to guess; for we have not made the trial.

G.—Some very small men rise fast, and stay up. At least every body says so. That must be patronage, without merit. We must try to gain every kind of decent and respectable patronage. In these church-going times, prayer-meeting times, Bible society times, we must call in the aid of religion.

M.—Ah, George, that sentiment is unworthy of you. Will you attend prayer meetings, go to church, deliver addresses at Bible society anniversaries, &c. to gain the favour of religious men? Not you. You think better of religion, and will attend upon its duties, for nobler purposes.

G.—As to all you speak of, I did not mean to go so far. Prayer meetings, no, not I. Bible society addresses! Let me think. Yes—I might appear as an orator in that field. But I referred chiefly to the church-going part of religion. I shall have a seat in some church, where the people are rich, and powerful. I shall not be teased there, you know, with long sermons, I shall gallant some fine ladies home, make influential acquaintances, and connect myself with some very ccomplished young lady, the daughter of

some good and opulent father. There, good Moses, think of that.

M.—Really, Mr. W——, you jest I hope. You never to me made so light of sacred things before. You have always, in my hearing, spoken respectfully of religion until now.

G.—To be a little more serious—I have been partly in jest.

M.—But you know better than to jest at all on this subject.

G.—Yes, I was a little too light on the matter; but surely you know that thousands who stand pretty well with the church, do make precisely those calculations, though they are not so honest as I am to avow them.

M.—Possibly there may be thousands who act thus; however, I have more charity than you seem to have; and I really begin to fear you are more than half in earnest.

G.—Ah! I will not make these plans and objects all my purpose, in selecting a church and attending it on the Sabbath, once at least. I do respect the ordinances of religion. Preaching does good. No doubt of it. So does the Bible. They both come from heaven. They make men more sober; cherish social habits, and prepare for the felicities of the blessed. I shall attend to these concerns, while the other subordinate views may, and must have their place. Come, come, we must not be too strict in our notions. It wont do, be assured.

M.—George, you shock me with your levity on the most important of all subjects. I never will, I trust, consent to employ religion for purposes like these—choose a church where there are many gay, fashionable and wealthy people; take a seat, attend there, look devout for a short service, then on the Lord's day gallant to her home, some gay, thoughtless girl; while at the same time I profess to employ my time in the place of devotion for the purposes of

preparing for eternity. Why, truly, if preaching and the Bible be from heaven, as you say, and as they assuredly are, then the word of the Lord read and preached in the church is profaned, and God's ambassador is insulted; nay more, God is mocked by all this.

G.—Really, you grow too serious about this business. Your education has given you, I fear, a touch of enthusiasm. Let us look into the conduct of many professors, who make a figure among the religious of the day, and see whether what I profess to do is not common.

M.—I have no objection to examine the state of religion among its professors, and I will thank you for information in that way; but whatever others do, I must judge for myself and not make their doings the rule of my conduct.

G.—To that I cannot object. You say you are charitable.

M.—No, that I have more charity for the professors of religion, that you seem to have, when you charge them with using religion for worldly purposes.

G.—Very well. That is the point. Now, let us look around. There is the Rev. Mr. ——, and the Rev. Dr. ——, you and I have heard them preach, for we have been in all the principal churches in this city. How do they preach? If sound argument, solid discussion, real eloquence, great gravity, and clear exposition of the Scriptures were the object in attending church, you must admit that no preachers in this city can be compared with them; and yet they have comparatively few hearers. Their people are not wealthy and fashionable. They are known too; for thousands, on some occasions, have heard them preach, you know.

M.—Admitted. We have seen their churches sometimes crowded, and the whole audience listening with great attention, and the appearance of deep

interest. They carry their hearers with them, and shake the soul in all its powers, with the most elevated appeals to the passions, after they have addressed the understanding, in the most solid discussions.

G.—All true, every word. But who are their constant hearers? Men of wealth and fashion? Not at all. Their sermons are too long. You know that such people cannot bear the length of their services. Two hours, sometimes in the forenoon service two and a half. They may by their powers of thought and discussion detain the crowd, and even please them for the time, but then many say, "we will not go to that church again." Now, were religion the only, or even the great business that the people had in view in their attendance at church, they would not think the time spent too long.

M.—There may be some truth in all this, but other reasons may operate. They are younger churches. Family connections are formed, in other congregations that are older; and these may no doubt have their influence upon both the young and old.

G.—No. That wont account for it. There is the Unitarian church in Chamber-street, which has been opened but a short time. See who go there. The wealthy and the fashionable. You never hear them complain of the time spent.

M.—Never, indeed, for there I never go. And if I did, I should not, from all I hear, find such complaints; for the services are fashionably short.

G.—O, then try it elsewhere. You know the Rev. Mr. ——, and the Rev. Dr. ——, are reputed orthodox. What have we ever heard there? Something new to me at *first*; for I was not educated in religion, but not new to you, the first time that you heard them, as you yourself have declared to me.—Then it is the old story over and over and over again, short as it is. Now, you know their churches are crowded in the forenoon, all their pews are said to be

taken. And see how splendidly the hearers are dressed, how fine the congregation appears. We know too, that they are rich. How do you account for this?

M.—How do I account for it? I am not bound to account for the conduct of all people. I admit your facts, and I confess, I have wondered, how all this should happen, but I endeavoured to put the best construction upon the matter which it would bear. I would not charge them with attending them from worldly motives. Those who attend there and their fathers, have worshipped there from generation to generation.

G.—Very charitable, friend Moses; but it will not answer. New families go there, and soon make a great figure among the religious. Family connection did not take them there. I wish to be charitable, but the plain, undeniable matter of fact is, that thousands, I may even affirm the majority of hearers, act on my principle, and a great many professors too. It is not the love of religion, nor their own spiritual good that decides their choice of places of worship, or even their religious connections. Every sensible man, Moses, knows this, and you cannot deny it.

M.—I do not doubt that there may be some truth in all you say, and I must regret that it is so. Even yourself, though you employ all this in your justification, must despise such conduct, you cannot but see how incongruous, how preposterous it is after all.

G.—Not quite so strong, my friend. I do not, for I will be candid, altogether justify it. But any religion is good enough. People generally think so.—And since that is taken for granted, the worldly interest may well decide the rest. Any preaching is good enough, and we may go where the state of things brings together the wealth, and the fashion, the world-

ly power. These are not to be despised, I assure you.

M.—All this does violence to my feelings, and sense of duty. I never will, I trust, employ religion in your way to advance my worldly interest, to get forward in my profession. I intend, by the grace of God, to find out the best and most edifying preacher, and him will I hear, should only beggars be found there. I will endeavour to make myself acquainted with the principles of the different denominations, and I will choose that which holds the truth of Christianity in its greatest purity, and there I do intend to make a profession, though the people should be as the Israelites were, when they come out of Egypt, both poor and ignorant. They may in the present state of the world be the former. I do not expect the latter.

G.—There is something noble in your resolution, which I must admire as magnanimous, though I am too much under the influence of the world to imitate it, nor do I think it necessary.

M.—You talk of rising in this world; I trust I shall be more interested in relation to the next. This is transient, that eternal. I know that I am a sinner, and deserve the wrath of Heaven—that deliverance through a Saviour is preached in the gospel, who died to redeem men from sin and misery—that though I should gain the whole world, and come short of heaven, and lose my own soul, I should lose every thing. I wish to make all bend to that consideration.

G.—But you may be safe hereafter, without all this strictness.

M.—That may be doubted, when I know my duty and yet neglect its performance. Bessides, the world is full of temptations. I wish by the preaching that I hear, to be guarded against it—to know my duty better, and to learn more of the truth, by which I shall become better acquainted with heaven, for

which I hope. I shall go to the place of worship to learn them from God's messenger, and for that purpose I shall endeavour to choose the best.

G.—You so far convince me that I would not attempt to alter your course.

M.—Then you think it the best course. Why not adopt it yourself?

G.—Visions of earthly wealth and preferment have occupied long my thoughts. I have been stimulated by them, in my collegiate and legal studies; and do you think I can give them all up now that I am on the point, as I expect, of realizing them.

M.—But you may fail, even should long life be your portion. Death may overtake you, and what then?

G.—Why then your course is the best. I do almost hesitate. But if I should, as you evidently mean I ought, become so precise, as some professors, I would be derided by those whose favour I have intended to seek. Could I bear this?

M.—Christ says, "he that will not take up my cross and follow me, is not worthy to be my disciple." If you are ashamed of him in this world; he will be of you before the judgment seat. Then, you do not lose the present world. You will have enough, have a good conscience and be contented. More, you will be respected; for men of the world respect often those whom they seem to despise. See how fond they are to have near them at death, those whom they affected to treat with contempt while in health. But even should you, all must be cast away to follow Christ. Prefer this world to the next, and you must be miserable to the utmost and forever after death.

G.—In truth so I sometimes fear. I will think of this matter.

Moses made a profession of religion without respect to worldly grandeur. George, though a decent young man, in man's estimation, still hesitates; and

whether he will prefer the world, or religion, time must determine. He still loves the society of the ungodly. He travels still in the path of ruin.

To the Editor of the Evangelical Witness.

EXECUTION OF CHARLES I.

SIR,

As the trial and execution of Charles I. is an event in which all readers of English history take a deep interest. I have long thought that the man would do the public good service who should set that transaction in its proper light.

It is impossible, at this distance of time, that we should gain any new information on the subject, nor would I advise any writer to follow the example of the authors of the Encyclopedia Britannica, who without any authority, but their own opinion, boldly contradict the statements of George Buchanan respecting Mary, Queen of Scots.

It is generally alleged, that a historian should be impartial. If by an impartial historian be meant one who has no predilection for either party, I utterly disclaim the character. But if by an impartial historian be meant one who gives a fair statement of facts, I profess myself impartial.

The author whom I have now before me is T. Philips, a most notorious court sycophant, whose views of every transaction which he relates, are diametrically opposite to mine; yet where I do not find his statements contradicted by other historians, I shall follow him implicitly as to matters of fact.

When Charles saw his affairs desperate, he became willing to listen to more moderate terms of accommodation than he had at first offered the parliament, and they on their part were willing to come into his mea-

sures; but while the negociation was pending, Cromwell returned with his victorious army from Scotland. The occasion of his having been in Scotland was this,—the malignant party,† with the Duke of Hamilton at their head, had made an irruption into England. Cromwell being sent against them by the parliament, put them entirely to rout, marched into Scotland, and after some amicable interviews with the clergy and nobility, returned home. During this expedition, he had intercepted a letter, which the king had written to the queen, by which he learned that the king's object in treating with the parliament, was only to gain time till he might retrieve his ruined affairs, and resume his former absolute dominion. This convinced Cromwell that Charles was a man whom no treaties could bind, and he therefore resolved to have him as speedily as possible brought to justice.

In order to this, he influenced the army to send in a remonstrance against the proceedings of the parliament, and requiring terms from Charles with which they knew he would not comply. The parliament having voted that the king's answer to their proposals was satisfactory, Cromwell imprisoned some of the members, and had a new parliament called.

The house of lords being still inclined to favour the king, the commons on January 4, 1648, voted that their determinations should have the force of a law without the concurrence of the other house; they also excluded out of their own house, some who appeared to favour royalty.

On Jan. 9, they appointed seventy-five gentlemen, a high court of justice to try Charles Stuart, king of England, for high treason, against the nation. The president of the court was John Bradshaw, who had been a serjeant at law. Any twenty of them were

† The malignants were those opposed to the work of reformation.

to constitute a quorum. On Jan. 20 the court, consisting of the president and seventy members, sat down. My author says he purposely omits the king's indictment on account of its treasonable impudence; but his motive appears to have been that posterity should not know Charles' true character.

The king declined the authority of the court, and desired to be heard in his own defence. The president observed to him that it was utterly incompatible with the rules of any court to allow its authority to be disputed, but if he would acknowledge their authority he should be allowed every advantage of counsel, witness, &c.

The king declined their authority on the following grounds :—

1st. It is a maxim of the English constitution that the king can do no wrong.

2d. The parliament cannot authorize a court to try the king; since without king, lords and commons, there cannot be a parliament.

3d. It is the privilege of Englishmen to be tried by their peers, but the king has no peers, and therefore cannot be tried.

For these reasons the king alleged, that to acknowledge the jurisdiction of the court would be to overturn the constitution of the kingdom, and so betray a sacred trust, which was committed to him, and endanger the liberties of his subjects.

I shall here give one of his speeches, with the president's reply verbatim. The clerk read the following charge :—" Charles Stuart, king of England, you are accused in behalf of the commons of England, of divers high crimes and treasons; which charge hath been read unto you, the court now requires you to give your positive and final answer, by way of confession or denial of the charge."

King.—"Sir, I say again to you, so that I may give satisfaction to the people of England, of the clearness of my proceedings, not by way of answer, not-

in this way, but to satisfy them that I have done nothing against that trust that hath been committed to me, I would do it; but to acknowledge a new court against their privileges, to alter the fundamental laws of the kingdom, Sir, you must excuse me."

President.—Sir, this is the third time that you have disowned the court, and put an affront upon it; how far you have preserved the privileges of the people, your actions have spoke it; but truly, Sir, men's intentions ought to be known by their actions; you have written your meaning in bloody characters throughout the kingdom: but, Sir, you understand the pleasure of the court."

It appears that the court sat upon his trial four days, giving him time to deliberate and make his defence, if any could have been made. Their first sitting was on the 20th, and their last on the 27th of January. But the king still persisting to decline their authority, the president pronounced sentence upon him in the following words, the clerk having read the indictment:—"For all which treasons and crimes, this court doth adjudge that he the said Charles Stuart, as a tyrant, traitor, murderer, and a public enemy, shall be put to death, by severing his head from his body, Jan. 27, 1648. To this sentence all the members of the court signified their assent by standing up. On the 29th, a warrant signed by thirty-two of the judges, was issued for his execution on the 30th.* The place appointed for the execution, was the open street before Whitehall.

On the scaffold Charles observed, "that the parliament made war on him, and not he on the parliament—you must give God his due by regulating rightly his laws according to Scripture, (which is

*The original instrument written on parchment, signed by Oliver Cromwell in his own hand writing, and sealed with his own seal, is now in the possession of a Mr. Young, in the county of Antrim, Ireland. The writing at the corners is become hardly legible.

now out of order,) and to set you in a way particularly now, I cannot, but only this, a national synod, freely called, and freely debating among themselves, must settle this." These are the words of the historian verbatim.

Dr. Juxon who attended him on the scaffold observed—"there is but one stage more, this stage is turbulent and troublesome, it is a short one, but you may consider it will soon carry you a great way; it will carry you from earth to heaven, where you will find a great deal of joy and comfort." When the king remarked that he was going from a corruptible to an incorruptible crown, Juxon re-echoed the sentiment.

After a short time spent in his superstitious devovotions, his head being laid on the block, was at one blow severed from his body. Thus fell Charles Stuart. His corpse was delivered to his friends—the parliament allowed them 500*l.* to defray the expenses of his funeral, but would not allow the burial service to be read over him.

REMARKS.

That Charles Stuart was guilty of the crimes for which he was executed, every reader of English history knows. The only point in dispute with regard to this matter, is whether the high court of justice had a right to try him. If we admit the principles of the British constitution, we are compelled to say they had not.

But I trust I shall not be esteemed guilty of making too free with sacred things, if I examine a little the principles of that constitution. That the king can do no wrong is a principle which renders the British government an absolute despotism. In vain do Britons boast of their bill of rights—the king may deprive them of their rights guaranteed by that bill.—*He can do no wrong.* In vain do they boast of the privileges and power of parliament—the king can

prorogue or dissolve the parliament at pleasure.—*He can do no wrong*. In vain do they boast of their well balanced government—the king may annihilate the other two branches. *He can do no wrong*. Then what becomes of the balance? It is evident that according to this principle, British subjects have no security for life or property; and if the king does not dispose of both at his pleasure, he may be restrained either by conscience or fear of the popular indignation; and not from any thing in the constitution. That the king can do no wrong, is a maxim which reason rejects with abhorrence. Charles Stuart, as well as many others, thought, or pretended to think the principle scriptural, and cited in its defence, Eccle. viii, 4, "Where the word of a king is, their is power, and who may say unto him what doest thou?" When, however, we compare this with other passages of scripture, it appears rather the statement of a fact, than a rule of duty; for we find the prophets without exception reproving the crimes of kings, and John the Baptist reproved Herod for all the evils he had done. Jehu was anointed for the express purpose of cutting off the family of Ahab, and for executing justice on that idolatrous house, he had the crown of Israel granted to him, and his posterity for four generations—but why should I enlarge? Divine revelation throughout is diametrically opposite to such a principle.

It was a popular doctrine in the time of Charles, and it is with some yet, that the relation between a king and his people, is the same as that between a father and his children. The absurdity of this principle is ably exposed by the Rev. John Thorburn, in his Vindiciæ Magistratus, p. 176—181; where he shows that the relation of parent and child, is natural and involuntary, and that of a ruler and his subjects, a moral and voluntary relation; and if the relation were the same, it would make nothing for our opponents, since the people are the parent, and the ruler

the child, who derives his being as a ruler from those who invested him with authority. Cromwell and his party seemed to have well understood this subject. The Covenanters were not altogether free from the errors then popular respecting government. Although they discovered a noble attachment to liberty, and a most laudable and pious concern to have all matters both in church and state regulated by the word of God; yet they seem never to have called in question the right of hereditary succession. Hence the absurd attachment of the *Resolutioners*, to the house of Stuart. To this source, in part, may be traced all the calamities which they suffered both as a church and commonwealth under that bloody race. This part of our subject naturally leads us to investigate a little the character of Cromwell, a man whom both Presbyterians and Episcopalians have represented as a monster of tyranny, dissimulation, and hypocrisy; but we must remember that the crafty, deceitful Ulysses of the Trojans, was the wise Ulysses of the Greeks. That Cromwell in raising himself to power, made many encroachments on the liberties of the nation, cannot be disputed, nor can it, that his government, after he assumed the title of protector, was in a great measure absolute, but it is certain he had the tyrant's plea, necessity.

Notwithstanding that Cromwell has been considered one of the greatest enemies of a Covenanted Reformation; as far as I can learn his opposition to the Covenanters, was not as Covenanters, but as adherents of the house of Stuart. He appears, indeed, to have been zealous in his attachment to independency in opposition to Presbyterianism, but the independents as well as the Presbyterians had sworn the covenants. Hence the New-England synod, in their preface to the Cambridge Platform, observe, that the National Covenant doth equally engage both parties.

Cromwell saw that though there were both in Scotland and England many that were sincerely at-

tached to religion and liberty, yet there were also many influential characters who were only waiting for a fit opportunity to reduce the nation to its former state of vassalage. Would it then have been consistent either with wisdom or probity, for him who had the command of the army, and was therefore able by a bold stroke, to defeat the nefarious designs of traitors, to leave the public affairs to be managed by what some would call a free parliament, in which the monarchial and aristocratical party would undoubtedly have carried their own measures? I know it may be alleged that Cromwell's object was not the good of his country, but his own aggrandizement. This, however, is not proved by subsequent events. It is admitted even by his enemies, that the courts of justice were never better filled than during his administration. It is not pretended that he oppressed the nation to fill his own coffers, or to support his own magnificence; on the contrary, his enemies relate by way of derision, that his manner of life was so plain that his lady superintended the management of her own domestic affairs, even to the making of the butter, and distributing the milk to the poor; and T. Philips says, that Richard broke himself, and those that trusted him, by expending 60,000*l.* on his father's funeral.

I cannot pronounce Oliver Cromwell a saint, because I cannot search the heart, nor can I altogether vindicate him from the charge of ambition, the fault of great minds: but when I consider that even his enemies have never charged him with a single vice, —that when he turned his mind to religion, he restored thirty pounds which he had won at gaming—that where he was first noticed as more than an ordinary man, was in social meetings for prayer, where he was distinguished by his superior talents for prayer and Christian conversation—that he not only interfered to defend the Waldenses from persecution, but even sent them a considerable sum of money—that

his enemies have represented him rather as an enthusiast, than an infidel, and that his delight was with the saints and the excellent that are in the earth, (for such I reckon Nye, Goodwin, and Owen.) I can by no means venture to pronounce Oliver Cromwell a hypocrite.

In Charles I. we see a remarkable instance of human inconsistency: He who when it seemed to serve his purpose, set himself above all law, and trampled without remorse upon the liberties of his subjects, could in another juncture of affairs, profess the greatest regard for those laws and liberties. It is also worthy of remark, that although he did not adopt the Westminster standards, yet he gave his suffrage in their favour so far as to admit, that a national synod freely called, and freely debating, ought to settle the affairs of the church.

He could allege in his own defence, where the word of a king is, there is power, without enquiring whether the sacred writer means physical or moral power; yet he would not allow that the courts being possessed of physical power, gave them moral authority. Indeed, I believe, that to say that a man's being possessed of physical power, gives him a right to be obeyed, is such an absurdity, and productive of such pernicious consequences, that if any man were required to believe it, he might reply like the peasant, when his ghostly father required him to believe the doctrine of transubstantiation, "it will not believe for me." In the same Charles we see exemplified in a most striking manner, the baneful effects of a bad education. His father was a tyrant by inclination, sprung from a race, (the house of Guise,) who had signalized themselves by treachery and dissimulation, and adopted for his favorite maxim, "He who does not know to dissemble, does not know to reign," and educated his son in the absurd opinion that he was accountable to none but God; and thus while his subjects were rapidly advancing in relig-

ion, arts, and civilization, he was plodding on in the gloom of the dark ages. But whatever exalted notions James and his son Charles might form of themselves, the subjects made Charles find to his cost, that a wise child is better than an old and foolish king, who will no more be admonished.

How much better might it have been for Charles, if his father, instead of endeavouring to initiate him into the intrigues of Machiavel, had impressed on his mind this divine truth, (of which his wicked maxim was the reverse,) "excellent speech becometh not a fool, much less do lying lips a prince." He might have proved a blessing to his nation, and had his memory honoured by posterity. Now he appears a weak, perfidious tyrant—a martyr, indeed, not of religion and liberty, but of superstition and tyranny

Yours, S.

PREPARATION FOR THE MINISTRY.

The following just remarks are taken from the Evangelical and Literary Magazine.

I believe that theological education is imperfect, and needs to be improved, because

1. *Young men enter the seminaries without sufficient preparation.* Whatever may be said about the six years spent at the Academy and at College, I do conscientiously believe that this position, as a general one, is true. I appeal to the professors in our institutions. Have they not reason to wish that their pupils were better *drilled* before they come into their hands? I appeal to the ablest and most distinguished young men who have gone through these seminaries. Do they not lament that a broader and firmer foundation is not laid for erecting the superstructure of their theological knowledge, by students of divinity?

The fault, here, lies in part in the habits of our countrymen generally. The foundation of good scholarship, is laid in the grammar school. There, boys ought to be drilled *for years*, and made perfect in the elements of knowledge. But this is not the case. *They* are the most *popular* teachers, who carry on their pupils with greatest rapidity. And a boy is considered ripe for college here, who would not be allowed a place on the fourth form in an English grammar school. Thus poorly furnished, the student goes to college, and is matriculated. The sort of rivalship which exists among the seats of learning—already sufficiently numerous—in our country, creates a temptation to admit students, without that rigid examination, which ought to be had. There are no private tutors in our colleges, to instruct and examine young men in their chambers. The professor lectures to a class of fifty or sixty, and cannot possibly subject each individual to that strict *inquest*, which is necessary to ascertain and insure his progress. It is hard to deny a diploma to a young man who has attended lectures regularly through the whole course, and paid college fees! And thus many a youth leaves college, with an A. B. attached to his name, who is unable to conduct a class of grammar boys through Cæsar's Commentaries, without laboriously reviewing before them.

Besides this haste in getting forward, many who enter theological seminaries, are subject to peculiar disadvantages. The idea of getting a college education is taken up comparatively late in life. In some revival of religion they have been brought to a knowledge of divine truth, and are strongly inclined to devote their lives to the ministry of the gospel.—The circumstances in which they are placed compel them to hurry through preparatory studies. They enter college at great disadvantage; and certainly do not leave it with that maturity of taste and intellect which all ought to desire. I here speak notorious

facts. And however the case may appear to men unacquainted with the subject of education, six years from the time the man takes up his grammar, until he begins the study of a profession, is a very scanty allowance of time. It would be thought so in any civilized country in the world but ours. But do I here censure the young men and boys among us? Certainly not. The blame is laid on parents, and others, who as regards education, sustain the relation and ought to fill the place of parents.

2. But in the next place, considering the previous preparation of most young men, I do think that either a longer time than three years ought to be allotted to theological education, or the course of study ought to be abridged. Against this last expedient, I should enter a very solemn protest. But as things now are, I do not see how it is possible for a young man of ordinary capacity, after being hurried through the collegiate course, to give a profitable attention to all the subjects embraced in the prelections of three professors. Let it be remembered that the Hebrew language is not a part of college studies. That Greek scholarship is generally very imperfect; and that, besides paying attention to these languages, the student has to take his range through the widely extended subject of Biblical criticism; the still wider field of Christian theology; the copious themes of ecclesiastical history, and church government; besides his studies on the composition and delivery of sermons. Let one refer to the course of studies prescribed in the seminaries of Andover and Princeton; and, bearing in mind all the facts which I have stated, let him, if he knows any thing of these matters, decide whether three years are sufficient to go through this course well. I do not blame young preachers for being what they are, on leaving the theological seminaries. Much less, I repeat do I censure their teachers. I find fault with the spirit of the age, with the habits of our countrymen, with

the opinion that clergymen can be manufactured at a seminary as domestic shirtings are at a steam loom, or nails at a factory. The truth is that a young man's mind ought to be very well disciplined, to enable him to reap full advantage from the widely extended course of study prescribed in our seminaries. And while this is the case, some students do not stay the appointed time, and others who do, go through their course in a manner somewhat like that of the traveller who passes through a strange country in a stage coach. Many objects are seen, and but few well remembered. Vivid impressions are made in such rapid succession as often to obliterate or confuse one another; and there is left an indistinct recollection of the whole. Or, to drop this figurative manner of writing, the course of young men from the beginning of their education, until they enter the pulpit is such that their minds cannot possibly be thoroughly embued with sound learning; and when they enter on the active duties of their calling, they generally, in a very short time, lose their literary spirit, and sink down into mere composers of *parish sermons*. Let men capable of judging, look through American churches, and see if this is not the case. I do, notwithstanding all that is said about *nine years*, and present advantages, still maintain that the education of the clergy is imperfect, and needs improving.—And here, I hope that no offence will be taken, as none is intended, when I give it as my opinion, that education societies, by altering their plans, and showing a determination to keep the young men under their patronage longer at school, would promote the best interests of the church and of society at large. It would have a happy influence in correcting the practical mistakes on the subject of education, which prevail to a wide extent in this country. Parents, on seeing the effects of thorough training in this case, would resolve that their sons should be made ripe and good scholars too.

On this subject, I feel great solicitude, though perhaps the writer in the Religious Intelligencer may think with little reason. But

1. The clergy have very great influence in forming the intellectual and moral character of the people. This is an undeniable fact. And no man who cherishes an enlightened patriotism, can help wishing that men, whose profession is connected with the best interests of their country, may be trained and disciplined in the best possible manner.

2. Without the influence of a *well* educated clergy, literature and science, instead of being the handmaids of religion, become the aids of infidelity.

3. We must look to the clergy to maintain the cause of truth against those who would pervert it, and under the guise of Christianity introduce a dangerous species of deism.

I appeal to all who are capable of looking beyond the narrow sphere of their own immediate duties, and taking into view the general state of the country, and seeing the course of things, whether the measures pursued in relation to this all important subject are such as the interests of the church require. Under the full conviction that theological education is imperfect, and needs improvement, I shall not cease to present my views to the public, while I can raise my voice or wield a pen. And I confidently expect to find the best taught young preachers, and most promising students on my side of this great question.

And here, I may notice a delusive argument which has been brought forward by the writer in the Religious Intelligencer, on the general subject of the literary spirit of the present age. It is said that by far more books of a solid character are sold now, both in England and in the United States, than were some years ago. I am not so particularly acquainted with the literary history of England, as to be able to speak with confidence as to that country. This I believe, that fa-

shion has a very great influence on literature there, that the nobility and gentry consider a library a necessary part of their family establishments; and that every collector in his day purchases the books which it is *fashionable* to buy. I have thought, too, that on comparing the productions of the present English press with those of past centuries, there is a considerable decline, both in the knowledge of systematic divinity and Biblical criticism. Indeed, if my information is not entirely incorrect, the example of England was about as unhappy for the writer in the Religious Intelligencer as he could have selected. It is all on my side of the argument. England is distinguished beyond all other countries for exertions in the cause of Christian benevolence; and things are so managed there, as, according to all that appears, to have produced the very effect which I deprecate, and against which it is my object to guard.

ITEMS OF INTELLIGENCE.

The sessions of the synod of the Reformed Presbyterian church, were opened on Tuesday the 5th of August, in the city of Pittsburgh, with a sermon by the Rev. John Gibson, of Baltimore, the former moderator, on the subject of regeneration, from John iii. 3, "Except a man be born again he cannot enter into the kingdom of God." The synod adjourned the following Tuesday. Members were present from Vermont, New-York, Pennsylvania, Maryland, South Carolina, Illinois, and Ohio. The Rev. James R. Willson was chosen moderator, and the Rev. John Black continued as stated clerk, and the Rev. Samuel Crawford appointed assistant clerk. Much business of importance to this branch of the church was transacted. By the reports of the presbyteries, it appeared that the affairs of this church are in a pros-

perous state—all the organized congregations on the increase very considerably, new congregations and societies forming, all being in harmony and endeavoring to strive together for the faith of the gospel. It appeared that the vacancies in Tennessee, Kentucky, and the states north west of the river Ohio are numerous, and that in all the presbyteries there are many youth prosecuting literary pursuits in the academies and colleges, with a view to the ministry. It was also reported that Socinianism, Hopkinsianism, and other dangerous heresies were, in many parts of the country, alarmingly on the increase, but that in no instance, they had made inroads on the congregations of this church. A new edition of the Testimony of this church was ordered to be printed, with a chapter on the subject of adoption, not in the former edition, and a continuation of the Historical Narrative down to the present time—the edition to consist of 2000 copies.

The form of a covenant, together with an enacting act, was read by the chairman of a committee formerly appointed on the subject, and 50 copies ordered to be printed in the form of an overture, for distribution among the different presbyteries.

The next meeting of synod is to be by delegation from the different presbyteries.

The theological seminary of this church, the operations of which had been for some time suspended, was revived, and the Rev. Dr. Wylie, of Philadelphia, re-appointed professor. The Rev. Dr. M'Leod, and the Rev. Messrs. Black, M'Master, Chrystie, J. R. Willson, and J. Gibson appointed superintendents.

The sum annually appropriated in France by the government, for education in the primary schools, is 246,000 franks.

The New-York institution for the instruction of the deaf and dumb, has now fifty three pupils, twenty eight of whom are supported by the bounty of the state.

The number of paupers admitted into the alms house in New-York, in one year from April, 1822, was 3322. The annual expense of the establishment is $11,892.

Mr. Nicholas Brown, of Providence, Rhode Island, has made a donation of $30,000 for the erection of an edifice, for the Brown University, the Baptist college of Rhode Island. The edifice will soon be completed.

LITERARY.

Samuel Riddle, counsellor at law, proposes to publish by subscription, "The Lawyer's best advice, keep out of the law, or Countryman's Counsellor, containing a digest of common and statute law, and a collection of select maxims and admonitions, economical, moral, and religious, for the use of such as desire to deal safely, live honestly, and avoid law suits." "*Now therefore, there is utterly a fault among you, because ye go to law one with another.*" 1. Cor. vi. 7. Mr. Riddle resides in Chambersburgh, Pa. and it is understood that he has received much encouragement there for the publication. We have his prospectus, and have seen a part of the manuscript, and do not hesitate to say, that we wish it an extensive circulation.

Proposals are issued for publishing by subscription, "Familiar Letters, on the doctrine of the Sacraments, particularly Baptism and the Lord's Supper; addressed to the people of his charge, by Jesse Fonda, A. M. with an appendix, containing important matter, both original and selected: the whole designed for family use, especially among those who adhere to the Reformed Dutch Church." The work will contain 300 pages, duodecimo, to be handsomely executed, at one dollar." We are glad to be able to announce works like these, from respectable and orthodox men, when the press teems with heresy. It is understood that it will be put to press immedi-

ately. As we do not doubt that the whole work will be such as the specimens which we have seen; we trust that the Familiar Letters will recommend themselves to the understanding and affections of all good people.

Alexander Towar, No. 255, Market-street, Philadelphia, has issued proposals for an American edition of Dr. Kidd's Dissertation on the Eternal Sonship of Christ, lately reviewed in the Evangelical Witness. The extracts from our review, which Mr. Towar has published in his prospectus, recommending the Dissertation, exhibit a specimen of the type, which is beautiful, on a handsome duodecimo page. We have no doubt that the work will be executed in good style. It will contain 357 pages, bound in extra boards—price one dollar, payable on delivery.—Should the enterprizing editor meet with sufficient encouragement for a large edition, as we hope he will, the price will be considerably reduced. It gives us unfeigned pleasure to see an edition of this invaluable work announced, to travel in company with Dr. Miller's excellent reply to professor Stuart's attack on him, of which we intend shortly to furnish our readers with a review. They will be extensively read, and will go far to arrest the progress of an alarming heresy, patronized by respectable names, and propagated with a zeal worthy of a better cause.

DISEASES.

The present season is sickly to an alarming extent, throughout the United States. While the season to the south and west has been uncommonly favorable, and all the fall and spring crops abundant, with the exception of partial failures in the wheat harvest, occasioned by the insect, diseases of no ordinary degree of malignity, prevail extensively—the most common are bilious fever, fever and ague, and dysentery. The constitution of our summer atmosphere has become unhealthy. Last season there

was a severe and long protracted drought, and yet it was sickly; this season the rains have been abundant, and still the season is even more sickly. These are the judgments of God upon a sinful people who have misimproved the munificence of his providence. But we greatly fear that as ungodly men did last season deny that the hand of the Lord was in the plague that visited our cities, so the people of the land, this season regard not these calamities as the voice of the Lord calling them to repentance.

POLITICAL.

The resistance made by Cadiz to the besiegers—the successful maœuvres of Mina—the raising and equipping of numerous guerilla parties in Spain and Portugal—the calling for additional forces to be sent across the Pyrenees, and the success of the Greeks in the cause of liberty, indicate that however gloomy the prospect was a few weeks ago, and still is, yet the cause of humanity in the present struggle is not hopeless.

A member of the British parliament recommends the sale of the Canadas to the United States for $2,000,000.

Our squadron in the West India seas has been successful in checking the depredations of the pirates. Many of them have been brought to justice, and we hope the evil in that quarter will soon be extinguished.

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ESSAY ON MODERN MISSIONS.

The subject of missions, domestic and foreign, occupies so large a place among the modern efforts which are made for the diffusion of knowledge, and excites so much interest in the public mind, that the greater part of the religious magazines of our country, already numerous and multiplying, are filled with the details of their operations. So great is the excitement on this subject that the papers containing intelligence of its movements, are likely soon to rival in the extent of their circulation, those of a political character. All Christendom almost is in motion. Important results may be expected, and must be produced, by the extraordinary impulse given by public sentiment to these exertions.

We intend, in this paper, to inquire into the causes which have operated to produce this great and general excitement to missionary action. It constitutes one of the remarkable signs of the times, in which we live, to which no Christian should be inattentive. Were all this produced by a love of real religion, pure and undefiled, and the result of benevolent sympathies awakened in the bosoms of the sincere lovers of Jesus, for the heathen, and for the ignorant in Christian countries, it would afford decisive evidence of the great progress of vital piety, and

a rapid improvement in the condition of the church. That there is much Christian benevolence in exercise, we do not doubt; but we must be permitted to inquire with circumspection, whether the greater proportion is to be ascribed to this cause, whether a spirit of genuine Catholicism is the great impelling principle, as many boast. This inquiry will be conducted with the best prospect of success by referring to matters of fact, as they are recorded in Brown's History of Missions, and in the various journals of the day.

The Reformed Dutch Church, began early in the last century to introduce religion into those colonies which the government of the Seven United Provinces had formed in the East and West Indies, at a time when their navy was very powerful, and they were able to extend their conquests. These colonies became a part of the country of Dutch men, and their efforts to spread the gospel among them, partook of the same nature, and were prompted by the same principles of action that had operated on the ministers and members of the Reformed Church in Holland, from the time of its organization. Chaplains went out on board their navies, carried with them to the east and west, those feelings in which they had been educated at home, and under the influence of which they had always acted. Their desire was to extend the Dutch church, while the navy of Holland extended the boundaries and the renown of the republic. The judicatories, and the civil authorities in the United Provinces, encouraged these exertions. In all this, the old principles of action operated, their sphere only was enlarged. We do not condemn this. It was praiseworthy. The ambition of political men exercised in the conquest of remote nations, was overruled in the providence of God, for the spread of the gospel among the heathen.

When the devout pilgrims of the congregational churches landed in New-England, seeking an asy-

lum from the oppression by which they were forced from the land of their father's sepulchres, and conquered, or by treaty, acquired territory from the natives, the country so gained became their own country, and the same motives operated with them to spread religion, as those which impelled to its extension under the congregational form in England.—To this we are to refer the labours of Mr. Elliott, in Martha's Vineyard, of Mr. Mayhew, in Nantucket, and of others elsewhere,—labours, which we rejoice to add, were crowned with no small degree of success. The languishing of these missions, after about fifty years of successful exertion, and their final extinction, were the effect of the principle to which we have alluded, exerting itself on other objects. The Quakers and others, emigrated to New England and the congregationalists became unhappily divided on some important points of Christian doctrine. Vigorous efforts to proselyte the Quakers and others, and to maintain the opinions of the contending congregational parties occupied the attention of all, to the neglect of the heathen.

During the seventeenth century, the Danes made conquests in the east, and early in the eighteenth, a mission was established in Zanguebar, their chief establishment in that quarter. The Danes were generally Lutherans, and their efforts at Zanguebar, in Greenland, and elsewhere, had for their object the extension of that denomination of Christians, or of religion under the Lutheran form. This was indeed inevitable, but we see the same powerful principle, which operated in other cases, efficient in this one. The Moravians, are Lutherans, at least in part, and the connection between them and the Lutherans, has always been in some degree recognized by both parties. They differ, indeed, in that the Moravians have a community of goods, in their several settlements, are more zealous, have more feeling, and are more punctual in attention to various religious duties

than the other. The relation of these two bodies to each other, somewhat resembles that of the Methodists and the Episcopalians. This people after having suffered persecution in various Roman Catholic countries, had permission to settle on the lands of Count Zinzendorf, in Moravia, who was at that time a zealous member of the Lutheran church, the established religion of the country. He could not persuade the refugees, whom he had granted an asylum in his territories, to adopt the discipline of the Lutheran church, or fully to incorporate themselves with it. The two bodies, however, held communion with one another, in the Lord's supper. The count himself joined the Moravians, or United Brethren, as they call themselves, was consecrated a bishop among them, and became a powerful instrument in extending their numbers, their reputation, and their influence. The Moravians made no foreign conquests, but aided by the skill and influence of the count, and patronized by his wealth, they established missions in Greenland, in North America, in the West Indies, and other foreign parts, during the last century; and all with a view to advance the interests of the Moravian church, or to extend religion under the Moravian form, and prompted by the common principle, attachment to their own denomination, which they no doubt, as well as most others, believed to hold the best system, and to exhibit the most perfect form of ecclesiastical order.

The Methodist Missionary Society may be considered as originating in 1786, when Dr. Coke, and three other Methodist preachers, destined for Nova Scotia, were compelled by stress of weather to land on Antigua, one of the West India Islands. A Methodist layman, a shipwright by occupation, had for some years taken upon himself to preach the gospel, and formed a congregation of 1000 persons. Dr. Coke resolved to employ his labours as a missionary on that and the neighbouring islands. Thus com-

menced the Methodist Missionary Society, which has since increased its funds, and enlarged the sphere of its operations into various parts of the world; but all with a view to extend the Methodist church, and all actuated by the principle which we would illustrate. The same principle of human action that prompts the local Methodist preacher, and his society, to be zealous in enlarging their numbers, by the multitude of proselytes, and the number of conversions, displays its vast energies in the London Wesleyan Missionary Society, and in all other similar Methodist institutions.

The Baptist Missionary Society of England was formed in Northamptonshire, 1793; and who is ignorant that their large establishment at Serampore, where Mr. Ward, whose death is now announced, has been so active, is for the extension of the Baptist church? Of this character are the operations of the American Baptist Missionary Society, established a few years since, and their missionary expenditures in the empire of Burmah, and other places. Indeed, the power and reputation of these large bodies, as wise men must have foreseen, have been greatly increased, by the splendid details of their foreign operations.

The London Missionary Society, organized 1795, may be thought to form an exception. Brown tells us, that it was formed of Christians of various denominations, in which, we have no doubt, he is correct. But which of these preponderates? Whether are the congregations, which they form at their missionary stations, governed by the Episcopal, Independent, or Presbyterian forms of church government? Who are the leading men in collecting the funds, and in forming and executing plans? And what denomination of Christians contributes most largely, or chiefly? When all these questions are answered satisfactorily, we shall then find the same powerful

principles that actuate the other societies, that we have mentioned, in operation here.

The Edinburgh Missionary Society is chiefly in the hands of the Established Church of Scotland. It was established in 1796; and the object was the promotion of religion under the Presbyterian form. This society, however, and those of London and Glasgow, are conducted on plans of greater comprehension, than any of the others, to which we have alluded. The imposing details of the Moravian, Baptist, Methodist, and Lutheran Missions, and the success which attended their efforts, called forth new principles of action in this field of enterprize, and presented new motives of excitement. Moravians, Baptists, and Methodists were more respected by Presbyterians and Congregationalists, and by one another, and a greater interest in the deplorably wretched condition of the heathen, was awakened by the developement which the missionaries made of their loathsome superstition, their detestable idolatries, and their cruelties, outraging every principle of human kindness. It was found too, that the greatest good which the missionaries of these several denominations accomplished was the translation of the Bible into the languages of those heathen nations, where they were stationed; and for that object many were willing to make contributions, who, on any other ground, would have withheld them.

The universal shaking too of all systems, good and bad, both in religion and civil government, began about the commencement of the present century to set public opinion afloat on the wide ocean, without a compass to point the course, or a helm to steer for any harbour. After all, while an attachment to doctrines and to systems of order has been greatly weakened, attachment to particular bodies remains powerful, and seems, in some instances, to have gathered strength.

In our own country, we have referred our readers to the Baptist Foreign Missionary Society. Other similar institutions also illustrate our general principle. The New England Missionary Society is established for the promotion of Congregationalism, as it exists in New England, and of the dogmas of the new school, or, in other words, of the errors of Hopkinsianism. The Missionary Society, whose head quarters are at Philadelphia, is under the direction of the Presbyterian church, and employed solely in the promotion of its interests. In fact, so popular has the name "Missionary Society" become, that the means employed by synods, presbyteries, and associations, for the supply of their own vacancies with preaching, generally go under the name of supporting missions; by which, it is insinuated, that their object is not the advancement of the interest of one particular denomination, but of religion generally.

In some of our cities, we have Domestic Missionary Societies, Young Men's Missionary Societies, Female Missionary Societies, &c. in which some of nearly all denominations unite. But we have the means of knowing, that among those who prompt to their formation, and govern their operations, as well as among many that contribute, the principle we unfold operates with great force; for when the missionaries have been so successful as to succeed in the formation of a congregation, the different parties are all eager, in proportion to their hopes of success, to have the new congregation brought into that connection, to which they are themselves attached. This crisis lays bare the secret springs of action, which had certainly been concealed from others, and perhaps from themselves.

The United and Foreign Missionary Society, in which, until the dissolution of the Associate Reformed Synod, in May 1822, the Presbyterian, Reformed Dutch, and Associate Reformed Churches

were united, forms no exception to the principle contended for. The Presbyterian body, by far the most powerful, had the skill to call in the other two as auxiliaries to their operations. Did any one ever expect, that any Dutch Reformed or Secession congregation would be organized at any of their missionary stations? If they did, it was certainly a vain expectation. The leading men of the Associate Reformed Church did not so expect, nor so intend, as they plainly evinced by their union with the Presbyterian church, shortly after the formation of the society. And what could be more natural than that they should exert themselves to promote the glory of that denomination, with which they intended to connect themselves? Would it be unreasonable to suppose that, at that time, some members of the Dutch church also wished to see their own body absorbed by the general assembly?

Now, what is the amount of all this historical detail? What inference should we draw from the facts stated? Certainly, that far the greater proportion of those missionary efforts that have called forth so much self gratulation, and have met with so much applause for their liberality, charity, and catholicism, are prompted by the same spirit that we see displayed daily by ministers and people of the different denominations, to promote the growth and power of their own congregations; and which, instead of receiving plaudits, are often censured as sectarian, selfish, and bigotted. While we cannot unite in all the enthusiastic plaudits of the one, we cannot join in branding as sectarian bigots all the other. Let all avow honestly their views, as the framers of the Dutch Missionary Society in New-York have done, and we shall cordially applaud their honesty, and recommend their wisdom.

We are justified, too, from the fair specimen of facts which we have collected, in defending some smaller bodies from a charge brought against them

by the larger, and, in some instances, unwisely admitted by themselves, that they are criminally deficient in missionary efforts, we mean compared with their more numerous and wealthy neighbours. All, indeed, should do more, incomparably more, to promote the knowledge of the pure gospel of the Son of God than has been done. Greater sacrifices should be made, must be made, ere the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. But we speak comparatively. The small bodies, to which we chiefly refer, are the Reformed Presbyterian, and the two branches of the Secession Church. It is often said, they have done nothing. Do facts justify the assertion? We answer unhesitatingly, they do not.

The Antiburgher Presbytery, about the close of our revolutionary war, and after the constitution of the Associate Reformed Synod, consisted of but two ministers. They have now fifty, and support two theological seminaries. They have also many vacancies, and have extended from Vermont to Carolina, and from Philadelphia to Ohio. Who supported the missions that formed all these congregations? The Antiburghers.

The Associate Reformed Synod, when constituted at Greencatle, (Pa.) consisted of eleven ministers; and before their late shakings, they numbered between 70 and 80 ministers, and had many vacancies. Who supported the missions to Carolina, to the west and north, that formed these congregations? The Associate Reformed people.

To the Reformed Presbyterians, not so large as either of the others, we shall find the same remarks applicable. All their ministers united in the formation of the Associate Reformed Synod. Missions were sent out occasionally from Ireland and Scotland to preach the gospel, and administer ordinances to those who remained in their former connection; and as late as 1798, there were but two ministers of

this body in the United States, and but three congregations. Four young men were licenced in Orange County, New-York, to preach the gospel, and with no other prospects than to travel and preach as missionaries, for their whole lives. There are now in this body five presbyteries, and they extend from the northern part of Vermont to Charleston, South Carolina, and from New-York to the Mississippi. They have sent one mission to the province of New Brunswick, far up the bay of Fundy, and one of their number has travelled two or three hundred miles up the Missouri, to the utmost verge of civilized population. Many of their ministers have been accustomed to travel from one to two thousand miles yearly; and much of these travels was through the mountainous parts of our country, and in the regions of the west, where there is the greatest destitution of the word of life. In the states of Ohio, Indiana, and Illinois, they have about 15 vacancies, some of them able to support a minister; besides these, they have vacancies in all their presbyteries. They have published many octavo and duodecimo volumes, and many thousand tracts. They have also a theological seminary. Who supported all these missions? Reformed Presbyterians. Who supplied the means of publishing books and tracts? Reformed Presbyterians. Yet, we are told, they have done nothing in the missionary cause—done nothing for the spread of the gospel. Some one will say, they have done all this for the spread of their own principles and the extension of their own body. They admit all this, and add, that others who congratulate themselves on the great sacrifices which they have made in the cause of missions, have nearly all done the same. We may add, that the congregations of these smaller bodies are generally young, they have been expending largely in building churches, in the support of their ministers, while they have contributed their proportion to Bible, and other charitable institutions.

Indeed, we do not hesitate to say that these smaller denominations have contributed, for religious purposes, in proportion to their means, more than double what the larger bodies have done. But what then? Have any done all that was in their power? Are no greater efforts to be made? Far be it from us to encourage such a thought. But we must add, the wisest and most efficient mode of operation is for every denomination to cultivate its own fields, by raising up a learned ministry, and praying the Head of the church to endow them with great grace; and by furnishing young preachers with the means of travelling in comfort while they are employed in the service of the Redeemer. This will prevent collision, and greater efforts will be made where there is unity of thought, feeling, and action, than can be effected in any other mode of operation. While we make these remarks, we would not be understood as giving any countenance to the propagation of the various heresies, errors, and mutilated systems of doctrine, which are taught and propagated with a zeal not according to knowledge, by thousands who are called Christians.

AN EVENING MEDITATION, SEP. 6th, 1823.

The glorious orb of day has descended behind the western mountains, the cool and pleasant shades of the evening begin to conceal the beauties of nature and art, and night will soon spread her sombre, dewy mantle over the lovely landscape, to preserve it all fresh and fragrant, that, on the return of another morning, its charms may be again disclosed. The setting sun, as I saw him depart, bid us adieu. by shedding his mild evening beams with great beneficence over those rich and ample plains. The air is cool and delightful—the gentle dews distil on plant

and flower, and impart fresh vigor to garden and field—the air is still, no breeze rustling among the blades of corn—the stars, one by one, are looking down from the glorious and serene azure vault, with complacency on the peaceful scenery. A thousand insects among the blades of grass, and the foliage of the trees, utter their plaintive notes to salute the coming constellations, while they nestle under the wings of night—their protectress. O! how sweet is this soft hour! how it soothes all the troubled passions of the soul! how favorable to sober thought, and calm reflection! What if the sun has gone to enlighten and to warm other regions? He has left behind him an assemblage of beauties, which he never saw, to delight us.

All these various charms were created by the bounty of nature's glorious God, and adapted to the constitution which he has given me and the millions of my brethren of men, who dwell around me on this wondrous globe; and they all demonstrate his present goodness to the sons of men. The beams of the sun, as he travelled across the heavens, warmed and illumined the world, imparting health and vigor to man. This change is salubrious. These pure dews, and the benignant light of distant stars, give still a healthier tone to our bodies, and spread joy over all our faculties, even at this hour of stillness. God, our kind Creator, comes thus through the medium of his own works to bless with health and comfort us, his dependent creatures. All that my eyes behold, my ears hear, and all that my senses can discover, declare the wondrous bounty of my Creator, and call aloud for joyful expressions of gratitude. There is nothing discernible in all that lies before me, but demonstrations of divine benevolence. Yet, methinks, there is something melancholy, some signs of mourning, which I cannot describe; but which, I think, I feel. Ah! it is not in nature around me. It is in this breast. Can

there be divine displeasure amidst all this ravishing scenery? amidst all these tokens of the Lord's goodness? Yes, alas! for now I reflect that diseases of an alarming character are raging over the land, and that death is riding on his pale horse, visible even in this darkness. Thousands are now tortured by the most painful maladies, confined in the chambers of sickness. Even this day I have witnessed the funeral procession, I have seen the tears of relatives flow in streams, I have heard the sobs of hearts breaking with anguish, while they followed to the grave the remains of youth and loveliness, snatched away by sudden death. Thousands at this very moment labour under the pressure of mortal disease, which no created arm can relieve; while other thousands are hanging in painful suspense, between the hopes of life and fears of death, as mourning friends are bending over their beds of sorrow, in all the agony of anxiety, watching eagerly for some encouraging symptom of returning health, where sickness and death bid fair to complete their alarming triumph. Others tremble for themselves, dreading every slight pain, lest it should prove the precursor of some fatal disease. Is it so, then? Did that sun, that sun that shone forth in beauty so glorious in mid heaven, and set with aspect so benignant, smite, with mortal malady, my fellow-citizens, and depart in wrath, darting from the summits of the western mountains, as he disappeared, the arrows of death? Are, then, these cool and seemingly refreshing shades of evening the mantle of death? Are these dews, which seem so pure, really fraught with disease? Alas! it must be so. Far other was the sun that shone on the bowers of Eden; far other the twilight of the primeval Paradise. But while they retain till now something of their benign aspect, and still bring with them many of the blessings which they at first imparted to man in innocence, they may be, they are made by man's

transgression the causes of mourning, lamentation, and woe, to millions. Our sins have converted the beneficent order of nature into the means of suffering; for a holy and righteous God, who controuls the elements, can and does convey the floods of his wrath along those very channels, where his goodness flowed in copious streams. Why should it not be so in my own country? How are thousands spending this very hour of nature's soft repose? Do they obey its call to deep and solemn meditation? And have they improved the light of day in performing deeds of righteousness? The very sun has blushed at their deeds of iniquity, which they were not ashamed to perform in the light of his beams; nor did they regard that omniscience, of which the searching light of the sun is a bright emblem. Even now, instead of retiring to drink in, with holy gratitude the delights of this charming scenery, and converse with God and their own hearts, they are indulging in the forbidden pleasures of the wanton dance, are reeling under the influence of the intoxicating bowl, are giving themselves over to the revels of the card-table, are repairing to those haunts of vice, unchaste theatres, or are hasting to the detested dwelling of her "whose guests are in hell." Thus they insult the God of nature, and "regard not the doings of his hand."

Why should not the dread and resistless wrath of God mingle itself with the sun beam, and the terrors of the righteous judge be wrapped up in the mantle of evening? Why should not death, the wages of sin, bend his bow, direct his shafts, slay his victims, in the silence of the night, to vindicate the righteous claims of Jehovah's laws?

But I will hope that there is mercy even in these alarming visitations. That the sun does not shoot forth malignant rays only, and that the pestilence only does not triumph in the tranquility of this dark hour, as the twilight recedes, betokens the long suf-

fering of the Lord, my God. I, a sinner, am in health, and have enjoyed the sweets, and tasted the luxury of this cool and refreshing hour, because the Lord is merciful. But, O my soul, wast thou left without other evidence, how little consolation would these tokens of the divine mercy impart? How many interesting questions would forever remain unanswered? how many doubts arise that my reason could not dispel? How many fears would be awakened that my understanding could not silence?

"Through the tender mercies of our God, the day-spring of divine revelation has visited us from on high, and sheds a light, before whose beams the sun grows dark, and loses all his effulgence, as the stars cease to twinkle when the sun shines forth. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "When we were without strength, in due time Christ died for the ungodly." In him, "the Lord God is merciful, and gracious, pardoning iniquity, transgression, and sin." That a people saved by the Lord may be gathered to himself, this world is spared, and the agreeable vicissitudes of day and night perform their wonted revolutions; seed-time and harvest, summer and winter, do not cease. To the Redeemer of men, revealed in the gospel, I am indebted for what of good the sun communicates; and He it is who, of his bounty, continues from evening to evening to send, for my refreshment, these cooling twilight shades, and to rekindle the lamps that burn, with celestial flame, in yon distant heaven. It is he who gives this health, and he, I trust, who leads thee, O my soul, to these solemn thoughts.

In him, there is hope that mercy mingles with the judgments around us. He has taught us to say, "when thy judgments are abroad in the earth, the inhabitants will learn righteousness." He has said, that "he afflicts not willingly, nor grieves the chil-

dren of men." He has blessed our land with God's full flood of blessings. The forest has disappeared, under the hand of cultivation; the savages have been tamed, or have retired to the wilds of the west; the wild beasts of the desert have retreated to their far distant dens of the mountains: for two hundred years the fields have waved with luxuriant harvests; our population has increased from a few poor, outcast pilgrims, to ten millions of people, generally comfortable, and thousands opulent; great and wealthy cities have grown up like the cedars of Lebanon, and numerous villages, flourishing in youth, adorn our plains, our vales, our mountains; we have become free, independent, and mighty; our armies have been victorious, and our little navy rides the seas in triumph. The voice of the gospel turtle is heard in our land, and her soft and melodious notes float in every breeze; churches raise through the land their spires to the skies, where salvation is freely and fully offered to listening multitudes; the holy Scriptures are multiplied, and thus the river of life pours its pure streams over the land. "Thy paths, O Lord, drop down upon us fatness."

Against all these mercies we have sinned. Thousands and tens of thousands never enter the Lord's house; and thousands who do, only enter to offer their abominations on the altar of the Lord—to profane his house by hypocritical devotions. Every one of Jehovah's laws is broken, and many vile men are exalted to places of great honour, power, and influence, by the misguided populace. The enemies of our Lord and Saviour Jesus Christ polute the halls of legislation, the bench, and the executive chair. Even believers are cold and formal. The very efforts that are made to multiply the knowledge of the truth are often prompted by sectarian feelings, rather than by a holy zeal for thy glory, O! God, a holy love to the souls of men, and a devout attachment to the commonwealth of Israel.

O! my soul, mourn, at this silent, solemn hour, over these abuses of the mercies of thy God, over thine own want of faith, love, and holiness, while thou dost sympathize with those who are afflicted by a holy God for the sins of thy country, and of the house of thy God. I will, in the strength of divine grace, reform my own heart, and seek the reformation of others. The mighty power of God can cure the evils of this heart, and heal the backslidings of the people of the land.

Even the darkness which thickens around me seems to disclose the awful power of the Lord Almighty, not less than the remote orbs that burn on the margin of night. He who will, by another morning's sun, put to flight this gathering darkness, can by the light of gospel truth, shining forth gloriously from the Sun of Righteousness, dispel the darkness of my own understanding, and the unbelief of my own heart. He too can blot out, as a cloud, my transgressions, and as a thick cloud my sins. He can by his word and spirit irradiate the moral darkness of the land, and can bless and heal all the diseases that afflict the nation. Would to God that all the Lord's people might employ this solemn season of twilight in self-examination, in meditation, and in prayer to Him, who has the power to sanctify afflictions, and bless his providential munificence, and the gospel of his grace to the accomplishment of a great, powerful, general, and glorious reformation of all ranks of men.

Could we know that millions of hearts are at this moment beating in holy unison, while the soul is filled with holy admiration of the greatness, the beauty, and the glory of the God of Israel, and that all are crying for pardon and acceptance through the blood of Jesus, what new and delightful emotions would swell the heart! What fresh vigour would it impart to every devotional sentiment! With how much greater buoyancy would the soul rise on the

wings of faith and love! while ascending beyond yon starry heavens, " to cast an anchor within the vail, both sure and steadfast!" But I feel my clothes and my locks damp with dew. O that He, whose " head was wet with dew, and his locks with the drops of the night," may put in his hand by the hole of the door into my heart, and that while I open to him " my hands may drop with myrrh, and my fingers with sweet smelling myrrh, on the handles of the lock."

We are assured that the following narrative of the Travels of Titus is agreeable to matters of fact, and a fair representation of the state of things as far as they have fallen under his observation; and that the reflections and meditations are such as were suggested from remarks which he himself made, or such as from the best attention which he could give to the evidence of others he believed to exist.

TRAVELS OF TITUS IN THE UNITED STATES.

Having arrived at the summit of Laurel Hill, in travelling westward, I stopped at a small inn, and, while some refreshment was preparing, ascended to a high peak, in the neighbourhood, on the left. Seated on a lofty and naked rock, I surveyed the prospect around me, which was not very extensive, nor did it possess much of that grandeur which, in many elevated situations, excites feelings so noble, and awakens conceptions so sublime and magnificent. But what was wanting in actual vision, I supplied by reflection.

The great central range of the Apalachian mountains is now behind, and separates me from the many busy and tumultuous scenes of the great civilized world. Not to reflect upon the states of Europe,

now moved by mighty commotions, and agitated by convulsions, that shake their deep foundations laid in ages long passed away, a world of no small magnitude, in my own country, has been created in the course of the two last centuries—streches far along the shores of the Atlantic, displays its great cities, and crowded population, and exhibits, on a great theatre, the energy of human thought and action, and much of the agitation produced by the strongest of the human passions. There is the cabinet of the United States' government, and of many state governments, where ambition puts forth her might, and where opposing plans are brought into powerful collision. There are great cities, where luxury, avarice, industry, pleasure, prodigality, literature, religion, benevolence, poverty, wealth, intelligence, ignorance, integrity, and knavery, all enter into the combination of human society; and while they might be thought to form a "rudis, indigestaque molis," like ancient chaos; and where there is indeed much of the conflict of the elements of the poet's ancient night, there yet reigns an order, which no power less than that of an Almighty Providence could maintain.

All these I have, in part, seen; and O how far different from the solemn silence, and solitary grandeur of these lonely mountains! The lofty summits of the Apalachian seem to form a barrier against the intrusion of their noise and din upon these vast solitudes; but yet they only seem to do so. Against the tide of population, how feeble a barrier! for it pours its mighty stream over these great mountains, and carries with it all the elements of human society as they exist in the east. However adventurous he who first dared to bend his way, far towards the setting sun, over these then pathless mountains, to lodge among the dens of the wild beasts, which made the rocks of the mountains to re-echo with their howling, and their screams, and to encounter

savage bands still more terrible, the traveller now pursues his journey with ease, comfort, and luxury. I have seen thousands availing themselves of these facilities, pressing on towards the western settlements, which I travel to explore. Wide extended regions are before me, affording room and promising comfort to millions of the present generation, and those which shall follow after it. How great, how fertile, how diversified, the tract bounded by these mountains, on the summit of one of whose ranges I am now seated, and the stony mountains far to the west!

The Alleghany mountains, rising by little ridges from the Gulf of Mexico on the south, and from fifty to one hundred miles in width, stretch away to the north, one thousand miles in length, until they reach the Hudson river. On the east of the great central ridge, I have seen three ranges rising in altitude one above another,—the South Mountain, the North Mountain, and the Sidling Mountain, or Juniata range, and next the Alleghany proper, towering above them all. Here, west of it, is the Laurel range, whose summits I have gained; and west of me, and least, lies the Chestnut ridge. Between these ranges are interspersed rich valleys of great extent and fertility, already crowded with inhabitants, and studded with well cultivated farms, adorned with large houses, barns, luxuriant meadows, productive orchards, and waving with abundant harvests. How have I been disappointed in the number of the inhabitants of these Alpine regions, in the degree of wealth to which they have attained, and in their progress in agriculture, arts, and civilization generally!

This great range of mountains, thus peopled, may be considered as extending by irregular, and sometimes vast masses of mountain, from the Hudson river, through the British dominions, on the north, to Hudson's Bay, and perhaps to the icy ocean.

Fifteen hundred miles to the west, the Stony Mountains, or North American Andes, stretch from the Istmus of Darien to the Arctic Ocean. How vast the valley between the Apalachian mountains, with their northern continuations, and that great western range,—a valley, extending from the Mexican Gulf to the Northern Ocean, a length of four thousand miles, and to the north not less than eighteen hundred miles wide,—a valley embosoming many inland seas,—a valley, through which great rivers, some of them three thousand miles long, pour from age to age their mighty streams,—a valley embracing every variety of climate, from the tropic of cancer to the frozen zone,—a valley, enriched with exhaustless mines of valuable metals, fertile soil, boundless forests, and natural meadows of great luxuriance, spreading farther than the eye can extend its vision!

Such is the vast and varied prospect over which the eye of the mind expatiates from this elevated, craggy summit. It is into this wide spread valley that so many thousands from the Old World, and from the Atlantic states, are yearly transferring their families, their fortunes, their posterity, their all. Abundant is the provision which the munificent goodness of Heaven has made in these ample territories, to feed, clothe, and enrich them all.

In the midst of these musings, I saw the sun, as a glowing orb of fire, descending behind the western hills. How much of the divine bounty did his rays disclose when he looked forth this morning from the east upon the new world? What a numerous and busy population has he surveyed, while making his daily tour along the heavens? Had he recorded all that he has seen for this one day only, and on this continent alone, what an interesting chapter would it form in the history of the human species! How much more will he witness ere another morning's rays greet our Atlantic coast! Alas, what scenes of

iniquity has he blushed to behold, as he has surveyed the doings of men, during but one day! Had he noted in his book all the good and all the bad, of which he has been a spectator, since first his march began to measure the flight of time, omniscience alone could read and understand the record. And what! though yonder sun has not recorded and carried with him in his bright chariot this register of the deeds of men, still it is written, even much more than the sun ever saw—written with the point of a diamond and engraven on a rock of adamant, by the unerring hand of infinite wisdom, that marks all the doings of the children of men; and when that setting sun shall have accomplished his last tour, the book shall be opened, and all shall hear read, every one that which regards himself, and much that regards others. O, my soul, how will the opening of that book affect thee? Will thy Saviour then erase from the page of thy life all the record of thy sins, and abolish the hand-writing that is against thee? This train of solemn thought was interrupted by the starting of a deer, with branching antlers, from among the pine trees, and bounding over the rocks that lay just beneath me; and I was reminded of the necessity of returning to the inn, that I might prosecute my journey; for I intended that night to descend the mountain. This I could easily accomplish, for it was a warm summer evening, and the full orbed moon already began to shed her pale light upon the mountain tops.

Upon my return to the inn, I found two travellers, who like myself had determined to descend the mountain by the light of the moon. We mounted, and set off together. The one was a man of plain appearance, about forty-five years of age; his dress of gray cloth, shaped according to the fashion of other years, and perhaps of another land. His visage had the marks of labour and some sorrow, while his eye gave no equivocal signs of much

thought, deep reflection, and a soul that might be set on fire by provocation, The other might be about thirty years of age, of smooth face, solemn and pensive air, and measured gait: His dress was a frock coat and pantaloons of bombazette, and waistcoat of dark gray, all rather full and large, without one superfluous flap or button. He wore a whitish hat, with a very broad brim. The silence of the company was first interrupted by the latter traveller, who, in a grave tone, says: "My friends, I wish to know of you your names." "My name is Donald," said the other. "And mine Titus," was my reply. "My name," said the interrogator, "is Bonaface;" and added "permit me to ask, whether you have one or both of you experienced religion?" I could see, by the light of the moon, that Donald shrugged his shoulders, gave his bridle some quick twitches, spurred his horse, and changed briskly twice or thrice his position on saddle; but whatever might have been the workings of his mind, gestures alone, not words, gave them utterance. I, too, was silent. Bonaface rhode close by the side of Donald, and with more earnestness proceeded. "Mr. Donald, have you, I ask, experienced religion? Have you faith? As we travel together, with your leave, this evening, and probably lodge together, I wish to know how you *feel* on religion?" This was too direct to be evaded by silence. Donald replied. "That question ought not to be decided hastily. Some have not thought on the subject of your question; some have thought, and cannot answer; some have thought, and know what to answer, but would not, except to proper persons and at the proper time." "O," said Bonaface, "as to that, I am ready to give an account of my hope at all times, to all persons, and in all places, if men only hear me. I want no more." Donald—"Well, man?" Bonaface—"I was converted about sun-down, on the 3d of June, ten years ago; and I have not been

in any other than a state of grace since that time; and, indeed, though I have always my *besettings*, I have for more than five years, I thank Heaven, not committed one sin. But how long I may continue in this sinless state, I know not; how much longer I shall be in a state of grace is uncertain. Were I to die now, I should certainly be saved; but I may lose it all, and go to perdition yet; "for it is only he that endureth to the end that shall be saved." D.—"Aye, very true; but a good deal depends on what it is that a man endures in, whether he shall be saved." B.—"Surely, it means enduring in feeling religion to the end. I intend now to endure, if I can, to the end. But yet I may fail, and be lost." D.—"Not entirely? May you?" B.—"Yes, entirely." D.—"Certainly you expect some pay, at the day of judgment, for five years of sinless perfection." B.—"I never thought of that; but it would seem reasonable that I should be better off at any rate than you, if you live all your life, and die in sin, as I fear you are now." D.—"You'll be better off, at last, wont you, than the apostle Paul? For by all he says of himself, (and he knew his own case best,) he always had "a law in his members warring against the law of his mind." He says, he was not perfect, but was only pressing forward towards the mark. Does he not say so, Mr. Bonaface?" B.—"Yes, he does." D.—"Well, as he never was perfect, until the very instant of his death—and as you have been perfect for five years—and as perfection is so great a matter—you must expect to be set above him at last. But, how comes it, when he was imperfect, and you perfect, that he was certain, "that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, should be able to separate him from the love of God?" B.—"Sin might." D.—"That was a thing "to come." If *your* sin separates you, it is a

thing "to come." B.—"Sir, I tell you sin is not a thing, only a quality." D.—"God calls sin a thing. He says, "do not that abominable *thing*." Certainly sin is that abominable thing that God hates." B.—"You must not pretend to teach me. I am a preacher. You must not explain scripture to me. It is my business to explain scripture to you, and yours to receive it as I expound." D.—"Ah, man! that is too much like what your name-sake would have said." B.—"Who do you mean?" D.—"I mean Bonaface, the Pope of Rome, who was proclaimed universal head of the church, by Phocas, the emperor of Constantinople." B.—"I never heard of that. When did it happen?" D.—"Many years ago, truly. But will you answer my question? For whether sin be a thing, or only a quality, as you say, has nothing to do with the question. How was Paul, a sinner, sure of salvation, when you, a perfect saint, are uncertain but you may fall away to-morrow, and go to *hell*?" B.—"I say sin is only a quality." D.—"God calls it a thing, and he knows best. But I should like to hear the opinion our fellow-traveller, Mr. Titus, who has been silent all this time." Silent, indeed, I had been; for so magnificent were the huge piles of mountain around me, the dark forests, the moon seen to our left overhanging the mountain top, and casting her pale beams among the openings of the trees upon the great high way, cut by the hands of man, and winding its stately course among the rocks, piled up in wild confusion on the precipitous mountain side, that, had it not been for the briskness of the conversation of my fellow-travellers on subjects of high import, I should not have been able so to recollect, as thus to record its substance. The power of the Almighty, put forth but a little in the production of these stupendous works that fill the soul with admiration, pressed itself upon my thoughts,—that almighty power which is pledged in the covenant of grace as the only safe-

guard of the real believer. Of that power, and of that consolatory pledge, I could not but think Bonaface must have very imperfect conceptions. He could not surely have read and meditated on such declarations as these. "The everlasting arms are underneath thee, and the eternal God is thy refuge." "I will uphold thee by the right hand of my righteousness." "None shall be able to pluck them out of my Father's hand,"—that hand that formed these ponderous eminences, "that weighs the mountains in scales, and the hills in a balance." He cannot have reflected upon the stability of these mountains, settled on their immoveable foundations, and compared it with this promise of him, "who upholdeth all things by the word of his power." "The hills may depart, and the mountains be removed, but my loving-kindness, will I not take from thee."

When Donald referred to me, I suggested that as I had made a decision for myself on the subject of their controversy, it would not be discreet to interfere, and thus the power of two be marshalled against one. Besides, I hinted at the unprofitable nature of controversy on religious subjects, unless conducted with more meekness, self possession, and reverence for sacred things than was commonly witnessed.—Bonaface insisted upon hearing me, said he would prove the truth of his creed against all gainsayers,—that he *felt* his own perfect grace—that no one could make him doubt—and that should I espouse the cause of Donald, he would have nothing to fear. I replied that I must be excused, and that he would indulge me in dropping one hint only:—that the perfection which he claimed, should, I thought, exclude this boasting. This gentle rebuke he seemed to feel, and became for some time silent.

As Bonaface belonged to one of those that are called the learned professions, and to that one which as it is the most important, ought to be the most learned, I endeavoured to introduce some conversa-

tion on the subject of that kind of literature, which is more immediately connected with the pursuits and labours of the divine—the Hebrew and Greek of the Old Testament and the New. He was not backward to enter on these topics. He said he was sorry that the translators of the Bible, had shewn so little knowledge of the Hebrew language. I expressed my regret that I was under the necessity of dissenting from his opinion of the Hebrew learning of the translators, and asked him to quote some examples of error.—He said that *nechesh*, translated in our version, a serpent, the animal that tempted Eve, did not mean a serpent, but an ape, or an ourang outang, and spoke with great fluency and confidence. I mentioned several other passages in the Old Testament where the word could not mean an ape, and referred to the word οφις, by which *nechesh* is translated in the New Testament, and which must mean, not any of the monkey species, but really a serpent. He could make no reply, except that Dr. Clark was of his opinion. I had soon found, indeed, he was only detailing the trash of that heretical and pedantic commentator, which he gave as his own—a trick which it is painful to say, too many preachers of no learning, practice, to impose themselves on the ignorant and unsuspecting, as learned men. Such disingenuousness deserves the most marked reprobation. Mr. Bonaface soon confessed himself no scholar, beyond what is made in the primary schools. He did not, indeed, declaim against learning in the ministry, as too many illiterate pretenders to that office have done, in justification of their own ignorance—he could not; for he had just before applauded Dr. Clark, as a man of great literature. Besides, we have now arrived to that grade of intellectual culture in the United States, that public sentiment will not bear such declamation, as was formerly indulged in without fear. Of how many preachers, alas! is this poor Bonaface a specimen? These discussions

brought us to a comfortable inn, of a village in Ligonier valley, where we had every thing necessary for the way faring man that tarries for a night.

LETTER TO THE EDITOR ON THE SIXTH VIAL.

SIR,

In your last number there are some thoughts recorded in the exposition of the sixth vial, which perhaps require a little farther elucidation, as I understand one part of that vial. The three unclean spirits like frogs, you refer to the errors which are prevalent in our own times. All that is there said on the subject of these errors, meets my approbation. But is it enough on that part of the vial? Why *three* unclean spirits like frogs? Let us ask whence they proceed? One is out of the mouth of the dragon, or from the devil. The infidelity which spread so extensively over America and Europe, immediately after the commencement of the revolution of our own country, is here plainly indicated.

One issues from the mouth of the beast, or from the civil power of the nations. Now what is the great object of these powers? The support of their own tyranny, undoubtedly. This is the spirit of despotism, it is the tyranny of the rulers of the nations, and all the detestable measures which they have adopted for the perpetuation of their misrule.

The third issues from the mouth of the false prophet, or from the Popish priesthood. This is the spirit of superstition—the gloomy superstition which the papal priests are endeavouring to maintain. All these, I admit with your exposition, give rise to the numerous and alarming errors of our age. But we ought to refer each to its own proper source. The infidel, the tyrant, and the priest of superstition, each sends out his missionaries into all the earth, for the

promotion of his own peculiar views; but in the overruling providence of God, the effect of all their exertions is to gather the nations to the great and decisive battle of Armageddon, when they shall all be overthrown. May not this too cast some light on the division of the city into three parts, under the seventh vial? Infidelity, tyranny and superstition, with their advocates, divide among them the greater part of the population of the kingdom of Antichrist; and the conflicts which they produce, will hasten the ruin of the whole. This I merely suggest as a hint which may go for what it is worth. These subjects are of great interest at present. Should you think these remarks of any value, they are at your service for the Witness.

Yours,

We cordially approve the remarks of our correspondent, in the preceding letter.—Ed. Wit.

MARKS OF GRACE.

In relation to one's own personal interests, there never was a more important question asked than this, Is Jesus Christ formed in me, the hope of glory? We may justly wonder that so many, who make a profession of the name of Jesus, labour so little in settling this point, so intimately connected with their present spiritual comfort, and with their eternal interests. Those ministers of the gospel, who, in attending to parochial visitation, and in examining into the spiritual estate of their people, ask at individuals the question—Do you attend to the duty of self-examination?—often receive this answer, or one of the same import. "I hope I do; but not so much as I ought." The neglect indicated proceeds partly from negligence, and partly, no doubt, from ignorance how to proceed. Before a man can in-

telligently examine himself as to his vital piety, he must know what vital piety is.—To afford some aid to those who desire "to prove their ownselves," we subjoin a few evidences of the existence of saving grace in the heart.

1. Faith. This term expresses, in its common acceptation, the assent of the mind to the truth of a proposition. It is necessary in all the active pursuits of life. We must believe that our labours will be crowned with success, or we will cease to labour. We cannot wonder, then, that so much stress is laid upon it in the business of religion. As it is a saving grace, however, it means more, much more than the mere assent of the mind to the truth of certain propositions. It involves a belief that there is a God, not a God of the human fancy, but the God of the Bible —the Father, Son, and Holy Ghost, three persons, but one God—the infinitely holy, true, just, righteous, and gracious God—the God every where present, and knowing and beholding all things—the God, to whom an account must be rendered of all the deeds done in the body, whether good or evil. It involves the assent of the understanding to the truth of the plan of salvation revealed in the gospel, that there is one Mediator between God and man, the man Christ Jesus, who, in the covenant of grace before the foundation of the world, engaged to satisfy all the demands of the law in the sinner's stead, that God laid on him the iniquity of us all—that he died for our sins, the just for the unjust—that he ever liveth to make intercession for us—that he is offered freely to all who read the Bible, or hear the gospel preached—and that, true to his promises, he will save every one who believes. In believing all this, thou dost well. But all this, as we fear many flatter themselves, is not saving faith; for all this the devils believe and tremble. The faith of God's elect involves a cordial approbation of all that is believed not only as true, but as good—the soul's approbation of the

doctrine of the Trinity, and of all the attributes of God, as revealed in the scriptures, and also of the whole plan of salvation which God has devised to save the sinner. Many things we believe, are compelled to believe, which yet we would desire to be far otherwise. We know it to be true, and yet lament or detest it, as the case may be. While devils believe the truth, they, at the same time, hate it with infernal malignity. Saving faith, then, must involve the approbation of the heart freely given to the truths believed by the understanding. Besides, it contains a desire to be personally interested in the things believed and approved. "The desire of my soul is to thee, and to the remembrance of thy name." "They that hunger and thirst after righteousness shall be filled." In saving faith, there is even more than all this, and its principal act is above them all. It consists "in receiving Christ, and resting upon him alone for salvation." Its language is —O Lord Jesus, thou hast offered thyself, and all the blessings of salvation, freely to me in the gospel, and I do take thee as all my salvation and all my desire, as my Redeemer and my everlasting portion, that thou mayest save me from sin and wrath, and make me for ever blessed in the enjoyment of thyself. It resembles that act of the mind, by which a man assents to the terms of a bargain proposed to him; while baptism or confession resembles the formal declaration of assent, by which the bargain is rendered a legal covenant in a tribunal of human judgment. He that thus believeth, and is baptized, shall be saved. Reader, find this grace in thy heart, and thou belongest to God's family, and art an heir of the heavenly inheritance.

2. Love to God. Faith worketh by love, and purifies the heart. Faith without this love and its purifying influence is dead, being alone. Love to those objects that are discernible by our senses is easily recognized. We need examine but little to

know whether we love a wife, a husband, a child, an acquaintance, a minister—whether we are attached to money and property. Indeed it seems that love or hatred to all other objects, except to the invisible and glorious God, is easily ascertained in the operations of our minds. God is so great, a pure spirit, and discerned by faith only, that men are often self-deceived as to their love or hatred of him. In our enquiries after this love, we will do wisely to ascend to this great object of love through the medium of his truth and his ordinances. If we love the truth revealed in the scriptures, the house of God, where he is praised, where prayers are offered up to him, where he is addressed in prayer, where the doctrines of the gospel are taught. If we love secret and family prayer, the reading of the word of God, and the society of God's people, where there is religious conversation; if we love the people of God and his church, we ought to infer that we love him, whose image is beheld as in a glass, in all these. It is there that the believer finds him whom his soul loveth, and on this account can say, "O Lord I have loved the habitation of thy house." The love of God, to be genuine, must be supreme. Its language is always, when properly exercised, "whom have I in heaven but thee? and there is none upon earth that I desire besides thee." The reason of the love of God is to be sought in the excellency of his attributes, as in themselves worthy of supreme love, in his relations to us of father, husband, Lord, Redeemer, friend, &c. which he sustains to his people, and in all the manifestations of his loving-kindness to his people in their creation, preservation, and redemption. These never are, never can be, separated in the believer's mind, as the ground of holy affections. All the glory of the godhead could not awaken one sentiment of evangelical love in the soul, assured that all these were arrayed against it for its destruction. Again, however excellent an object of contemplation

God may be in himself, if we had no connection with him, how could we love him with filial affection? And how great soever the benefits derived from him might be, were he not in himself altogether lovely, he could not be altogether loved.

He who has in his heart the principle of love to God will grieve that, by his sins, he has offended him, and will endeavour in the strength of his grace to break off all his sins by righteousness. Thus the principle of love enters into evangelical repentance.

We have, in our preceding remarks, comprehended knowledge under faith, and connected love and penitence. We do not mean, however, to say, that the principle of love alone moves to repentance; but only that, without it, there is no true repentance. A regard to our own interests, which sin ruins, is one, though a subordinate cause of our hatred of sin, and of our effectual resolution to abandon it.

3. A conscientious obedience of God's commandments, out of respect for the authority of him who commands, and love to the person of the lawgiver.—"If ye love me," says our Lord, "keep my commandments." And again "he that loveth me keepeth my commandments." In this evangelical obedience, we must have respect to all God's laws, and not those merely which may be obeyed with convenience, ease, and profit in our worldly interests; but those also which demand the sacrifice of all these, when God cannot otherwise be obeyed. We must be ready to take up our cross and follow after Christ, through good report and bad report; we must be ready to part with houses, lands, friends, and even life itself, for the name of Christ, or we cannot be his disciples. This puts grace to a severe test, and many who had long made a fair profession, and much show, in times of tranquility, when religion demanded very few, and light sacrifices, have deserted her utterly in times of tribulation. No one who practises that new obedience, which constitutes a genuine

mark of saving grace, can live habitually and allowedly in the practice of any known sin, or in the neglect of any known duty. "He that is born of God cannot sin" in this way. No individual who has any right notions of sin, duty, and the doctrines of the gospel, can ever examine his actions without referring in the examination to his principles of action, and his motives. It is always a difficult task to examine, and appreciate our affections, feelings, mental judgments, and volitions abstractly: we arrive at these with greater ease and certainty, when traced in our actions. It is on this account that all should pay strict attention to their actions, in the business of self examination. Why attend the house of God? Why pray in secret? Why in the family? Why contribute to the support of the church? Why visit and assist the poor? Why avoid worldly labour on the Sabbath? Why attend prayer meetings? Why deal honestly? Why labour hard? Some motive moves us to all that we do. May that motive not be known?

