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THE SUBSTANCE OF A SERMON PREACHED BY THE REV. SAMUEL
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REV. XIV. 13.—“ *And I heard a voice from heaven, saying unto me,
Write, Blessed are the dead which die in the Lord, from henceforth :
Yea, saith the Spirit, that they may rest from their labours : and
their works do follow them.*”

IN the preceding context a mighty angel is represented, in prophetic style, as flying through the midst of heaven, commissioned to preach the everlasting gospel to every nation, and kindred, and tongue, and people, calling men to faith and obedience, for that “the hour of God’s judgment was come.” To this is added that there followed another angel announcing Babylon is fallen, is fallen. Babylon so described that no one can mistake the intention of the Spirit as to his reference to antichrist, or papacy, that merciless monster that has been so long insatiate with human blood. A third angel followed, who proclaims the tremendous curse that shall fall on them who shall worship this beast or his image; especially when a more extended, zealous and brilliant exhibition of the way of salvation shall be made before the world; this was done at the reformation by the instrumentality of Wickliffe, Luther, of Zuinglius, Calvin, &c. But the increase of gospel light and power ushered in by the reformation, instead of staying the rage of this monster, putting himself in the place of God, provokes his fury, and excites his desire for drinking human blood. A season now has come peculiarly trying to the true followers of God and of the Lamb. “Here is the patience of the saints. Here is a time calling for its exercise: and for exhibiting the glory of the Christian spirit by its calm and steady maintenance. Saints in maintaining their faith and holy practice are thus to be tried; but God would not that they

should fear, as the forsaken of him. A voice is heard from heaven commanding John that he write. That the record might be certain and legible by those to whom first directed, and that to all successive ages it might be stable, sure. Write blessed are the dead, &c. Ye that die in the true faith, transformed by it, into the image and likeness of the holy Jesus shall not be delayed on your way to reward by a fabled purgatory: but like the fellow sufferer of your master on the cross, pass straight and instantaneously to paradise. No matter whether by the torture of the wheel, the scorching of the flame or by what other instrument of human cruelty, ye pass from life. Blessed are the dead that die in the Lord.

When we contemplate human life in its general aspect, apart from its connections with futurity and its rewards and punishments—when we listen to the groans of the miserable that arise from such varied causes—when we estimate the cares and anxieties, the toils and labours inseparable from it; the transient satisfaction which worldly objects afford; the decline of our tastes and relishes as to the enjoyment of good, and the suspense under which we hold all that here is dear to us, even the tenderest and dearest friends of our bosom, and with all, that we must endure the dying pang, we can freely join with Solomon and say—"I praised the dead, that are already dead, more than the living that are yet alive."

Let us enquire what is implied in dying in the Lord.

The word *Lord*, in Scripture, is employed to signify each of the persons of the trinity, wherever the power is ascribed to the person it represents of sustaining or governing the kingdoms of nature, of grace or of glory. Here it is used to point out the Lord Jesus Christ. Blessed are they that die in the Lord Jesus Christ.

To be in the Lord, supposes a relation constituted between Christ and the sinner, by which justice regards the claims of law against the sinner as answered by the obedience and death of Christ, and it deals with the sinner as with one accepted and approved for Christ's sake. As it relates to the penal demands of law, such a sinner is free. "There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." Though their consciences condemn them, and their hearts are often sorely pressed with a consciousness of guilt and a fear of wrath, yet in consequence of this relation they will by direction of the Spirit be brought to the channel of hope, and by repentance be turned to the Lord.—Christ hath been made a curse for them, and the curse cannot fall on the sinner's and surety's head. In law he is one with Christ.

Again, to be in Christ implies, an union with him on which depends the possession and the exercise of all the graces of the Christian life. Christ represents himself as the true vine, and all true believers as the branches. "I am the vine.—Ye are the branches; he that abideth in me and I in him, the same shall bring forth much fruit. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Faith is that gift of God to the sinner, by which he is so intimately allied to Christ as to obtain access to all the covenant blessings that are

treasured up in him, in behalf of them that are the chosen and called of God. The plea of faith for promised blessings, offered in reliance on the sacrifice of Christ, and preferred before the throne of grace in the name of our heavenly advocate, will not fail of a hearing.

Again, to be in Christ implies intimate fellowship and habitual intercourse between Christ and them that are so related. "If a man love me," says Christ, "he will keep my words, and my father will love him, and we will come in unto him and make our abode with him: I" says Christ, "am in them, and them in me, that they may be made perfect in one." The love of Christ constrains them to obey and honour him, and their desires are to enjoy him as their final portion. He, Christ, has loved them when enemies, and has called them into his kingdom. As their shepherd he feeds them, as tender and defenceless he gathers them with his arm: He carries them in his bosom.—Christ is theirs, for "their life is hid with Christ in God." And when he who is their life shall appear, then shall they appear with him in glory.

Lastly, to die in the Lord, implies stronger confidence in the promises made to believers in Christ; by two immutable things, his word and oath, he has pledged himself to them that have fled for refuge to the hope set before them.—All things are to the profit of them that are in Christ, whether Paul, or Apollos, or life, or death, or things present, or things to come, all is yours: ye are Christ's, and Christ is God's.—To die in the Lord, then, is to die interested in his vicarious righteousness, partakers of the graces which the spirit implants, and to maintain and cherish which, he abides with them and is in them. To die in the Lord, is to die in fellowship with Christ—for he is with them, and his rod and staff do comfort them. To die in the confidence, that God will fulfil all his promises, foretastes of the good things contained in them they had experienced.

"They rest from their labours."

Had sin never entered our world, the life of man, while here, had no doubt been a scene of striving activity. The duty of Adam was to dress and to keep that delightful garden in which he was to be placed, and which was to be the means of his subsistence and pleasure: but we have reason to believe that his activity would never have produced weariness, and that the abundance and suitableness of the means of his subsistence had been such as to forbid every anxious thought about future want. Sin stirred up in man, the passions to irregular and excessive height. It procured a curse on the soil we cultivate, it poisoned the air wherein we breathe and hath turned our world into a field of sweat and toil, of distress and blood.

How reluctantly does the barren earth yield to the striving of the husbandman? Man must toil and sweat over a barren soil, while every thorn and brier, which he displaces, reminds him that sin hath brought him to this. To the sinner there is sore travail which death alone can terminate, and only terminate to them that die in the Lord. To all other descriptions of men, death is comparatively the beginning of sorrow.

Death puts an end to the labour of the body. Its need of what industry can procure for nourishment and comfort has ended. The heart has ceased to beat, the blood has frozen in its channel; every limb is motionless, the active soul has taken its flight, for man "has gone to his long home, and the mourners go about the streets." The house appointed for all the living has received him. He has fallen into that deep sleep from which "he shall not awake until the heavens are no more." "There," in the grave, "the wicked cease from troubling. There the weary are at rest." "There the prisoners rest together, they hear not the voice of the oppressor, the small and the great are there, and the servant is free from his master." The grave has been called the haven of rest; into which the mariner shoots, and is safe, after weathering many a storm. It has been called the land of peace, where no agitation nor passion, nor distraction, nor pain enter nor distract. It has been called the land of silence; where clamour, nor the voice of malice are ever heard.—After the toil and anxiety of a trying pilgrimage the good man's body rests in the grave till roused by the voice of the angel that calls it forth, to join its glorified kindred spirit in the holy activities of the place in heaven provided for them.

They rest from the anxious cares and concerns of life.