But after all that a Christian can do, he may still be in darkness as to his state. "I cannot," he says, "be assured that I find faith, or love, or new obedience, or any grace." What then shall he do? Let him by the direct act of faith embrace the offer of salvation made in the gospel, and rest upon the promises of God for his safety. "Who is there among you that feareth the Lord, and obeyeth the voice of his sent servant, that walketh in darkness, and hath no light; let him trust in the Lord, and stay himself in the name of his God." Here is an express command. Let the soul in darkness say with the prophet Habakkuk, in obedience to this command:— "Although the fig-tree shall not blossom, neither shall fruit be in the vines: the labour of the olive shall fail, and the fields yield no meat: the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation."

STATISTICS OF THE SLAVE POPULATION OF THE UNITED STATES.

States and Territories.	Rates of increase or decrease from 1790 to 1800.	Rates of do. from 1800 to 1810.	Rates of do. from 1810 to 1820	
Nor. States.				Entire slave population, ratio from 1790 to 1800, is +28.2, from 1800 to 1810, is +33.2, from 1810 to 1820, is +29.1.
Maine,				
New Hampshire,	— 94.9			
Massachusetts,				
Rhode Island,	— 60.0	— 71.6	— 58.3	
Connecticut,	— 65.6	— 67.4	— 68.7	
Vermont.				
Middle States.				
New-York,	— 3.4	— 37.3	— 32.8	
New-Jersey,	+ 8.7	— 14.5	— 30.4	
Pennsylvania,	— 54.3	—114.6	— 73.5	
Delaware,	— 44.4	— 47.3	+ 7.9	
Onio,				
Indiana.				
Southern States.				
Maryland,	+ 5.4	+ 2.7	— 3.8	
Virginia,	+ 18.2	+ 13.5	+ 8.3	
North Carolina,	+ 32.5	+ 26.7	+ 21.5	
South Carolina,	+ 36.5	+ 34.4	+ 28.2	
Georgia,	+138.2	+ 76.2	+ 42.2	
Louisiana,		+277.8	+2193.7	
Tennessee,		+ 99.7	+ 79.9	
Kentucky.	+244.6			
Alabama,			+ 57.3	
Mississippi,		+389.8	+ 20.8	
Illinois,			+ 92.0	
Missouri,				
Territories.				
Michigan,				
Arkansas,				
Columbia.		+360.3	+ 18.2	

By the last census of our population, it appears that slavery shortens the lives of the slaves, and especially that of females. In the census of 1790, and in those of 1800 and 1810, there is no account of the number of male and female slaves, or of their different ages. In that of 1820, the males were dis-

tinguished from the females, and each sex divided into four classes according to their ages. A comparison of these tables, and of the amounts of the former censuses, discloses not a few of the evils of slavery. We have not room for all these calculations, however interesting.—The foregoing table is taken from a paper, by George Hervey, Esq. published in the Edinburgh Philosophical Journal. Increase, per cent. is indicated by +, decrease by —.

Maine has no slave recorded in any census; New Hampshire none after that of 1800; Massachussetts none. In Rhode Island, 1820, there were 45 slaves. Connecticut, 1820, had 97. In Vermont, 1790, there were 16 slaves; none in any census after. New-York, 1790, had upwards of 21,000; in 1820, 10,088, diminution more than one half in 30 years. New-Jersey had at the last census 7557. At the census of 1790 Pennsylvania had 4000, and in 1820 only 200. By this time there are probably none there. Delaware, 1820, had 4500. Maryland, 1790, had 103,000; in 1810, 111,000; in 1820, 107,000. Virginia, in 1790, had nearly 293,000; in 1820, she had 425,000, an increase of 132,000 in 30 years. North Carolina, in 1790, had 100,000; in 1820, 169,000. South Carolina, in 1790, had 107,000, and in 1820, 250,000. In Georgia the slave population increased in 30 years, or from 1790 to 1820, from 29,000 to 150,000. In Louisiana, the number of slaves in the same period increased from 3011 to 69,064. In Tennessee the slaves have increased from 13,584 to 80,000 in 20 years. Kentucky, in 1790, had 12,430; in 1820 she had 126,732. In 1820, Alabama had 42,000. In Mississippi, their number increased in 20 years from 3,489 to 32,814. In 1820, the slaves of Missouri amounted to 9722. In Arkansas, in 1820, there were 1617 slaves. 1820, the slaves of the District of Columbia were 6377.

In 30 years, or from 1790 to 1820, the whole slave population increased 90 1-2 per cent, or wanted 9 1-2 per cent of being doubled. The free population of our country is doubled in less than 25 years; so that, with all the vast importations from 1790 to 1808, the slaves did not double their number in 30 years. In thirty years the load of human misery and national guilt is nearly doubled.

It may be said, much of this increase is natural, and cannot be avoided. Because slaves have children, are these necessarily to be held slaves in a land, whose inhabitants are sworn to maintain the doctrine that all men are born free and equal? This apology is as feeble as another that we often hear—the government of Great Britain entailed them on us. Not at all. The colonists bought them, and the government permitted; but the purchase was voluntary. Whose was the sin of 21 years importation, at which humanity blushes? Our own. It was robbery, guaranteed by the Federal Constitution. Its extension over new states, and continuance, is a national sin of deep aggravation, emanating from the corrupt fountain of the national constitution.

SLAVERY IN THE UNITED STATES.

The stain upon our national character is annually becoming more dark, and its impolitic, cruel, and immoral nature, is constantly developing itself in the detestable course pursued by its advocates and friends. South Carolina stands pre-eminent among her sister states in an odious policy, in reference to the sable and unfortunate sons of Africa. By her constitution, article 1st, sect. 6th, she requires, among other qualifications, as indispensible, that each of her representatives be the owner of, at least, "ten negroes!" No matter how devoted to the li-

berties of his country he may be; no matter how moral he may be; no matter how wealthy he may be; no matter how enlightened and enlarged his political views may be; he can have no place in her legislative counsels, unless he shall hold in slavery ten human beings, ten immortal spirits, as free by the laws of Heaven as himself!

In the spirit of this constitutional provision, an act was passed by the legislature of that state, last winter, making it the duty of the executive to seize every free negro, or person of colour, arriving at any port of that commonwealth, in any vessel of any foreign power, or other state; and to imprison, and sell into absolute slavery such person, without trial, without appeal, and without hope of release; the free men of colour in the marine service of our own national vessels not excepted. Thus at once dissolving the federal compact which binds our states in union, declaring and making war upon these states, and upon every other nation, in whose maritime transactions with that state, free persons of colour are employed. This law has already produced serious inconveniences in several instances. It has called forth remonstrances with the general government, from the ministers of foreign states, as a wanton infraction of existing treaties; and, in August last, being brought before Judge Johnson, of the Supreme Court of the United States, elicited a spirited and enlightened opinion, demonstrating its unconstitutionality, its injustice, and withal its folly. To *prevent* the intercourse of enlightened negroes with their slaves, let not such negroes be banished, but *sell* them, *retain* them, and *associate* them with the South Carolina slaves! It really seems that slavery produces fatuity of intellect, as well as callousness of the moral sense, in those who practise it.

We notice this law, not for the purpose of holding up to scorn the state of S. C. however well it may have merited that scorn; but for the purpose of in-

viting to the subject of slavery the serious attention of that portion of the community, who may be disposed to contemplate, in such incipient follies of states, and outrages upon the very forms, as well as the spirit of justice, the tendency of this abominable traffic in human flesh, and bones, and blood, and souls, to embroil and degrade, if not ultimately to ruin, our beloved, and otherwise happy country. We are alarmed, indeed, when we consider the unblushing front with which Missouri contended for the right of holding slaves, and the still more daring proposal in Illinois, to violate a solemn compact with the United States, by becoming a slave state. Should the people of that new commonwealth be so infatuated, as to dare to blot their constitution with the assertion of the immoral and degrading claim of slavery, as a right, it is devoutly hoped there will be virtue enough found in the northern and middle states to enforce, at the point of the bayonet, if necessary, the fulfilment of the solemn compact of 1787, by which the people of that region are for ever incapacitated to introduce slavery.

While we express this hope, we have not forgotten that those northern and middle states are themselves deeply involved with their southern slaveholding brethren in this lamentable business. For the paltry right of a senatorial representation, equal to that of the larger states, the people of the little northern states admitted into their federal compact the *principle*, and the practice of slavery; giving as a boon to the slave districts the grant, which raises *three* slave-holders to an equality with *five* northern *free* men! The hope which we have expressed above is indeed much enfeebled, when we recollect that the oath of every member of Congress, whether from north or south, binds him for the time to support both the principle and practice of slavery.

We regret that no liberal, sincere, and efficient plan is proposed and urged by any distinguished

statesman in our country to prepare the way for the emancipation of the millions of our slave population. We rarely hear the evil whispered, as a national crime and public plague, except for some factious or party purpose; or when we hear of some deed of blood, to the commission of which, a system of injury has goaded on the unhappy and misguided wretch, whom a system of legalized injustice has brutified. To the immorality, and degrading effects of the system, we greatly fear the public mind is very insensible. We cannot but suspect that much of the occasional expressions of sorrow on this subject covers no small share of hypocrisy. Our reasons for this suspicion are, that we see no political man refuse an office, because his qualifying oath obliges him to recognize and maintain the principle and practice; and very few ecclesiastical men will refuse to seal their professed belief in the *morality*, *benevolence*, and *piety* of the slave-holder, by breaking to, and with him the sacramental bread!

The issue will be tremendous. Humanity may be pressed, but its spring is not easily broken. The day of its reaction,—and that day will come,—will present terrible scenes. And where is the friend of human right, that, in case of a servile war, would expose his life, in attempting to reduce to a continued bondage the unfortunate African, struggling for rights which he never forfeited, which he could not alienate, and which God has guarded for him by penalties unspeakably awful. Such cannot, surely, be found among those who sympathize with South America, Spain, Portugal, or Greece. The freedom of millions in United, Republican America, is as precious as that of millions in any other region of our world. We conclude this paper in the language of the Statesman of *Monticello*. We adopt it as our own. "I tremble for my country, when I reflect that God is just; that his justice cannot sleep for ever; that, considering numbers, nature, and natural means

only, a revolution, an exchange of situation, is among possible events; that it may become probable by *supernatural interference!* The Almighty has no attribute which can take side with us in such a contest."* Of course none who believe in or fear God would engage in it. In the words of the same author, we find an apology for our warmth. "It is impossible to be temperate, and to pursue this subject." And with him, "we must be contented to hope, under the auspices of heaven, for a total emancipation; and that this is disposed, in the order of events, to be with the consent of the masters, rather than by their *extirpation.*" In one of these ways it must be. May the Lord direct it to be in the latter. Let slave-holders, let every citizen of these states, consider the matter in time. *For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord. I will set him in safety from him that puffeth at him.*

ITEMS OF INTELLIGENCE.

The Rev. Mr. Ludlow has resigned his place as professor of sacred criticism, ecclesiastical history, &c. in the theological seminary of the Dutch Reformed Church, in New Brunswick, and his resignation has been accepted by the synod of that church, at their late session in the city of Albany. He has accepted a call to the pastoral charge of the congregation of the North Dutch Church in Albany, and is installed. The Rev. Mr. John De Witt, late pastor of the congregation of the South Dutch Church, in the same city, has been appointed in his place, and he has accepted the appointment. We augur much good from this appointment. This gentleman is known to be de-

* Jefferson's Notes.

cidedly orthodox in the sense of the term as used by Calvinists, in opposition to Hopkinsianism, and other errors; he has performed in an exemplary and reputable manner, his pastoral duties in a large congregation for many years; and his zeal and industry in the cultivation of theological literature, is well known to his intimate acquaintances.

The low state of the funds of the Brunswick divinity school, made it lately a question, important to be decided by those who had supported it, whether an effort should be made to recruit its funds, or deliver over its library and remaining property to the theological seminary of the Presbyterian church at Princeton. The supreme judicatory of the Associate Reformed Church had set the example of such a transfer. However some individuals may have been inclined to such a measure, it must have been perceived that this course would produce a result similar to that in the secession church. An attempt to abandon the Dutch church, and carry all its resources into the Presbyterian General Assembly must have resulted in shattering to pieces the fabric which has been erecting for two centuries, in this country, on the plan of the protestant church in Holland; as the majority, at least, of their clergy, and the great mass of their people, would have tenaciously opposed the surrendering of their orthodoxy and influence into the hands of a body, where the Hopkinsian errors have made so alarming a progress.

An effort was made, and it was not made in vain. Many thousand dollars were raised in a short time in the city of New-York, by the subscriptions of private individuals, who contributed with a promptitude and liberality highly commendable.

At the last sessions of the General Assembly, in Philadelphia, the Rev. Dr. Proudfit, of Salem, and the Rev. Mr. Forest, appeared as a commission on behalf of the Associate Reformed Synod of New-York, before the assembly, claiming the library of

their late theological seminary at New-York. After the commissioners had been heard, a committee was appointed, whose report was adverse to their claims. Before the assembly acted on the report, Dr. Proudfit withdrew the claim, the other commissioner having withdrawn.

The General Assembly reports about the same number of revivals as were reported in the spring of 1822—about one in every seventeen of their congregations. The assembly, upon the whole, seem yet disposed to favor these special excitements.

Dr. Miller has published a respectable reply to professor Stuart's Letters on the Eternal Sonship.

Lyceums of natural science have been instituted in New-York, Newburgh, Catskill, Hudson, and Troy, and they are believed to be all in a flourishing state.

ROMAN CATHOLICS.

Since the overthrow of Bonaparte, the order of the Jesuits has been revived in Europe, by the Pope, and they have sent forth their missionaries into the different kingdoms on the continent, into Great Britain, and into America, where they are disseminating their idolatry, their superstition, and their slavish principles with great zeal, and we fear with much success. They have a college at Georgetown, D. C. one at Baltimore, and a seminary at Emetsburgh, Pa. They have a convent, a school, and a church connected with the establishment in Kentucky.—They have a nunnery with twenty-six nuns near Port Tobacco, Md. and another with thirty-six at Georgetown, D. C. They are also making preparations for the erection of similar establishments, in various parts of our country. They are building chapels in almost every town and village, or taking measures for that purpose; and many who were not known to be Roman Catholics are now rallying around them. They are making great progress in

rousing and consolidating their energies every where. Their power, which by recent events has been called forth in Pennsylvania, may possibly decide the pending election for governor, in that state.

EDUCATION.

A plan was adopted at the late session of the synod of the Reformed Presbyterian Church, in Pittsburgh, for raising money to support their theological seminary, which it is hoped will prove effectual. It is as follows:—There are generally from four to ten praying societies in their congregations, which meet weekly for prayer and Christian conference. It is recommended to each of these to contribute monthly by voluntary donations, which shall be paid into the hands of a society treasurer, who shall be chosen for that purpose, and whose duty it shall be to keep a record of all the sums contributed, with the names of the donors. This treasurer shall pay over, semi-annually, the moneys which he collects, into the hands of a presbyterial treasurer, whom the presbytery shall appoint, and from whom he shall receive receipts of the payments which he makes.—The presbyteries' treasurers shall transmit all the sums which they receive in this way, into the hands of the synod's treasurer, Mr. Robert Orr, of Philadelphia. The funds thus raised shall be exclusively appropriated to the support of the theological seminary.

BIOGRAPHICAL SKETCH OF B. JADOWNISKY.

This Jewish convert, now in his 24th year, is a native of Poland, of which the vernacular language, is his native tongue. As his parents designed him for a Jewish Rabbi, to which character he actually attained, he was sent to prosecute his studies for that object in a Jewish seminary, founded and endowed in Berlin, by a wealthy Jew. He completed there the usual course of Rabbinical study, under one of

their most skilful teachers, and besides acquired an intimate knowledge of the German language, which he both speaks and writes with greater fluency than any other. From Berlin, he was sent to the city of Solingen, where he continued for about two years in the character of a Rabbi. He there read the Hebrew New Testament, lately published in London, and several Hebrew tracts, published in proof of the Messiahship of Jesus of Nazareth. It was all new to him. He at first hesitated, and then was convinced that Jesus of Nazareth is the true Messiah. We need not say to our readers that it requires deep convictions and strong faith to renounce Judaism, and make an open profession of Christianity; for one who does so is immediately not only abandoned, but openly persecuted by all his brethren. Before taking this important step, he resolved to make a visit to Mr. Marc, who had formerly been a Jew, but is now a zealous Christian minister in the city of Frankfort, in Germany; by conversation with whom, his convictions were strengthened, and he led, as he hopes, to embrace by a saving faith, Jesus of Nazareth, as his Saviour. He was received by baptism, into the communion of the Christian Church, in April, 1821. He now resolved, if possible, to become a preacher of the Gospel of Jesus, to his brethren, according to the flesh. For the attainment of this object, at the advice of some friends, he resolved to return to Berlin, and prosecute his studies, in a theological seminary, instituted in that city for the instruction of youth preparatory to missionary labours. On his way thither, he was introduced to Count Van der Ricke, of whose liberality in providing an asylum for those Jews, who are cast off by their brethren, our readers are already apprised. He was urged by the count, who at the time of Mr. Jadownisky's introduction to him was attending, at some distance from home, a meeting of a Bible society, to return with him, and spend a few weeks at his residence,

in order to aid him in maturing the measures, which he was devising for the relief of the Jews. He accepted the invitation. The count having heard of the formation of a society in the U. S. for meliorating the condition of the Jews, thought it important to send an agent to this society, for the purpose of effecting a co-operation in the great common object. Mr. J. was offered and accepted this agency. He was the bearer of a letter from Count Von der Ricke, to the Rev. Dr. M'Leod of New-York, Corresponding Secretary of the society for meliorating the condition of the Jews. This letter, in which Mr. J. is warmly recommended by the munificent and zealous count, we have seen.

A part of the winter of 1822—3, he spent in the prosecution of his studies under the care of the Rev. Dr. M'Leod, and the Rev. Mr. Knox. He has since at the advice of the society in New-York, gone to Princeton, with a view to prepare himself for becoming a member of the theological school of that place. He has written and published in the Christian Advocate, a very respectable essay on the subject of the conversion of the Jews.

Jewish Conversions.—Two young Jewish Rabbi's of Buditchef, in Russian Poland, have lately abandoned every thing for the cross of the Messiah, and have repaired to Berlin, 1300 miles distant to obtain instruction. There, they have distinguished themselves greatly by their piety, humility, modesty, and industry. Evidences of their sincerity are very strong. They sacrificed wives, children, fortune, home, family reputation, and esteem and love of friends, in order to embrace the faith of Christ.

A Jewish Rabbi at Nice, after hearing Mr. Way preach, and after many conversations with him, gave him a letter of recommendation to the chief Rabbi of Jerusalem, in case Mr. Way should visit that city.

Rev. Mr. Frey's Report.—Some interesting facts are given in this document. He left New-York De-

cember 10, 1822. At Philadelphia, the object of his mission excited great attention. A large and most respectable Auxiliary Society was formed. Several of his Jewish brethren attended the preaching of the word. At Baltimore, Annapolis, and Washington, he met with great hospitality, attention, and friendship. Collections were made, and active auxiliaries formed. At Richmond, a more than usual attention was excited among all classes of people. The Jews themselves attended more numerously on Mr. Frey's preaching than at any other place since he came to this country. He was here violently attacked by the enemies of the Cross; but it turned out to the furtherance of the gospel. At Georgetown, S. C. he was received by his brethren in a manner unexpected and unprecedented. And in Charleston he met with unlooked for encouragement. By his brethren, and by Christians of all denominations, he was received with distinguished kindness. His reception too at Savannah was very pleasant.

His whole journey occupied six months and nine days: He travelled 2365 miles—preached 196 times—collected about $4600—and formed 51 auxiliaries. These will form a permanent source of revenue to the Society. Besides, much information has been diffused of the state of the Jews, and of the importance of the American Meliorating Society—erroneous impressions have been removed—objections answered—and a sacred flame of zeal in the cause enkindled in the breasts of thousands.

London Tract Society.—5,711,000 tracts have been distributed by this society the past year; and upwards of *fifty-one millions* since its formation. The receipts and expenditures of the society were nearly £9000. The committee recommend to their Auxiliary Societies the plan of circulating *monthly* a number of tracts, by way of loan, done up in stiff covers.

The London Home Missionary Society has 24 stations, 22 missionaries, who preach in 189 villages, and have nearly 3000 in their sabbath schools.

Red River Indians.—The English Church Missionary Society established a mission at the settlement of the European traders and farmers on Red River in 1820. Rev. Mr. West was appointed the first missionary; and has since been joined by Mr. Harbridge, a schoolmaster; and Rev. Mr. Jones has probably ere this arrived to become a fellow labourer. "From the borders of the United States to the farthest known point toward the north, and from Canada to the Pacific Ocean, no Protestant missionary is found, seeking to introduce the knowledge of Christianity among the native Indians." Mr. West has obtained three Indian boys as scholars, who appear very promising, and will be able to increase their number, if British charity will support them.

Bible in Denmark.—In seven years, after the first Bible society was formed, more than 80,000 Bibles and Testaments were circulated through the states of Denmark by the agency of four societies.

Bible in Iceland.—It is reported by the Rev. Dean Helyeson, Secretary of the Bible Society, that every family throughout the island is now in possession of a Bible or a New Testament; and these sacred books are diligently read during the long winter evenings. Iceland contains about 10,000 families.

Bible in South America.—Mr. Lynch of Lima received, last year, from London a consignment of 500 Spanish Bibles, and 500 Spanish New Testaments. He sold the Bibles at $3 each, and the Testaments at 6 rials, within two days after receiving them.

Extracts from the Scriptures are now used as reading lessons in the schools, established on the Lancasterian plan, in Buenos Ayres and Chili.

THE

EVANGELICAL WITNESS.

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REVIEW.

PRAISE to God for Independence, a sermon, preached on the fourth of July, 1823. By the Rev. Andrew Wylie, principal of Washington College, in the Presbyterian meeting house, and published at the request of the students. "Oh! that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Psal. cvii. 8. Washington, 1823. pp. 12. octavo.

In one of our numbers for last year, we took occasion to notice the fact of the preceding anniversary of our national independence, having been celebrated in the manner in which the principal of Washington College, his students, and many citizens, appear to have done the last fourth of July festival. We did then recommend the practice of religious exercises, as a substitute for the unholy revelry, by which the goodness of the Almighty, manifested in the success of our revolutionary conflict, has been abused for more than forty years. We have no fears that in our country, and at this age of the world, such an observation of the birth day of our nation will degenerate into the superstition of a Popish holyday. We know of no more effectual means than the one which we suggest, for recalling the attention of our citizens to the duties which they owe, as a nation, to

Him, " who is King of kings, and Lord of lords." No minister would dare to preach on the subject, suggested by the day, without referring the glory of all to the God of Israel. We hope, too, that the sermons preached on those occasions will be published, that those who hear them may be more deeply impressed with the truth by reading them. It must be a wretched sermon indeed, on such an almost untouched theme, that would not be better than none. Let the heads of our colleges imitate the example set them by president Wylie, and let them inculcate in their lectures on political morality the same truths; and ere long we shall see the reign of the ungodly prostrated in our land, and good men exalted; we shall see the nation bowing to Messiah, and the word of the Lord exalted. Let them, too, resemble the author of this sermon, in the purity and perspicuity of his style, and in the vigor, and correctness of his thoughts. " Like cold water to the thirsty soul," so is the good news of such sentiments as this sermon contains, emanating from such a source. We think our pages cannot be better occupied than by presenting our readers with the greater part of this discourse.

" We have no disposition to speak evil of Great Britain. It is the land of our fathers. It contains a more worthy population than can be found in any other country in Europe—more enlightened, more virtuous, more free. But, still, we are under the strongest obligations to praise God for our independence; for this reason, amongst innumerable others, that, by it, we have been severed, and that in the most happy juncture of time, from all political connection with that country. That this great section of our continent, over which the authority of our government extends, should remain for ever linked with the destinies of a government on the other side of the Atlantic, it were the most extravagant and preposterous to suppose; but certainly it was not to

have been expected that the separation should have taken place, without the consent of the mother country, at a period so early in the history of the colonies. That it did take place, at such a period, has been a circumstance peculiarly auspicious. Since that period, she, with the rest of Europe, has been involved in scenes the most terrific ever displayed on the face of the globe. Over the length and breadth of Europe has the demon of discord been stalking, and collecting its inhabitants to the bloody field. The wars that have followed have been unexampled in the history of our species. It was not one nation lifting up the sword against another, but a general congress of the nations rushing together in mortal conflict. Had these United States continued, during these sanguinary scenes, colonies of Great Britain, how different, may we not suppose, would have been our situation from what it has actually been! And, if we have reason to praise God for our independence, because it has been the means hitherto of our separation from these troubles which have, in such a terrible manner, affected the nations of Europe; we have no less reason for gratitude, on the same account, when we take a prospect of the future. What is the situation of that devoted portion of the globe at this hour? The people without confidence in their rulers; and the rulers without confidence in their people: princes, supported by an immense horde of mercenary soldiers, on the one hand, arrayed against their subjects; and their subjects, on the other, impatient of the restraints of power, and eager for revolt. This state of things cannot long continue, but gives dreadful omen of a conflict approaching among the powers of Europe, more terrible, and more extensive, even than that from which they have been so lately delivered. And if we consult the "more sure word of prophecy" for the fates of this distracted portion of our globe, we shall there find that these gloomy anticipations

which in themselves may be considered as amounting to nothing more than probable conjecture, receive abundant confirmation. For, that Europe is the seat of "the Beast," over which he once reigned in gloomy supremacy, and upon which God has now been pouring out the vials of his indignation for so many ages, is beyond dispute. And according to the series of events symbolized by the "Harvest" and the "Vintage" in the "Revelations," it would seem that the latter of these events is yet future, and not far distant. And when, in the mystical language of this book, "the angel" shall receive an order "to thrust in his sickle into the earth, and gather the vine of the earth, and cast it into the great wine-press of the wrath of God—and when the wine-press shall be trodden without the city, and blood shall come out of the wine-press even unto the horse bridles by the space of a thousand and six hundred furlongs,—when this awful event shall have taken place—when this deluge of blood shall have rolled away—may we not indulge the pleasing hope, that our beloved country shall be beyond the limits of its destined course?

"Hitherto we have confined our remarks to but one of the numerous advantages belonging to our national independence. Time will not permit us to enter further into detail. We shall, therefore, dismiss this particular with simply mentioning—the greater degree of liberty, civil and religious, to which independence has given rise; the dignity and standing in point of national character which it has conferred, and the influence this must have upon the public mind, in stimulating to honourable enterprize in every thing conducive to national greatness; and, besides all this, the advantage, in point of private happiness, which our citizens may now enjoy, when they reflect that public offices in the administration of government are filled, not by the minions of a foreign court, the cringing sycophants of distant royal-

ty, nor by the friends and needy dependents of an hereditary nobility, but by men of their own choosing, their friends, and their neighbours, whose interests, attachments, and views, are identified with their own.

"2. To praise the Lord in an acceptable manner, a Christian spirit is requisite. We should greatly err, my hearers, if, in tracing to their causes the revolutions which take place in the political world, we have not a special regard to that dominion over the nations which He exercises, whom "the armies of heaven follow," and who "hath on his vesture, and on his thigh, a name written, King of kings, and Lord of lords." The government of the nations is one of the prerogatives of the Lord Jesus, which he exercises for effecting those gracious purposes which he has it in view to accomplish respecting his church, as also for performing those works of judgment, by which he destroys the incorrigible enemies of his reign. The nations that refuse to do him homage he "rules with a rod of iron," and "dashes in pieces, like a potter's vessel." Hence, when it is announced by God to the world, that he has set his "king upon his holy hill of Zion," the announcement is immediately followed by an admonition to earthly potentates, "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Ps. ii. 11, 12. The loyal subjects of the King of Zion were persecuted in Great Britain. Pains and penalties were inflicted on them, to escape from which they sought an asylum on this continent, then a howling wilderness, where they might enjoy the rights of conscience unmolested by royal or papal usurpation. Here began that train of events, which, under the direction of the Lord Jesus, led to the independence of these states.—Let us bear this

in mind, my hearers; let us mingle the exercises of a Christian spirit with our praises to Almighty God for national blessings, and national deliverances, recollecting that they should be greatly endeared to us, by the consideration that they have been brought about by the King of Zion in pursuance of his designs of mercy towards his church and people.

"Let it be further remarked, here, that in praising the Lord for national blessings—and the same remark will hold good of all blessings whatever—we must always have, not only a due respect to the Lord Jesus in his character as King, for the reason assigned, but also in his character as Priest; since it is through his oblation and intercession alone that we can approach the Divine Majesty with acceptance, in offering praise, or indeed in the performance of any other duty. Such is the nature of that great deliverance which was wrought by Christ, and such the importance of his atonement in the whole of our intercourse with God, that unless we are, in the first place, grateful for these blessings, we can hardly be said, in truth, to be grateful for any other; and it is certain, that in no other way than through these can our gratitude, in any case, be accepted.

"3. A godly temper is the third requisite in our praises to the Lord for our national independence. There is no place in our subject for the indulgence of that species of philosophy which delights to dwell, with rapturous enthusiasm, upon the military talents of that illustrious chieftain, who led our armies during the revolutionary struggle, and upon the other secondary causes employed in effecting our independence; while it pays as little regard to the First Cause, as though, indeed, the idea of a first cause, and an over-ruling providence, were to be exploded, as the figment of a heated imagination. Let the heroes and sages of seventy-six receive their merited honour. Let their names be revered, and their memories be handed down to a grateful posterity.

Let them be ranked with the benefactors of mankind. Among them, let *George Washington* stand pre-eminent. But, let it still be remembered, that they were but the instruments, which a good and righteous God employed, in avenging our cause, and working deliverance for us. Yes: it was He, the Lord of hosts, that effected it. It was He, who, having it in view to make us a free, great, and happy nation, raised up those illustrious personages, and endowed them with those qualifications that were requisite for the several parts which they were to perform, in rearing the fabric of our independence. He gave sagacity to our politicians, wisdom to our senators, valor and military skill to our generals, courage and fidelity to their armies; and to the people at large, a patient perseverance; while He cast confusion and darkness upon the councils of our adversaries, and, by numerous and remarkable interpositions of his providence, baffled their efforts and disappointed their hopes. The disparity of the forces embarked in the contest, compared with its progress and successful termination, is itself a sufficient proof of this. How else should "one chase a thousand, and five put ten thousand to flight?" How else should a nation of but three millions of people, without funds, without ships, without experience in military affairs, without resources of any kind, come off superior, in a war of seven years continuance, to the forces of a nation, whose history was a history of wars and victories, whose navy made her mistress of the ocean, at whose feet commerce poured treasures drawn from every clime and region of the globe, and who, by her power and policy, had the mercenary soldiers of Europe and the savages of our own borders at her command? The giant of Gath, equipped in all the habiliments of battle, is prostrated before a stripling, with no other weapon but a sling and a stone. So, in the case before us, there was the same disparity of force, the same boastful

confidence on the side of the stronger party, and the same humble reliance on the God of battles, on that of the weaker; and a similar issue to the contest. And can we, amidst the celebrations of this day, refuse to Almighty God, who alone determined the issue of the contest in our favour, that tribute of praise, which is so justly his? or can we be so unreasonable, not to say impious, as to permit instruments and secondary causes to rob him of the honour due to his name, for the "goodness and the wonderful works" which we are called on this occasion to commemorate? God forbid. His alone was the power: His alone be the praise.

"II. The duty, which has been just explained, is lamentably neglected by us as a people. It is notorious, that in the manner of celebrating our independence generally throughout the United States, there is nothing of the nature of praise to God. To what can this be owing? Is it because the value of this blessing is not properly understood? or because it is considered as standing in no connection with the Head of the Church, and his rule over the nations? or because men have forgotten to ascribe it to its proper cause, the "goodness and the wonderful works" of Almighty God? To these causes, doubtless, must it be ascribed. Nay; we frequently hear it declared, that religion and politics have no connection. We cannot undertake to say precisely what are the views of those who speak thus. Perhaps they mean only, that there should be no particular forms of religion prescribed by law: and if so, it is well.* But if it be meant, that the laws of Christian morality are not binding upon nations, or that any system of state-policy can be sound which is founded in maxims at variance with those laws, or that, when men "fearing God and hating covet-

* Why may not a nation bind itself to truth and order?—Ed. Wit.

ousness" are to be found, qualified in other respects for office, others not of this character may be innocently elected—or that men in office are not bound to exert their influence in promoting the interests of religion throughout the land; then, I say, is the opinion both dangerous and impious. It is impious, as implying a denial both of the authority and government of God over the nations; and it is dangerous, as it teaches the rulers of this world to set at naught the restraints and obligations of religion, leaving nothing to guide them but the fluctuating and uncertain principles of expediency. To the prevalence, however, of opinions of this kind, or which indeed is but saying the same thing in different words, to the want of Christian principle among us, especially on subjects of national concernment, it will be owing, that, when the accounts of the proceedings of this day, from one extremity of the country to the other, shall meet our eyes in the public prints, it will be seen there were indeed many and great demonstrations of joy for the fact of our independence, while there were few or none of admiration and gratitude to Almighty God for "his goodness and wonderful works" manifested in its establishment. "And the harp and the viol, the tabret and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands." Isa. v. 12.

"III. Now, my hearers, how desirable that the case were otherwise! "Oh, that" our fellow-citizens "would praise the Lord for his goodness, and for his wonderful works to the children of men! Oh, that there were in them such an heart that they would fear the Lord, and keep his commandments always, that it might be well with them and with their children forever!" What a spectacle of moral grandeur would this nation exhibit, if it were characterized by those properties requisite to a devout and grateful acknowledgment of the goodness of

God! Upon such a spectacle the inhabitants of heaven might look down with complacency; and among the inhabitants of earth, every lover of moral excellence would turn his eye towards it with admiration and delight, as presenting a scene of glory amid the darkness of this world, like the vision of "the holy city, the new Jerusalem," which the beloved disciple saw "coming down from God out of heaven, prepared as a bride adorned for her husband."

"The national character, if adorned and strengthened by those virtues necessary for praising God aright, would afford the best possible security to our liberties, while it would render the possession of them doubly valuable. Christian principle is necessary to give solidity and elevation to political virtue. The man who holds his political rights, not merely as the prize of his valour, or his birth-right, but as a boon from the God of providence, will feel himself under the strongest obligations to defend them against every aggressor, and will be careful, at the same time, not to forfeit them under the laws of eternal justice, by wantonly invading the rights of others. Let the men of that generation, which saw the wonderful works of God in the achievement of our national independence, exemplify these remarks. A great proportion of them were men who feared God, and put their trust in him. A strong and high religious feeling, often excited and supported by addresses from the pulpit as well as from the press, glowed in the breast of the Christian part of the community, animated their valor, and supported their patience in those times of peril.

"We have said, also, that religious principle enhances the value of political rights. It does so by preserving liberty from abuse. Without it, equal laws, free institutions, and all the forms of civil liberty, may subsist for a time; but they will be little else than forms. What is the right of character, for-

instance, to a man in a community where the licentiousness of the tongue and of the press is restrained by no religious principle? Who, that possesses any virtuous sensibility, will suffer himself to be proposed as a candidate for the suffrages of the people, when he knows that the moment this is done calumny will open upon him a thousand batteries; and that should he be successful, the spirit of envy, never to be appeased, will be busy in distorting and misrepresenting all his actions? But will nothing but religious principle preserve liberty from abuse, and thus secure to every member of the community the unmolested enjoyment of his rights? I answer, no—nothing, except the restraints of power; and in proportion as these are imposed, liberty is abridged. And, if from public stations, we descend to private life, and follow men through all the various scenes of their occupations, we shall see abundant evidence to convince us that the influence of civil liberty upon private happiness is inconsiderable compared with that of true religion, and almost imperceptible without it.

"If the genuine notion of liberty be the peaceable possession of our unalienable rights, then a vicious people cannot be free. The freedom of a savage they may possess; but a savage has no rights—none, at least, which are not liable every moment to be invaded by superior force. And what superiority in physical force is among savages, that is superiority in art and knavery among a civilized, irreligious people.

"I add, in the last place, that a disposition to praise God aright for his goodness, and for his wonderful works, is desirable, because in its varied exercises through life, it constitutes a part of that preparation whereby the good are fitted for heaven. It belongs, as we have already seen, to the essence of true religion, to which pertains the promise of the life which is to come, as well as of that which now

is; and which, while it extends to all the relations of human society, and sheds a most delightful influence upon them all, conducts its possessor to immortal felicity at last; and, by accustoming us to contemplate and admire the goodness and the wonderful works of God here below, prepares us for the beatific vision of his face above, where his goodness is displayed in the highest and widest range of its operations forever. Happy, thrice happy they on whom the goodness of God produces these effects! May it have these effects upon us all, my hearers; for heavy and severe will be the retributions awaiting us, if we be found rebels against the Lord, notwithstanding all the great and wonderful manifestations of his goodness to us as a people. Nor is it enough, that we express our gratitude for the Lord's goodness to this nation by observing this anniversary as a day of public thanksgiving. We must revere the authority of God, while we love him for his goodness; a sense of gratitude to God must augment the force and efficiency of all our obligations; and we must take delight in reflecting the image of his beneficence on all around us. And here I cannot avoid selecting from the number of those benevolent enterprizes which always solicit our attention as men and professing Christians—one which the present occasion particularly suggests to our notice, and which especially concerns us as citizens of this confederated republic. I have in view, you perceive, the condition of that unfortunate class of our country's population, to whom she denies not only the privilege of citizens, but the rights of freemen; and that, though she has published it to the world as one of the fundamental doctrines on which the charter of her own liberties is predicated, that "all men are born equally free." My hearers, there is awful guilt resting upon this nation; and, in the language of that distinguished citizen, who, it is said, penned the declaration of our independence, "I tremble for

my country, when I reflect that God is just." It would, I grant, be both injustice and folly to grant an immediate and universal release to the slave population.* But none of us can believe that this nation has ever done, or is now attempting to do all that ought to be done on this subject. Far, very far from it! Have we not seen in our streets, day after day, companies of men, women, and children, driven (generally chained) towards those regions in the west, to which our Congress, during the last year, extended the curses of slavery? Have not laws been enacted, in some of the states, prohibiting the instruction, the religious instruction of the blacks? And what has been the state of public feeling in regard to these things? Has there been any pity, any shame, any indignation excited?—The day will come, O my country, when the forbearance of that God, who is no respecter of persons, and who "has made of one blood all nations of men," shall, I fear, be exhausted towards thee: and then, with what measure thou hast meted to the poor African, it shall be measured to thee again. "Wo to thee that spoilest and thou wast not spoiled, and dealest treacherously and they dealt not treacherously with thee: when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee. O Lord, be gracious unto us, we have waited for thee: be thou their arm every morning, our salvation, also, in the time of trouble." Isa. xxxiii. 1, 2.

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* Injustice to whom? To the slaves?—Ed. Wit.

TRAVELS OF TITUS IN THE UNITED STATES.

Continued from page 124.

Very soon after our arrival at the inn, we were seated around a table well supplied and neatly arranged. This promptness in providing refreshments is one of the greatest comforts to the traveller; and what a person, unacquainted with our houses of entertainment, would little expect to find in remote country places, but which is quite common on this road. The progress of society in these western mountainous regions, and the munificence of Providence in making provision for the wants of man, were the two objects that this plentiful table suggested to my mind. England furnished the plates and knives and forks, China the tea cups and saucers and tea, the island of Java the coffee, the West Indies the sugar, South America the silver of the tea spoons, Ireland the table-cloth, the farms in the valley the bread, flesh, and fowl, and the mountain, over which we had just passed, the sweet-meats of whortleberry and plum, while the margins of the neighbouring marshes furnished the cranberry. What an innumerable number of people had been employed in preparing for this one meal! The cultivators and manufacturers of the tea in China, the manufacturers of the china ware in the same country, the cutlers in England, the raisers of flax for the cloth, and the workers of the fabric in Ireland, the makers of the sugar in the West Indies, and the refiners in America, the seamen, waggoners, and merchants, employed as the carriers, &c. What an immense machinery, employed by all bountiful Providence, in making preparation for this one repast! Besides all these, the gracious doings of the same gracious God in the soils, rains, dews, atmosphere, the light and heat of the heavenly bodies, the propagation, growth, and maturity of the vegetables

and animals, laid under contribution to supply the dainties, of which we partake! Then, to find all these among the mountains, where a few years ago there were savages and wild beasts only, and where even then the howling of wolves might be heard on the mountains—all these must impart to the hungry traveller a high relish for such a refreshment.

As the company appeared to be sober, Donald had requested one of them to ask for the divine blessing upon the provision of the table, and it had been done. Bonaface was grave and very solemn; but, from the rebuke on the mountains, behaved at the table with modesty; and as we were in a great measure all strangers to each other, there was little conversation until we arose from the table. Donald retired to rest, and Bonaface to the family room, where we could hear him in sepulchral tones announce that he was a preacher—insist on the family to attend some camp meeting, declaim against the perseverance of the saints, free grace, election, the inability of the sinner to believe, and the certainty that all the family would go to perdition, if they disbelieved what he uttered with magisterial authority—and this, without any introduction or coherence. Whether his motive for all this was a wish to procure a night's lodging gratis, a desire to appear to be some great one, a zeal to promote the interest of his own sect, a desire to do good, or all these together, I will not pretend to decide. His indiscretion was not less conspicuous than his want of solid knowledge.

A gentleman, probably thirty-five years of age, very decently, but plainly dressed, and of highly intelligent expression of countenance, had been one of the party at the tea-table, and had like myself taken up his lodging for the night. While he and I smoked each a segar, we entered into conversation. I hope, sir, said he, you find the roads and accommodations in our mountains agreeable?—I. Yes,

sir, much more so than I had anticipated; and presume, from the moon-light view which I have had of this village and the farms around, together with our present comfortable lodgings, and the manners of the host and hostess, that the state of society in this valley is much more like that in the Atlantic states than we there are accustomed to suppose.—He. The facility of intercourse, the extent of travelling, the similarity of our civil institutions, and the spirit of emigration among the learned and wealthy, as well as among the ignorant and the poor, probably place us more nearly on an equal footing with our eastern brethren than is generally thought by those who have never visited the west; though, however closely we may be pressing after them, we have still the marks, and labour under some of the disadvantages of new settlements.—I. You have churches, schools, mechanics, and large iron factories in this neighbourhood, I presume, all on a respectable footing. I should be glad to know something of those large establishments, which I hear the people call *iron works*?—He. I shall be able, sir, to satisfy you, I hope, on this point, as I have some practical acquaintance with the iron-making business. I have been myself, for several years, interested in one of the largest works in this district of country. Perhaps it is our misfortune that so important a branch of business, as the manufacture of iron, should not be conducted by scientific men. American ingenuity, perseverance, and enterprize, cannot supply the place of science altogether.—I. Some scientific men, however, are employed in conducting the great iron factories in the mountains of Pennsylvania undoubtedly?—He. Very few indeed, sir, if any, who have the kind of scientific information which is desirable. I had myself the honour of an A. B. attached to my name, by the oldest college west of Alleghany mountains; perhaps the same may be said of a few others. But, even in these instances

how great soever the advantage of a good education in any business of importance, the education is not of the proper kind for our business.—I. Still it must be advantageous. The gentleman in the other room, who is declaiming on camp-meetings, you hear, does not seem to feel the want of education, though it is evident a very small portion of it falls to his lot. It is among people of the best education that we hear those complaints.—He. That I admit; but you are aware, that, until very lately, few parents have given their sons a liberal education, unless with a view to one of what are called the learned professions; though, if we are to judge of one of these from the gentleman that you allude to, it will not deserve the title of a learned profession.—I. Though there are by far too many like him, yet we are happy to know that is not a specimen of the whole; though I really regret to say, that I fear a majority are too like him. But what is that science in which you think the manufacturers you mention are most deficient?—He. Natural science generally. I would specify chemistry, mineralogy, and natural philosophy. The western colleges especially are deficient in these. And here the eastern seminaries, at least many of them, have the advantage. Were the minds of those who embark in these enterprizes properly disciplined by education, we should not witness so much rashness in the projection of plans, which are far beyond the means of the projectors, and which result in ruinous failures.—I. Then you have failures?—He. Yes, sir; very many of them, indeed; and though the present tariff, by which the importation of foreign iron is, as we think, very injudiciously encouraged, has crippled our establishments very severely; yet rash undertakings, and the spirit of cupidity, which, I regret to say, pervades all ranks in the community, have been our greatest enemies.—I. Your mines, I am told, are abundant. —He. They are. We have in the Laurel moun-

tain exhaustless mines of rich ore. In some localities the rock ore is found in large detached masses, in others the honey-comb ore, in others the pipe ore, and in this valley the bag-iron ore; all of them, as far as we know, so abundant that the labours of many generations, on a scale much more extensive than they are now wrought, would not exhaust them. The fuel in the mountain-forests is amply sufficient for the supply of the furnaces and forges for a hundred years, perhaps much longer.—I. Do you consider the mines more rich and extensive, than those on the eastern side of the mountains?—He. I cannot speak with certainty as to that, not having had the means of an extensive personal examination. But my impression is, that they are; and whether this is so or not, these mines are a lasting source of wealth to thousands in the western country.—I. The bounty and wisdom of Providence is abundantly manifest in all this. In the mountains, a large proportion of which is sterile, are located those mines, which are destined to enrich their inhabitants, who are thus rendered necessary to regions otherwise more favoured; and their situation in the interior, far from the advantages of maritime commerce, tends to the more equal distribution of the means of competency, and even wealth. I hope this remark will not be considered improper. We should be habituated to make all these topics subservient to higher and nobler objects than our ease and comfort in the present world.—He. In this light, it is my wish to consider them, though religion is thought by too many respectable men to have no connection with the common affairs of life.—I. Sir, it gives me pleasure that we so exactly harmonize in our views on those subjects. It has sometimes suggested itself to me, that some features of our civil institutions encourage the evil to which you allude.—He. Possibly that may be the case, though I am not aware that it is so.—I. You know that the authori-

y of the Supreme Legislator is not recognized, nor any obligation upon society, to obey the laws of Heaven recorded in the Bible; and that there is no constitutional barrier in the way of the exaltation of the irreligious, and even of the most profane, to the highest places of civil authority in the United States, and in many of the state governments; and, besides, that very many enemies to religion, both in theory and in practice, have the highest honors in fact bestowed upon them. The article in the tariff, to which you sometime ago alluded, I consider impolitic in itself, and unjust to our own citizens; but we are to expect such acts, and even much worse, as the decision of the Missouri question, when the whole business of legislation is considered a mere affair of expediency, and not subjected to the unalterable principles of justice, sanctioned by the law of nature, and clear as the sun beam revealed in the Holy Scriptures.—He. The defects, which you mention in the national constitution, and in the state constitutions, I have not thought of before precisely in this form. That profane men should be honoured with the first offices in our country, and that by many who call themselves Christians, I have long considered preposterous. It certainly must be viewed by the thoughtless as a reward of vice.—I. You, sir, and thousands of others, have seen the practical evil, and many have called for a remedy. If it be an evil to give such public tokens of approbation to the wicked, is it not competent to the whole nation, or to a whole state, to say in the constitution that it shall not be done?—or, in other words, to set up constitutional barriers around the sanctuaries of public law, that they may be preserved from profanation?—He. I can see no reason why that should not be done. But how shall it be effected? Is there not too little moral or religious sentiment among the great body of our citizens, to allow us to hope for such a salutary change?—I. Perhaps there

is some reason to fear that this may be the case; but it rather appears to me that the religious sentiment of the nation needs only to be informed, awakened to reflection, consolidated, and directed to the object and means of accomplishing it. Such a consolidation and effort would, I apprehend, overawe the ungodly. A few might raise the cry of persecution; but the more wise, prudent, and reflecting, would at least be silent, while the great body of the profane would be nearly silenced. When the wicked see the righteous firm and magnanimous, they are abashed, though their numbers, wealth, and power are superior to those of the people whom they dread.—He. But is it not unaccountable, that the changes which take place in those public instruments are, of late, all for the worse? Maryland, Connecticut, Massachusetts, and other states, have been altering their constitutions; and all the alterations on these points are on the side of infidelity and profanity! Yet Bible societies, Missionary societies, and other religious institutions, are enlarging their resources and their power.—I. Strange it doubtless is. But in these matters there is an astonishing apathy in the religious public. Their thoughts have not been directed to the subject, while the profane, aware of the security which they hope for in vice, from these unpropitious changes, are fortifying themselves against the growing power of these institutions, which begin to alarm them; for they are wiser in their generation than the children of light.—He. Heaven will accomplish the work in his own time.—I. Yes, sir; but he will accomplish it by means. Every Christian should do his duty. If all are always silent, it will never be effected.—He. The ministers of religion have great influence on the public mind. By their preaching, conversation, and the essays which they publish in religious journals, they might do much. —I. Very true; but you are not ignorant some do

stand forth in the cause; even though there is great jealousy of ecclesiastical men whenever they touch on these topics; and might not their interference awaken jealousies of the church, and prevent or retard the object?—He. Surely not. This is no question of party politics. It is the common interest of every good man—of all the world. On these topics, the prophets of old were not silent; and ministers are bound to plead the cause of religion on as ample a scale, as ever Jeremiah, Isaiah, or Ezekiel did?—I. But you know they brought trouble on themselves. They were reproached by the great, with whom the rabble united in their denunciations.—He. So they did; and the same would happen again. But while they preach to others to take up the cross, they should set the example. In this business, if they will risk nothing, who will risk? Too long many of the clergy have courted the great. It is time it were at an end. I am sorry to think, much more to say, that were it not their own ease, we should soon hear their voice in accents that could not be misunderstood, and that would produce an effect. They are under oath to tell the truth, the whole truth, and nothing but the truth.—I. If private Christians, and those especially of influence, would generally hold the language which you now do, we should soon hear many of the clergy do what you recommend.—He. I have little influence; but I shall not be silent.—I. 'You have clergy, I presume, in this valley?—He. There are, sir, many, who are called ministers of religion, that, in their travels, preach to the people, or do what they call preaching; but most of them are too much like that traveller, whose noise has just ceased in the next room. While the roarings of such men may impose some restraints upon vice among the very ignorant classes of society, their want of learning, sense, and discretion brings the ministerial character into contempt with very many people, who have in-

fluence in society.—I. You do not mean to say, I trust, that there is no other kind of preaching in this populous valley?—He. No, sir: there is one gentleman of liberal education, who obtained a degree at the same college where I was myself educated, and who had a regular study of theology. He is a respectable man, and has a respectable congregation in this neighbourhood.—I. To which branch of the church is he attached?—He. The body, with which he is connected, call themselves Associate Presbyterians; but they are generally called Seceders, sometimes Antiburghers.—I. Yes, sir; I have heard of that denomination of Christians, and have some knowledge of their history.—He. Their history I do not know; but I am acquainted with their character in this part of the country. Will you have the goodness to tell me how they have the name Antiburgher? Indeed, I have not altogether known the origin of the name Seceder.—I. They were called Seceders, on account of their Secession from the Presbyterian Church in Scotland. In that establishment, the right of electing the pastor was taken out of the hands of the congregation; and a wealthy landholder had and still has the right of presentation, as they called it, to vacancies, and of forcing a minister on a congregation. A clergyman has often been forced upon a congregation at the point of the bayonet! A majority of the General Assembly of the Church of Scotland sanctioned these measures. The Erskines, and some others, members of the Assembly, opposed warmly the tyranny. But exposed to censure for the vehemence of their zeal, and unable to correct the evil, they seceded from the body, and testified against the Assembly for their sin in this business, also for their defection in abandoning the national covenant of Scotland, and the solemn league and covenant of the three kingdoms, and for laxness of ecclesiastical discipline.—He. I am happy to learn distinctly the origin of the peo-

ple. But this does not account for the name Antiburgher?—I. No, sir: that is of somewhat later origin. In a town in Scotland, where there were members of the Secession Church, the burghers had to take an oath "to support the government, as at present established by law." As Episcopacy was established in England, and incorporated with the government so as to form a part of it; as the abuses in patronage were established by law; as the government had utterly abandoned, and even burnt, by the hands of the common hangman, the covenants to which the Seceders adhered; some thought that Seceders could not, in good conscience, take the oath.—He. How should any one suppose they could?—I. True, sir; but many did think so, and plead that, "as established by law," might be understood as referring to the constitution and laws at the period of taking the covenants, which they held to be still binding on the nation.—He. But what?—however, I must not interrupt your narrative.—I. The controversy ran so high, that a division of the Secession body was the result. The ministers divided, and the people divided, and formed two bodies; those in favour of the oath were called Burghers, and those against it Antiburghers.—He. This is very satisfactory.—I. They were an intelligent and devout people.—He. They still maintain that character here. Their preaching is without ornament or pathos. I have often heard the gentleman in our neighbourhood with satisfaction.—I. The plain simplicity of the gospel is always to be preferred. You would, probably, wish a little more pathos than the ministers of this body have in their pulpit exhibitions?—He. In the United States we are too fond of declamation, and have too little relish for solid doctrinal discussion. Mere declamation, however eloquent, I cannot endure. But earnestness, pathos, and even vehemence, ought not to be condemned; and in the practical application

should be aimed at, when the preacher has the faculty. Earnestness, I think, almost indispensable. —I. Do any of them read, instead of preach?—He. Never. Until of late it was almost unknown west of the mountains. We are sorry that, among other articles, the reading of sermons is of late beginning to be imported from the eastward, to the regret of nearly all good people. But no Antiburgher would be tolerated in practising such an innovation on primitive and good habits.—I. Do they speak against the sins of rulers, and public institutions?—He. I have never heard them. But I hope they do.—I. Their people are orderly and exemplary?—He. They are generally. They have family devotion morning and evening, are strict on the Sabbath, and must be orthodox according to the Secession formulas of doctrine.---I. Do they hold prayer meetings?- -He. I have not heard that they do.---I. They are considered among their neighbours strict?-- He. They are even by some called bigots; but these hard names have no weight with people of sense. Indeed, it cannot apply here; for the people are too well informed. The ignorant, and the ignorant only, are bigots. Though, possibly, they are deficient in public spirit, and do not seek with sufficient interest the welfare of the great commonwealth of Christians.---I. There is less of that in the church than one would suppose, from the noise made on the subject. The cry of liberality is loudest in the mouths of those who are most persevering to promote the glory of their own branch of the church; and it is used, I fear, for the very purpose of promoting party views. They who are too honest to join in the cry are branded as bigots.---He. They have, however, some peculiarities. They will sing no other psalms than David's; and one of their doctors of divinity, who for many years educated, as theological professor, nearly all their divinity students, has written, I believe, more than one

book against Watt's Psalms, and all other human compositions, as unfit to be used in divine worship: and they will not admit to their communion tables any but their own people, nor will their ministers baptize the children of any who are not members of their church.—I. As to the first, one would think that, when they sing in their praises the word of God only, they cannot in that business be far wrong. It must be better than any production of man. And why should they admit to communion those, over whom their sessions have no control? Those, over whom none of their judicatories have any power of government or discipline?—He. Very true, sir. I have not been very minute in the investigation of those points.—I. The book of Dr. A. on psalmody you have, probably, not seen? I allude to his Vindiciæ Cantus Dominici, which is a very respectable performance; and some good judges think it unanswerable.—He. Very probably, sir. I have not had the pleasure of reading the book.—I. There must be many people among these mountains in a state of deplorable ignorance on religious subjects? —He. It is so, indeed. We have fewer poor than there are in the old settlements. Almost every man is able, with industry, to support himself, and those dependent on his labours. The people are generally healthy, their constitutions vigourous, their minds active and inquisitive, in their respective pursuits. They have too a high sense of the value of freedom, and are attached to their country. They are enterprizing, persevering, industrious, and can endure great fatigue, and even hardship. In their dealings, there is much integrity, generosity, and kindness, common among them. Their manners are acquiring more softness, and, among the richer, considerable polish. Still there is with a great many much rudeness of exterior, and coarseness of thought, language, and manners. The schools in the valley are improving; but still they need much

to perfect them. Our primary schools in Pennsylvania are not fostered by wholesome and invigorating laws, but left to private enterprize; and they often languish. The Secession people do good here, and, I trust, will do more.—I. You have detached settlements and families among the mountains?—He. Many. They present a wide field for cultivation. There is an almost total destitution of religious knowledge and education among them. Many of them cannot read; and they have few Bibles. The Sabbath is badly spent. I am sorry to say, that the villages around the iron forges and foundries are quite uncultivated.—I. What a noble race of men would these mountains present, had they the means of a good education, and the advantage of books, and religious ordinances! In this age of benevolent enterprize abroad, I fear this numerous, increasing, and interesting part of our own population is criminally neglected?—He. It is, undoubtedly. In truth the inhabitants of our cities are the centres of these efforts: The number, condition, and character of the population of our mountains are, in a great measure, unknown. They will become either a very valuable, or very dangerous part of the community, before many years. The former I trust, and, indeed, expect. This link of the chain, that binds the union together, is a weak one at present. It will require the united exertions of both church and state to strengthen it: Of the former, to cultivate religion; of the latter, to diffuse the blessings of an enlightened education, and repress evils that now exist, and that will increase to an alarming extent, unless something be done speedily.

We both found that the night had passed faster away than we had thought. The lateness of the hour broke up this interesting conversation; and we both retired to rest.

(To be Continued.)

ESSAY ON THE PRESENT STATE OF EUROPE.

Of all the population of the world, Europe presents by far the most important and interesting object of contemplation. The repose, which our own happy country now enjoys, gives us an opportunity of surveying the evolutions of society, as they offer themselves for our contemplation, on a scale of amazing grandeur, in the European nations. Did we not know the deep-toned feeling of patriotism, that warms the bosoms of our citizens, one would be tempted to think, that a regard for our domestic affairs was utterly lost, in the intense interest manifested in the movements of the nations beyond the seas. The conquests, which Great Britain has achieved in Southern Asia, on the south of Africa, and in the remote islands of the sea, with the colonial establishments, and the trade of the continental powers, must make distant heathen nations sensible of the vastness of European power. In that quarter of the globe, literature, agriculture, the arts, religion, and all that imparts greatness to the human character, are concentrated. It is the field of prophecy, where the fortunes of the church are displayed in her prospective history, as recorded in the Apocalypse; and to the population of Europe we must chiefly look for the human agency, which Heaven will employ in diffusing the lights of religion among all the inhabitants of the globe.

When our fellow citizens consider the youth of the American commonwealth, compared with the age of the empires of Europe—the paucity of our population compared with theirs—and our acknowledged dependence upon them for much literary entertainment, for the luxuries, comforts, and even many of the necessaries of life—they will bear with us while we utter such sentiments respecting the power of the population of Europe. We are aware,

at the same time, of the indications given by the course of events, in the latter part of the past, and in the present century, that in two or three generations the preponderance of influence over the social affairs of humanity, will be in favour of the family of nations on our own continent. We may not presume to set up such a claim at present, while we should do every thing in our power to accelerate the approach of the period when the claim will not only be proper, but must be admitted.

Yet we must not be misunderstood, as speaking of the civil governments of Europe, nor of their ecclesiastical establishments, but of the body, the mass of the people, and their literature, arts, commerce, and agriculture, and of the religion of a few among them —all of which are in a state of deep, deadly, and perpetual hostility to their social institutions, both civil and politico-religious, which press with a vast superincumbent weight on the active energies of every thing truly good and great among them. This heavy and appalling pressure must be removed, before the existing force expands, so as to produce upon the nations a beneficial effect, to its full extent; and for the removal of the load, under which they are now bending, much of the exertion of this force will, for years, necessarily be employed. The struggle is violent, and must be still more so in accomplishing this great work. We, at this distance, cannot discover all the springs, by which the vast machinery, now in motion, is moved. Indeed, it is so complicated, and moved by so many co-operative and antagonist powers, that no intelligence, less that of Omniscience, can comprehend the whole. We can, however, observe the main springs, by which we know that the minor ones are moved; and we may even do this more distinctly than many, who are in the midst of the wheels, and occupied in attending to the details.

In dissertations on such subjects as this, the ele-

ments of all-judicious calculations are furnished by statistical estimates. These within our reach, in relation to the European governments, are incomplete. Indeed surveys, so accurate, and in such detail, as those of the decennial censuses of the United States, have never been made generally in Europe. The number of the inhabitants, with their ages, and occupations, is not thought, beyond the seas, of so much importance, as in our free and happy country, where the rulers are made for the people; while there, the people are considered as made for the rulers, and to be ruled by them according to their pleasure or caprice. The numbers and avocations of the peasantry are viewed by the governments of the Old World, as of little more consequence than those of cattle. We can yet make a near approximation to the real amount of the several kingdoms of Europe.

The following table is taken from Niles Weekly Register, as published in the Emporium of the Arts and Sciences, 1813; and exhibits, probably, the best estimate we have for that date.

	Square miles.	Population.	Inhab. to a sq. mile.	Annual tax per head.
Russia,	1.400.000	41.000.000	35	$ .75
France,	236.000	43.423.000	184	3.06
France in 1792,	200.000	26.000.000	125	3.50
Austria,	131.750	15.519.623	118	2.07
Turkey,				
As. and Eur. do.	960.000	22.000.000	21	
Great Britain,	104.000	16.552.144	158	21.50
Spain,	150.000	10.327.800	67	
Portugal,	27.280	1.838.879	69	
Naples,	22.000	4.000.000	185	
Denmark,	163.041	2.148.438	13	3.21
Sweden,	160.000	2.353.395	15	2.70
Prussia,	44.464	4.559.556	103	
Westphalia,		2.912.303		
Bavaria,	26.176	3.231.570	124	2.78
Wirtemburgh,		1.133.000		
Saxony,		2.085.476		

	Square miles.	Population.	Inhab. to a sq. mile.	Annual tax per head.
Isl. Sicily,	10.000	1.500.000	150	1.00
Do. Sardinia,	6.600	456.990	69	1.00
Warsaw,	27.312	2.277.000	84	1.40
Confed. Rhine,	113.424	15.577.344	138	2.49

The population of Asiatic Russia, which was 7.440.000, is left out in the above table. The present population of Russia is undoubtedly 50.000.000. Great changes have taken place since 1813. The limits of France, given above for 1792, are nearly those which she occupies at present; but her population within those limits has been greatly augmented since the commencement of her revolutionary war. This was effected chiefly, by cutting up the large landed estates, and selling them to the peasantry, which occasioned a great increase, notwithstanding the bloodshed by the factions in the revolution, and in the armies. The Confederation of the Rhine was created by Napoleon, and has been annihilated since the restoration of the Bourbons. The Austrian dominions are much larger than they were in 1813. The relative magnitudes of some of the other powers has been somewhat changed, but not very materially. Swisserland is not in the table: Her population is about 1.638.000. Several smaller states around the north of Italy, and the ecclesiastical estates, are also omitted. Since the abortive attempt to revolutionize Naples, they are all subservient to Austria. Holland, too, is omitted, which, since the fall of Bonaparte, has been connected with the Netherlands, to form the kingdom of Belgium, the population of which is 4.255.000. The population of Bohemia, Hassel says, is 3.229.600. Moravia is annexed to Bohemia; and the number of its inhabitants is estimated at 4.138.000.

In this vast population, divided into large and small kingdoms, there has commenced one of the

most ardent conflicts ever humanity witnessed, and of a peculiar character; a conflict between the existing civil powers, and the mass of the people. The object of the latter is to abolish the old hereditary dynasties, and to introduce, in their stead, representative governments: For whatever form the struggle may assume, or whatever ostensible objects the people may hold out, their real design, as every intelligent observer must know, is to destroy the existing order of things, and substitute in its room republican forms of government.

On a superficial view, it may be thought that a contest of this kind will be speedily decided, as a very few men cannot long hold out against many millions; that the people have only to will their freedom in order to effect it. Many men of much reading and observation, though they do not go all this length; yet, by dwelling on the power of the people alone, encourage what we must consider a delusion. Indeed the late events in Naples, in Spain, and in Portugal, ought to have opened the eyes of all on, at least, some of the many and stupendous difficulties, which the people have to encounter in their righteous efforts to reclaim their privileges from those who have long withheld them. The armies are in the hands of the monarchs, and their cabinets. The peace establishment of Great Britain is an army of 45.000; that of France before the revolution was 225.000; that of the Austrian dominions, 360.000; that of Prussia, 225.000; that of Spain, 100.000; and that of Russia, 600.000. In time of war this force is nearly doubled. In the late agitations in Spain and Portugal, the army was the first to commence the revolutions. The officers of the army receive their appointments, hold their commands, and have their pay, from the crown. They have very numerous, opulent, and powerful family connexions—all of whom are, for their sakes, interested in preserving the existing order of things

—as there is no prospect that the condition of the officers would be improved by a change. The common soldier, too, receives his pay from government. War is his trade. Would he be better paid, or his business rendered more prosperous, by a revolution in favour of the people?

The magazines, arsenals, and fortified places, are held by the government, and defended by the army. Were it not for this circumstance the army would not be so formidable; for even on the war establishment, it does not greatly exceed, for all Europe, the proportion of one soldier to a hundred citizens, of which one in ten may be capable of bearing arms.

The civil list, too, is filled by the king. Here statistical data fail us; for we have no means of ascertaining what proportion the civil officers bear to the mass of the people in any kingdom of Europe. But when we consider their numbers in our own country, where it is reduced, perhaps, as low as it will bear for the preservation of social order, and recollect that, in the old monarchical governments, it is raised as high as it will bear, and that there are hosts of sinecures, the amount of this corps must be prodigious; and from their activity to secure their posts among ourselves, we may be pretty certain that their efforts to keep down revolution will correspond with the stake which they hold. They, too, like the army officers, have their powerful family friends, many of whom are dependent on their offices for sustenance.

Again, the nobility are regarded with reverence and terror by the mass of the people. They are, and always have been willing to limit the power of the crown when it encroaches on their own prerogative; but they have the tremendous example of the French revolution, to teach them that the destruction of the government puts in jeopardy their all. The wealth of the kingdoms is in their hands, and gives them great power.

The very debts, enormous as they are, in which the governments are involved, afford them some security, while they can pay the interest. Their own wealthy subjects are their creditors; and every creditor deprecates the failure of his debtor. As the nobility enlist the wealth of the land holders in the maintainance of the present system of misrule; so the public debts connect the wealth of the merchant and capitalist with the same cause.

All these different orders in the state are closely united together by very strong ties; and those revenues, by which they are supported, is under the control of the governments that the people wish to overturn. The revenues, too, are prodigious. The annual revenues of many of the European powers, in 1813, were as follows: In Russia, $60.000.000; France, $160.000.000 (the present is probably near that of 1792, $90.000.000); Austria, $32.000.000; Turkey, $50.000.000; Britain, $355.000.000; Denmark, $7.000.000; Sweden, $6.500.000. All these revenues will continue to be collected until the financial systems are broken up by revolutions; because, until such an event, the people will be compelled to pay. Some have thought that the accumulation of national debt must become so enormous, that it would be impossible to pay the interest, and meet also the current expenditures. On this ground, the fall of the government of Great Britain has been long predicted, as impending every moment. We do not positively affirm, that this may not, in some instances, happen; and should it take place, the props, by which the thrones are supported, would be all instantly removed, and the whole sink into ruin. But we apprehend, that while the governments exist, they will enforce the payment of the taxes; and that, before the state of things contemplated arrives, the people will be reduced to a state of oppression, beyond which humanity, in civilized countries, cannot be degraded; and will break forth with such

fury and impetuosity, that no earthly power can resist the all overwhelming energies of the tremendous explosion. But we must not hasten to the catastrophe.

The priesthood are generally engaged in the support of the unholy cause of tyrants. They are supported by the governments, as really and effectively as the military, the civil officers, the pensioners, and the stock-holders in the government funds. Their revenues are raised, in a great part, by compulsory process, as much as other taxes. Their influence over the ignorant populace is powerful, and hard to weaken, after accumulating for ages. To cast it off seems to be equivalent to the consigning of the ancestry of the present generation to perdition, and their memory to infamy. While the state arrays before the eyes of the populace the terrors of the bayonet, the church arrays before their imaginations the terrors of hell, as the reward of resistance. "They that resist shall receive to themselves damnation." Thus they abuse the sacred oracles, by applying to thrones of iniquity, what refers only to the benign ordinance of civil government, as constituted and administered for the glory of God, and the good of human society. This malign, clerical influence, is almost as powerfully exerted in Protestant as in Popish countries. The clergy, too, in many kingdoms, are armed with the power of the sword of steel, to enforce their execrable denunciations of vengeance against the friends of human rights; so that we see, in Spain and in Ireland, hoary headed prelates, shooting down, like partridges on the mountains, those of their flocks, who dare assert the indefeisible rights, conferred on them by God and nature. It almost chills the warmest blood of the heart, to recite deeds of iniquity so dark and baleful. The hands of him, who calls himself the minister of Jesus—the hands, that should hold out the olive branch of Heaven's mercy and peace to men drip-

ping, reeking with the blood of the innocent. Oh horrid! But we must recount those evils, when enumerating the difficulties in the way of our European brethren becoming free men.

We must not forget to add, that the classes, which we have passed in review as the supporters of the thrones of the nations, are generally men of reading, information, and learning. Their knowledge is power. They are dexterous, and experienced in wielding the instruments which they have in their hands for the defence of their posts. They aid each other with their counsels, and with joint heart they plot in league. On the other hand, the great mass of the population of the kingdoms is in a state of deplorable ignorance, on whose understandings the lights of religion and science only begin to dawn—who only begin to have some indistinct vision into the temple of freedom, on whose blessings they hardly dare to open their eyes. When they do know their rights, they are ignorant of the best means of asserting them; as every avenue, by which there is a possibility of escape from bondage, seems to be closed, and secured against them by bars, and gates of iron. All their movements are watched, with a vigilance, that exceeds that of the fabled Argus with his hundred eyes. While the plans of their enemies are laid with skill, and executed with harmony and promptitude, theirs are disconnected, or rather they have none; and hence their efforts have heretofore been desultory, feeble, and broken. In connexion with the knowledge that is on the side of the oppressor, we may mention the aid derived to the enemies of liberty from literature—not that science is ever, by nature, allied to the tyrant; for, like religion, she loathes his embraces: But we mean literature, as embodied in their collegiate institutions. They who prosecute learned studies in the schools naturally look forward to promotion; and to what quarters should they look, but to the men in power

in the church and state? By rendering themselves obnoxious to either of these, they risk every thing for prospects uncertain. Learned men, in all countries, give a tone to public sentiment, and almost govern public opinion. While they are looking for preferment in the church, or promotion in the state, they will either be silent in the cause of suffering humanity, whatever their private sentiments, or they will flatter the great. It is impossible, as we conceive, in any other way to account for the apathy of literary men in Europe to the cause of freedom, and for the little which has been effected by the powerful corps of learned and great men, that have issued from the universities. A great majority of the learned, in those nations of which we speak, are noblemen, or of the noble families.

As if all these confederated powers were not enough in any one nation, the whole of them in all the kingdoms has been combined, by a formal alliance, or secret understanding of all the crowned heads in Europe; by which, should the progress of knowledge and force of correct sentiment, break over all the barriers erected, as they did in Naples, and as they have done in Spain and Portugal, the united energies of all other kingdoms, in the confederacy, if necessary, are to be concentrated, for the purpose of crushing the cause of liberty. So that were a whole nation, without one dissenting voice, to unite in effecting the change for which the people sigh, they must be prepared to resist in war all the combined power of the other European kingdoms. That we do not mistake, recent events in Italy and Spain bear ample testimony. This review of the powers, by which despots are fortified, has been painful to ourselves, as we doubt not it is also to our readers; but we must not deceive ourselves. We must not shut our eyes on the truth, however painful. Appalling as the array is, we are confident, that, far from our account of it being exaggerated, it

falls short of the truth. These are the strong holds in which the enemies of God, and of the human species, have intrenched themselves, and from which nothing less than a protracted and stupendous conflict can drive them. Upon a survey of these difficulties, the thought suggests itself, that no power less than that of the Almighty can dislodge the enemy. We know that Omnipotence is against them; and that Heaven is providing ample means for the accomplishment of the destruction of these thrones, we shall now proceed to show.

(To be continued.)

REVIEW.

CONCIO AD CLERUM: *a Sermon, preached in the North Dutch Church, in the city of Albany, at the opening of the General Synod of the Reformed Dutch Church in North America, June 4th,* 1823. *By Philip Milledoler, D.D. one of the Collegiate Ministers of the Reformed Dutch Church in the city of New-York. Published by request.*

This is a good sermon; and we are glad that the author yielded to the request, to give it to the public. It possesses, in no small degree, the excellence of being adapted to the occasion on which it was delivered. The Reformed Dutch Church in this country claims to be one of the *pillars of the truth;* and a large majority, both of her ministers and people, stedfastly adhere to the doctrines contained in the *canons of the Synod of Dort, the Belgic confession of faith, and the Heidelbergh catechism,* which she acknowledges as her standards, and as the bond of her ecclesiastical union. In defence of these doctrines, the sermon before us is manifestly designed to take a part; and as such we most cordially *bid it God speed.*

The text is taken from the Epistle to the Romans, xivth chap. and 19th verse: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." The grand design of the Apostle in this passage, as stated by the preacher, is to promote the peace and edification of the *body of Christ.* But in this exhortation, the important principle is involved, that whatever is in itself calculated to *edify* believers, cannot be prejudicial to their *peace:* The commands of Christ cannot be at variance with each other. The advancement of one object enjoined by scripture, cannot involve the destruction of another object, no less plainly and earnestly enjoined. This being the fact, the sentiment is not to be controverted, that the defence of the truth, from Christian motives, and with Christian moderation, cannot be prejudicial to *true peace* in the church of Christ: We must "follow the things which make for peace," and, at the same time, "things wherewith one may edify another." Now, the grand principle of edification in the church of God, so far as means go, is truth; and so far as human agency goes, the statement, illustration, defence, and application of the truth. Our Saviour's prayer is, "Sanctify them through the truth:" His promise is, "The truth shall make you free:" His command is, "Contend earnestly for the faith once delivered to the saints." Such a defence of the truth, therefore, as we have mentioned, cannot disturb more than the *semblance* of peace. It cannot do more than disturb a peace, which is not worth mentioning, because it involves the sacrifice of truth.

But we are told, that it is not *essential truth,* which we are called to surrender. If all will but agree to renounce the *peculiarities* of their respective systems, all will be able to meet on the broad ground of a common Christianity. I should like to know, how much of Christianity would remain, if

the peculiarities of every system which has arrogated the Christian name were renounced? Let the Calvinist, the Arminian, the Universalist, and the Socinian, agree to give up every point on which they differ, and I, for one, will not contend about what is left. Systems are known and distinguished by peculiarities; and the destruction of these peculiarities is the destruction of the systems to which they belong.

But we mistake the plan. It is not to renounce *all peculiarities;* but only such, either in doctrines, or ordinances of worship, as are *unessential.* And who, I again enquire, is to determine what are essentials, and what are non-essentials in religion? Every man (for we know of no scale on which this thing is to be graduated) is to judge for himself. The result will be, men will differ about this, quite as much as they do in the peculiarities of their respective systems: and the more unsound a man is, the longer will be his list of non-essentials. Every thing will be

"Tweedle dum, and tweedle dee,"

just in proportion as a man undervalues every truth. Such a man makes no sacrifice, in laying aside every peculiarity by which he may have been distinguished; and in acknowledging, as brethren, all whom he meets. He can leave his peculiarities, with his hat, at the door of any meeting; and when the meeting is dissolved, he can pick all up again.

And is this the *catholicism* of the day? If so, we strongly suspect the noise it has made, has far exceeded the good it has accomplished: And the experience of a few years more, we think, will be sufficient to convince all, who will be convinced, that, like every other catholicon, it admits of more *boasting* than it exhibits of real efficacy and cure. We are convinced, that it can, at best, but slightly heal the wounds of Zion. True and substantial peace in the church must be the result of acquaint-

ance with, and agreement in, that one system of truth, by which believers are edified, and made free with the glorious liberty of the children of God.

But, we are losing sight of the sermon we sat down to notice; and some of our readers may charge us with having indulged in a disquisition, instead of writing a review. If we have offended by so doing, we will endeavour to atone for the offence by immediately offering for consideration some of the excellent remarks of the sermon before us. They will exhibit both the sentiments, and the style of the author; and, as we think, meet the approbation of all who love the principles of the Reformation; and, in spite of every *wind of doctrine*, stedfastly adhere to the truth as it is in Jesus.

"No small strife has arisen in the Christian church, in some instances, by persons subscribing formulas, or confessions of faith, at the same time that they have dissented from some of the doctrines contained in such confessions. Now, it must be evident to all, that if persons, on subscribing such formulas or confessions, do fairly signify, at the time of subscribing, their dissent in all its length and breadth to the body receiving them, and then subscribe with these honest and public exceptions, the church receiving them has no right, afterward, to find fault with their holding such doctrines: but, where this is not done, or where those bodies are deceived by artful evasions, misstatements, concealment, or perversion of truth; or where persons, after being received into a church, change their views of divine truth without giving notice of such change, and, by their subsequent preaching and conduct, sow the seeds of dissension, scatter their flocks, introduce heart-burning and confusion in the councils of the church, and increase their number by all means, that they may seize the reins of ecclesiastical power; I care not, if they assume an angel's form, but fearlessly assert that they are the cause of

all the evils arising out of the dissension thereby produced, and that all the sophistry in the world cannot reconcile their conduct even with common honesty." pp. 10, 11.

Again:

"It is true, that in a civil and constitutional sense, these persons have as good a right to their peculiarities of opinion, as has the society to whom they apply to be received; but they can have no right to introduce them into such society to their annoyance and breach of the peace. They must go elsewhere with their peculiarities, or they act dishonourably: they break covenant expressed or understood, and that too in a way bordering on the most serious criminality.

"Where persons have differed, in their own apprehensions in minor matters, from the formulas they have subscribed; if dissension in the church thereby ensue, they ought not to think lightly of such dissension, nor should they too readily exonerate themselves, and throw the blame on others.

"When dissension has been thus introduced, how often has it been said, we differ more in words than in things; and all this fire is kindled by the intolerance of our opposers. But do not these people see, that, if there had been no provocation, there would be no opposition? Do they not see, that, instead of their own rights being infringed, they have actually invaded the rights of others? *This matter* may be soon settled by the following view of it:

"The difference of *doctrine* producing dissension, in such case, is either *real* or *imaginary*, *important* or *unimportant*. If it be real and important, what right had the persons, connecting themselves with that society, to form such connexion, and break the public peace?

"But if the difference be imaginary and unimportant, why do they not relinquish offensive words and expositions? and why do they not cease to cir-

culate unnecessary, ill timed publications, good for nothing but to kindle war?"

These extracts are sufficient to give our readers the most favourable ideas of this sermon, and to excite a strong desire to be favoured with the perusal of it; but as many may never be able to lay their hands on this valuable discourse, we shall, for their benefit, transcribe a few sentences more, without making any further remarks of our own.

"We may not, it is true, buy peace at the expense of principle; for that would be to buy it too dear: That peace is no peace, which is not lawful; but where it can be obtained by lawful means, it must be followed." p. 20.

"*Peace*, precious as it is, is bought too dear, if bought at the expense of a good conscience. The servants of God, in old time, would not have peace on such terms, as we may see in the cases of Enoch, Noah, Elijah, Jeremiah, Daniel, and the whole host of ancient worthies. John Baptist and the Apostles would not have peace on these terms: hence they were spoken of as men who turned the world upside down, which indeed they did, and very much to its advantage. Our forefathers, at the Reformation, set a noble example of preferring the peace of God, to the honour that cometh from man; and so must the faithful of every age: for they are charged not only to contend, but to contend earnestly for the faith once delivered to the saints." p. 23.

X.

ITEMS OF INTELLIGENCE.

A tract, entitled "Baptism," has lately been published in Newburgh, on the nature, mode, and subjects of baptism. We understand its author is the Rev. Luther Halsey. We intend to notice it more

at large hereafter. and give extracts from some of the valuable matter which it contains.

The yellow fever, which has been mortal to an alarming extent in our navy on the West India station, and in Natchez, has in a great measure subsided; and we shall be happy to hear of its having been blessed, for the reformation of our seamen, and the citizens of Louisiana.

The attempts at revolution among the slaves, in some of the West India Islands, and in our Southern States, during the present season, indicate the approach of frightful scenes of carnage and bloodshed.

It is said, that one out of every hundred of the ministers of the Presbyterian, Congregational, and Episcopal clergy, has been made a doctor of divinity by the colleges in the hands of these denominations.

The Evangelical and Literary Magazine, and the Religious Intelligencer of Phila. both Presbyterian journals, have been for some time engaged in a controversy on the character of the missionary publications. The former contends, that the style of these publications, and kind of matter published, needs reformation; that the details of gardening, farming, cookery, medicines taken, journeys performed, are calculated to disgust men of improved understanding, and cultivated taste. The Religious Intelligencer considers this as an attack upon missions, and the work of an enemy. We are glad to see this discussion. It will tend to diminish the amount of trash, with which magazines have for some time inundated the public.

The cause of the Greeks is, at least, not losing ground. Males and females exhibit prodigies of valour and devotion to their country, hardly inferior to the most splendid achievements of their ancient heroes. All posterity will execrate the memory of the governments of Europe, who allow this small body of noble people to contend single handed

against the common enemy of Christendom, and of all civilization. The Greeks are exhibiting a noble example to the oppressed population of Europe, and demonstrating how much a few, even opposed to many, may effect, when determined to be free. All the strong fortresses in Spain held out, by the last accounts; and the invaders appeared to be farther from their object than they were one month after they entered the Peninsula.

The Rev. Samuel Martin, of the New Castle Presbytery, (Del.) is charged by some of the magazines, with having preached at the opening of the Presbytery, in the latter part of September, a sermon unfriendly to revivals of religion, as they exist in modern times. It is the same gentleman, who, at the sessions of the General Assembly in May 1815, made so eloquent and powerfully argumentative a speech against the adoption of the report of a committee in condemnation of the Synod of Phila. for warning their people, in a pastoral letter, against the Hopkinsian errors. The public are aware, that the synod was condemned by the Assembly.

The northern canal in this state is completed, and three hundred miles of the western canal. Boats are arriving at New-York, from the state of Vermont, and from the interior of this state. Fruits from Newburgh are carried to market far down Lake Champlain. We may expect, by this time next year, to hear of vessels arriving at New-York from Upper Canada, Michigan Territory, Ohio, and Pennsylvania.—It is in contemplation to unite the Ohio with Lake Erie by a canal, which is practicable by several routes. Measures are taking also to unite the Hudson River and the Delaware by a canal, through Mamakating valley, on the north-west side of the Shawangunk mountain, chiefly for the purpose of procuring pit coal for the New-York market.—Enterprizes so stupendous must be regarded with astonishment by the nations of Europe.

Had we continued subject to Great Britain, such works would hardly have been undertaken for five hundred years to come.

EDUCATION.

New Hampshire, with a population of 244,000, only pays an annual tax, for the support of schools, of $90,000.

The Connecticut school fund amounted in 1821 to $1,700,000. The amount paid to the towns from the income of this fund in 1818 was $70,000, exceeding by 22,000 the amount raised by tax for the same object.

The New-York common school fund consisted, in 1822, of $1,139,130, and 25000 acres of land. It yields annually $77,417. It appeared from the report of the Superintendant in 1820, that nine-tenths of all the children in the state, between five and fifteen years of age, received instruction. Besides the common schools, there are more than 40 incorporated academies in the state.

The literary fund, which was appropriated by the legislature for the encouragement of literature, amounted in 1822 to $99,535, which afforded an income of $5,142.

The literary fund of Virginia amounted, in 1818, to $1,114,159. It was supposed that this sum, with the revenues from other sources for the same object, would yield an income of 90,000. Of this income, $45,000 annually are appropriated by the legislature for the support of common schools.

Two hundred thousand dollars were appropriated by the legislature of Georgia in 1817 for the support of common schools.

NATIONAL PATRONAGE OF BIBLE SOCIETIES.

Russia.—The bibles, as well as letters, of the

Russian Bible Society, are transported throughout this vast empire at the public expense. The Emperor presented the Society with a spacious edifice for the transaction of its business; gave 25,000 rubles to its funds, and desired to be considered as a member, with an annual subscription of 10,000 rubles.

Prussia.—The King has exempted the letters of the Prussian Bible Society, and of its auxiliaries, from postage.

Sweden.—The King has ordered a collection to be made once a year in all the churches of the diocess of Gottenburg, for the Gottenburg Bible Society. He accepted the office of Patron of the Swedish Bible Society, and has exempted its letters and parcels from postage. He likewise ordered a collection to be made in every church in the kingdom, for the purpose of supplying the poor with bibles.

Denmark.—The King gave $4000 to the Danish Bible Society, and reduced the postage on bibles.

Saxony.—The government granted to the Saxon Bible Society the privilege of receiving letters and parcels free of postage.

Wurtemburg.—The King officially announced his approbation of the Wurtemburg Bible Society, and made a donation to its funds.

France.—The government allowed the Paris Bible Society to import bibles free of duty. The Duke D'Angouleme, with the concurrence of the King, addressed a letter to the Society, expressing his approbation of its designs. The Duke de Cazes, at the time Prime Minister, gave 1000 livres to the Society.

Great Britain.—The government invariably remits the duties on the books imported by the British and Foreign Bible Society.

Methodist Increase.—Mr. Philip Embury formed

the first Methodist Society in this country, in New-York city, in 1766, and was himself the first preacher in the United States of that denomination.—The Methodist Church has increased, during the fifty-seven years, which have since passed away, till it consists of 12 conferences, 1226 travelling preachers, and more than three hundred thousand members.

INTEMPERANCE.

We rejoice to witness any efforts made for the suppression of intemperance. Laws have been enacted, in some of the states, to post up, in public, drinking persons, and to fine those who furnish them with spirits. In two or three cities the number and privileges of cellars, taverns, and dram-shops, have been restricted by civil authority. We have only to regret that these efforts are so few and feeble; these laws so poorly executed.—Moral societies, which sprung into being a few years ago, as by magic, at the alarming prevalence of vice, are merged nearly all in oblivion. Their influence was gone, even sooner than their name. Intemperance now walks at large, aided rather than opposed by law. The sale of licenses has become a source of public revenue, at the expense of public virtue.

The expenses of the United States for ardent spirits in 1821 was officially reported to exceed $22,000,000. In 1823, it has been estimated by some at $30,000,000; by others at $50,000,000. Fifty million dollars is probably more correct than any smaller estimate. This is an average of $5 to each inhabitant. Our national tax is $2.

The detail of facts, on this subject, is most appalling. During the past year, the deaths by intemperance were in the city of New-York 44, (besides 33 who became insane by this vice); in Philadelphia, 25; in Boston, 25; in Washington, 7. Compare

these with those in London, which were 4, and it appears that, while the population of London is ten times greater, the deaths by intemperance are eleven times less than in New-York; that while 1 in 4,500 at London died by intemperance, 1 in 150 perished at Philadelphia by the same deadly poison.

The city of Charleston, so highly and so justly celebrated for the extent and liberal spirit of its charities, pays for the support of this vice a tax of $50,000 a year.

The evil has extended to our villages and towns. A town in Maine, of 1500 inhabitants, consumed the last year 50 hogsheads of rum, worth $2,500. This is a sum about equal to the income of the Maine Missionary Society.

In Connecticut, a town, containing 1600 souls, ably supporting the ministry, and aiding every benevolent object; yet expends annually for ardent spirits a sum not less than $3,000.

Nor is this evil confined to populous cities and New England villages. In the new settlements of the west it is, if possible, more formidable and portentous than in the Atlantic States. The causes are the fertility of the soil, the ease with which it is cultivated, and the difficulty of finding sale for the abundant productions. The surplus produce above the home consumption is greater than that of the older states. Hence the granaries are full, the distilleries more numerous, and the whiskey more easily purchased. Now look at a small fact; and say whether a people, who have migrated for the sole purpose of money-making, are not exposed to the snares of intemperance. Whiskey may be purchased for 32 cents a gallon; for 8 cents a quart; for 4 a pint; for 2 half a pint. A man, then, for 2 cents may become comfortably intoxicated; may get dead drunk for 4. A dram in New-England is half a gill; at the west a gill. The price the same.—*B. Recorder.*

THE

EVANGELICAL WITNESS.

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EXTRACTS FROM AN ANNIVERSARY ADDRESS

Delivered before the Newburgh Lyceum of the Natural Sciences, November 11th, 1823—By the Rev. James R. Willson, A. M.

"On the subject of GEOLOGY, but little of your time shall be occupied; the word, derived from γη, (terra), and λογος, (ratio), signifies an account of the earth, and is limited chiefly to its exterior structure, and original formation. The term, which is of modern adoption, expresses what was formerly known by the name of COSMOGONY, κοσμος, (mundus), and γινομαι, (nascor), the birth, or generation of the world, except that under the word κοσμος, was included the universe. The wild, utterly absurd, and clashing hypotheses, of the Egyptians, Babylonians, Grecians, and Chinese, and the theories of modern philosophers of Europe, such as those of Buffon, Whiston, Fontenelle, Hutton, &c. rendered Cosmogony ridiculous, and the name was abandoned while the thing has been retained under the term Geology. But as some deference must be shown to the inductive philosophy, the

science, as it is called, has been confined to our earth, and professes to proceed on the principle of induction. Towards erecting a theory of the formation of our planet, very little, however, has been accomplished. Two theories divide the ranks of geologists: the Vulcanian and the Neptunian. The former term is derived from Vulcan, the name of the heathen God of Fire; the latter from Neptune, the heathen God of the Ocean. In plain English, the fire theory and the water theory. The Vulcanian maintains that fire was the element by which all solid substances of the earth were held in solution in ancient chaos—the Neptunian, that water was the solvent: as they all take for granted the Mosaic account of the earth's "having been without form." The Neptunian theory is the more prevalent. It is sometimes called the Wernerian theory, from Werner, its great advocate in Germany. Among all these we have not the egg of the Pythagoreans, from which the universe was said to have been hatched, nor volcanoes in the sun, throwing out planets, nor comets striking them off as splinters; but we have what is not less wild and visionary—many thousand of years occupied in the successive formation of plants, marine animals, land animals and men; we have many universal deluges; whole continents submerged, with all their inhabitants, and ocean's bed heaved up into continents, with stupendous chains of mountains towering to the heavens; vast lakes drained; channels of mighty rivers opened; natural bridges fabricated; interminable strata of rocks manufactured from oyster shells, and thousands of coal-pits, where whole forests were chared in the bosoms of mountains, under the beds of rivers, aud below the bottom of the seas. All this is dignified by the name of Science, while it is

no more worthy of the name than the Cosmogony of Sanconiathon. The very names by which the classifications of rocks have been called refer to these baseless theories—*primary*, those formed at first—*secondary*, those made perhaps thousands of years afterwards—and *transition*, those neither made at first, nor afterwards, but at some intermediate period."

* * * * *

"Botany, which unfolds the laws of the vegetable kingdom, introduces us into a higher region of philosophical enquiry, and lays open a wider, more diversified, and richer field of investigation, where life pours forth her exhaustless treasures of beauty on the innumerous ranks that adorn this department of her vast and glorious empire. But what is life endowed with energies so marvelous—life, that is propagated through millions of generations—life, that displays its attributes in forms so multifarious, so beautiful, so magnificent? I may not, I cannot here attempt an answer. This beautiful science, long lingered like a sickly plant in a sterile soil, however much labour had been bestowed upon it by Solomon, who wrote of plants from the hyssop on the wall to the cedar of Lebanon, by Dioscorides, by Pliny, and by other philosophers of antiquity, and of times nearer to our own, until Linnæus took it under his skilful culture. For plants the whole mineral kingdom, with all its treasures, were created, and by the products of plants almost the whole animal kingdom is nourished. They are then surely worthy of all the attention which philosophy has bestowed upon them."

* * * * *

"This would seem to be the place to draw the lines of demarcation among the mineral, vegetable, and animal

kingdoms. Probably we can find none more happy than those marked out by Linnæus, in his Systema Naturæ : "*Mineralia crescunt, sed non viventia, vel sentientia ; vegetabilia crescunt et vivunt, sed non sentientia ; animalia crescunt vivunt et sentiunt.*"* It is true that the shades by which the vegetable kingdom seems, like the colours of the rainbow, to commingle with the mineral kingdom on the one hand, and the animal kingdom on the other, render the application of these distinctive attributes, in many cases, difficult. If it be true, as has been maintained of late with great plausibility, that the coral rocks are not the product of insects, but that they grow by the circulation of fluids through an appropriate vascular system, then they seem, in the growing state, almost to live, while some sea plants appear to grow almost without life. The sensitive plant seems to be endowed with some property that bears the most striking resemblance to feeling : the same may also be affirmed of the *Dionœa muscipula*, or Venus' fly-trap, and some others ; while the polypus, the sea anemone, and some other animals, seem to grow almost without feeling. Indeed, there is one instance in which the mineral and animal kingdoms appear to be united : that of the *crustaciæ*, which are covered with a mineral case ; and, in fact, all animal bones being formed of the phosphate of lime, ally their possessors to minerals. It is often said that, in the gradation of being, the higher and lower orders are linked together by a chain extending from an atom to an angel. But this is Poetry and not Philosophy. The connection of the various ranks may be compared to a web, or

* Which translated is as follows :—Minerals grow, but do not live, nor feel ; vegetables grow and live, but do not feel ; animals grow, and live, and feel.

a net-work, rather than to a chain; for should a whole species be destroyed, the connection would not be broken, like that of a chain, by the destruction of a link, but would remain fixed, adhering by innumerable other ligaments."

* * * * *

"On one other topic only, I request that your patience will indulge me a little—the aspect of these sciences, in relation to the institutions of revealed religion. Others have very ably illustrated their benign influence on political economy and national prosperity, on which topics, we need fear no exaggeration. The direct tendency of all science is to exalt national dignity, to secure rational liberty, and to promote national happiness. If it ever produces other and malign effects, it is by a perversion of its natural tendencies. But I leave the illustration of these topics to others, and invite your attention to one more novel, and not less interesting. I am not aware that any of the modern sciences, with the exception of geology, has been thought to wear an unfriendly aspect to the religion revealed in the Bible; and yet it is true, that many of their most distinguished cultivators have made an effort to array them in an attitude of hostility to Scripture revelation. On this subject, the friends of Christianity never have had any thing to fear. The storms that rage along the mountain's brow do not even threaten its stability. In relation to Geology, where the enemy thought to intrench himself but a few years ago, the cultivators of that science are now eager to wipe away the reproach, and to assert that the facts which it discloses are friendly to the Mosaic history of creation. That the facts are so, I have no doubt,

though this cannot be admitted of many of the theories erroneously erected on the facts. However often Cuvier and his followers may make the declaration, and labour to substantiate it, his theory of the world having existed for very many thousands of years, before man was created, and of numerous general deluges, never can be made to harmonize with Bible history ; and it is astonishing, that Dr. Jamieson, his translator, a Christian minister, should have committed himself before the Christian world as their advocate. He alleges, indeed, that every day in the Mosaic account of the creation may have embraced a duration equal to several thousands of our years, and thus he makes room for Cuvier's tedious formations, many deluges, submersions, &c. But all this is perfectly gratuitous, without even a shadow of proof, and utterly unworthy of so respectable a man. To interpret *one day* to mean a thousand years, when the phrase is no where used in the Scriptures, or in any other book in that sense, is contrary to every canon of sound criticism. Such a use of the phrase would be calculated to mislead the common reader for whom especially the Bible is written. But this may fairly be dismissed, until some proof is adduced to render it at least possible.

The objects presented to the student of modern science appear, on a superficial view, to be thrown together in splendid confusion, as an inattentive reader of the Bible might imagine, with respect to its communications. But a nearer inspection of both discloses the most perfect harmony, order and concinnity, of the several parts composing the whole. Every individual, species, and genus, occupies the proper place, and is necessary to the perfection of the system. He whose mind has

been habituated to penetrate and appreciate the harmonies of the great kingdom of nature, and to admire the stability of the laws, by which Heaven governs the diversified works of his hand, will find his intellectual faculties addressed to a similar, though incomparably more exalted, task in surveying the sublime and glorious harmonies of the system of revealed religion, where his mind may expatiate over an ample field, awakening the finest and the noblest emotions.

The knowledge of the works of the Creator ought to lead the mind to the contemplation and adoration of their Author, and the more accurately they are examined, the greater the effects ; for the glorious attributes of the Deity, revealed in the Scriptures, are inscribed on the laws by which creation is governed. Let the youth of the church cultivate these pursuits, as far as their opportunities will allow, and their whole character will be improved, and their influence extended.

Whatever tends to promote national industry, refinement, peace, liberty, and knowledge, has a beneficent effect upon Christianity ; for the professor of religion is a member of the civil commonwealth, and partakes of all the national blessings. The bounties of Heaven may indeed be perverted, by an attempt to divorce them from religion, to which they are naturally allied ; but this affords no evidence that their innate tendencies are inauspicious to the immortal interests of man.

Let us look, too, at the facts that are brought to light in the pursuit of these liberal studies. Many plants, from the islands in eastern seas, migrate westward, by a slow progress, as their seeds float on the waves raised by the trade winds, and they are still ad-

vancing, like the emigrants from Europe, into regions of which they have not yet taken possession. The Mississippi, the Po, and the Nile, are pushing forward huge sand-banks into the seas where they discharge their waters. The sands from the Lybian deserts are moving onward, impelled by western winds, towards the banks of the Nile. Coral groves are multiplying annually, in the Red Sea, Indian Ocean, and other places; and lakes are filling up with the exuviæ of plants and aquatic shells. A minute observation of the progress making in these, and other similar processes, demonstrate that the age of the world must be nearly that assigned to it in Biblical chronology. The order of creation, too, as given by Moses, is confirmed by facts which geological investigators have collected. According to the Bible history, plants were created before animals; and vegetable exuviæ are found invariably in strata lower than those of animals: and these latter lower than the remains of human beings, the last work of creation. The general deluge recorded in the Scriptures is amply confirmed by the petrifactions of marine animals found on the highest mountains—by whole groves found buried under ground: as well as the skeletons of animals. On the earth, and on all its inhabitants—men, animals, and plants, there are inscribed some traces of the great outline of the history contained in the Old Testament. To decypher these inscriptions is one part of the business to which the student of modern science must address himself.

Again, much of the imagery of the Scriptures is drawn from the three kingdoms of nature, and cannot be fully appreciated, nor its exquisite beauty felt, in so lively a manner, by any one who has not made some

progress in the study of the inhabitants, and laws of these kingdoms. Thus the lights of modern science shed fresh lustre on the sacred pages, and present, in more glowing colours, the heavenly garniture of Scripture truth. Whatever the labourers in the field of natural history may intend, they are hewers of wood and drawers of water to build the temple of the Lord. With truth it is affirmed by the poet—

"An undevout astronomer is mad."

We may with equal truth affirm, an undevout natural historian is mad. Who can—who dares to contemplate the stupendous operations going forward in the mineral, vegetable, and animal kingdoms, on a scheme so magnificent and glorious, all conducted by an Almighty invisible agency; and all, however vast and complicated, advancing with the utmost harmony, without acknowledging the being of a God? This acknowledgment is not very remote from a belief in the divine authority of the Bible; "For he that cometh unto God must believe that he is." Who can contemplate the drowning of the world in a mighty, universal and appalling deluge, without admitting that Heaven "executes wrath upon him that doeth evil?"

But many cultivators of modern sciences are not the friends of revealed religion. What then? Did Leo X. Lorenzo de Medicis, and their family, intend, by their efforts for the revival of letters, to promote the reformation of the sixteenth century? Was it easily foreseen that the resuscitation of the Greek and Latin poets, historians, orators, and philosophers, from the graves in which they had been buried for centuries, would be one of the means of rescuing the doctrines

and the institutions of revealed religion from the mass of rubbish, under which they had long been concealed from the greater part of Europe? All this we now know is true. It may not be easy to trace the whole connection of cause and effect in the results of the labours of that powerful and opulent Italian family in forwarding the reformation; and yet no one doubts that such a connection did exist. There is not now any ancient literature to revive. We have it all embodied in our literary institutions, and treasured up in the libraries of the learned. We may not expect to derive from this quarter any new auxiliary forces, to aid in the destruction of superstition and dissipation, of ignorance, and to be employed as a power operating indirectly in accelerating the march of Christianity. In the modern sciences we may look for fresh auxiliaries in this great and glorious course: auxiliaries far more powerful than the former; for the glory, symmetry, and beauty, of the works of nature, and the laws which pervade, govern, and harmonize every part of her empire, incomparably transcend all the productions of Grecian and Roman taste and genius.

In confirmation of these views, we may adduce the remarkable fact, that the institution of Bible societies, and the triumphs that the Bible cause is gaining in Christian and heathen nations, were preceded by the creation of the modern sciences, as the commencement of the reformation was by the revival of letters; and the modern sciences and the Bible, march together as did the cultivation of ancient literature, and the reformation of the 16th century. While the greater lights of revelation are kindling among heathen nations, the lesser lights of modern science, are kindling in the

firmament of nature, to demonstrate, that the God of the Bible and the God of nature is the same God over all blessed forever.

TRAVELS OF TITUS IN THE UNITED STATES.

(Continued from page 170.)

Next morning taking leave of the intelligent and respectable Mr. T——, the iron manufacturer, Bonaface yet in bed, Donald and I set forward on our journey from ligionier. We continued on the magnificent highway along which we had been travelling. It is paved with stone from Philadelphia to Pittsburgh, in a manner resembling the military roads made in England by the ancient Romans. The large waggons, more similar to some large machine of war, than the peaceful car of commerce, as they crouded the road, bearing to the west the products of every clime, some of them laden with not less than three tons, and drawn by six stately horses, never ceased to excite our attention, and afford topics of pleasing reflection. How astonishing the connections that bind together the great family of man! These vehicles are the means of rendering the western planters tributary to the Chinese cultivator of the tea plant, on the other side of the globe. We met this morning a stage coach of a line which sets off every day in the week, except Sabbath, from Philadelphia and Pittsburgh, and in four days and a half performs the route of three hunderd miles, traversing this great range of mountains, laden with passengers and news from all nations. In little more than five days intelligence from New-York, the great emporium of foreign news,

is conveyed to Pittsburgh. The facilities of communication in the Roman empire afforded the means of the rapid diffusion of Gospel knowledge through all the world; the still greater facilities of modern times are doubtless designed for similar purposes. So great an impulse as the human mind has of late received on the subjects of religion and civil liberty, could never have been imparted to it, in so short a time, by any other means with which we are acquainted. If a happy thought or project strikes an individual it is immediately spread over the whole civilized world. Donald and myself seemed to have been lead into the same train of reflection; for he said, on passing the stage coach, which by the way he had some difficulty in doing, as it nearly overturned his horse in its flight, "These stage coaches carry the principles of liberty diffused among the American people, and their enterprising spirit, to the sea, and they are thence speedily conveyed over all the world, adding monthly to the liberal ideas that America has already communicated to the people of Europe."

We soon entered the Chestnut Ridge, and passed over it by so easy an ascent and descent, that had we not been admonished by the surrounding huge piles of rocks and precipitous steeps we should hardly have known that our track lay across a mountain. The clear brooks that poured their chrystal waters over their rocky beds; the little rapid stream of the Loyal Hannon; the laurel groves, and the wild deer bounding over the hills, afforded us pleasant topics of conversation, and my fellow-traveller relished the beauty of such objects with a fineness of feeling that seemed much above his plain and unassuming exterior.

We soon issued from the mountains and entered into a vast undulating plain, where young and thrifty oaken groves waved around us to an unknown extent in every direction. We passed extensive farms under a state of tillage advanced far beyond our expectation. Luxuriant meadows; fields waving with grain of all sorts; extensive herds of fat cattle grazing on the pastures; and the sturdy ploughman breaking the ground for the reception of another crop, displayed on all sides the tokens of peace, plenty, rural simplicity, and contentment. The dwellings presented indeed an appearance to us quite novel. They were "the log houses beyond the mountains." A description of them may be interesting to some readers. Logs are hewed on two sides and built up in the form of a pen, leaving openings the whole length between the beams. These interstices are filled with stone, and plastered over with lime, and, in some cases, with mortar made with clay only. This style of building was suggested at first by the abundance of timber, and is persevered in from habit, in many cases among the wealthy and intelligent; for such dwelling houses are seen on rich farms in a high state of cultivation. It is not more than fifty years since all this region through which we travel was entirely in a state of nature, inhabited only by savages and wild beasts, while now the traveller marks but little difference between the appearance of the farms, and of the inhabitants, here and east of the mountains, except the style of building, and the greater proportion which the wood lands bear to the cultivated grounds. After all, there are not a few houses built of brick, stone, or frame, in the same style of architecture as in the Atlantic states.

We stopped for breakfast at one of those numerous inns which are opened on this road. We were sorry to find, even at that early hour, some people loitering around the bar-room, whose only business seemed to be to drink whiskey, though there was no other disorder to be seen. At the breakfast table, as my custom is, I entered into conversation with the lady who presided over the coffee-pot. She was not obtrusive in conversation, though sufficiently communicative. She said they had English schools, where children are taught in reading, writing, and arithmetic, but no grammar or geography, which is generally introduced very happily in schools to the eastward. They had preaching in the the neighbourhood, but as she and her husband were English, and divine service was performed in the German language, she and her family did not attend it, and indeed, she added, "the attendance which we must pay to travellers, at all hours of the day, renders it very inconvenient for us to go to preaching. This was unpleasant to us when we set up tavern-keeping, but now we are used to it we don't mind it much." "Well, madam," said I, "do the people in your neighbouhood have worship in their families?" "Sir?" said she, not understanding my question. "Do the people pray in their families, morning and evening?" "O, now I know what you mean!" Her husband coming in at that moment: "John," says she, "does'nt old Mr. R—— pray, in the evenings? I think he does. O yes, he does I know; for I heard him once myself. He is an old man. Yes, and there, now I think of it, is old Mr. K——, who does too. That's all I know. I have heard the old folks say that twenty years ago they nearly all did

it. But we hav'nt much of it now-a-days. There isn't time for it now. I suppose people pray by themselves that's enough, an't it?" "No madam," said Donald, "it is not enough. While the people are growing richer, they become more irreligious, forgetting their Maker who blesses their labour." "So they do, and it's a pity they should!" said she, with all the courtesy of a landlady, who is not usually disposed to offend her guests. The husband also gave his assent, adding: "You know your father and mine did pray in their families when we were young, but it was so many years ago that we have almost forgotten what it means. As they appeared so well inclined, or, at least, polite, I thought the subject should be pressed farther, "You have," said I, "had your children baptised, I presume." They both replied, "Yes, the German minister comes to our house and does this for us in English." *I.* "He made you promise, did he not, to worship God in your family, or at least to pray with your children and for them." *They.* No, not a word of that. He just baptizes the child, eats his dinner, and there is no more of it. *I.* Well, I have been accustomed to see it otherwise, and I much regret that any minister of the gospel should be so inattentive to his duty, as to administer so irreverantly and improperly this holy ordnance. But you both allow, that by baptism your children have been dedicated to a holy God, and that you should endeavour to prepare them for serving him in this world, and enjoying blessedness through his favour to all eternity. *They.* Yes, Sir. *I.* Can you employ a better means for this purpose, than praying with them every morning and evening? Your Maker gave you these

children ; you have had them dedicated to him in baptism, and are bound, by doing so, whatever the minister might have said, or neglected to say, to teach them to serve him. If they never see you go to church, or hear you pray, there is danger that they will utterly forget him, disregard his law, live in sin, and die a miserable death. *Landlord.* Do you think it wrong to baptize children in private? *I.* Yes, Sir, I do think it wrong. We should not seperate the word of God from the sacraments : the people need instructions on these solemn occasions, and there is danger that ministers will be tempted to administer the sacrament to the children of parents who have no knowledge of its nature or obligations, and no deportment that bespeaks the Christian, provided the people who apply are rich, and good neighbours. *Landlady.* Bless me ! This gentleman talks just like the Covenanter minister that preaches in Greensburgh: the next town you know. We asked him to christen our youngest child. Come here, Thomas, my child. This little boy. He said he would not: and then he talked, for all the world, Sir, as you do. He said we must pray every night and morning—must go to church on Sunday—must not sell liqnor on Sunday, nor give people meals, nor feed their horses, except in cases of necessity—that we must, besides all that, belong to his church, before he would baptize the child. To be sure I thought, were that the way all ministers did, that not many children would be baptized. But it was his way and so I could not blame him much: though I thought he might have done us so small a favour, as we had always treated him well when he called at our house, and charged him very little. Indeed we would

not have charged him at all; but he would'nt have it so. I like him still, for he is a gentleman, and does'nt want to pay for refreshments by prayers. I asked him if all his people prayed? He said they all promised to pray every night and morning in their families, and by themselves, all said they did it, and he really thought they did. There are none of them near us or I should really try to find out. Upon my word, I doubt they miss it sometimes, when they are in a hurry. *I.* You have heard him preach, Madam, I presume? *Landlady.* Yes, Sir, I have, and like him too. He preached the same things that he said in private. O, he is a good man I do believe. The people like him but he is a little too strict. I don't like people to be bigoted in their own ways. *Donald.* What is bigotry, madam? *Landlady.* Indeed, I don't know rightly, But it means sticking to one thing, without changing to please one's neighbours; now he's just so. *Donald.* Would you, Madam, give up your farm, or some of your horses, or cows, to accommodate your neighbours, should they take a fancy for them? or, would you speak harm of your husband, or children, to please any of your neighbours who might happen to dislike them? *Landlady.* No, Sir, that would be wrong, you know. So I would'nt do it at all. *Donald.* Now, Madam, I know nothing of this Covenanter clergyman of whom you speak, but I must say I think him in the right in what you call bigotry. If he thinks that God, who sends him to preach the Gospel, commands him to do some things, and not to do others; if he thinks that the Bible tells him that some doctrines are true, and others are not; and if, moreover, he thinks that these commands, and good doctrines, are more val-

dable than horses, cows, or farms, or even the reputation of a husband or a child, would he not do wrong, very wrong, to part with the doctrines, or disobey the commands, because some of his neighbours wish him to do so? *Landlord.* My dear you must give up to the gentleman, indeed you must, for you know I had a lawsuit with one of my neighbours, and gained it too, who thought he would take some of my land; and he was very angry because I would not accommodate him with it without any farther trouble. *Landlady.* But he may be wrong and his neighbours right. *Landlord.* So he may, but that an't the point. Don't you think he is honest in his belief? *Landlady.* I do think he is, for all his neighbours speak very well of him in every thing but bigotry. Besides he knows that people dislike him for sticking to his doctrines, and he would not offend his neighbours if he were not conscientious. *I.* Madam, what are the doctrines and practices that he is so strict in maintaining? *Landlady.* Indeed, Sir, I never heard a word about that, nor have I ever heard any one mention any particular thing, only that he is a little bigoted, that's all. He would'nt baptize little Thomas here, dear child, but I don't blame him much or that, as I said. *I.* I hope, Madam, you have heard other ministers—the Seceders, or Presbyterians, take the same ground in relation to baptism. *Landlady.* I don't know as I ever saw a Seceder minister; I have heard though that they are a little bigoted too. I have seen Presbyterian ministers. We are Presbyterians, and so were our parents. Some said one thing about it, and some said another; so I don't imagine that the most of them are very sticking. *Landlord.* You know,

my dear, that a Presbyterian clergyman baptised one of our dear children since we came here, and he did not make us promise to pray every night and morning: we never promised that. *I.* But surely, Sir, you admit that though you never promised, you are yet bound to honour and serve your Maker here, and seek for eternal felicity in the state after death. Salvation through the Redeemer of men is obtained freely, but they who never pray, nor worship their Maker, will never be prepared for the blessedness of heaven."

Breakfast over, Donald and I resumed our journey. He was a man of but few words, of great equanimity, cheerful and intelligent. I yet knew nothing of his place of residence, his family, or the place he was travelling towards; nor did he know more of me, or my business. It is impossible but that some curiosity must be awakened on such points, when we form travelling acquaintances. Had he led the way towards any disclosure of his character and condition in life, I would have encouraged the conversation; but as he did not, and was too well educated to start any inquiries respecting me, I would not be behind him in decorum. We seemed to harmonize in our views, and a mutual attachment had commenced, and was evidently growing. There was certainly something in this man beyond what his outward appearance indicated. While I was indulging in conjectures respecting him, and was strongly tempted to introduce some topic that might lead to a farther knowledge of him, his mind seemed to have been better occupied on the subject of our discourse at the breakfast table: for he said "You know, Sir, probably, something of the people whom that lady called

Covenanters. I like the character of that clergyman of Greensburgh, of whom our hostess made mention." *I.* Yes, Sir, I have heard of that denomination of Christians. Is it their history or their present character and doctrines of which you wish information? *Donald.* Rather their history. That is the proper place to commence our enquiries respecting either societies, men, or things. *I.* They call themselves Reformed Presbyterians, in allusion to a part of their history in Great Britain many years ago. You have heard of John Knox, the Scottish Reformer? *Donald.* Heard of John Knox! Truly I have. Who has not? A great and good man. *I.* His reformation, I should rather say that which he was instrumental in accomplishing, did not advance so far as to establish the Presbyterian form of church government, in all its scriptural purity; nor were the doctrines of the Gospel illustrated with so much perspicuity as they were in what is called the second reformation. The reformation having attained to its greatest height in Scotland, the nation, and inded the whole kingdom of Great Britain, bound themselves by very solemn covenants to adhere to the whole truth, the knowledge of which had been attained. It was not long after that period when, by the most violent persecutions, [here Donald spurred his horse closer to me] the people who adhered to the covenants and the doctrines of the Reformed church, were exposed to every hardship. Dungeons were crowded with them, many were banished, the scaffolds smoked with the blood of others, and many gave their bodies to be burned. The whole nation groaned under the scourge of the cruel tyrant who filled the throne.

Great numbers renounced the truth and their covenant engagements, to procure the favour of the tyrant, or, at least, a remission of their sufferings. William, prince of Orange, landed in Ireland with an army, having been invited by many influential citizens of the British empire. He was victorious, the tyrant abdicated the throne, and William was crowned king, and Mary, his consort, queen. He established presbyterianism in Scotland and episcopacy in England and Ireland. The great mass of the people, relieved from the scourge of persecution appeared to be satisfied with this state of things. But there were some, who because there was no national acknowledgment of sins, no mention of the covenants, nor any recognition of the ancient laws of the realm, by which the interests of the reformation had been promoted, refused to unite with either of the established churches, and who remained a seperate body, adhering to the covenants, and all the attainments made in the knowledge of the truth as they said. On account of their adherence to the covenants they were called Covenanters, by which name both in Britain and America, they have since been commonly known. Though as adhering to what they call pure Presbyterianism, as it was established in the best times, and to all the formulas of doctrine, they call themselves Reformed Presbyterians. Thus they trace far back their identity with the earlier and later reformers. *Donald.* I have heard of all this before; however I thank you for refreshing my memory by the outline. And you think this Greensburgh clergyman is of that denomination? *I.* Certainly he is. The imperfect account our hostess gave of him identifies him with this

denomination. *Donald.* We have too many denominations, have we not? *I.* "Certainly. There ought to be but one in all the world, agreeable to the nature of the church as exhibited in the Bible.—*Donald.* They should all unite together, you think? *I.* So I think. Every wise and good man directs his views and his efforts to the attainment of that object. But they should carry all known truth with them. "For whereto we have attained let us walk by the same rule and mind the same thing." I am not judging among the different parties, but I only say that no truth should be abandoned. *Donald.* Very true, Sir, what is the church for, if she is not "the pillar and the ground of truth?" But what is to be done? *I.* No one man, nor any body of men can remove the divisions that exist. It has often been tried in the United States by no mean men, but it has altogether failed. All that any one can do at present, as I think, is to find out which of the parties holds the most truth in purity, unite himself with it, and promote its prosperity, seeking, at the same time, the good of all as far as they walk in the right way."

We were now entering into the village of Greensburgh. The numerous waggons, the extensive and well cultivated farms, the waving fields of grain, the stage coaches and other travelling vehicles, the comfortable dwelling houses, and genteel looking people of both sexes, with cheerful and healthful countenances, a large court house and several churches—all indicated, that in the new and great world west of the Allegbany mountains, we were in the midst of a vast and growing population of happy and prosperous people.

All this accomplished in a few years, seems to have been created by a plastic power more than human. My heart mingled in their comforts, and was gladened by their ejoyments.

(To be continued.)

ESSAY ON THE PRESENT STATE OF EUROPE.

(Continued from page 181.)

Were we to make our calculations on the continuance of the misrule, both in church and state, that at present afflicts the European population, from appearances only, as they offer themselves to the notice of the politician, we should probably consider them perpetual. But as we are assured by "Him who knoweth the end from the beginning," that "the thrones shall be cast down," we naturally look for the causes that are in operation to produce the effects. In our analyses of the prophecies contained in the book of Revelation, we have demonstrated that "the time is at hand;" and as Heaven works by means, we cannot doubt that these are preparing by the Providence of God. Some of them we proceed to lay before our readers.

They are not, like the forces of the tyrants, visible, and tangible—no standing armies, no navies, no corps of military and civil officers, no hosts of nobles and priests, no consolidated and accumulating revenues, no leagues or alliances of crowned heads and cabinets; for all these are arrayed on the side of the oppressor. The strength of the people, as far as means are to be regarded, is to be sought in the force of public opinion.

It is this which as a means, renders all social institutions stable, or weakens and destroys them. Physical power, apart from public opinion, is of small account in the institutions of society. By public opinion is not meant those popular excitements, which are awakened in a few days, by some temporary event, rage for a while with uncontroulable fury, like equinoxial storms, and then subside into a calm. These blind tumults are often directly opposed to the general tenor of public sentiment, which like the *vis medicatrix*, or innate healing power, in the animal system, gradually restores what the violence of disease destroyed. By public opinion, we mean those habits of thought, reflection, attachment, or opposition, which are created, by causes that operate for a long period, almost without interruption, and which, to be very powerful, cannot be formed in less than one generation, and, in most instances, are the work of several generations. When the opinions of any people, for one or two generations, move in one direction, they become absolutely irresistible by any human power. This point need not be reasoned, with any reflecting reader, and it is for such that we write this article. All we have to accomplish, then, is to demonstrate, that the current of public sentiment has been, for many years, and still is running with increasing volume and force against the tyranny of the kings and priests of the old world. This, we hope, is not a difficult task.

We shall not lead our reader back to the age of the troubadour poets of France, who, in the 11th, 12th, and 13th centuries, extolled virtue and learning, and lashed vice and ignorance, creating a sentiment favoura-

ble to social order, nor to the revival of letters, for which these poets prepared the way, in the sixteenth century, nor to the revolution in Great Britain, which placed the house of Brunswick on the throne, nor to the struggles of the Britains for British liberty, though all these events had their influence in producing the present state of public feeling and opinion; but we shall commence with the revolution in our own country, by which we became an independent nation.

The conspicuous place occupied by the British nation among the kingdoms of Europe, and the curiosity with which every thing in the New World was sought after by every class of European readers, fixed the eyes of the whole civilized world on the contest for liberty in the American colonies. The reasonings of our revolutionary statesmen, conducted with great talent, and embodied in state papers replete with profound sense and solid argument, were not lost upon the European public. The seed which they disseminated took deep root in the soil. There was another providential circumstance very favourable to the reception of the sound doctrines promulged by our politicians of that period—the hostility of the continental powers, especially of France, to Great Britain. They wished to see her power weakened, by the success of her colonies in the struggle for independence. Hence, our pleadings were heard with eagerness, and the truth received with avidity. The doctrine of representation—the right of the people to choose their own rulers, was the citadel which we defended, and in defending it, we attacked not merely the usurpation of the British cabinet, but that of all the cabinets of Eu-

rope. If we proved, as we did prove, that the government of Britain had no right to tax, and by consequence, none to rule, from which the right of taxing is inseparable, unless where the people were represented in the free and equal exercise of the right of suffrage, we proved, also, that all the government exercised by the kings of Europe is illegitimate, is a lawless usurpation; for there is not among them all, one nation, in which the people are admitted to the enjoyment of that right. Indeed, it is a fundamental maxim in all their constitutions, if constitutions they may be called, that the kings and the nobles hold their power independently of the will of the people. Even in Great Britain where there is a house of commons endowed with the right of granting the people's money there is only the shadow, not the reality of representation. It is evident, then, that our revolutionary war was a war waged against the very foundations of all the governments of Europe. The great principles for which we contended cannot be admitted without denouncing all the governments of the old world as reigning by usurpation, and not by right —our grand principle makes them all illegitimate.

Europeans could not but see this. If their antipathies to the government of our enemy, made them favorable to our cause, and principles, the oppressions which they suffered at home made them anxious to apply the principles there, and to recover their own rights. The rapidity with which the dectrines of rational liberty spread is manifest from the fact, that the first year of the French revolution, was the eighteenth after the meeting of the first American congress in 1774. One principle, that of equal representation de-

molished for a time the old French monarchy. But its diffusion was not confined to France. The cry of liberty and equality, was more powerful in demolishing the thrones of Europe, wherever the French armies marched than the power of the arms of the republic. It was not the mere declaration—it was not the mere cry of liberty. Taught in the school of American liberty, the officers of the French army, and French statesmen, reasoned with the nations, and their reasonings prevailed for a time. The kingdoms flocked to their standards, and those who fought them, fought feebly. In these wars sound doctrines of human right were diffused among the great mass of the people, and the ancient fabrics of despotic government were seen to totter on their foundations, and the crash of falling empires was heard from the western ocean to the Chinese sea. It is true that those immediate effects of the diffusion of correct principles have not been permanent. Public opinion was too young and feeble to perform the two fold operation of destroying the old systems, and of erecting a permanent temple of rational liberty out of the vast and cumbrous ruins: and both of these must be effected in order to secure any immediate and lasting advantage. The great principle was not lost sight of in the re-acting force of the old dynasties; but on the contrary, beyond all peradventure, was gathering new strength by a temporary reverse, like the old Roman republic, in the defeat of its armies by its powerful neighbours. We have seen it again exerting its energies in Naples, Spain, and Greece, giving premonitions, awful to tyrants, of what it will accomplish ere long in

the commotions in England, Germany, Russia, and elsewhere.

There are numerous literary societies in nearly all the principal cities, and in many of the smaller towns and country places, where these principles are cherished, discussed, and studied, and from which they are diffused among the mass of the people. That the power of these institutions is very considerable cannot be doubted, and in this light they are viewed by the cabinets; for many unavailing attempts have been made to suppress them by the public authorities. But they exist and multiply. They are formed in the bosoms of the universities, chartered and endowed by the governments, and in the neighborhood of the palaces of the kings. Young men of powerful families are their supporters.

Books, magazines, and newspapers, are multiplied, and the number of readers increasing every year; and though many restrictions are imposed on the press, yet it is impossible to silence the voice of truth and reason, or to prevent the march of knowledge. "Men run to and fro and knowledge is increased," which we are assured by the Prophet Daniel is near "the time of the end" of the fourth great monarchy: that is the Roman, which now exists. The declaration of Daniel proceeds on the principle " that knowledge is power." As men increase in knowledge by running to and fro, they acquire power to free themselves from the bondage of usurpers.

The establishment of schools for the education of the common people makes daily progress in the whole civilized world. This forms an era altogether new and

contributes greatly to strengthen the public opinion of which we speak. In the several kingdoms of Europe there have ever been since the revival of letters, many learned men, but the great mass of the population have been in a state of deplorable ignorance. Though not to the same state as on the continent, yet this has been, till very lately, the state of things in England. Latterly the lamp of learning is kindled in the cottage, as well as in the palace, and light is introduced into the darkest places of society. The effect of light in the moral world is the same, as in the natural, in one respect: when the sun shines forth every thing is put in motion, and the energies of man and beast are awakened into exertion. The beast of prey and the thief are put to flight. The effect of the diffusion of knowledge among the lower orders of the people, moves society to its lowest foundations and puts into operation powers that have lain dormant for ages. It is the force of public opinion beginning to move every bone, muscle, and fibre, in the social body, which at present is only preluding to action, and preparing to make such gigantic efforts as will fill the hearts of all with astonishment, when, with its gigantic arm, it will shatter to pieces the thrones of the despots of the earth.

The spread of the Holy Scriptures, in the modern languages of all the nations of Europe, is incomparably more powerful than all the other means of strengthening that public sentiment which is at war with the present system of misrule. Attempts have been made by interested men to enlist the Bible on the side of every usurper, and to represent it as denouncing damnation on every one who resists an oppressor. But the doc-

trines and the practical effect of the Word of God has always been the reverse. It destroyed in part the Pagan despotism of the old Roman empire, by an uninterrupted process from the days of the apostles to the age of Constantine, and it shook the thrones of modern Rome in the reformation of the sixteenth century. Its efficiency in these instances was somewhat indirect, but not the less certain on that account. The idolatry of the heathen priesthood was indissolubly connected with the civil government, and that of the Popish priesthood was not less intimately interwoven with the civil tyranny of the sixteenth century. The total destruction of the one would have been the ruin of the other. It will be so in the progress of Bible truth in the present century. Those kings who are employed in the circulation of the Scriptures, do so in obedience to public opinion, and are working the means of their own overthrow. We mention last of many causes that might be enumerated as strengthening public opinion on this subject, the general expectation of the speedy fall of all the governments of Europe. Men prosecute their enquiries on any subject with eagerness only when they have a hope of success: researches languish when there is little hope, and die when there is none.

The potentates of Europe, who have the best opportunities of judging, are themselves alarmed at the progress which public sentiment, in opposition to them, is making. Until within a few years, it was the policy of neighbouring kingdoms to cherish insurrections among the subjects of one another, and thus weaken those whom they dreaded. They never thought of the possibility of the people overturning a monarchy and es-

tablishing in its stead a republican form of government. This is what they now dread, and hence the Holy Alliance, as they impiously call their league--hence the attack on Naples, and the still later one on Spain—and hence the neglect to aid the Greeks.

It is a judicious remark of a learned historian, that there is a point of depression below which human nature will not bear to be degraded by oppressors. The greater the degree of knowledge, the higher the point of re-action. The aggravation of the oppression by the kings of Europe, at the present time, will hasten the catastrophe. Their cruelty in attacking Spain and Naples, and the still greater cruelty with which they treat the subjugated, are permitted by Providence, we are persuaded, to open the eyes of the people more and more on the wickedness of the rulers of the nations. It may seem paradoxical, but it is doubtles true, that the success of the arms of the alliance of despots, hastens their ruin.

It may be asked, what will all this public sentiment avail? for even should it succeed in one nation, all others will unite to put it down. This has happened, in Naples, and we fear in Spain. But yet the allied crowns will not be able long to act in concert. From the effects of the French revolutiouary war, they dreaded the breaking out of hostilities in any quarter; and still more a war that should be general. They have learned from late events, or think they have learned, that two nations may carry on a warfare without involving the whole, and they will not so much dread it as they have done. They will suppose the people vanquished, and their old jealousies and animosities will break off their leagues. The alliance of the

crowned heads of Europe is at present, the only very formidable obstacle in the way of a general revolution. We believe as strong as other barriers are, public opinion is sufficiently powerful to break over them all. Heaven will remove this great barrier, and then we may expect to see the nations rise in their might, prostrate their oppressors and recover their rights. All this may be eagerly desired by the benevolent citizen and statesman, but it must be incomparably more by the Christian, who knows that the kingdom of Messiah never can be established in that glory which we hope for among the nations, until the "throwns are cast down." Then He whose right it is to reign, will take the kingdom and possess it ever and ever.

MESSIAH'S REIGN—AN ODE.

Messiah, by his father crown'd,
Reigns to creation's utmost bound.
The burning seraph's bright array,
In splendours of eternal day,
Cloth'd in gorgeous robes of light,
Their golden pennons, dazzling br
Do homage to the Lamb, their Lord,
And swift obey his royal word.
For him they pour the song of praise,
In loud acclaim their voices raise,
While all the heavenly arches ring,
In honour of our glorious king.
The Cherubims, innumerous throng,
Unite in the harmonious song,
Exulting all in heavenly strains
That o'er their hosts, king Jesus reigns.

Redeemed souls of human race,
Reclaim'd by Heaven's almighty grace,
While cloth'd in whitest robes they shine,
Wash'd in the Saviour's blood divine,
With songs in joyful notes accord
The highest honours to their Lord.
Notes roll from harps in heaven strung
Ne'er heard to sound on mortal tongue:
Melodious strains of music flow,
Ne'er heard by mortal ears below;
To honour Christ the sovereign king
The harp is swept, and angels sing;
Benign their Lord accepts their song,
And sheds his blessings on the throng.
From heaven his glorious, high abode,
He streches forth his iron rod;
The wrathful signal's seen from hell,
With horrors that no tongue can tell.
He speaks—his voice in thunders dread,
Is heard in mansions of the dead.
Jehovah's vengeance just and dire
Enkindling Tophet's burning fire,
Is all in king Messiah's hand—
Its torrents roll at his command.
"Messiah's Father judges none;
He gives all judgment to the Son,"
O'er kingly crowns and lordly thrones.
His right to rule, the Father owns.
Let kings of earth, earth's judges all,
In homage down before him fall,
Hear his commands, obey his word.
Or die by his avenging sword.

Heaven the dread decree has seal'd,
By mortals ne'er to be repeal'd.
Enthron'd in Zion's holy hill,
Messiah's sons obey his will,
While they in hallelujahs sing,
Jehovah Jesus is our king.
Here on his splendid royal throne,
He governs subjects all his own.
For Zion, nature's wide domains,
O'er which our Saviour, Jesus reigns :
For Zion, distant suns that burn,
While numerous planets round them turn :
For Zion, ev'ry twinkling star,
That shines on regions distant far :
For Zion, thunders loud that roll,
And shake the world from pole to pole :
For Zion, tempests raging high,
As through aerial tracts they fly :
For Zion, war, deep stain'd with blood,
Swept on in death's impetuous flood;
Are under Christ, our blessed Lord,
And all obey his powerful word.
From Zion he sends his gospel forth,
Heard gladly in the frozen north ;
He gives command, his heralds sound,
To Afric's utmost southern bound,
The silver trumpet loud and clear,
While wondering heathen nations hear
The royal Saviour's gracious call
Of mercy, pardon, peace to all.
Hail ! all hail ! the blissful day,
Haste, haste up heaven's shining way,

That all the heathen tribes may see
The light of heavenly liberty.
Let all behold Messiah's throne,
That erst within Jerusalem shone,
Above the mercy seat of gold,
Between the cherubim of old,
A glorious orb of heavenly light,
Jehovah's own effulgence bright.
Let nations great, and kingdoms small,
Their willing homage render all,
To him who reigns their rightful Lord,
Jehovah, the eternal Word.

MYRILLA, THE MARTYR.

In the second century, there lived at Rome, Caprinus, and his wife Ariana, both Pagans, polished, affluent and respectable. They had a servant-maid, Myrilla, whom they had raised from her infancy, and whom they regarded with an affection nearly approaching to parental. Her education was better than that of girls raised in her humble sphere generally was, and she was grateful to Caprinus and Ariana, for their kindness and favour. She was early taught to worship the gods of Rome, in the temples to which she had accompanied her master and mistress, and by whom she was early taught to regard, with superstitious reverence, those that are no gods. The splendour of the decorations of the temples, the robes of the priests, the ornaments of the gods, and the offerings of victims, with the smoke of the incense on the altars, had fascinated her youthful

fancy. Her little hands were early accustomed to offer incense to the deities that she worshipped; for her veneration was sincere.

In the same street with Caprinus lived a family of Christians, with whom that in which Myrilla resided had as much intimacy as could be maintained between people whose objects of adoration were so different. It extended no farther than some acts of friendship, which were mutual. Myrilla was sent on trifling errands by her mistress to the house of Fausta, the Christian lady. She formed an attachment to Fausta, who was tender, amiable, and intelligent, but her conscience chided her for this affection to one of the despised sect of the Nazarines. The love that she entertained for the Christian woman, excited some curiosity to know more of her religious opinions; and at the age of seventeen, soon after this curiosity was awakened, she had an opportunity of gratifying it. Calling at Fausta's house, one evening, on some little business, she was allowed to stand in the hall, while a minister of Jesus was engaged in family prayer. Her conscience rebuked her, for listening to the prayers which she thought were dishonourable to the gods of Caprinus and Ariana, and her own gods. But when the supplicant prayed for the salvation of the souls of the heathen inhabitants of the city, when he pressed his petition with great earnestness, and even sought the forgiveness of those who persecuted them, when he plead the efficacy of the blood of Christ, and spoke of his death on Calvary for sinners, and prayed for a title to the joys of heaven on account of that blood, she felt some new and strange emotions arise in her soul, that rather

alarmed her superstition. The dumb idols, before whom she had worshipped, appeared to be nothing compared with the God whom Fausta's minister worshipped.

After the prayer was ended, she was admitted into the room, where the good lady, her husband, who was also a Christian, the children, and the servant of God were. She had heard of the ministers of Christ, but had never seen one. This stranger whom she had heard at prayer she suspected to be one, but knew not how to ascertain the certainty. The simplicity of his dress, and his unassuming appearance, so unlike those of the Pagan priests that she had seen in the temples, did not seem to her to bespeak the minister of religion. She was, however, soon convinced that this was a Christian minister. Fausta said to her, "my child, I know you will not betray us, your gentleness, and that of the family in which you serve, by which the work of persecution has not been encouraged, do not allow me to suppose that you will do any thing to harm us. This is a minister of the God that we worship, and this evening he is to officiate in religious duties to a few people who will soon collect here. Should you desire it, we will not object to your staying with us, but if you prefer it, you can return with the small article for which you came." Myrilla's superstition and her curiosity struggled for some time—she blushed, and seemed confused; but her curiosity prevailed, and she replied, "No, indeed, I will not betray you; and I will, with your consent, remain." The room was soon filled with people, and the minister, after singing part of the forty-fifth psalm, and prayer, read as his text these words:

"Wherefore he is mighty to save unto the uttermost all that come unto God by him; seeing heaven liveth to make intercession for them." He discoursed of the glory of the Lord Jesus Christ, of his mercy and faithfulness; of the need sinners have of a Saviour; of the certainty that he will save all who come unto him; and of the nature of his intercession in heaven. Myrilla heard him at first with scorn; but as he proceeded she became moved. The greatness and glory of Christ—the Maker of all things—his compassion in assuming the nature of man to die for sinners, who deserved only the wrath of God, filled her with astonishment. The blessedness of heaven to which he conducts his people whom he saves, the unspeakable joys with which he replenishes their souls to all eternity; and his own glorious and gracious presence among them forever, as the light of the city of glory where they dwell, awakened in her soul the deepest emotions. She hastened home immediately after service, wondering at what she had heard, and at her own hardihood, as she thought, in staying to hear. While the preacher had uttered divine truths in fervent eloquence, she was carried away by his reasoning and pathos, but upon reflection, as she was returning home along the street, all she could say was, "What if all this should prove true." Yet she resolved she would not again expose herself to a like danger of being seduced from her gods. Her resolution was vain, for grace had fastened an arrow in her heart which she could not extract. All she heard had laid firm hold of her memory, her feelings and her imagination. She spent a night of restlessness and agitation. She tried to adore, but could not, her former

gods ; for the excellency of the Christian's God, as the Creator and upholder of all things, as the judge of quick and dead, and as the Saviour of sinners, had made them all appear little. "How greatly have I sinned against him, should all I have heard be true," she would say to herself, and then, "Surely there must be such a Creator ; my gods could not make the world, they are wood and stone. The Creator of all things must be a living God."

On the next day, by some irresistible impulse she was led to visit Fausta, who received her kindly. She now, for the first time, talked on the subject of religion. Her visits were often repeated, and her convictions of sin strengthened ; and at length, she resolved to renounce Paganism, and embrace Christianity. After much deep distress and pungent convictions, she fled for refuge to Christ, for pardon, and found him a Saviour of never-failing consolations. In about two years, she was thought to have given satisfactory evidence of the reality of her faith, and was baptized in the house of Fausta, by the same minister who had been the instrument of her conversion. By various excuses she had, during nearly the two years, avoided the temples of idols, and thus awakened the suspicions of Caprinus and Ariana. Her mistress, at length, very earnestly pressed her to accompany her to the temple, and at last absolutely commanded her. She burst into tears, and begged to be excused. "No, Myrilla," said her mistress, "you cannot be excused. I fear you despise the gods. Will you turn Christian ? The Christians do not more cautiously avoid the temples of the gods than you do." Myrilla, bathed in tears,

was silent. The tears and silence alarmed her mistress more, who at length said, "Well, Myrilla, you must tell me whether you renounce our gods for the God of the Christians?" She replied with a resolution, and the same time a modesty, that astonished Ariana, and even surprised herself. "I do renounce the gods of wood and stone, for the living God who made the heavens and the earth. I do look for salvation through Jesus of Nazareth." Her mistress being a woman of the world, who had learned to suppress her emotions, said coolly, "Well, child, though you do embrace the Christians' God, be charitable. Do not blame us. Go with us to the temple, and worship our gods, as well as the God of the Christians." "You will excuse me," said Myrilla; "there is but one God, and I would forfeit his favour by worshipping any other. I cannot go," Ariana, aware that harsh measures were not likely to prove effectual, resolved for this time to leave her behind, and to endeavour to reclaim her by gentleness and persuasive arguments. She really loved her too, and was somewhat moved to compassion by her tears. The resolution, however, was rendered vain, for the story of her baptism had got abroad, and the priests were alarmed lest the whole family of Caprinus should be tainted, and they resolved on a summary process. Ere Ariana, and her husband returned from the temple, Myrilla was in prison, where her master and mistress were not permitted to see her. In the prison her Redeemer supported her, and like Paul and Silas, she sung joyfully the forty-fifth psalm, and other divine songs, at midnight. Fausta and her husband had to seek their safety by flight. This young

female in the dungeon had no one on earth to comfort her, but the Comforter took of the things that are Christ's and shewed them to her. The light of heaven arose upon her in the darkness of the prison, and she rejoiced that she was counted worthy to suffer for the name of Christ. Never had she so much joy and peace in believing. All that she dreaded was that when she would appear before the tribunal, to answer publicly respecting her faith, she should faulter—that her womanish or childish fears should overcome her—or that, in some way, she should dishonour her glorious Lord. But her fears were disappointed, when, after a few days, she appeared before her judges. She was calm, collected, firm, and gentle, notwithstanding the array and splendour of the judgment seat of the greatest empire in the world, in the capital of the nations. She acknowledged her faith in Jesus of Nazareth as her Saviour, and her belief in the Scriptures of the Old and New Testament, as the inspired revelation of the will of God. Her youth, good sense, and mildness, surprised her judges, and even excited some compassion ; and she was at length told that she might continue to cherish her faith, provided she would offer incense on the altar of the gods of Rome, but if she refused this, she must be exposed to wild beasts in the amphitheatre. Her reply to this was short. "I believe," said she, "in the God who made the heavens and the earth, and in Jesus Christ his only Son, our Lord, and I cannot dishonour him through whose blood I hope to be saved, by doing any act of worship to the gods of wood and stone ; and should you shed my blood, I will, for his sake who died for me, endeavour in his strength to en-

dure it patiently, in the hope that he will ordain strength from the mouth of a babe."

This answer filled them with rage, and she was sentenced to die in the approaching shew of the fights of the wild beasts and gladiators, and remanded to prison. She said to those who were conducting her back, "Paul fought with beasts at Ephesus, and I must do the same at Rome; so a poor young girl is to suffer like a great apostle." The day of her execution soon came. While they were sewing her up in the skin of an animal, on the morning of the day that she was offered up, she said, "This robe is coarse and bloody, but it reminds me of the purple robe put on Christ when he was about to be crucified, and the fine linen of his righteousness, white and clean, in which he clothes his people, and in which they are all glorious. I shall appear in heaven before the sitting of this sun."

Caprinus and Ariana had not been permitted to see Myrilla during her imprisonment, as the interest they took in her deliverance excited some suspicion that they were a little tainted with Christian principles. Before her condemnation they had gone to attend to their vintage in Campania, and did not return until the morning of the exhibition at the amphitheatre. They had not expected that Myrilla would be so speedily hurried to execution, and, though they disapproved of shedding Christian blood, and especially of the cruelties that were practised in their death, yet so strong is custom, such was their curiosity, and fear of being thought singular, that they hastened immediately to the amphitheatre, and took their seats among people of high rank, near to where the keepers let out the lions and other

wild beasts. Just beneath them was a calf, and two dogs that seemed to be placed there for the mock purpose of watching it: all standing nearly motionless. In a few minutes a huge lion issued from under the seats on which Caprinus and Ariana sat. He lashed his tail around his body, and shook his terrible mane—his eyes glared with fiery fury—he siezed upon the calf—almost in an instant tore off the skin, and exhibited a human being prostrate. It was Myrilla. He seemed surprized at the sight and retired a little. Myrilla raised her hands and face, and discovered Caprinus and Ariana. "My dear friends," she said, "thus I die for the name of Jesus. I shall in few moments be with him, where he is in heaven, to behold his glory forever. O embrace him and be saved." Scarcely had she uttered these words, when the furious animal rushed upon her, plunged his jaws into her vitals, and while, without uttering a groan, she expired, her warm blood stained the sand in which her mangled limbs were palpitating. Ariana screamed and fainted. Her husband conveyed her away. The first words which she uttered, after she recovered, at home, her recollection, were. "O the divine countenance of sweet, dying Myrilla, and her last words; I never can forget them. I will embrace that God, who so supports his worshippers in death. No Roman ever died so nobly, so blessed in death." "So will I" said Caprinus; "We will go to Myrilla's God." They embraced the faith, and ornamented it living and dying.

SETTING APART THE WATER IN BAPTISM.

The nature of sacramental actions should be well understood in order to an intelligent and edifying participation of the sacraments. For all of them, those who minister in divine things should be able to say with the apostle of the Gentiles, (1 Cor. xi. 23,) "I have received of the Lord that which also I delivered unto you." Whatever is recorded of the institution of these sacraments by our Lord is of divine authority and ought to be observed with strict attention, without human additions. As to the setting apart, or consecration the water used in baptism, there is some diversity of practice among administrators. In the Reformed Presbyterian, Secession churches, and by some ministers of other bodies, the water is set apart in the prayer immediately preceding the adminstration, in words to the following effect: "We pray thee to bless so much of the element of water as shall be used at this time, which, in the name of the Lord Jesus Christ, we hereby set apart from a common to a sacramental use;" while, it is believed, a great majority of the ministers in the United States, use no such form, nor in any way set apart the water.

In all the accounts respecting John's baptism, the institution of the ordinance by Christ, or its administration by the apostles, there is no mention of this, or any similar form's being used, nor any thing recorded of blessing the water employed. Are we on this account to infer the practice is of human invention? Certainly not. We infer its divine institution from the divine warrant in the case of the other sacrament, where we know it

was done. "Jesus took bread and blessed *it*," and "he took the cup and gave thanks." Matth. xxv. 26, 27. This sacramental action is recorded by three evangelists, and by Paul, in his first epistle to the Corinthians; which indicates that it was not a circumstantial affair, that might be done or omitted, as different adminstrators should see meet. It is as much a sacramental action, as the taking and breaking the bread, and the distribution of the bread and wine. The taking the bread and wine, denotes the assumption of our nature by Christ, into a personal union with the second person of the Godhead; the blessing or consecration of elements, signifies the unction of his humanity by the Holy Spirit, fitting him for the mediatorial work; the breaking of the bread, exhibits sacramentally his crucifixion; and the distribution, the taking, and the eating and drinking, represents the giving of Christ, by himself, to the sinner, and his acceptance by faith, which receives and rests upon him alone for salvation. The blessing of the elements, in the Lord's supper, is as important in its place, as the distribution, the eating and drinking. To omit any one of the divinely appointed actions, partakes of the nature of the sin committed by the Popish priesthood, in withholding the cup from the laity. The Lord's supper is a more full sacramental exhibition of the work of Christ in his mediation, than baptism. But they are both sacraments of the New Testament. As the bread and wine are blessed in the one, so should the water in the other. A fair inference from the text of a command is as much a part of the command, as the text itself. The evil passion which prompts to murder is as peremptorily forbidden, in the sixth commandment; as the bloody deed.

In this way, precisely, we reason on the nature of the sacrament of the Lord's supper, from the nature of baptism. It is no where expressly affirmed in the Scriptures, the supper of the Lord is a seal of the covenant of grace. Of baptism, or circumcision, we have such an affirmation, Rom. iv. 11. "And he" (Abraham) "received the sign of circumcision, a SEAL of the righteousness of the faith which he had, being uncircumcised." Hence, we infer that the Lord's supper also is a sign and seal of the covenant of God, by which all the blessings of that covenant are sealed to the believing communicant. This reasoning is held to be conclusive, we believe, by nearly all Christians. It is a practical matter too, of very high import; for the believer who understands that this sacrament is a seal of the new covenant, pleads with God this act of sealing, as an argument in prayer, for bestowing on him the blessings to which his title has been thus ratified. If we are allowed, as we are, to reason thus in a matter that touches the vitals of holy communicating, why should we not use the same kind of inference, as to the consecration of the water used in baptism?

It may be asked, why then not infer the *taking* of the water before blessing, as we take the bread and wine? The reason is obvious. Baptism signifies and seals our engrafting into Christ, which is the work of the Holy Ghost, who applies to us the redemption purchased by Christ, who washes us in the laver of regeneration, of which baptism is the outward symbol. The water indeed does represent the blood of Christ, as applied by the Holy Ghost for removing or washing away the curse and the pollution of sin. But the assumption is

only by inference exhibited in baptism : and hence the taking of the water is unnecessary. We have besides, other authority : Whatsoever ye do, do all in the name of the Lord Jesus—which certainly extends to a business so solemn as that of administering a seal of God's covenant. Again : as we know that God set apart the tree of life, in the garden of Eden, as a seal of the covenant of works—the rainbow in the cloud as a seal of the covenant made with Noah—the paschal lamb as a seal of the covenant of grace—the bread and wine as a seal of the same covenant : also water for the same purpose; why should not the administrator solemnly acknowledge the consecration in prayer. The priests under the law, the temple and the holy utensils, and the ministers, the elders, and the deacons, under the New Testament, were all to be set apart by prayer, and hence we are not only warranted, but, by the most legitimate reasoning, enjoined to set apart the water for baptism in prayer. That they who omit it sin, cannot be doubted, but we trust that it is a sin of ignorance only.

ITEMS OF INTELLIGENCE.

The Greeks have nobly beaten the Turks in four campaigns. Low as their resources have been reduced, they have been, and still are, able to maintain formidable land and naval armaments, chiefly through the patriotic efforts of less than twenty opulent individuals, who have devoted the whole of their large estates to the support of the army and navy that defend their country. Females have, in a most heroic manner, embarked in the cause of their country's defence. Deeds of valor have been atchieved that rival in splendour those of ancient Greece, when she defended Europe against the whole power of the great Persian empire.

In England very liberal donations have been made to aid them in this all-important contest; and Lord Byron is likely to acquire more reputation with posterity by embarking his whole fortune in the maintainance of Grecian liberty, than by all his poetry. It is now generally thought that Turkey will never be able to conquer Greece. On this subject the wishes of none are more ardent than ours, but we have some misgivings. Were Greece situated with respect to Europe as their ancestors were in the Persian war, we should have no fears. But the political intrigue of the British cabinet, which has effected a peace between Turkey and Persia, chiefly with a view to harm Greece, and the hostility of the emperor of Russia, and all the other potentates of Europe, to every thing like human freedom wear a most portentous aspect towards the interests of modern Athens and Sparta. We do still hope that the Lord Almighty, the Trinity of whose Godhead, and whose Bible, they have politically acknowleged, will continue to prosper their arms.

The city of New-York, with a noble spirit which we trust will be imitated by all the maritime cities of the union, are fitting out for the Greeks a vessel of war, rated 36 guns, but carrying more. A gentleman of the same city has presented them the Sword of Gen. Washington.

It seems as if all Europe were about to bend its exertions towards the reduction of the South American republics under the power of the Spanish monarchy. Should they make such an attempt, it is impossible to foresee the impression they may make on the liberties of our southern neighbours. It would create a diversion from the affairs of Greece, that might prove auspicious in that quarter.

The Rev. Luther Halsey has been elected professor of Chymistry and Natural Philosophy in Princeton College.

The Rev. Charles B. M'Kee has been elected professor of Languages in the College of Cincinnati.

Several Jews have arrived from Europe to connect themselves with Jewish the Colony about to be formed in this state.

THE

EVANGELICAL WITNESS.

VOL. II. JANUARY, 1824. NO. VI.

REVIEW OF DR. MILLEDOLER'S SERMON.

(Continued from page 186.)

According to the view, we have already taken of this valuable sermon and the doctrines embraced in it, the *peace and edification* of every *orthodox* church must greatly depend on a steadfast Christian adherence to her ecclesiastical standards. These, her ministers, her elders, and her members, have bound themselves to support; and regardless of all the cry about bigotry and intolerance; these, as she values her peace and prosperity, she must guard with a jealous eye, and maintain with unyielding firmness. No one, and especially no minister, has a right to cross the threshhold of her communion, without a candid and hearty assent to her system of doctrines. An examination of the constitution of the Reformed Dutch Church will convince our readers that such assent, formally and in writing, is required from all who officiate in her pulpits, whether candidates or ministers.—For this laudable practice, the sermon before us makes an able apology;

which we trust will invigorate the zeal, of both ministers and people, in *contending for the faith once delivered to the saints.*

"*Much recent* altercation has taken place in the church on the subject of creeds and confessions. It has not been unfrequently intimated, that narrow hearted bigots have substituted them for the *Bible*, and have made them of equal, if not superior, authority. It has also been, not obscurely, hinted, that it was time that they should be brushed away with the rubbish and traditions of former ages ; and that men should drink their waters immediately and solely from the pure fountain-head."

"I cannot now present my hearers with a history of the introduction of creeds and confessions in the Christian church. Suffice it to say, that they were early introduced, and that the object of their introduction was to preserve the unity of the spirit in the bond of peace."

"Nothing has been so perverted by erring men, even in the plainest matters, as the Bible. No fancy, no folly, no downright contradiction to that sacred book, that imbecility or wickedness could invent ; but has at one time or other been substituted for truth, and palmed upon the Bible."

"Is it to be wondered at, under these circumstances, that holy men of God, learned in the Scriptures, have deemed it their duty, both in church council and on their own responsibility, to draw up summaries of Christian doctrine in the form of catechisms or confessions."

"If these catechisms and confessions were really substituted for the Holy Scriptures, as has been said, they ought to be hurled without delay, without distinction, and without remorse, from the church of God. But is this the case? We answer, No—certainly it is not. Does not the whole Protestant world read the Bible? Is it not almost the very first book that is put into the hands of our children? Do we not hear the voice of Christ, "search the Scriptures," reiterated from church to church throughout all Protestant Christendom? Are not Bible Societies employed in almost every section of the Christian church, in translating and multiplying the copies of the Scriptures, and in circulating them in every direction, without note or comment?"

"What are our catechisms and confessions of faith, but systems of truth professing to be drawn from the Bible? What is their test, but the Bible? What is their appeal, but to the Bible? And what is their worth, but in conformity to the Bible? No man in this country has the creed of another forced upon his conscience; but every man judges for himself, and compares creeds and confessions with the standard of all truth, "To the law and to the testimony; if they speak not according to these things, it is because there is no light in them." But of what use, then, it may be asked, are confessions and creeds, and why must we receive the truth second-handed, as it were, when we can have it immediately from God? We observe, in reply, that even in penning the Scriptures, God has employed human instrumentality. Even in the original Scriptures, holy men if God spake, and, we may add, wrote as they were inspired by the Holy Ghost. The same agency, without

inspiration, has been used by the same God in transla ting them. Men have also been employed in all ages to preach, or expound them to the people; and their catechisms and confessions contain the substance of their expositions, well suited, as helps to age and youth, to aid them in the study of heavenly science; serving to classify divine truth, and assist us in its attainment, as systems of astronomy classify the starry heavens, to teach astronomy; and systems of geography divide and classify kingdoms and states, that we may understand the divisions of the earth. Gold is gold wherever it may be found; whether it be immediately dug from the mine, or washed upon the strand: and truth is truth, whether it be found in the Bible, or in catechisms and confessions of faith. But again, how shall two walk together, except they be agreed? Can we blend all principles and practices, professed to be drawn from the Holy Oracles? Can we bind together materials the most discordant in the world, and then worship God in that discord? No, it cannot be. In essential things at least, men must see eye to eye, or they cannot comfortably be united in a church state."

"This principle is recognized by heaven itself; hence we are told, that when the great time of Christian union shall arrive, that men shall see eye to eye, and that this very fact will result in the most delightful harmony of principle and action."

"In the mean time, nothing can be said against creeds and confessions, which will not equally operate against the preaching of the Gospel, as well as against all those pious and learned works on biblical and experimental literature, which have been published from age to age.

for the edification of mankind. As to the act of subscribing to these formulas, I would observe, that as such subscription is, and always must be, entirely optional on the part of the subscriber, he has no right to complain that the body receiving him requires such subscription; nor has he any right to complain of intolerance, if he should be rejected for the want of conformity to the doctrines contained in such formulas; for every society is the best judge of the qualifications of its members, and has an unquestionable right to determine what requisites they must possess, and what will, or will not, comport in them, with the general good."

Our readers, attached to the truth, as it is in Jesus, and friendly to the peace and order of the church, will extend to us a cheerful pardon for the length of this extract. By reading, in connection with what we have now laid before them, our first quotation in the 4th number,* they will have a full view of the importance of church standards, and of the reasonableness, as well as necessity, of demanding assent to them from all who solicit fellowship, and especially from those who expect to *labour in word and doctrine.* The subject of subscriptions to ecclesiastical standards is of peculiar importance, amidst the changes and speculations of the present day; and, as no church in this country has, perhaps, been more cautious and explicit on this point than the respectable denomination to which the author of the sermon before us belongs, we shall but exhibit his consistency and fidelity, as well as gratify our readers by indulging in a few remarks on the subject.

* Page 184.

The conduct of errorists in relation to the standards of orthodox churches, is indeed a topick of intense interest, and affords room for many curious yet painful remarks. When the advocates of error have undertaken to introduce their corruptions into any church, they have found it necessary to commence with an attack upon her standards, and as a preliminary measure to destroy, or at least to pervert them. The great energy which error has ever exerted against creeds and confessions furnishes incontestible proof of their importance in the maintainance of truth.—Standards, are entitled to the honourable distinctions of being enemies to innovating and false doctrines. The corrupters of bible truths have found it so. When Socinianism was about to pour forth its blasphemies, in the eastern sections of our country; a loud cry was heard from the east to the west, against creeds and confessions. *They* had to be demolished, that thus the mind, released from the trammels of puritanism, might indulge in free inquiry and liberal sentiment. We have lived to witness the result of that but too successful attack on the standards of the New England churches. We have lived to witness the dissemination in that part of our land, of errors of almost every description, and every grade of malignancy; until the very air wafted by the breezes of heaven over the *landing-place* of the *Pilgrims*, where on bended knees, they offered up their praise, to the Three who bear record in heaven, Father, Word, and Holy Ghost, One God;—the Great God our Saviour,—has become charged with moral pestilence.

So bold an attack upon church standards will probably never be made in this part of our land--and if it should, the character of our population will not permit it to succeed—But, what cannot be effected by the rude hand of the destroyer, may perhaps be accomplished by the more dexterous hand of the innovating paraphrast, perverting the true sense and meaning of the standards of our churches and palming upon them the errors which are designed to be propagated. Of this kind of management the Christian community have already witnessed more than one specimen; and some thing of this kind, if we correctly understand the intimations thrown out in the sermon before us, and if report speaks true, is now going on in the Dutch Church. A few of her ministers, it appears, have changed their sentiments in relation to certain points of doctrine, and they now too understand her standards differently from what they formerly did.—And it is strongly suspected, moreover, that this change of sentiment has not been induced by new views of the true meaning of the standards, which they had bound themselves to support; but that new views derived from another source have made it necessary to new-construe the catechism, confession and canons of that church. Our attachment to the Dutch Church, and the precious truths asserted in her standards, renders this, to us, a subject of deep interest, and we hope our readers will not be displeased to have us resume our remarks on it, in a subsequent number. X.

REVIEW.

"The Effectual Preacher: a Sermon delivered in the First Reformed Dutch Church, in the city of Albany, at the installation of the Rev. John Ludlow, A. M. August 6th, 1823; by Andrew Yates, D. D. Professor of Logic and Moral Philosophy, in Union College. Published at the request of the consistory of said Church." pp. 16. 8vo. Schenectady, 1823.

The text of the preacher is:—"Never man spake like this man." John xii. 46.

His particulars are—

1. The *authority* with which Christ spoke.
2. The *unexampled simplicity* of his style.
3. His *plainness.*
4. His object, to *influence the hearts and practice* of his hearers.
5. His feelings *adapted to his subjects, to occasions, and to his hearers.*
6. His aim to promote the glory of God and the salvation of lost sinners.

His inferences are—

1. Reproof for attachment to human speculations instead of divine truth.
2. The undisguised communication of revealed truth and duty is the most successful kind of preaching.
3. The influence of truth on the heart of the preacher is indispensible to his success.
4. Self-denial in a preacher is important.

We object to the last four of his particulars; not but that they are true in themselves of the preaching of

Christ, but because his ministers have all these four qualities of sermonizing when they are able and faithful. We object to his third inference, as incorrect in principle. God's truth, uttered by a minister of Christ regularly cloathed with the ministerial office, may be effectual without grace in the preacher, however important it may be in the discharge of his high and holy duties. Caiaphas, being high priest, prophesied, and uttered glorious truths—truths which we fear our preacher does not approve. It is the Spirit of God, and not the grace of the preacher, that converts the sinner.

We were astonished that a learned doctor of divinity and a professor of logic and morals in one of our colleges should preach a sermon from such a text and on such an occasion, containing so little gospel truth, so very little important matter. But we do much more regret that in a note appended to page 14, he should attack, in the way of disingenuous insinuation, the very vitals of the Christian system; for we think he does no less. The respectable consistory of the first Reformed Dutch Church in Albany, that requested a copy of the sermon for publication, are no way responsible for the errors insinuated in the note, as it formed no part of the sermon which they heard. We give the note entire. It is as follows:—"If we hold to unconditional resignation, so as to demand a willingness to be forever an exile from God, under his wrath, our principle is at variance with all the considerations in the sacred volume, urging the duties of repentance on pain of eternal ruin. If we hold views of imputation, which support the sentiment advanced, to say the least, with

great temerity by some, *that our blessed Lord was the greatest sinner in the world,* we contradict the Bible and give great offence to Christians. If we understand the atonement in such sense, as to deny our commission and refuse the gospel offer to all and every creature of the human family, we must have departed from the truth. If we understand the spiritual inability of sinners, to mean a want of natural power, we make void the threatenings of the Lord Jesus Christ, and of his gospel against all despisers who finally perish.

"It affords peculiar pleasure to be able to state, that the doctrine of our Dutch Church neither contains nor countenances principles like these. Neither do I know that they have been introduced into the articles of any Christian church. They are only the speculations of individuals. Yet they may be advocated in a church, and even be considered so important as to be made terms of communion." This note is attached to the first inference, reproving an attachment to human speculations. He places a willingness to be damned for the glory of God at the head of the errors which the note proposes to rebuke, in order to free himself from the suspicion of Hopkinsianism, as that is known to be one of the tenets of many who wear that name. He then attacks the doctrine of the transfer of guilt to Christ our head, not openly and ingenuously, but by implication. We do indeed rejoice that the authority of the judicatories of the Church to which he belongs, the standards of orthodoxy which she has adopted, and the state of public sentiment in the Dutch Church, impose restraints on men of such standing as our learned doctor, so that they dare not openly attack

the truth. After all it is a subject of deep regret that even the ministers of Jesus do hold doctrines inconsistent with their ordination vows, and which they dare not avow openly. We consider the doctrine of imputation, or the doctrine that the Father "laid on Christ the iniquities of us all"—that "he was made sin for us who knew no sin"—that "he was made a curse for us" —that "he bore our sins in his own body on the tree" —that "he brought in an everlasting righteousness"— that "we become the righteousness of God in him"— that "his righteousness is unto all and upon all that believe"—that "by his obedience many were made righteous," &c. as the very corner stone of the building of mercy. Now this is evidently the very doctrine he attacks and would render odious, as if it made Christ the greatest personal sinner, the most unholy in his human nature of all human beings. For if his representation means that there was more sin laid on Christ by imputation than is charged to any other man, then it is true, and this is what Luther meant, and we presume the doctor knew it, when he uttered the phrase which is held up to odium. If he denies that the sins of the elect were imputed to Christ, as we presume he does, why does he not say so at once boldly as Dr. Emmons and his followers do? He would offend the Dutch Church. No doubt of it. Hence this business of insinuation.

Then he rebukes the doctrine of definite atonement, as limiting the gospel offer to a few, which not one in ten thousand of its advocates have ever done, as he very well knows. If he believes that Christ died for the goats as much as for the sheep—if he believes that he

died, that every human being might become the righteousness of God in him—if he thinks that Christ atoned for every sin that ever was committed upon earth, why not speak out boldly? The Dutch Church again, the synod of Dort and its Confession of Faith again.

We have next the castigatory rod applied to the doctrine of man's inability, since the fall, to obey God's commandments. He says, "if we mean a want of natural power,"—how equivocal! If we mean that man has not a human body endowed with five senses, and a human soul endowed with intellectual and active powers. Yes, *If* we do. But who ever did this? Why, no one that either we or the doctor have heard of. What then? Man can, without the regenerating influences of the Holy Ghost, believe in and love God, and obey all his commandments in his fallen state. This is his doctrine. The Bible says, and so do the canons of the Dutch church, that "no man can come to Christ, except the Father draws him," for they are *dead* in trespasses and sins. A Mr. Gillespie, of Scotland, has published a number of sentimental essays, which he calls sermons, and entitles them the Seasons. In one of them he says, "man is not by nature dead, but sleeping." This is plain and honest, however at war with the declarations of Scripture. Why was Dr. Y—— not so plain? Orthodox Dutchmen would have been alarmed.

He proceeds to say, that the doctrines of the Dutch church give no countenance to the tenets he reproves. It is true that his caricature of God's truth is not in the Dutch formulas; but he knows well that the doctrines at which he aims the blows, are the very doctrines of those canons, to which he is bound by vow.