Take human life in whatever stage you please, and you see the picture of anxiety and restlessness. Very childhood has learned to be dissatisfied, while all the assiduity of parental love is exerted to please. Youth looks along the tract which it supposes may lead it to its four score years, a partaker of peace and plenty and honour with heaven at the close, with a heart swollen big with ardor and deep concern. Every thing that darkens his prospects, or interrupts his contemplated speed to the acquisition of his expected treasure depresses his spirits; and if his animated efforts are rewarded with disappointment, he sinks enfeebled, and abandons all. Middle age has brought man into the very place of perplexity: demands on our attention, break in on every quarter; we know not where to turn. We are perplexed to determine what is most important. What is first to be done. Often do we mistake our choice and find that we have been diverted from objects of the greater interest, and have in reversion what we find or at least conceive to be far inferior to what is lost. If we have become parents, and are surrounded with families, all their misfortunes and trials and sufferings are also ours. We know not what will be on the morrow, and in a world where sin hath every-where sown the seeds of misery, our hearts perhaps more sensitive by past experience of distress, forebode misfortune, and tremble over sorrow never to be experienced. If we are poor, our *cravings*, our strivings and our fears of gaining means of subsistence make us unhappy. To what privations are we subjected to. What mortifications by those who are great, and on whom we are dependent. If we are rich, our fear of losing, our apprehension of designed fraud in debtors intrude upon the repose which plenty is calculated to give, and stir up misery within. Beneath the sun there is no resting place. When our spirits are most buoyant, and our countenances most expanded, a backward look for a short distance, would present to us scenes that

would call up painful reflection; or to look a little forward excite expectation to change our hearts to sadness. Our mirth is rather the result of thoughtlessness, than the evidence of positive or real enjoyment. While here, if on a smooth sea we dread a storm. If in a storm we dread that the falling wave may leave our failing bark the prey of the gulph below.

They that are in Christ alone are safe. While they are spared here, the Almighty arms are underneath them. Whether they enjoy the sunshine or are in the shade, in the storm or in the calm, the Lord is with them: and though they have their toils and cares and labours, they will all be productive of good: and when exhausted in the service of their master, they will rest from labour. Their toil, and sorrow will then have come to their end. The Arch-Angel whose trumpet shall raise the dead, will shake terribly the earth and his body shall be quickened but it will be to enter on the rest of heaven. While the wicked whom the same voice shall raise, will go away to shame and everlasting contempt.

"Their works do follow them."

The works of God's people have no worth in them, for which they can claim a reward. The spirit of God wrought in Abraham that faith by which he embraced the promise; and his faith, or his embracing the promises by the means of the faith given, was accounted to him for righteousness. Such is the grace of the covenant that the blessings that become ours, by the purchase and gift of Christ, our sponsor, are reckoned ours; and the law so much approves the exercise of them, and as surely are they rewarded, as if they proceeded from principles inherent in ourselves. It will be strictly true that at the last judgment God will reward every one according to his works, for all the graces of the heavenly life which the Holy Spirit has implanted and cherished, are graciously reckoned his, and in his surety he is dealt with as made perfect.

Their works do follow them as evidences of their meetness for heaven. "Nothing that defileth, that worketh abomination, or maketh a lie," shall enter into that holy and happy place. Before the judgment seat of Christ those that die in him will stand conspicuous, "having washed their robes and made them white in the blood of the Lamb." The assembled world shall witness what grace hath done for the vile and guilty, and angels shall join the redeemed in ascriptions of praise, and glory, and dominion to him that washed them from their sins in his blood, and that made them kings and priests unto his Father. Their works shall follow them. God has established a fixed and irrefragable connection between obedience, even the obedience of faith, and a reward. A cup of cold water given to a disciple in Christ's name will not lose its reward. Though not a meritorious righteousness, yet the righteousness produced through grace reigning in the heart is a personal righteousness, and personal promises are addressed to them through their surety which cannot fail of fulfilment. In the economy of redemption all blessings are conferred with that divine generosity which hides our worthlessness and extols the dignity of the giver.

The peculiar view of the words seems to be, that as they shall

be holy or heavenly, as they shall be tired, or toiled, or broken in the service of Christ, so shall they be blessed: *Rev. vii. 14.* The angels stimulated to praise, high and elevated, on beholding an innumerable multitude clothed in white robes, and having palms in their hands standing before the throne. One of them enquires, "and what are these that are arrayed in white robes, and whence come they?" He was answered, "These are they which came out of great tribulation." They that have prudently maintained a Christian course shall shine with the brightness of the serenest firmament. They that have been called to toil, and sweat, and bleed, shall appear before the throne in robes of dazzling brightness. They that in doing so, have won many to righteousness, "as the stars forever, amen."

Blessed, surely blessed, are the dead that die in the Lord, for they rest from their labours and their works do follow them.

The friend whose demise has given occasion to this meeting was, in the estimation of those who knew him, and who knew the people of this place, peculiarly furnished for doing good among you. His simplicity of manner; his honesty and candour; his integrity, his fidelity, his constancy in friendship opened every heart to receive him without jealousy or suspicion. No man of whatever Christian name could withhold from him the hand of brotherly affection, nor wish him ill success. His open, expressive countenance beamed love upon you with every glance. If he had an enemy, he must have been a man whose heart breathed wrath upon worth and virtue, and whose malice was *his* praise. In his intercourse with you in your families he was peculiarly attractive: In his teaching from house to house, a duty which he performed with much delight—he was profitable beyond what is common. Often did he lament, that the necessary engagements for his family's support prevented him from this duty, so pleasant. His pulpit performances were plain and scriptural, were adapted to instruct his hearers. His discourses were always delivered with an earnestness and warmth which showed the deep sense which he had of his solemn station as standing up in Christ's stead, and entreating sinners that they be reconciled to God. His compassion for the perishing around him often flowed forth from his mouth in tones so melting that his precious people could not but commix their souls with his in warm entreaties at the throne of grace in their behalf. The fruit of his labours among you for the time he has been spared over you, has been such as to furnish to you all matter of praise to Him that set him over you. I know not the number, but I am fully persuaded, that there are many who will ever praise and bless Jehovah's name for sending this his servant to warn and entreat them to come to Christ, whom he offers full and free the unspeakable gift of God to guilty men.

He was a pure old-style adherent to the doctrine and order of the Presbyterian Church as plainly stated in its standards. He knew no sophistry. The metaphysics of the Bible were all the metaphysics he ever studied, and all his pride was spent in understanding them. Ye, the people of Bethel are witnesses, that his preaching was "not with the enticing words of man's wisdom,

but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God."—Wherever Christ is thus preached, I do believe that the Spirit of the Lord will bless it to them that hear; and, I trust, ye can testify that to some it was the means of conversion, and to others of cherishing and causing to grow the life that had been given. The invasion which error had made upon the church of which he was a minister deeply grieved his heart. His eyes longed to see his brethren, the friends of truth, rising by the inspiration of their master, in their majesty, and sweeping from their fellowship, those who criminally and openly had broken its bonds. But it has pleased God to give him an escape from the field just before the victory was achieved.

As a teacher of youth, he was popular and very successful. He was qualified in a high degree for maintaining order. He never lowered himself by trifling, or by a deportment justifying the wit or censure or burlesque of his pupils. No moroseness of temper marked his brow with menace or heaviness.—Cheerful, yet commanding, his countenance invited obedience, while it forbade carelessness and inattention. Seldom was it necessary for him to apply correction. So watchful was he, that any divergency from duty was so early noticed, that excess of wrong was prevented, and reproof was generally sufficient to impress the culprit with a sense of crime.—To the comfort and health of his pupils, he was very attentive. They all must have felt that he was concerned to make them happy as well as wise. I am well convinced that many of the youth that have been trained and taught by him, when they have well-nigh finished their useful lives, will ascribe much praise to the guardian of their tender years, and impute to him much of that which has made them useful and happy.

His domestic virtues were duly appreciated by those who were conversant with him in the family circle. The partner of his joys and sorrows will not soon forget his assiduous attentions, and his unwearied endeavours to make her happy. His watchful care of her in affliction, his anticipation of her wants and his promptness in supplying them. The overflowings of that tender regard proper to the matrimonial relation, must have rendered her life as comfortable as is ordinarily to be looked for—in a world where sin has infused its poison into all that is concerned with man. He has left behind him five children to the care of the tender mother, under the direction of him who has said to dying Christians, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me."