He next proceeds to inform us that some may think the opinion, which he reprobates, so important as to be made terms of communion. We hope the preacher will cancel this part of the note. Who ever thought of making it a term of communion, that a man must be willing to be damned for the glory of God, before he can be thought a believer? Who would have it made a term of communion, that our blessed Lord was the greatest sinner in the world? Who would have it made a term of communion, that the Gospel offer should not be made to all and every creature? Who would have it made a term of communion, that men have not natural power, i. e. have not the five bodily senses, and the mental faculties of human beings? Now, we hope this part of the note will be revoked. For it does not apply to those faithful men who in the judicatories of the Dutch church, raise their voice against the errors of the Hopkinsian school, and wish to have all who oppose publickly the principles of their ecclesiastical canons, brought to censure. It does not apply to the Reformed Presbyterians, who endeavour to have all their members to believe their terms of ecclesiastical union. In short, it applies to no one that we have ever heard or read of.

Dr. Y—— must not think, by one short note, to prostrate all the formulas of the Protestant churches, and, with a dash of his pen, demolish the fair fabric of truth, which our fathers have been erecting for ages. The doctrine of imputation is the glory of the Christian system, will shine for ever in the firmament of grace, and it shall be forever sung, glory to him that has washed us in his blood from all our sins.

REVIEW OF A REAL DUTCHMAN.

"The standards of the Reformed Dutch church, exculpated from the charge of teaching indefinite atonement, or a reply to the Dutchman. By a real Dutchman." pp. 28. 12mo. Patterson, 1823.

The pamphlet to which this professes to be, and really is, a solid reply, we have noticed in a former number of this journal. The attempt of the Dutchman to fasten upon the Dutch Confession the Hopkinsian error of an indefinite atonement, or the doctrine that Christ died for the whole human family, betrays either so much ignorance or perverseness that we really wonder how any one could summon up sufficient courage to make it. The pamphlet before us professes to vindicate them from the charge; the task is not difficult, and the author certainly does succeed in the entire accomplishment of all that he professes.

The faith of the Dutch church respecting the extent of the atonement expressed in her standards, and standard writers cannot be misunderstood by any sensible man, who peruses them with honest intentions. Nothing could be more uncandid than the attempt of the Dutchman to press into the service of Armenianism, those parts of the Dutch formulas, and of Calvanistic writers, which assert the sufficiency of the atonement, made by our Lord, for the redemption of every individual of our race, had the author of our redemption so intended. The Dutchman may possibly have so little knowledge of the doctrines of grace, as to think that this view of the value of the atonement does support the doctrine of James Armenius, of the Hopkinsians, and of the Methodists, that Christ died for the sins of

all men equally ; but he ought to have known, and we fear he did know, that the framers of the Dutch standards, Turrettin, Calvin, &c. never admitted his inference, and did always maintain that Christ died for the elect only. On this subject, we would make one remark for the benefit of the Dutchman :—The efficacy of the atonement does not rest in its intrinsic value only, but in the covenant stipulation of God, the Father, to accept it for the redemption of those whom he gave to the Son to be redeemed. It must, indeed, have an intrinsic worth to be accepted of the Father, otherwise he would have dishonoured his justice by its acceptance as a ransom price for the deliverance of the captive ; but, unless he had agreed to accept it, the sinner could never have been delivered from sin on its account. Ignorance of this principle appears to us to lie at the basis of all the errors, that have disturbed the repose of the church, on this subject, from the days of Pelagius to the present time. " I have given him for a covenant of the people," is the declaration of the Father with respect to Christ. Our Lord says, " of all that the Father hath given me I have lost none." For what were they given ? If not to be redeemed, we can conceive of no other object.

This distinction sheds light on the whole reasonings of the Calvanistic writers, and illustrates the concinnity of the system which represents the atonement as infinitely valuable, while, at the same time, it is limited by covenant stipulation to the elect—to those to whom it shall be effectually applied for the recovery.

We should have been happy had the real Dutchman given a little more attention to accuracy and neatness of composition, and abstained from some harshness of

expression, in which he occasionally indulges. There is, indeed, a most remarkable contrast between this pamphlet, and the Effectual Preacher, which is reviewed above. The composition of the latter is neat and accurate, and exhibits some taste, while its matter is so light and vapid, that after having read it, we can scarcely remember a single thought that it contains. The former, now before us, pays no attention to dress or style, while it discovers solid thought, much research, and deep knowledge of the doctrines of salvation.

For the information of our readers, we may record the fact that several ministers of the Reformed Dutch church have seceded from the general synod, and formed a separate, or secession classes, among whom is the Rev. Dr. Froeligh. There is much in this pamphlet on this subject, with which we do not intermeddle at present, but confine ourselves to the doctrinal discussions. We hope the Dutch church will never thank such defenders as the Dutchman which this pamphlet answers: *non tali auxilio.* On this subject we only remark farther, that the author of the Dutchman does not, we apprehend, reside in New-Jersey, as the author of this pamphlet seems to think, but is farther north, and nearer to the region where the new divinity is manufactured.

We now present our readers with some extracts from the real Dutchman, as they contain valuable information. pp. 12–19.

The reader may find much more on this subject in "Willson on Atonement."

"The Dutchman pretends that he has given us a fair specimen of the views of "the several churches

represented" in the Synod of Dordrecht. But of this I shall leave the reader to judge, when I shall have given a specimen of the opinion of the divines of one of the churches he has quoted, and an abstract of the views of the several churches composing this famous Synod, and taken from their proceedings, which I have before me. And after all his art in leaving out the opinions of some altogether and mutilating those of others from whom he has quoted, what has he gained but an admission which no one will deny, viz : that the death of Christ is sufficiently valuable to expiate the sins of all men ? I would ask the candid reader, I would ask the Dutchman himself, upon more mature reflection, whether he has quoted fairly from the sentiments of the Palatinate divines, and whether they held to a universal atonement, when they express themselves as follows " God the Father, set apart Christ to redeem and make reconciliation for our sins, by the *same love, through which he destined the elect to everlasting life.*— Christ died, rose again, and he intercedes in Heaven for elect believers, both in their stead and for their good ?" The following abstract will show still further how fairly he has quoted from their proceedings. The British divines stated as their opinion, " By the special love and intention both of God the Father and of Christ, Messiah laid down his life for *the elect*, that he might procure for them eternal life, and infallibly confer it upon them. Christ is the Saviour of one body, even of the church, Eph. 5. 21, therefore he not only has procured salvation for his church, but he actually puts them in possession of it. He is the mediator of the new covenant, Jer. 31. 31, which he has ratified by

his death. The blessings promised in this covenant are pardon of sin and sanctification through the spirit, which are really applied. *All those for whom Jesus died, shall experience the efficacy of his death, for the mortification of sin; and they shall become kings and priests unto God.*" The statement exhibited by the delegates of Transylvania, is much to the same effect "The absolute will and purpose of God in delivering up his Son to death, and of his Son enduring it, was that reconciliation with God and eternal life might be procured *for all those who were from eternity elected to eternal life and for those alone.* According to this unalterable purpose of the Father and the Son, Christ the mediator has procured remission of sin, reconciliation with God and everlasting life *for the elect alone*, who shall be saved by his death on the cross; *and this procurement of salvation and its application are of the same extent.*"

The deputies from the Synod of Belgic Gaul gave their suffrage to the same doctrine of definite atonement in the following words. "The price of redemption which Christ paid to his Father is of such dignity and value, that it would have been sufficient to have redeemed the whole human race had it been destined by the Father for that purpose; but agreeably to the Scriptures, he died for those only who actually believe. Such was the will of the Father in sending his Son and of the Son in dying."

The death, resurrection and intercession as well as the blessings which flow from such a reconciliation, justification, pardon of sin, sanctification and life eternal are indissolubly connected together. They ought

not to be, they cannot be seperated. Christ was made a propitiation for sin, not without faith, but through faith; nor is there any effect represented in Scripture as flowing from it, but to those who believe in Christ and have communion with him."

"The delegates from Hesse, gave their opinion as follows: The second proposition" (of the Armenians) "which asserts that Christ by his death on the cross, merited reconciliation and pardon of sin for all, may be admitted if understood in a qualified sense. If it be understood that so great is the value and dignity of his atonement, that through it all might be saved, would they believe? we would assent to it, for sometimes orthodox divines have used the phrase in that sense. But if they mean that he procured actual remission of sin and restoration to the divine favour, for those who shall eternally perish, the propositions ought to be rejected as erroneous. It can by no means be asserted with truth, that Christ procured the actual remission of sin and reconciliation, so that by his death all men are reconciled to God, are redeemed, and have a right to pardon of sin and eternal life. All the blessings which he procured, were for his sheep, that is for the elect, whom the father gave to him, to save with an everlasting salvation; to them and not to others, do the blessings of his purchase belong.

The Swiss divines express themselves as follows: "Christ according to the eternal purpose and good pleasure of the Father procured by his death and obedience, remission, reconciliation with God, restoration to the divine favour, justification before God, salvation or eternal glory for all the elect, and for the

elect alone, and not for the whole world, since he obtained it for believers, both under the Old and New Testament, so that he will apply it to those very believers for whom he hath procured it. "We deny," say they, "that according to the eternal purpose of the Father, or his own, Christ Jesus hath procured salvation indiscriminately for all men as fallen sinners. We deny that the death of Christ and its fruits can be seperated, so that his death was in the room of more than those who are embraced in his resurrection and intercession. We have learned from the Holy Scriptures, that he was raised for those for whose offices he was delivered, that he opens for them a way into the Heavenly sanctuary and "that he ever liveth to make intercession for them."

The delegates from the Netherlands, from Nassau, from the seven united provinces and from Geneva, all speak the same language, and give their suffrages in favour of a definite atonement. The harmony of sentiments, in the divines who formed this Synod, is indeed surprising, when we consider that they came from different countries, remote from each other, that they spake different languages, and had been trained under different customs and usages. But this harmony did not long prevail in the churches. It was interrupted by Amyraut, professor of Theology at Saumur and his coadjutors, who taught with very little variation, the doctrines of modern Hopkinsiasm, as we shall presently have occasion to show in quoting from professor Turrettin. Since that period, the doctrine of universal atonement has contaminated the British churches, destroyed the once flourishing churches of France

established by Calvin and Beza, infected most of the reformed churches on the continent, and at length after skulking for some time in disguise, it has dared, openly, to pollute the streams of the Dutch Reformed Church in America.

The Dutchman, I confess, has made a most excellent selection of authors, and to their verdict, I would cheerfully submit the question, whether Christ died for all men, or for the elect only. But who could ever have thought, that these authors, so clearly, so unequivocally, and most of them so pointedly in favour of the doctrine of definite atonement, would ever have been summoned to give testimony in favour of sentiments, against which they professedly write? The candid reader is requested to examine the Dutchman's quotations from them, and he will find that although they have been tortured to confess against themselves, yet nothing can be extracted from them, but what nobody who is concerned in the present controversy denies, viz. the infinite value of the atonement, and by consulting them, he will discover that the moment the extent of the atonement, (or for whom Christ died) becomes a question they universally restrict and limit it to the elect. It will be unnecessary to follow the Dutchman in every quotation, because it would be going over the same tract too often.

I shall confine myself to Professor Turrettin and Witsius, as fair specimens of all the rest. I have selected these two from among them, because the former was professor of Theology, at Geneva, a successor of Calvin and Beza, and will give us some idea in what manner the extent of the atonement was considered by

these reformers, and taught in their school; and because the latter was professor of Divinity, in three of the universities of Holland, and consequently will convince every unprejudiced mind, that the church, from whence we have our origin, in her purer days, did not think that an all-sufficient atonement, and an atonement for all men, were synonymous, but taught and believed that Christ died for the elect, and for them only.

Turrettin, on the extent of the atonement after giving the views of the Armenians on this subject, proceeds--"Though these views relative to the extent of the atonement, are not fully embraced by any of the clergy in our church, yet there are some of our ministers who defend the doctrine of universal grace, and in explaining their views of this subject, give great countenance to not a few of these Armenian tenets, nay, in a great measure adopt them as their own. That they may evince a philanthropy, a love of God towards the whole human family, they maintain that Christ was sent into the world by the Father as a universal remedy, to procure salvation for all men under the condition of faith. They say that though the fruit and efficacy of Christ's death will be enjoyed and experienced by a few only, on whom God, by a special decree, has determined to bestow them, yet Christ died with an intention to save all provided they would believe. In this manner they teach that the decree of the death of Christ preceded the decree of election—that in sending Christ into the world, no special respect was had to the elect any more than to the reprobate, and that Christ was equally appointed to be the Saviour of all men. They even distinctly assert that

salvation was not intended to be procured for any particular persons, but the possibility of salvation was procured for all. This they tell us was effected by the removal of obstacles which justice placed in the way of man's salvation, which was done by rendering satisfaction to justice, and thus opening a door of salvation, that God reconciled by the atonement, might in consistency with the claims of justice, think of entering into a new covenant with man, and of bestowing upon him salvation. But as God foresaw that on account of the wickedness of their hearts none would believe in Christ, he, by another special decree, determined to bestow upon some faith, thus enabling them to accept of salvation, and become partakers of it; while the rest of the human family would remain in unbelief, and on its account would be condemned."

"He then proceeds to designate several writers who maintain these sentiments which he considers erroneous, and among them Amyraut, whose views, we engaged to notice. "Hear also what Amyraut says, the redemption purchased by Christ may be considered in two respects—1. Absolutely in relation to those who actually embrace it.—2. Conditionally, as offered on such terms, that if any one will accept it he shall become a partaker of it. In the former respect it is limited, in the latter universal. In like manner its destination is two-fold; particular as having the decree to bestow faith connected with it; universal when it is considered separately from this decree. Though all agree in this, that Christ died for all men, yet they explain themselves differently in relation to the manner in which he died for all. They all come to this point,

hat Christ satisfied for all men severally and collectively, and obtained for them remission of sins and salvation; of which if any are deprived, the cause is not to be sought in any insufficiency of Christ's death, nor of any failure of will and intention on his part, but in the unbelief alone, of those who wickedly and obstinately reject the salvation of Christ." In opposition to this, he gives us the sentiment of the reformed church. "But the common opinion of the reformed church," says he, "is, that Christ, from the mere good pleasure of his father, was set apart, and given as a Redeemer and Head *not to all men, but to a definite number, who, by a decree of God, constitute his mystical body.* They maintain that for *these alone*, Christ, perfectly acquainted with the nature and extent of the work to which he was called, and knowing whom he was called to save, and to accomplish the decree of their election, and the counsel of his father, was willing and determined to offer himself up a sacrifice in his death, and to the price of his death added an all-sufficient, special intention, and will, to substitute himself in their room and acquire for them faith and salvation.

"He then concedes, as the Dutchman quotes, that the atonement would have been sufficient for the redemption of the whole human family, had it appeared good to God to extend it to the whole world, which no one, who believes that it is sufficient for one sinner, can deny. But "the pivot," says he, "on which the controversy turns, is what was the purpose of the Father in sending his Son to die, and the object which Christ had in view in dying; not what is the value and efficacy of

his death!" Again, "the question is whether the suretyship, and satisfaction of Christ were, by the will and purpose of Christ, destined for every individual of Adam's posterity, as our opponents teach; or for the elect only as we maintain. He then, by a train of arguments, refutes the doctrine of indefinite atonement, and establishes the truth, that the atonement is restricted to a definite number, the elect; I could have wished for room to have inserted the whole of this argument, because I do consider it a most complete refutation of the errors prevalent in our church. The following is given as a specimen. "Christ died for those only for whom he procured, and to whom he applies salvation. As he procured and applies salvation to the elect only, hence, for them only he died. That Christ did not die for any but those for whom he procured salvation, and to whom he will apply, it appears, 1st. From the object of Christ's death. His death was destined by God to procure salvation for us. 2d. The procurement cannot be separated from the application; what other end can there be in procuring a thing, but that it may be applied? A thing is procured in vain which is never applied. Hence it follows, that if salvation is procured for us, it will and must be applied to us. If it be not applied to all, but to the elect only, then it was not procured for all, but for the elect only." I do now ask, does professor Turretin, as the Dutchman insinuates, admit that Christ died for all men, when he acknowledges the atonement to be of infinite value? Was that the opinion of the Reformed Churches? Can we think that the reformers, Calvin and Beza taught the doctrine of unlimited atonement in the Genevian

school, and that this pious and learned author departed at such an early period from the sentiments of his predecessors ?

Professor Witsius in Book II. chap. 9. has the following remarks : " we should have no certainty of all those things which is proper for us to know, for the glory of the Lord Christ, and our own consolation, concerning his suretyship and satisfaction, did it not also appear for whom he satisfied, according to his engagement. The solution of this question is indeed of very great moment ; but it does not appear very difficult if we only attend to the nature of Christ's suretyship and satisfaction, which we have already explained, proved and defended from the scriptures.— For since Christ did, by his engagement undertake to cancel all the debt of those persons, for whom he engaged, as if it was his own, by suffering what was meet, and to fulfil all righteousness in their room ; and since he has most fully performed this by his satisfaction, as much as if these themselves had endured all the punishment due to their sins, and had accomplished all righteousness ; the consequence is, that he has engaged and satisfied for all those, and those only, who are actually saved from their sins. Reason clearly teaches this. For Christ neither engaged, nor satisfied but for those whose person he sustained. Which Armenius himself frankly owns. Moreover that any of those, whose person Christ sustained, and for whom he satisfied as their surety, should be obliged to satisfy for the same debt, by eternal death, is most inconsistent with the faithfulness and justice of God. Nor does it, on any account, appear possible, that any one should

in earnest plead, that Christ died for all and every one in particular, till he has first weakened the force of that expression, to die for any one, by which we lately made appear against Socinians, is denoted a substitution in the place of another." But that which appears impossible to this author, for any man in good earnest to do, the Dutchman attempts, and what is still worse, he would have us believe that this same Witsius is guilty of the very inconsistency he reprobates. What a strange Dutchman is this!

It would be an easy matter to show from the rest of the authors whom the Dutchman has quoted, that they do not view the atonement of Christ as having been made for all men, and they wish not to be understood in that light when they admit the sufficiency of the atonement. The celebrated Du Moulin, one of the commissioners appointed by the Reformed Church of France to attend the famous Synod of Dort, who had the best opportunities of being acquainted with the sentiments of Calvin and Beza, in a letter to the Synod of Alencon, charges Cameron, who first taught the system of indefinite atonement, which was afterwards adopted and improved upon by Amyraut, with an attempt to confute the reformers, and denies that they taught that Christ died for all men. I have only to mention, that Pareus was the intimate friend of Ursinus, and published his comment on the Heidelburgh catechism, and no friend of consistency will believe that he taught an indefinite atonement."

TRAVELS OF TITUS IN THE UNITED STATES.

(Continued from page 215.)

Having halted at an inn in the village of Greensburgh, where the accommodations were altogether agreeable, I walked out, while the man of the stable provided for our horses. According to my custom I entered into conversations with three or four persons, and was detained a little longer than I intended on my ramble; and on returning, Donald was gone. No one could tell which way he had set his face, nor any fact respecting him, but that he had paid both his own bill and mine, and had rode off. I looked along the streets and paved roads, in hopes of discovering him yet in sight, but in vain. I was bending my way towards Pittsburgh, and from some hints that Donald had dropped, thought he was journeying in the same direction, and I anticipated much pleasure from his society. Mine, I had thought, was not disagreeable to him, but it now appeared, I was mistaken, as he deserted me so unceremoniously. Who was he? Why should he leave me? Why pay my bill? Which way was he travelling? were questions that started up to my mind in quick succession. I thought of Mentor, who accompanied Telemachus in search of his father Ulysses: so strongly do the classic tales of our youth fasten themselves upon us, though we always knew that the facts which they represent, never existed but in imagination. Then the appearance of angels under the forms of men, was suggested to my busy curiosity; and though I knew all this to be mere imagination, yet it did not a little increase my interest in the stranger, who had so precipitately abandoned me.

We often rush into great extremes in exercising the discussive faculty, and I did on that occasion. Perhaps his character would not bear examination, and he wished to avoid scrutiny. Perhaps my mode of travelling though in my own estimation economical, was too expensive for him. Perhaps he was near home and wished to avoid the exercise of hospitality by asking me to his house, which might be on the way side ; but why should he pay my bill ? Though we had paid for one another, on two or three occasions, it was indelicate when leaving me so abruptly. Then, after all, our social intercourse had been so short I had no reason to blame him for all that he had done, and all these suggestions only indicated that this traveller had gained an interest in my esteem very unusual for so transient a wayfaring acquaintance. I had some hope that during the remainder of our earthly pilgrimage our paths might meet somewhere ahead, and bring us together for a while again : and this is almost all we may hope for in relation to many of our dearest friends, with whom we can expect to travel only occasionally, for a few transient hours.

I did not travel far until a decent looking house of entertainment tempted me to look for lodgings until the following day, though the sun was lingering far above the western horizon in his course down the arch of heaven. Here I met with scarcely any incident worth recording. The appearance of the landlady was very genteel ; she was very cheerful, and seemed to be in good humour with all the world. I did not see the host until we were seated at the tea-table, when a man of decent appearance entered the room and said something

to the hostess which I did not distinctly hear. Her eye-brows were instantly knit together, and all her sternness, more than one would have thought inhabited her soul, was gathered into her countenance; and scowling upon him, she said that should have been done yesterday. To which he replied, "I could not do it alone; you should have helped me." At first I took him for a steward or some dependent officer of the household, but I soon found that he was the householder and the husband of my landlady. When the tea-table was removed and his wife left the room, he became pleasant and was quite intelligent. How many are the ills which we inflict on ourselves by our evil passions. This couple like too many others, who should have sought, and seeking would have found, their greatest earthly comforts in the endearments of each others' society, planted thorns for themselves under the pillow of enjoyment. Perhaps he was a domestic tyrant, for I think this is usually the cause of the misfortune which evidently cursed this household. I retired to rest meditating upon the woes which miserable, fallen man, brings upon himself, and the comforts of which he voluntarily deprives himself: I thought too of those I had left behind, the high mountains that intervened, and storms that roared between us. Had I ever given uneasiness to a friend by an unkind look or word, it rose before me in the darkness of the bed-chamber to chide me, and I resolved to endeavour in all time coming to love my neighbour as myself, and employ my utmost efforts to promote the happiness of my species. The dark frown of the wife to the husband, though *he* may have merited it, reminded me of

the neglect with which the Christian often treats his Lord, who merited only kindness and love, while other objects are entertained with an affection most improperly bestowed.

On the next day I prosecuted my journey towards Pittsburgh, where I arrived early in the afternoon. I had previously made myself acquainted with the geography or rather topagraphy of the country in that region, of which, as accurate details can be found elsewhere, and I shall not record them here. This city was for many years and still is the great depot of merchandize for the extensive and rapidly increasing settlements of the western regions of the United States.—Fifty years ago it was at the extreme verge of the habitations of civilized man, and now it is a large city with powerful resources daily accumulating. Two noble rivers, the Monongohela and the Alleghany, with their tributary streams, bring together at this place the waters from more than one hundred miles of the western side of the Alleghany mountains, and wash in their meanderings rich countries, where agriculture flourishes, and where numerous and prosperous villages, are rapidly growing in wealth and importance. The hills between which the rivers flow, are high and covered with deep forests to their summits, while in their bosoms are embedded exhaustless mines of pit coal.—Two miles above the city I entered by the paved road, an extensive and fertile plain bordering the south side of the Alleghany river, and soon saw a dark cloud over hanging the city, and still darker pillars of smoke rising from the furnaces of great factories, and curling their waving tops as they were shaken and ready to be

dissipated by the breezes. On a nearer approach, the roofs and walls of the houses were seen dark and blackish, and the whole city presented the aspect of a place hundreds of years old, and nothing of the gay, light and beautiful appearance of youth which I had anticipated. Massy buildings of brick and stone crowded along narrow streets, with no relief of public walks, parks, or gardens: all this contrasted with the magnificent rivers, towering hills, waving forests, gardens, orchards, farms and country seats, on the neighbouring eminances imparted to the whole scenery a character of stateliness and grandeur, with a mixture of the sombre that is perhaps peculiar to this city. On the first view the works of art fell below, as those of nature exceeded my expectations. How much I should have been gratified, to have had Donald by my side, and heard his remarks, perhaps he is here before me, and I shall have the felicity to meet him.

I had entered but a little way into one of the streets until the remark of Eneas when he entered Carthage, was suggested, "fervet opus"—the work glows; every one seemed to be busy. The sound of hammers in the work shops, the rattling of machinery, and the spirit of activity that seemed to animate the whole mass of the city, and make every thing active, awakened new and pleasing trains of reflection respecting the labours and energies of human society. After alighting at the door of a public house in Wood-street, next to the hostler, the first person I met was Donald, but he was just mounting his horse, to depart and we had time for a salutation only.

Here I met with every thing necessary for comfort in abundance, furnished at the hotel, with that promp-

titude and in that uncremonious manner that suits my inclination. As I reclined on a settee, in a room which I occupied alone, what thought I is the condition of the greater part of the twelve thousand souls, which a few years have brought together and organized into a social body amongst the forests and rivers of the west? While they are, young and old, plying their labours from the dawn of day till late at night, while they are extracting wealth from the mines in the adjoining hills, and in the mountains I have left behind, and while they are levying contributions upon the population of the surrounding country, upon thousands of travellers, and upon hosts of emigrants, are they growing in intellectual improvement, in refinement of manners, in moral sentiment, and above all in religion—in the knowledge of the true God of the way of salvation? Is the multiplication of human beings, in these regions an increase of moral strength to the nation, an enlargement of the boundaries of the church, and an increase of her power among the nations? Or is it so "that like the sombre cloud that over this city obscures the light of the orb of day, darkness overhangs the prospects of many" even the mass of these busy thousands?

While thus musing, I was summoned to the evening repast, where many persons of different appearance were assembled, all of whom seemed to be at their ease, as those who are naturalized to any residence. A person of reverend appearance asked a blessing upon the provision of the table, and all behaved with decorum, with the exception of a few that seemed rather impatient to address themselves to the furniture of a plentiful table. The Presbyterian clergyman, for such he

proved to be, who blessed the meat, sat next to myself. His dress was plain, decent, and every way becoming his grave and important profession. He did not engage much in the conversation, which turned chiefly on the subject of governmental encouragement to domestic manufactures, then slid into political topics, and next we had a spirited conversation on the subject of congress electing a Socinian chaplain. Though some vindicated the measure, yet the general sentiment was decidedly in opposition. One gentleman, whose dialect evinced that he was from New-England, said, religion has nothing to do with politics; and if a Socinian chaplain ought not to be elected, we might next say that a Socinian ought not to be President, and so we must run counter to the constitution of the United States, which prescribed no such qualification.

Sir, said the clergyman, is that sound logic? allow me to ask. The constitution does not exclude profane swearers, nor drunkards from the presidential chair; and do you think we should act unconstitutionally in attempting to preserve the chair of state free from such pollution? No, Sir, replied the New-Englander, you do not compare Socinianism with such vices. To be quite frank with you, said the clergyman, I do think it not merely as bad as those vices I have named, but much worse. We generally in this region of country, believe the Bible teaches what the great mass of professors of the Christian religion have maintained for nearly eighteen centuries, that Jesus Christ is "God over all blessed forever," and hence he who would deny him that honour and glory, we think assails the glory of the Godhead, that he makes war upon the foun-

tain of all law, and is consequently not qualified to administer the laws of a Christian nation. We canvass freely public men's character in all the important aspects in which it is exhibited before society. This is not new, you know, Sir, in the United States. You will recollect the opposition made in New-England, to the election of the third President, on the ground of his real or supposed infidelity. We think Socinianism has no better hopes of salvation than Deism, while it is more insidious, and consequently more dangerous. Let the professors of religion, west of the mountains, be assured that any man is a Socinian, and though he were as great as our first President, and as democratic as our third, they will oppose his elevation to the presidency, and they are a great and powerful body. They do not mean to honour the enemies of the Redeemer; and if they sometimes do, which must be admitted, it is through ignorance or mistake, and not by design.

Sir, said the other gentleman, there is a clergyman in this city from whom I should have expected to hear such sentiments; from you I did not. No! said the clergyman, you may hear them not only from the clergy generally, when the topic is introduced, but from nearly all the good people west of the mountains. Sir, answered the Bostonian, (for a Bostonian he was,) I am no Socinian, but I like liberality, and if a man be a good man, it matters not with me what his opinions are. What! said the clergyman, even if they are atheistical?

Here the conversation ended, and the clergyman was shown by our host into my room. He was from the neighbourhood, seemed to be well known, and was to

lodge in a private house with some friend. Who, Sir, said I, may I ask, is that clergyman of this city to whom there was an allusion at the tea-table ?—*He.* A Reformed Presbyterian gentlemen, I presume, who has a respectable congregation in Pittsburgh, and who belongs to a body of Presbyterians, that lay much emphasis on the moral, and, I believe, religious qualifications of civil rulers. *I.* They are in the right, I think, Sir, are they not ? " When the wicked bear rule, the people mourn," is the declaration of the Bible. You know, besides, that when idolaters and wicked men filled the Jewish throne, great profligacy of manners prevailed, and the people suffered from divine judgments. On the other hand, when they who did right in the eyes of the Lord, ruled, the people were devout and prosperous. All this is for our instruction. *He.* It is worth consideration, undoubtedly.

The effects of party, I thought, were visible in this short and dry remark. However much this sensible, good man, was interested in the subject, he did not appear willing to say much in praise of a denomination, to which he was not himself attached ; so I dropped the subject, congratulating my country at the prevalence of correct opinions, among the people of a section daily becoming more populous, and sincerely wishing that his representation was a just one, as I doubt not he thought it to be. Many circumstances which I learned, during my stay in Pittsburgh, certainly favoured his account of the prevalence of the sentiments which he advocated. Among other facts, I learned that the Reformed Presbyterian clergyman had been settled in Pittsburgh about 24 years—that when he

first visited the west, there were not more than twelve persons, on that side of the mountains, known to be in communion with the Reformed Presbyterian church, and that at the time of my tour, there were six congregations of that body in Pittsburgh, and the surrounding country, and that they were rapidly on the increase —that their ministers are learned,—and that the people are intelligent and devout.

In Pittsburgh there are one Reformed Presbyterian church, two Presbyterian churches, one Associate Reformed, one Associate, one Episcopal, one Methodist, and one Roman Catholic, a University, and many other public institutions. Trade and manufactures flourish, while the cultivation of the mind rather languishes. I regretted to hear much profanity, and to witness much intemperance. The power of religion and literature, and the influence of trade, accumulating wealth will meliorate the manners, cultivate the mind, and polish society in this young, interesting and prosperous city. Its position, highly favoured by manufacturing and commercial facilities, give it commanding influence on the western section of the union. It even now more than rivals most cities of its magnitude in the Atlantic states; and, with the blessing of Heaven, what will it do in half a century more?

(To be continued.)

BACKSLIDING INTO RUIN.

The following short narrative taken from literal matter of fact, fell in a great part under our own observation. It contains an awful warning to youth. Mr. ——, was the son of a methodist preacher, and had

resided in Philadelphia for some years previously to the declaration of the late war, where he was married, had one child, and lived in comfort, though not in opulence. In the spring of 1813, he received a lieutenant's commission in the regular service, and early in the same summer, he was stationed at Bedford, (Pa.) where there was a recruiting rendezvous. His age was probably about twenty-five. He was of a tall and manly figure, of plain and rather dignified manners, and in his social habits rather reserved and distant. Though not awkward, yet he had evidently seen nothing of what is called polite society, and knew nothing of the fashionable. When he came to Bedford, his constant habit was to carry in his pocket, and read much a Methodist Hymn Book. Bedford was at that time and still is, a place of considerable resort for the gay and fashionable, during the warm weather of summer.—There were in 1813, also several young officers of the army, attending the springs, on furlough, or stationed there by the government. There were card parties very frequently, perhaps every evening, but they did not play for money, at least not for larger sums, generally, than one or two shillings—an affair unhappily considered harmless by many who would probably wish to be thought religious people.

Here were also frequent dancing assemblies, where too some resorted who had made a profession of religion in the Lord's supper. Lieutenant —— at first would not sit in a room where cards were played, but would retire to read or sing hymns, nor would he countenance by his presence, any dancing party.—How much he was taunted, bantered, flattered by his

brother officers, and other gay and thoughtless people, we know not, nor indeed certainly that he was at all. But it was not many weeks before he would sit in the room and look on while the card players were occupied around their profane tables; and his aversion to such sinful amusements was evidently weakening. His next step was to inquire with some interest into the nature of the game, soon after which he began to take lessons, and in short, became a devoted card player, and a regular attendent on the balls, and was very forward in all kinds of profane amusement. Though he could hardly be called a drunkard, yet he was fond of ardent liquors, and drank pretty copiously. He became vain, and profuse in his dress and other expenditures, by which and his losses at play, for he was soon ready to play for money, his debts were accumulating, while the wants of his wife and family left behind in Philadelphia, were not attended to. We do not know that he contracted a habit of profane swearing, but certainly he lost nearly all sense of religion, though he wished to retain the character of an honest man, and aimed at that of a dashing fine gentleman.

At the conclusion of the war, he was stationed in Philadelphia, attached to a regiment that was cantoned in a new and large edifice, on Mulberry, above Broad-street, destined for a city prison. What his expenditures here were, in play, drinking, theatrical amusements and other profligate practices, is not known.—But he kept a harlot in the city, while his wife and two children were neglected. His lieutenant's pay was far from sufficient to meet his current expenses, much less to pay his debts. He did not wish to abandon his wife

to want, nor had he yet advanced so far in crime, as to be willing that his infamy should be known. The pressure of his debts seems to have awakened his conscience, which probably had never been altogether silent. He determined to make an effort to break off his connection with the harlot, to free himself from that source of expense; and intimated to her his determination. This was in the autumn of 1815, two years and a half after the commencement of his career of crime. The lewd woman told him that did he abandon her, or withdraw her support, she would proclaim his connection with her, and threatened also to inform his wife. Bad as he was, he could not bear to let his unhappy wife know the extent of his guilt, nor had he firmness enough to endure the wrath of a woman of ill fame. Were this a fictitious narrative, we might here describe his agonies. They must have been dreadful; but we must adhere to matters of fact.—For some time he was observed, though he evidently strove to conceal it, to be melancholy, and much depressed in spirit. His room door one morning was opened by an acquaintance, and, dreadful to behold! he lay beside his table a lifeless corpse, his blood and brains sprinkled on the table, floor, his hair scorched, his forehead torn and bloody. In his hand fastened by the grasp of death, a pistol, the instrument which he had employed in the deed of self destruction. On the table lay a paper with this short notice, "Others may be able to look forward into futurity. I cannot."—Wretched man! It was futurity in this world only he regarded. The appearance of his soul blackened with deepest guilt, before the judgment seat of Christ, he

regarded not. Here were no marks of insanity, all was deliberate, and evidently the result of reflection. When the youth, who has been brought to know better, is tempted to what the world that lieth in wickedness, call innocent amusements—the card-table and the ball, let the end—the dreadful end of Lieutenant —— stare him in the face. Let all pray, Lord "lead us not into temptation," and look to the Redeemer for strength to escape every snare.

TRANSLATIONS OF THE BIBLE.

1. *Affghan.* Mathew and Mark, Manuscript.
2. *Mohegan.* Whole Bible.
3. *Arabec.* do.
4. *Arawach.* Harmony of the Four Gospels.
5. *Assam.* New Testament.
6. *Baloch.* Mark.
7. *Bengalee.* Whole Bible.
8. *Bilochee.* New Testament.
9. *Brazilian.* Whole Bible.
10. *Bugis.* Mark.
11. *Burman.* New Testament.
12. *Calmuch.* Parts of the Four Gospels.
13. *Cashmere.* New Testament.
14. *Chinese.* Psalms, Gospels, and Epistles. All the remainder of the Bible in progress.
15. *Cingalese.* Old Testament to Proverbs; and New Testament.
16. *Creole.* New Testament.
17. *Esquimaux.* Acts, Gospels, Romans, Corinthians, and Ephesians.

18. *Farmosan.* Matthew and John.

19. *Greenland.* Parts of the Old, and the New Testament.

20. *Guzarettee.* New Testament.

21. *Hindostanee.* New Testament. Old in progress.

22. *Kurnata.* New Testament.

23. *Lapponese.* Psalms, Proverbs, and New Testament.

24. *Macassar.* Mark.

25. *Mahratta.* New Testament. Old in progress.

26. *Malay.* Whole Bible.

27. *Maldivian.* Gospels. Remainder of the New in progress.

28. *Mexican.* Proverbs, Gospels, and Epistles.

29. *Mixtecan.* Gospels and Epistles.

30. *Nepalese.* New Testament in progress.

31. *Orissa.* Old and New in progress.

32. *Persic.* Whole Bible.

33. *Portuguese.* do. Modern version.

34. *Sarameca.* Gospels.

35. *Shikh.* New Testament in progress.

36. *Sungskrit.* Old and New in progress.

37. *Tamul.* Whole Bible.

38. *Telinga.* do.

39. *Turkish.* do.

The above account is condensed from the Appendix to Brown's History of Missions. Bible Societies were then in their infancy; the progress of this great and blessed work of translating the Word of God into the languages of the Heathen, has advanced during the ten years that have since elapsed, with unexampled rapidity. He acknowledges that the list was imperfect in 1813.

We have good reason to think that nearly all the translations, that were then in progress, are now completed, and we know that very many others have been commenced since, of some of which we give a list below. Estimating the population of China, at 300,000,000, those thirty-nine contained in Brown's catalogue, together with the forty-five below, embrace a heathen population of at least 450,000,000 more than half of the inhabitants of the globe. The older versions into the modern languages of Christendom, embrace a population of about 150,000,000; in all 600,000,000. In a short time the Holy Scriptures will be translated into the languages of all the earth. This may well excite our gratitude and admiration.

Translations undertaken or finished in ten years.

40. *Romanese.* New Testament
41. *Russ.* Whole Bible in progress.
42. *Modern Greek.* Whole Bible, do.
43. *Amharic.* do.
44. *Abyssinians.* do.
45. *Chinese.* Whole Bible completed.
46. *Taheitan.* Luke.
47. *Maltese.* Whole Bible in progress.
48. *Carshun.* New Testament.
49. *Scherwashian.* do.
50. *Tshcremishian.* do.
51. *Samogitian.* Whole Bible.
52. *Nagai Tartar.* do.
53. *Mongolian.* do.
54. *Turkish Armenian.* do.
55. *Aranburgh Tartar,* do.
56. *Karelian.* do.

57. *Tartar Hebrew.* Whole Bible.
58 *Mordwashian.* do. in progress.
59. *Astiaheian.* do. do.
60. *Mogulian.* do. do.
61. *Samojedian.* do. do.
62. *Tungusian.* do. do.
63. *Tshapoginian.* do. do.
64. *Sittonian.* New Testament.
65. *Estonian.* do.
66. *Hindu.* Whole Bible.
67. *Bruj.* New Testament.
68. *Kunhuna.* do.
69. *Kashmura.* do.
70. *Bihanur.* do.
71. *Oodypore.* do.
72. *Marwar.* do.
73. *Jugpore.* do.
74. *Kassee.* do.
75. *Wuch.* do.
76. *Harutee.* do.
77. *Bundelkhund.* do.
78. *Mooltanee.* do.
79. *Dagura.* do.
80. *Southern Sindh.* do.
81. *Kutch.* do.
82. *Matueva.* do.
83. *Maguda;* do.
84. *North Kashala.* do.
85. *Mithilee.* do.
86. *Native Irish.* do.

Those commenced since 1813, we have taken chiefly from the Report of the British and Foreign Bible Socie-

ty, of May, 1820. We have seperated them, to show that in the same years preceding 1820, more translations of the Scriptures were commenced, than had been, from the Reformation, almost 300 years. This amazingly accelerated march of the Bible cause, indicates the near approach of the church's latter day glory!

ECCLESIASTICAL STATISTICS.

Vacant Congregations and Unsupplied Districts.

Reformed Presbyterian Church, 30
Dutch Reformed do. 50
Presbyterian do. 481 more congregations than clergymen, in which it is presumed there are embraced those cases in which two or more congregations are supplied by one minister.

Vermont Congregations, 100.

Vermont, towns without Presbyterian, Congregational, or Episcopal Ministers, 81.

New-Hampshire, Vacant Congregations, 100.

Massachusetts, do. 39.

Baptist, do. 1,035.

Episcopal, do. 300.

In Orange and Rockland counties, New-York, about one clergyman for every two thousand souls.

In Virginia, one do. for every four thousand.

The number of Congregational Clergy in Vermont in seven years was diminished from 89 to 83, while the population was rapidly increasing. It ought to be remembered too that when estimates are made and tables formed of the places and numbers destitute of preaching, those districts and congregations are not included,

where the ignorant and illiterate who assume the name of ministers of the gospel officiate.

The population of the United States increases annually at the rate of 300,000, and it is said that the rate of the increase of the Clergy in the aggregate, is not more than sufficient to supply the one half of the annual addition to our population; and of course than 150,000 souls every year, or 1,500,000 every census, is left without any means of religious instruction.

A very important question arises here, are the education societies a good project for supplying the church with a ministry? We think not. The beneficiaries are dependent. Strong temptations are presented to engage in the prosecution of learned studies, preparatory to the ministry, from interested motives. It is a source of supply that will fail. It operates as a discouragement to young men educated by their parents or themselves who enter on the ministry without the patronage of powerful societies. It does not bring talent into action. Christianize the government. All other means will fail.

ITEMS OF INTELLIGENCE.

The council of Laodicea, which is supposed to have met before that of Nice, held 325, passed a decree, which, from its bearing on the subject of Psalmody, is very well worthy of attention. It is in the following words:—"Οτι ἰδιωτικὸς ψαλμὸς λεγεσθαι εν τη εκκλησια, ωδε ακανονικα βιβλια αλλα μονα τα κανονικα της καινης και παλαιας διαθηκης;" *that no private psalms ought to be said or read in the church, nor any uncanonical books, but only the canonical books of the Old and New Testament.* This decree evinces that before its passage in general

council, the habit of reading, and of course singing, private psalms, or human compositions, in the worship of God, had crept into the church ; for acts are not passed either in church or state prohibiting evils, until they exist. As that council met for the condemnation of heresies, it is rendered almost certain that these human compositions had been introduced into the worship of the sanctuary by heretics. It proves also that the standing practice of the great body of the church, had been to use the inspired psalms only. Dr. Miller, in his reply to professor Stuart, on the subject of the eternal Sonship introduces the decree of the council of Nice, condemning the Arian heresy, as a decisive proof that the doctrine of the trinity, and the eternal Sonship embraced in the Nicene creed had been the commonly received doctrine of the church until the time of the council. If there is any one part of his book, in which more than another, he is most triumphant over his opponent, it is in this. Every consideration in that able argument of the Doctor's applies with equal force in favour of the general use of the inspired psalms in the church down to the beginning of the fourth century.

Augustin bears testimony to the same point, he says: —*Demonstrans ecclesiam sitam non in rumoribus Africorum, sed in prescripto legis, in prophetarum predictis in psalmorum cantibus, hoc est in omnibus canocis librorum auctoritatibus.* " Let them demonstrate their church not by the rumors of the Africans, but by the prescription of the law, the predictions the prophets, the songs of the psalms, that is by the canonical authority of the holy books of the Scriptures.

We give the translation in the words of Dr. Owen, in the first folio volume of whose commentary on the Hebrews, in one of the prelectiones (p. 2.) the reader will find both these testimonies in behalf of the use of the inspired psalmody during the early centuries of the Christian era.

By the "*songs of the psalms,*" he evidently means inspired psalms ; for the singing of human composures,

no one will say, is a demonstration that those who use them constitute the true church. The neglect of those against whom he reasons, to use inspired songs, he considers a defect of evidence that they are the true church. In this light he never would have exhibited it, had the use of the songs of inspiration not been the common, the generally received usage.

Matthew Carey has announced, in Philadelphia, a work of which he is the author, to contain a history of the persecutions which Christians have suffered from one another. As far as we can judge we augur no good from this book; but we hope he will not forget Arian persecutions. Here, and among the Roman Catholics, he will find plenty of materials to furnish out a large volume.

We have received the Philadelphia edition of Kidd on the Sonship, which we announced some time ago as about to be published, by Mr. Alexander Towar. It is from the press of J. Anderson, and is very elegantly executed, in a cheap form; as it is comprized in 356 pages duodecimo. We trust that this enterprizing bookseller will be amply remunerated in the speedy sale of this admirable defence of a capital doctrine of the Christian's faith. We cannot believe that the Christian people of our country will permit Dr. Kidd's book to lie long on the shelves of the bookseller, while European novels are bought with such avidity.

Leipzic.—Book Trade.—The catalogue of the Easter fair of 1823, at Leipsic, contains the names of 2957 new works that have appeared since the September fair of 1822. Of this number, 190 are novels, 484 theological treatises, 136 works on jurisprudence, 155 on medicine, 398 on education, 184 on the belles lettres, 150 on history, 137 on the natural sciences, 378 poetical and literary, 215 on politics, 159 periodical publications, 30 on philosophy, 32 on the military art, 95 in the French language, 62 in the Danish, 36 in the Polish, &c.

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EVANGELICAL TRACT SOCIETY.

EDITED BY

James R. Willson, A. M.

Having, therefore, obtained help of God, I continue until this day witnessing both to small and great, saying none other things than those which the Prophets and Moses did say.

Acts, xxvi. 22.

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VOL. II. FEBRUARY, 1824. NO. VII.

ADDRESS TO THE CHILDREN OF THE GODLY.

Children, while God says to all young people, "Remember now your Creator in the days of your youth, while the evil days come not, nor the years draw nigh, when you shall say, we have no pleasure in them," he speaks this language to you most emphatically. Your parents, I take it for granted, devoted you to God, when you were in infancy, by baptism, and as soon as you were capable of understanding, you were told of your baptismal vow and the relation in which you, in consequence of that solemn transaction, stand to God and his church. Your Creator wrote not only your names, but all your members in his book, when he formed your bodies out of the dust of the ground, and created your spirits within you, and a new entry was made of you in the book of God, when you were baptized in the name of the Father, Son, and Holy Ghost. Both these records remain on high, and shall appear either for or against you on another and solemn day—the great day of rendering up an account

to your righteous judge of all the deeds done in the body; and to you, that day may not be far distant. He who made you and in whose name, and for whose most holy service, you have been baptized, is not an indifferent observer of your conduct, nor does he allow you to live as you list. You cannot doubt that when he gives you advice, it is the best that could possibly be given.

He knows your frame, your souls, your bodies, your capacities for enjoyment, and all that can make you happy: he knows that you are fallen by sin, for he has said that you were shapen in iniquity, and that in sin your mother conceived you;* he knows that the sin in which you were shapen defiles your whole soul and body; that your original sin contracted in your fall, when your first parents eat the forbidden fruit, has brought you into the most fearful state of condemnation, in which the wrath of God abideth on you, rendering you "liable to death itself and to the pains of hell forever:" he knows that by your original depravity, the imaginations of the thoughts of your heart are only evil continually, from your youth upwards: he knows that your sinful desires lead you to forget him, to forget your baptism, your religious instructions, the prayers, exhortations, and the example of your Godly parents; and he has told you that all they who forget him shall be turned into hell. It is he who knows and who has said all this, that bids you remember him in the days of youth. You know how you are to remember him—even by faith in Christ Jesus,

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*Psalm, li. 5.

whom he sent into the world to save sinners. He does not call you to remember him, while he forgets you ; for he remembers us in our fallen state, and does not abandon us to destruction, without any prospect of relief. His remembrance of you, he has demonstrated to be most gracious, by his providences toward you, especially by giving you the privilege of knowing his holy word, in which he utters the call of mercy, and by giving you Godly parents, devoted themselves, and devoting you to his service. You perhaps sometimes think that God's law and attendance on his ordinances, are a heavy yoke. Would you then wish that you had been born among the wandering savages, who have only some faint traces of the knowledge of right and wrong, and who have never heard of a Saviour to redeem from sin. Do you really, can you deliberately charge God with not doing the best for you, that you were not a savage tenant of the woods ? Say, is this your desire ? What fault do you find with God's law ? By walking in his ways do you think misery is found ? Are his offers of pardon, peace, heaven, which he makes you in the gospel, and seals in the sacraments, painful to you ? Do you wish you had never heard them ? Do you prefer the unlawful pleasures of a short life, to the holy felicities of heaven for ever and ever ?

You, perhaps, on some occasions, are offended with what you deem the unnecessary restraints imposed on you by your parents, and the tasks which they require of you, in learning your catechisms, reading the Scriptures, and attending on the duties of devotion. You are probably pained and fretful under their reproofs,

and corrections, and anxious for the hour of your deliverance from what you consider a heavy yoke.—Pause, and reflect, seriously reflect, on those things. What would your condition have been at this moment, had you been born of savage parents, or of parents who are far from God, who never utter a prayer either for themselves, or for their children, who are given over to swearing and intemperance, and who indulge their offspring in these and all other vices. Surely you cannot say, would to God that instead of the religious parents of whom I have been born, I had been the child of such ungodly parents. In this world, remember the children of the profane often come to ruin, and ordinarily go to endless perdition in the next.

Your father and mother are surely wiser than you: they have lived longer, read, seen and suffered more; and of course know better what will promote your interests than you possibly can. That they are really desirous of your present and eternal happiness, you cannot rationally doubt for one moment. How much care have they taken of you, how laborious and self-denying the attentions of a mother especially! For you they labour that you may have food and cloathing; on your education, they expend their money earned by hard labour. In you their name and their reputation are to live after them. You have heard their many and their earnest, and their repeated prayers for you in the family: but their more intense petitions for you daily, in private, and the great distress they suffer from their fears lest you should be the very dross of silver, forget your God, and to go to final ruin. you have not heard, or known, and you cannot con-

ceive. Do you know that when a holy parent is drawing near to the grave, and has resigned every other earthly care, has prepared to bid a joyful adieu to every other earthly object, his heart still hovers over you, bound down by the cords of parental affection, hard, O, how hard to part. "O! my dear children," he says, "when I am gone, who will provide you food and raiment? who will warn you of the dangers and temptations of this ensnaring world? who will instruct you in the ways of holiness?" This is love indeed. Do you not know also with what deep distress they mourn over the loss of children, when death snaps the cord that binds together father and child? "Jacob," when he thought an evil beast had devoured Joseph, "rent his clothes, put sackcloth upon his loins and mourned for his son many days. And all his sons and daughters rose up to comfort him; but he refused to be comforted: and he said, for I will go down into the grave mourning for my son." "Rachel wept for her children and refused to be comforted, because they were not." How intense is the lamentation poured over a child who has fallen, even in the very act of rebellion and seeking a father's life! When David heard that his unfortunate, his guilty son Absalom had died in battle, see how the heart of that great and good king, and distinguished captain melts at the sad tidings. "And the king was much moved, and went up to the chamber over the gate, and wept, and as he went thus he said, O my son Absalom, my son, my son Absalom! would to God I had died for thee, O Absalom, my son, my son!" These, O youth, are the genuine effusions of parental affection,—the griefs of

Godly parents, when bereaved of their children ; and they are placed before you by the Holy Ghost speaking in the Scriptures, to remind you how much tenderness you should exercise, how cheerful the obedience you should render to the affectionate guardians whom God has kindly placed over you. Why should you doubt their love ? why fret at their commands ? why seek to be from under their salutary controul ? You cannot always understand their wise and kind purposes towards you, and even when you could understand, it is often wisdom that they should be concealed from you, as they might have an unhappy tendency, were they revealed. But subjection to your natural guardians, or the principle of filial affection, is not the leading motive by which you should be induced to walk in the ways of holiness ; though, should this one have no influence upon your conduct, it is not probable, perhaps not possible, that any other will. A respect for the authority of God, whose you are, will alone secure your perseverance in the way of duty, and preserve you from the path of destruction. In your natural state of enmity and alienation from God, you never can love him, delight in his word, or walk in his statutes blameless. When the great enemy of your soul suggests his cunning temptations, or employs the wicked, who are always ready to do his work, in order to lead you into the society of the profane, and frequent the loathsome haunts of vice ; if not united to the Redeemer by faith, you have no safeguard for one moment, but are standing always on a slippery place, and ready by the slightest impulse, to slide down into the most fearful depths of degradation, from which deliver-

ance is hardly to be expected. You should not rest for an instant in peace, until you lay hold, by a saving faith, on him, who calls children to his arms, and who proves to them a friend and protector in the hour of danger, such as can be found in no earthly parent; his almighty guardianship ever watchful, ever effectual for their preservation, affords them everlasting protection. See him, seated on a glorious high throne, and with looks full of compassion, and a heart overflowing with love, calling you to take shelter from the wrath to come, in his atoning blood, and find refuge under the wings of his Almighty, universal Providence, from all the enemies of your peace and blessedness. He stretches out to you his arm of mercy and says :— "Come ye children, harken unto me: I will teach you the fear of the Lord."

Remember his eyes are ever on you, in all your thoughts, words and doings. From a parent's eye you may escape, from his you never can; and offensive and dishonouring as the vices of a sinful child may be to a kind and pious father, or mother, they are infinitely more so to him, whom you see cloathed in glory, on his most magnificent throne, in the heavens. Painful as may be the consequences of disobeying your father on earth, and rushing, in violation of his command, into the sins of youth, the consequences of dishonouring by sin your heavenly Father are infinitely more dreadful. The former can inflict upon you temporary pain only, God can render you eternally miserable: the former can disinherit you of an earthly estate only, He can shut you out for ever from the heavenly inheritance, and reduce you to everlasting poverty, shame,

contempt, and agonizing tortures. Do not, then, O do not offend Him, by violating his laws, disbelieving his word, and profaning his covenant of baptism, by which you are engaged to be his.

You see how many thousands of youth are forming, or have already formed habits of irreligion and vice, that unless they speedily repent must render their manhood wretched; their old age, should they attain it, loathsome, and their eternity unutterably miserable. See how many parents, themselves ungodly, give loose reins to all the vicious passions of their children, who feeling no restraint, hurry on in their thoughtless, their mad career, towards the bottomless gulph of ruin, ever open to devour them. You must see that you are exposed to the greatest dangers from the dreadful example which these perishing multitudes set you. The few parents, who are really in earnest, for the present usefulness and comfort of their sons and daughters, and for their eternal interests, are tremblingly anxious lest the flood should sweep them irrecoverably away. "Watch and pray, that ye enter not into temptation."

Can you imagine any thing more lovely, than to behold the sons of the church growing up in youth, fair and lovely, all the graces of the Holy Spirit, love, peace, joy, meekness, gentleness, temperance, and patience, blooming and fragrant in the morning of youth, giving joyful promise of abundant fruits of righteousness in manhood, and even in old age, when others fade? How does the heart leap with joy, at the sight of the daughters of the church, like corner stones carved after the similitude of a palace, all the beauty and loveliness of youth, rendered incomparably more

charming, by the savour of the precious oil of grace shed upon them by the Spirit of the Lord. To all the youth that may read these pages, on which the feelings of a parent are poured warm from the heart, we would say: "Choose you this day whom you will serve," and may the Spirit of the Lord lead you to say, as Israel did to Joshua, "The Lord our God will we serve, and his voice will we obey."

TRAVELS OF TITUS IN THE UNITED STATES.

(Continued from page 277.)

Of the two great rivers that unite their streams at Pittsburgh, the Monongahela has been esteemed from the first settlement of this country the most important; as the extensive and fertile flats that skirt its banks were occupied by settlers many years before the aborigines were dispossessed of their native forests on the Alleghany. I determined to make an excursion up the former river, to examine the state and progress of society. The evolution of the principle of emigration, as it unfolds itself, in the spread of the human race, for the purpose of occupying tracts of wilderness never before trodden by the foot of man, and the formation of diversified shades of character, under various circumstances, and modes of living, are highly interesting and instructive, and the interest is greatly heightened when the waves of a civilized and Christian population are rolling onward, and driving before them the numerous savage hordes—"when God drives out the heathen, and plants his people in their place."

I resolved to cross the river opposite to the city on a magnificent bridge, which has been lately erected by the enterprise of the inhabitants, across a stream nearly half a mile in width. As I loitered leisurely, not "faster than a walk," I had a full view of the scenery around me. The Alleghany is seen on the right, discharging its clear, broad and rapid flood into the Monongahela, and the Ohio losing itself, as it stretches its meandering course far to the north-west, among the hills over which dark forests wave, and reflecting from its bosom, like a smooth mirror, the glories of the surrounding scenery. On the left, is the Monongahela advancing sluggishly in its course between its high red banks, surmounted by stately trees, which seem to let down their long branches to lave them in the flood. Fleets of arks, huge barges with masts and rigging, and steam-boats were moored along the strand, or in the stream. How different all this from what Washington witnessed, when less than sixty years ago, he visited in his youth, and alone, this place, as an ambassador from the Governor of Virginia, the savage nations of the west! Then he saw the little French garrison, Du Quesne, situated on the point of land at the confluence of the rivers, and the light bark canoe of the Indian stealing silently along under the pendant boughs of the water maple. Could even he have dreamed, that in half a century these floods would have groaned under the weight of merchandize collected from, or destined to, almost every clime?

Noble farms are cultivated, and a few fine houses are erected, for some miles up the river above the city; but we cannot repress the thought, that the past pro-

gress, wonderful as it has been, will be far outstripped by the future. Fifteen miles from Pittsburgh, I arrived at a village, small, unimportant, and having made slow advances; but where, more than twenty years ago, a schooner of more than one hundred tons burthen was built, and called the Monongahela Farmer, which is now navigating the ocean. This is the only circumstance of importance, for which Elizabeth town is distinguished. From this place I determined to visit the site of one of those ancient fortifications or walled towns, which have of late years awakened so much liberal curiosity among antiquarians. It is situated two miles and a half south of Elizabeth town, on the summit of the ridge which divides the waters of Monongahela from those of Youghiogany.

On arriving at the place I found an aged Reformed Presbyterian, whose father, an elder of the same church, had emigrated from the westward, and taken possession of this farm in the year 1769. I arrived late in the evening, and took lodgings for the night. Mr. ——, the occupant of the farm, informed me that very soon after his father's family emigrated to the westward, several other Reformed Presbyterian families had followed them, and made settlements in the same neighbourhood, that they had formed themselves into a praying society, and that they were visited occasionally by ministers of the same body, to which they were attached, who preached the gospel to them, and dispensed the ordinances of baptism to their children,—that their society grew and was prosperous, until the formation of the union between the Reformed Presbyterian and Associate Churches, into the Associate Re-

formed Church, when all the society, except one family, entered into the new body. That family remained alone for many years, until near the end of the last century, when a society was again organized, which continues until the present time. In the neighbourhood, he also mentioned, there was a Presbyterian church, the second that had been organized west of the Alleghany mountains, and, also, an Associate Reformed congregation, which was formed chiefly of the descendants of the early Reformed Presbyterians and Secession people—that there was, besides these, a congregation of Reformed Dissenting Presbyterians, a people who had seceded from the Associate Reformed church, when that body had made alterations in their doctrinal standards. He said that the good people looked back to the times that were past with emotions of sorrow, and to the future with unpleasant anticipations. The former generation, for the greater part of the first emigrants had been gathered to their fathers, he said, had known the history of the church, had embraced and held sound doctrine, had revered the memory of the Westminster Divines, had adhered to the covenants of their ancestors, had worshipped the God of their fathers morning and evening every day at the family altar, had held meetings for prayer and Christian conference, had endeavoured to train up their children in the nurture and admonition of the Lord, and had lived "as strangers and pilgrims on the earth, seeking a better country, even a heavenly." But, said he, the tear starting in his eye, those days have gone by, multitudes of emigrants have crowded around us, our soil is very fertile, our climate healthy, wealth has increas

ed, labour has been productive, and the young generation, at least thousands of them, forget God—family worship is greatly disused: there are in this neighbourhood but two prayer meetings that resemble those of the ancient fearers of God, "who spake often one to another;" one of these among the Reformed Presbyterians, and one among the Reformed Dissenters. The standard writings, abounding with plain, solid, gospel truth, are little read, the Sabbath is greatly profaned by many, and I lament to have it to say that I fear greatly, by far the largest part of the people are in the highway to endless ruin. "Truth has fallen in the streets," and yet the rising generation flatter themselves with their fancied improved state, and offer indignity to what they are pleased to call the want of light among their fathers. I fear our sons "will be the very dross of silver."

The shades of this picture may have been somewhat deepened, but all my observations afterwards, satisfied me that the portrait exhibited the true features not only of this, but unhappily of many other parts of the church and our country. Light and tinsel ornaments have become current, instead of the precious gold of other times, it is bright indeed and glitters, but, when weighed in the balances, is found wanting. Frothy declamation, instead of the sober investigation, and luminous exhibition of gospel truth; public shew, instead of persevering and enlightened piety; excitement of animal sensibilities, instead of the deep and solemn exercises of enlightened devotion, are painfully present.

You have, said I, to the old gentleman, been comparing the present to the past generation, but have you not here some remains of a people that occupied these hills many ages before you, and who seem to have been civilized, and perhaps even Christians? He replied that there had been many traces of some great and powerful people of ancient times, but that they were nearly effaced; one very considerable one on his own farm. He said, too, that, as I had expressed a wish to see its site, he would, on the following morning,, conduct me to the spot and give me an account of its appearance when he first saw it.

Early next morning, before the sun rose, we ascended to the summit of a hill—the site of this interesting antiquity. Its altitude is several hundred feet above the bed of the Monongahela river, and from its top, the great range of the Appallachian mountains is seen rising, in towering majesty, to the south-east, at the distance of twenty-five miles to the nearest point, the range is hidden behind the southern hills in a due south direction, while to the north-west, it sinks into the horison; and the whole extent, seen at one view, cannot be less than eighty miles. To the north, the prospect extends beyond the city of Pittsburgh. The surface of the surrounding country presents an undulated appearance—deep vallies, and high hills, the greater proportion even now is covered with lofty forest trees, oak, walnut, sugar-maple, &c. clothed in thick foliage—the continuity of the forest, however, interrupted by numerous farms, which appear like garden spots on the hills and in the vales. Very numerous and diversified beauties are spread over the whole highly pic-

turesque scenery of this extensive and delightful prospect.

The morning was perfectly clear and serene, when the sun rose with uncommon grandeur from behind the distant mountain top, and looking forth upon the virgin glories of the western world, poured upon the whole prospect a flood of golden light. Never did I before realize so fully the beauty of the description in the Psalms—"In them he set the sun a tabernacle, which is as a bridegroom, cometh out of his chamber, and rejoiceth as a strong man to run his race."* When the beams of the sun fell upon the mists of the Monongahela, they presented a very magnificent appearance. The river, after issuing from the mountains a little to the east of south, meanders by many long windings among the hills, a course of not less than sixty miles, until it arrives at within about two miles of the southern base of the hill, on which stood the battlements of this ancient fortress; it then winds by a circuit of eighteen miles, and returns again within two miles of the northern base, when it stretches away toward the city of Pittsburgh. The valley in which it flows is from two to three hundred feet deep, and no part of the stream is visible from the site of the antiquity; it is even difficult to trace the windings of the valley, except when filled with the mists of the morning. These are exhaled during a summer's night in such quantities that before the rising of the sun, the whole valley is filled with them. We saw their snow-white masses reposing along its whole extent, except to the west, for nearly

* Psalm, xix. 4, 5.

one hundred miles. This whole mass seemed to sleep in silence in its bed between the hills, and, in some instances, overtopped their summits. The approach of the sun awoke it from its slumbers, it seemed to move instinct with life, and its surface became agitated and rolled like the waves of the sea. Huge masses were detached ere long, and began "to skulk like caitiffs of night" up the deep valleys, which opened among the river hills. If those ancient people who built and inhabited this fortress had a regard to beauty of prospect, they could not, perhaps, have selected one more picturesque than this; but probably fertility of soil and military strength were their chief objects. Water too might be had for the supply of the city and acropolis, with great facility, either by digging on the summit of the hill, or from some of the seven springs that issue from its base.

When the father of the present occupant commenced improvements here, which was done by the clearing of a field on the site of the antiquity, it was covered with a forest of numerous and large black walnut trees, many of them more than two feet in diameter, which had been growing for ages in the deep, black soil. Two or three acres are so level that in the spring season the water rests upon much of it several inches in depth, as on river flats. The sides, from this summit level, at first decline gradually, and become steeper as they descend, until, in some places, they are almost precipitous. The whole of the level height and a portion of the descent had been surrounded with a wall, enclosing about three acres of ground in the form of an ellipsis, its conjugate diameter east and west, and, of

course, its transverse north and south, and drawn apparently with mathematical precision. At the east end of this enclosure had been another wall, a section of an ellipsis, uniting with the main wall, and enclosing three-quarters of an acre. On the south-west side of the "Fort Hill," as the family called it, and near its base, there was an extensive burying ground, but whether it had been formed by the occupants of the fortress, or by a later people, it is impossible, perhaps, to ascertain. There was, also, on the south side of the citadel, the bed of a highway that had led to a fortified post on a height to the south. The traces of the wall, though distinct in nearly their whole circuit, when my host first saw them, were no more than a mound of earth, but there was no fosse, either on the outside, or inside of the wall, such as are found in other antique fortifications of the same race, who constructed this one. It had, as Mr. —— informs me, the appearance of a large wooden wall, which had entirely decayed and left only a heap of earth. No stone had been employed in the construction of the work. Whether the inhabitants lived in houses, or tents, can never, perhaps, be known; though farther to the west, and probably at a later period, the same people did build and occupy large houses, the remains of which are perfectly unequivocal. The numerous arrow-points, and tomahawks of flints, found at this place, are probably the work of Indians of a more modern date. But the fragments of earthenware scattered in abundance, of which I saw several specimens, were evidently the fabrication of the primitive occupants of this strong hold. Its texture, though coarse, is firm and durable, and it

is fabricated with much skill, of argillacious earth, lime made of the fresh-water clam, and, probably, a siliceous, or flinty cement, and on the surface of some specimens an attempt at ornament. The argillacious earth was dug up at the east end of the work, and within the outer wall in that direction. Indeed, that wall seems to have been built for the defence of a factory, perhaps conducted on an extensive scale. The pieces of ware, a few of which may still be found, have lain exposed to the weather certainly for several centuries, and they are yet solid and very hard—a degree of durability, which modern artists can hardly impart to their wares. On some of the coarser pieces I saw the marks of the finger impressed around the brim, for the purpose of ornament. What was the mode of his life, whose fingers marked this ware? what the degree of his knowledge? what his dress? what his language? what his death and funeral? how many ages have passed away since those fingers mouldered in the dust? where, and what are his descendants? and more solemn than all, where that immortal spirit, that planned the wares and guided the fingers.

I have said that the site was chosen for military strength, as were the greater part of the positions on which those antique remains are found—as on the summits of high hills, the precipitous banks of rivers, &c. This people was either broken into factions, headed by their several war-like kings, or they were engaged in warfare against some other race, of whom no vestige remains, to indicate even the bare fact of their existence. How many battles were fought? what deeds of valour were achieved? how many fell in the bloody

strife ? how many widows uttered their wailings among these hills ? what shouts of victory were heard ? how many songs and tales were told and sung of warlike exploits, and listened to with eager attention, on the very spot, perhaps, where I now stand ? and may we indulge the thought that any prayers did here ascend to the Most High, for the preservation of the warrior in the hour of battle ? were there heard any thanksgivings for a country's preservation in the day of peril ?

There has been much anxious investigation, I learn, as to the age in which these people lived, but it has ended in vague conjecture. The most we can know, is that many centuries have passed over these ancient fortified cities, since they became a waste and desolation. A large oak was felled not far from the site of the fort of this hill, and by counting the circles indicating the years of its growth, it was found to be three hundred and twenty-five years old at the beginning of the present century. At least during all that period Fort Hill was a desolation ; but perhaps the ancestors of this tree, for several generations, grew undisturbed around this ruin.

Who were this people ? whence came they ? where are their descendents ? or, in the course of long protracted wars have they become utterly extinct ? None of all these questions, will probably ever be answered with that degree of evidence which ought fully to satisfy the cautious enquirer. Yet there are some lights which shed their feeble rays upon the darkness that envelopes the history of this nation, or those nations. That they were a colony of Welch is scarcely credible, nor is it much more probable that they were des-

cendants of the ancient inhabitants of Eastern Asia. That they were the ancestors of the Mexicans and Peruvians is bare conjecture. There remains but one other theory, among those who believe in the unity of the origin of the human race, and I discard all others; that they were the descendants of the ten tribes of Israel, carried away by Shalmanezer, king of Assyria, and the ancestors of the present race of Aborigines. The degree of civilization which they possessed, was certainly very considerable, and their science was respectable, as the plans and sites of their fortifications testify to every scholar. That ancient colonies of Asiatics arrived on our continent before them is probable, and that they would be, like the modern emigrants from Europe, exposed to wars with the former occupants of the soil, is more than conjectural. An ancient Rabbi, whose letter is recorded in the Apocrypha, wrote to his brethren that the captives, whom Shalmanezer carried away, had resolved to migrate to a very remote country of which they had heard, and where they would never more be found. The language of many of the Indian nations, is in very many words analagous to the Hebrew—they have some ancient manuscripts among them, of the contents of which they are utterly ignorant, but which they regard with a superstitious reverence. To this theory the present degraded and savage condition of the Indian nations of the American forests is no objection; for we have many instances of civilized nations degenerating into savagism, and, indeed, as all nations have descended from Noah, who possessed all the learning and religious knowledge of the anti-deluvian world,

every barbarous people is a standing monument of such degeneracy. The Israelites on this continent, cut off for more than two thousand years from the civilized world, and possessing when they arrived here no wealth, and only the knowledge of captives long oppressed, what should prevent, in that long lapse of ages, their sinking, agreeably to then atural tendency of fallen human nature, into all the gross barbarism of the American savage? This theory has one advantage over every other; it is of a practical tendency, calculated to stimulate Christian charity to treat with gentleness the wild children of our forests, and awaken generous and pious efforts for bringing them to a knowledge of the truth as it is in Jesus.

Can it be, that the descents of Abraham, Isaac and Jacob, the sons of Joseph, Gad, Asher, &c. lived on these hills, and that their children do yet occupy our western forests? I will cherish this hope, and if it be an illusion, it is surely harmless. Always hereafter when I remember the "Fort Hill," I will associate the beauty of the charming prospect, and its venerable antiquities with the descendents of the covenant people of God.

(To be Continued.)

REVIEW OF DR. MILLEDOLER'S SERMON.

(Concluded from page 247.)

The doctrine of subscription to Church Standards, clearly stated in the extracts already made from the excellent sermon before us; has, perhaps in no church been more openly violated than in the Church of Eng-

land. A very brief and superficial view of what the history of that church furnishes, in relation to this fact, will illustrate the remarks we have already made. No one who has ever examined the "Thirty-nine articles" of the Episcopal Church, and reflected on the fact that some of the most distinguished prelates of that church attended the Synod of Dort, and cordially assented to the able expression of the doctrines of grace, contained in the "Canons" of that venerable council; will undertake to controvert the assertion that the Church of England, during the former part of her history, was strictly Calvanistic in her system of doctrines. Neither will any one acquainted with her subsequent history, call in question the correctness of the remark that for many years past a majority of both clergy and laity attached to that church, have been decidedly opposed to the Calvinistic creed, and industriously engaged both in public and private, in propagating and maintaining tenets of a directly opposite character. Hence the question has often been asked, 'how can the clergy of the Church of England subscribe articles which they do not believe?—How can they at the time of receiving orders, solemnly assent to doctrines, which in their first sermon perhaps, they will denounce as unscriptural and pernicious?' Fortunately for such, they have recently found an advocate and apologist in the Rev. Robert Fellowes, curate of Harbury, Warwickshire, England. This writer has not concealed the wish of his heart that the thirty-nine articles might be altogether abolished, and "that Parliament should give

relief from all subscription to doctrine."* But not likely to succeed in this first attempt of the enemies of the truth noticed in our last number, he has availed himself of the following wonderful defence, viz: That whenever a majority can be found in any church opposed to the doctrines expressed in the Standards of that church, they may without altering the letter, put a new construction on their Standards, and all who come after them, in subscribing those articles, subscribe them under the construction which has thus been put upon them: or in other words, if a church with Calvinistic Standards should so far degenerate as to have

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* "When the Church of England, says Mr. F. got rid of *one* Pope, it never intended to raise up *thirty-nine* in its place." On this witticism Dr. Magee, in his work on atonement, p. 451, makes the following remark. "It is curious to observe this advocate for Christian freedom who spurns with such indignation these Popes which are imposed by the authority of the church, devising at the same time a Pope of his own, to which he would have the whole body of the clergy *compelled* to bend the knee. For as we have already seen, his favorite plan is, that the ministers of the establishment should be COMPELLED to teach nothing but pure morality. Thus like most of the other mighty advocates for freedom, the liberty which he wishes for, is merely the liberty to deprive others of theirs." This reminds us of an occurrence in our own country. A certain young ecclesiastic, for so the story goes, after reading before the Council convened for his ordination, a long string of articles expressive of his views, &c. *gravely* and *very fashionably* concluded by stating as the last article of his faith—"that he was opposed to all confessions of faith, church standards," &c.

a majority of Arminian ministers and members attached to her communion, and these should happen to meet in church council, they may by vote new-construe their Standards, and tell the world that Calvinistic articles teach Arminian doctrines, and that they may with safety and perfect good faith be subscribed by any Arminian. But to clear ourselves of any suspicion of having done injustice to Mr. F., we shall bring him forward to speak for himself, as he appears in a certain work, called *Religion without cant*, which some witty reviewer proposed by an inversion of title, to denominate *Cant without religion*. This no doubt would more correctly have expressed the character of the work.--But, for the plea of Mr. F. Here we have it. "When we wish to ascertain the true doctrine and belief of the Church of England, we are not to enquire so much, what *was* the doctrine and belief of its clergy in past ages, as what *is* the doctrine and belief of the clergy, or the church, at the present day. That which *was* the doctrine and belief of the clergy in past ages, *was* the doctrine and belief of the church in *their* time; and that which *is* the doctrine and belief of the clergy in *this* age, is the doctrine and belief of the church in *our* time." Again, "As the majority of the *living* members, and particularly the most learned, upright and judicious members of the Church of England constitute the Church of England, they may, without formally repealing any of the articles, put any construction upon them which they think best, aud that construction is the legal doctrine in their time; and in that sense and according to that construction the articles may and ought to be subscribed; and he who thus

subscribes them, maintains what is so necessary to maintain, an unity of doctrine with the majority of his brethren; *and is consequently a better friend to the Church of England than he who may subscribe the articles in a sense more agreeable to the letter, and more adverse to the construction of the clergy; and consequently to the received doctrine of the church.*"* All this is ingenious,—very ingenious indeed; and may answer for some consciences. We however candidly confess that it is an expedient which does not exactly suit our puritan ideas; and that the view of the Bishop of Lincoln† on this subject accords better with our own. "*I do willingly and ex animo subscribe to the thirty-nine articles of the Church of England*, is the indispensible form of subscription; and therefore it behoves every one, before he offers himself a candidate for holy orders to peruse carefully the articles of our church, and *to compare them with the written word of God.* If, upon mature examination, he believes them to be authorized by scripture, he may conscientiously subscribe to them; but if, on the contrary, he thinks that he sees reason to dissent from any of the doctrines asserted in them, no hope of emolument or honour, no dread of inconvenience or disappointment, should induce him to

*The above extracts are taken from a review in the *Panoplist, New Series*, vol. II. pp. 130, 131, they may also be found in the *Christian Observer*, vol. I. p. 519, from which the review was copied in the Panoplist. Our library does not contain such a precious *morceau* as Mr. Fellowes' *Religion without cant.*

†Elements, vol. II. p. 567.

express his solemn assent to propositions, which in fact he does not believe."

But to return to Mr. Fellowes : his expedient which we have perhaps too hastily acknowledged ingenious, has not quite enough of length and breadth to cover the whole of his corrupt fraternity. The attentive reader has not failed to discover that Mr. F. by clearing or rather attempting to clear himself and his brethren of the present day, has left his Arminian and Socinian predecessors completely in the lurch ; and it would be no more than an act of justice if Mr. F. should again come before the public in some *theological performance*, to make an effort for their relief.—According to Mr. F's. view of the subject, before a man holding Arminian sentiments, can subscribe, with propriety, Calvinistic articles, the church owning those articles must have become Arminian. We would now like to know from Mr. F. whether the Church of England became Arminian in a day ? If not :—if the change from Calvinism to Arminianism were gradual, as it undoubtedly was, we would like to know what Mr. F. thinks of Arminians and Socinians who subscribed those articles, while the church by her courts, as well as standards, were known to be Calvinistic ? what does Mr. F. think of those who crept in silently and one by one, until it was found safe to count heads and display triumphantly the Standard of Arminianism? If Mr. F. could solve this difficulty it might be of special use at the present time on this side the Atlantic, and save some from the reproach of having dictated to them as a proper confession.

"Juravi ore ; sed mentem injuratam gero."

The time has not yet arrived, and we hope that it never will arrive, when the Judicatures of the Reformed Dutch Church will be prepared to put a new construction upon her Standards; and give to her ministers an opportunity to shelter themselves under the ingenuity of Mr. Fellowes. But, we think too highly of our country, to imagine that all ingenuity must necessarily originate on the other side of the water.—We have heard something of the ingenuity of some of the ministers of the Dutch Church which we think exceeds that of Fellowes himself—It is this: Every man must construe the Standards of the Dutch Church for himself, and whatever meaning he puts upon them, is the construction under which he subscribes them. This makes every man, mother church; and this course pursued for a little while in any church, we venture to assert, will make her Standards speak any thing and every thing. Upon this plan, no reference is to be had to church courts;—no appeal is to be made to the council which compiled the standards.—They are to be examined like any other document, and every man is to put his own construction upon terms, paragraphs, &c. and then, what is to prevent among the ministers of the same church and who have subscribed the same standards, conflicting sentiments similar to what are sometimes witnessed in our civil courts when lawyers differ in their construction of a particular statute? In the latter case however, the evil may be terminated by an application to the legislature to explain their act, but how is the evil to be remedied in the other case, where no regard is had to the meaning put upon church standards, by those who framed them, and when "a

Dutchman" construing the standards for himself, puts on a certain phrase, a meaning directly adverse to what the judicature, at the time he subscribed those standards, declared to be the proper construction? We are strongly inclined to believe, nay we know, that the prudence and wisdom which characterized the establishment of the Dutch Church have not left her exposed to such imposition; and that by her very formulas of subscription, every minister is required to yield the right to put upon her standards any construction different from that put upon them by the Synod of Dort, and solemnly engages to defend to the utmost of his ability, the particular views and constructions of that distinguished assembly. The Dutch Church expressly in her articles of government, discountenances the idea, that subscription to her standards is to be considered satisfactory when there are circumstances which justify a belief that the subscription is made under a construction put upon them by the person subscribing, which perverts and destroys their true meaning. In the formula, which every minister at the time of his ordination, or at the time of his reception into the Dutch Church, if he were ordained in some other church, is required to subscribe, are these words: "We the underwritten, Ministers of the word of God, residing within the bounds of the Classis of N. N. do hereby sincerely and in good conscience before the Lord, declare by this our subscription, that we heartily believe and are persuaded that all the articles and points contained in the confession and catechism of the Reformed Dutch Church, together with the explanation of some points of the aforesaid doctrine made in

the National Synod, held at Dordrecht, in the year 1819, do fully agree with the word of God. We promise therefore diligently to teach and faithfully to defend the aforesaid doctrine without either directly or indirectly contradicting the same by our public preaching or writings. We declare moreover, that *we not only reject all errors that militate against this doctrine, and particularly those which are condemned in the above mentioned Synod, but that we are disposed to refute and contradict them, and to exert ourselves in keeping the church pure from such errors.* and if hereafter any difficulties, or different sentiments, respecting the aforesaid doctrine should arise in our minds, we promise that we will neither publicly nor privately, propose, teach or defend the same either by preaching or writing, until we have first revealed such sentiment, to the Consistory, Classis and Synod that the same may be there examined ; being ready always, cheerfully to submit to the judgment of the Consistory, Classis, or Synod, under the penalty in case of refusal, to be *ipso facto* suspended from our office," &c. Now, how a minister who has subscribed such an instrument, can afterwards say, ' I have nothing to do with the Synod of Dort,—It is not required of me to travel back to the time of that Synod to ascertain what ideas I am to attach to the the terms employed in the instrument to which I have affixed my name,—I care not how the Synod of Dort understood the standards they adopted, I will put my own construction upon them ;'—may be difficult for common sense and common honesty to perceive—we are disposed to think that no man is prepared to make such a subscription, until he knows

something about the construction put upon the Standards of the Dutch Church by the Synod of Dort, and if he has subscribed them without being possessed of such knowledge, we are far from imagining that a visit to Dort will prove injurious to him--probably it would be more beneficial than any pilgrimage to Mecca or Medina has ever been. All that the sermon before us pleads for, and all that we wish for, in regard to subscriptions to Standards, is common candor and common honesty.—If men do not like the doctrines of the Dutch Church, let them form ecclesiastical connexions with other churches, whose system of faith may be more congenial to their own sentiments—Let them not endeavour to destroy Church Standards, neither let them attempt to new-construe and pervert them, for in either case they act dishonourably, and more than the ingenuity of a Fellowes will be necessary to screen them from the reprobation of a candid and discerning public. X.

DISCOURSE RELATIVE TO THE GREEKS.

In the evening of the 25th ultimo, a Sermon was preached in the Dutch Church, at Montgomery, by the Rev. J. Fonda, and a collection amounting to 25 dollars taken up in aid of the Greek fund. The preacher made choice for his text, of the words of John, 1 Epistle, III. Chap. and 8 verse, "For this purpose the Son of God was manifested, that he might destroy the works of the Devil." In the discussion o this subject it was proposed to consider,

1. The fact asserted—"the Son of God was mani ted in the flesh."

II. The object designed to be accomplished by his appearance on earth, viz. 'the destruction of the works of the Devil." We have been furnished with some of the concluding remarks of the discourse, which we presume will be acceptable to our readers.

These are the mighty means already in requisition, —the mighty engines already in operation for the destruction of the works of the Devil. By these thousands of souls once enslaved, have already been redeemed, and are now engaged in grateful worship before the throne of God. By these the bloodless triumphs of Emmanuel will continue to be carried on ; and carried on with a glory and success incomparably greater than has yet been witnessed. The time is rapidly approaching when according to the language of prophecy, converts shall be multiplied as drops of morning dew ; and a nation be born to Christ in a day :—when the universal prevalence of the religion of the Lord Jesus shall change in every part of our world the face of society : when the thrones of iniquity shall be shaken : when every system of corruption, of tyranny and misrule both in church and state shall be broken up : and when the inhabitants of the earth, disenthralled and sanctified, shall rejoice in their blessedness as the freemen of the Lord.

Instructed by the word of prophecy, we clearly perceive that the whole design of the Saviour's manifestation in the flesh, will not be accomplished, until he shall have put down all " rule and all authority" bearing the impress of the grand apostate, and adverse in its principles and tendency. to the reign of Jesus over the nations. Not only must the hearts and practice of

individuals be purified and regulated by the grace and authority of the Son of God; but the principles of every government must be made to accord with the principles of his word, and the system of doctrines and worship and discipline in every church, be made to harmonize with the truths and order of the gospel.—The savage wanderers of the forest must be taught to renounce their idolatry and to bow at the foot to the cross. The descendants of Abraham must exchange their deadly hatred, for unfeigned attachment to Jesus of Nazareth, the true Messiah. The followers of Mahomet must abjure their Prophet and the Koran, and receive the instruction and the salvation of the gospel. Kings also must become nursing fathers and queens nrusing mothers to the Israel of our God.

For such a state of things the bible teaches us to look and pray; and such a state of things the signs of the times admonish us is rapidly approaching. The bible is travelling in every direction, and preparing the way for the coming of the Lord. In the mysterious providence of God, monarchs seated on thrones of corruption and ruling the nations with rods of iron, are assisting in the spread of that holy book, which shall demolish their thrones of iniquity, and break in pieces their rods of iron. Yes, the bible recording the death of Christ, and serving as the instrument of conversion; —yes, the very bible which Alexander, at the head of the Russian Bible Society, is engaged in circulating, will yet work out the destruction of Alexander at the head of that system of corruption and oppression, by a sad misnomer called the Holy Alliance. That alliance, than which a more formidable combination against the

liberty and happiness of man, was perhaps never witnessed; must be broken up. How soon it will be dissolved; or, for what fearful purposes of judgment to some of the nations of the earth it may be employed by a mysterious Providence before its dissolution; we pretend not to say. But we feel confident that a combination involving so much corruption,—a combination avowedly hostile to all improvements in civil government,—a combination setting itself in deadly array against national liberty and human happiness, must be broken up. Such a league, which at the present moment threatens to spread a black cloud over the bright prospects of our fellow christians in Greece and our neighbours in South America, and to bring down the towering hopes of these sons of liberty on opposite sides of the Atlantic; such a league cannot long exist. But whether it can or not, our duty is by all lawful means to counteract its influence and to hasten its destruction.

And this we are bound to do, not only from a principle of humanity; but also from a regard of our own welfare; from love to our country; our form of government; and our independence. The Executive of our nation has sounded the alarm in his recent message to Congress, and not obscurely intimated that evil is meditated against the well established government of these United States, by the confederated Monarchs of Europe.

At such a juncture, sound policy requires that whatever can be done by us, without violating the neutral character of our government, in favour of both South America and Greece, by extending the hand of friend-

ship to the former, and furnishing pecuniary aid to the latter, should be done. Our hopes and our safety are in some measure identified with theirs. If the inhabitants of South America, should with becoming valour drive back from their liberated shores, the armaments which degraded Spain, now the despicable agent of an oppressive confederacy, may send out for their reduction, and with prudence and efficiency, organize a government which by its representative and federative character, shall at once secure their rights and consolidate their strength :—If Greece long oppressed by a merciless tyranny, but now roused by the intenseness of her sufferings, and determined to be free or perish in the conflict ; if Greece should succeed in breaking the iron yoke of Turkish despotism :—If England should remain true to herself and her best interests: and if relations of peace and amity should be faithfully cherished between these several powers and our own government, we, under God, have nothing to fear from the wicked combination of tyrants on the Continent of Europe. In such a case the amount of physical power, of military skill, and maritime advantages, would form such an array against the continental league, as would effectually counteract its tendency, and after a few years of miserable inefficiency bring it down to the dust. But if South America should be re-conquered and if Greece should be crushed, we may well tremble for ourselves. Under this view of the subject, is it surprising that an interest deep and intense has been excited, in favour of Greece, throughout every part of our land ; and that a fund is now collecting to aid her in her struggle for liberty ?

For nearly four hundred years, have these sons of Greece, the children of ancient freemen, been groaning under the most cruel, cruel oppression. For about three years they have now been engaged in fighting for their independence. Their struggle has thus far been noble, and it promises to be successful. Roused to fury by reiterated and deep wounding wrongs, by the blood of their countrymen cruelly shed; by the dishonour of their wives and daughters under brutal violation; by the wretchedness of their kindred, bound in chains, confined in dungeons, or sold for slaves; and animated by the heroic deeds of their ancestors, they have in dependence on Divine Providence, determined that the Turkish despot shall no longer lord it over their country;—a country consecrated by the recollection of every thing dear and interesting to the best feelings of the human heart. Yes, roused by the recollection of the scenes of Thermopylæ, Marathon, Platœa, and Salamis—calling to mind the noble deeds of their fathers in resisting the millions of Xerxes; these sons of ancient poets, philosophers, orators, statesmen and warriors—these children of Homer, of Xenophon, of Demothenes, of Socrates, of Leonidas, of Themistocles, and of Alexander, have determined to be free. And will you not smile on their cause? will you not contribute to its success?

Americans Love Liberty; Americans have fought for Liberty. and surely Americans will not refuse a pittance for the Emancipation of Greece.

But, brethren I have another consideration;-and one more proper to be urged from this place. The Greeks in whose behalf I address you, are the descendants of

Christians, among whom the Apostles laboured and established churches ;—the Greeks in whose behalf I address you, are themselves Christians ; and they are now actually fighting for their religion as well as for their liberty. The struggle in which they are engaged, as has justly been remarked, is a conflict between the *Crescent* and the *Cross ;* between the ennobling religion of our adorable Redeemer, and the corrupt system of an impious impostor—it is a warfare between Christ and Mahomet :—and who, brethren, who shall prevail? Let nothing, I beseech you, be wanting on your part, to show this night that you love Christ and his cause ; and that you are prepared on all proper occasions, to co-operate with him *in the destruction of the works of the devil.*

No wish is dearer to the Christian, next to the establishment of the Redeemer's authority in his own soul, than the establishment of his empire on the ruins of every false system of religion ; and every oppressive system of government. While we then, this evening, gratefully commemorate the Saviour's advent ; let us earnestly beseech him to deliver our souls from the bondage of corruption ; to extend civil and religious liberty to the enslaved of our race ; and to establish the reign of righteousness, throughout the earth. "Come Lord Jesus ; even so, come quickly."

REVIEW.

Familiar Letters on Sacraments, addressed to the people of his charge, by Jesse Fonda, A. M. with an Appendix. "Nihil sine, nihil contra, nihil præter, nihil ultra, divinam scripturam, admittendum." pp. 366, 12mo. Newburgh, 1824.

This is the work which we announced in a former number of the Witness, as in the press. Exclusive of the appendix, it is comprised in twenty-one letters on the following topics :

Letter I. Introduction.

II. The nature of the Sacrament.

III. Baptism and the Lord's Supper have taken the place of circumcision and the passover, as perpetual ordinances of the New Testament.

IV. The nature of the Abrahamic covenant.

V. The sign, import, and mode of administering baptism.

VI. The subject of baptism—adult believers and their children.

VII. Argument in proof of the divine right of infant baptism.

VIII. Refutation of objections against infant baptism.

IX. Qualifications to be required in parents presenting their children for baptism.

X. The exercise of ecclesiastical discipline on baptized members.

XI. Parental vows entered into, at the baptism of their children.

XII. Importance and advantages of baptism.

XIII. The duty of parents and church officers in relation to the baptism of their children.

XIV. The institution and obligation of the Sacrament of the Lord's Supper.

XV. The nature of the Lord's Supper.

XVI. Same subject continued.

XVII. The design and uses of this sacrament.

XVIII. Qualifications for partaking aright of this ordinance—full assent to the doctrines of the church as expressed in her standards—the nature of an acceptable approach to the Lord's table.

XIX. Vows entered into at the communion table—their violation by many, exhortation, &c.

XX. Apologies of professors for absenting themselves from the Lord's table, and the duty of church officers in relation to them.

XXI. Concluding address to non-communicants and others.

Such is the variety of important topics embraced in these letters; and we remark in general, that they are well supported, and discussed in a luminous, able, interesting and edifying manner. However various the subjects brought under discussion are, they all bear on one point of the deepest concern to every lover of the church of God—that of ecclesiastical discipline. The intention of the author evidently is, as far as his influence and powers of reasoning extend, to brace it up, and impart to it a salutary tension. The present condition not only of the Reformed Dutch Church, of which he is a minister of very reputable standing, but of the Protestant churches generally, eminently demands a work of this character. The different forms

of government—the Presbyterian, Congregational and Episcopal—the numerous parties into which the Protestant church is divided, and sub-divided—the many errors and heresies that nestle in the sanctuary and defile it—and the schemes which are devising for consolidating the whole into one mass, are added to the constant difficulty and delicacy of so attempering the exercise of ecclesiastical discipline, that the courts of the Lord's house may be securely guarded against the intrusion of the unhallowed and profane, and no discouraging and improper difficulties, be untenderly thrown in the way of the timid but conscientious, who would draw near to present his sacrifice on the Lord's altar. An attempt to settle the boundaries, and adjust the landmarks, requires a firm, skilful and delicate hand; and it is happy for us, in this age, that we are not left to our own wisdom, in the interpretation of the statutes enacted by the Head of the commonwealth of Israel, and recorded in the Holy Scriptures: we may avail ourselves of the experience of our fathers, who have gone before us, for nearly eighteen centuries, and especially that of the great and good men who lived in, or were near to the reformation from Popery. We have reason to admire the goodness of the church's Head, that he did not suffer his church to be brought into her present critical situation, until her officers and citizens were furnished with so many lights to guide them, and landmarks by which they might direct their course. How ignorant are they! how ill advised! how rash! who would extinguish all these lights, who would tear away all these landmarks, who would deface all the footsteps of the flock of the good Shepherd! Such

men, alas! there are in abundance, and these "men of renown" and influence, who raise the cry loud and ong, "away with catechisms, creeds, confessions, formulas, old statutes, they are barriers erected by bigotry and ignorance, against the progress of discovery, against free inquiry, against the most liberal catholic fellowship."

It gives us sincere pleasure that the author of the letters is not of this party—that he calls, in the language of the prophet of old, upon his people, upon all who read his pages, (and we hope they may be many) "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. vi. 16. *En passant*, we may be permitted to remark, that we rejoice to hear respectable men on both sides of the Atlantic, crying aloud in the spirit of the Lord's prophet, and making this salutary call upon the churches. The Rev. Mr. Irvin, the successor of Dr. Chalmers, in public favour as a preacher, has spoken out so boldly on this topic, that irreligious magazines, of high reputation, have marshalled themselves in array against him. From them too we learn that many and powerful preachers are earnest in their entreaties of their hearers, to enquire after the old paths of the reformation, that they may walk in them. Our prayers are for the success of all such witnesses. They will, they must succeed.

We do not, in these remarks, allude so much to the exercise of the discipline, as to the means furnished by our fathers, for conducting us in the right way.—The confessions of faith and other formulas of sound doctrine are the limits which have been set to eccle-

siastical forbearance by the church in preceding ages ; they have said hitherto variety of opinion may come and no farther. To these standards, Mr. F. would have the judicatories to return, and by them test the soundness in the faith, of an applicant for admission to the Lord's table, or for the administration of baptism, either to himself or to his child. Here a wise and conscientious administrator, and court, find a place which they may occupy and hold against every opponent : abandon this position, and all is loosened, all thrown open, and the dearest interests of the heritage of God put in jeopardy every instant. On this subject we shall present our readers with an extract ; and here it may be as well to give notice that we do not mean to enter into the array of argument contained in the Letters, nor to eviscerate the book ; for we should be sorry to gratify so far the curiosity of our readers, as to interfere in any degree with the sale. The extract which we present is in Letter VIII. pp. 114, 116. :—

" Those who have in infancy been solemnly dedicated to the God of the covenant, are sacredly bound, as their capacities enlarge, and according to the advantages they enjoy, to cultivate an acquaintance with the system of revealed truth. It is not left at their option, whether they will or not, read the word of God, and examine the standards of our church. They are *bound* to do so. And if it should be manifest, that they have neglected to do so—if it should appear that they are grossly ignorant of the Bible revelation, and of those excellent " forms of sound words," *the Belgic confession of faith, the Hiedelbergh catechism, and the canons*

of the Synod of Dort; all of which have been adopted as *standards* in our church, and which form the bond of ecclesiastical union among us; it is sufficient evidence, that they have lightly esteemed the covenant of their God, and that they are utterly unprepared to say, at the baptism of their children, "that they believe the doctrines of the church, and will instruct their children in those doctrines."

"What does a man know about the doctrines of the Dutch Church, or what does he care about them, when he has never taken the pains to read her standards? The *doctrines of the Dutch Church* are not the *opinions* of this man, or that man! They are in print, and before the public.

"Neither is the church now to argue the point, whether her standards are sound, nor to legislate on doctrines: She refers to them as authority, and as law; and the man who does not seek an acquaintance with them, has no right to a place among her members.

"The evil is still greater and the cause of excision still more apparent, when a baptized person, a sealed member of the church, openly attacks and reprobates the standards of the church, in which he nevertheless wishes to retain his standing, and to offer up his children in baptism. This is most awful; and the church ought to understand the principle of *self-preservation* too well, to tolerate the existence of avowed enemies and traitors to her cause, within her pale. It is bad enough; it is too bad; for a man, who knows nothing about the doctrines of the church, to say: "I believe these doctrines to be agreeable to the word of God, and I engage to teach those doctrines to my children." But, O! how much worse it is for a man to say so,

who, as far as he understands those doctrines, utterly disbelieves them; who, in his family, and before his children, heaps his foulest reproaches upon them; and threatens, on account of the obnoxiousness of their doctrines, to destroy and consume the catechism, and other standards, of the very church, in which he claims membership for himself and children! This certainly betrays so much duplicity, dishonesty, falsehood, and perjury, that we would suppose a very small degree of regard for a man's own reputation would induce him, after making such acknowledgements, and promises at the baptism of his child, to hold his peace for ever on the subject. But, whether a man will publish his own disgrace or not; the fact being ascertained, the church can hold no parley with him. The case requires prompt and decided attention; and it is sufficient to tell such a man—'You are the advocate of doctrines, which God's word, and God's church, declare to be false and heretical: You have broken the covenant, and forfeited your standing, and your claim on its privileges.'"

This is fairly and honestly up to the mark, no mincing, no trimming, no frittering. If our ecclesiastical judicatories do not make this use of the bonds of Christian fellowship, to what purpose shall they be applied? Merely recommend them as any other good books of private authority to the perusal of Christians? And is this all the import of those solemn instruments, to which ministers are bound by the most awful sanctions, at their ordinations? It must be all, which few will dare to say, or we must go all the lengths of Mr. F. in our extract.

As we intend to return to these letters again, we shall conclude, for the present, this article, by presenting another extract as a specimen of Mr. F's. powers of composition, with which the good taste of our readers cannot fail to be much pleased. Before transcribing it, we barely beg leave to remark that so far as the influence of this book goes, and may it go far, its tendency will be to correct the erroneous views respecting looseness of communion in the church, which are at present doing much harm, and threatening more. pp. 154, 155.

"Consult now the feelings of the Jews; feelings produced by the most enlightened views of truth and duty, and identified with the best exercises of the heart. The seal of the covenant was, in every period of the Jewish church, and especially in periods of reformation and distinguished piety, deemed by every Hebrew a prerogative of inestimable worth. "Uncircumcised," to use the words of another—"*uncircumcised*, was the most bitter, and disdainful reproach, which his mouth could utter: He would sooner lay his children in the grave, than permit them to go without the token of their being Abraham's seed."

"This feeling of the Jews was interwoven with their very constitution; and twining its tendrils round every fibre of their hearts, exerted itself in all its power on the day of Pentecost; and with all the propriety of reason, with all the authority of revelation, and with all the tenderness of parental affection, loudly called for privileges and rights in behalf of their offspring.

"When the Apostle directed the anxious, enquiring, and believing multitude, to be baptized—and thus to

receive, as Christian converts, the seal of the covenant under its evangelical form—all the tenderness and solicitude of the parental heart, now softened by divine grace, were brought into liveliest exercise. What? exclaims the anxious Jew, What is to become of my children, the fruit of my body, for whose recognition, as members of the visible church, God made special provision in his covenant with my great progenitor Abraham? I cannot accede to terms like these. I cannot cross the threshhold of the Christian church, and leave my babes behind. I cannot, I must not accept of baptism, as the token of the covenant in the place of circumcision, and thus unchurch the children whom God has given me!

"Peace, peace, says the Apostle. The form of sealing the covenant only is changed. The covenant, in all its extent and operation, in all its privileges and immunities, remains untouched. The promise is still to you and your children. Bring your infant offspring with you—and let them with you, receive the seal of God's covenant in its Christian form."

(To be Continued.)

ITEMS OF INTELLIGENCE.

The Rev. Samuel Wylie, nephew of the Rev. Dr. Wylie, and educated in the seminary of the Reformed Presbyterian church, Philadelphia, has been labouring in the state of Illinois about five years. Before his settlement in Kaskaskias he had travelled under the care of the southern and western Presbyteries, as a missionary, through much of South Carolina, North Carolina, Tennessee, Kentucky, the States north west of the Ohio,

and two hundred miles up the Missouri. He had two calls made on him, one from Tennessee and one from Ohio, both of which he rejected, and preferred an invitation from several gentlemen in Kaskaskias, to labour in that State, to which he was ordained as a Missionary in Pittsburgh, in 1818. When he arrived in Kaskaskias, after his ordination, there was but one Presbyterian minister in the State, but one missionary, and we do not know of any other, and not one Reformed Presbyterian member. He has now a flourishing congregation of about 100 communicants, and it is believed that the influence of that congregation, has for the present prevented the introduction of the principle of slavery into the constitution, so nearly are the parties balanced. Mr. Wylie is at the head of the principal literary institution, and indeed the only one of which we have heard, in the State where he resides.

Religious Publications.—There are in the U. States 49 religious newspapers and magazines. Maine, Waterville Intelligencer, and Christian Mirror, 2. New-Hampshire, N. H. Repository, 1. Vermont, Woodstock Monitor, 1. Massachusetts, Boston Recorder, Christian Watchman, Missionary Herald, Am. Baptist Magazine, Gospel Advocate, and Monitor, 6. Rhode Island, Religious Intelligencer, Evening Gazette, Christian Visitor, Ladies Magazine, Gospel Palladium, and Rhode Island Baptist, 6. Connecticut, Religious Intelligencer, Christian Spectator, Christian Secretary, Youth's Guardian, Sabbath School Repository, and Churchman's Magazine, 6. New-York, N. Y. Observer, Christian Herald and Seaman's Magazine, Am. Missionary Register, Religious Chronicle, Methodist Magazine, Christian Journal, Christian Repository, West N. York Baptist Magazine, Religious Advocate, Israel's Advocate, Evangelical Witness, 10. Pennsylvania, Religious Miscellany, Christian Gazette and Youth's Herald, Christian Advocate, Philadelphia Recorder, United Brethren's Missionary Intelligencer, and Pittsburgh Recorder, 6. Delaware, Christian Repository,

1. District of Columbia, Latter Day Luminary, Columbian Star, and Theological Repertory, 3. Virginia, Family Visitor, Evangelical and Literary Magazine, 2. South Carolina, Southern Intelligencer, and Zion's Herald, 2. Georgia, Missionary Mount Zion, 1. Kentucky, Christian Repertory, and Christian Register, 2.

Nearly all these journals have originated within a few years. They are generally earnest in the cause of Bible societies, and a great majority are in the missionary interest. We believe there are two religious magazines published in Pennsylvania, in the German language, one by the German Calvinist, and one by the Lutheran church, which will make the whole number 51; and there may be others of which we have not heard, and some on the above list may have been discontinued of late. We have heard of none in the State of Maryland, North Carolina, Alabama, Mississippi, Tennessee, Ohio, Indiana, Illinois, Missouri, or Louisiana. The Roman Catholics have one journal published in Charleston, S. C. The Reformed Dutch Church has none, nor has any branch of the Secession church. Of those we have enumerated, the Baptists have at least ten. It is surprising that so large a body should, for so many years, have attracted so little attention. But it now rises very rapidly into notice, and scarcely a Baptist journal arrives without the news of some new evidence of the consolidation of its power, under the name of missionary conventions to be represented in one central body.

The sacrifices of wealth and labour, in the several denominations, to originate their respective publications have generally been great, which shows that they are at least in earnest.

There are also three opposition papers. Two in the State of New-York, and one in Massachusetts—all deep and deadly in their strife against most of the modern benevolent institutions. They do not, except the Jew in New-York, profess to make war upon the Bible, but they use the same weapons, which infidels a few years ago, used against Divine Revelation—

those of ridicule, gross abuse, and slander. Their statements are all remarkably intrepid. One of them, e. g. says that few Methodists are in favour of modern missions, when every one who has any knowledge of the state of the churches, knows that the Methodist missionary societies are the largest in the world. The same journal, which boasts of ample patronage, and which has honoured the Evangelical Witness with more of its virulent opposition, than it has any other Christian paper, charges the editor with the sin of being born in Scotland. Though, the editor would not blush had the land of his nativity, been that of Wallace, the Earl of Argyle, the Marquis of Argyle, Knox, Rutherford, Henderson, Gillespie, Stuart, Reed, Robertson, &c. &c. ; nor would he feel any compunctious visitings had he emigrated, as Witherspoon and Nesbit did to the United States, men to whom he would regret that the reader should think he compares himself; yet it is true that his ancestors, were among the earliest emigrants to Pennsylvania, and even they did not come from Scotland. Perhaps, in "plain truth," it is a crime with these learned, refined, polite, gentlemanly and *argumentative* editors, (for it seems "*they are many*,") to be born any where but in New-England, and even there, unless for the purpose of acknowledging Christianity in the gross, and assailing it bitterly in all its details. We hope their Maker will spare their lives until maturer years bring repentance for the misapplication of some mind, given for nobler purposes. In the mean time, a wise Providence will overrule their bitterness and clamour for good. Many members of the great family of animated nature, live upon what would otherwise mar the beauty of the world, and their labours, in removing what constitutes their food, are useful.

The receipts of the American Education Society for Dec. 1823, were $2683. 21.

THE

EVANGELICAL WITNESS.

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BIOGRAPHICAL FRAGMENT—ALGERNON SIDNEY.

This name is familiar to the friends of human liberty. The memory of Sidney, is as dear to the enemies of usurped prerogative, as it is detested by the advocates of *absolute legitimacy*. The high toned monarchists of the established religions of Britain, and the sneaking dissenters who fawn upon the masters that permit them to gather crumbs under the tables, unite in malignant, though futile attempts, to blacken the memory of this distinguished patriot and martyr. To him, and his compatriots, the British nation are deeply indebted, for that sense of rational freedom which is found among them at this day. The principle, in defence of which Sidney wrote, and for which he died, give vitality to the happy form of government adopted in our own United States. It is due to the memory of the dead, as well as to the cause in which he suffered, to keep up the recollection of his virtues, and to vindicate his name, against the slanders by which it has been assailed.

Amonst us, and long may it be so, an ancient line of noble ancestry, is not requisite to recommend the virtues of the virtuous. Were it so, however, Sidney's name has this to boast. Personal worth, is all we claim for him. His talents were of the first order, his education the best, his love of literature insatiable, his integrity and attachment to liberty unshaken, his conduct and bravery in the field, worthy of the Piercys of Northumberland, from whom, maternally, he was descended. Accompanying his father, the Earl of Leicester, in his embassies, and directed by him in the improvement of distinguished opportunities, he became a civilian of the first rank, and in that age when moderate, even respectable acquisitions, were little regarded. It was the age of men too great to give place to mediocrity : it was the age of the Westminster divines.

Sidney, at an early day, joined the knowledge and use of arms to his acquaintance with literature and states. His ardent mind was engaged in the cause of liberty ; and in the contest between Charles I. and the nation, he took his country's side. In the service of that country he distinguised himself, till Cromwell having put down the King, usurped a royal power, and converted the government into a military despotism. Had Cromwell been a man as depraved as most of the British Kings, with his power, he must have ruined his country. Still his government was an usurpation, and Sidney, who before, though bearing arms against Charles, refused to sit as a judge to condem him to the block, now retired from public life. He would not draw his sword under a usurper, tho' decorated with the epithet of Republican or Protector. He lived in

retirement till the death of Oliver, storing his mind with profound and useful knowledge. After the resignation of Richard Cromwell, when a free parliament took the affairs of the nation in hand, Sidney once more appeared. In 1659 he was appointed a member of the council of state; and, in about a month after, was sent on a mission to mediate a peace between Sweden and Denmark. During his absence, General Monk succeeded, by intrigue, to recall Charles II., unconditionally to the throne of Britain. Col. Sidney was a republican too distinguished, to escape the effects of the hosile jealousy of the court of that profligate prince; consequently he was exiled from his country during the 17 following years. In 1677, he returned home upon private business, chiefly to visit his aged father, who longed to see him, after whose death, it is supposed he purposed to retire from his country for ever, rather than witness her degradation.

While he remained there, he could not be indifferent to her condition. Whether truly or falsely, we do not say, he was accused, in 1683, of plotting against the infamous government that then existed. Of the fact there was no legal evidence. A perjured villain, Lord Howard, who, according to his own representations, had been engaged in conspiracy, was the only witness; a second was requisite to justify a sentence of condemnation. They searched his private papers, found among some of them, *supposed* to be written by him, fragments, which maintained, that "The people are the immediate fountain of governmental power, that such power is in its nature limited, that rulers are accountable to the people, and that it belongs to them,

when public good requires it, to change their form of rule, and the rulers themselves." That he was the author of such sentiments, they did not prove; but presumed it, because he was a *republican*, and, as the infamous Judge Jefferies, who condemned him, affirmed, *was born a traitor.* Thus was Algernon Sidney condemned; and on December 7th, 1683, executed on Tower hill. We do not give credit to the accusation, subsequently brought against Lord Russel and Sidney, as being pensioners of the court of France. That Charles II. was such, is now a matter of notoriety; and that he was so for the worst of purposes, is clear. Of the others we do not believe it:—Because 1st, their character, fortune, and political course, are all in opposition to such a fact. The enemies of absolute monarchy, the friends of republicanism and of the Protestant religion, the pensioners of *Louis* XIV., the persecutor of that religion, and the known paymaster of Charles II., their oppressor! Incredible. 2. If any intercourse existed between France and the British patriots, it was for the purpose of setting the two despotic persecutors, Charles and Louis, at variance, that the aims of Charles and his brother James, in the prostration of British liberty, might be disappointed. Thus it would resemble the subsequent negociations with Poland, and those of America with Louis XVI. We disbelieve the charge, because—3. If money was at any time transmitted to England, to be employed in seducing these men, it is more likely that Barillon, the French ambassador, finding them incorruptible, appropriated it to his own use, rather than lavish it upon such hopeless subjects. This is the more credible, since Barillon came to England poor and returned to

his country rich. After the men were dead, it was an easy matter for him, both to slander them, and to impose upon his master. 4. The only testimony against them is this interested missionary, against whose word their character is infinitely predominant.

The legalized murders of Russel and of Sidney, roused the public indigation against the government. Barillon was there at the time, and on the best terms with the two royal brothers; why did he not unfold the secret, and turn the public rage from Charles and James, upon the patriots, Russel and Sidney, by holding them up as pensioners of that France, which the English nation so cordially hated? The silence of Barillon on *that* occasion, is proof of the innocence of these injured men. We do not credit the accusation, because,—6. Barillon's own testimony represents them as men, above being bribed to do their country wrong. When it was proposed to gain a certain point by the bribery of some members of Parliament, "Lord Russel replied," says Barillon, (Mem. 14th March, 1678,) "*That he should be very sorry to have any commune with persons capable of being gained with money.*" Of Sidney, the same minister testifies to his master, after the date of these supposed money transactions,—"The Sieur Algernon Sidney, is a man of great views and very high designs, which tend to the establishment of a *Republic.*" Again he says, "Sidney always appeared to him to have the same sentiments, and not to have changed maxims."* That Lords Essex and Russel, or

*Vid. Introd. to Lady Russel's Letters, and the references there.

Col. Sidney, ever acted a dishonourable part in their country's cause, is without proof. The name of Mr. Fox is vainly adduced in proof of it.

But what of the determined Deism of Sidney? We have the assertion of some men, who held it damnable to resist the claims of usurped power, that he was a deist. His writings furnish no ground for the accusation, to the mind of him, who draws his views of Christianity from the Bible. Hear the sentiments of his dying apology: "God will not suffer this land, where the Gospel has flourished more than in any part of the world, to become a slave of the world. He will not suffer it to be made a land of graven images; he will stir up *witnesses* of the truth, and in *his own time*, spirit his people to stand up for his cause, and deliver them. I *lived in this belief* and am *now about to die in it*. I know *my Redeemer* liveth; and as he hath in a great measure upheld me in the day of my calamity, hope that he will still uphold me by *his Spirit* in this last moment, and giving me grace to glorify him in my death, receive me into the glory prepared for those that fear him, when my body shall be dissolved." Is this the language of infidelity? We have reason to suspect the Christianity of those who say it is. Dalrymple, though far enough from befriending either those patriots or their cause, is compelled to sketch the character and trial of Sidney with spirit. "Algernon Sidney," says he—"derived his blood from a long train of English nobles and heroes, and his sentiments from the patriots and heroes of antiquity; a man in some of whose letters all the manly, yet tender eloquence of Brutus, breathes forth, and who in firmness

and simplicity of character resembled that first of Romans."* He scorned the intercourse of the Earl of Shafsbury, a man of intrigue and destitute of principle. "Before Sidney was brought to his trial, Jefferies was put at the head of the King's bench, in order, by the fierceness of his temper and manners, to cope with a man, the vigour of whose spirit was known throughout Europe. A jury was selected with care to ensure his condemnation. Sidney was then 59† years of age, his hair white and his health broken, by the fatigues of his youth and the studies of his age He at first intended to plead guilty, in order to save trouble to himself and to others; but afterwards reflecting, that it was necessary to rouse his countrymen from their indolence, to vindicate the laws, by showing them how easily they might be violated in their holiest sanctuaries, he resolved to stand his trial; to which too perhaps he was incited by the aversion to an obscure death, which is natural to the brave."—"Sidney collected all the powers of his mind. Not using a regular defence, but, according as passion dictated or memory prompted, he urged, from time to time, every argument which the chicane of the law, or the great rules of reason and justice, suggested to a sound head, and a strong heart. The brutality of Jefferies, he answered in sarcasm, decent but severe, or by silences which were still more poignant. The arrogance of that judge, whilst he gave false colours to the law, Sidney laid open, by questions which admitted of no answer, or by self-evident propositions of which all who heard could form a judgment.

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*Mem. p. 21. †He was then 61 years of age.

When the court would have persuaded him to make a step in law, which he suspected was meant to hurt him, he said, with perhaps an affected, but touching simplicity, 'I desire you will not tempt me, nor make me run on dark and slippery places; I do not see my way.' —Jefferies hoped to draw him into an avowal that he was the author of the papers adduced against him: with this view he handed the papers to Sidney, requesting him to take off the force of those passages by any other in the book. Sidney saw the snare, and said, 'Let the man who wrote these papers reconcile what is contained in them.' After Howard's deposition was finished, Sidney was asked what questions he had to put to him? He turned from Howard, as from an object unworthy to be looked upon, and answered with an emphatic brevity, 'None to him!' But when he came to make his defence, he raised a storm of indignation and contempt against Howard, who had received great obligations from him, as a wretch abandoned by God and by man, profligate in his character, bankrupt in his fortune; and who owed him debt, which he meant to extinguish by his death. He mentioned in a cursory way, his having saved Charles' life, not as a thing from which he assumed any merit, but only as the common duty of a man."

"The fate of Lord Russel had been determined in two days: but Sidney, more obstiante, prolonged his fate in court during three weeks. Even when brought up to receive sentence of death, he repeated and insisted upon almost every plea which had been overruled. During the whole of his trial, he had the art, by drawing down unjust repulses upon himself, to

make the odium of his crime* be forgot in that which he raised against his judges and his prosecutors."

Withens, one of the judges, gave him the lie; he seemed to disregard it, as an injury done to himself only: but when Jefferies interrupted him, whilst he was opening a plea, he took advantage of it, as an injury done to justice; and cried out, "Then I appeal to God and the world; I am not heard:" after which he refused to defend himself any longer. When sentence was passed upon him he made this pathetic exclamation: "Then, O God! O God! I beseech thee, to sanctify "these sufferings unto me, and impute not my blood "to my country, nor to this city, through which I am "to be carried to death. Let no inquisition be made "for it: But, if any shall be made, and the shedding of "innocent blood must be revenged, let the weight of it "fall only on those who maliciously persecute me for "righteousness sake." Jefferies, starting from his seat, called out, that the prisoner's reason was affected. But Sidney calmly stretched out his arm, and desired Jefferies to feel "if his pulse did not beat at its ordinary rate."

Instead of applying for mercy to the throne, he demanded only justice; for he set forth in a petition to the King, the injuries which had been done to laws in his person; and, as an *equal*, desired to be carried to the royal presence, that he might there have an opportunity of shewing the King, how much his own interest

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*We see this tory writer viewed it as *criminal* to devise limitations to absolute power. His testimony in favour of Sidney is unvoluntary, and so worth more.

and honour were concerned, in giving that redress which his judges had refused. That simplicity of manner with which he had behaved at the council board, he converted into an air of grandear at his death before the people. He went on foot with a firm step; he asked no friend to attend him; only for decency, borrowed two of his brother's footmen to go behind him. He ascended the scaffold with the look and step, and erect posture, of one who came to harangue or to command, not to suffer; pleased to exhibit a pattern of imitation to his countrymen, and to teach them, that death was only painful to cowards and to the guilty.

Englishmen wept not for him, as they had done for Lord Russel. Their pulses beat high, their hearts swelled, they felt an unusual grandeur and elevation of mind, whilst they looked upon him. He told the sheriffs who had returned a packed jury against him, "It "was for their sakes, and not for his own, he reminded "them, that his blood lay upon their heads." When he was asked, if he had any thing to say to the people, he answered, "I have made my peace with God, and "have nothing to say to man." In a moment after, he said, "I am ready to die, and will give you no further "trouble;" and then hastened to the blocks as if indignant of life, and impatient to die.—Instead of bestowing that pardon upon his enemies, which, in most dying men, arises from the conscousness of their needing forgiveness themselves, he treated them as if he had been immortal.

He confuted the testimony on which he had been condemned, without asserting his own innocence of the charge; he said, that, to reach him, the bench had

been filled with men who were the blemishes of the bar; and he regretted death, chiefly because it had been inflicted by mean hands; striking thus at the witnesses, the judge, and the jury, altogether. His own wrongs, in the course of his trial, he mingled with his country's; and he laid down the great and generous principles of political society, which, a few years afterwards, were made the foundations of the revolution.—Instead of praying for the King, he prayed for his *country.* Instead of drawing a veil over the cause for which he suffered, he addressed his *Maker, as engaged in it with himself.* "Bless thy people," concluded he, "and "save them; "defend thy own cause, and defend those "who defend it. Stir up such as are faint; direct "those who are willing; confirm those who are wav-"ering. Grant, that in my last moments, I may thank "thee, for permitting me to die for that *good old cause,* "in which, from my youth I have been engaged."—Thus fell Algernon Sidney, a victim to tyranny, in whose conduct, we think, there is an exhibition of the concentrated sublime in morals, rarely equaled. In contemplating him, we rojoice that we are men, and feel proud while indulging the hope that upon us a portion of his spirit rests. He saved Charles, when a youth, from assassination, and Charles, as his reward, consigned to the block his hoary head! Such is the gratitude of tyrants.'

NELSON'S ADDRESS IN BEHALF OF THE GREEKS.

[The gentleman who delivered this address is the same who delivered, some time ago, an address before the American Evangelical Tract Society. He had the misfortune, about the time he finished his collegiate education, to lose his eye sight; and yet he has for many years conducted the most respectable classical school in the city of New-York. He has deservedly the reputation of a very able teacher of the Greek and Latin languages.]

There can scarcely be a more glorious object presented for the contemplation of angels or men, than a people struggling in the birth place of national existence and national independence. Man, the noblest work of God, was born to be free, and that erect posture and noble dignity of person, as well as the more noble faculties of the soul which ally him to heaven; refuses the dominion of the despot and spurns the chains of the tyrant. We are shocked at the spectacle of personal cruelty, and are impelled by the feelings of our nature to succour an oppressed individual; but when the number of individuals swells into a nation—when souls which have sunk into almost brutal stupidity, under the shivering terrors of multiplied oppressors, begin to expand to a sense of their high born destiny;—when a mere handful of individuals, feeble as may be their resources, resolve to tear assunder the chains of slavery, to aspire to the dominion of reason and religion, however formidable the overwhelming obstacles,—in short, when they resolve to sacrifice their lives on the altar

of freedom, or enjoy them with all the blessings of national liberty ; we cannot witness the struggle without pouring our prayers for their success into the bosom of the God of nations and the God of battles ; without rousing into anxious hope all the high born energies of the soul, and without hushing into silence the selfishness of our nature, when the cries of the suffering patriots are pleading, pleading did I say, are demanding our assistance.

Greece was once the glory of the world, the deposit of all that is excellent and useful in the Arts, Literature and Science. Her generals, her statesmen, her philosophers, her historians, orators, and poets, still shine the most brilliant luminaries in the splendid constellations of heroes and sages ; and still continue to attract the eyes of the world in delightful retrospect to that small spot on the maps of ancient Europe, over which the splendour of her fame is spread dazzling as the lightning's glare.

Greece the ancient land of liberty, where Homer and Pindar sang, where Socrates and Plato taught, and where the thunders of Demosthenes overwhelmed the boasted projects of the tyrants, is still enshrined in the heart of every lover of letters. Our sons derive their very nourishment from her breasts, their understandings are instructed by her sages, their imaginations cultivated by her bards, their noblest ambition fired by her glories, and their taste fashioned after her purest models. The elegant scholar, the profound statesman, the finished orator, and the interesting historian, are proud to acknowledge their debt of gratitude to the inexhaustible resources of Grecian literature.

Greece, the ancient land of Republics, happy under the reign of mild and wholesome laws, administered by rulers of her own choice, long continued safe from foreign aggression in the wisdom of her councils, and in the prowess of her heroes and patriots; and the battles of Thermopylæ, of Salamis, and Platea, still publish to the world what the courage of freemen can effect against the deluging millions of the slaves of despotism. But why should we speak of her glories? They only serve to render more conspicuous the Stygian gloom in which she has been for ages enveloped. There barbarism has surpassed herself in horrid cruelty and in merciless slavery. Under the gloomy influence of Mahometan abominations, the lights of intellect have been extinguished, the noble feelings of the soul degraded, the moral sense destroyed, and the base principles of the heart ripened into maturity.—The arts and sciences have been swept away before the overwhelming torrents of barbarous hordes; those laws from which the most enlightened nations of the world have copied much of their jurisprudence, have yielded to the nod of a Turkish despot—and the glorious institutions of the Son of God, to the base fabrications of the impostor of Mecca. Long indeed before the period of her total overthrow, Greece h . been rapidly declining from her ancient dignity and splendour. The savage hordes which had come down from the north on the plains of Italy, sweeping before them the monuments of Roman learning, had long been spreading their frosty influence over the classic fields of Greece; and the Heaven-born religion which the Apostle of the Gentiles taught and preached, when he

unfurled the banners of the cross over the cities of Macedonia, had lost much of its virgin purity from the contaminating influence of superstition, yet still Christianity had extended its triumphs to the very palace of the Eastern Cæsars, and the most powerful monarch of the age, Constantine the great and the good, had bowed before the Christian's God. Alas! the triumphs of Christianity were but short. The throne of the Christian king was overturned, and the city of Constantinople which had so long defied the power of the Saracens, was irretrievably subdued by the arms of Mahomet the second, and the religion and liberties of the Greeks were trampled under the poluting feet of the Moslem invaders. The horrid cruelties which were then practised, are a specimen of the tyranny under which Greece has ever since groaned. After the dreadful consternation and havoc which immediately succeeded the storming of the city, had in some measure subsided, and the barbarians had rushed into the churches, palaces, and private edifices, youth and beauty became the plunder of the invader, the male captives were bound with cords, the females with their veils and girdles; the senators were linked with their slaves; the prelates with the porters of the church; and young men of a plebeian class with noble maidens. In this common captivity, the ranks of society were confounded, the ties of nature were cut asunder, and the inexhorable soldier was careless of the father's groans, the tears of the mother, and the lamentations of the children! In this single instance sixty thousand of the devoted population, were driven off like domestic animals, and sold as slaves, throughout the different

provinces of the Ottoman empire. Alas! how that exhalted nation has been degraded, once the legislators of the world, since groaning under the most brutal subjection; once the successful vindicators of our holy religion, since, forced to kneel before the crescent of a blasphemer; once at the summit of national dignity, since confounded amongst the barbarous hosts of savages, born to be slaves. Lost to all the feelings of humanity, her sons had become scullions and pages, and her daughters, the lovely nymphs of poetic song, have been driven by their merciless eunuchs to grace the harams and to minister to the abominable lusts of a Turkish despot. Methinks I hear the shrieks of the defenceless victim quivering in the grasp of her spoiler; alas! alas, they are drowned amidst the yells of the triumphant savages. Listen, the cry is rescue; but what can fathers, brothers, friends, effect while bound with the cruel fetters of despotic tyrants! What can they effect, did I say? Oppressed humanity, driven to the last agonies of suffering, can sometimes effect miracles. Greece has arisen in her might, she has shaken herself from her fetters, she has rushed to the rescue of her sons and daughters, she has broken the spear of her oppressors, she has driven back the tide of the battle, she has collected the scattered fragments of her strength, and she already begins to look up to that proud eminence on which she once stood confessed the queen of nations. In vain would she look around on the degraded nations of Europe, for assistance, their very alliance is slavery, the tree of liberty withers and dies in their blighting atmosphere.

It is to the patriotic sons of America she looks for assistance—to the sympathies of freemen she can prefer her claims with confidence, for she knows she will not be disappointed. Fain would she aspire to the blessings of independence which our happy nation enjoys, she would follow our example, she would copy our institutions; she would plant a Republic in the bosom of the eastern world; she would again kindle the lights of religion, of liberty, of literature, and of science amidst the gloom of Mahometan darkness. Her cause is worthy of her ancient patriotism, but her resources are small. Her march to glory has been rapid and splendid, but her enemies are still myriads. It is in our power to strengthen her arms and to inspire her courage, if not to say to her you shall be free, you shall be happy. And why not? she is fighting our own battles. It is the cause of freedom against despotism, of the people's right and might against the tottering thrones of desperate tyrants, of universal emancipation against unholy and blasphemous alliances, of religion against heathenism, of the Bible against the Koran, of the holy cross against the bloody crescent, of the Son of God against the blasphemous impostor, and of God and man against devils and despots.

TRAVELS OF TITUS IN THE UNITED STATES.

(Continued from page 309.)

The magnitude of the forest trees, on the hills of the Forks of Yough, and along the Monongahela, river, where I crossed it travelling westward, filled me with

astonishment; many of them between three and four hundred years old, and having out-lived seven or eight generations of men, are yet in full health, and have no symptoms of old age, but their enormous trunks and stately branches. But they are gradually disappearing before the persevering efforts of the forester, and the cultivator. While travelling along the high way, shaded by their thick foliage, on the southern bank of the river, which I crossed in a large scow, (here called a *flat*,) rowed by two sturdy watermen, I was overtaken by a plain but decent looking traveller of cheerful aspect. After bowing to me he says:—"Do you, sir, travel far this road?" I replied that I was travelling a considerable distance westward, and surveying him again by a side glance, added that I would be happy in having good company. Indeed, I always thought that he must be bad company who is worse than none; and I have never met with any man, who could not tell me something of which I was ignorant. "So would I," replied the traveller, "I am going to Canongsburgh, where I have a son at college. I am paying much money for his education, and I hope he will do well. They say the teachers and the boys are generally sober and many of them religious." I signified my intention to take that place in my route, and so we entered on a kind of partnership of enjoyment, for the remainder of the day. "You say," said I, "that the boys and teachers are religious; what religion do they profess?" *He*—"all Protestants, friend: they are not like the schools in the part of Ireland I came from; they are not Papists I assure you. I am an Irishman. My name is Patrick Inneskillen." *I*—"Since you have

been so good as to tell me your name and country, you must know mine. I am an American. My name is Titus. But to what denomination of Protestants, Mr. Inneskillen, are the students and professors of Jefferson college attached?" *In.*—They are of all denomination, I believe, but more than half, my son says, are Presbyterians, all the teachers are the same, *so they are.* I am a Presbyterian too." *Tit.*—What is the history of the Presbyterian church? For as you are connected with this people, you, no doubt, know their history." *In.*—"Not I, I dont know a bit of it, only that they are the same as the Presbyterians of Ireland." *Tit.*—"The Synod of Ulster, you mean, Mr. Inneskillen, I presume." Here he looked at me with some surprise that an American should know something of his country. *In.*—"The very same, sir, the Synod of Ulster. Likely you know more of these matters than I do, for I am not *deep* read. Do tell me, if you know, where the Presbyterians came from. They nearly all came from Ireland, did they not?" *Tit.*—"It is not very important where any man, or any body of men came from, provided they are good. However, I believe that the majority of the Presbyterian church are descended from Irish ancestry--of Irish and Scotch ancestry, and Irish and Scotch emigrants, a large majority of that class of Christian professors certainly are. But you know we are all either descended from foreign nations, or born in other countries. And we ought to hear no reproaches on that subject. Let every one stand or fall by his own personal character, and every church be estimated by its orthodoxy in principle and purity in practice." *In.*—"Aye, so I tell some of

my neighbours, when they call me an Irishman, and laugh at my brogue, as they call it. Though it was good enough in my own country. Then if it be wrong I *can't* help it. I hear them say often that when a man goes to Heaven, it will never be asked what donomination he belonged to in this world. That I doubt. But I am sure it will never be asked whether a man was born in Ireland or America." *Tit.*—"All true, and yet it is useful to know from what origin, either civil or ecclesiastic, a man is; for both churches and nations have peculiar characteristics derived from their ancestors, of which they do not soon divest themselves." *In.*—"Then, will you, Mr. Titus, tell me, if you know the commencement of the Presbyterian church in this country." *Tit.*—"I do know something of it, though there is no written history on the subject, at which I have often wondered, as they are a large and rich body and have several colleges. Even what I know, it would be a long story to relate. They have existed for many years. Three congregational ministers, one Scotch Presbyterian, and one Irish Presbyterian met together, to commence an ecclesiastical body. It was much discussed whether they would make the new denomination Congregational or Presbyterian. The Presbyterian interest prevailed, but whether on the ground that Presbyterianism is of divine right, or that it was better adapted to the state of public opinion among the mass of professors in the British colonies at that time, does not appear. However, the court then instituted was called Presbyterian, and modeled in some measure after the Presbyterian church in Scotland. The Westminster Confession of Faith, with the Catechisms and

Form of church government, was adopted as the standard of doctrine and order; but not without allowing the ministers and members to make exceptions to some parts of these instruments. This was the germ of that denomination which is now governed by the general assembly in the United States. Though it could not be said to be descended from any church in Europe, nor was it organized by an order from any formerly existing branch of the church, yet both ministers and members from the established church of Scotland, and from the Synod of Ulster in Ireland, were admitted on certificate from those bodies; and I might say nearly the same of the congregational churches of England. It was afterwards erected into the Synod of New-York and Philadelphia, which for many years made the Westminster Confession of Faith, with some allowed exceptions, the bond of Union. It increased partly by emigrants from Britain and from New-England. —While yet small, before the middle of the last century, a very popular preacher, Mr. Whitefield, from England, arrived among them, and was admitted to preach in their pulpits. He had been originally an Episcopalian, but long before his visit to America, he was not subject to the jurisdiction of the ecclesiastical court, and he did not when in this country unite himself with any denomination, nor put himself under the direction of any court. His popularity as a preacher, and the excitement produced in the vast assemblages which flocked to hear him, were almost without a parallel, certainly unexampled on this side of the Atlantic. Many thousands were said to be converted. This extraordinary revival as some called it, or excitement as

others called it, was the cause or at least the occasion of a division in the Synod of New-York and Philadelphia. Some ministers and people entered cordially into Mr. Whitefield's views, and as far as they were competent into his mode of preaching; while others apprehended that there was danger of enthusiasm, too little stress laid on soundness in the faith, not sufficient regard paid to ecclesiastical order, and even some doctrines taught that were unsound." *In.*—"May not those who opposed the popular preacher have been envious of his fame?" *Tit.*—"It may have been so; for this is by no means uncommon. But I have never heard it suggested. I only state facts. The two parties opposed each other with considerable violence; the passions were so heated, or the judgment so much convinced, that the one party, as they expressed it, *unchurched* the other. Those who followed Mr. Whitefield were called, *New-lights;* and those who opposed him *Old-lights.*" *In.*—"I have heard these names in Ireland, but did not know what they meant." *Tit.*—"These terms were applied somewhat differently in Britain." *In.*—"And were all professors in the old country agreed in encouraging Mr. Whitefield?" *Tit.*—"Not at all. The Episcopal clergy were generally against him, a large body of the established church of Scotland, and the Seceders universally. The latter people at first gave him some countenance, but finding that he was not disposed to adopt the Presbyterian form of church government, nor to enter into their views of ecclesiastical order, they not only spoke and preached against him, but wrote and published in opposition to what was called a revival effected by him in Cambus-

long and other places. The Old-light ministers of the Synod of New-York and Philadelphia, were men of very reputable standing.

The division in this body was healed, after the excitement had subsided. The Westminster Confession of Faith, was curtailed in some points—the doctrine of that instrument on the subject of civil government was expunged, the National Covenant of Scotland, and the Solemn League and Covenant of the three kingdoms rejected, and the remainder published as the Confession of the Presbyterian church in the United States." *In.*—"I thought our confession was the same, except that some is left out, with that of the Westminster divines, and so I told some of my neighbours, when they talked about the Irish, foreigners, &c. You may say, I told them, what you please about the Scotch and Irish, but the ministers of the Presbyterian church in the States, took the confession made in Britain, just altering some things. They denied this, and said that the ministers here made their own confession. We got the book, and sure enough, there was nothing said about the Westminster assembly." *Tit.*—"I am aware that there is no notice there of the authors of the work, and that were there no other evidence of authorship than what the book contains, it would certainly be thought that the assembly of the Presbyterian church are entitled to the honour of its composition. You have only to compare the Westminster Confession with that in question, and their identity is established, with the exception of the mutilations." *In.*—"What are these mutilations?" *Tit.*—"They are in the chapters on civil government. The Westminster divines teach,

"that civil society shall subserve the glory of God—that kings should be nursing fathers, and their queens nursing mothers to the church."—All these principles are expunged from the creed of the general assembly." *In.*—"Well, our folks are strictly Presbyterian in their opinions and practices are they not?" *Tit.*—"We should hardly expect to find them so, for a majority of the ministers, who organized this denomination, were Congregational, and "a cask long retains the tincture with which it is embued when new." However, on this subject we are not left to conjecture. They have, indeed, assumed the name Presbyterian as exclusively their own, and the fabric of their form of government is in its general outline Presbyterian: still, the general assembly considered as the supreme judicatory of that church is rather an advisory, and consultative body than a legislative one. It has not the power to enact laws binding the whole of the Presbyterian community, it cannot alter the terms of communion or forms of order, by a decree passed within itself. These decrees are passed by the vote of a majority of Presbyteries, which is rather congregational than Presbyterian." *In.*—"Has this great body then no supreme power?" *Tit.*—"It has supreme executive power, for appeals are made to it, as the ultimate tribunal, and its decrees are final. Hence, it contains a mixture of Congregational and Presbyterian principles." *In.*—"But you said, I think, that its practice too is in some measure congregational. I shall, *may be*, understand this better for I have not thought much of these matters." *Tit.*—"I did say so. Many congregations, whose ministers are in full stand-

ing with the Presbyteries in their neighbourhoods, and with the general assembly, are governed on the Congregational plan, and even whole associations are admitted, by law, change their name of association, for that of Presbytery, and retain the Congregational forms of government among themselves. There are many instances of this kind, in the State of New-York, where the general assembly borders on the Congregational churches of New-England." *In.*—"I am a Presbyterian, but it *cant* be very important what the form of government is. There are excellent people both of the Congregational and Presbyterian bodies." *Tit.*—"So there are undoubtedly. Dr. Owen was an Independent, Cotton Mather was an Independent, both men whose praise is in the churches. There have been, and we trust are now learned, evangelical and pious Episcopalians, but we should not from this infer that the form of the church's government is unimportant. You think, do you not? that the only form of ecclesiastical government authorized in the Bible is Presbyterian." *In.*—"I do." *Tit.*—"Then as Christ knows best what will best promote the edification of the church; we should not depart from it, we cannot without harming the interest of the Redeemer's kingdom. In every departure from his institutions, we lightly esteem his authority, and substitute in its room the suggestions of human wisdom, which is folly compared with that of him "in whom are hidden all the treasures of wisdom and knowledge." We do not reason in this way, on the forms of civil government. Hear the noise produced in the political world on the subject of the rights of the people, and the necessity of securing

them by constitutional provisions. On this point a whole state is frequently agitated and shaken to its very centre. On this quarter we never can be too vigilant. Is not the form of government equally important in the commonwealth of Israel? Spiritual privileges are surely of as high import and as dear to the "fellow citizen with the saints," as any civil privilege to the enlightened patriot. In the United States, whatever toleration of political opinion may be allowed, there is no indulgence in practice. Every man upon admission to the rights of citizenship, must swear to support the republican form of government; and he who would have the hardihood to attempt the establishment of a monarchy by practical efforts, would soon be put down by the arm of strength; for the constitution of the United States guarantees to every state a republican form of government. I do not now reason to prove that the Presbyterian government is the best—that it is divinely appointed; for you and I both admit this. But taking these for granted, I would illustrate and enforce the danger of a departure from it, however sanctioned, or by whomsoever practised."

In.—"Here I erred. Your reasoning convinces me. But we have reason to be thankful that on the subject of doctrine, the ministers and people of the general assembly of the Presbyterian church are sound, and adhere to the truths contained in the Confession of Faith." *Tit.*—"That would indeed be reason of thankfulness, and every good man would rejoice in it were it a fact. How far it may be so in these western regions, I am not prepared to say. I shall be glad to find, in my tour, that this is the happy state of things.

But in the body at large, however many orthodox and excellent ministers there may be, and I can say with pleasure that there are many; yet there is a large and increasing number of errorists. In the year 1798, there was known to be but one Hopkinsian minister belonging to the general assembly. He was settled in Tennessee, and for his errors he was called before the general assembly, his tenets condemned unanimously, except the votes of two delegates from New-England, and his promise taken that he would not preach these errors afterwards. It was but lately that in a trial of strength in the same body, there were 37 Hopkinsians, and 45 orthodox. This fact speaks volumes.

As to the people, I know congregations (I believe they are numerous in that body) in which the ministers do not, and dare not, preach the Calvinistic doctrines contained in that very Confession of Faith to which both they and the people are bound by vow."

We had now arrived on the summit of the rich hill, east of Chartiers, opposite to Canonsburgh, and the sight of the village and of the college, changed the subject of conversation.

(To be Continued.)

REVIEW.

Baptism. pp. 36. 12mo. Newburgh, 1823.

This is the small tract which we noticed in a former number, as published by the Rev. Luther Halsey, of Blooming Grove, N. Y. The subjects of which it

treats are, the nature, origin, signification, mode, and the receivers of Baptism. We should have been happy that on the nature of this sacrament, the writer had been a little more full. His definition is :—"Christian Baptism is an established *token*, that the person who receives it *is a member* of Christ's visible church,"—This we believe very cordially to be true, but we go further, and say with the Westminster divines that: baptism is a holy ordinance, wherein the washing with water in the name of the Father, Son and Holy Ghost doth signify and seal our engrafting into Christ, partaking of the benefits of the new covenant and our engagement to be the Lord's." To this agrees the declaration of Scripture, that "it is a seal of the righteousness of faith." Hence it is much more than a *token* of membership of the visible church; and, indeed, we know that the respectable author himself agrees with us, as, in the succeeding pages, he makes it a seal of new covenant blessings to every believer. But we should have been glad to have seen this introduced into a definition of its nature.

We think we perceive the reason why its being a token of membership was so full before the writer's eye, and why he gives it so prominent a place; many thousands of baptized persons do not consider themselves church members, until they receive the sacrament of the Lord's Supper. This deplorable misconception, the writer very laudably wishes to correct, and his pamphlet is well adapted to this important object.

In so small a tract we should perhaps be inclined to think that the mode of baptism occupies too large a

place; for we do not deem it by any means so important as the nature, subjects and obligation. After all, we utter these remarks with some hesitation; as we are aware that anti-pedobaptists lay extraordinary stress on this point, and even bend their whole powers to establish the doctrine of *dipping*. They seem to think if this point is gained, all is gained; and perhaps on this ground they make more proselytes than on any other. Hence, there is some propriety in Mr. H's. employing so much time in the refutation of error, which is absolutely necessary in the business of vindicating the truth.

With these remarks, we cordially recommend this tract to our readers, as containing much valuable matter, and we hope it will, notwithstanding its unassuming form, be very generally read.

We give the following extract merely as a specimen. Having discussed the subject of baptizing households by the Apostles, he goes on to say in his sixth reason for infant baptism, pp. 23, 24.

Because *no reason can be given*, why the households of believers should *be deprived* of their former privileges.

1. The Lord is as *gracious now* as formerly. Acts, x. 34, 35, Heb. xiii. 8.

2. Believing *parents' desire* for their households covenant blessings, now as much as formerly—and would be equally happy in the promise, "I will be the God of thy seed after thee."

3. The households of believers are *capable of being in covenant* with God now, as were the "seed,"

the "little ones" of ancient believers. Gen. xvii. 7. Deut. xxix. 11, 12.

4. Households of believers are capable *of being bound* by the law of the covenant now, as they were formerly. Gen. xvii. 14.

5. Households of believers are capable of *becoming God's peculiar property* now, as they were formerly. "*My* children" which "ye have borne to *me*;" "*my* lambs." Ezek. xvi. 20, 21.

6. Households of believers are *capable of inheriting* privileges now, as they were formerly. "An infant," says Lightfoot, "has been crowned King, in his cradle —an infant can be made free who is born a slave." So, by the grace of God, a believer's child can be constituted *heir* to his father's God.

7. Households of believers are capable *of receiving the seal* of God's covenant promises now, as well as formerly. Gen. xvii. 10. For circumcision signified as much as baptism. Rom. ii. 25, 28, and iv. 11. Jer. iv. 4.

8. Households of believers are *capable of being benefited* and matured by covenant ordinances now, as well as formerly. Church ordinances were appointed for "perfecting the saints;" (and the children of believers are "saints"—so the Greek. 1 Cor. vii. 14;) and "edifying the body (i. e. the Church) of Christ. Eph. iv. 12. Why, then, should we now forbid and disinherit the households of believers? They *once* were heirs to that vast estate, "I am thy God." The Father of Mercies is now as gracious, the inheritance precious as ever. Whoever sets limits to the grace of our Father in Heaven, and blots from his deed of promise

the names of the heirs, ought to have *a very clear* commission for this mournful work. Like Esau, when his birthright was lost, the Church and her children mourn, with an exceeding bitter cry, "Hast thou *but one* blessing, my Father? bless me, even me, also, O my Father!"

REVIEW.

Utility of Natural History: a Discourse, delivered before the Berkshire Medical Institution, at the organization of the Lyceum of Natural History, in Pittsfield, Sept. 10, 1823. By Rev. Edward Hitchcock, Pastor of the Church in Conway, Pittsfield, (Mass.) Oct. 1823. pp. 32, 8vo.

The author of this discourse has chosen for his motto, I. Kings, iv. 33. "And he" (Solomon) "spake of trees from the cedar tree that is in Lebanon, even to the hyssop that springeth out of the wall: and he spoke also of beasts and of fowl, and of creeping things and of fishes."

This is a very respectable discourse, discovers much reading, abounds with beautiful thoughts, evinces a considerable acquaintance with the subjects of which it treats, contains much instruction, is written in a style somewhat florid, but chaste and perspicuous, and places the writer before the public in the attitude of a learned man and good writer. His object, as the title page announces, is to establish the utility of natural history, and he has accomplished it to the full. We regret to be compelled from our sense of truth to enter our dissent against any doctrine taught in so

valuable an essay—we refer to his hypothesis of the age of the world, which he maintains, or at least admits, existed many thousands of years before the creation of man. It is always with regret that we find respectable scholars and Christians, occupy ground which we deem not only untenable but dangerous.—"It would be," he says page 24, "a want of candour not to acknowledge, that hundreds, not to say thousands of years were requisite to effect this stupendous work"—the work of creation, which Moses narrates as accomplished in six days. So far are we from thinking that candour requires this acknowledgement, that we think sound doctrine forbids it. To reconcile the facts which he admits with the Mosaic history, he mentions three hypothesis, as follows, pp. 25, 26.

"1. Some suppose that the space between the creation and the deluge, being more than 1600 years, afforded sufficient time for all those changes, and depositions we discover in the crust of the globe. Upon this hypothesis, the present continents must, in the beginning of the period, have been mostly submerged beneath the ocean, which gradually receded and left its depositions of rocks embracing various kinds of animals.

"2. Another supposition adopted by several European divines is, that the periods of the creation, called days by Moses, are not literal days of twenty-four hours, but periods of definite and considerable length, during which the secondary rocks were deposited.—This figurative use of the term to denote periods of various length is not unfrequent in scripture, nd indeed in all languages. *Ex. gr.* Job, xiv. 6, and xviii. 20. Ezek. xxi. 25. Luke, xvii. 24. John viii. 56.

"3. Others (and these are the most numerous,) suppose that Moses, after he has described in the first sentence of Genesis, the fundamental fact of the original formation of all things by the will of God, may pass in silence a long intermediate state, whose ruins formed the chaotic mass, he proceeds to describe, and out of which in six days God arranged the world we now inhabit. On this supposition the organic remains, we now discover in the earth were deposited during this intermediate state."

Any one of these hypothesis Mr. H. thinks will account satisfactorily for the phenomena. But notwithstanding that they may be countenanced by names so respectable, as those of Jamieson, Chalmers, Conny-beare, and Sumner, we consider them all irrelevant, and inconsistent with the narrative of the inspired historian.

As to the first, few have embraced it, and little time need be spent in its refutation. If the greater parts of the continents were submerged under the ocean, to what place did the waters of the ocean retire? What caused the recession? We have nothing like it in our times, nor any record of such fact in history; and to suppose it, is gratuitous and unphilosophical. On this supposition Adam and Eve must have been placed on the top of some high mountain, which is not true; for the garden of Eden was watered by four rivers, and rivers are not on high mountains. If the site of Eden was near the confluence of the Euphrates and Tigris, its altitude was not much above that of the Persian gulf or Indian ocean. Besides the theory is perfectly useless; for marine petrifactions are found near the

summits of the highest mountains, and the location of the primeval paradise must, to render the theory of any use in the business for which it is invented, have been as elevated as the Andes.

The second hypothesis is no better than the first. The texts quoted do not justify the criticism on the word *day*. In the book of Job, in the texts referred to, the word day means time indefinitely, but to represent it as of this import in the Mosaic history is inconsistent with the tenor of the narrative, for it is used there definitely, and its measure given. In Ezekiel, xxi. it signifies the day of death, which in prophetic style is represented as present. In Luke xvii. and John viii. it is employed to express time indefinitely, as in Job. We are aware that in the style of prophecy, a day is put for a year, but that is a figure of definite import. In order to justify the hypothesis we must shew that the term is used in the scriptural narrative, without a figure, to express a long and definite period of years, a sense in which it is no where used in the Bible. But in Moses we have it limited. The work of the first day was the disengagement of the fluid of light from the chaotic mass, darkness was called night, and light day, which fixes the signification of the term as used in the narrative. It is not a figurative, it is not an indefinite, but a natural day, and should it mean one thousand or many thousand years is eminently calculated to mislead. As it occurs in the 5th verse, it signifies what is called the artificial day, the period for which any one place is illuminated by the solar light, and in the following verses for the natural day, or one revolution of the same light,—"the evening and the

morning were the first day," or one day. Whatever may be the measure of absolute duration which it expresses, it was one entire revolution of the solar light, and neither more nor less, or in other words, it was one diurnal revolution of the earth. We admit that it does not follow from this that the earth, then performed her diurnal revolution in 24 hours, or her revolution which we now call stellar in 23 hours and 56 minutes; but we know that the oblate spheroidal figure of the earth, or the flattening at the poles, is ascribed to her diurnal revolution, when the whole mass was in a chaotic state, an effect which could not have been produced, had the velocity of her motion around her axis, been so slow, as to require some thousands of years to complete one revolution. On this supposition, a new impulse must have been given to the earth, increasing a hundred thousand fold her velocity on the day that man was created, which would have so increased the centrifugal force of the waters on the equatorial regions, as to have deluged all the continents in those parts. Every philosopher knows that were the earth to cease her diurnal revolution, the waters would recede from the equator and deluge the poles. The reverse would have happened on this hypothesis, the day of man's creation. Again, how would the plants, which cannot grow and evolve their various parts without light, have lived, and propagated themselves, for a night of 500 years, or of several thousan years? They were created on the third day, and on the supposition that their ages were what they now are, many generations must have passed away in the darkness of the succeeding night. Farther, how would

the animals have fared in those dayless centuries, with which geologists have enveloped there numerous generations? The fishes would have fared no better than the benighted races of beasts and plants; for during these centuries of night, the seas would have been frozen to their bottoms. The sun is only six months absent from the higher polar regions, and yet the seas are frozen to great depths, what would they be in a few hundred, not to say thousand years! These long nights would truly have been dismal times for tropical birds, beasts and plants. But we must not be playful with grave philosophers. The truth is, in the darkness and cold of these nights of many centuries no living thing could have existed. We resort to but one topic more of many, to demonstrate the absurdity of this hypothesis. The sun was created on the fourth day, and then the earth commenced her annual revolution around him, for then commenced the career of seasons, of days, and of years; and all this, let the theorists observe, before the creation of marine animals. Indeed her annual revolution must then have begun, or by the laws of gravitation, inherent in all matter, the earth would have fallen to the sun, by their mutual attraction. The earth must have had her projectile, or centrifugal as well as centripetal force, and hence the inspired historian beautifully and in accordance with sound philosophy, represents the commencement of the flight of years, as coeval with the birth of the sun. Now, in the annual revolution of the earth round the sun, she would, without any revolution on her own axis, have had one day every year; for, in passing round the sun, she would present every part

of the circle of the equator to that luminary. Hence, a night of more than six months would be impossible, and the whole natural day could not exceed a year. If she performed one revolution from west to east in one thousand years, she would have in that time 999 natural days. We trust our readers will not think we go too far, in pronouncing this second hypothesis utterly unphilosophical, unscriptural and absurd.

The third is equally untenable, though, as Mr. H. informs us, its advocates are the most numerous. It supposes that in the first verse of Genesis, Moses narrates the fact of the formation of all things, and then passes over thousands of years, ere he commences the work of the six days. During all that period there was no sun, no moon, no stars, for the heavenly luminaries were created, as we have said, on the fourth day. There were no continents, no seas; for they were formed on the third day. There were no plants ; for they too were the work of the same day. But by this hypothesis, we are to account for the organic remains of plants and animals, which, according to the inspired narrative, were not created in that "long intermediate state." All the absurdities of the second hypothesis, that of plants and animals living without the light or heat of the sun, attach to this one, with these remarkable additions, that they lived without an atmosphere, which was evolved on the second day of creation, and without ocean or dry land, and even that they existed through "a long intermediate state," before they were created.

But it may be said, what shall we do with the facts? How reconcile them with the Mosaic history? We

answer, deny the facts. We are persuaded that there is more error in relation to fact, than false reasoning in the world.

Let any one look narrowly into the facts adduced by Cuvier, and then say, whether, on sound principles of philosophizing, he is justified in the formation of his sweeping theories. We do not deny that marine petrifactions are found on high mountains, but we are so old fashioned, notwithstanding the lamentation of Mr. H. that any should do so, as to ascribe them to the Noachian deluge. Moses places the formation of fish, (and how could he do otherwise ?) after the formation of the seas. The continents were formed at the same time with the seas, hence the fish were formed after the continents ; and how should we find them on high mountains, unless conveyed thither by a deluge in which the ocean was spread above them ?

But what are the facts that *appear* to be adverse to the Mosaic history, in its common and popular acceptation ? The vegetable exuviæ and those of marine and land animals found in the neighbourhood of Paris ? The marine petrifactions split from rocks on mountains? The beds of marine shells on mountain sides ? What do all these amount to ? Deposits of the Noachian deluge—no more. We have seen banks of argillacious earth converted into schistus, and this again into red sand stone in less than 15 years ; we have seen in elevated mountain localities, marine shells split out of similar sand stone. What then ? Those shells had been deposited by the Biblical deluge in clay which had been converted into rock, or had taken the place which the rock had occupied. But we are told lime-

stone is a secondary formation: it is formed of shells. All this is gratuitous, and improbable. Shells are found in some limestone, and in some sandstone, and yet the great mass of both may have been formed at first. Give us the facts, well substantiated, and without hypothesis, and we pledge ourselves, at least to shew that they do not contradict our view of the Mosaic narrative of creation.

REVIEW OF FONDA'S FAMILIAR LETTERS ON SACRAMENTS.

(Continued from page 333.)

The two great objects to be kept constantly in view for the edification of the church, are soundness in the faith, and holiness of practice. These prepare the believer for the enjoyment of the pure felicity of the heavenly sanctuary; for there "nothing that defileth," no unholiness of practice, "nor that maketh a lie," no erroneous opinion "shall enter." To the promotion of these two objects, wise, good, and faithful men have bent their efforts in all ages of the church. They have endeavoured to employ the key of discipline in opening the gates of the city of God, for the entrance of none but "the righteous nation, that keepeth the truth." We have already appprized our readers of the zeal of the author of these Letters, for the preservation of the truth pure and uncontaminated among the professors of the faith of Jesus, and would to God that all the ministers of the sanctuary, had the same zeal, and would speak out fearlessly, with the same plainness, on a business of so great importance! There is such a thing, however, as great appearance of zeal for ortho-

doxy, of "contending for the faith once delivered to the saints," and of "striving together for the faith of the gospel," while the power of Godliness is practically denied, while no stress is laid on a life and conversation becoming the gospel, and no efforts made to attain them. This cold, unfeeling speculation, this "sounding brass," this "tinkling cymbal," avail nothing, but to curse every soul where it exists. We would solemnly warn all against mistaking it for genuine Godliness.

On this topic, Mr F. is not less zealous than on the former, not more earnest that ecclesiastical judicatories should guard the pillars of the church, on which truth is inscribed, than that they should, by every salutary means, enforce practical Godliness. He takes the ground that all baptized persons are the proper subjects of ecclesiastical discipline, as soon as they arrive at the years of discretion. That an attempt made some years ago, in the general assembly of the Presbyterian church, to give, in that denomination, the sanction of law to this principle, was unsuccessful, we with Mr. F. deeply regret. That the children of the church, at the age when their characters are forming, should not be made to feel the salutary checks of the discipline of Christs house, must be fraught with mischief, and the churches are now reaping the bitter fruits of the laxness of their officers in this point, in the alarming degeneracy of so many of her baptized sons and daughters, who like Esau, profanely sell their birthright. While youth, even under twelve years of age, are arraigned before civil courts, tried, condemned, and sentenced to the house of correction, the children of the church are generally permitted not only to neglect all religious du-

ties, but to practice wicked works, without any notice from sessions, or consistories. Verily, these things ought not to be. We earnestly recommend to ministers, elders, parents and children, the careful, impartial perusal of that part of the Letters, which treats of this subject.

To the same head we refer the sound doctrine taught by Mr. F., that baptism and the Lord's supper, being both seals of the covenant of grace, both equally holy, both equally solemn, both involving vows of the same sacred import, are to be dispensed under the same strictness in the application of discipline—that no adult, or parent for his child is to be permitted to enjoy the privilege of baptism, with lower qualifications than those demanded for admission to a participation of the other sacrament, nor without a declared intention to partake of the communion of the supper. The loose practice, in many parts of the church, in this business, is very intimately connected with the neglect to discipline children; for, with what face could a session call the child before it, to answer for sins, which his parent commits habitually without censure? under what pretext, would the child be restrained in those things in which the father lives as he lists?—Here, we trust, this book will have a happy effect; for if we do not greatly mistake the state of public sentiment in the churches, correct views on this subject are gaining ground, and whether in this and other parts of the work, the author's faithful and tender arguments and admonitions, shall be followed with success or not, we hope he will be able to use the language of the pro-

phet Isaiah, "Though Israel be not gathered, yet will I be glorious in the eyes of the Lord."

Again, to illustrate the zeal of our author for the practice of holiness in the fear of the Lord, we refer to the ardour with which he presses the duty of family worship. On this subject, as well as example in general, we present our readers with the following extract from pp. 148, 150. :

"The parent who has offered up a child to God in baptism, *has engaged to pray for, and with his child.* Baptism, instruction, and every other ordinance, will be ineffectual to the salvation of our children, without the blessing of God ; and he but half performs his duty who undertakes to instruct his children, without praying for a blessing on his exertions. He is a most unfaithful, cruel parent, who does not carry his children, young immortals, in the arms of faith and prayer, to the throne of grace, that they may there be enriched with the blessings of the covenant.

"But it is not enough that the parent prays *for* his children ; he is bound, solemnly bound, to pray *with* them, and to worship God, *as the God of his family.* Attention to this important duty (a duty so generally neglected, and the neglect of which so painfully proves the low state of religion throughout this region of country,) ought, I have no doubt, except in very extraordinary cases, to be required as a *term of admission* into the church, and an approach to sealing ordinances. Do you engage to worship God in your family morning and evening, by reading his word, celebrating his praise, and calling on his name ? is a question which ought to be put to every head of a family applying for church fellowship, by the officers of every church : and yet I know of but one among all the churches in this county, in which such engagement is explicitly demanded. Depend upon it, the Lord will visit the churches for their unfaithfulness in family duties, and particularly that of

worship. He will sooner or later "pour out his fury upon the families that call not on his name."

"We would rejoice to see such rules as the following enforced in every section of the Redeemer's church: viz. "Forasmuch as the consciencious observance of family worship hath lamentably fallen into decay among professors, it is enjoined on the officers of the church to use every exertion, that it may be duly maintained by those under their charge; to deal with, and censure, according to their offences, such church members as shall be found remiss therein; *and by no means to admit, either to the table of the Lord, or to baptism for their children, any, by whom it is habitually neglected.*"*

"We mention *example*—a holy, godly example, on the part of the parent, enforcing his instruction on the attention and conscience of the child. It was said by Him, whose judgment is according to truth, concerning Abraham—"I know him, that he will command his children and his household *after him.*"† He will command them *after* him. He will go before, and lead the way, and direct them to follow on in his footsteps.

"Reader: What prospect of success attends the instruction of a parent, who in his practice contradicts all the lessons he inculcates on his children?—who, instead of sanctifying the Sabbath, openly violates that holy day;—who, instead of praying with his children, stuns their tender ears with his oaths and blasphemies;—who, instead of leading them up to the sanctuary of God, takes them by the hand, and conducts them to places of amusement and scenes of dissipation?

"Oh! we have too much of this *corrupting* example among us; and many parents who have had children baptized here, have much to answer for, in this respect! The parent, who has his children baptized, engages to set before them an example worthy of their imitation; and to say to them, as Paul did to the Corinthians—"Be ye followers of me as I also am of Christ." 1 Cor. vi. 1. —God give you grace so to do!"

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*Con. and Stand. of the Assoc. Ref. Church.—New-York, 1799, p. 571.

†Gen. xviii. 19.

The church to which he refers, as binding parents by solemn vow, to the performance of family worship, morning and evening, is the Reformed Presbyterian, and the practice is universal, in their congregations in Britain and America. No person known to neglect this duty is admitted to sealing ordinances, and so far as our knowledge extends, it is practised universally among them. Indeed we are free to assert that the fault of neglecting this duty to so lamentable an extent, by the professors of religion, is in a great measure to be charged to the neglect of discipline. We have never known an instance, in which an applicant for the privileges of the church, was prevented from entering by the gates into the city, because this qualification was made a *sine qua non* of admission. We have seen hesitation, diffidence, and faultering steps, but no instance of drawing back. No one who has the grace of God in his heart, and sufficient knowledge to warrant admission, will, if we do not greatly err, draw back. But allow diffidence, worldly pleas, &c. to be sufficient apologies, and you will soon have the delinquencies multiply, until, as painfully happens in many congregations, it will be more difficult to find those by whom it is practised, than those by whom it is neglected.

We conclude for the present, with the following extract. pp. 171, 173. :

"FELLOW PROFESSORS,

"I have a word to say to you.

"Whatever impression these well-designed papers may make upon the thoughtless and profane—I calculate on your countenance, support, and prayers, in bringing about a reformation in relation to the ordinance

of baptism. Such a reformation is greatly needed; and all the friends of the Lord Jesus Christ must assist in it. In this thing, *you are to know no man after the flesh.* If it be a brother or a sister, or a child, that is put under censure, and so deprived of the privilege of presenting his or her offspring, your first enquiry is to be, Is this right? If so; your next enquiry is to be this: 'For whom am I—a communicant in God's house, a sworn friend to the Lord Jesus Christ—for whom am I to feel the greatest regard; for Christ and his ordinances, or for earthly relatives and friends? The church must suffer, or offenders must suffer. And I hope, you will not hesitate to show that you love Christ more than parent or child--more than sister or brother; and that you prefer Jerusalem above your chief joy.

"BRETHREN OF CONSISTORY,

"You are associated with me in the government of God's house; and it has not been the least gratification I have enjoyed, during my settlement here, to find you ever willing to exercise a prudent, yet firm discipline: And I would now be guilty of great unkindness and injustice, did I even suspect you of unwillingness to cooperate with me in guarding against the profanation of the holy sacrament of baptism.

"Let me, however, remark to you, that increased prudence, zeal and firmness will be required in producing a reformation, which I know you have greatly desired. *You* must, with your minister, bear the heat and burden of the day. You must stay up his hands, as did Aaron and Hur the hands of Moses, that Amalek prevail not against Israel.

"The views I have endeavoured to support, and according to which I should feel gratified to have our practice regulated, may be stated in very few words.

"1. Every baptized person is a member of the church, bound to perform the duties of a member, and subject to the watch and government of the church.

"2. Every person, making application for the baptism of his child, is to be considered as expressing his

desire to take hold of the covenant made with Abraham, which requires holiness of heart and practice; and ought, therefore, upon the first application, to give evidence, that he is prepared to make a public profession of religion.

"3. Every person, so making a profession of religion, and neglecting to commune, ought to be dealt with in the same manner, as would be considered necessary, if a professor should be regular in his attendance at the Lord's table, but neglect to offer up his child or children in baptism.

"And now to the God, that is in convenant with his church and people,—Father, Son, and Holy Ghost; the God, into whose name we have been baptized,—the God of the Bible, and the God of salvation,—three distinct and equally glorious persons, in one undivided and all-glorious Essence,—be ascribed equal, undivided, and eternal praises.——Amen."

We shall conclude this article in our next number, with some notice of the Appendix.

ITEMS OF INTELLIGENCE.

The Turks have surrendered Corinth to the Greeks, who were every where victorious by the last accounts.

In Congress, there has been much opposition to authorizing the President to send an agent to Greece, for the purpose of ascertaining the condition of the Grecian republic, and whether it would be expedient to acknowledge their independence. The measure will probably fail. Very liberal donations continue to be made in aid of the Greeks, throughout our country.

The name *tory* in Great Britain was appropriated to those who were the friends of the high prerogative, and that of *whig* to the friends of the people. We know the application of these terms in the period of our own revolution. All who professed to be neutral, as well as the enemies of our independence, were very properly called *Tories*. Verbum sat.

Measures are now taking to revive and place on a respectable footing Queens College in New-Brunswick, (N. J.). This institution, which has been for a considerable time in a great measure suspended in its operations, is chiefly the property of the people of the Reformed Dutch Church. We hope the efforts to revive it, will prove successful.

The ministers of the American churches, many of whom were in former times instructed in foreign seminaries, are now generally educated in our own country. A few of those of the Secession branches of the church, received their education in Britain. All the ministers of the Reformed Presbyterian church, except one, have been educated, either in whole or in part, in the United States.

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CIVIL STATISTICS—UNITED STATES.

	White Population.	*Slave do.*	*Fr. Blacks.*
	1820.		
Maine, - -	297,340		929
New-Hampshire, -	243,236		786
Vermont, - -	234,846		918
Massachusetts, -	516,419		6,740
Rhode-Island, -	79,413	48	3,554
Connecticut, -	267,181	97	7,870
New-York, -	1,332,744	10,088	29,279
New-Jersey, - -	257,409	7,557	12,460
Pennsylvania, -	1,017,094	211	30,202
Delaware, - -	55,282	4,509	12,958
Maryland, - -	260,222	107,398	39,730
District of Columbia, -	22,614	6,377	4,048
Virginia, - -	603,074	425,153	36,889
North Carolina, -	419,200	205,017	14,612
South Carolina, -	237,440	258,475	6,826
Georgia, - -	189,566	149,656	1,763
Alabama, - -	85,451	41,879	571
Mississippi, - -	42,176	32,814	458
Louisiana, - -	73,383	69,064	10,476
Tennessee, - -	339,925	80,097	2,739
Kentucky, - -	434,644	126,732	2,759

		White Population.	*Slave do.*	*Fr. Blacks.*
	Ohio,	576,572		4,723
	Indiana,	145,758	190	1,230
	Illinois,	53,788	917	457
Territories.	Missouri,	55,988	10,222	347
	Michigan,	8,591		174
	Arkansas,	12,576	1,617	59

Turkey.—The number of Greeks in Turkey, is estimated at 7,000,000. Turks, 15,000,000.

Ireland.—1,000,000 Protestants. Papists, 6,000,000.

ECCLESIASTICAL STATISTICS.—NEW-ENGLAND.

	Congregationalists.		*Baptists.*	
	Cong.	Min.	Cong.	Min.
Maine,	116	96	174	127
New-Hampshire,	154	99	46	36
Vermont,	180	83	125	93
Massachusetts,	394	364	111	102
Connecticut,	212	187	61	60
Rhode-Island,	12	—	55	39
	1078	829	570	457

There are in New-England 100 Episcopal congregations—100 Christ-ian congregations (they are illiterate Arian Baptists,)—21,926 Methodist members.

	Students.
Presbyterian Theological Seminary, Princeton,	114
Dutch Reformed Do. Brunswick,	26

There are about 10 Presbyterian congregations to one Dutch Reformed. The proportion of Students of Theology is greater in the latter than in the former.

It is estimated that not more than one half of the population of Orange and Rockland counties, in New-York, attend church, in all the denominations, though few counties in the State have more churches in proportion to the amount of inhabitants. The number of gospel hearers is increasing considerably.

THE

EVANGELICAL

WITNESS.

PUBLISHED UNDER THE PATRONAGE OF THE AMERICAN

EVANGELICAL TRACT SOCIETY.

EDITED BY

James R. Willson, A. M.

Having, therefore, obtained help of God, I continue until this day witnessing both to small and great, saying none other things than those which the Prophets and Moses did say.

Acts, xxvi. 22.

PUBLISHED MONTHLY.

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THE

EVANGELICAL WITNESS.

VOL. II. APRIL, 1824. NO. IX.

TRAVELS OF TITUS IN THE UNITED STATES.

(Continued from page 363.)

We soon took quarters for the night in the small village of Canonsburgh, and, as my custom is, wherever I expect communications, I repaired to the post-office, to look for news and letters from my friends. Since the time that posts were employed occasionally in the land of Israel, and especially since they were established by Cyrus, as the regular and stated channels of communicating intelligence in the great empire of which Babylon was the capital, how vast the amount of news both painful and pleasant, which they have conveyed! How many, like myself at this moment, have been agitated with hopes and fears, when asking of the postmaster, "have you any letters for Mr. ——." Instead of letters from distant friends, respecting whom I began to feel much anxiety, a letter was presented to me, endorsed in a hand-writing of which I was utterly ignorant, and only that morning dropped into the letter box, as the attendant said when he put it into my hands.

Who should know me here? I did not break the seal, I never do in public, lest I should read something to excite emotions, which we should never betray before strangers. When alone in the room assigned me at the Inn, I opened and read; I found that it was from my former fellow traveller, Donald. I record it without alteration. My own way is not to record and publish the names of living men, in my travels. But as I do not think it proper to alter the letter of the good and sensible Donald, I shall not blot out those which he introduces, especially as there is nothing in the notice of the individuals that can offend any one.

LETTER OF DONALD.

"MR. TITUS,

"Dear Sir,

"Perhaps our short acquaintance as wayfaring men, will hardly justify the liberty I take in writing you this note. But I think I am not wrong in indulging the hope that you and I though we have met but for a short time, and possibly may never again in this world meet, are yet fellow travellers to a better country, where we may hope to meet again. Were it not that I have such thoughts of you, this liberty should not be taken, nor this letter obtruded on your notice. I wish besides, to do, what I commonly avoid, make an apology for what may have seemed an abrupt manner of leaving you in Greensburgh, an affair that you may have bestowed a passing thought upon. My history and business, though of no interest to any one but myself, are very important to me and some that depend on me. It was necessary for me to be in Pittsburgh at an early

hour on the day subsequent to that on which I left you. After waiting some time for your return, I conjectured that you might have some friend in the village, with whom you had determined to spend the night; so I set forward on my journey alone When I did no more than salute you in Pittsburgh, I was deeply interested in the fate of a young relative, whom I very unexpectedly found in the city; I was besides pained at some afflicting intelligence which I received respecting some that are dear to me, though "far awa."

"Will you bear with me, while I tell you a little of the young man to whom I have alluded? He was religiously educated in Scotland, I might, if I estimated a liberal education as many people do in America, say he was liberally educated. His parents though not of great opulence, are yet in very easy circumstances. He chose when of age, to emigrate to the United States, with the intention of making it his residence. His outfit was handsome From the day that he sailed out of the port of Greenock, we never heard of him. In Pittsburgh I providentially found him, in prison--and I regret to say, deservedly. He told me frankly, as I believe, his story. Being intelligent and social, his company was sought after in Baltimore, where he landed in the States. He was prevailed on to attend on dancing assemblies, as balls are fashionably named. He was next initiated into the profane mysteries of the card table, and soon acquired a passion for play. But withal, he for some time kept out of the company of the fashionably profane, on the Sabbath, and attended church both morning and afternoon. But in process of time, his fondness for ungodly society and the card

party, occasionally seduced him to continue at play on Saturday evening, so late as to obtrude on the first hours of the Sabbath. He still went to the place of public worship, but his conscience was made very sore, and stung him bitterly, when he was in the house of devotion. He next abandoned the afternoon sermon, and spent his Sabbath afternoon at the dinner table, in drinking wine, and in ungodly conversation with profane, fine gentlemen. He there heard religion, church-going, psalm-singing, &c. sneered at. He was rallied too on what they chose to call his religion. He resisted a little, but soon the worship of the sanctuary became so painful that he abandoned it entirely; and resorted to the theatre. He then became intemperate, a dreadful fall for a Scotchman, as you know intemperance is not the besetting sin of Scotland. He saw the gulf of ruin into which he was plunging himself, and determined on an effort to extricate himself. For this purpose he set off for the *western country;* but the habits of vice were too strong, to be broken up by a change of place. Soon after he arrived in Pittsburgh, he—but I cannot finish the painful recital. He is now poor, in rags, imprisoned and guilty. I hope he may yet repent, he—I must arrest my pen, hurried on by my feelings. It has been indelicate to write all this to one who is almost a stranger. I beg your pardon.

I have seen since I arrived in your country, and to confess the truth, I saw before I left Scotland, many youth hastening to ruin, with heedless and headlong steps. Family discipline is relaxed, children are suffered to run into all temptations, by thousands who call themselves Christians. This poor young man's parents

should not have given him so soon his inheritance, nor have thrown him off into the current of temptation at so early an age. I will, however, hope that his parents' prayers may yet be heard, and he brought to repentence, and reformation. You see this affliction cleaves to my feelings, but I break off the unpleasant subject.

"I cherish the liveliest interest in every thing that respects the welfare of this young country of yours, especially the education of your youth; for which I find much is doing even in these woods of the west. I have had the pleasure of an introduction, to two officers of a literary institution in the city of Pittsburgh--the Rev. Mr. Bruce, the Principal of the Western University, and the Rev. Mr. Black, the Professor of languages: the former gentleman is a Secession clergyman, the latter a Reformed Presbyterian. They were both educated in Glasgow College. They have detailed to me their plans of instruction, and having some knowledge of collegiate learning, I think I am warranted in saying that they are enlightened. Other respectable scholars are associated with them in the instruction of the pupils of this college. Should there be, in one hundred years from the present time, a college in this metropolis, rivalling that of Glasgow, the European traveller would not be more astonished than I have been at the progress which I find society has made in the New World. Withal, will you permit the remark from a foreigner? these brightening prospects are not a little obscured by the ignorance, intemperance, cupidity, and other vices which prevail to an alarming extent, in your country, even in its youth.

"I leave this letter in the post-office of this place, as I learned at Pittsburgh, that you intended to visit the college here, in the hope that you will receive it, read it, and pardon its unreasonable length. I travel westward through Ohio and Kentucky; by what road I know not, as I am a stranger; and shall be happy should I have the good fortune to fall in with you again in our travels. Truly you friend.

"DONALD ——."

"Canonsburgh, ——."

Though Donald's epistle is somewhat longer than usual, I read it without *feeling* the propriety of the writer's apologies for its prolixity. It gave me real pleasure. But yet, who is this Donald? I know a little more of him. He is a learned man, possesses much sensibility, is polite, loves my country, while he has a warm friendship for his own; and yet I know almost nothing respecting his history, or pursuits.—Some men are almost transparent, and show what they are at once. Donald is not one of them. I trust I shall meet him again in my tour; for I respect him, and even begin to love him. I would reply to his letter, but he does not give me an opportunity; for he has not mentioned one place through which he means to pass. I—"Sir, tea is ready." I obeyed the call, looked round to see, whether I could recognize any youth whom I might take for a student of Jefferson College, loitering about the tavern; but I saw none, though there were some other persons who seemed to have no lawful business at a house of entertainment for travellers; indeed, the wayfaring man meets too

many of these bar-room idlers, in almost all parts of the country.

On the next morning I rode out to survey the village and the surrounding country. Canonsburgh is a small place, built on a steep hill facing the east, at the foot of which runs the beautiful and clear Chartiers' *creek*, as they call little rivers, like Arnon of old, in the inheritance of Reuben, and on the borders of Moab. The high hill opposite and eastward, is covered with large forest trees, farms in a few places interrupting the continuity of the dark wood. There are many *log houses*, such as I have heretofore described in this village, and not a few of them wearing the appearance already of decay. Indeed the few brick, stone and frame buildings have the aspect of old age, though this region was an uninhabited wilderness within less than sixty years. The college is a heavy brick building, erected on an open common, near the centre of the town. There is great simplicity in the dress and manners of the inhabitants. On ascending the summit of the hill, the prospect is of considerable extent over hills and dales of remarkable fertility; meadows, orchards, corn fields, and numerous herds of fat cattle grazing in the luxuriant pastures. Were the hills covered with vineyards, to which they are certainly adapted, I might apply to the scenery before me, the paraphrase of Onkelos, the Jewish commentator, on Gen. xlix. 12. "His eyes shall be red with wine and his teeth white with milk," which is paraphrased as follows: "His mountains shall be red with his vineyards, and his hills shall drop wine, and his valleys shall be white with corn and flocks of sheep."

On the road I overtook an aged citizen, with whom I soon formed an acquaintance, and who invited me to dine with his family in the neighbourhood. If my leizure permits, as it did on this occasion, I never dishonour the hospitality of such an invitation, by a refusal. I found in his residence patriarchal simplicity, and patriarchal abundance. The partner of mine host, whom I shall call Mr. Lovegood, was neatly but plainly dressed, in cloth manufactured in her own family, and by her own and her daughters' hands. All was good nature, contentment, and kindness, characterized by good sense, modesty, and discretion. We are sometimes mistaken in appearances, but I think, in this instance, there was no illusion ; the husband and wife live in love and harmony, the children were obedient and gentle ; the parents tender, affectionate, and strict in family discipline*; and all industrious, economical, and sober. Mr. Lovegood was among the early settlers, and as I soon discovered, his observation had remarked and his memory faithfully recorded the history of events around him, and the progress of society.

I easily led him into conversation on these topics, for " old age is narrative." *Titus.*—" Is it many years, Mr. Lovegood, since among you the gospel was preached and congregations organized in this region ?" *Lovegood.*—" Yes, Sir, nearly ever since the commencement of settlements of white people here. About the year 1769, the Rev. Mr. ——, they call him Dr. ——, now,* was settled as the pastor of a small con-

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*Titus here evidently refers to the Rev. Dr. John McMillan.

gregation on the Chartier's creek, purchased a farm, built on it, in the woods, about one mile and a half east of Canonsburgh, a small log-cabin, in which he lived for many years; and he still lives at the same place, and is the pastor of the same congregation. He had been an usher in some Latin school, beyond the mountains before he was a preacher; there were few Latin scholars in this country when he settled here. I don't know if there was one but himself; for he was the first minister of any branch of the Presbyterian church settled on this side of the mountains, I may say from the creation of the world." *Tit.*—"What do you say, Mr. Lovegood? Is the first minister of the gospel, that was settled on this region, yet living and preaching?" *Lov.*—"Yes, Sir, he is, and here am I, in good health and spirits, who came to this farm but four or five years after him." *Tit.*—"This really astonishes me. Civilized and Christian population has now extended, as we know far beyond the Mississippi, and nearly a thousand miles west of where we now are. Villages, towns and cities, are spread over the face of a vast territory; seven or eight states, and several territories have been erected, with a population of nearly three millions; hundreds of Christian congregations have been organized; eight colleges are in operation; and yet the first minister and one of the first settlers west of Alleghany mountain are yet living, and he yet officiating in his office." *Lov.*—"It is even so, but we who have lived here all the time, feel no surprize about the matter." *Tit.*—"You said that the Rev. Doctor had been an usher on the other side of the mountains, before he was a preacher." *Lov.*—

"Yes, Sir, and soon after he got into his log-cabin, he began to teach the Latin to prepare others that he found here, for preaching the gospel. Some that had been weavers, some that had been farmers, &c. began to study the languages with Mr. ——, for preachers; and that was the beginning, I may say, of our college in Canonsburgh." *Tit.*—"How long did these weavers and farmers study before they commenced preaching?" *Lov.*—"Some longer time, and some shorter—from eighteen months, to three or four years." *Tit.*—"This was rather too short a period to prepare for so great a work, do you not think so?" *Lov.*—"We did think so, but I heard them say that they studied hard, were men, some of them married before they begun the Latin, and that they learned a great deal in a little time. Besides, they said that there was so much need for preachers, and the country was settled so fast, that there was no other way then; but it is otherwise now. The times have changed." *Tit.*—"But why should you say that Mr. ——'s Latin school was the beginning of Jefferson College?" *Lov.*—"Not many years after, Mr. —— was ordained pastor of the Chartier's congregation and opened his school, the Rev. Matthew Henderson, of the Seceder church, from Scotland, was settled as a pastor of a congregation, and had a church built on this side of the creek. He was a very good man, and an able preacher. He and Mr. —— lived on friendly terms, though the Seceder minister was generally thought to be the most strict. I remember once, it is a great many years ago, Mr. Henderson, and a Presbyterian minister were together at a funeral, and the Presbeterian minister said to him, will you give an

exhortation to these people? He said it was contrary to the usage of his church, and that he did not approve of the practice. Then, said the other, have you any objection that I do? He said, if the dead and his family had been my people I would object, but as they were yours, I cannot prescribe. But if you do give an exhortation, I will tell afterwards that you preached a funeral sermon; so it was omitted. We had no funeral sermons, at that time, at the funeral of any Presbyterian; and the Seceders have none yet." *Tit.* —"Have you any objection to funeral sermons, funeral prayers, and funeral singing of psalms?" *Lov.*— "There is no account of any one of all these in the Bible, though we have the story of many funerals. Do you approve of them, Mr. Titus?" *Tit.*—"In the directory for worship, formed by the assembly of divines at Westminster, prayer and psalm singing at funerals are prohibited, while there is permission given for a minister, if one be present, to exhort the people. The Scotch commissioners were opposed to all these services, but the English Independents did so far prevail in the assembly, as to have the bare permission of exhortation introduced into the Directory." *Lov.*— "I am not very rigid on this point, but I know very well that these religious services at funerals lead to prayers for the dead among the Papists, and other terrible superstitions. I know of no promise that religious services over a dead body will be more effectual than at an election, a review of the militia, or any other public meeting; and I know that many people, *now a-days*, who never, or very rarely, go to church, would think it dreadful, were their dead buried without some

religious services. I very much fear that they think the dead derive some good from them." *Tit.*—"You say that good neighbourhood was not disturbed by the ministers' being of different denominations." *Lov.*—"Not in these old times; but there has been something of the kind since. Mr. Henderson and Mr. —— lived in friendship. The Latin school was removed from Mr. ——'s house, to this side of the creek, and they made an Academy of it. They employed a Latin master, and began the academy in a little cabin on the bank of Chartier's, about a mile up the creek above the village. Mr. Henderson and Mr. —— were both there and prayed at the beginning of the academy, in the cabin, where it was taught until they built a stone house in the village. In this house the academy continued, until about 20 years ago, when it was made a college. A stately and large brick house, which I suppose you saw, was erected, and it is a great institution. I heard the Rev. Father of this school say some time ago that there have been educated either in whole or in part, 100 ministers of the gospel, in this seminary, since it was first opened in his log house. For many years after it was an academy, the Doctor had a divinity school, which he attended once a week, to hear the students read sermons and recite out of a system of divinity which he had made for them." *Tit.*—"Did they read Hebrew too?" *Lov.*—"I think I have heard them say, very little. The Doctor laboured hard for nearly half a century in teaching students for the ministry, and never got any pay for his labour. There were no education societies then, I believe the old people in these parts, generally think that there

were as able and as good preachers then and rather better than now." *Tit.*—"They may be wrong however, in that matter. I believe that orthodoxy and vital religion are declining, but I am certain, this calamity is not owing to the improvement made in clerical education: it must be sought for in other causes. But have you Seceders in this region yet?" *Lov.*—"Yes, Sir, certainly we have. There is an Antiburgher divinity school in Canonsburgh, and the Professor is a very good man too. He has about as many students as the Doctor formerly had, before his school was broken up by the great one that they have established at Princeton, in Jersey. We have another body of Seceders in this country—the Associate Reformed, but there is none of their congregations in this neighbourhood. But there is a Covenanter minister, the Rev. Mr. ——, living in Canonsburgh, and who preaches to a considerable number of societies who are scattered round this neighbourhood. He is an aged and venerable man; when he preaches in town, he occupies the college hall. There is of late a very great increase of this denomination on this side of the mountains." *Tit.*—"What psalms do they sing in the churches around you." *Lov.*—"All the Seceders of both denominations, and the Covenanters sing David's Psalms, and will not allow any others. Formerly the Presbyterians used them also very generally, and many do so yet. The new psalms are introduced into most of the Presbyterian churches, and very much against the will of the old people."

Tit.—"Had you not between 15 and 20 years ago, a great revival in this part of the country?" *Lov.*—

"There was a most wonderful stir about that time. But dinner is ready, and as I hope you will spend the afternoon with us, if you wish to hear of it, I will be glad to gratify your curiosity."

GOVERNMENT OF PRAYER MEETINGS.

On the divine warrant for prayer meetings and their importance, we have heretofore, in this journal given our opinion. They that fear the Lord will speak one to another, and the Lord will write a book of remembrance before him, and make them his, in the day that he makes up his jewels. The meeting which we recommend as of vital import to the interests of godliness, is not that in which all meet promiscuously, and in which a minister of the gospel and perhaps one or two elders or aged persons, engage in prayer, as the mouth of the assembly, and tender exhortations, that are much more nearly allied to sermons than to that Christian conversation, in which the fearers of the Lord speak one to another. We do not, we never can, approve of those solemn, formal addresses by laymen; for the very circumstance of the distinction which these gifted brethren attain, is adverse to that equality which in devotional services, should characterize all the members of the commonwealth of Israel, not called to be office bearers.

When in a former number we touched on this subject, we referred to this institution, as one which should be attended to in congregations, enjoying the public ministrations of the sanctuary; but there is another and very interesting view of them, as they are the

means of keeping alive the power of religion, and promoting the edification of the body of Christ, in vacant congregations, or in places, where there are in the same neighbourhood only a few religious families. We have no doubt that in the early ages of the New Testament church, when a few families in a city or district were proselyted to the faith of the gospel, and when there were few ministers, by whom these converts were occasionally visited, the truth in its power, was retained in a gre t measure by these praying societies. Parents attended them with their children on the Lord's day, and thus while they strengthened each other in the ways of holiness, edifying one another in love, they kept themselves out of the way of temptations from the idolatrous worship in the heathen temples.

At the time when in Great Britain, all the ministers of the gospel joined themselves with that establishment, which had abandoned the covenants of the church and nation, there were some thousands of people, who could not be induced to follow their pastors, in what they very properly thought a course of defection. For sixteen years they were without the ephod and teraphim of public ordinances, and they attended, with great punctuality, pleasure, and profit, on meetings for prayer, and Christian conference. As the Reformed Presbyterian church extends its boundaries either by emigration, or by converts from the world, or by persons of other denominations adopting their system of truth, it has been the constant endeavour of the missionaries to form those who were contiguous to each other into prayer meetings, and they have been successful. Very numerous are these clusters which now adorn that

branch of the reformation vine. All others should undoubtedly imitate the example set by this body, that wherever in an irreligious neighbourhood, two or more families are brought within the pale of the church, they may be taught to converse and pray together, for the advancement of their own sanctification, and the spread of the Redeemer's kingdom. The Methodist class meetings bear some resemblance to this institution, and have been among the most powerful of their engines for the spread of Arminianism. In one point, however, they depart from the spirit of the ordinance—the class leader, is made a kind of lay preacher, who also exercises, in the hiearchy from which the Methodist church professes to derive its origin—a kind of government, which may be temporary, or continue, and be augmented, as his talents shall indicate. By this measure all semblance of authority is kept out of the hands of the body of professors. It is an aristocracy, and not a democracy ; it is also the anomoly of an individual exercising authority who is not ordained to any office.

In the societies we recommend, however, the very nature of things, and every law of our social nature require that there should be some efficient regimen, otherwise they could not continue to exist. The want of the authority of a session will be always felt, and often severely felt, with every means that may be resorted to. Some, even good men, will, like James and John be ambitious of distinction, and attempt the exercise of lordship over their brethren, who will not in general submit tamely to the usurpation. Offences must needs come, and the painful result will too often be animosities, and strife. But these are incident to all

societies of sinful men, in their sinful state, even when in the best state of organization, and under the most wholesome regimen. And we would embrace this opportunity most affectionately to admonish all who may read these pages, to cherish meekness, gentleness, temperance, patience, long-suffering, forbearance, and real Christian love, for their own comfort and edification, and for the advancement of the interests of the church, and the glory of our Redeemer.

Still the question remains, how are these societies to be governed? We have no particular account of their regimen, in Apostolic days, nor have we any precept for their regulation, except the general one, "that all things should be done decently and in order." After all, we can hardly err in our reasonings on this point: it must have been very similar to that of Reformed Presbyterian societies in Britain, when without the constituted courts of Christ's house to direct them. They admitted members into their societies, by a vote of the society, and demanded of applicants for admission, the same qualifications, which they had known the congregational sessions to demand of those who applied for sealing ordinances. The violent opposition which they had to encounter, and regard to the law of self preservation, demanded of them these strict measures. The admission to the social privileges of this ordinance, was not, however, considered, as admission to church membership, that was reserved for the courts, which granted it when these courts were constituted after the accession of the Rev. Mr. McMillan from the established church of Scotland. For some time indeed, after they had church sessions,

the societies retained in their hands more power than belonged to them; for a change, especially among a people of so steady habits, is not easily effected. As they had exercised the right of admission to society privileges, so they exercised the right of seclusion, involving, of course, the trial of offenders. All this was perfectly proper, and indeed, absolutely necessary, when there were no judicatories to take cognizance of such matters. Besides the discipline exercised in the individual societies, they had meetings of correspondence, formed of delegates from all the societies, and these correspondent meetings, as they were properly called, enquired into the state of religion, doctrines, and Christian deportment, in the several districts. All this was admirably adapted to the situation in which the Head of the church had placed them, but would not be compatible with an organized state of the church, under the wholesome regimen of the Presbyterian form of church government. For when an individual is in regular standing in the church, and in the enjoyment of the privileges of the sealing ordinances, he is surely entitled to all minor privileges, as that of membership in society, certainly is. The session is the proper tribunal for the trial of offenders, and before it all complaints should be lodged, and by it be adjudged. We do not percieve any reason, why societies may not admit, even in organized congregations, persons as silent members, and if they see meet, exclude them again. But in relation to those who are church members, the case appears to us to be totally different.

Those who are accustomed to the regimen of organized congregations, when emigrating to the new settle-

ments, and forming themselves or formed by missionaries, into prayer meetings, may be ready to imagine that they have no right to the exercise of discipline, and may think honestly that there is no power in the society to act against offenders; for it is a rare talent to be able to adapt one's conduct to the ever varying change of circumstances, and yet compromit no principle of truth or duty. But let them remember, that as offences must come, a society would speedily be reduced to ruin, were it possessed of no power to preserve its own purity. We make these remarks affectionately, and in the hope that they may be useful to many of our readers, who we know, are in the situation to which we now allude; for multitudes have emigrated from places, where they were educated in organized congregations, to remote parts of the country, where they have access to no higher ordinance than that of the prayer meeting. Let such remember that it is decent and orderly, for the worshippers of God in every situation to preserve themselves from being contaminated by the disorderly, and that they may and should withdraw from every brother that walketh disorderly, and they will have no difficulty in taking cognizance of the improper conduct of transgressors. Our prayer is, that the Head of the church will water with the dews of Heaven, these small garden spots in the wilderness, and in due time make them shake with prosperous fruits, like the trees that are on Lebanon.

THE SANCTIFICATION OF THE SABBATH.

"The Sabbath was made for man," are the words of our Lord Jesus Christ, "who is Lord also of the Sabbath." The observation of one day in seven for the holy purposes of religion, is an institution of the Lord our God as old as creation, and appointed to last until time shall be no more. It has its foundation in the present condition of our being, placed in this world for a very short period, in which we are to prepare for an endless duration after death, where there is no change from happiness to misery, or from misery to happiness, "for there is no work, nor device in the grave;" and in the nature of our immortal minds, and the relation in which we stand to our Creator—the enjoyment of his favour being our only supreme good. It is a dictate of right reason, then, not only that we should employ a portion of our time in preparing for eternity, and in seeking after communion with God, but that stated seasons, wholly appropriated to those great and infinitely important objects, should be observed. We appropriate time to every laudable pursuit under the sun, and why not to these, as much more interesting than all earthly business, as endless duration exceeds in magnitude the limited period of a few years? How beautiful, then, the declaration "that the Sabbath was made for man?"—for the promotion of our happiness, in the cultivation of our communion with the fountain of all good, and for securing, and making preparation to enjoy the felicities of the heavenly state?

One of the reasons annexed to the commandment, enjoining the remembrance of the Sabbath, to keep it holy, is, that "in six days the Lord made the heaven and the earth, the sea and all that is therein, and rested the seventh day," in which there would be little force or beauty had not the observation of the weekly Sabbath been an institution of as ancient date as the creation of human beings. And though in the brief history of the world, it is not mentioned before the time of Moses, yet there is no reason in this circumstance, that would lead us to suppose that it was a novel institution, for Israel in the wilderness; for during the whole period of the judges, nearly five hundred years, it is not once mentioned. To imagine that its observation was omitted for all that long period is to dishonour the memory of the many thousands of great and good worshippers of God, who adorned that best portion of the history of the commonwealth of Israel.

It is of perpetual, moral obligation; for it is recorded among the ten precepts of the decalogue, was written as well as the other nine on the tablet of stone, and was laid up in the ark of the testimony within the vail. When Christ says it was made for man, he sanctions it, as of a moral nature, binding on man in all ages, not for the Jews, or for any one nation, or any limited period, but for MAN in all nations, and generations.

As the seventh day Sabbath commemorated the finishing of the magnificent work of creation, the first day Sabbath commemorates the more magnificent and glorious event of finishing the work of redemption by the resurrection of our Lord. The Christians gene-

rally, as all history attests, in the apostolic age, observed the Christian Sabbath on the first day of the week. On that day Christ often met with his disciples, when assembled for devotional purposes, on that day the sacrament of the Lord's supper was dispensed, and on that day—the Lord's day, John "was in the Spirit," in the Isle of Patmos. Though the ancient Manichæan heretics, the Anabaptists of Germany, and many of them in England, the Quakers, and the Socinians, have denied the morality and perpetuity of the Sabbath, we may, from the facts adduced, infer with absolute certainty that the fourth commandment binds the creature to obedience, as much since the coming of Christ, as it did the Israelites at the foót of Mount Sinai.

It forbids the doing of any servile work, except what necessity or mercy demands—all labour on farms, all merchandizing, all mechanical employments, all travelling on worldly business, in short all employments that have for their object making earthly gain. "Ye shall do no servile work therein," is reiterated a thousand times. Hence, those who travel on their journeys, drive their teams, or embark in trading vessels on our rivers, with the expectation of spending the Sabbath in the voyage when it might be avoided, are guilty of violating this holy day; as are those who slaughter cattle on the Sabbath for the supply of the market on Monday. The carrying of the mails, and the opening of post-offices on the Sabbath, and the reviewing and drilling of soldiers of the regular army, and at military schools, though sanctioned by the laws of the United States, are violations of this holy day.

They are indeed deeply aggravated; for they are national sins, and call loudly for mourning, repentance and reformation. Against them all, every minister of Jesus, if he is faithful, and every private christian will raise his warning voice, "whether men will hear, or whether they will forbear." The barber, hair dresser, baker, &c. by prosecuting their respective employments, "do servile labour," without the apology of either necessity or mercy, for all that these do might be attended to on Saturday.

The prophet Isaiah (chap. lviii. v. 13.) warns men not "to speak their own words," by which he forbids worldly conversation. Indeed, if the object of setting apart this day, be to cultivate communion with God, and prepare for heaven, how will it be gained by conversation on worldly subjects, such as the state of the markets, politics, &c. by the reading of newspapers, novels, and profane history, and by discussions with a view to the sale or purchase of wares? They who do so, shew by their words that the Sabbath is a weariness to them, and that the language of their hearts is like that of the carnal Israelites, Amos, viii. 5. "When will the new moon be gone that we may sell corn, and the Sabbaths that we may set forth wheat?"

Nor may we "find our own pleasures." Isai. lviii. 13. Parties of pleasure, and individuals riding, walking, and visiting for recreation and carnal amusement, find their own pleasure, not having pleasure in Sabbath ordinances, nor "delighting themselves in the Lord." If "we may not find our own pleasures, nor speak our own words," worldly thoughts too must be avoided:

for "out of the abundance of the heart the mouth speaketh;" and in vain shall we attempt to restrain wordly conversation, if the thoughts are licenced to expatiate on wordly subjects without restraint. We must be prepared for bidding farewel to the world with all that it contains, and for welcoming with delight the pure, spiritual and holy devotions of the Heavenly sanctuary, or we shall never be admitted to participate in its blessedness. Is one day in seven too much to cultivate holy, religious thoughts and sentiments? Let him whose conversation is in Heaven, answer. Is the employment of one day in seven too much for the great and solemn work of "making our calling and election sure? Let the sinner, alarmed by the terrors of the Almighty, and in dread of everlasting torments, answer? Is one day in seven too much to devote to the study of the laws of God, of the plan of salvation, and of the attributes of Jehovah? Let him who "delights in the law of the Lord, after the inner man," answer. Is one day in seven too much to appropriate to war against the innate lusts and corruptions of the naturally depraved heart of man? Let him who knows the plagues of his own heart, answer. Surely they who indulge willingly in worldly thoughts, conversation, business, and pleasure, either know not any thing of the nature of the felicities of "the rest that remaineth for the people of God" in Heaven, or they do not hope ever to have their dwelling there; for that rest is an everlasting Sabbath—a house of eternal, pure, unmixed devotion. There is a place, where there is no Sabbath, no rest for the wretched inhabitant—no rest—perpetual wailing and gnashing of teeth in outer darkness. Those

who will not love the Sabbath, nor sanctify it here, will never attain to the rest of Heaven, and for them there is but one other place, to which their departed spirits, O dreadful thought! will speedily travel after death, and when they will forever cry out in despair, O for one Sabbath more, one sermon more, one offer of salvation more! But in vain, eternally vain. No Sabbath's sun ever sheds its joyful rays on these "drear abodes," no voice of mercy ever falls upon the ear, no hope cheers the heart oppressed with the fearful horrors of eternal night. Let the Sabbath reaker who may paradventure read these pages, pause and reflect whither his breaches of Sabbath lead him. He may yet see Sabbaths on earth, and God grant him grace to improve them. Let him while it is called to day, hear the command and promise of him in whose hand are his life and breath and being. "If thou turn away thy foot from my Sabbath, *from* doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable, and shall honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words; then shalt thou delight thyself in the Lord: I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken *it*."

NEGRO SLAVERY.

In relation to the policy of our country, there is no question of more deep or general concern, than that suggested by the words which we have written at the

head of this article. We have more than once made some remarks on this subject, in the Evangelical Witness. Our observations have been made the subject of animadversion, by some journalists, and have given occasion to several letters to the Editor from the South. The light in which slavery is viewed in the Southern states, and the feelings of those more immediately interested in this unhappy business, will perhaps be fairly represented by an extract of a letter from a southern correspondent, which we present below to our readers. It is respectful, temperate, and a specimen of all the communications we have had on this topic, and though we have not the permission of the writer for its insertion, yet we are persuaded he will excuse us. It is as follows :

"C——e, North Carolina.

"Dear Sir,

"I am pleased with the patronage which the Witness receives from various sections of this county, and I expect a more liberal support. I feel no hesitation in declaring my approbation of the labours of the editor, yet in some cases, I think he manifests himself not to be in possession of the proper information respecting the affairs of the South. Exception is taken to the strictures made on the constitution of South Carolina, as the editor makes that instrument speak some things that are not in it ; and we think there is too much vehemence manifested on the subject of slavery. The intelligent part of the southern section of the United States, have long regarded slavery both as a moral and political evil, as it exists in our country.—

We see the disease, but where is the remedy? Dear Sir, I apprehend that until a revolution takes place in the public mind, every attempt towards emancipation must prove abortive. If you Northern people think that your Southern brethren are more fond of the mammon of unrighteousness than yourselves, we only say, perhaps it may be questionable. Why do the nations of the world hate the Jews? Something like the same feeling exists in relation to the citizenship of the Africans among us.

"You, our Northern brethren, ought not to forget that you were the first colonists, and that you bequeathed to us your offspring this curse, and now we are anathematized, because, we received the legacy at your hands. It was, to be sure, a bad legacy; you ought to have made us a better. Whether is the parent or the child most to blame? As I have a good opinion of the talents of the editor of the Witness, I should like to see in some future number, an exposition of the following passages of Scripture, to ascertain what is the mind of the Apostle Paul in them. Eph. vi. 5, and 8, also, I. Tim. vi. 1, 2. The explanation of these texts may go far to instruct Christians as to their duty, in a country like ours, where slavery exists.

"Yours, in the bonds of Christian friendship.

"____ ____."

For the approbation, which our correspondent gives to the general tenor of the pages of the Witness, and his expressions of respect for our editorial labours, we are bound to make grateful acknowledgements, especially as he gives the most substantial evidence that he means more than mere compliment, by the large and

respectable accessions, which his letters furnish to our subscription list. Nevertheless he and his friends will bear with us while we make a few remarks on four topics, suggested by the preceding extract of his letter.

1. The constitution of South Carolina. 2. The barrier erected by popular feeling against emancipation. 3. The comparative guilt of the North and South in the affair of slavery. 4. The texts from Paul's epistles.

The article of the constitution of South Carolina, to which we referred in the essay of a preceding No. is in these words. VI. "No person shall be eligible to a seat in the house of representatives, unless he is a free white man, of the age of twenty-one years, and hath been a citizen and resident in this state, three years previous to his election. If a resident in the election district, he shall not be eligible to a seat in the house of representatives, unless he be legally seized and possessed, in his own rights, of a settled freehold estate of five hundred acres of land, and ten negroes; or of a real estate, of the value of one hundred and fifty pounds sterling, clear of debt. If a non resident, he shall be legally seized and possessed of a settled freehold estate therein, of the value of five hundred pounds sterling, clear of debt." This is the whole section.

On this section we founded the declaration made No. III. vol. II. "that she (S. C.) requires among other qualifications, as indispensible, that each of her representatives, be the owner of at least ten negroes. No matter——how wealthy he may be." Is not this interpretation correct? Is it not the very spirit and almost the letter of the constitution? The real estate

of the value of 150*l.* sterling, we have always understood to be the alternative for the 500 acres of land. On any other supposition less property is demanded of the resident than the non-resident; for surely, at a general rate, 500 acres of land are worth more than 500*l.* sterling. Possibly, however, it may have been otherwise interpreted in S. C. and members elected, and admitted to seats in the house of representatives, who have no slaves. But even should it be so, were we in error? The greatest learning, knowledge, integrity, and wealth, would not make a citizen eligible as a representative, unless he were possessed either of the ten slaves, or of a real estate of the value of 500*l.* sterling. The rich citizen may have no real estate, he is then ineligible, why? because he has not ten negroes. He is then assuredly disqualified, because he does commit what our correspondent calls a moral evil. As to the substance of our remarks there can be no question—they rest upon the broad fact that the holding of slaves is made a qualification for office. But we must still insist that it is indispensible. Suppose an individual in the city of Charleston is possessed of 500 acres of land in the neighbourhood, worth $50,000, another person, of a house and lot, worth 150*l.* sterling, the former, by the constitution, is not eligible as a representative, unless he has also ten slaves.—Could the framers of the constitution mean to say to the latter, you may be a representative without any slave? We cannot suppose this without charging them with fatuity.

The second topic is the barrier presented by popular feeling against emancipation. The *fact* may be as

our correspondent states, in the South; but if such feeling is improper, as it undoubtedly is in relation both to the Jew and the African, it ought to be corrected. We know Africans, in our state, who are not only citizens, but men of property, morality, and intelligence, highly respected by their white neighbours. We believe that some of the English nobility dined with Paul Cuffee, on board his ship in an English port, and we are certain that some of the most respectable clergy of the United States, have dined at the table of a respectable African clergyman in Philadelphia. We see them in the north, at the communion table with white people. But this feeling cannot in any section of the country, erect a barrier against their emancipation, for the colony at Metsurado, which we believe presents the only relief for the south against this "political and moral evil"—this "curse," and to which we hope southern people will give the most effectual support. While we hold ourselves bound to plead the cause of the poor, needy, oppressed Africans, to remonstrate against the evil of their oppression, in a tone of righteous indignation; our most earnest desire is, that our southern brethren may be relieved from this curse.

As to the comparative guilt of the North and South, we do not think it of sufficient importance to merit much discussion. But we must correct some errors as to matter of fact. The Northern states were not the oldest colonies. The first permanent European settlement made within the United States, was in 1607, at Jamestown in Virginia. The first settlement in New-York, of which we have historical record, was effected at Albany, in 1612; and the Plymouth settlement in

Massachusetts, was in 1620. The first slaves ever bought or sold in the North American colonies, were introduced by a Dutch ship into a southern port. The North has not left this legacy to the South ; they have acquired it for themselves. We admit that many citizens of Rhode-Island, and of some other Northern ports were extensively and shamefully engaged in that iniquitous traffic, which the President of the United States is now anxious all nations shall unite to denounce as piracy ; and that one of these slave traders is now in the senate of the general government. It is also true that this trade was carried on under the sanction of the Federal Constitution. But the Southern people surely know, that the slave holding states would not consent to the adoption of that instrument, unless that odious guarantee was contained in its provisions—a guarantee granted with difficulty by the members of the Convention from the North. We do cheerfully admit that this confederacy of all the states to guarantee the traffic "*in the souls of men*," makes the guilt a national one, over which every good man will mourn, and for which every generous man will blush. This is the short and well known history of this "political and moral evil and curse." Surely those individuals who have always disapproved of all these transactions, and who have never entangled themselves with any oath, to support the principles and practice of this abominable traffic, may remonstrate loudly and consistently. We appeal to the humanity of good men in all the earth—to the better judgment, and Christian philanthropy of the South itself, and call upon all to engage with holy, enlightened and temperate zeal to reform the evil.

We now proceed to make some remarks on the texts referred to by our correspondent. Generally we may affirm that whatever they mean, they surely cannot sanction or license "a moral and political evil." How the servants were acquired among the Ephesians to whom the apostle wrote, and among whom Timothy laboured, does not clearly appear from history. It will be difficult to prove that they were procured as the slaves are by the slave-traders; and even if they were, what then? Were we in the south and a proper occasion offered, we would exhort Christian slaves to be obedient, while providentially in slavery, for their own comfort, and for the honour of religion, though who could forbid us to say to them, "If ye can be free use it rather." But there is no occasion to take this ground. The term δουλοι, servants, extends to a large and highly important class of human beings in all ages and nations—hired and indented servants; δουλος answers to the Hebrew obed, and both are applied to the people of God, who are called the servants of God. Rev. xv. 3. Moses is called δουλος του θεου, a servant of God; and thus the prophets, Rev. x. 7, the apostles and other ministers of Christ, Acts xvi. 17. Phil. i. 1. II. Tim. ii. 24. compared with, Rom. i. 1. Gal. i. 10. Godly men are so designated, Luke ii. 29. Nay even Christ himself took on him the form δουλου of a servant, whose subjection and obedience were, in the most perfect sense, voluntary. The verb δουλευετωσαν, I. Tim. vi. 2, translated "do service," is used in the same acceptation, for voluntary service, Matth. vi. 24, and in many other places. The word which Paul uses for masters δεσποταις is used as the correlate of δουλος, in the sense of

voluntary servants, in numerous places of the New-Testament. God is called a master often, as in Luke ii. 29. "Now, Lord," δεσποτα. This important class of men, righteously held in servitude, among whom in all ages, many converts have been made, needed exhortation and instruction from the Head of the church, who regards the humble, and lowly, and surely they may be exhorted to duty, without giving any countenance to the holding of our brethren "made of one flesh and blood" with ourselves, in a bondage "politically and morally evil." These explanatory remarks we think amply sufficient.

Were the holders of slaves unanimously and cordially to unite for effecting a general emancipation, a God of mercy and wisdom would aid them, and difficulties would vanish. When the Rev. Mr., now the Rev. Dr., McLeod was about to be settled in the pastoral charge of the United Reformed Presbyterian congregations of New-York and Coldenham, he stated that he could not consistently with his views of duty administer sealing ordinances, to those who had slaves, of whom there were some among the people who had made a call upon him to be their pastor. This brought the subject before the supreme judicatory of the Reformed Presbyterian church, and an act was passed excluding slave holders from the enjoyment of ecclesiastical privileges in this body. Those who held slaves immediately emancipated them. The Rev. Messrs. McKinny and Wylie were appointed a commission to visit the south, which they fulfilled, and delivered their southern people the decrees to keep, all of whom emancipated their slaves speedily. Let others go and do likewise. The

Colonization Society have opened for the liberated captives ample room on the western coast of Africa.

STATE OF RELIGION IN VIRGINIA.

A writer in the 52d number of the Evangelical and Literary Magazine (which we before mentioned as edited in Richmond, Va), after giving an account of the state of religion, in that section of the Union, about the middle of the last century, and a survey of its present condition, has no hesitation in declaring, that the state of things has become much worse. We fear that an honest comparison of the past and present state of real religion, in most parts of our country, would lead to the same painful conclusion. That the progress of baleful errors has been alarmingly rapid, admits of no doubt ; and we know both from the connection which truth has with duty, and from the history of the church, that when error in doctrine prevails, it blasts every fair plant, and converts every fruitful field into a wilderness. After instituting the judicious comparison to which we have alluded, the writer goes on to say :—

" The whole of the causes in operation have produced the following effects.

1. In all the country just mentioned, there are very few well built and comfortable places of worship, where the people are accustomed regularly to assemble.

2. There is very little disposition in the people to contribute for the erection of substantial and permanent churches, where they may sit, at any season, and worship God in comfort.

3. There is, taking in all denominations, a very small number of educated ministers regularly settled, and so supported by the people, as to be at leisure to attend fully to the work of the ministry, both in the pulpit and visiting from house to house.

4. There are scarcely any well established permanent schools in this vast extent of country, and proportionably very few schools of any kind. Of course the interests of education suffer greatly.

5. In very many places, they who are called *the enlightened part of Society*, do not think of going to a place of worship, because, as they say, the preachers are not capable of instructing *them*. Hence, the old spend the Sabbath in visiting and dining together, and the young in such pleasures as they can find among themselves.

6. Of course the belief of Christianity, where it is retained, is the feeble belief of tradition; and the knowledge of its doctrines and duties is almost obliterated.*

7. The great mass of the people, who have not been brought into any connexion with any religious denomination, are deplorably ignorant of Cristianity, and of course are neither enlightened nor restrained, neither guided nor comforted by it.

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* On this subject, I have often imagined to myself, what must be the confusion and shame, of these most enlightened people, if a Hindoo or Mahometan or even an Indian were, by any chance, to question them concerning the religion of their country. I should like very much to hear some of our Members of Congress catechised by the Pawnees who are, or recently were at Washington.

8. There is a sad want of domestic discipline ; a deficiency in that moral restraint of the young, which exerts so salutary an influence in all their future life ; which prepares them to submit to government at school, and to reverence the laws of their country.

9. There are very few religious books, or books of any sort among the people ; and scarcely any thing like a taste for reading. The spirit of improvement, of which so much has been said, is confined to a few, and their efforts are laborious, *up-hill* efforts at every step ; shackled and impeded as they are by the indifference and inertness of the many.

10. The population of the country has greatly outrun the means of moral and intellectual improvement : and without the most vigorous exertions, the latter will never be brought up with the former.

11. Hence, among religious societies, there is no reason for jealousy ; for there is enough and more than enough for all to do, even if they will make their very best efforts, and put in requisition the whole amount of their power.

I acknowledge that these results are appalling. And that the prospect is the more disheartening, because there has appeared, recently, something like a stupor in the public feeling. Although not given to despondency, I do confess that I have lately found my heart sinking within me, on comparing the *Southern* with the *Northern* country ; the *present* time with the *past ;* and the *present* race of men with their *predecessors.* Yet it is not lawful to despair of the republic—much less of the Church of the Lord. True ; those causes, which have been working silently for half a century,

have struck their effects deep into our habits, and whole moral constitution. But if we can but be awakened to a sense of our condition, and apply the proper remedy in the proper place, we shall soon see symptoms of returning health.

Now the country needs these three things.

1. A wise course of domestic discipline, to be applied to children from early life, and steadily employed until the right direction is given to their character.

2. A sufficient number of schools, of different descriptions, suited to different classes of society; in the whole of which education shall be conducted on principles suited at once to the genius of our institutions, and the character of our religion.

3. The settlement in sufficient numbers of well instructed and pious clergymen, who shall not only declare the dogmas of religion from the pulpit, but who shall be instrumental in carrying the gentle yet powerful influences of Christianity into the families of their respective charges, and investing all the relations and the whole business of life, with the sanctity of true religion."

REVIEW OF FONDA'S FAMILIAR LETTERS ON SACRAMENTS.

(Concluded from page 382.)

Reviewers often wait, when a new publication appears, to learn the reception with which it meets from at least a part of the reading public, that they may accommodate their decision to popular sentiment. This is a cautious and may be generally a prudent policy.

But in religion it ought to be reprobated as a temporizing course, to betray the interests of truth. We have not adopted it. In relation to the subject of this article, we gave our verdict before the public had had an opportunity of judging; for the first number of the review was published within a few days after the Familiar Letters were in the market. Though we did not apprehend that we risked much with sensible and good people, in recommending the work; yet it gives us sincere pleasure, to find that public opinion accords with our judgment. It is bought and read with eagerness, and highly approved by Godly and intelligent Covenanters, Dutchmen, Seceders, and Presbyterians, who are earnest in recommending it to others. It is really gratifying, when men of corrupt minds, are busily employed in vending error and heresy, and men of base minds, and despisers of all religion, in publishing and hawking vile, false and injurious slanders, that there are friends of truth capable of appreciating its worth, and zealous in its propagation.

Withal we do not approve of every sentiment uttered in these Letters. We enter our dissent against the doctrine taught at page 42, that "in that covenant" (the Abrahamic) "arrangements were contained for the organization and preservation of the visible church." This doctrine, we believe, was first promulged in the Christian's Magazine, edited in New-York, by Dr. Mason. Not a few of the clergy in this country have adopted the opinion. Mr. F. admits, that there were visible worshippers of God, visible sacrificial rites, preachers of righteousness, social worship, &c. before Abraham. But all these he thinks were not sufficient

to entitle the great body of ante-Abrahamic worshippers, to the appellation of a visible organized church. We mean not to contend earnestly for words and names, where the truth is clearly admitted, as it seems to be by Mr. F. in his discussions on the subject of the Abrahamic constitution. But however well a writer intends the improper application of terms, or avoiding to use those which are appropriate may mislead. Why should term εκκλησια τυ Θευ, the church of God, be applied to the body of visible worshippers, after the time of Abraham rather than before? What was there to entitle the body of visible worshippers to it, after that era, that did not exist previously, unless it was the sacrament of circumcision? Is circumcision or baptism the only essential attribute of the visible church, and all other ordinances, truth, worship, and duty, mere circumstantials? This surely will not be contended for. The church is built upon the foundation of the prophets—i. e. the whole truth of the Old Testament, as well as upon the apostles, or the doctrines of the New. In the 2083 years, we would say of the history of the church, before the call of Abraham, there were surely prophets and truth, and a church, why not? But it is said the name is not applied to the visible worshippers before that event. We would like to know where the name is applied to them before the institution of the passover? No where. Why then not date the origin of the visible church, at the exodus from Egypt? It is said again, God made a covenant with Abraham, and added the seal of circumcision; so did he with Noah, and affixed the sign and seal of the rain-bow; so did he with Adam and Eve, and affixed the sign and seal of

sacrifice. The worship of God was probably as visible in Noah and his family, as it has ever been in any age of the world, and in the New Testament we hear of a church in a house. Christ is called the "Head of the church." Col. i. 18. Surely he was the Head of Ante-Abrahamic visible worshippers, as much as the Head of the church now. That there was an invisible church before Abraham, we believe has never been denied. How is this body rendered visible at any time? Undoubtedly, by obeying God's law, in attending on the visible ordinances of religion which he has appointed. This was done before Abraham. But it may be said these worshippers were not an organized society. We reply that without organization there is no social worship, which it is admitted there was before Abraham. They were too a seperate body, called the "sons of God," in contradistinction from those of men, and many of them acted then, as they do now, in a manner unworthy of the name "sons of God;" when they allied themselves with the fashionable and fair daughters of men, no doubt adopting their profane habits, to such an extent as to corrupt the whole world, except Noah and his family.

We should not have employed so much time in this discussion, but we know that the enemies of infant baptism deny that the church existed before the time of Christ, and we know also the use which they make of the denial. We would honour the Ante-Abrahamic believers, and magnify the grace of God dispensed among them. So does the author of these Letters though we use in relation to the period in which they lived a phraseology somewhat different.

The Appendix to these Letters, occupying ninety pages, constitutes a very valuable part of the work, consisting of "Remarks on the importance of correct views of the system of revealed religion; Canons ratified in the national synod of the Reformed church, held at Dordrecht, in the years, 1618 and 1619; Eternal election, matter of praise, a sermon, &c.; Address to masters of families, on the subject of family religion, by the Rev. Mr. Wm. Jay, of Bath, England; and a persuasive to family worship (a tract)."

Though this work is addressed to the people of Mr. F—'s charge, we hope that no one will imagine that it is calculated for them and for the Dutch church alone: No one will suggest that when Dr. Miller addressed his letters on the Eternal Sonship to Professor Stuart, he designed them for the use and behoof of the Professor alone Mr. F—'s Letters are the property of the whole church, and we take leave of him by presenting our readers with the following valuable extract from the remarks on the importance of truth, and the expression of the hope that we shall ere long have the pleasure of meeting him, and others of his able, orthodox, Dutch brethren, before the Christian public, in the examination of such works for the defence of the doctrine and order of the church of the living God.

"It has been asserted, and I would rejoice to be convinced that the assertion was unadvised and incorrect, that 'admidst an extensive and powerful excitement on the subject of the Bible, a portentous unconcern overwhelms the churches respecting the doctrines of the Bible: While the number of professors is in-

creasing with an amazing rapidity, zeal for the truth decreases in the same degree ; and that there is evidently a greater concern to extend the limits of the church than to improve her members.'* Certain it is, that the sending of the Bible to others, can never be accepted, as a substitute, for the reading of it ourselves. It cannot, in the least degree, release us from the obligation, to search the Scriptures, which testify of Jesus Christ, and make known the grace of God to man. Much less can the astonishing combination of effort in the Christian world, for the distribution of the Scriptures (so much and so justly applauded in our day,) justify us in countenancing the errors which are pouring in upon us, and in sacrificing the peculiar doctrines of the Christian system on the altar of undefined catholicism. We only dream, if we imagine that the charities and liberal sentiments of our day have put an end to the conflicts of the church, and redeemed her out of her militant state.

" The enemies of the truth still live ; ' and almost all who have taken an extensive view of Zion's interests, and her course down the tract of time, agree in warning her sons of a period of thickening and excessive darkness and trouble, previous to her latter day glory !'† ' 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!'‡ ' For the time will come when they will not endure such doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears ; and they

*Strictures on Dr. Mason's Plea, p. 70 †Strictures, &c. p. 71.
‡I. Tim. iv. 1.

shall turn away their ears from the truth, and shall be turned unto fables!'*

"Such are the warnings of revelation. And who can tell whether the corrupters and opposers of Bible truths in our day are not aiming to effect, by compromise and pretended friendship, what they have been unable to accomplish by open and avowed hostility; and under an ostensive warfare against the shibboleths of party, hurling their envenomed darts at the shibboleths of truth? Surely there are many in our day *who speak not the language of Canaan, but the language of Ashdod.*

"At such a time, there is a peculiar necessity for the friends of evangelical truth, by the diligent investigation of the system of revealed religion, to arm for the warfare, that they may *quit themselves like men;* and convince the advocates of error, that, although Calvin no longer occupies the professional chair at Geneva—although Luther no longer defies the host of devils at Worms—although the intrepid Knox no longer thunders in the ears of the graceless Mary—the true sons of the Reformation have not forgotten that it is their duty to *contend earnestly for the faith once delivered to the saints.* 'Thus saith the Lord, stand in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.'† 'If ye continue in my words,' says Christ,‡ 'then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.'

"Faithful adherence to the doctrines, and cordial submission to the commandments of Jesus Christ, are the

*2 Tim. iv. 3, 4. †Jer. vi. 16. ‡Jo. viii. 31, 32.

test of sincere discipleship. This recognizes a perfectly natural and universally acknowledged principle. Every system, whether of philosophy, or politics, or religion, has its peculiarities by which it is known and distinguished; and the destruction of these peculiarities is the destruction of the system to which they belong. The Christian system, as well as every other, has its peculiarities, to all of which, the great Teacher come from God demands our adherence and submission.

"Neither will the expedient too frequently resorted to in the church on earth, of giving a general and disguised assent to the Christian system, while its distinguishing peculiarities are left out of view, or utterly rejected, meet with acceptance in the court above!—True; by this expedient the pale of the visible church may be greatly extended, and the external fellowship of churches greatly promoted. The clean and the unclean, the pure and the impure, the orthodox and the hetrodox, may thus be embodied; and, collected around the Redeemer's table, may hold their communion on catholic principles, and meet and embrace each other on the broad ground of a common Christianity. But is this common Christianity the Christianity of the Bible? A building, stripped of its ornaments, its architraves and its mouldings disfigured or torn away, no longer pleases the eye of the architect—no longer exhibits its true character. It is now, not what it was designed to be, nor what it in reality once was: The rude hand of the destroyer has made it a graceless mass—a mere wreck. Let the Temple of Mercy, reared by the hand of the "great God, our Saviour," the topstone of which shall be laid *with shouts of grace, grace unto it*—and the glories of which were but faintly

symbolized by the far-famed glories of the temple at Jerusalem ;—let this temple of mercy be committed to the hands of all who claim a common friendship,—let every one tear away what offends him, and add what suits him,—and what of original design, of primitive beauty, and of distinctive character will remain ?—Christianity, deprived by lawless depredations and interpolations of all that makes it the system of Jesus Christ, is not worth retaining. Neither is a fellowship, founded on the mutual sacrifice of the peculiarities of the various systems which have arrogated the Christian name, worth enjoyiug. The Calvinist is a Christian—the Arminian is a Christian—the Universalist is a Christian—and the Socinian, blaspheming the Saviour and the Comforter of the church, is a Christian, too ! Calvinists, Arminians, Universalists, and Socinians, meet on common ground : while many stand ready to make a false application of scripture, and to exclaim 'Behold ! how good and how pleasant it is for brethren to dwell together in unity !'

" Ah ! reader, this expedient will not answer. *The clay and the iron will not unite.* Jesus Christ will not own the corrupters of his word as his friends and disciples. The revelation which he has made of his mind and will, as we have already remarked, is most perfect: and this perfection consists not only in making known every thing necessary to be believed, and in prescribing every thing necessary to be done ; but also in stating and enjoining nothing beyond what is necessary to be known, believed and practised. 'The Scripture (says Calvin*) is the school of the Holy Spirit, in

*Inst. vol. ii. p. 417.

which, as nothing necessary and useful to be known is omitted, so nothing is taught which is not beneficial to be known.' And a greater than Calvin has said, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."* Accordingly we find that God has solemnly guarded every truth of the inspired volume. Hear the warning on this subject from his own mouth: 'For I testify unto every man that heareth the words of the prophecy of this book: If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book!'†

Now, with this awful warning before you, take up the holy book, and tell me which truth you will undertake to dismiss from its pages? Upon which truth dare you even sit in judgment, and pronounce it *unessential?* I readily admit, that one revealed truth is of greater importance and higher interest than another: and so in a gold mine, one parcel of ore may be richer than another; but the less valuable still contains *gold:* It has often been remarked by writers, who lived nearer the days of the Reformation than we do, and in relation to this very point too, "that even the filings of gold are precious." Truth is still truth; and the very shreds and particles of it are precious to those who

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* 2 Tim. iii. 16. †Rev. xxii. 18, 19.

have a heart to say, 'O how I love thy law!' Every truth revealed in Scripture must be important. To suppose the contrary is to impeach the wisdom of God, who has made it known.

"And where is the man who shall undertake to instruct me, how many of the truths of the Bible are *essential*, and how many are *not essential* to my salvation? Who will presume to advise me on this point, where in the list of Bible truths can I, with safety, arrest my faith, and withhold my assent?—which truth of the Bible am I bound, under pain of eternal death to embrace, and which am I permitted to reject?—which am I compelled to hold inviolate, and which am I suffered to mutilate and pervert?

"Ah! brethren, 'the things which are revealed—*all the things* which are revealed—belong unto us and to our children forever, that we may do all the words of this law.'* My duty and your duty is to study the *whole* word of God, and to embrace every truth it exhibits, and to practice every duty it enjoins,—'to esteem all God's precepts concerning all things to be right, and to hate every false way.'†

"Such was the view of the Christian system, taken by the churches of the Reformation, when the friends of the Lord Jesus would rather suffer their blood to be shed than to surrender up any truth of revelation!—They contended for the truth, and for the whole truth; and the result was that their fellowship was a *real Christian communion of feeling, founded on a communion of sentiment.* Who that has examined the subject, has not been struck with the surprizing agreement in the

* Duet. xxix. 29. †Ps. cxix. 128.

creeds and confession of the Reformed Church, not only in what are now called essentials, but also in what many are now pleased to denominate non-essentials.— 'The fabulous music of the spheres (says a writer,*) cannot be supposed more delicious, than the harmony which is to be seen in the confessions of the Reformed Churches.'"

ITEMS OF INTELLIGENCE.

The sixth number of a Unitarian Journal, entitled "The Christian; a weekly paper, devoted to Religion, Morals and Literature," has been issued in Philadelphia, of which a friend has been so good as to furnish us with a file up to the present time. As we intend to make some strictures, in our next number, on its tenor and tendency, we barely remark at present, that its dulness and lack of sense, are only equalled by its boastful pretensions, furious, bigoted zeal for liberality, and catholicism, and gross heresy.

The Socinian editors of the Christian congratulate their readers on the approximation which "the respectable theological school at Andover" is making towards "the truth as it is in Jesus," i. e. is towards Socinianism. They assert that Dr. Murdock in a dissertation lately delivered in that Divinity school, has given up every thing like Calvinism. We fear there is too much reason for their exultation. Socinianism makes alarming progress.

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*Mather's Mag. vol. ii. p. 156.

THE

EVANGELICAL

WITNESS.

PUBLISHED UNDER THE PATRONAGE OF THE AMERICAN

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EDITED BY

James R. Willson, A. M.

Having, therefore, obtained help of God, I continue until this day witnessing both to small and great, saying none other things than those which the Prophets and Moses did say.

Acts, xxvi, 22.

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THE

EVANGELICAL WITNESS.

VOL. II. MAY, 1824. NO. X.

TRAVELS OF TITUS IN THE UNITED STATES.

(Continued from Page 398.)

Before invited to the dinner table, Mr. Richard Lovegood, a son of my good host, arrived on a visit to his father from the state of Ohio, to which he had emigrated but a short time before with a young wife. His portly figure, manly aspect, frank manners and benevolent, intelligent countenance, bespoke at first sight the respect and confidence of a stranger. After the salutations, mutual enquiries for friends, health, &c. were disposed of, Mr. Lovegood says, "Richard, Mr. Titus, to whom I have introduced you here, is travelling through the western states, and feels an interest in our history, and prosperity, especially I perceive, in what relates to the religion of the west. Before you came, I promised at his request, to give him some account of the great stir a few years ago, in this part of the country, about religion; and I am glad that you have arrived so opportunely, as you are so much better qualified that myself to enter into those details

which will gratify the gentleman's curiosity. Sir," said he, addressing himself to me, "my son here, has gone through the course of study in our college. I intended him for a preacher. He intended himself for a farmer, and a farmer he is, but still I trust, a scholar and a Christian." Richard.—"Truly, father, if you devolve on me the history of the revival, you recite yourself my history to Mr. Titus. I wish I may acquit myself with as much brevity and perspicuity in the performance of my task, as you have just done yourself in yours." *Lov.*—"I will trust you for that, my son. You were at college, during the whole stir, and recollect it all, I dare say. *Rich.*—"It is now nearly 20 years, yet I think it would require a much longer time, to eraze from my memory the principal events of the great revival, as it was called." *Tit.*—"Did you witness its commencement in this rigion?" *Rich.*—"Yes, sir, and much of its progress and its termination." *Tit.*—"How did it originate?" *Rich.*—"We had heard, about midsummer, 1803, of a very great commotion, in the western wilds of Virginia, on the Greenbriar river, among the Methodists. It had spread to such extent, as to be the subject of much conversation. Some called it a glorious revival of religion, others the wild fire of Methodistic enthusiasm, and some hesitated. It was reported that many Presbyterian congregations had been moved by its influence, and had united with the Methodists in its promotion. Intercommunion between Methodists and Presbyterians was at that time unknown among us, and that part of common report which represented them as uniting in the Greenbriar revival was thought generally

to be reproachful to the latter, and disbelieved by many. However, it was soon known certainly that an excitement of an extraordinary character, and accompanied with remarkable bodily convulsions, and portentous groanings, and loud cries, and screaming, did exist in many Presbyterian congregations, whether they had united with the Methodists or not; though even the truth of this latter circumstance was fully confirmed afterwards." *Tit.*—"Its commencement then was among the Methodists, and probably in its leading characteristics similar to what has long been witnessed at Methodist camp-meetings. I had thought it originated altogether among the Presbyterians." *Rich.*—"No, sir, not at all. It was at first purely Methodistic in its origin, but it soon passed all the ordinary bounds of excitement even among that people." *Tit.*—"Did you soon witness it here?" *Rich.*—"Yes, sir, the same autumn. A Presbyterian minister, who then resided, without a pastoral charge, in the neighbourhood of Canonsburgh, was sent on a mission, by whom, I know not, but it was commonly said, by some Presbyterian clergymen, to Greenbriar, to catch the spirit of the revival and bring it up to us. He was not long absent; and soon after, I think the day after his return, I saw in the college yard, several Presbyterian clergyman, in consultation with him. They exhibited in their countenances unusual gravity and solemnity—a more than funeral sadness, and deep thoughtfulness. As the students lodged then and still do in private houses, and as my lodgings were in a remote part of the village, I did not hear that evening the result of their clerical deliberations. On the morning of the

following day, when the students assembled for prayers in the common hall, there was an awful stillness, such as we seldom witness but in the house of mourning, around the body of a departed friend. It continued during the recitations of the forenoon. The sprightliness and cheerfulness which enliven ordinarly the recitation rooms of youth in academies, had utterly it seemed, forsaken us. There could not have been produced a deeper gloom had the principal and professors, all fallen by the shaft of death on the preceding night. To me it was all mystery. As soon as an opportunity offered, I sought from a class mate an explanation. He was usually a thoughtless, gay and merry youth, but on that forenoon, graver than the gravest. What, said I, James, does all this solemnity mean? O! said he, have you not heard of last night? Were you not at preaching in the hall, yesterday evening? O! I have been, I am a dreadful sinner! I have spent a very wicked life. We have been all brought to a sense of our sins. I said I was glad to find it so. But how had this been effected? You were not, said he, here then last night. What a night! You know that Mr. ——, has just come back from Greenbriar. We had preaching in the hall last evening: he preached, or rather related to us the wonderful work at Creenbriar. He said that he had seen multitudes fall. He then came down from the pulpit and fell himself his full length on the floor. All the congregation was struck, the hall was filled with the groans of convinced sinners. Miss —, Miss —, Miss —, and Miss —, all fell and were dreadfully alarmed and even convulsed. James, said I, did any of the men fall? He said none,

but all were greatly affected. I do not know that the statement was in all points correct, but I believe it was substantially a fair representation of the transactions of the preceding evening." *Tit.*—"What, may I ask you, was the character of the missionary who had been sent to Greenbriar?" *Rich.*—"He was a decent, respectable, and orthodox man, and esteemed a good man." *Lov.*—"But, you know, Dick, he was a very poor preacher, and a man of very little sense for a minister of the gospel." *Rich.*—"I do know, father, that he was a plain preacher, but you admit I trust, that all I have said of him is true." *Lov.*—"Yes, you said he was a respectable man, and he might be a respectable man, but we all know very well that he was very far from being a respectable preacher. I dont believe he was fit to preach at all." *Tit.*—"Did the solemnity of the students last long?" *Rich.*—"No, sir, it all vanished in a few days. I do not now recollect one instance in which it continued for a week. Some of the elder students who had commenced study late in life with a view to the ministry, entered into the work, and were zealous in its promotion as long as it lasted. With others it was only a momentary impulse. The young man, whom I have mentioned, as so deeply affected, wrote not long after to his father, that he hoped he would excuse him for the profession which he had chosen, as he had determined to devote himself to the bar, and not to the ministry. However, the excitement produced in the village and its vicinity was powerful, and almost instantaneous.

"On the day following the evening already mentioned, the report spread through the village and into

the surrounding country, that "*the falling work*," for so it was commonly called, had begun in the academy. Prayer-meetings and preachings were held in the village and in the neighbourhood, almost every evening of the week, and continued in all kinds of weather, until late hours—often till midnight. In many cases all worldly business was nearly abandoned. Hymns were sung along the streets, and high ways, and in private houses, all hours of the day, and nearly all hours of the night. The clergy, in their preaching, rejected generally doctrinal discussion, and the pulpits resounded with the terrors of hell, while groaning, shouting, and convulsive bodily writhings filled the churches, which were usually crowded with all sorts of people." *Tit.* —"You have seen and heard all this yourself?" *Rich.* —" Undoubtedly I have, and much more. I shall give you some specimens of devotional assemblies, in which I was myself present. A young lady one of our neighbours died on Sabbath morning. It is the custom in this part of the country, for some friends and neighbours to watch beside the corpse on the night that intervenes between the death and burial. Some of our family and myself went to the house of mourning, to spend at least a part of the night in watching. Soon after dark, a number of males and females from a neighbouring Presbyterian church, where they had remained after public service to sing hymns, came in a body and filled the house. An elderly gentleman of the Reformed Presbyterian church, was invited to lead in family worship. He sung a portion of David's Psalms, read an appropriate chapter in the Bible, and offered up a very scriptural, and fervently devotional

prayer. All was quiet, and orderly ; not a single groan interrupting the service. It was proposed by a person who was deeply and zealously engaged in promoting the revival, that they should sing hymns, which was generally acceded to. As it was now growing late, and even more company than perhaps was discreet on such an occasion, the Reformed Presbyterian gentleman and several others retired. A hymn of Dr. Watts, describing the horrors of hell, was sung, and afterwards there was another prayer offered up. There was some groaning during this service, but upon the whole, there was very little confusion. Small groups now began to chaunt hymns, selecting the most terrific. Deep, frequent and heavy groans began now to be heard. When the hymn touched upon the wrath of God, poured upon the reprobate in the realms of misery, there were many heard exclaiming, ' that wrath will fall upon me, I shall go to hell.' Soon young females were stretched in convulsions on the floor ; others uttered loud shrieks ; others were praying, others engaged in conversation ; and the shrill cries of those who sang hymns were elevated to strains louder and louder.

" The person who had been most active in the production of all this excitement, looked on with much complacency and great composure. Addressing himself to a grave student of the institution in Canonsburgh, and a professor of religion, he said, " Young gentleman, I hope you consider this a glorious work of the Holy Spirit ?" The student who appeared intent on viewing the scene around him, gave a short and evasive answer. But when the question was pressed on him again, he replied, I should fear that

those people who are thus convulsed, and uttering these groans would be driven to despair. I would prefer to hear some enlightened conversation that might tend to the instruction of these ignorant people, who appear to labour under convictions so dreadful—that might lead them to a knowledge of the Lord Jesus Christ, as the Saviour of sinners. You mistake, said the other, you mistake altogether their feelings: they are in Heavenly exstacies at this very moment. A young man, whom I knew to be the veriest profligate, had seated himself on a table, leaned his head against the wall, and with his breast protruded as far forward as possible, seemed to be labouring under involuntary spasms in his whole athletic frame. But with all, roaring out occasionally, "Oh! I shall go to hell—I am lost—I am lost." I had thought him utterly incapable of hearing, much less of understanding any thing uttered by the two persons who were in conversation near him. I was wrong; for when it was said "these people are in Heavenly exstacies," he changed his tone, and began to exclaim "glory, glory, glory!" The conversation between the student and the revivalist, soon became more earnest, and controversial, and to my astonishment, the whole noise was hushed in less than fifteen minutes, and all had their eyes and attention fixed upon them, and when the student seemed to be puzzled by some remark of the other, those who not twenty minutes before had been groaning and convulsed, were laughing. I am certain that on that occasion, all the bodily gestures and groanings were entirely feigned, though in other instances I believe they were involuntary." *Tit.*—"On what evidence does

the belief of their having been involuntary rest?" *Rich.*—"A gentleman of my acquaintance, in whose veracity I have entire confidence, and from whom I had the particulars, attended one of the Presbyterian camp-meetings, partly, indeed chiefly, from curiosity, as he thought them disorderly and extravagant. For some hours, he walked through the encampment, and surveyed with coolness, what he thought the wildest enthusiasm. Almost instantly his sight began to forsake him, his knees grew feeble and he imagined himself standing on the edge of a precipice, over which he was in danger every moment of tumbling into a dark, and seemingly bottomless gulf. He had sufficient recollection left, to perceive that the *falling work* was seizing him, and to attempt flight. At first he could walk only, then quickening his pace as he reached the limits of the encampment, he ran; but it was not until he had run nearly a quarter of a mile that he fully recovered his recollection, and shook off the terror of falling into the dark and dreadful gulf. He is perfectly convinced that in a few minutes more, he would have experienced all the convulsions which he had witnessed in others. In all this, he says there was no conviction of sin, no terror of the wrath of God, nor any thought or emotion, but the dread of sinking into the frightful, yawning gulf. This dread he attributes to Satanic influence." *Tit.*—"It might, however, have been a sympathetic emotion." *Lov.*—"I think the devil had some hand in the business. He is the prince of darkness, and the gentleman of whom you speak, Richard, had his eye-sight darkened, and the gulf was dark, and his mind was darkening. Mr. Titus will be gratified to

hear you tell what you witnessed one night in the college hall, of which I have often heard you speak." *Tit.*—"I hope your son will gratify me." *Rich.*—"On an evening, in the winter after the commencement of this remarkable excitement, on the occasion of some missionary meeting, when five or six Presbytsrian clergymen were assembled in Canonsburgh, preaching was announced in the hall of the academy. A fellow student and myself attended. The large apartment was filled to overflowing, With the preacher I was not acquainted. I knew, however, his reputation, which was that of a sound doctrinal preacher. He was of tall figure, of dark complexion, and very grave aspect, and strong voice. His text was such as was commonly chosen by the clergy at that time zealous in the revival;—"He that believeth not shall be damned." Before he read the text, and while engaged in the first prayer, deep, heavy and sepulchral groans were heard in every quarter in the congregation.—Very soon after the annunciation of the subject, the voice of the speaker was elevated to a very high pitch, his attitudes and gestures terrific, and the expression of his countenance severe and scowling. The horrible agonies of the damned were his chief theme of declamation, though occasionally these were contrasted with the blessings of the redeemed. The audience seemed to be generally under the entire controul of the preacher. Before he reached the middle of the sermon, not less than sixty persons were either lying on the floor, or sustained by the knees of those who happened to be near them, and writhing and sobbing, with their breasts heaving in laborious respiration, all resembling

the most painful agonies of death. Others uttered loud screams, and the most melancholy wailings, which altogether in the open air, I do think, without exaggeration, might have been heard nearly a mile. When the subject of the joys of heaven was introduced by the preacher, the troubled elements of the congregation were calmed a little, and again speedily roused into tremendous action, when the theme reverted to the flames of Tophet. Though I stood near to the pulpit and the powerful voice of the speaker, was strained to its loudest notes, yet such was the noise of the tempestuous congregation, that I could not distinctly trace the course of the stream of sentiment in his declamation. Though the voice of the preacher was very hoarse by overstrained exertion, yet in a partial calm, summoning up all his remaining powers of utterance, and clenching both his hands, he said with the utmost vehemence :—" Methinks I see a cavern in hell heated seven times hotter than it is wont to be heated, into which you sinners of Cannonsburg, and Chartiers, will be driven pursued by the hottest flames of damnation." He concluded this fearful sentence by smiting with clenched fists the pulpit. The excitement now rose to the highest possible pitch. The sermon was ended, and for many minutes the congregation " wrought and was tempestuous." When the storm began to subside, another clergyman arose, announced the baptism of a child, requested silence, which in a few minutes was restored, with the exception of some sobbing, which resembled the distant groans of a retreating tempest. The baptismal service was short, and solemn. As soon as it was ended, the minister, looking over the awe-

stricken congregation, and streching forth his hand, commenced as follows, I never can forget his appearance or his expressions:—"I have a message from God to this congregation, but you are ill prepared to hear it." He paused, and already many were falling, and uttering cries of terror. He proceeded. "You who are lying there fallen, believe there is a God to judge you, and a hell in which you will be punished to all eternity. You do well, the devils also believe and tremble. You who are standing there believe none of these things: Ye are worse than devils. Ye fiends." A large man who stood near me, and who had viewed all the transactions of the evening, with composure but with interest, now threw himself on the floor with the greatest violence, and exclaimed, loud and vehement: "Wont you save, wont you save!"

I then retired. My lodging was at the distance of forty rods, and we heard, though the doors were closed, the noise of the congregation's cries." *Tit.* "Did this excitement spread over the country?" *Rich.* "Yes, Sir, it ran like fire driven by fierce winds through the dry forest. In autumn, there was a camp meeting at a place called the Cross Roads, where it was estimated that more than ten thousand people were assembled, and where they continued night and day for many days. Many attended from a distance of more than thirty miles. Similar meetings were held in other places." *Tit.* "Were there many added to the church?" *Rich.* "There were. Many infidels were the subjects of the work, appeared for a time to reform and made a profession of religion." *Tit.* "Did it produce, or was it thought to produce any good effects of a perma-

nent character?" *Rich.* "I think even its friends would admit that it did not. Too many were hastily hurried into the church, who soon fell off. In Kentucky, it was still more extensive than with us, and if possible more violent, but of the same general character. Several ministers and many people left the Presbyterian body, renounced the atonement, decried all creeds and confessions, were given up to dancing in their congregations, and to almost every other extravagance. They had the jumpers, the dancers, the barkers, &c.; though I have often in this neighbourhood heard them bark in the congregations, in all respects like the barking of the dog, for which on one occasion I mistook it. The Reformed Presbyterians, with the bodies of Seceders never entered into it. The Antiburgher Presbytery published a warning and testimony against it as dangerous enthusiasm."

(To be Continued.)

BIOGRAPHICAL FRAGMENT—PRESIDENT EDWARDS.

Mr. Jonathan Edwards was born at Windsor, Connecticut, October 5th, 1703. His father was the Rev. Timothy Edwards, and his mother, a daughter of the Rev. Solomon Stoddard, of Northampton, Massachusetts, who acquired very considerable celebrity by his theological writings. Jonathan Edwards entered Yale college about the time he arrived at the age of thirteen. Soon after his entrance at college, he read Lock on the Understanding with profit and pleasure. In 1720, before he was seventeen years of age, he received the

degree of Bachelor of Arts. Two years after that time, he studied theology in the college and was licensed to preach the gospel at the age of nineteen, and soon after was requested by some ministers of New England, to take charge of a Presbyterian congregation in New-York, on whose behalf they were commissioned to act. He repaired to New-York, where he preached for some time to acceptance, but he thought the congregation too small to support a minister, and there were difficulties in it, on which accounts he left them, and returned to his father's house. While a licentiate he formed and committed to writing the following resolutions, which we recommend to the special attention of our readers:

RESOLUTIONS.

"Being sensible that I am unable to do any thing without God's help, I do humbly intreat him by his grace to enable me to keep these resolutions, so far as they are agreeable to his will, for Christ's sake.

Remember to read over these RESOLUTIONS *once a week.*

Resolved, that I will do whatever I think to be most to God's glory, and my own good, profit and pleasure, in the whole of my duration, without any consideration of the time, whether now, or never so many myriads of ages hence. Resolved, to do whatever I think to be my duty, and most for the good and advantage of mankind in general. Resolved, to do these whatever difficulties I meet with, how many and how great soever.

Resolved, to be continually endeavouring to find out some new invention and contrivance to promote the forementioned things.

Resolved, never to lose one moment of time; but improve it the most profitable way I possibly can.

Resolved, to live with all my might while I do live.

Resolved, never to do any thing, which I should be afraid to do, if it were the last hour of my life.

Resolved, to think much on all occasions of my own dying, and of the common circumstances which attend death.

Resolved, when I think of any theorem in divinity to be solved, immediately to do what I can towards solving it, if circumstances do not hinder.

Resolved, to be endeavouring to find out fit objects of charity and liberality.

Resolved, never to do any thing out of revenge.

Resolved, never to suffer the least motions of anger to irrational beings.

Resolved, that I will live so as I shall wish I had done when I come to die.

Resolved, to live so at all times, as I think is best in my devout frames, and when I have the clearest notions of the things of the gospel, and another world.

Resolved, to maintain the strictest temperance in eating and drinking.

Resolved, never to do any thing, which if I should see in another, I should count a just occasion to despise him for, or to think any way the more meanly of him.

Resolved, whenever I do any conspicuously evil action, to trace it back, till I come to the original cause;

and then both carefully endeavour to do so no more, and to fight and pray with all my might against the original of it.

Resolved, to study the scriptures so steadily, constantly and frequently as that I may find, and plainly perceive, myself to grow in the knowledge of the same.

Resolved, to strive to my utmost every week to be brought higher in religion, and to a higher exercise of grace than I was the week before.

Resolved, to be strictly and firmly faithful to my trust, that that in Prov. xx. 6, "A faithful man who can find?" may not partly be fulfilled in me.

Resolved, always to do what I can towards making, maintaining and establishing peace, when it can be without overbalancing detriment in other respects.

Resolved, in narrations never to speak any thing but the pure and simple verity.

Resolved, never to speak evil of any, except I have some particular good call for it.

Resolved, to inquire every night, as I am going to bed, where I have been negligent, what sin I have committed, and wherein I have denied myself: Also, at the end of every week, month, and year.

Resolved, never to speak any thing that is ridiculous, or matter of laughter on the Lord's day.

Resolved, never to do any thing that I so much question the lawfulness of, as that I intend, at the same time, to consider and examine afterwards whether it be lawful or no: except I as much question the lawfulness of the omission.

Resolved, to ask myself at the end of every day, week, month and year, wherein I could possibly in any respect have done better.

Resolved, frequently to renew the dedication of myself to God, which was made at my baptism; which I solemnly renewed, when I was received into the communion of the church; and which I have solemnly remade this twelth day of January, 1722–3.

Resolved, never henceforward, till I die, to act as if I were any way my own, but entirely and altogether God's.

Resolved, never to allow the least measure of any fretting uneasiness at my father or mother. Resolved, to suffer no effects of it, so much as in the least alteration of speech, or motion of my eyes; and to be especially careful of it, with respect to any of our family.

Resolved, to endeavour to my utmost to deny whatever is not agreeable to a good, and universally sweet and benevolent, quiet, peaceable, contented, easy, compassionate, generous, humble, meek, modest, submissive, obliging, diligent and industrious, charitable, even, patient, moderate, forgiving, sincere temper; and to do at all times what such a temper would lead to. Examine strictly every week, whether I have done so.

Resolved, constantly, with the utmost niceness and and diligence, and the strictest scrutiny, to be looking into the state of my soul, that I may know whether I have truly an interest in Christ or no; that when I come to die I may not have any negligence respecting this to repent of.

Resolved, I will act so as I think I shall judge would have been best, and most prudent, when I come into the future world.

I frequently hear persons in old age say how they would live, if they were to live their lives over again. Resolved, that I will live just so as I can think I shall wish I had done, supposing I live to old age.

Whenever I hear any thing spoken in conversation of any person, if I think it would be praiseworthy in me: Resolved to endeavour to imitate it.

Resolved, to endeavour to my utmost to act as I can think I should do, if I had already seen the happiness of Heaven, and Hell torments.

Resolved, never to give over nor in the least to slacken my fight with my corruptions, however unsuccessful I may be.

Resolved, when I fear misfortunes and adversities, to examine whether I have done my duty, and resolve to do it; and let it be just as Providence orders it, I will, as far as I can, be concerned about nothing but my duty and my sin.

Resolved, never to do any thing but duty; and then according to Eph. vi. 6, 7, 8, do it willingly and cheerfully as unto the Lord, and not to man; knowing that whatever good thing any man doth, the same shall he receive of the Lord.

Resolved, very much to exercise myself in this all my life long, *viz.*—with the greatest openness I am capable of, to declare my ways to God, and lay open my soul to him: all my sins, temptations, difficulties, sorrows, fears, hopes, desires, and every thing, and every

circumstance; according to Dr. Manton's 27th sermon on the cxix. Psalm.

Resolved, after afflictions, to inquire, what I am the better for them, what good I have got by them, and what I might have got by them."

The eminence attained by President Edwards, was undoubtedly attributable in part to the blessing of God on the foregoing resolutions. They were written in the 20th and 25th years of his age, and consequently there are some things that belong rather to a young than an old disciple. In his youth and before his conversion, as he himself afterwards thought, he was strongly opposed to the doctrine of election, which appeared to him, as it does to men generally, who are in a state of enmity against God, a dreadful doctrine. But when brought to a saving knowledge of the truth, his objections vanished.

In the 24th year of his age, (1727,) he received a call from the Congregational church at Northampton, where he was settled as collegiate pastor with his grandfather, Mr. Stoddard. Northamption is on the river Connecticut, in the eastern part of the state of Massachusetts, and one of the most fertile and beautiful spots, perhaps in the world. It was settled by emigrants from England, after the formation of the Westminster Confession of Faith, which was made the bond of ecclesiastical union, or as they called it, "the doctrinal basis," of the association of congregational ministers formed there. His grandfather, as has been already mentioned, was a very distinguished Congregational minister. As Mr. Stoddard was old, the greater

part of the pastoral duties of the congregation, devolved on him. For 20 years, he wrote out the greater part of his sermons, used in part his manuscripts in the pulpit; though he thought *memoriter* preaching the apostolic plan, regretted that he had ever used reading, and thought any one qualified for preaching, capable of performing this duty from memory and judgment.

There were two remarkable awakenings in the congregation of Northamption, during his ministry, the first in 1734, and of which he wrote a narrative that was circulated extensively. The second was in the years 1740 and 1741; and in both there were great numbers admitted into the church. Until the time of these awakenings, and for some time after, he was greatly beloved by the people of his charge. Within three years after the last great excitement, difficulties arose, which eventuated in his dismission. He received information about three years after the revival, that some young persons of the communion of the church under his charge, had in their possession and read books "of obscene and lascivious tendency," and that their conversation was licentious. He laid it before the male members of the church, who appointed a committee of enquiry on the subject. It was soon found that there were but few of the principal families in the town, or church, that were not tainted with this evil. A great number of parents finding their own children involved in the charge, declared that the young people should not be called to account, before the church, for such conduct, and the passions of many were violently excited; not a few were remarkably insolent; and it become impossible to bring the offenders to censure.

Mr. Edwards lost his influence in a great measure, especially among the young people, and his biographer says that his usefulness nearly ended with this event. This was the congregation, and these the people, who but a short time before, were said to be the subjects of a glorious outpouring of the Holy Spirit. There is reason to fear that the excitement of animal sensibility, and the operation of imagination and fancy had been mistaken for a work of grace, which produces better fruits than these. That this to some extent was the case, was the opinion of President Edwards, not long after the end of the work. He says* :—"Because many who, in the late extraordinary season, appeared to have great religious affections, did not manifest a right temper of mind, and *run into many errors*, in the time of their affections, and the heat of their zeal; and because the high affections of many seem to be so soon come to nothing, and some who seemed to be mightily raised and swallowed up with joy and zeal, for a while, seem to have returned like the dog to his vomit: hence religious affections in general are grown out of credit, with great numbers, as though true religion did not at all consist in them. Thus we easily and naturally run from one extreme to another. A little while ago we were in the other extreme; there was a prevalent disposition to look upon all high religious affections, as eminent exercises of true grace, without much enquiring into the nature and source of these affections, and the manner in which they arose: if persons did but appear to be indeed very much moved and raised, so

*Edw. on the Affec. pp. 146—7.

as to be full of religious talk, and express themselves with great warmth and earnestness, and to be *filled* or to be very *full*, as the phrases were; it was too much the manner, without further examination, to conclude such persons were full of the Spirit of God, and had eminent experience of his gracious influences. This was the extreme that was prevailing three or four years ago.—But now, when the ill consequences of these *false affections* appear, and it is become very apparent, that some of those emotions that made glaring shew, and were by many greatly admired, were in reality nothing," &c. All this Mr. Edwards wrote before the outbreakings of lascivious reading and conversation, mentioned above, occurred, and before the violence of his people drove him from his pastoral charge. What would he have written, had these pages been penned after those events occurred?

Mr. Stoddard, the predecessor of Mr. Edwards had maintained that unregenerate persons, as such ought to be admitted to the Lord's Supper, and such admission was practised at Northamption. Mr. Edwards had from the first entertained some scruples on this point. But as both the opinion and practice had spread extensively in New-England, and as his convictions were not very clear, he for some time abstained from the discussion of the point in public. In 1744, when his opposition to this practice was known, the ferment already excited by the affair of the licentious books and conversation was wrought up to the highest pitch, and the greater part of the people of his charge became clamorous for his dismission. Nothing could allay the fervour, and he was dismissed by a vast ma-

jority, 220 voting for the dismission and many of them with clamour and the expression of very violent and angry passions. In 1751, Mr. Edwards was appointed to a mission among the Stockbridge Indians, where he and his family enjoyed a competency, and where, during a residence of six years, he wrote a large part of those works from which he has acquired most of his celebrity. In 1757, after the presidency of Princeton college had become vacant by the death of the Rev. Aaron Burr, he was elected to that office, on which he entered early in the year 1758. On the 22d of March of the same year, he died of the small pox, for which he had been inoculated, on the 13th of the preceding February. His death like his life was exemplary.

He was profoundly acquainted with the Holy Scriptures, in the study of which he spent much of his time. He took great delight in David's psalms, of which he speaks* in the following elevated strain of fine devotional sentiment, illustrating by scriptural example, the importance of holy affections. "The first instance I shall take notice of, is David, that *man after God's own heart;* who has given us a lively portraiture of his religion in the book of Psalms. Those holy songs of his he has there left us, are nothing else but the expressions and breathings of devout and holy *affections:* such as an humble and fervent *love* to God, *admiration* of his glorious perfections, and wonderful works, earnest *desires*, thirstings and pantings of soul after God, *delight* and joy in God, a sweet and melting *gratitude* to God for his great goodness, an holy *exultation* and triumph

*Edw. on the Affec. pp. 135—6.

of soul in the favour, sufficiency, and faithfulness of God, his love to and delight in the saints the excellent of the earth, his great *delight* in the word and ordinances of God, his *grief* for his own and others' sins, and his fervent zeal for God, and *against the enemies of God and his church.** And these expressions of holy affections, which the psalms of David are every where full of, are the more to our present purpose, because those psalms are not only the expressions of the religion of so eminent a saint, that God speaks of as so agreeble to his mind; but were also by the direction of the Holy Ghost, penned for the use of the church of God, in its public worship, not only in that age, but in after ages; being fitted to express the religion of all saints, in all ages, as well as the religion of the psalmist. And it is moreover to be observed, that David, in the book of psalms, speaks not as a private person, but as the *Psalmist of Israel*, as the subordinate head of the church, and leader in their worship and praises; and in many of the psalms, speaks in the name of Christ, as personating him, in these breathings forth of holy affection; and in many other psalms he speaks in the name of the church." Would or could this great and good man (a great favorite, *as to his name*, with the Congregational and Presbyterian churches,) have spoken in this style of any human compositions, or imitations? "Wisdom is justified of her children."

The chief practical works of President Edwards are his History of Redemption, and his book on the Affections. They are both very valuable. He was a Controversialist. The greater part of his works are pole-

*As in Psal. lxix. and cix.—Ed. Wit.

mical. His great strength was laid out in the Arminian controversy, in a treatise on *Justification*, the *Will*, Original Sin, and his volumes of Essays. In one of the latter,* he attacks Dr. Watts, as Antitrinitarian. The Essay is entitled—"Reasons against Dr. Watts' Notion of Pre-existence of Christ's Human Soul." He exhibits 14 reasons, in the eighth of which he says:—"According to what seems to be Dr. Watts' scheme, *the Son of God is no distinct divine person from the Father. So far as he is a divine person, he is the same person with the Father.* So that, in the covenant of redemption, the Father covenants with himself, and he takes satisfaction of himself, &c. Unless you will say that one nature covenanted with the other, the two natures in the same person covenanted together, and one nature in the same person, took satisfaction of the other nature, in the same person. But how does this confound our minds, instead of helping our ideas, or making them more easy and intelligible!" How different this from the style in which he speaks of the psalms of David, which many misguided professors represent as inferior to the poetical productions of Dr. Watts, whom he represents as denying the trinity—which productions, are practically preferred by all who use them, to the psalms of David. We conclude this article, by expressing our earnest desire that all ministers, in times of religious excitement, in their congregations, will strenuously recommend to their people, Edwards on Religious Affections.

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*Vol. II. pp. 469, 476.

ON THE PENALTIES ANNEXED TO CRIMES.

[The following extract of a letter has been sent us by the writer, a gentleman of high standing in the judiciary of Pennsylvania. With him, we much regret that more attention is not paid to the divine law by the legislators of our country. It is well worthy of the consideration of all, whether the amount of human misery is not increased in human society, by every attempt to mitigate what some think the severity of the penal sanctions of the laws of God. The direct influence of these sanctions must be the securing of the greatest amount of social order and happiness; and hence the attempt to mitigate them through misguided benevolence, is cruelty in its results.]

EXTRACT OF A LETTER FROM ONE FRIEND TO ANOTHER, IN THE STATE OF PENNSYLVANIA.

"Your late loss by the failure of one in whom you had reposed so much confidence, has brought into my mind very serious thoughts. I feel the utmost anxiety respecting the state of our country. I fear the worst. When we see human laws set up in the place of the Divine, we may, and indeed we ought to prepare for a stroke. The eighth of the sacred precepts, appears to be generally set aside, in regard to the payment of debts. It has been heretofore often violated by the law's delay. In our present self-styled enlightened age, in which justice is viewed as a species of tyranny, the rule seems to be—"Get all you can and pay as you please. Live well when you can. Lay up stock,

but beware of keeping it in your own name. A few words in the form of an oath, will clear you of all dues or demands, and make you independent." In consequence of this, there is no safety in dealing on credit, and a wide opening is made for dishonesty. This is not the worst. Did ever any country but this give a kind of encouragement to crimes? The most abundant proof is sometimes not considered sufficient to convict of murder itself, whilst by a strange perversion of all order, whether divine or human, juries are permitted to mitigate the crime into what may be called a mere misdemeanor. A few years in the penitentiary, that high school of immorality and vice, constitutes a sufficient atonement for almost every degree of criminality. There the greatest as well as the lower criminals, must be supported, at the expense of the honest and industrious part of the community. For such are its regulations or management, that the several counties where convictions take place, are almost constantly called upon to defray the expense of maintaining the convicts. Does not the depraved knave laugh at the idea of such pretended punishment? He is at his ease. He is associated with those whose villanies are like his own. He wants for no necessary of life, and becomes at length reconciled to confinement. He knows he is better off than thousands of the industrious poor, and when his enlargement takes place, he generally returns to his old habits, without any of those seeds of reformation which were fondly expected to be cherished by visionary theorists.

"My heart sickens at the thought of the consequences of this system of training up criminals for the com-

mission of more crimes. I fear we have, under a mistaken sense of humanity, departed from those eternal rules of justice and rectitude laid down for our observance, in His holy word, by the author of our being and sovereign of all—"the King of Kings and Lord of Lords."

OBITUARY NOTICE OF WILLIAM CLARK.

We give below some account of the faith of this godly youth, communicated to us by a letter from his father. We visited him frequently in his last sickness, and from what we heard of his heavenly conversation, as well as from the character of the writer, have no doubt that it may be relied on as an accurate representation of facts. He said, in our hearing, to his pastor:—"I will be a jewel in the crown of rejoicing which the Lord will give you in the day of his appearing." On being asked, whether he suffered much pain? He replied, "I do; but it is worth while to suffer a little. It is but a little, and nothing to the glory that will follow." After waiting some hours, in expectation of witnessing his decease, which, however, did not take place until the third day after, his pastor said,—"William, I am under the necessity of leaving you, and bidding you adieu for the last time, as it appears." He said:—"Yes, you must leave me but it will not be long. We shall meet again within the gates of the New Jerusalem, never to part, and the time is not far distant. I should have been happy that you could see me enter into the dark valley of the shadow of death, and indeed, were your work done, that you could go with me, all the way through. I had devoted myself

to God, with a view to the ministry. But I must go." He then spoke of the great weight, dread solemnity, and importance of the gospel ministry. Though he was very weak, and spoke all this and much more very slowly and with great modesty, yet there was a sober dignity in every thing that he uttered, more like what we expect from a disciple of a hundred years old, than from a youth of twenty-two. He was perfectly composed, and near the last, quite fearless, though very tender on the subject of death.

He had made very considerable progress in the Latin, Greek, and Hebrew languages, and in Mathematics, and was not a bad divine. The reader will see that the style in which he takes leave of all sublunary things, and welcomes heaven, much resembles that of some distinguished martyrs; and it is accounted for, by the fact that his mind had been imbued, as we trust, with no small portion of their spirit, by reading, from his early years, such books as Cruikshank's History of Scotland, Knox's History, the Scotch Worthies, the Cloud of Witnesses, &c.

The circumstance of his owing the consistory 6s. 6d. mentioned in the following letter, may require a word of explanation. He was stated clerk of consistory, and as such the money had been deposited with him for a special purpose, for which it was insufficient, and so had remained in his hands for a short time. His youth and opening manhood had been in a remarkable degree exemplary; hence the fruits brought forth near death, by "this tree of reghtousness, the planting of the Lord," were not green, but matured and mellowed into full richness by years of culture.

LETTER TO THE EDITOR OF THE WITNESS.

"SIR,

"Agreeably to your request, and that of some others, I have selected from my own memory and that of the family, together with some written scraps, taken down at the time, what was the dying experience of my son William, who entered into the joy of his Lord, on the 10th day of March, 1824, aged 22 years. I had no design of making this public to the world. It was sufficient consolation to me, to have the evidence of his being an heir of glory, leaving the further manifestation of this high honor until the general and full congregation of the sons of God, shall be publicly owned by their Redeeming Head, before an assembled universe. The detached sentences that some who visited him heard, having produced some excitement among his friends, they requested as full an account as I could furnish of what he said, and it may be of some use in recommending the ways of religion to others. I send by way of letter, a good many of his remarks made during the last three weeks of his life. All the heavenly expressions he used are not set down, many being forgotten. What I send you is, I think, verbatim, or very nearly so, as he spoke them, I have guarded, with the gratest care, against inserting any thing that he did not say. I leave you to dispose of this and what he said to yourself, as you think shall best tend to the advancement of the Redeemer's kingdom.

"William Clark, from his youth, was generally a subject of afflictions, some of them very severe, he was a diligent attendant on the ordinances of grace, joined the Church in the 19th year of his age, and was always

careful to sanctify the Sabbath. He was taken with a severe inflammation on the lungs, in July, 1823, which issued in a consumption. During the early stage of the disease, he read much himself, especially in the Greek Testament. He committed to memory nearly all the epistle to the Romans, and some other parts of the Bible, which he afterwards said he fed upon, when he could not read himself. About three weeks before his death, his cough would not suffer him to lie in bed, and he sat up all the time in a chair. His mother said, 'she did not know what would come of him, when he could not lie down at all.' He said, 'mother, you are a poor comforter, God has been with me in six troubles, and in seven he will not forsake me, I shall soon be where the wicked cease from troubling, and where the weary be at rest.'

"I said, 'William, I think it appears as if your time would be short with us, are you reconciled to leave this world?' He said, 'I am more resigned than I was, tho' I am not sure if the desire of life is quite subdued, I hope to be made resigned fully, to the will of God, if it be his will, thus to cut me off in the midst of my days. I had resolved to glorify him on earth, I hope I had dedicated my life to his service, in the ministry; but it appears I am not worthy of such an honour, perhaps he may honour me to glorify him in dying; I have given myself up to God, and he has said, I will never leave thee nor forsake thee. But why should I complain, when he is pleased to take the task of many years' service off my hand, and allow me to spend them in Emmanuel's land. One that dies at eighty years of age, and another that dies at twenty,

think both alike that their past time is a dream. I find my time a transient vapour. If I am ready for death, I have lived long enough.' He said, 'I am verily persuaded that he who hath begun the good work, will carry it on to the day of the Lord Jesus, and that he will take care of that which I have committed to him.' I said, 'these were indeed glorious promises, but how could he make out his own personal title to them?' He paused a considerable time, then said, 'he hoped they were given by God with a design that they might be relied on.' I asked him if 'he thought he had any special and sensible manifestation of God's presence in his distress?' He said, 'he did not know if he had, the laudanum had so benumbed and stupified him, that he could seldom think or pray. O father, pray much for me, when I cannot pray for myself, I have nothing but the promises of God to rely on; but I hope the Lord will perfect that which concerneth me.'

"On the Sabbath, about eighteen days before his death, he was taken very ill, we thought him dying, his pulse could scarcely be felt, the great palpitation in his breast had subsided, a clammy cold sweat, was on his forehead, his extremities were cold, he began to speak in this state, with a stronger voice, than he had done for some weeks before, and said, 'he thought he was now near done with all sublunary concerns, death to him was not terrible, its sting was taken away, and the grave made a bed of ease, by his glorious Redeemer.' He requested us to be resigned, to the will of God, in his death, he had only got a little the start of us, he hoped we should meet again, on the banks of the Heavenly Canaan, never to part. Death is a debt you

have all to pay: O prepare to meet your God in peace; death is only terrible to those, who have not made God their trust. I shall soon see him, and all his fair company. Come Lord Jesus, why thus do the wheels of thy chariot tarry? Now Lord, lettest thou thy servant depart in peace, for I think, mine eyes have seen thy salvation.' Looking up, and seeing the family in tears about him, he said, 'you seem to be sorry that I am about to be released from bodily infirmities, diseases, and sin, and to enter upon my incorruptible inheritance, where the inhabitant does not say I am sick. Be resigned to the will of God; he is a kind Lord to me, though he slay me, I think I will trust in him. A few more revolving suns, and you all shall also be done with all terrestial concerns as well as I; it is but a little while that we part, then to part no more. I held his arm, and observed that his pulse was resuming its wonted action, he said 'I thought I had arrived at the haven of rest, but it seems I am not yet ready to enter into the promised land. I must buffet the waves a little longer.' He wished the young of the family to go to church in the afternoon, and to prize these ordinances while they had them. 'I did expect,' said he, 'to sup in Heaven, but God defers that repast to whet my appetite. He continued generally the same till Saturday following, sometimes acute pains, and in one of these severe fits of pain, his sister said, 'William, is there nothing we can do for you?' He said, 'I know nothing you can do, but stand by, look on, and see the wages of sin; a few more such conflicts, and the battle is won, and the crown obtained. O, what is this to the bloody sweat, the nail pier-

cing pains, the great thirst, the derision of ungodly men, and, above all, the hidings of the Father's face, which my blessed Redeemer underwent, that the sting might be taken out of death for me! My sweat, though clammy, and disagreeable, is not bloody, my pains are tolerable, my drink is not vinegar and hysop, in a spunge, held up on a reed, by insulting ungodly men, to mock my thirst, my bodily wants are all supplied with the kindest attention; and my Redeemer has said, 'I will never leave thee nor forsake thee,' and certainly he will be with me when I want him most in passing over the Jordan of death.'

"On Saturday, about eleven o'clock, when urged to take a little food, after suffering much pain, he said, 'I shall soon have done with these comforts, they are God's mercies, for which we ought to be thankful; but I shall soon drink of the water of life, that run's from beneath the throne of God and the Lamb. I shall be admitted to drink wine with my elder Brother, in his Father's house, and to eat fruit off the tree of life, that grows in the midst of the Paradise of God.' I had read much to him from Willison's Afflicted Man's Companion, and Boston's View of the Other World, in which he took great delight. He often said, 'it is just with me as there described. O, how I long to be with that glorious company above,' he again had a severe attack similar to that on last Sabbath. He began a discourse which lasted about 25 minutes, with only short intervals of rest, in which he gave particular advices to his brothers and sisters, thanked us for our kind attention to him, hoped God would make it up to us all, said he was going to Heaven, where he charged us all to meet

him, he now knew that his Redeemer liveth, and that he soon should see him, in all his glory. He charged the children to obey their parents, to improve much the bright light of the gospel that they now enjoy,—to love, and pray much for the spiritual success of their pastor. 'It was,' said he, 'my delight to frequent the gates of Zion. O, prize the ordinances there dispensed, before they be taken from you; neglect not private prayer; live much with God in it; be not content unless you have communion with God in it; you see the peace I now have on the borders of eternity, let the Holy Bible be your constant companion through life; lay up in health a store of its precious treasures, against sickness and death. Now, when I cannot read, I draw on them; I now find there every thing suitable to my wants, you see in me that life is short and very uncertain. Nine months ago, I was as like living as any of you. Remember the Sabbath day to keep it holy, be mindful that this is not your rest, improve time. It is only valuable as it regards preparation for eternity, it is my affliction to doze so much of it away under the influence of laudanum. Death is not the king of terrors to me; it is converted into a sweet messenger of peace, to carry me home to my Father's house: the time of my departure is at hand; I have nearly finished my course of trial and suffering, and I know that there is laid up for me a crown of righteousness, which the Lord, my righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing, into thy hands I commit my spirit, for thou hast redeemed me, O Lord God of truth.' Again he revived a little and said, 'I know that while

I am thus present with the body, I must be absent from the Lord; O, how I long to be absent from the body, and to be present with the Lord, for me to die is gain unspeakable; therefore it is that I faint not, for though my outward man perish as you see it does, yet I hope, yes I feel, that the inward man is renewed day by day, for my light affliction, which is but for a moment, worketh for me a far more exceeding, and eternal weight of glory, 'verily I am now persuaded, that nothing shall separate me from the love of God, that is in Christ Jesus my Lord:' how I long for the dissolving of this earthly tabernacle, and to be with Christ, which is far better. God's time is the best time, since there is no getting immediately to thee, O Saviour, but through death, O, why tarry the wheels of thy chariot so long? Make haste my beloved, and be thou like a roe or a young hart on the mountains of Bether; but O, why do I thus fret at God's wise dispensations? Lord give me patience, to wait in faith, all the days of my appointed time, till my change come. They will not be long at any rate, the cup of trouble, which my Heavenly Father in love has given to me, shall I not drink it.' An aquaintance coming in, he said, 'we may set light by religion in health, but we will find it no vain thing when we come to die, that is now my support. Another friend asked him 'if it was God's will now to give him his choice of life or death, which would he choose?' He paused a little, then said, 'I do not well know, I think I would refer the choice back to God, but I am now satisfied to depart and be with Christ, which is far better.' He continued to speak occasionally, of the glories of Heaven, during the suc-

ceeding week, and his hopes of entering into it. He was very weak, lamented that his precious time was spent under the benuming influence of laudanum, and would scarcely take it. He said he would rather suffer pain, and did for six days suffer a great deal. He said the people of God were his only companions in health, and he wished no others now, to attend him in sickness. From Monday to his decease, he had less pain, seemed to be filled with the anticipated joy of heaven: his mind was strong and regular all the time, but his body very weak. About eleven o'clock, on Wednesday forenoon, in great composure, he said, 'now the time of my departure is come, my death is indeed free of bonds, my longed for beloved is now come, and is saying to me, arise my love, and come away, now my prayers are answered indeed, I forgive you all, do you also forgive me my fretfulness?' He was told he never offended us; he said in all things he sinned. 'Farewell, father and mother, brothers and sisters, give my last farewell and my blessing to my dear friends in New-York.' Turning his eyes to me, he said, 'father, I owe the Consistory 6s. 6d. will you pay it?' I said 'yes, you seem, my son, to be particular in settling your accounts with men, are your accounts settled with God?' He said, 'I have no accounts to settle with God.' Being weak, he paused a while, then said, 'my glorious Redeemer and surety has already settled all my accounts there; and I have just to enter on a free inheritance.' I then said, 'farewell, and may the Lord go with you, and give you the possession.' He then said, 'farewell a little, farewell ordinances, reading, praying, and communicating

in the militant church. Forever farewell, sin and trouble of any kind. Farewell sun, moon and stars, I have now done with all earthly concerns. Welcome Father, Son and Holy Sprit. Welcome the company of angels, and the spirits of just men made perfect. Welcome praising, and all the happy exercises of the glorious company around the throne, into thy hands, O Redeemer, I commit my spirit.' Looking up to Heaven, clasping his hands in a praying posture, he left the tabernacle of clay with us, a little after one o'clock, P. M." J. C.

LITERARY NOTICES.

A DISCOURSE

On the future blessedness of the Sons of God. By the Rev. William M'Millan, A. M.

"Blessed are the dead, which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Pittsburgh, 1824. pp. 15. 8vo.

The writer of this discourse was formerly president of Jefferson College, and is of deservedly respectable reputation as a scholar and a preacher. The sermon is practical, evangelical, and well composed. It is calculated to edify the Christian reader, though the imagery is rather too high wrought.

We present our readers with the following extract, which comprizes the concluding remarks, from pp. 13—15.

"1. That one reason, why death is so dreadful even to the people of God, is the comparative weakness of their faith with regard to the *glorious realities* of the *invisible state*, together with their strong attach-

ments to this world, and their connexions formed in it. These exert a powerful influence in rendering death the king of terrors. To dissolve at *once* and *forever*, all our earthly relations, and to *sever* all those ties by which we are bound to this world, would indeed be *shocking* to human nature, had we not more endearing relationships formed in the world of spirits, and closer ties of union between us and the Father of mercies. It is for the formation of these, the Christian religion is designed; and to prepare our minds for meeting with this greatest and most important of human events, the encouraging motives of the Gospel are presented to view.

"In the light of celestial glories, this world and all its pomp and splendours sink into littleness and nothing; and when in the light of faith divine, the Christian can say, *my God is mine, and I am his*, he is willing to burst the bands of mortality; knowing *that his light affliction, which is but for a moment, shall work out for him a far more exceeding and eternal weight of glory.*

"2. This subject affords ground of encouragement to Christians under whatever trials and afflictions they may meet with, in this state of imperfection. They form but so many parts of that wise and necessary discipline which God hath instituted for their good. For we are assured that, *all* things, shall work together for good to those that love God, to those who are the called according to his purpose. Infinite wisdom has planned and adjusted the whole, even the smallest circumstance in the lot of the Christian; and eternal love and goodness will render it subservient to his highest interests in the end. In the dispensations of eternity, we know not the amount of good, may result, from the apparently

most trivial incident in the Christian life, or the revenue of glory, which will redound to God. If the disposition of an atom might affect the motions of the universe, how much more, will all these circumstances occuring in the lot of the Christian through the dispensations of God, exert a moral influence upon him throughout eternity? It is only He who *sees the end from the beginning*, can form a due estimate of it. *We know not what we shall be.* Let us then, with perfect resignation leave the event with God, assured that he will manage it in the best way, while we endeavour in all things to obey his will, *looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.*

"3. How important is it then to be a Christian? It comprises all that is amiable, noble and dignifying in human character. He bears the moral image of God, he is the son of God, and heir to an inheritance which is 'incorruptible, undefiled, and that fadeth not away;' yea, he is an *heir of God and joint heir with Christ.* 'For if sons,' says the apostle, 'then heirs of God and joint heirs with Christ.' God himself is the inheritance of his people; they have an interest in all that God *has*, and in all that *he is.* All things are *theirs*, and God the fountain of all perfection and bliss, *is theirs.* This would be too much for frail creatures of the dust to expect; but eternal truth hath declared it. There is no room to doubt. Let the feeble and disconsolate Christian then lift up his head and rejoice in God, as the *portion of his inheritance:* and though now dejected in himself and despised by an injudicious world, *behold* the day is coming forth when he shall be *unfolded* in

his true character, and when he shall *outstrip* in grandeur and in glory, the flaming seraph who *now* bends before the throne of God, and be made as happy as his ever-increasing capacity will admit of, through endless duration. *For eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive of, what God hath laid up for those that love him.* Let it then be our care to walk worthy of our high destiny, and the vocation *wherewith we are called, adorning the doctrine of God our Saviour in all things.*

"4. Permit me finally to add, if such be the hopes set before us in the Gospel; how highly ought we to prize it, and endeavour to improve it as the means of our eternal salvation? To it we owe all our hopes as the expectants of a happy immortality. To it, we are indebted for the knowledge of a glorious and divine Saviour, and the way of recovery through him. Herein we learn the character of *God*, of *man*, and what he *will be*, who has experienced its sanctifying efficacy. The Gospel is the *light* of the world, the *life* of man, and the *power* of God to salvation unto all who believe.

"The darkness which would succeed upon the annihilation of the sun with all his attendant flames would be but an emblem of that moral darkness which would follow upon the extinction of Gospel light. Eternal night must spread its sable mantle over all our prospects. It would be *at once*, to hoist all the flood-gates of vice, paralize the springs of virtue, and convert the world of mankind into incarnate furies. Such would be the obvious effect of depriving the world of that *precious treasure*, and such is found to be the case in a greater or less degree where its light does not shine. Infidel-

ity saps the foundations of virtue, and with ruthless grasp, sweeps from man all that is calculated to make him comfortable *here* and happy *hereafter*. It deprives him of all that is really amiable, noble and dignified in human character, and converts him into a savage, a beast of prey, and sinks him to the lowest state of degradation and wretchedness. If this be so, as the history of the world and facts demonstrate; every principle of humanity, every motive of interest, every regard to whatever is noble, excellent or praiseworthy amongst men and estimable in the sight of God, and happyifying to man both in a civil and moral view, all concur to render it infinitely valuable, and urge its claims upon us, as stampt with the *seal* of heaven, and enforced by the general interests of mankind both *here* and *hereafter*. The principles inculcated by the Gospel, in their genuine tendency, would convert earth into heaven, while the want of them, or the operation of the contrary, would render it the very image of hell. *Blessed are the people who know the joyful sound: they walk O Lord in the light of thy countenance.*."

"The Christian, a weekly paper, devoted to Religion, Morals, and Literature. Philadelphia. 4to."

This Socinian magazine, mentioned in our last number, professes great charity and liberality. "It is not," say they, (No. 1. p. 5,) "an (*a*) union of *opinion*, but of *feeling*, that we shall labour most to effect.—If we persuade our fellow citizens to keep the unity of the Spirit and bond of peace, we shall not be very solicitous to produce an (*a*) uniformity of religous belief. The Christian's real worth and claim to our commu-

nion, and kind offices, are not to be determined by the orthodoxy of his mind, but by the *orthodoxy of his heart.*" They give us much more of this, which we must call modern *slang*—mere hypocrisy. The *mind* is no object with them, but the *heart.* So then the heart is no part of the mind; no, they have nothing to do with any part of the human being, but the organ that propels the blood—take care of its pulsations, and all will go well. But we have not room for criticism on the defects of sense and learning which are very conspicuous in every column. It is the hypocrisy and heresy of the editors to which we invite attention.—With these high sounding professions of catholicism and charity, thy tell us in the same paper, (p. 1,) of "the demolition of human authority," which they will accomplish—of "the fall of those hierarchies, huge establishments, general convocations, or assemblies—by which papal dominion is perpetuated—and of servile assent to *human* creeds." What liberality! So then the *hearts* of all Presbyterians, Episcopalians, Baptists, and Methodists are wrong; their presbyteries, classes, assemblies, conventions, creeds, must be demolished by the Christian. No attack upon mind here. Mind has nothing to do with the government of the church, or with her confessions of faith. The "Christian" too, in his "kind offices," has the *heart* to demolish all these without mercy.

Besides, they tell us of "second-hand Christians," (p. 7,) or those who "shelter their indolence under—creeds." We should think a second-hand Christian no Christian, so do they. Here then all those who adhere to the creeds of the Protestant churches are only second-hand Christians—all excluded from the pale of Socinian charity. They represent creeds as "drowning the voice of the reformation," when they cannot be so destitute of information, as not to know that these formulas were the great work of the reformation. They represent all professors of religion who do not think with them, as idiots, who do not know that

one is not three, (p. 25.) Here is liberality; and we are inclined to think that the science of numbers belongs to the *mind* rather than to the *heart*. The liberal gentlemen ought to know, and they do know, that Trinitarians never maintained that three persons are one person, or one nature three persons; but that what they maintain is that three persons exist in one nature. A man consists of two natures in one person; his soul and body are two distinct natures, and yet they make but one person. Here they may charge every man who believes he has a soul, with ignorance of the fact that one is not two. But perhaps, they deny that we have souls, as many Socinians do, and maintain that we are material beings. Well, we have life, and life is not a property of matter, so that still we have two natures in one person.

"The Christian" denies the doctrine of the trinity, the vacarious atonement, the decrees, and indeed every fundamental doctrine of grace.

Heathens and Quakers are their great favorites. For the latter a short but just rebuke is given them in the Port Folio, an old and excellent journal of literature in Philadelphia. Indeed it is ludicrous to see Socinians courting these quietists—Socinians, who have proclaimed their own understandings as superior even to the Holy Scriptures, (see Belsham and Priestley,) now renouncing *mind*, applying to the *heart*, and courting Quakers. This miserable paper is too dull, illeterate, self-contradictory, and grossly heretical, to do much harm. We have noticed it chiefly for the purpose of congratulating our readers on the low state of heresy in Philadelphia.

The Bible Society of the city of Albany enrolls but 56 names on the list of its members. The population of the city is upward of 12,000; there are 3 large Presbyterian congregations, 2 large Dutch congregations, 1 Baptist, 1 Methodist, 1 Episcopalian, 1 Roman Catholic congregation, also a young and small Antiburgher congregation, and 1 Reformed Presbyterian, lately organized and small. That city is known to be

the seat of government of the State of New-York.—Query. What effect would the removal of the seat of government to Newburgh have on its morals and religion, where the population is not one fourth of that of Albany, but where there have been for several years more than 100 members attached to the Bible Society? What a comment does the state of religion and morals in Boston, Albany, Washington, Richmond, &c. afford on the character of our civil rulers? Surely, religious people will take the alarm at the immoralities so exceedingly prevalent in our capitals.

PAXTON'S ILLUSTRATIONS OF THE HOLY SCRIPTURES.

This is a work of great merit. It was published some time since, in Philadelphia, by the late Mr. Hogan, in two large octavo volumes. The author, the Rev. M. Paxton, of Edinburgh, and late professor under the Associate Antiburgher Synod, and who, it is understood, refuses to enter with his former brethren into the union with the Burgher Synod, in Scotland, is spoken of as a gentlemen of liberal mind, extensive literature, and a solid divine. The volumes before us, would have led us, independently of report, to have concluded as much. The work consists of three parts —*The Geography, Natural History, and Customs of the East.* The object is to bring the various information, under each of these heads, to bear upon the illustration of Scripture. The author is successful in his attempt. And, we think, not only the Theological student, but every lover of useful knowledge would profit by these books. We can, at present, spare room for the following extract only, as a speciemen of Mr. Paxton's manner. He gives a long and interesting description of Mount Lebanon, introducing in his course, and shedding light upon, many passages of the sacred volume, where that mountain is mentioned; among the rest, Isa. 40, 16. "Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering." Upon which he remarks: "Though the

trembling sinner were to make choice of Lebanon for the altar; were to cut down all its forests to form the pile, though the fragrance of this fuel, with all its odoriferous gums were the incense; the wine of Lebanon pressed from all its vineyards, the libation: and all its beasts, the propitiatory sacrifice; all would prove insufficient to make atonement for the sins of man; would be regarded as nothing in the eyes of the supreme Judge, for the expiation of even one transgression.—The just and holy law of God requires a nobler altar, a costlier sacrifice, and a sweeter perfume—the obedience and death of a Divine Person, to atone for our sins, and the incense of his continual intercession, to secure our acceptance with the Father of mercies, and admission into the mansion of eternal rest." vol. I. p. 139. We may remark, that this American edition is enriched with notes by the Rev. IRA CHASE, of the Columbian College, and by CARPENTER'S Geography of the New Testament. To every clergyman it will be a book of useful reference, and to those who possess not the sources upon which Mr. P. has drawn, we hesitate not to say, that in wanting this they suffer loss.

OBITUARY.

The Belfast (Ireland) Journals announce the death of the Rev. Josias Alexander, last November. The ways of God are mysterious; and it has been judiously remarked "that the Head of the church often removes by death the ministers of the gospel, at the very time when the greatest field of usefulness seems to be opening before them." It has been peculiarly so in the death of Mr. Alexander. He had been settled in the pastoral care of a congregation of Reformed Presbyterians in the neighbourhood of Belfast, in which there were a few of the people under his pastoral care. Animated by a desire to display the truths of the Reformation in all their extent and purity among the inhabitants of a populous and influential sea port, he directed his

efforts to the formation of a congregation in the city, nd he was remarkably successful. A church was erected, and a respectable congregation organized, to which his ministerial labours were limited for some ime before his death. Soon after the opening of his ew church, he commenced a course of lectures on rophecy, which was attended by crouded audiences, nd made his talents and learning of a high order, nown to all the citizens He was elected professor f Mathematics in the Belfast academy, a very flourish- g institution of learning. In the midst of his promise f the greatest usefulness, he was called away from the tation which he appeared so well fitted to occupy.

The following obituary notice is extracted from a Belfast paper :

"Died, at Belfast, on Monday, the 10th Nov. the ev. Josias Alexander, aged 41, pastor of the reformed resbyterian Congregation there, and teacher of Ma- hematics in the Belfast Academy.

"In his mind were united two qualities that seldom eet in the same character ; a fearless independence hat is allied to the sterner, and a kindliness of heart sually combined with the gentler virtues. He was a trenuous supporter of civil liberty, not merely on its wn account, tho' he loved it much, but because he new, when the civil rights of man are invaded, reli- ious freedom cannot long exist.

"Nature had endowed him with great strength of in- llect, which he cultivated by long and severe study. e was possessed of extensive knowledge, both in terature and science ; and in Hebrew and Biblical riticism, in particular, he had few equals in this coun- y. His mornings were spent in the discharge of the uties of a laborious profession, with a zeal and success eldom surpassed ; and his evenings amongst his peo- e, administering consolation to the sick and the afflict- d.

"He was connected with that religious community sually called Covenanters—taught the genuine doc- ines of these glorious defenders of their Faith with a

force that brought conviction to the heart; and, it is believed, had he lived in the era of the persecutions, he would have been found among the glens and the mountains of Scotland, preaching to the scattered remnant of the Church of Christ.

"The tears of his congregation shed over his grave, prove how he was beloved by them; and the decent and respectful conduct of the young gentlemen of the Academy, and, in many cases, the eye glistening with tears, are the best evidence in what esteem he was held there. There is reason to believe that his zeal in the discharge of his duty abridged his days; for he taught in the Academy, and preached to his people, with that fever raging in his viens, which was, in a few days, to number him with the dead.

"A pleasing tribute was paid to his memory by the vast concourse of people who attended his funeral—men of all ranks and denominations. The Medical Gentlemen were in front of the procession; next came the Professors of the Belfast Academical Institution; who were followed by the Principal and Masters of the Academy, the Clergy of the Town, and the Ministers of his own Connexion immediately before the body; behind it, his two Brothers, as chief mourners; the Members of his own Session, Congregation, and Friends; then the young Gentlemen of the Academy, accompanied by the Ushers; then the Scholars of the Brown-street School, of which he had been an active supporter; and the Scholars of the Marlborough-street School, which he had instituted within the last few weeks.

"By his own desire, he was interred at the corner of the modest little Meeting-house, built chiefly by his own exertions, and attended by a Congregation attracted by his worth and talents. The body was affectionately borne to the place of interment by twelve young men, Members of his own Congregation."

THE

EVANGELICAL

WITNESS.

PUBLISHED UNDER THE PATRONAGE OF THE AMERICAN

EVANGELICAL TRACT SOCIETY.

EDITED BY

James R. Willson, A. M.

Having, therefore, obtained help of God, I continue until this day witnessing both to small and great, saying none other things than those which the Prophets and Moses did say.

Acts, xxvi. 22.

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THE

EVANGELICAL WITNESS.

VOL. II. JUNE, 1824. NO. XI.

REVIEW.

Strictures on Dr. John M. Mason's Plea for Sacramental Communion on Catholic Principles. By James Chrystie, Pastor of the Reformed Presbyterian Church, Albany. pp. 222. 12mo. Paisley, S. Young, 1822.

Our readers, we hope, will not call us to account too closely for being so negligent in a particular notice of the publication, whose title is above noted. We might find some apology, perhaps, in the fact that this is a second edition, and that the first edition, from the New-York press, was anterior to the commencement of our journal. But as we are not very apt in making apologies, we shall try to make amends for past inattention, by introducing to the notice of such of our readers, as may be unacquainted with it, some account of the work.

The first edition appeared in 1821. For reasons, of which we are not apprised, that edition was anonymous. The British publisher, at the instance of his literary friends, as we understand, judged that a work of so much merit, were no valid objections in the way,

should not appear without the author's name. The supposed (who was the real) author, being addressed upon this point, consented; and thus the title page of the Scottish edition, bears his name. To it is prefixed a recommendation, under the signature of two gentlemen, whose names are justly high in the republic of letters, and by their works well known in this country, the Rev. Dr. M'Crie and Professor Paxton, both of Edinburgh. Any work recommended by the Biographer of Knox and Melville, or by the author of 'Illustrations on Scripture,' must have, we should suppose, legitimate claims upon public attention.

The scheme of Ecclesiastical fellowship, which has been honoured with the appellation of 'Communion on Catholic principles,' has produced in both America and Europe considerable discussion.

The motives of good men we hold sacred; and of many of the advocates of this plan we know too much, to permit us to suspect the purity of their intentions. The immediate object pursued, as the mean of fulfilling those intentions, we must, nevertheless, be excused from approving. We cannot but view it as inconsistent in itself and in its consequences, fraught with evil to the best interests of true religion.

The object would be less exceptionable were it an attempt, even feebly made, to unite the scattered parties in the Church of God, under one system of doctrine and order, authorized by the supreme standard of Ecclesiastical administration, although the principles of such a system should be few and general. But this is not attempted. Each party has its *doctrine* and its *psalm*, its confession and its formula. And it is re-

markable that heresy or schism, more or less, characterizes the creeds of the distinguished friends of this latitudinarian plan of communion, *this catholicism.*— The aim is not to effect reform in erroneous creeds, nor to harmonize their discordant articles, but to persuade their respective advocates that their differences are really of no moment; and though their voices may be as discordant as the exhibition at Babel, where God confounded the language of the projectors of the tower whose top was intended to reach the heavens, yet the great aim is to induce them to sit down together at the table of the Lord, not indeed as one body and one bread, in the profession of the one faith once delivered to the saints, and in the observance of the one system of institutions, given by the Church's Head, to regulate the conduct of her children; but simply to take, in company, "a family meal," in order to express the good opinion which they mutually entertain of one another, notwithstanding their heresies and continued schisms, so destructive to that unity which Immanuel requires in Zion!

The chief advocate of this plan of communion in our country is Dr. Mason, in "A Plea," indicating considerable labour, and recommended by that imposing eloquence, for which the author has been so justly celebrated. We do not know, however, that this publication has added much to the promotion of this scheme of catholicism. For those who found it convenient to practice it, or who were previously inclined to the practice, without being well able to find a reason, Dr. Mason has furnished many topics of popular declamation, and various facts derived from the prac-

tice of men of some repute, which may, by a ready eloquence, be played off to some advantage. This 'Plea,' at its first appearance, we expected with some solicitude, and read it, we think, with no undue prepossessions against it; we respected the industry it discovered, and admired its display of eloquence; but, in the conclusiveness of the argument, we were utterly disappointed. The whole, we candidly thought, was a *non sequitur*.

The book, however, and especially the justly high character of the author, deserved and obtained notice. Among others, the author of the volume now before us, appeared upon the field, for the purpose of examining the positions and defences contained in the "Plea." He has performed his undertaking with candour, modesty, and, we believe, with success. Before noticing particularly the contents of this work, we beg to be indulged in a few general remarks upon the subject of the *communion of saints*.

That the Church of God is *One*, is a point fully settled by her blessed Head. Under that Head, there is confessedly but one mystical body. That factions from this body, sects and schisms in it, are criminal, and their existence to be deplored, no Christian denies. That the household of faith should have much more visible unity and a more extended communion than has long existed, or than now exists, is very readily acknowledged. Mere declamations, therefore, upon the evils of *sectarism*, can have little point, since all profess to lament it. To plead for *catholicism* will avail little, unless that which constitutes it be well understood, and cordially approved of. To say that it con-

sists in meeting upon the "broad grounds of the common christianity," is too indefinite to give satisfaction to him who thinks with precision, and acts with consistency. The phrase, "common christianity," seems to be understood differently by different minds: some appear to mean by it no more than the few articles, in which all who profess the christian name are agreed: others who think this a very defective exhibition of the common christianity, understand by it that broad ground which embraces all the sources of evangelical light, all known truth, all the principles of order, and all the institutions of grace, given by the Lord Jesus Christ, as mediums of intercourse between God and men for their salvation, and between saint and saint, in that fellowship which they have one with another, under the auspices of their glorious Redeemer. This, if language be not perverted, seems to us to be really the common christianity, inseparably linked together in its several parts, the common ground and object of faith, exhibiting the common salvation, and the common means of attaining to all its blessings. In the profession and application of this comprehensive system, we find the "broad ground of the common christianity." In occupying this grouud, without restriction, consists a really *liberal* and *catholic* communion. Who then are the *sectaries?* they who occupy this catholic ground, a ground as extensive as the whole system of the gospel of God, the order of God and the institutions of God, the grace of God and the actions of grace, by the saints of God? or they who pick and choose a few articles, hither and thither, out of this extensive system? Those who endeavour to exhibit and maintain

the system of grace, in its harmony, plenitude and beauty; or they who mangle its parts, and present them in defective, incoherent combinations, if not in monstrous forms? We imagine there is little difficulty in making a reply to these queries. If not upon this broad and sure foundation, the communion of saints must be restricted, closed up to a few articles, to the unspeakable injury of the church, and marring of the glory of God. This illiberal, narrow-minded, feeble, and partial communion, is unknown to the Bible, is alien to the constitution of Zion, and among the people of God should have no place. Instead of *a building fitly framed and growing into an holy temple*, it presents the Church of the Redeemer in fragments, of doubtful character, unsupported and tottering, to the danger of all who approach her. And why narrow the ground thus? why prefer these shaking posts? why leave this broad and solid ground? why depart from the edifice so fitly framed by the divine architect? Is it that the Church of God may be more conspicuously the pillar of truth? is it for impressing more deeply upon the public mind, a sense of the glory of God, as displayed, full orbed, in the gospel of his Son, and in the order of his house? or is it in accommodation to the unbelief and immoralities of the men of the world? Were the splendours of the divine character rayed down upon the church, through the full system of divine truth, the mere men of the world would not dare to profane the body and blood of the Lord. The light must be excluded and darkness superinduced, before the prayerless and profane could be encouraged to venture to the table of the Lord.

We have often thought, as a mean of removing the unwarrantable schisms now existing, in the body of Christ, that a candid inquiry into and statement of the special ends, why each maintains a distinct communion, and separate name from others, would contribute much. That one is of older standing than another, that another is more wealthy, and another more numerous, and another more learned, can be no valid reason for keeping up factions in the kingdom of God. There must be some reason, more specific and of weightier import, to justify a continued separation. Let each then be ingenuous and say what it is. What of truth or order, for example, does the Presbyterian church maintain, which is not as cordially held by the Associate Reformed? If the Associate Reformed will not come to the General Assembly, why will not the General Assembly go to the Associate Reformed? What could be lost by such an emigration? What that is valuable in either of these bodies, is not embraced in the standards of the Reformed Dutch Church? If these sons of Holland will not pass over to the others, why do not the others come to them? And what principle or ordinance of divine origin, found in any of them is not maintained by Reformed Presbyterians? If these children of the martyrs be unwilling to step back from the forward course, indicated by their venerable standards, why will not their less determined, and more accommodating brethren step forward to them? The ground they occupy is sufficiently firm, and the field spread before them sufficiently large, to give employment to all the people of God on earth. It might, we think, be hoped that mere etiquette would not be suffered to

divide the Church of God; and if not, let each inquire, and tell, why it is that he is separate from the others. Let each distinct community, and every member of such community, answer distinctly, the following query:—What is your precise aim in maintaining a separate name, communion, and confession of faith? We are disposed to believe, that a distinct reply both may and ought to be given to the query, by each community, and by her members. If, upon inquiry, it appear that there is no difference in principle, in practice, nor in aim, then are they all chargeable with sectarism; and guilt lies upon each in proportion to its numbers. Should a real difference appear in principle, in practice, or in aim, and this have a place in constitutional arrangements, or approved practice, between them there can be no consistent ecclesiastical communion. The constitution of a community written, or found in its common law, is the common rule, according to which, its distinguishing privileges are dispensed, and such dispensation is for the attainment of its peculiar aims. In the reception of peculiar privileges, the individual recipient, to whom they are dispensed, by all fair constitutions, is understood as giving a pledge to the principles and aims of the constitution, under which they are received. So it is generally understood: *They who partake of the sacrifice are partakers of the altar.* Hence the reluctance of some Christians to sit at the sacramental table, with the opposers of the Saviour's Deity; lest they should be understood as giving countenance to the Unitarian heresy. Why not be reluctant to sit down with those who err, in reference to the nature of the atonement, the way of accep-

tance with God, and the doctrine of the Spirits' agency? *Majus et minus non variant speciem;* more or less heresy does not change the nature of the thing. To recognize the Arminian heresy is no more allowable than to homologate the Socinian creed. Both sides a r wrong, and if sitting at a communion table with the one would be a recognition of the heresy, we do not see but a similar communion with the other must operate as effectually. The truth is, this is the common sense of mankind.

We are aware of the reason that is employed to keep in countenance those who pursue the self contradictory course alluded to: Refuse this communion, say they, and you unchurch all but yourselves. This vindication derives all its weight, from its tendency to bring into odium a more consistent practice. But is it a fair inference, that all are unchristianized, who, publicly offending against the constitution of the Church of God, are refused access to her distinguishing communion; till in due course purged from scandal? We think not. Even the advocate of modern catholicism, will admit, that the man against whom scandal is alledged, though as eminent for grace as Abraham, if the allegation be probable, should be suspended from the communion of the church, till such disposal shall be made of the affair, as the laws of the house of God demand. He will exclude the man against whom drunkenness or fraud has been proved, though persuaded he is an heir of life, and well assured that the Redeemer will not refuse to hold communion with him, till he gives such evidence of repentance, as will justify the Church in admitting him again to the enjoyment of her priviliges. Would

it, in such a case, be ligitimate to infer, that such a man was *adjudged* to be destitute of grace? That he was adjudged to be a disorderly Christian is indeed true; but upon his grace the court did not pass; nor yet upon his *office*, if a ruler in the Church, except in aggravated cases. A community may be disorderly as well as an individual, and must the whole discipline of the house of God be laid aside, because a number of professing Christians may be hardy enough to associate together for the purpose of keeping themselves in countenance, in this irregular course! The only discipline competent to the Church to employ in such a case, is her testimony, sustained by a withdrawing from *brethren* who walk so disorderly.

It is vain to say that none can properly be deemed disorderly, who embrace essential truths, recognize, and practise the duties of morality. If closely examined, we shall find among errorists, that the system of morals is as superficially recognized and applied, as the system of gospel doctrine. To execute, however, the unpleasant task of such an examination we certainly, at present, have no inclination. But upon the distinction made between essential truth and non-essential, and that between the indispensible claims of truth.—We may be allowed to say, that at best such distinctions, for any warrantable practical purpose, are very useless, and as applied in the discussion of Church communion, are, past doubt, pernicious at this day. Moral duty and evangelical truth came to us, under the sanction of the same authority. He who requires us to *obey* God, commands us to *believe* him. Every article of your creed, as well as the precepts of the de-

calogue, you profess, bears the stamp of Immanuel's authority.—You embrace both in your constitution. How then can you say, verbally, or practically, to any class of men, that if in a few articles, supposed to be essential, they give credit to their Maker, they shall be dealt with as very precious saints, although, in their belief and profession, they statedly give him the lie in all the rest! Why not proclaim a similar indulgence to the disregard of moral precepts? Is God less careful of his authorithy, when stamped upon a doctrine, than when sealing a command? Is unbelief less criminal than immorality? In disregarding or opposing revealed truth, do not unbelief of heart and immoral practice unite? To avoid egregious trifling and criminal inconsistency, on this subject, there is no course open for the Church, but either a firm adherence to her creed, in its whole extent, or an abridgement of the articles of her creed, to the few particulars in which she is certain all will unite, whom she is disposed to admit to her fellowship. The latter would be self consistent, but the former is the way alone in which Zion can be faithful to her vows, her trust, her children and her God. We know it is said that an extended creed is necessary, for securing to the church a sound and respectable ministry. This, however honestly meant, is a mere illusion. Open the doors of your churches to an erroneous people, to a people of an easy morality, and they will soon open the doors of your pulpits to a ministry of corresponding character. All experience proves it. A ministry will soon be found to trucle to public sentiment, whatever that may be. What is the actual state of things in those com-

munities who have adopted a double doctrine, or if you will, a double creed, one for church officers, and another for mere members? You find the members believing, every one what is right in his own eyes; and when parties are prominent, how many of those ministers who are reckond sound, dare, with firmness, preach the whole doctrines of their standards? How many of such congregations would bear to have it so? Let the little round of doctrines, adverted to in discussion before such audiences, the many lessons upon *prudence* that are given and taken upon the subject, and the number and frequency, of the little fancy pieces which supply the place of solid doctrinal sermons, furnish a reply to these queries. That there are exceptions to this lamentable state of things we do not deny: How general the truth of the picture is known to all. The little creed in which he knows his flock to be agreed, sets the limits to the range of his discussions. Seldom will he be so imprudent as to tempt them to differ upon disputed doctrines. The Church of England, and the Church of Scotland, together with the Presbyterian Church, in our own country, are standing monuments of the inefficacy of mere standards, and of vows to teach their doctrines, when these doctrines are not sustained by the ascendency of sound belief, in the members of the church at large.

Historians notice the "errors without number and multiplied evils," to succeeding ages, which originated from the adoption, in the second century, of a "double doctrine;" one to be professed by the more perfect, and another by the less perfect members of the church. The doctrine of one creed for the clergy and another

for the people, is the "double doctrine" of the second century, revived, with all its accompanying train of evils. This, in all its forms, ought to be banished from the Church. Public sentiment among her children should be founded upon this great truth: Jesus Christ has given to his people but one system only of faith and of manners, and to that system he demands, unequivocally, submission of all the subjects of his empire to whom his gospel is made known. Which of his commands may we disregard and be innocent? Which of his truths may we disbelieve and be safe? Let those those who minister in the sunctuary not forget, that they are but servants there. They have no dispensing power, by which they can set aside the claims of truth and duty upon the minds and lives of men. Faith and obedience are evidences of a title to membership in the kingdom of God; that faith respects the truth of God, revealed to and professed by the church, and that obedience is publicly stated in her creed. It is the practical application of her faith. It must from these views be obvious that, in the things of God, where there is a contradictory profession and practice, comfortable and profitable communion in the church is precluded. We must, nevertheless, look forward to a more propitious day, when the visible union and communion of the children of Zion shall be more complete. Let this state of things be aimed at in the public ministry of every branch of the household of God, and upon that narrower ground where saint may privately commune with saint, let them reason, and counsel, and pray, and act, for the speedy introduction of the day,

when there shall be one Lord, and his name one, among all nations.

The necessary imperfections of the saints, and of the church, in this evil world, we have not forgotten; and while engaged in this discussion, we are not unapprised that, whilst Jesus loves his perfect truth and order, he likewise loves his imperfect saints. We must unite that truth and order, and those saints of Jesus, as the objects of our love. We must not urge truth and its claims to the injury of the people of God, nor must we, on the other hand, yield to that sickly affection for that people, which must be followed by a coldness to truth. We are not unaware of the danger of error in reasoning upon general principles, when facts are disregarded. We are willing to qualify the deductions of our general reasoning, upon the terms of the church's fellowship, by a reference to actual events, and the condition of man, in the present life. Our aim is to give no countenance to contradictory associations, whether of doctrines or of men; to prevent indifference of spirit to the truths and order of the gospel of Christ; to obtain the union and communion of all saints, upon the foundation which God hath laid, eing confident that such union and communion alone can be permanent and profitable; in one word, to keep the church upon that ground where she must be pressing forward. These ends, we think, are promoted by the "Strictures on Dr. Mason's Plea:" some further account of which we hasten to lay before those of our readers who may not be in possession of the work.

It is, beside an 'Introduction,' divided into five chapters, under the following arguments.

CHAPTER I.

"The principles of the 'Plea for Sacramental Communion on Catholic Principles,' are founded on a dangerous want of precision concerning the fundamental doctrines of Christianity, or the one faith of the Church of God.

CHAPTER II.

"The principles of the 'Plea for Sacramental Communion on Catholic Principles,' are calculated to open the doors of the Church to worldly and heretical professors of religion, and to profane the ordinances of Christ.

CHAPTER III.

"The principles of the 'Plea for Communion on Catholic Principles,' are absolutely incompatible with a faithful adherence to the doctrines of the Westminster Confession of Faith, or to the respective standards of any of the Reformed Churches.

CHAPTER IV.

"The reasonings from the writings of Augustine and Calvin, and from facts in the history of the Church in support of the principles of the 'Plea,' are erroneous and inapplicable.

CHAPTER V.

"The arguments drawn from the Holy Scriptures, for the Sacramental Communion, contended for in the 'Plea,' are destitute of foundation."

We only state farther, our persuasion that the author has accomplished all that the contents of his several chapters promise. The style of the work is clear, the arguments conclusive, and the spirit which it bre thes

is Christian. We hope it will soon be in the possession of such of our readers as have it not. The following extract, from the 'Introduction,' we subjoin as a specimen of the author's manner. p. 6--11.

"The writer of these pages is very sensible that the subject itself, and the circumstances with which it is connected, conspire to make the present a difficult and forbidding undertaking. There is nothing to be gained on the score of popularity; yet he hopes, in the hearts of those who fear God, for whose sake alone this work is undertaken, he will not be disowned. He is conscious that neither eloquence, learning, nor influence in the church, can be pleaded, to adorn and recommend the following pages. Yet a conviction of the obligation imposed on all who love the Lord Jesus in sincerity, to 'contend earnestly for the faith once delivered to the saints,' to 'go forth, without the camp, bearing his reproach,' united with a dependence on Him whose strength is made perfect in weakness, impel him to proceed and meet that cross to which the cause of truth and his own inadequacy may probably expose him.

"But in addition to these, there are other considerations, of a personal nature, which may not be uninteresting to the reader, or irrelative to the subject, though the writer be a stranger to the most of those who may honour these pages with a perusal. It happened that he resided many years where he had an opportunity of observing the progress of the principles which have been since developed in the 'Plea.' He was then much taken with the appearance of Christian love and

universal kindness which this system breathed; and having, at a subsequent period, read the work under consideration, was fortified in these views, and hailed them as the dawnings of a new and brighter day in the Christian church. He felt happy to find himself freed from the restraints of uncharitable adherence to opinions which forbade his intercourse in the ordinances of the Lord with all such as were deemed to hold the 'common salvation;' and having been ordained a minister of Jesus Christ, and 'a steward of the mysteries of God,' would have considered himself as acting in a manner unutterably dishonourable to his Master, and injurious to his Master's people to have withheld the sacramental bread and wine from any who only appeared on the Saviour's side, though they furnished no satisfactory evidence of an intelligent attachment to his truth and laws. Yet, does he remember, that this strong tide of feeling was disturbed by convictions that ran counter to it, and by the coldness with which some of its features were regarded by Christians of different denominations, respectable for their piety, sound in the faith, and unblemished in their lives. The confusion produced in his own mind by the union, on one occasion, of Calvinists and avowed Arminians at the table of the Lord, under the influence of a disposition to esteem their differences of no importance, is not yet forgotten—nor the fact, that in all the reflections this new system and state of things produced, he never imagined that any exception was to be made to such an extension, but only considered how such apparent contradiction was capable of being reconciled with sincerity, truth and order. Among a variety of circum-

stances, which had, successively, an influence in correcting his views,—such as the evident relinquishment of truth in the Christian profession, the introduction of disorder into the house of God, the obvious and necessary desertion of ecclesiastical standards with which this system was attended, demonstrated both by principles and facts,—the following incident finally determined his mind. Reading one evening the Institutes of Calvin, and particularly the chapter on the calling of the Elect,* an indistinct conception crossed his mind respecting the remarkable difference between the impression made by the sentiments of the illustrious Reformer, and that produced by the last paragraph of the 'Plea for Communion on Catholic Principles.' He immediately compared the passage referred to in the Plea with the one he was then reading in the Institutes —and a new train of reflections was instantaneously awakened. The total dissimilarity of views and feelings excited by the principles of the Plea—and those excited by the contemplation of an elected, called and holy church, utterly and eternally distinct from the world, was too evident and sensible to be then unnoticed or soon forgotten. Here began a revolution in his sentiments, which has ever since been gaining strength. He was convinced that in the Plea, the distinction between that church and the world, as it exists in the purpose of God, in the faith which she embraces, and her future and eternal destiny, is wholly overlooked,

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*B. III. Ch. xxiv., the title of which is "Election confirmed by the divine call. The destined destruction of the Reprobate procured by themselves."

and that the important and truly discriminating features of Christian character are in reality untouched. This occurence will, doubtless, appear to some too small to have deserved such notice—to others it will appear in a different point of view. The writer himself cannot but feel a gratification in considering the connexion of his new and present views with the doctrine of God's eternal and unchangeable purpose of love to his children—and with a statement and vindication of that doctrine which it is believed will survive the ruins of every opposition."

MEMOIRS OF THE LIFE AND WRITINGS OF JOHN CALVIN.

To which is prefixed, A Brief Sketch of the History of the Reformation. By John Mackenzie. *Printed from the last London Edition*, with Additions.

"Non tamen omnino potuit mors invida totum
Tollere Calvinum terris; æterna manebunt
Ingenii monumenta tui; et livoris iniqui
Languida paulatim cum flamma resederit, omnes
Religio qua pura nitet se fundet in oras
Fama tui." *Buchanan Poemat.*

Philadelphia. D. Hogan. pp. 229. 12mo.

It is an old remark, that the biographer must be as great as the original, which he draws, or at least resemble him greatly, in order to execute his task happily. To such biography as Bosswell's Life of Jonson, the remark certainly does not apply, nor do we think it altogether just in any case. If it were correct, who could write the life of Calvin? Mr. McKenzie's

life of this great man, though far superior to that of Dr. Waterman, in our own country, it is yet executed by hands much too feeble for the undertaking. While we say so, however, let it not be thought any indignity is offered to our author. He shows himself to be a scholar, a respectable writer, a collector of very considerable industry and skill, and withal, a zealous admirer of the character of the great and good Reformer. His work contains much valuable and curious information, and will be read with interest and profit, by all who love the truth of God, and his servants who, with great labour and worldly risk, have been employed in its illustration and defence.

Calvin was born at Nayon, a town of Picardy, in France, 1509. He was educated in his youth in the Roman Catholic Church, with which his family were connected. His teachers were the best that his father could procure, and his early progress in literature was so rapid as to give promise of the eminence to which he afterwards attained. His father intended him for the church, and at the age of twenty, in 1529, a benefice was obtained for him in the cathedral at Noyon, and the rectory of Point L'Eveque. He was early instructed in the doctrines of the Reformation by his uncle Oliveton, and he became a most diligent student of the Holy Scriptures. Partly to avoid the profession of theology as a Roman Catholic priest, he complied with the wishes of his father, in abandoning the profession of theology, and commenced the study of law, which his father had decided would be more honourable and lucrative. When very young he emerged into the notice of the literary world, by publishing a Com-

mentary on Seneca's book on Clemency, and soon after, at the age of 25, by the publication of his Institutions of the Christian Religion, which to this day is considered as a standard work on theology. He was contemporary with Luther, Melancthon, Knox, Zuinglius, and the host of reformers who shed so amazing a lusture on the sixteenth century ; and for vastness of research, grandeur of conception, clearness of perception, sound discrimination in gospel truth, eloquence of speaking and writing in its defence, and extent of influence upon the affairs of the church and of the nations, far outstripped them all. In 1536, he was settled at Geneva, at the earnest intreaties of William Farel, a Reformed minister of that city, one of the seigneurs of the city and of the consistory of the church. He had not been long in the city until discontents arose, among the loose and profane, on account of the strictness of discipline which he infused into the church, and the salutary energy which he was the means of imparting to the civil administration, and both he and Farel were banished from the city. After his banishment, he settled in Strasbourg, whence, in 1541, he went to Worms, to assist at a diet of the empire, which had been convoked by the Emperor, Charles V. The city of Geneva became sensible of the evil of which it had been guilty, revoked the decree of banishment, and recalled Calvin in the year 1541. He was received with great acclamations by the citizens of Geneva. He was now advanced only to the 32d year of his age. After his return, not at all intimidated, he pursued the same course, which he had done before his banishment, in relation to discipline, and was suc-

cessful. At the time of his recal, Mosheim, though an arminian in principle, says, Calvin surpassed almost all the doctors of that age, in laborious application, constancy of mind, force of eloquence, and extent of genius. His fame soon spread or rather had already been spread over all Europe. Great multitudes of youth from the surrounding nations flocked to the academy of Geneva, where he lectured, and even princes were ambitious of seeing so wonderful a man. It is manifest that he made Paul his model, and since the days of that apostle, no one has approached so near him. Calvin was probably led to this by his zealous attachment to the doctrines of free grace, so clearly taught and enforced by Paul. His works published in Latin, occupy 12 large folio volumes. His letters, preserved in manuscript, would fill several volumes more, for his correspondence was very extensive with scholars, divines, and princes, in most countries of Europe. Such are the amazing monuments of learning, and industry, left by this truly wonderful man, who died at the age of 54. He died in the full assurance of faith, giving glory to God. We present our readers with the following extract of this work, from pp. 178—180.

"Eckius being sent by the Pope, legate into France, upon his return resolved to take Geneva in his way, on purpose to see Calvin; and if occasion were, to attempt reducing him to the Roman church. Therefore, when Eckius was come within a league of Geneva, he left his retinue there, and went, accompanied but with one man, to the city, in the forenoon. Setting up his horse at an inn, he inquired where Calvin lived;

whose house being shewn him, he knocked at the door; and Calvin himself came to open it to him.—Eckius inquiring for Mr. Calvin, he was told he was the person. Eckius acquainted him that he was a stranger; and having heard much of his fame, was come to wait upon him. Calvin invited him to come in; and he entered the house with him; where, discoursing of many things concerning religion, Eckius perceived Calvin to be an ingenious man, and desired to know if he had not a garden to walk in: to which Calvin replying that he had, they both went into it; and there Eckius began to inquire of him, why he left the Roman church; and offered him some arguments to persuade him to return; but Calvin could by no means be persuaded to think of it. At last, Eckius told him that he would put his life in his hands; and then said he was Eckius, the Pope's legate. At this discovery, Calvin was not a little surprised; and begged his pardon that he had not treated him with the respect which was due to his quality. Eckius returned the compliment; and told him if he would come back to the Roman church, he would certainly procure for him a cardinal's cap. But Calvin was not to be moved by such an offer. Eckius then asked him what revenue he had; he told the cardinal he had that house and garden, and fifty livres per annum, beside an annual present of some wine and corn, on which he lived very contentedly. Eckius told him, that a man of his parts deserved a greater revenue; and then renewed his invitation to come over to the Romish church, promising him a better stipend if he would. But Calvin, giving him thanks, assured him he was well satisfied

with his condition. About this time, dinner was ready, when he entertained his guest as well as he could, excused the defects of it, and paid him great respect.—Eckius, after dinner, desired to know if he might not be admitted, to see the church, which anciently was the cathedral of that city. Calvin very readily answered that he might; according, he sent to the officers to be ready with the keys, and desired some of the syndics to be there present, not acquainting them who the stranger was. As soon, therefore, as it was convenient, they both went towards the church; and as Eckius was coming out of Calvin's house, he drew out a purse, with about one hundred pistoles, and presented it to Calvin; but Calvin desired to be excused: Eckius told him he gave it to buy books, as well as to express his respect for him. Calvin, with much regret, took the purse: and they proceeded to the church, where the syndics and officers waited upon them, at the sight of whom Eckius thought he had been betrayed, and whispered his thoughts in the ear of Calvin, who assured him of his safety. Thereupon, they went into the church; and Eckius having seen all, told Calvin he did not expect to find things in so decent an order, having been told to the contrary. After having taken a full view of every thing, Eckius was returning out of the church; but Calvin stopped him a little, and calling the syndics and officers together, took out the purse of gold which Eckius had given him, telling them that he had received that gold from this worthy stranger, and that now he gave it to the poor; and so put it all into the poor box that was kept there. The syndics thanked the stranger; and Eckius admired

the charity and modesty of Calvin. When they were come out of the church, Calvin invited Eckius again to his house; but he replied that he must depart; so, thanking him for all his civilties, offered to take his leave. But Calvin waited upon him to the inn, and walked with him a mile out of the territories of Geneva, where, with great compliments, they took a farewell of each other."*

REVIEW.

1. A Letter to the Right Reverend Bishop Hobert, occasioned by his late charge to the Convention of New-York. By a Churchman.

New-York, 1823. pp. 80. 8vo.

2. A Reply to a Letter to the Right Reverend Bishop Hobert, occasioned by the strictures on Bible Societies, contained in his latte address to the convention of New-York, by a Churchman of the diocese of New-York, in a letter to that gentleman. By Corrector.

New-York, 1823. pp. 98. 8vo.

3. A Second Letter to the Right Hon. the Earl of Liverpool, in reply to that from the Rev. H. H. Norris, A. M. (*re-printed in this country, under the auspices of the Right Reverend Bishop Hobert,*) on the subject of the British and Foreign Bible Society. By the Rev. James Scholefield, A. M. fellow of Trinity College, Cambridge.

New-York, 1823. pp. 67. 8vo.

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*See the State Letters and Memoirs of the Right Hon. Roger Boyle, pp. 4, 5.

4. A Letter to the Right Reverend Bishop Hobert, in reply to the pamphlet addressed to him by the author, under the signature of Corrector. By William Jay.

New-York, 1823. pp. 33. 8vo.

5. A Reply to a Letter addressed to the Right Reverend Bishop Hobert, by William Jay, in a Letter to that gentlemen. By Corrector.

New-York, 1823. pp. 26. 8vo.

6. A Reply to a Second Letter to the author, from the Right Reverend Bishop Hobert, with Remarks on his hostility to Bible Societies, and his mode of defending it; and also on his vindication of the Rev. Mr. Norris's late pamphlet. By William Jay.

New-York, 1823. pp. 32. 8vo.

7. A Note, from Corrector to William Jay.

New-York, 1823. pp. 8. 8vo.

A controversy in the Episcopal church, both in England and America, on the subject of Bible Societies, has been carried on with considerable violence. All the pamphlets, the titles of which we have copied, were issued from the press in New-York, during the last year. William Jay, Esq. the son of Mr. John Jay, President of the American Bible Society, is the advocate of Bible Societies, and the author of the letters to Bishop Hobert, who is confessed to be Corrector, and the antagonist of these institutions. As the letter of Mr. Scholefield was re-published in New-York, we have introduced it among the American pamphlets, as belonging to the controversy here. The power of the Episcopal church in Britain, her influence in the British colonies, and on the continent of Europe, and her

numbers and wealth in the United States, render this controversy interesting to the whole Christian world, in which so extraordinary an excitement and zeal have been awakened on behalf of Bible Societies. The antagonists in this contest, in New-York, are gentlemen of respectability, and talents, and each exceedingly zealous, in the cause which he espouses.

Bishop Hobert, in a charge to the Episcopal convention of the State of New-York, introduced some remarks against the propriety and consistency of Episcopalians taking any active part in Bible Societies, and even attacking the principle on which they are established—the circulation of the Bible without note or comment. His reason is, that the members of the Episcopal church should employ their own resources in the cultivation of their own church. This doctrine taught in the Bishop's charge, was the occasion of the first letter of Mr. Jay, under the title of a Churchman. It is written with much force, in a fine style of composition, and without much asperity. The Bishop and his friends give their support to the Bible and Prayer-Book Society, instituted for the purpose of circulating the Bible and Episcopal Prayer-Book together. Whilst Mr. Jay does not condemn this institution, he contends that it ought not to supercede the exertions of Episcopalians, on behalf of the Bible Society. He states also some curious facts in relation to the comparative amount of the number of Bibles, and of Prayer-Books, which are distributed by the Bible and Prayer-Book Society; as on page 57:—"On turning to the last report of the Bible and Prayer-Book Society, we find that the total amount of their issues for the

preceding year, was One Thousand Nine Hundred and Seventeen Prayer-Books, and *Ninety-Two* Bibles."—He also charges the doctrine taught by the Bishop, relative to Bible Societies, with being nearly allied to that of the Popish priesthood, who withhold the Bible from the laity. He rests his arguments on the value of the Bible, its perspicuity, the good which it has effected, and the amazing success which has attended its operations. He also contends that if the doctrine, ordinances and government of the Episcopal church, are agreeable to the Bible, that church cannot suffer by its dissemination without note or comment; and hence he reasons that, as united efforts are the most vigorous and efficient, Episcopalians should unite with other Christian denominations in promoting its circulation.

The first reply of the Bishop to Mr. Jay, under the name—Corrector, evinces very considerable talent and power of argument and composition, and were the Bible Society vulnerable, it must be at least weakened by the severe thrusts of so powerful an antagonist. He does not bow to popular excitement, nor mince his opposition. It is perfectly open bold and unmasked, In this course, he may have been emboldened by the favour he would gain and the reputation he would acquire, with the high church party in England, who have generally been as violent as himself in their opposition to Bible Societies. The Bishop acts on the defensive generally, until he arrives at the 69th page, where he commences an attack on the Bible Society, which follows up to the conclusion.

After insisting, and indeed proving, that success in any project, is no test of its righteousness, he charges the Bible Society, with an attempt to separate the word of God from the church and her ordinances, when it sends forth the Bible without note, comment, or living teacher. In this part of his argument, he certainly is on the borders, if he does not quite occupy the ground, that the Bible alone should not be put into the hands of the common people ; and some of his remarks go very near to intimate that the Prayer-Book is more valuable for the common people than the Bible. It must have been on this principle that the New-York Auxiliary Bible and Prayer-Book Society acted, in distributing so few Bibles and so many Prayer-Books. This inference would be unfair, had the principal agents in that society given their support, or even countenance to the Bible Society; but as they withheld both, we think the inference warrantable, that in distributing so largely the Manual, they acted on the principle of distributing the better book. Again, he objects to the practice of holding the anniversary of the American Bible Society, without any supplication to the throne of Grace. "And then," (says the Bishop, p. 77,) "also, instead of the most extraordinary spectacle —certainly not very *edifying*—of a large society of Christians, established for the distribution of the Bible, meeting in a large *room*, on their great anniversary, without one public and joint supplication to the divine author of this sacred volume, for his blessing on their endeavours to extend it, or one accent of praise for the success which may have crowned their labours—we should have seen, &c." Much as we admire the Bible

Society, and ardently as we wish its success, we do unequivocally admit the justness of the Bishop's censure in this quotation. Prayer to God is omitted on the celebration of the anniversary, out of complaisance to the Quakers, who are opposed to social prayer, and with a view to procure their aid by this accommodation. But it is in express violation of the command of Christ. "In every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God."* To omit it in the meetings of the Bible Society, is to give the countenance of a great and powerful association to a very pernicious error. We should rely much more on the "fervent, effectual, prayer," of a large assemblage of Christian people, than upon all the aid which the funds of the institution derive from Quaker contribution.

Again, the Bishop objects to the tenor of many of the speeches that are delivered at those anniversaries, in which the speakers disclaim against all contending for those points, on which the different denominations of Christians are divided, and by which they are distinguished from one another. He contends that they are of evil tendency. He thinks the prelatical form of church government, authorized in the word of God, and none other, and that of course to include it among unimportant things not worthy of being contended for, must be of pernicious tendency. We think the Presbyterian form the only one divinely authorized, and we as well as the Bishop do very much dislike to have it brought under any classification of unimportant matters.

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* Phil. iv. 6.

We are perfectly aware of the pernicious effect which such declamations at Bible Society anniversaries have on "contending earnestly for the faith once delivered to the saints." This, however, is an error of members and patrons of the institution, and cannot be fairly charged against the society, like the omission of prayer. As Quakers are members of the society, as Socinians, though few in number, are members of the society, as Anabaptists are members of the society, as Arminians, and Hopkinsians are members of the society, if what we hear in many speeches mean any thing, it means that the Quaker controversy, the Baptist controversy, the Socinian controversy, the Hopkinsian and Arminian controversy, are all unimportant; and should the great body of the Christian community, as too many do, believe these declaimers; the effect would be fraught with mischief; but still let us not charge the personal errors of such speakers against the institution of which they are members. Few associations would stand the test of being tried by this ordeal.

Again, Corrector charges the Bible Society with not redeeming their pledge that it will circulate the Bible without note or comment: and to substantiate this charge, he refers to the anniversary addresses, letters of agents, &c. which are printed by appropriations from funds made for the purpose of circulating the sacred text only. He says that the agents preach sermons, when travelling at the expense of the society, for the formation of auxiliaries, &c. All this, undoubtedly is true. But however plausible this may be, we question whether the facts support the charge. Such machinery as that to which the Bishop refers, is essential

to the extended success of the society's operation. It must be made known, and its object kept in the public eye, otherwise it would languish, if not die. Hence there must be letters written, anniversary reports must be read, agents must be employed, and addresses delivered. The press is the great means of awakening public attention and exciting the public zeal in all the great operations of social life in this age. Hence, the Bible Society must avail itself of this instrument for the promotion of its own prosperty. In employing the press, there must be matter, and what other matter could be supplied by the monthly extracts. That these printed documents will be tinctured with the theological tenets of those who write them, is not only to be expected, but absolutely unavoidable. Now, the public know all this, when they give their names and contribute their money to the Bible Society. Though these appropriations are not mentioned and provided for expressly in the constitutions of the societies, yet they are necessarily implied. This argument we must say is no more than a plausible sophistry.

Upon the whole, though we admit that the Bishop has brought much talent into this controversy, and managed his cause with great force of intellect, and the dexterity of a skilful controversialist, yet we are confident that he has utterly failed.

On the subject of Sabbath Schools too, Mr. Jay and the Bishop are antagonists. The Bishop contends that Episcopalians should keep the religious education of their children under their own inspection. He thinks it preposterous to commit the education of their youth to Presbyterians, Baptists, Methodists, &c. as

such teachers will in all probability alienate their minds from their own church, and weaken their faith in its doctrines. Where children, in Sabbath Schools, are committed to the religious tuition of men who are unsound in the faith, this reasoning we deem unanswerable. On this subject parents cannot exercise too great vigilance and caution, lest the minds of their offspring be poisoned by drinking when young, at the fountains of error. We sincerely wish that in the selection of teachers in all our primary schools, the necessity of this vigilence and caution were generally felt and acted upon, and great good must result from a wise selection of pious, orthodox and moral teachers.

Mr. Scholefield's reply to Mr. Norris has been introduced among the pamphlets, at the head of this article, chiefly for the purpose of noticing the controversy in the established church of England, where by far the majority of the bishops do not appear among the friends of the Bible Society. Bishop Hobert states in his first reply to Mr. Jay, (pp. 6, 7,) that 10 Bishops in the United Kingdom are friends to the institution, and that 45 are not found among its supporters; and he reasonably infers that those who are not numbered among its friends are its enemies. He also considers the promotion of Mr. Norris, the author of a very violent, and virulent work against the British and Foreign Bible Society, as an indication that the heads of the church are hostile to that institution. Whether these prelatical opponents fear that the interests of the establishment will suffer from association with dissenters, or from the general diffusion of the Holy Scriptures, the public will be ready to ascribe it to the latter, and we appre-

hend not without reason. Mr. Scholefield's reply is ably written.

We regret that the sequel of the controversy between Bishop Hobert and Mr. Jay, becomes very personal and violent. It is too much the fashion, and indeed has always been, to substitute personal abuse for sound argument in all subjects of controversy, literary, political, and religious. Though we are aware that men cannot be separated from the systems which they support, and that one of the most efficient means to elevate or degrade any cause, is to elevate or degrade the men by whom it is espoused.

This controversy renders very prominent in our country the fact of a high church party, to which Bishop Hobert belongs, and of a low church party, to which Mr. Jay is attached. These parties existed in England, and have been transported to America. In Britain the former are greatly preponderant, in America the latter, as we should have expected from the condition of the two countries; for high prerogative is more likely to flourish in a monarchial, than in a republican country.

The close of this controversy, for it has closed, is probably the termination of all respectable opposition to Bible Societies from the press. The good cause has gathered strength from every conflict in which it has been engaged, and bids fair to continue its march with increasing power, and beneficence, for many years yet to come. That it has some defects cannot be denied, and we should never suffer ourselves to be so blinded to them by its deserved popularity, as not to see them, admit them, and use means to correct them; and thus

pursue the wisest course to ensure its stability, prosperity and usefulness. Our readers will permit us in concluding this article, to recommend to all, especially those who are employed in the good work of circulating the Bible, to paize highly its contents, to study it with care, to learn its truths, to cleave to them, to embrace by faith the Redeemer it reveals, to rest in its great and precious promises, to be diligent in preparing for that glorious immortality which it brings to light, and exemplify its value and power in their holy lives and conversations.

LITERARY NOTICES.

Evangelical Luminary.—A monthly publication under this title is edited at Schoharie court-house, under Lutheran influence, with the professed design of exposing and refuting "the peculiar doctrines of the Calvinistic system of Theology." Accordingly the editor, understood to be the Lutheran minister of that place, whose name we neither know, nor care for knowing, commenced *his* "labour of love" by selecting extracts from Tomline's caricature of Calvin, and exhibiting them as belonging to that system; and instead of giving extracts from the articles of the Dutch Reformed Church, he had recourse to Heylin's History, who borrowed his materials from the slanderous abbreviations of Tilenus: thus taking his misrepresentations at second or third hand. The Rev. *John F. Schermerhorn*, of Middleburgh, of the Dutch Reformed church took up the subject, and in a published letter to his parishioners, exposed successfully the imposture, by simply giving the articles of the Dutch church, in contrast with the false statements of the *Luminary!* The contest is warm, and we hope the result will be a recall of those

Dutchmen, within the boundaries of the Montgomery Classiss, who have been wandering from the faith of their fathers, to more correct views.

Calvin.—We are glad that Calvin is becoming better known. His "Institutes" are now in market, in a good translation. His life is well written by *Waterman* of our own country, and in a cheaper form, and very interesting, by *M'Kenzie*, of London, re-published here and in our market. It is generally known that the 'Institutes' of Calvin is the great source of systematic Theology since his day. He dedicated this magnificent work to Francis I. of France, who was then persecuting the Reformers. He recommends to his protection the Reformed religion. In the following extract, we are certain, our readers will recognize a master spirit,—a spirit worthy to be abused, and honoured by the abuse of the little men, who profane his name. He says to the King,—"This (the true religion) is a cause worthy of your attention, worthy of your recognizance, worthy of your throne. This consideration constitutes true royalty, to acknowledge yourself in the government of your kingdom, to be the minister of God. For where the glory of God is not made the end of the government it is not a *legitimate* sovereignty, but an *usurpation.* And he is deceived, who expects lasting prosperity in that kingdom which is not ruled by the sceptre of God, that is, *His Holy Word;* for that heavenly oracle cannot fail, which declares that 'where there is no vision the people perish.' Nor should you be seduced from this pursuit by a contempt of our meanness. We are fully conscious to ourselves, how very mean and abject we are, being miserable sinners before God, and accounted most despicable by men; being (if you please) the refuse of the world, deserving of the vilest appellations that can be found; so that nothing remains for us to glory in before God, but his mercy alone, by which, without any merit of ours, we have been admitted to the hope of eternal salvation, and before men nothing but our weakness, the slightest confession of

which is esteemed by them as the greatest disgrace. But our *doctrine* must stand, exalted above all the glory, and invincible by all the power of the world; because it is not *ours*, but the *doctrine of the living God, and of his Christ*, whom the Father hath constituted King, that he might have dominion from sea to sea, and from the river even to the ends of the earth, and that he may rule in such a manner, that the whole earth, with its strength of iron and brass, with its splendour of gold and silver, smitten by the rod of his mouth, may be broken to pieces like a potter's vessel; for thus do the prophets foretell the magnificence of his kingdom."

CALV. DEDIC. TO FRANCIS.

TRAVELS OF TITUS IN THE UNITED STATES.

(Continued from Page 445.)

That I spent the evening pleasantly in such an intelligent and religious family, as Mr. Lovegood's where hospitality detained me for the night, every one will easily imagine. On the following day I set off early to travel towards the setting sun, or rather to float down the stream of population, setting westward with a strong current. Seven miles to the west of Canonsburgh, I arrived at Washington, the seat of government for the country. The village and the surrounding country are in a flourishing state. There is a large Presbyterian congregation in this place, where the larger proportion of the citizens worship. Formerly there was much deism here in the reign of infidelity, and I was told that a clergyman who had been some time pastor of a congregation, said that "though on his settlement in Washington the people were remarkably gay, and most of them thoughtless, yet he did not believe that now the devil could make a ball." Here too there is a college, between which and Jefferson college there is great emulation, and it is said, some hostility. The funds of both are low, as the state of

Pennsylvania has never been very liberal in patronizing learned institutions. Were the funds of Washington and the popularity of Jefferson united, and the students of both brought together, they would form one college, on a respectable foundation, while separate, both are in a state of comparative langour. In both, however, judging from what I saw and heard, the Latin and Greek languages, Mathematics, and Philosophy, are taught in a much less superficial manner, than in the eastern colleges, while the luxuries of a learned education are less cultivated. There is great plainness and simplicity in the dress and manners of the students, the expense of education very low, and the morals of the youth, less exposed to contamination than in larger and wealthier institutions, their application to study highly praiseworthy, and their progress in improvement great. They both certainly exert a benign influence on the surrounding population, by the diffusion of solid knowledge through this interesting region of country. In Washington, however, I made but little stay, and hastened on towards the Ohio river, and again saluted this noble stream, at a small village called Charleston, about seventy miles below Pittsburgh. The general aspect of the river, the lofty hills in which it is embosomed, the dark waving forests, which cover them to their summits, and the fertile flats through which it meanders—all exhibited the same characteristic features which it presents at Pittsburgh. Arks, laden with produce, passengers, whole families, horses, horned cattle, &c. were floating down its mighty current, while a steam boat, surmounted by a dark column of smoke, and wheels splashing by its huge sides, was labouring upwards. What a striking emblem of the two great divisions of the human family—the virtuous and the vicious! Like the rude ark, the vicious float down the stream, whithersoever the headlong current of malign propensities hurry them, exposed to the danger of making shipwreck of their all, for time and eternity, and yet insensible as that coarse, sluggish vessel; while the godly, instinct with an inward moving

power, though opposed to the pressure of the stream of corruption, do still advance upwards, notwithstanding its opposing power; and thus the wisdom, which is from above, gentle, and easy to be entreated, triumphs over nature.

There was no steam-boat, however, to ferry me across the river, and I embarked in a flat or scow, to be navigated by two sturdy watermen, the coarsest of this usually coarse class of citizens. By the use of long poles, we ascended close along the bank, but with great difficulty, and, as I thought, some danger, from the violence of the current and the roughness of the shore. But the boatmen seemed to be at ease, and swore most profanely, without any provocation. Addressing one of them, whose name I had learned, and who had just uttered a fearful imprecation; "Dick," said I, "are you not afraid your Maker will take you at your word, and according to that dreadful prayer, which you have just uttered, send you soul and body to hell to all eternity?" He looked at me with some surprise, but as he and his fellow were just at that moment busy in launching out the scow into the flood, and in fixing the oars for rowing, he had not time to answer. As soon as these matters were adjusted, and they began to toss back with great force the roaring waters from their oars, "If I do," said Dick, "go to the devil *its* none of your business." He added many and terrible execrations and continued:—"I have never been so insulted here before, but once, a few days ago, as we were rowing over an ugly Scotchman, he *says*, 'are ye no *affeard*, Dick, that the deevil *ill* tak ye aff amang yeer awfu' aiths?' I told him to mind himself, and so I tell you, and if you say any more about it, I'll settle with you when we get to yon bank." "Yes," said the other, "we'll send him to the devil, if we have any more of it," at the same time dark designs seemed to be hatching behind their fierce, sunburnt visages. I now changed the topic, and complimented them on their strength and skill in the management of the heavy ferry boat in so powerful a current. How fond are

the basest men of a little praise! They soon became complaisant, and even appeared to be friendly. A compliment upon their skill in their occupation, seemed to be the summit of their ambition; so degraded are human beings, who were made at first but a little lower than the angels, and crowned with glory and honour. Ignoble as these men were, there are thousands and tens of thousands who move in more elevated stations, whose aims are yet but little more noble. Finding them tamed, I made enquiries respecting the Scotchman's dress, appearance, and the horse he rode, from all which I was assured that it was my former fellow traveller—Donald. I next endeavoured to introduce gently some salutary remarks, which might lead these ignorant and profane young men to reflect on the evils of their course. They heard me patiently, and when parting with them on the western bank, they thanked me for my admonitions. This is but one instance of many, in which attempts not to suffer sin on our brother, have been productive of apparently good effects.

I am now in the new state of Ohio. These forests into which I am entering stretch an interminable distance westward, into unknown regions. I said to myself, this river, on which I now turn my back, divides me from the whole civilized world. There may be some inhabitants in this wilderness, that are called civilized and even Christians, but surely, like these boatmen, that with brawy sinew, and savage breast, brave the angry flood, they are civilized only in name, being in reality, wild children of the forest. It must be so, for I have been told that but a few years ago, this was called the *Indian country*, and I doubt not, it yet deserves the appellation. How was I disappointed! As I passed the farms, the exterior of the buildings, and the newly opened plantations, did indeed present a ruder, perhaps I should rather say fresher aspect, than those between Pittsburgh and Charleston. The dress and manners of the people, might be a little coarser, but I thought I could discover in my intercourse with them, more integrity and simplicity and much good

sense, and certainly more frankness and hospitality, than to the eastward.

When I arrived at Zanesville on the Muskingum river, I could not but gaze at every thing with astonishment. A high and steep bluff on the western bank of the river, terminating to the south abruptly, and from its base an extensive plain of great fertility and beauty stretching to a great distance, formed the back ground of the scenery, from which Zanesville is separated by a fine navigable river. The lands of the suburbs are well cultivated and highly productive. The village itself, containing a populatiion of two or three thousand souls, is more beautiful than any other I had seen on the west of the Alleghany mountains, and presenting as great an appearance of taste and wealth, as the villages of its size in the Atlantic states. I now began to reflect how much I had submitted my first impressions, when entering this great state, to previous prejudices, without reasoning. Already this member of the confideracy, contains a population of half a million of people, and the emigrants, many of them wealthy, have brought with them the intelligence and the refinment of the east.

When I was shewn by the keeper of a hotel, into a sitting room, how much was I gratified to find my friend, Donald, who had been there but a short time before me. Though he was evidently pleased to see me, he betrayed no great emotion. "I have found," said Donald, "that there is a flourishing Presbyterian congregation in this village, and that its pastor, said to be a very respectable man, was educated in Jefferson College. He preaches sound doctrine, I hear, and is earnest in contending against the errors of Hopkinsianism, so prevalent in New-England. How important are learned institutions! You see what Jefferson College has done for this city, as I may call Zanesville, in sending it an able and orthodox minister of the gospel, and the same school has doubtless supplied many other places in this state with a similar blessing. Have you," he continued, "encountered any ignorant, erroneous, Baptist or Methodist *preachers*, as they are called?"

I—"Yes, sir, several since Bonaface and we parted, and some called Presbyterian not much better, though these latter are generally men of some learning even in this part of the country." *Don.*—"Truly, Mr. Titus, you need not say even in this part of the country; for, unless my observations are erroneous, there is as much solid information and more orthodoxy and piety, by far among the clergy generally in these newly settled regions, than among those beyond your mountains. We have a travelling Baptist minister in this inn, who will set out westward shortly, and if we choose we may travel some distance in company with him." At that moment the door opened and he entered. His costume was neither lay nor clerical, but a kind of medium between the two, and his whole appearance decent. "Mr. Leyden," said Donald, "I have been so happy as to meet here with this gentleman, Mr. Titus, a former fellow traveller, whom I esteem highly, and who will travel in company with us for the remainder of the day." I saw from Donald's manner, that Mr. Leyden had, upon the whole, made rather a favourable impression upon the Scotchman. We saluted, and Donald and he soon entered upon a conversation, in which it seemed they had been previously engaged. "I hope," said Donald, "that you will now admit the superiority of lecturing, or expounding the Bible by the preacher, over sermonizing only." *Ley.*—"I do not yet, though I am hardly a competent judge, as I have no knowledge of either Greek or Hebrew, and cannot be myself a good expositor." *Don.*—"You go far in venturing to preach, when you cannot read the original language of your commission and instructions." *Ley.*—"So I have often feared. But I have desired to be an instrument in saving sinners, and in imparting instructions to many who are more ignorant than even I am." This modest humility and honesty were really gratifying and I soon suspected that it was rather these traits that had pleased Donald, than any remarkable orthodoxy or good sense, discovered in the few miles which they had travelled together. *Ley.*—"But, Mr. Donald, some preachers spend too much

time in exposition, and too little in preaching." *Don.* —"Where have you found any case of this kind, for I think the instances are rare." *Ley.*—"I stopped on Saturday in a village of Pennsylvania, where there is a college, a large brick building." *Don.*—"Canonsburgh.'" *Ley.*—"Yes, sir, and an aged Covenanter minister preached in the College hall, where I heard him. He read five or six verses of a psalm, which I expected the congregation would immediately proceed to sing, but he expounded it for three quarters of an hour." *Don.*—"They were David's psalms undoubtedly, and you admit that it was the word of God, he expounded." *Ley.*—"Yes. At first I was surprized, when he began his exposition of a hymn, as I thought it, though I had never heard it read before, but I soon found that it was a literal translation of a portion of the Bible, and I was not the worse pleased with it on that account. But I thought it out of place, to expound the Scriptures at such length, as a preparation for prayer and praise." *Don.*—"I am so much pleased with this part of the devotions of the Reformed Presbyterians, who have derived the practice from antiquity, that I should extremely regret to see it abandoned, and I do regret that it is abandoned by so many preachers, both in this and in my own country. How great the diversity of thought and sentiment that are brought together by all the individuals, when a congregation assemble! I have heard a Scotch preacher say to his people in his morning introduction, 'I fear, brethren, that you commonly bring too much lumber with you to the house of the Lord. One, I doubt, brings his money, another his merchandize, another his mechanical instruments, another his newspapers, another his day book and ledger, and some, I fear, even try to bring their farms into the church doors.' Though this may not generally be so, yet the tones of the sentiment vibrate discordant notes, and from strings of very differant size and tension. The book of Psalms, besides its richness in gospel truth, tender pathos, precious promises, and experimental godliness, suggests so many pertinent

remarks to the mind of a pious and able minister, that no public exercise of social worship seems better calculated, to attune both the minds of the preacher and hearers for the sublime and melodious harmonies of devotional sentiment, in all the succeeding worship of the sanctury. One would almost think, that this inspired collection of psalms and hymns and spiritual songs, were constructed by the Holy Spirit for this peculiarly, among other important objects. I know that the most intelligent of the godly, who have been accustomed to this prefatory exercise, delight in it greatly, and speak of it as the most edifying part of public devotion." *Ley.*—"But the people are fatigued by it." *Don.*—"Only those who are accustomed to wait and be amused in the house of prayer for a brief space, with a little fancy piece, and who are *taught* to cast behind their back all good instruction. These evils should be corrected, and not flattered and cherished." There was, I felt, in Donald's conversation, besides the gravity of the matter, a solemnity and dignity of manner, attempered with an engaging suavity, that overawed the courage of an antagonist, while it won his heart. Leyden yielded, and said, "it must be even so." I longed to hear Donald and Leyden on the subject of infant baptism, and offered some hints leading in that direction. Donald was not averse, but the Baptist declined it, and suggested that as our horses were ready, we had better be on the road. As we passed along the street, there were some young and pretty children engaged in innocent play. Mr. Leyden, who appeared to be an amiable man, said, "those children remind me of my own, who are far from me, and of whom, I have not heard for several weeks; I have, however, committed them to the care of my heavenly Father, to him I recommend them in prayer, and though I have often anxious thoughts respecting their welfare, yet I trust that he to whom I have entrusted them, will preserve them from harm." *Don.*—"Are they very young?" *Ley.*—"All quite young and helpless." *Don.*—"But what good will your prayers do them?"

Ley.—"I hope they will be heard in their behalf." *Don.*—"Would they not be just as safe, if their father were an ungodly man? Is it any advantage to them, that you have been brought into the covenant, and pray for them?" *Ley.*—"I hope so." *Don.*—"You hope. Have you any promise—any evidence from Scripture, on which your hope is founded?" *Ley.*—"My friend, you are leading, I see, to a point on which I am aware that we shall not agree; had we not better choose some other topic of conversation?" *Don.*—"How should we ever come to an agreement in this way? You are a candid man. Did not this declaration come into your mind, "the promise is to you and your children," as a good foundation for your faith and hope to fix upon?" *Ley.*—"I must be candid. It did." *Don.*—"Then you think the application proper?" *Ley.*—"Yes, I do." *Don.*—"Now, you know that it is introduced in connection with Baptism." *Ley.*—"Of what use can it be to baptize children, who cannot know what is done upon them?" *Don.*—"Of the same use that circumcision was under the law. Is it not an honour, and may it not be an advantage to your children, that they are *your* offspring and that their father is a Christian professor, and a minister of the gospel?" *Ley.*—"So I trust." *Don.*—"Very well, is it not a higher honour and more profitable to have the name of him, of whom the whole family in heaven and earth is named, affixed publickly to the children of believers by baptism?" *Ley.*—"I will think of it. I would desire, I assure you, to have the name of my God written on the foreheads of my children. Is that your road? Then we must part for the present. I regret that I have to qid you adieu; for I must now take this left hand road."

(To be Continued.)

ACROSTICK.

E *vangelize the nations* saith the Lord ;
V iew me as *present help* and *sure reward* ;
A ll flesh must Zion's King and Saviour own,
N ow high exalted on his Father's throne.
G lad tidings soon the earth shall spread around ;
E ach wandering tribe shall " know the joyful sound."
L et every friend of Jesus and of men,
I n effort join to hasten on his reign ;
C all on his name, ye saints, nor give him rest,
A nd let his grace dwell on thy lips, O priest !
L et truth in every form be sent abroad ;

W ide as the world, proclaim a PARD'NING GOD.
I n this exalted work take active part
T hou monthly Herald ; and with gracious art,
N ew zeal put forth for *truth* and *order* bright ;
E rrors resist, and set confusion right.
S till with success, to Christ and duty call,
S o be—THE WITNESS EVANGELICAL. X.

ITEMS OF INTELLIGENCE.

The Rev. Samuel W. Crawford, at his own request, has obtained a dismission from the Northern Reformed Presbytery, for the purpose of connecting himself with the Reformed Presbytery of Philadelphia, within whose bounds he has accepted a call to the pastoral charge of the congregation of Canecochigue, and over which he is to be installed in the month of August next.

Mr. William L. Roberts was ordained and installed, May 19th, by the Northern Reformed Presbytery, to the pastoral charge of the Reformed Presbyterian con-

gregation of Patterson, New-Jersey. The Rev. Dr. McLeod presided, preached the ordination sermon from Zec. ii. 4. "And he said unto him, run, speak unto this young man, and say Jerusalem shall be inhabited," and delivered the charge to the pastor and people.

The sermon after the ordination, was preached by the Rev. James R. Willson, from Phil. i. 17. "I am set for the defence of the gospel." The audience was respectable, attentive and deeply impressed with the solemnity of the service.

Patterson is a populous and flourishing village, extensively engaged in the manufacturing business, and has grown up within a few years. The Reformed Presbyterian congregation in that place has been lately organized.

The Reformed Dutch congregation of Ramapough, (N. J.) under the pastoral charge of the Rev Mr. Demarest, held a meeting, May 22d, for the purpose of seceding from the synod of the Reformed Dutch church, with a view to connect themselves with the classes formed of ministers and congregations, who have lately seceded from that body. Our readers are aware that the declared grounds of this secession are the prevalence of Hopkinsian errors, and the neglect of church discipline in the Dutch church.

The annual meeting of the general assembly of the Presbyterian church was opened, May the 22d. We hope to able to ascertain the comparative force of the Hopkinsians, in that body, and to shew the rate of their increase.

On the 2d week of May, the anniversaries of the American Bible Society, of the Society for ameliorating the condition of the Jews, of the Domestic Missionary Society, of the Education Society, of the Sabbath School Society and of several other benevolent institutions, were held in New-York.

Thursday, May 20th, the anniversary of the American Evangelical Tract Society, was held in New-York.

The meeting was opened with prayer by the Rev. James R. Willson, the annual report was read by the Rev. Dr. McLeod, and addresses delivered by the Rev. James R. Willson, Mr. Robert Kelly, and the Rev. Wm. L. Roberts. Concluding prayer by Mr. Roberts.

May 21, a female society, auxiliary to the Society for ameliorating the condition of the Jews, was organized in New-York. The meeting was opened with prayer by the Rev. J. R. Willson, and addresses delivered by the Rev. Dr. Griffin, president of Williams College, the Rev. Dr. Rice, professor in the Theological Seminary of Hampden Sidney, the Rev. Mr. Winchester and by the Hebrew proselytes, Messrs. Jadowniskey and Simon. After Mrs. Bethune was called to the chair, and Mrs. Simon appointed Secretary, the gentlemen retired.

PROPOSALS

For Publishing by Subscription, the *FAMILY MEDICAL DIRECTORY*, for the preservation of Health, and Directions for the treatment of the Sick, with Plain and Familiar Descriptions of the Diseases of this Climate to aid the humblest capacity in distinguishing one disease from another, and its degree of danger. By F. S. Beattie, M. D. Honorary Member of the Philadelphia Medical Society, and Member of the Linnean Society, Philadelphia.

———"for want of timely care
Millians have died of Medicable wounds." *Arms.*

CONDITIONS.

I. The work shall be put to press as soon as the number of subscribers will authorize the expense.

II. The paper and type shall be of good quality; and will form a handsome octavo volume of 200 pages or more.

III. The price per volume to subscribers, bound, will be one dollar and fifty cents, payable on delivery.

Newburgh, May 21, 1824.

THE

EVANGELICAL WITNESS.

VOL. II. JULY, 1824. NO. XII.

THE AFFAIR OF MR. JAMES DOUGLAS.

We offer to our readers below a letter respecting the ecclesiastical adjudications in the case of Mr. Douglas, of whom there is a passing notice in the preceding pages of this journal. We assure our readers that the letter is from a gentleman who has had the best opportunities of being acquainted with the trial of this man and its issue, and that every reliance may be placed on the truth of his statement. We have ourselves, had the means of knowing that the narrative which it contains, is a correct exhibition of matters of fact. In presenting it to the public, through the medium of the Witness, we have not been moved thereto by the solicitation of the courts, or the individual whom Mr. Douglas has repeatedly and most virulently attacked from the press and otherwise. The letter having been put into our hands, we have thought that the reputation of the courts concerned in this affair, and the defence of a minister of Christ, long possessing a

deservedly high reputation, might be subserved by its insertion.

We have often been inclined to insert more at large, an account of the transactions of the session of New-York, and of the Northern Reformed Presbytery, in the suspension of James Douglas from church privileges, and the withdrawing of his licence to preach the gospel, and have refrained from it chiefly on the grounds, that the violent and malignant passions displayed in his pamphlets, carry with them their own refutation to the wise and good, when such persons may happen to read them, that the standing of the parties attacked was such, that the slanders of an unknown foreigner could do them no injury,—and that any farther notice would seem to attach too much consequence to an impotent attempt to bring good men and ecclesiastical discipline into disrepute; for turbulent spirits wish nothing so much as to be taken notice of, and prefer bad fame to none at all.

After all, in this reading age, there are many who surrender their assent to every thing they read, without reflection, and take it for granted that all is true, until they see it contradicted. Some men, and these not a small body, feed and live on slander, as their daily pleasure and nutriment. "Dirt shall be the serpent's meat." Hence it happens, that an unknown slanderer, and that a foreigner of doubtful reputation—even an anonymous slanderer, whose printer dare not insert his name, nor the location of his printing establishment on his title page,* will find some to vend and more to buy,

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* Such as in the Hopkinsian Reviewer of Reviews, and Short Notices, in the E. Witness.

read and believe their slanders,—slanders uttered against men long known and of tried reputation. This is true in politics, but more especially in religion, which is always opposed by ungodly men, and by turbulent members of society, who are ever rejoiced at every weapon, however blunt and mean, that is put into their hands, to wound religion in her judicatories, ministers, and professors; and the greater, the better, and the more influential those at whom they are to make the gird, the more abundantly do they rejoice. Perhaps it is wisdom to parry the thrust of the most miserable weapon, made by the feeblest hand, lest the skin should be scratched and some pain produced.

Men in political affairs generally pursue this course, and they are not ignorant of social life. Mr. Timothy Pickering has lately published a large pamphlet, to vindicate his character against the attack made on it, by the letters of John Adams, the ex-president, published in the Cunningham Correspondence.

Perhaps we ought sooner to have employed more room in sustaining the arm of ecclesiastical discipline, against the miserable resistence of an unhappy man, who, like most others, however guilty, is loath to submit to the censures of the church. There are many causes in operation to weaken the power of the courts of Christ, in the application of discipline; as for instance, the wealth and power of many church members, who ought to be disciplined, and the facility with which rich or influential offenders escape the effects of censure in one branch of the church, by being permitted to find an asylum in fleeing to another.

Mr. Douglas, indeed, can hardly avail himself of this resource, however disappointed he may find himself in his hope to distract the Reformed Presbyterian church, by drawing off after him a discontented party; for, by his outcry in favour of Reformation principles, he seems to have closed that door against himself. He has been able to collect around him only one ruling elder degraded from office, and suspended from church privileges, with perhaps two or three others under censure like himself, for their offences. Though he, either in his own name or that of his degraded elder, has published many pamphlets, and labours much in preaching, in which he was so backward, until his right to preach was taken from him; yet he has made no other progress against his former brethren, and the judicatories to which he was formerly subject, than the collection of a few individuals, who had been cut off from the privileges of the church by the competent authorities: we have abstained from much notice of the subject.

Having foreseen this, and now being able to record it as matter of history, we should perhaps be justifiable in still holding the same course. But lest, paradventure, any good man should be deceived or led astray, by the misstatements of James Douglas, or that any should misunderstand the part which the moderator of the New-York session took in the business, we give the following letter, containing a short, perspicuous, and accurate narrative of the proceedings. We take the liberty only of adding, that the moderator of the New-York session, whose praise in the churches both in Europe and America, cherished James Douglas,

when a stranger, took him into his family, provided him a school by his influence ; and all the return which he has received from this ungrateful, violent, virulent man, is to realize the fable of the husbandman and the viper. When kindly warmed into life, it attempts to sting him and all his friends. Under all the circumstances, it gives us real pleasure to be able to insert, as we are sure it will our readers to peruse the following

"EXTRACT OF A LETTER FROM MR. ——, TO A FRIEND.

"Of this man, Mr. Douglas, obscure and friendless as he is, I wish to say little, as heretofore I have said nothing. You are right, indeed, in your general estimate of his character, as weak, vain, and passionate, and withal a good deal disposed to trade in a species of religious cant, whilst indulging resentments, which you think he carries to undue extremes in point of morality, and manages ill, even upon the ground of self-interest, which, to be sure, he sufficiently loves. It is, nevertheless, true, as you say, that the tendency of the American character is to sympathize with the oppressed, and even when the case is but partially heard, to lean to his side, how mean soever he may be, who complains of injustice. Long may this be the character of our people. They love justice too, and hence, when the mask is removed, and the character of the adventurer exposed, though they pity his folly, they suffer him to sink into his own proper insignificance.

"Your queries, relative to the case of Mr. D., are not deemed impertinent, though, as you say, you have

no immediate ecclesiastical concern in it, beyond what is requisite to the formation of a correct opinion, upon a point that, in some measure, relates to the conduct of men whom you respect. That there has been no Presbyterial Report of the case, is perhaps, as you suppose, owing to an unwillingness to give consequence to an affair of but ordinary importance; or to appear in controversy with a man who, whilst he has, in public character, nothing to lose, seems to desire little, if any thing, more than to attract to himself some attention, by the low abuse of men, better, and better known than himself. I reply briefly to your queries.

"Query 1st.—*How did Mr Douglas become connected with the Reformed Presbyterian church in America, and how came he before the Northern Presbytery?*

"Answer.—Mr. D. had been for a number of years a licentiate in the Scottish branch of the Reformed Presbyterian church. Some five or six years ago he emigrated from his native land to this country, and, arriving at New-York, he introduced himself to Dr. McLeod, the only minister of the Reformed Presbyterian church in that city. Mr. D. had come off without regular dismission, or certificate, from any of the judicatories in his native country; but private letters satisfied Dr. McLeod that, whatever might be the precipitancy, or irregularity, of his departure, he was still recognized there by the judicatories of the church as a licentiate. Acting upon the principles of our country's hospitality, and his own known liberality, Dr. McLeod received Douglas into his house, and invited him to preach in his pulpit, with which for some time, he occasionally complied. But instead of indicating

any disposition to devote himself to the public service of the church, Mr. D. embraced the opening prospects of a school master, in New-York, as more eligible than those of a preacher of the gospel. To grant either licence or ordination, as a passport to lucrative secular employments, has never been the policy of our judicatories. An act of the Northern Presbytery, passed upon the principle of which that judicatory had acted from its first organization, and which was subsequently recognized and enjoined upon all our Presbyteries, by a deed of synod, prohibiting the employment of any preacher from other jurisdictions, beyond the meeting of Presbytery next after the arrival of such preacher within their bounds, unless he reported, and placed himself under Presbyterial direction. Mr. D. not deeming it convenient for him to comply with this regulation, was of course neither called upon nor allowed to preach when and where he found it perfectly agreeable to his own convenience. Mr. D. seems not to have adverted to the fact, or if he did, disregarded it, that the idea of either a minister or licentiate acting *ad libitum*, without accountability, is at variance with all order, and especially with Presbyterial order.

"Mr. D. became dissatisfied. Instead of praises, of which he was once lavish enough, all appeared wrong. To lift collections upon the Lord's day, for any purpose but to supply absolute paupers, was a crime of no common character, according to his views. Dr. McLeod did not, it seems, always sermonize in the manner of Mr. D., and of course was unedifying to *him*. Consequently James Douglas very *kindly*, *humbly*, and *modestly*, took in hand to lecture Dr. McLeod upon the

mode of sermonizing, after having previously endeavoured to persuade a certain class of the Doctor's hearers, that their pastor did not divide his discourses according to the true orthodox cut. Dr. McLeod, it appears, did not profit by the lectures, nor did he bow with due deference to the lessons of his self-appointed instructor. The long letters of Mr. D.,—for being much afflicted with that troublesome epidemic, known to the faculty by the name of *cacoethes scribendi*,* he is a *lengthy* writer,—were thrown by unopened. The contemptible cannot endure contempt. Mr. D. proceeded from the manner to the matter of sermonizing. Those acquainted with Dr. McLeod's plan, and that of others of his brethren, know that the range of discussions often laid out by them, admits not of the frequent recurrence of the same subject. This to a narrow minded man, who in a few weeks will have run his little round, and to those who cannot follow a system beyond its elementary principles, may give an occasion to accuse of not being faithful on certain points. Hence the complaint of Mr. D., that he did not hear more frequently reproved, the grosser vices of New-York; some peculiar principles of the church oftener vindicated, &c. You, I perceive, understand the full value of all that D. says on these points. I am half disposed to agree with you in supposing, that Dr. McLeod may be excused from a very frequent introduction of the distinguishing principles of the Reformed Presbyterian church, into his common discourses. "Who of the age, in any country, has done so much for these principles, as he has done?" "Who, before him, demon-

*An *itch* of writing.

strated a whole book of inspiration, bearing in defence of those principles of social order, for which that church contends?" are questions which you have answered, and which I have no inclination to dispute.—His 'Messiah, King of Nations,' though the production of a young pen, and his 'Discourses' on the late war, will remain monuments of the comprehension and correctness of his views, in the application of the great and liberal principles of the Reformation, and what is more, of the Bible, to the affairs of national policy.—These works are in the hands of the public, and in the libraries of the people of his charge. But in the actual discussion of these points, upon all proper occasions, we know he is not deficient. This is the man whom the weak, restless, and to say the least, disappointed, James Douglas, selects as the object of his peculiar abuse.

"Mr. Douglas not deeming himself treated with sufficient respect, withdrew from attending upon public worship. The session called him to account for his neglect of duty, and he, still vindicatng the course he had chosen, was suspended from sealing ordinances. This he calls *ex-communication.* From that act of session, he did not regularly appeal to Presbytery, but taking the affair, as you have seen, into his own hand, in a publication, appealed to the public. Indirectly, however, he brought the matter before Presbytery. In an application for a member to be ordered to New-York, to baptize his child, he brought charges of no ordinary character against the session of the church in that city. This brought the matter before Presbytery, and then it behoved that court to know, in what character Mr. Douglas was to be viewed; whether as

a private member of the church, simply ; or in any additional character. He then, in Presbytery, for the first time, announced himself a licentiate of the Scottish church, and, in that character, submitted himself to the Northern Reformed Presbytery. Thus you understand that his being admitted to communion in New-York was, indeed, an incidental thing. He came there as a licenciate, preached, and, under that sanction, was admitted to sealing ordinances. His holding licence, and when it suited his interest or caprice, being willing to preach, yet not complying with Presbyterial orders, in reporting himself to Presbytery, proved him a disorderly man, and should, of itself, have called for his suspension, at an earlier day, from sealing ordinances. His communion with the church in New-York, was both *incidental*, and, in its nature, *occasional*. This, however, only by the way. He now appeared before Presbytery, and the question thus brought before that court, not by Presbytery, not by Dr. McLeod, not by the session of New-York, but by Mr. D. himself, was, Whether the act of suspension of which Mr. D. complained, should be rescinded or affirmed ? Mr. D. had absented himself from the public worship of the church, and attempted to vindicate his conduct in so doing; Was he justified in this course ? was the question first to be settled. Having thus replied to your first query, I proceed to

" Query 2d.—*Were charges adduced against Mr. D. to which, in vindication of himself, he had not liberty to reply ?*

" Answer.—Not one to which he was not at liberty fully to reply. He was, at the commencement of the

business, informed that he had full liberty to defend himself, by every justifiable mean, and was left unrestrained to employ in his defence, all the advantages of ecclesiastical law and established forms.—He was repeatedly warned that it was not the practice of this court, to permit continued, reiterated, and personal altercation; that he must adduce the evidence for his justification, for the doing of which all facilities should be afforded him; and then, the session of New-York, being heard in defence of its deed, that the argument on each side must close. Mr D. proceeded, and, such as it was, exhibited his argument, in justification of his conduct. All were indeed surprized when he said he had done. He was again notified, that now his argument must close, and not to disappoint himself.—So much was the court disposed to indulge him, that he was asked, should the decision be postponed, whether he could adduce any further evidence in justification of his case. He replied in the negative. His statement, so far as any thing can be distinctly gathered from it, is a tissue of misrepresentation, from beginning to end, upon this point. You have the facts, as they actually were, in this reply to your query.—The way was then open for the defence of the New-York session; and here Dr. McLeod appeared, not as the accuser of Mr. D. as is falsely alledged; but as the vindicator of the deed of session, excluding Mr. D. from sealing ordinances. These remarks lead me to reply to your

"Query 3d.—*What was the ground upon which you affirmed the deed of session, and deprived Mr. D. of his licence as a preacher?*

"Answer.—A full conviction that the deed of session, suspending Mr. D. from communion, in sealing ordinances, was a righteous decision, and consequently ought to be affirmed by Presbytery; and because, thus suspended from communion, it appeared absurd to continue that licence which authorized him to preach.—A man unfit for the private communion of the church, cannot be fit to preach the gospel of Jesus Christ.—Presbytery could not do less than affirm the deed of session. The scandal charged was relevent; it was confessed and attempted to be justified, by Mr. D.—His vindication was unsatisfactory, and his charges unsupported. Presbytery was not prepared to bring down either Dr. McLeod or any other member, to the standard of sermonizing directed by Mr. James Douglas. Nor did it appear sufficient ground for casting off the ministry of Dr. McLeod, that, in some six or seven months, in his occasional descriptions of bad character, two or three times, Mr. D. recognized some unsightly features of the picture to be so like his own, that he thought the painting could answer none else. What, my dear sir, would you think of an act, prohibiting all delineation of various character, lest the feelings of Mr. Douglas should be hurt! In connexion with the justice of his suspension, his subsequent irregular conduct incidentally, came before Presbytery, and required, as an additional reason, that his licence should be no longer continued. The former, however, was the fundamental ground of its recall. I hasten to

"Query 4th.—*What part did Dr. McLeod act in this business, before Presbytery?*

"Answer.—That only of the advocate of the session's deed of suspension. His defence was indeed a masterly

exposition of ecclesiastical law. In the course of it, he could not avoid alluding to the conduct, and statements of Mr. D.; but all he said was very far from bringing charges against that gentleman, and equally so, from any thing that could be reckoned unjustly personal. That Mr. D. should not be named, or his conduct adverted to, was impossible; and this may give occasion, to him, to complain of personalities. Notwithstanding Mr. Douglas' representation of it, as formed in the council chamber of devils, or dictated to him immediately by a multitude of those spirits of darkness,* no man capable of appreciating talent, or of valuing a lucid exposition of the order of the church of God, but must have been gratified by such a display of both, as the vindication of the session's deed, by Dr. M'Leod, contained. Yet had Dr. M'L. been silent upon the subject, the result could not have been otherwise than it was. The case was a plain, a very plain one, indeed. Upon the facts admitted, and ground taken by Mr. D. himself, was the judgment of Presbytery founded. Nor is it believed that any court of Christ upon earth, could have fairly decided otherwise in the business. Mr. D. was disorderly: he abandoned the public worship of the church; the competent authority of that church suspended him from a right to sealing ordinances. The reasons of Mr. D. in vindication of his conduct, were utterly frivolous, and his charges against the session altogether unsupported by proof. Presbytery called for proof. He had none. He was inquired at, should

*See Douglas' Statement, page 85.

the dicision be postponed, was it probable he could adduce any additional evidence, in favour of his case. His reply was, he could not. The session of New-York was not indeed called upon for proof. There was no need of it. Mr. D. admitted the fact charged. This was proof enough. Dr. McLeod, it is true, reasoned upon the case, applied to it thus admitted, the known principles of the Bible, and the laws of the church; but preferred no charge, new or old, against Mr. D. beyond his own admissions. The distinct and unvarnished statement of the case as it really was, you perceive, sets aside all the misrepresentations of Mr. D. and his friend, the writer of the letter, in the end of the appendix of the second statement. Both the gentlemen are fond of writing, both form a very undue estimate of themselves, and, in this case, I am willing to ascribe their misrepresentations to sheer ignorance of ecclesiastical order, as well as passions generated by disappointed vanity. We all know the caricatures of America, by the little tourists and pamphleteers of Great Britain. Those who form their opinions of our country by these, must be mistaken, and upon coming here, and finding themselves not likely to be acknowledged chiefs, among the people they had been taught to consider as little advanced above barbarism, and not having magnanimity enough to take a better course, they must distinguish themselves by clamour. Thus many who would have passed their days very quietly, where they were well known, seek, by noisy pretension, distinction among strangers. That this is the case with Mr. D. we may infer from his own statement. —He came to our country as a preacher, but not to

preach; he added to his selected vocation of schoolmaster, that of dictator to ministers. Refusing himself to submit as a preacher to the order of the church, and the toils of the ministry, he commences a reformer of supposed disorders, and rebukes the imagined indolence of others. He is not honoured, and then is presumptuous enough, to attempt the identification of his cause with that of the purity of religion. Hear himself: "Had they (the session of N. Y.) *condescended* to a little conversation upon the subject, matters need never have reached such an extremity," page 52 of his statement. "And with a little more *politeness*, and less resentment, nothing could have been more easily compromised than the present litigation." do. p. 96. So he says in other places. Thus all that Mr. D. really quarrels about, is not condescending to *him!*— "A little more politeness," and all would have been well! Yet this vain, and inconsistent man pretends, that the glory of God and the maintenance of a good conscience, are his only ends in all this clamour!

"Mr. D. seems proud of his capacity for publishing, and it is probable he may gather around him all the fretful, the vain, and disorderly, in the whole Reformed Presbyterian church, who may suppose themselves to have been too severely censured in past times. He may write for them, and they may publish. Thus will they all be distinguished!

"Upon your fifth query, respecting Dr. McLeod, whom you know only, as you express it, by his 'works of invaluable excellence,' I feel not disposed to say much. I may, however, say with confidence, that were his private character, and public conduct, equally

before *you* with his writings, he would lose nothing in your estimation. He is a living character, and therefore delicacy forbids me to be lavish in his praise.—The determination of his character and manner, the distinguished part which he has taken in those public measures which interest every man so deeply, on different sides, his unsparing application of the lash to knavery, when it came before him, have doubtless occasioned heart burnings in those who felt the power of his mind, and created enemies among those who were incapable of looking beyond their own little ends. His talents are confessed by all to be of the first order. His goodness, the tenderness of his heart, the high character of his piety, are known to comparatively few. Reserve, and not obstrusive ostentation, belongs to his constitution. His excellence is chiefly known to those who have seen him in days of sorrow, amidst toils and perplexities, and in labours for which the world gives no thanks. His worth, however, has not been unappreciated, nor has it been left without its testimonials. The affectionate and pressing call made upon him by the orthodox, and wealthy Reformed Dutch church of New-York, is not forgotten. When the excellent Dr. Miller was called to the professor's chair at Princeton, from amongst his numerous and highly respectable clerical friends, he selected Dr. McLeod as the one, to whom he recommended his beloved flock. A call was accordingly made upon him by the church in Wall-street. The offer of the vice-presidency of New-Jersey college was shortly after, placed at his disposal.—That he did not accept of any of these calls, one should think, disproves the charge sometimes alledged by Mr.

D. and his few associates, of ambition and love of gain. The confidence reposed in him by Dr. Romeyn and his church, whilst that gentleman visited Europe, and subsequently in a similar manner, by the church in Rutger's-street, are proofs of the estimate in which he has been, and still is, held, by those who were nearest him, and know him best. During a public life of 25 years, in the same place, among the same people, in his own and in other religious connexions, he has been uniformly growing in the affections and confidence of the wise and the good. Strangers who have no character, and adventurers who have no prineiple, may be permitted, without fear of consequences, to abuse this distinguished man. If I have wearied you with the length of my letter, which I have not time to make shorter, you will thereby be admonished not to propose to me in future so many questions.

"Believe me, I am, &c."

OF THE DUTY OF PRAYER.

We shall mention a few of the kinds of prayer and those which all believers will practice.

1. Ejaculatory, is that sort of supplication by which the mind is elevated to the throne of its God, in any emergency that can befall it in its various avocations in life. The name is derived from a word which signifies to dart or shoot out; because short and unconnected sentences of prayer are directed on high, where the believer's hope and confidence are placed. These aspirations are sent spontaneously from the heart, in all the common duties of life. This kind of prayer pos-

sesses important and distinguishing advantages above all others; because, by it the desires of the soul are raised on high in all situations, whether public or private; when surrounded by the bustle and hurry of the world, when tempted by Satan, our grand adversary, when afflicted by sickness, disease, or infirmity, when in the house of God engaged in his service, our minds may be drawn out in faith upon the Son of God, to sigh for deliverance from all our trials and difficulties, from all the troubles that disturb our comfort, and distract our thoughts from the proper objects of contemplation.—In fact, every thing with which we meet in life, affords matter in abundance for the exercise of this kind of address to our God. If properly attended to, it has an effect to sooth the anguish of our troubled and agitated bosoms, to restore that tranquility of mind which constitutes the peace and happiness of God's people.—We find many instances in which it was practised by good men of old. The thief upon the cross, is an admirable example of the benefits resulting from its being rightly performed. He says, "Lord remember me when thou comest into thy kingdom;" Jesus immediately answers, "to-day shalt thou be with me in paradise." How must these words of the Saviour have diffused joy and gladness over the heart of the condemned criminal! When the gracious and heavenly promise caught his ear, he no doubt, willingly exchanged this life of infamy and wretchedness, for one of honour and happiness. He no longer dreaded the arrival of the inexorable monarch of the grave, and now viewed him as a messanger of peace come to welcome him home to his Father's house, where he should

forever behold and admire the perfections of that Saviour who said to him, "to-day shalt thou be with me in paradise." In the death of Samson, we have another instance of the effect produced by the ejaculatory prayer of faith. After being taken captive by the Philistines, and deprived of his eyes, it was customary with them to bring him from his confinement and expose him to the insults of his foes. Upon one of these occasions, being placed between two pillars by which the edifice where his foes were assembled, was supported, and supposing this a favourable opportunity of avenging the loss of his sight, and the cause of Israel, he thus addresses that God, from whom he had received all his strength, "O Lord God, remember me, I pray thee, only this once I pray thee, strengthen me, that I may be avenged of the Philistines for my two eyes." The Almighty heard and answered him, and by one mighty effort, the pillars were removed out of their places, and his enemies were overwhelmed in the promiscuous ruin of the house. The Apostle Paul, seeing the depravity and sinfulness of the human heart, that the spirit lusted against the flesh, and the flesh against the spirit; and that when he would do good, evil was present with him, was constrained to exclaim, "O wretched man that I am, who shall deliver me from the body of this death!"

2. Secret or closet prayer is recommended to us by the command, example, and practice of Christ himself: "But when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." This is the command; now hear the promise annexed to the performance of the duty

enjoined: "and thy Father which seeth in secret shall reward thee openly." Not in his closet shall he receive the reward of his compliance with the command, but openly; not before his fellow mortals, but before an assembled universe, before the holy angels and God the Judge of all.

Would the example of any great and venerable saint, the example of any good king or prince, influence us to the performance of secret prayer, we have the example of a person whose character infinitely transcends that of any saint that has ever lived, whose glory and power extend over all kings and princes, and who is himself "King of kings and Lord of lords," even Jesus Christ himself. He practised this duty, and by his example, as well as his precept, recommends it to our attention. "And it came to pass in those days, that he went out into a mountain to pray, and he continued all night in prayer to God." Although it should be practised at least every morning and evening, yet there are periods when it is more necessary than at others; as when we feel any strong temptation disturbing our repose, intruding with filthy and impure thoughts into our minds, nothing is better calculated to overcome the adversary, and gain our accustomed peace, than to retire to our closet, and supplicate strength from on high, that we may be enabled to resist the allurements of vice, that wisdom may be imparted to us, that we may discover the numerous evils by which the devil endeavours to accomplish our destruction. When calamities, distress, and disease assail us, when the storms of persecution rage around us, when friends abandon us in trouble, we can, we should, retire to our closets, and

not only seek the society and communion of that friend that sticketh closer than a brother, but we may also learn to bid defiance to every thing that menaces our overthrow, being protected by an almighty arm, that overrules these evils, for our good, and for the advancement of his own glory and honour. When commencing any important business, if we are in doubt or difficulty in regard to the proper manner of procedure, what can be more proper than to withdraw to our closets, and ask a spirit of discernment from God, to direct our inqueries in the present undertaking. And in so doing, we shall not be disappointed; because he that is faithful to perform, has promised that he will hear and answer those who call upon him in faith nothing doubting. He says, let him that lacketh wisdom ask, not wavering and distrusting, and he shall have the fulfilment of his request, if it is agreeble to the will of his heavenly Father.

3. Family Prayer merits our consideration, because by it the Christian character may be ascertained with as much precision as by any other kind of prayer whatever. A man may attend to the duty of secret supplication, he may attend upon the worship of the congregation with which he may be connected, and yet not feel the influence of vital and genuine religion operating upon his heart. He may perform all these duties, with no higher or more noble motive than to retain a fair and honest character before men. He may perform them through the force of habit, through the influence of connections in life; but bring him to the test of family worship, in which he must, in the presence of all his household, bow the knee before God, and entreat for-

giveness both for himself and family, and then his Christian principle, his love to God may be ascertained. You will then hear the man who has no religion at heart, making these excuses: "I have no talent for prayer, I am confused and disconcerted in the presence of my family so that I cannot perform this duty." How does he know that he does not possess the gift of prayer? This cannot be discovered until repeated trials have been made, because the spirit is promised to help our infirmities; he will give us utterance, if we engage in the duty with the desire of performing it aright. We cannot conceive, that any man truly impressed with his entire dependence upon the bounty and goodness of the Almighty, can live in the continued and habitual, and wilful neglect of family worship. What! a Christian convinced of the weakness and frailty of man, and that the Lord of the universe has supplied him with all the enjoyments of life; that if the preserving and upholding care of his heavenly Father is withdrawn from him, he must unquestionably perish, that Christ died to save, and that the Holy Ghost sanctifies him, and yet not manifest his gratitude for the kindness bestowed upon him! No, this is utterly impossible. Where pure and undefiled religion exists in the heart, it will be discovered by the performance of the commands of Jehovah. It will be manifested by the exercises in which we are engaged. If the love of God abide in our bosoms, we will feel an inclination to express our thanks to him for his multiplied blessings received by us.—Any man, who wilfully neglects this duty, is yet in the gall of bitterness and in the bond of iniquity, far from salvation, without Christ and without God in the world;

and consequently exposed to the vengeance of an Almighty arm, that will assert the glory and honour of God. Is it possible that families can enjoy the comforts of religion, when the curse of God rests upon them?—"Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name." We quote the words of scripture. There is no escape from this awful and tremendous denunciation except in compliance with the command. Those that neglect this duty, are ashamed of the Redeemer, and of his cause, and would rather enjoy the smiles of the men of the world, than of Jesus Christ, who is able to destroy both soul and body in hell. They stand in awe of the opinion of the men of the world. They cannot endure the sneers and scoffs of the ungodly and profane, yet they are not afraid of the displeasure of the God that made them and preserves them in being. What does Christ say to such persons, as are ashamed of him and of his religion? Hear his words: "whosoever therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him will the son of man be ashamed, when he cometh in the glory of his Father, with the holy angels." Shall man despise the command of Jesus Christ and prosper in his ways? He may, it is true, appear to enjoy repose and comfort, but it is all delusion, for there is no peace to the wicked, saith my God. Death will reveal the fallacy of his imagined security. When brought down to the mouth of the grave, when wealth can grant no relief from the grim messenger of the tomb, friends can afford no assistance, can oppose no barrier to the shaft armed with destruction, when all earthly power can give no respite,

no reprieve, no delay to the execution of the sentence gone forth from the Eternal; then they will fly to Jesus for protection only; but this only increases their agony. They look up to that Saviour whom they have rejected and despised in their prosperity, of whom they had been ashamed in health, but he is not then on treating terms with them; they behold him seated upon his awful throne, the frowns of a despised sovereign rest upon his brow; that arm, which was once extended for their deliverance, is now raised to strike them down to the gulph that yawns beneath them, where the fiery billows await their fall below.

Such, it is to be dreaded, will be the fearful disappointment of multitudes, who appear often at the Lord's table, who attend regularly every Lord's day in the place of public worship, and who flatter themselves that they are saved sinners, while they utterly neglect the morning and evening sacrifice in their families.—The habitual and long neglect of this duty ought to undeceive them; and teach them that God cannot pour out his fury, as he will do on prayerless families, upon those who have fled for refuge to the hope set before them. At the last judgment, when hypocrites are pleading their good works for their acquital, they plead public works, done before the world. They do not, dare not say, Lord, Lord, have we not been careful to pray in secret, daily, and in our families, daily? No, but, "we have prophesied in thy name, and in thy name done many wonderful works."

But while we enforce the punctual performance of this duty every morning and evening, we would also warn our readers against formality, and a legal spirit

When we say that it is a test of religious character, we would be very far from encouraging every one who worships God in his family, morning and evening, as to the outward form, to take that as a decisive evidence that he has the grace of God in his heart. A hypocrite may perform the outward duty to buy a place at the communion table, among a people, who admit none that neglect it; or he may do it to buy the favour of God, and a title to heaven. In such cases, indeed, it will be cold and formal; and the heart will often say, "what a weariness is it!" The Christian will approach the family altar, to meet and have communion with the Father, and his Son Christ Jesus, to find strength for duty, and the comforts of the Holy Ghost against affliction. Where it is generally otherwise among any people, there is reason to expect that ere long it will fall into disuse, as it does so lamentably among many people, who are professors in the churches of the land. Then some will apologize. "It is a duty, but not a necessary one. Good people may omit it, nay religion may flourish as well in families and congregations, where it is wholly neglected, as where it is regularly practised." Many Christian congregations, have here and there only a family who attend upon this duty, while the great majority neglect it. Such congregations are like the old and sickly tree, whose branches generally decay, whose leaves wither, whose fruit fails, and here and there presents a solitary branch only, which puts forth leaves and blosoms, and bears a little fruit. Such a tree is rapidly declining, the principle of vitality is nearly gone, and its end is near to burning. Reader, cast your eyes over what is called,

and should be, the garden of the Lord, and see how many of these blasted, withering, dying plants you discover! Prayer meetings in such congregations are neglected, and could we enter into the hearts of the great body of professors, when standing before the Lord, in the attitude of prayer, while the ministering servant of the Lord is offering up prayers as the mouth of the congregation, what a mournful desolation should we discover! How little contrition! How little sense of want! How little looking to God, through the Redeemer, for pardon of sin and sanctification of nature!

Where secret prayer is attended to with punctuality and delight, the family altar morning and evening smoking with sweet incense, which sheds its fragrant perfumes on the abodes of the righteous, and where God's people delight in speaking one to another in meetings for prayer and Christian conference, how different the aspect of a congregation! It resembles gardens spread forth by the rivers of waters, trees of lign aloes which the Lord hath planted. It is watered with streams from Lebanon. Every shower refreshes it, and imparts new vigour and beauty. When the people of God in such a congregation come together into the house of prayer, and stand up before the Lord of the whole earth, to pray before him, how do their hearts burn within them, while the messenger of the Lord of hosts utters their prayers as their mouth! Their heart is like the heart of one man, and deep sentiments of contrition, humility, gratitude, and faith, animate the assembly, such as never did and never will, a congregation of prayerless families.

Reader, stir up thyself, thy family, thy congregation, to this great and important duty. Go in faith, to the God and Father of our Lord Jesus Christ, relying on the intercession of our great High Priest, aided by the Holy Ghost, who maketh intercession within us, with groanings that cannot be uttered, and you shall not go in vain. Your prayers, then, will not be without works, for prayer being alone is dead; but you will become fruitful in every good word and work. All the graces of the Holy Spirit, love, joy, faith, long-suffering, meekness, gentleness, and temperance, will ripen fast into maturity; while the lusts of the flesh, will wither, die, and disappear for want of nourishment.

"O come and let us worship him,
Let us bow down withal:
And on our knees before the Lord,
Our Maker, let us fall."

REVIEW OF PAUL'S DEFENCE OF CREEDS AND CONFESSIONS.

"Creeds and Confessions Defended, and Attacks made on Covenanters, Seceders, &c. Repelled, in a Series of Letters addressed to the anonymous author of 'The Battle of the Two Dialogues.' By John Paul, Minister of the Gospel, Loughmourne.

Doth our law judge any man, before it hear him, and know what he doth? JOHN.

Paul, thou art permitted to speak for thyself. ACTS.

Belfast, (Ireland) 1819. pp. 72. 8vo."

It is highly probable, that since the formation of the Apostles' creed, which is generally referred to apostol-

ic times, and by some, to the Apostles themselves, that the enemies of truth have opposed those formulas of doctrine, which have been used in the church as tests of orthodoxy. Socinians, Quakers, Arminians, &c. since the date of the origin of these sects, have been clamorous against all creeds and confessions, as dictated by contracted and bigoted minds, and employed for tyrannical purposes. It is but of late years that men who are reputed orthodox, have joined in this clamour, and commenced with axes and hammers, to deface these ancient pillars of truth, erected in the church by her greatest and best men, with much toil and at great expense. The age in which we live is emphatically the age of revolution, the spirit of which is stirring in all nations, Christian, Mahometan, and Heathen, and acting with a power which bespeaks changes more extensive than the word has ever witnessed heretofore. The veneration of the Persian for Zoroaster is diminishing, the Hindoo has less regard for his Shastres and Veda, the Mahometan for his Koran, the Roman Catholic for his Missal, and the Protestant for his Confession of Faith. When the rage for innovation once commences, it spares neither good nor bad, but lays waste all with indiscriminate fury.

The neglect to apply the standards of the Protestant churches in the admission of members and in the exercise of discipline upon ministers and members, and the peopling the commonwealth of Israel with the ignorant, the erroneous, and the heretical, have been for many years preparing the way, for the utterance of such sentences from the pulpit and the press, as give good rea-

son of alarm to the stable friends of truth, who are not "driven about with every wind of doctrine."

We have heard of a minister of the Reformed Dutch church declaiming with vehemence against creeds and confessions, from the pulpit. We have heard of a Presbyterian minister asserting that the assembly of divines at Westminster were under Satanic influence, when they framed the Confession of Faith and the Catechisms. All this has been brought within a narrow compass lately. When the superintendants of the Presbyterian Theological seminary were assembled a few weeks since at Princeton, Dr. H—, in a sermon, on the forenoon of Sabbath, advocated the substitutionary nature of the sufferings of Christ; Dr. S—, in the afternoon, plead the cause of Hopkinsianism; Dr. E—, in the evening sermon, attacked the errors of the Hopkinsians, and on Monday, Mr. D—, in a sermon, taught that those who spent their time in studying *systems* of theology and confessions of faith, he must say, though he did not wish to give offence, were guilty of outrageous bigotry. These gentlemen are superintendants of the divinity school at Princeton, and all at their ordination were sworn to support the Confession of Faith. That there were two ministers, men good and true to defend the doctrines of the word of God, as expressed in the standards of the church, is a subject for felicitation; that there were others who, before the theological professors, one hundred students of theology, many ministers of the same body, and a Presbyterian congregation, boldly adventured to assail the doctrine of the standards and even open their artillery on the very citadel which they are sworn to defend, may well ex-

cite sorrow and indignation. All this demonstrates that whatever theories men may adopt on the subject of creeds, these instruments, in some quarters of the church, are little more than a dead letter. Indeed, it is not merely the doctrines of these formulas that are impugned by many, but much of their morality is lamentably disregarded by most of those who are called orthodox in doctrine—We mean professedly disregarded in the admission of members.

Those who declaim against these standards of doctine, must, if they think and reason at all, take the position that the simple expression of assent to the inspiration of the Holy Scriptures, is all that any judicatory has a right to demand, as a test of orthodoxy in principle, and that to require any more is an unauthorized and tyrannical requirement; perhaps we might add as the only test of morality; for men of corrupt minds have disputed no little against the morality of the Holy Scriptures, and attempted to cover their immoral practices by a perversion of its holy maxims. Will any of these declaimers have the boldness to proceed this length in practice? Not yet, we believe. Should they ask an applicant how many persons there are in the Godhead? how many natures Christ has? whether Christ is God? whether he died in the room of sinners? whether all men will be saved? whether there is any future state of rewards and punishments, commencing immediately after death? or any other similar question, and expect of him an answer according to the views they profess to entertain on these subjects; they act upon a creed; for all these points have been disputed among men who profess their belief in the inspiration

of the Bible. The doctrines of a trinity of persons of the divinity and humanity of Christ, of his death in the room of sinners, have all been denied by men who professed to believe the Bible. If we employ no test of soundness in the faith, but the simple profession of receiving the Scriptures on the rule of duty, we can never exclude men who hold these and other damnable heresies. Whenever we demand assent to any of these truths, we employ a confession of faith; for they all involve the interpretation of Scripture. The same remarks apply and with equal force to all the exercises of grace in the believer; for men have differed respecting the nature of these as much as on abstract points of belief. The question, then, is brought to this, shall all ministers and sessions make creeds for themselves according to their fancy, or shall the judicatories of the church rather be entrusted with this important business? This question will be answered without hesitation by every sensible and good man. These formulas of doctrine are "the footsteps of the flock," which we are commanded to follow.

It is well known that for many years there have been Socinians and Arminians among the ministers connected with the synod of Ulster, in Ireland. It would be strange did they not feel some compunctious visitings, in swearing to the Westminster Confession of Faith, the most prominant doctrines of which they did not believe, and that they should not make efforts to demolish the fabric. They did make such efforts; and as the Reformed Presbyterians or Covenanters, and the Secession branches of the church were the most zealous defenders of Creeds and Confessions; they were the chief objects

of attack, and virulent abuse. Mr. Paul, a Reformed Presbyterian minister, in the pamphlet before us, enters the lists with the enemy, and ably defends a good cause. We give the following extract as a specimen of his defence. It is taken from pp. 13—16.

"The controversy about creeds and confessions may be reduced, if I mistake not, to very narrow limits, thus:

"Either a simple profession of faith in the scriptures (so far as belief is concerned,) is sufficient to entitle to the privileges of the Christian church, or it is not. If such a profession *is* sufficient, then creeds and confessions are unnecessary; if it is *not* sufficient, then both the necessity and utility of creeds and confessions are fully established.

"Now, my dear sir, as you talk so much of the sufficiency, perfection, and infallability of scripture, I ask you, do you imagine that a simple profession of faith in the scriptures, is sufficient to entitle to the privileges of the Christian church? Were a person to apply to you for admission, and, upon his application, declare that he believed the scriptures to be the word of God, and, of course, that he believed all the doctrines contained in that sacred volume, would you regard this declaration as perfectly satisfactory?—as perfectly sufficient to entitle him to admission? Upon this principle, would you actually admit him? If you say you would; and prove that in doing so, your conduct would be proper; you have gained your point; the controversy is ended. But, my dear sir, do you not perceive, that if a simple profession of faith in the scriptures were all that is necessary to qualify for admission, the most erroneous and fanatical persons that ever lived could

never be excluded. Those who "give heed to seducing spirits and doctrines of devils, forbidding to marry, and abstaining from meats," must all be admitted into your community. Those who hold the doctrine of the Nicolaitanes, and contend for a community of wives; and those who plead for polygamy, divorce, and even fornication, must all be received. Those who deny the Christian baptism, and the Lord's supper, the preaching of the word, and even the obligation of the moral law of God, must all become members of your society. Those who believe the Redeemer to be the supreme God; those who believe him to be a superangelic being; those who believe him to be a mere man, a peccable being like ourselves; and those who believe that he had no human nature at all, that his incarnation, death, resurrection, and ascention, were all imaginary —all these must be admitted by you to the enjoyment of the most solemn ordinances. If they profess their faith in the scripture, you cannot refuse them. Dancers, Dunkers, Jumpers, and Shakers, must all be admitted into your community. If they profess their belief in the scriptures, you can ask no more; yourself being judge, "the utmost that can be expected of them is, to act on their opinions." Of course, when public worship commences, your alleys must be cleared, that the dancers may "trip it on the light fantastic toe;" whilst the Jumpers and Shakers, having stripped off their clothes, leap till their heads strike the joists of your galleries, and their bodies fall down in convulsions before you.

"Nor must you by any means refuse admission to the Flagellantes, who believe that salvation can only be

obtained by faith and whipping. Presume not to deny them the most effectual means of their salvation—the cat-o'-nine-tails. Whilst, with energy and zeal, they exercise their godly discipline, and vigorously persevere in their pious flagellations, dare not to interfere. 'The utmost you can expect of them is, to act on their opinions.'

"Suppose the next class of candidates for admission to be the Circoncelliones. With the clubs of Israel in their hands, and the war-hoop of 'Praise be to God,' in their mouths, these ancient fanatics sallied forth in frantic fury. As 'vindicators of justice, and protectors of the oppressed,' they enfranchised slaves, discharged debtors, cancelled bonds, and forced masters to exchange situations with their servants. With the clubs of Israel (for they used no swords, our Saviour having forbidden the use of one to Peter,) with the clubs of Israel, breaking the bones of their victims, and pouring into their eyes a solution of quick-lime and vinegar, they left them to perish in the utmost agonies. Violating their vows of chastity, they gave themselves up to wine, and every species of impurity. At last, by voluntary martyrdom, or suicide, they terminated a series of unexampled atrocities.—These, no doubt, you would consider a coarse description of Christians. But what could you do? If willing to subscribe the scriptures, you could not refuse them. 'The utmost you could expect of them would be, to act on their opinions.'

"The Adamites, the Cainites, the Serpentarians, and Satanians, must all be admitted members of your society. It is true, the tenets of the Adamites might, perhaps, displease you a little—particularly the funda-

mental maxim of their society, 'Jura, perjura, secretum, prodere noli.' Swear, forswear, and reveal not the secret. Whilst they strenuously maintain, that it is highly improper to marry, or to wear any clothes, you must not presume to condemn their tenets; for, according to your own doctrine, you are fallable as well as the Adamites; you are as liable and as likely to be mistaken, as they. In imitation of old father Adam, you must allow them the privilege of appearing in your assembly *naked*. 'The utmost you can expect of them is, to act on their opinions.'

"Upon the same principle, I conclude, you are by far too liberal, to exclude from your community, the sect of the Cainites. You would not condemn this sect, for holding in the highest veneration such worthy characters as Cain, Corah, Dathan, Abiram, and the Sodomites, but particularly Judas Iscariot, who was singularly useful in betraying the Redeemer, by whose blood we are saved!

"Nor must you, by any means, reject the Serpentarians, who venerate the serpent that beguiled Eye, supposing it to be the son of God!

"Nor could you refuse the right hand of fellowship to the good old Satanians, who very wisely considered, that as the Devil was a being of great power, it was a dictate of prudence to venerate and adore him. You must not condemn any of these tenets; for you are a fallable being, as liable and as likely to err, as any Serpentarian or Satanian in the world. 'The utmost you can expect of such characters, is, to act on their opinions.'

"The Amsdorfians asserted, that good works were not only unprofitable, but obstacles to our salvation.'

"The Beguines maintained, that when once we are united to God, we arrive at a state, not only of sinless perfection, but of impeccability—that we may indulge all our appetites and passions without restraint– that the greatest enormities are perfectly innocent—and that we are bound by no laws, neither civil nor ecclesiastical.

"The Libertines contended, that God was the immediate author of every action—that, properly speaking, there was no such thing as sin, nor any essential difference between right and wrong--that we might indulge all our appetites and passions without restraint —that all our actions and pursuits are perfectly innocent—that our blessed Redeemer was nothing more than a mere *je ne sçai quoi*,* composed of the Spirit of God, and the opinion of men.

"Now, Sir, is it not evident, that, upon your principles, Amsdorfians, Beguines, and Libertines, must all be admitted and recognized as church members? Professing to believe in the word of God, you could not refuse them. Nor could you at all condemn their tenets. Why?—You will answer the question yourself. You are 'as falliable, as liable, and as likely to err,' as any Beguine, Amsdorfean, or Libertine in the world. 'The utmost we can expect of men, is, to act on their opinions.'

"To render your church a little more respectable, you might have a few Stylites, or pillar saints. These worthy characters, like St. Simeon Stylites, perched on the tops of towers forty or fifty cubits high, might stand

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* I know not what!

there motionless for thirty or forty years. The elevated piety and exalted devotion of these anchorites, could not fail to excite universal admiration: they would undoubtedly be looked up to by Christians of every description."

REVIEW OF HARING ON HOPKINSIANISM.

"Errors of Hopkinsianism; or a Fair and Candid Examination of those modern prevailing notions of natural ability, and general or indefinite atonement, which have of late found their way, and made such rapid strides in the Dutch church: in which, their repugnance to the Primitive Doctrines of that church, is clearly pointed out, in a series of letters, addressed to Henry A. Hopper. By Peter Haring.
Patterson, 1824. pp. 62. 12mo."

These letters are dated, as witten, in Ramapough, in New-Jersey, at the base of the Highlands, in 1823. The writer is a layman, and a member of the Dutch church, to the doctrines of which, he appears to be zealously and intelligently attached. He seems to write with very great facility, and his style is perspicuous, chaste and vigorous, while his arguments are forcible on the two great points, which he places before him, decisive. In his preface, he enforces the propriety and illustrates the advantages of religious controversy, and maintains that it is better to disturb the peace of the church, than compromit the interests of truth and duty. Indeed this sentiment is becoming very general in the churches, and it is certainly correct;

for there has never been any great and desirable progress made by Christianity, unless where there was much controversy. The age of the apostles, and their immediate successors, was emphatically the age of controversy. In the Acts of the Apostles, we find Paul almost every where reasoning and disputing. How could it be otherwise. The pure and holy religion of our Lord Jesus Christ, came into contact with the superstition, idolatry, and philosophy, falsely so called, of the heathen idolaters, and philosophers, and with the bigotry of the Jews. How should the doctrines which had been taught and believed as sacred for ages, be rooted out of the minds of the nations, without reasoning? The shock of two great systems, when meeting in conflict, must produce all the vehemence of argumentative collision, and so we know the fact to have been. The epistles of the New Testament and the prophets of the Old, are generally polemic. What are all the volumes accumulated by the industry of the Greek and Latin Fathers, but a vast magazine of controversy? Were they not all written, either directly, or indirectly, for the purpose of overcoming systems of ignorance or error, or for repelling attacks made upon the characters or doctrines of the disciples of Jesus? The apostolic missionaries did not think as many modern missionaries do, that all argument should be avoided.

The age of the Reformation was of the same character. Then the truths of the same gospel, were brought into collision with the corruptions of Christianity, and awakened a spirit of controversy, in which the best talents of the respective parties, were employed and

stretched to the utmost in the defence of error on the one side, and truth on the other. All the writings of Zuinglius, Luther, Carlostadt, Calvin, Beza, Knox, Du Moulin, &c. are of a controversial character; as are those of Bellarmine and other Roman Catholics of the same period. The Protestant systems of divinity, formed in the schools of theology and published in the Latin language, are in the polemic form—as Calvin's, Zurrettin's, Quensted's, Witsius, Pictate's, &c. The press then teemed with polemical productions, which roused into action all the powers of thought and investigation. The pulpit discussions of that age bore the same aspect. The preachers reasoned and argued all their topics first, then applied their doctrines for the regulation of the hearts and lives of their hearers. In this great conflict, truth was again victorious in the field of argument.

We are approaching the age of the millennium, when the gospel will be felt in its all-powerful and salutary influence over every nation of the world. They deceive themselves who imagine, that none but its bland accents will be heard in order to reduce the nations to the obedience of faith. It has been fashionable of late, especially since the establishment of Bible societies and other benevolent institutions, on a large scale, to deprecate all religious controversy, and profess to exercise charity and liberality towards all opinions.—Missionaries, we have been told, are to diffuse the gospel among all men of all nations, without ever entering into any argument with brahmins, muftis, and other priests of ignorance, heresy, idolatry and superstition. Perhaps all this is predicated on the Hopkinsian princi-

ple, that the understanding of man is not depraved, and that even in Popish, Mahometan, and Pagan countries it needs no reform. But, however it may have originated, a re-action is taking place in the public mind, and it will, we apprehend, be powerful and irresistible. We might illustrate this remark, from the state of things in Europe, but we shall confine ourselves to our own country. Hopkinsians and Socinians, for several years, have kept the press labouring on their productions.—The friends of truth have been excited to gird on the armour. Mr. M'Master, several years since, published his valuable Essay on the Fundamental Doctrines of Christianity, and Mr. Ely his respectable Contrast. Dr. McLeod, in series of evening Sermons, exposed, before crouded audiences, in his church in New-York, the Hopkinsian and Socinian errors. Lately, Dr. Miller, in his controversy with the Baltimore Unitarian Miscellany, and with professor Stuart, has entered the field of argument, against Socinians and Hopkinsians. Dr. Alexander too has appeared, or at least contended, in the Christian Advocate, against the Hopkinsians, in his able review of professor Murdock's Sermon. The example set from the press by these distinguished men, in the Presbyterian church, has been followed by many of their brethren in the pulpit.

The students of the theological seminaries, and especially in Princeton, have begun to feel strongly the reacting power. The Lord arms the sons of the prophets in defence of his truth, with the heavenly panoply.

The avowal and publication of the Hopkinsian errors, by a few of the feebler ministers of the Reformed Dutch Church, has brought out by the press, Mille-

doller, Fonda, Freiligh, Haring, &c. All this, we are persuaded, is merely skirmishing, prelusive to the great doctrinal battle of armageddon, if we may use this phrase. We do utterly mistake the signs of the times, if we are not on the eve of a more powerful, vehement, and extensive strife of opinion than the world has ever witnessed. The errors, heresies, and disorders of the Christian world, with all its tyranny and infidelity in the civil governments of the nations; the bigotry, idolatry, tyranny and avarice of the Popish priesthood, the delusions of mahomet, the superstition and ignorance of the heathen world, and the immorality of all, must be overcome, not by whining and cant, but by scriptural, philosophical, manly, vigorous, and spirited controversy. The noblest powers of the human soul must be moved, corrected, reformed, and enlightened. The strong holds of sin and Satan must be stormed by good soldiers of Jesus Christ, cased in spiritual armour, and wielding the sword of the spirit, which is the word of God. The belligerents are mustering their forces, furbishing the armour, and girding on the harness. The trumpet, which had long hung in the hall, sounds its notes again from the hill of Zion, calling every true hearted Israelite to the battle, to defend the inheritance of Jacob, which the enemy has invaded, and to spread the conquests of the word of God, from the river to the ends of the earth.

But we must not lose sight of the excellent essay of Mr. Haring. We rejoice to see laymen come out in this manner to the help of the Lord against the mighty. The greater part of the pamphlet before us, is abstract and sound reasoning, and not much is said relative to

the progress of Hopkinsianism in the Dutch church. Indeed, we cannot but express our hope and confidence, that comparatively few of the ministers or people of that connection, have embraced the errors in question Those who have written, are her most feeble ministers, and they have rather been personally abusive than argumentative—dealing more in slander and false insinuation, then in attempts at reasoning. We are fortified in our belief, that Hopkinsianism is rather, by its frost, nipping some of the young and tender shoots of the Dutch branch of the Reformation vine, than freezing the stock, from the fact, that a proposition made by a New-England association, to correspond with the Dutch general synod, has been rejected by the latter body, at its late sessions, in June of this year, without dissent—and that the chief reason of the rejection, was the prevalence of error to the eastward. Besides, her leading men are most decidedly against a union with the Presbyterian church, chiefly because Hopkinsianism has made so rapid and alarming a progress in that body.

After all, such productions as the letters before us, are important and needful, and as such we must commend them. The following we lay before our readers, as a specimen of the author's talents and manner—taken almost at random from page 10.

"Heathens, or all who live without the light of the gospel are, according to Mr. Eltinge and the Selections, under a *natural inability* to comply with the terms of the law or gospel; because they have never had any *opportunity* to obtain a knowledge of the terms of either; and consequently according to their doctrines, they are wholly excusable before God for a non-compliance

with them. Now, if they are thus excusable, they cannot be punished in a future state. The gospel is, therefore, according to these men, the greatest curse with which God in his providence has ever visited mankind; because its only effect is, to send men to hell. Without it none would ever be sent thither; for without it they would labour under a *natural inability* of knowing their duty, and consequently be wholly excusable before God. How this theory accords with the word of God, which says, he that hath not known his Masters will, and so hath not done it, shall still be punished, though with few stripes; and with those parts of scripture which require faith in Christ, as the ground of our acceptance with God; or even with the practice of all Christian denominations, who exert themselves to send the gospel among the heathen, and pray for its universal spread, I must leave for the candid of all parties to determine. And that man actually does labour not only under a native *moral inability*, as Mr. Ettinge allows, but also under a native *natural inability*, I hope to prove to you hereafter. These remarks will however show to what confusion, error, and inaccuracy of expression men expose themselves, and how untheologically they are obliged to speak, when they substitute their own fine spun theories in the room of the written word of God."

LINES

OCCASIONED BY THE DEATH OF A PIOUS FEMALE,

Who died of consumption, April 1st, 1824.

Another soul, redeem'd by Jesus' blood,
Has left the flesh, and gone to dwell with God:

Long wasting sickness brought her gently down,
Her *body* died ;—her *spirit* seiz'd the crown:
And as she seiz'd heaven's glorious prize,
She look'd around, with rapture in her eyes ;—
First, blest the Lord who led her all her days,
And brought her home at last by glorious ways ;—
Then seem'd to say, " weep not for me, my friends;
Weep for yourselves, whom trial still attends ;
Among the saints, that crowd on holy day,
The church in which I lov'd to praise and pray ;
In which with great delight God's word I heard,
And oft around the sacred board appear'd,
I shall no more be heard : a fairer throng
Now owns my fellowship, and joins my song ;
'Midst angels bright, and saints redeem'd I move,
With them I worship and like them I love.
You saw me waste,--the racking cough you heard,
And death just realiz'd what long you fear'd ;
My cough is still'd, my heaving lungs have rest,
I breathe heaven's air, nor longer feel opprest,
Nor feel I now those anxious doubts and fears,
Which once caus'd keenest pain and floods of tears,
No more can Satan with his fiery dart,
Strike through my soul and pierce my aching heart,
Safe in the New Jerusalem I dwell ;
Nor fear the storms of earth, nor pow'rs of hell ;
From every care and trouble now divest,
I in my Father's bosom sweetly rest ;
My tedious, painful conflict, now is o'er,—
And safely landed on a peaceful shore,—
I once more charge you cease your mournful cries,
For her, who rests in yonder blissful skies ;
My husband, parents, pastor, all adieu,
In heaven our intercourse we shall renew ;
And there in one harmonious song of praise
Join all our powers through everlasting days.
But,--with heaven's ardour let me recommend
The precious Saviour to each earthly friend ;
Who will support his saints through every strait
And bring them safe through Zion's pearly gate.

On him rely in every time of need,
And on his bosom rest your fainting head;
The stingless monster now may rage in vain,
The Christian's death is his immortal gain.

X.

ITEMS OF INTELLIGENCE.

The Reformed Dutch Church, at the late sessions of its general synod has condemned, by act, the Hopkinsian errors, and those pamphlets, written by some of its members, advocating them. The general synod of the same body, has also refused to admit to a seat among them, delegates from the Congregational Association of Massachusetts. The missionary society of the Dutch church flourishes, and is warmly recommended by synod, while the United Foreign Missionary Society, is disposed of with a short compliment, which looks like and doubtless was intended as a farewell.

Extract from the General Assembly's Narrative of the state of Religion.—"From almost every direction, we learn that the Lord's day is most shamefully profaned, and that even professors sanction this destructive and most offensive sin by the looseness of their example, or their open conformity to the world, in some of the most popular modes by which its sanctity is invaded. Even ministers, in some instances, have been known to travel in public conveyances on this 'day of rest.' The Assembly have learned this fact with pain; and while they deplore, they wholly disapprove it.

"In many parts of our country, the odious and destructive sin of intemperance is, we fear, increasing to an alarming degree; producing blasting and destruction to individuals, families, and churches. The Assembly, while they record this fact with shame and sorrow, and real alarm, will not cease to publish it, until those who profess to love the Lord Jesus, shall awake to the dangers of our country and the church. We will warn our beloved people, until they shall all rouse to duty and to self-denial, to watchfulness and prayer.

"Among the errors which are prevailing in some parts of our bounds, we have discovered none that may be considered new. Infidelity is the same in its principles, and as destructive in its effects, when it assumes a new form, as it was in its more usual and familiar garb; and it is to be opposed with the divine panoply and unwearied courage, as well when it appears in the form of an angel of light, as when it is manifested in its original shape of deformity. It is to be avoided as sedulously when it assails us in specious accents of philosophy, the tone of affected liberality and refinement, as when its 'false tongue vociferates in the corners of the streets,' and utters open defiance in the hiss of derision, or the clamour of infidelity and blasphemy."—*Lit. and Evan. Mag.*—No condemnation of Hopkinsianism here.—Ed. Wit.

A society to send free blacks to Hayti, has been formed in New-York. We think this an opposition measure to the African Colonization Society, and an evil device. The colony at Metsurado is doing well. We earnestly recommend it to the public aid.

There are 2000 copies of 'Israel's Advocate' distributed among the auxiliary Societies and individual subscribers; 72 new Auxiliary Societies have been organized during the last year; and there are in all 213 auxiliaries; and nearly $8000 have been during that time received into the treasury.

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