Ye people of Bethel your pastor has rendered his account at "the judgment seat of Christ," and I make no doubt that he has obtained his crown at his Master's right hand. Though dead he yet speaketh. He speaks in every recollection you have of his striving for your souls; in every sentence you remember of his instruction. He speaks to you in his departure from you saying, be ye also ready. If the good opinion of men, if usefulness or worth could have saved from death, your beloved friend had not died. If he has been removed even in the vigor of his life, who of you will

venture to presume upon many days. Rest not easy on your beds. Take no leasures in life until you obtain a saving relation to Christ; till by the Spirit you are united to him; and if you live so united, you will die in him and be blessed. For "blessed are the dead that die in the Lord, for they cease from their labours, and their works do follow them."

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THE INSTITUTION OF CELIBACY IN THE PAPAL CHURCH.

No. I.

I. IF that only be considered a virtue which is truly useful to society, celibacy must be excluded from the circle of virtues; or if we apply the test of individual benefits, the result is the same.—Without pretending however, that utility is the test of virtue, it is certainly as rational to estimate by that rule, as it is to fix the rank of a virtue, by the pains which its performance exacts. Doubtless, it is a virtue, to pursue with firmness, the path of duty although it conduct us through great obstacles and sufferings. We may call the heroism of *Decius* and of *Regulus* a virtue. It was a virtue, if patriotism be a virtue.—We admire with more justice, those ~~pat~~ martyrs who sealed with their blood the truth of Christianity and the sincerity of their faith in it. But in these examples, courage and suffering were bestowed upon a grand and useful end; the motives justified the greatness of the sacrifice—the advantages of their conduct was felt by others. It is otherwise with celibacy and monasticism. If they impose sufferings, they are sterile sufferings. The end and the fruit of them is solely to deprive society of a portion of its members and of their services by consigning its subjects to the pains of solitude and idleness—and to the austerities consequent upon the monastic vow of chastity.

II. It is a fact—(and the history of all nations and of religion confirms it)—that celibacy came into repute, just in proportion to the deterioration of the public morals.—The morals of Christians were never purer than in the first ages of Christianity. Then marriage was honourable in all: Heb. xiii. 4.—1. Cor. ix. 5.—1. Tim. v. 14—1. Cor. vii. 9. But as soon as one class of society became bound to perpetual celibacy, infractions of this obligation became frequent. No sooner was a law made enjoining it, than complaints were made against violations of that law. It would be easy to account for this fact, by considerations touching the physical and moral nature of man; and we might easily shew also, the direct and powerful tendency of marriage, by its obligations, duties, cares and endearments, to preserve the virtue and peace of society. An attentive examination of the subject would present striking relations, and such as are expressive of the designs of the Creator, altogether at variance with those arbitrary systems of privation, which by

the caprice of man, have been extensively substituted for the will of God. The intoxication of enthusiasm, is temporary, usually short-lived; but the passions have a force which is permanent.

III. Let it not be said, that the *celebataire* is likely to be more patriotic in feeling, or more energetic and effective in the service of the public—more disinterested or compassionate to the unfortunate. Experience and observation show that the most frequent examples of sordid avarice are to be found in this class of persons.—None are less indulgent to the weaknesses of others,—none more unfeeling or imperious. Historians ascribe the peculiar severity of oriental despotism to the influence of Eunuchs who usually have been the ministers of state. The most merciless tribunal of modern Europe is the inquisition, and that is a tribunal composed of monks.—Clement of Alexandria in his *Stromata* (Ed. of the Louvre, page 454.) has remarked that celibacy conducts to misanthropy and often extinguishes charity in the soul. The members of monastic institutions live (so to speak) in a world separate from our own. They are in general bad citizens. In short, the celibacy of the hierarchy, and its monastic concomitants, contradict the designs of the Creator—the destination of nature and the essential object of all governments. They are institutions which originated in corruption, and are the most proper to extend its progress.—They harden the heart and pervert good morals.—See *Montesquieu Spirit of Laws*, Book 23.

IV. The influence of celibacy upon the world is much greater than is generally supposed. Its effect upon the population of it has been immense. If a calculation be made upon the last 1400 years, the diminution of population, from this cause alone, would be found to be a number sufficient to people Africa and America. In modern times the aggregate of persons, devoted to celibacy in Roman Catholic countries—is computed at 600,000. Computing the Catholic population at 120 millions, the proportion would be *one* in 200.—In the Greek empire the proportion was far greater. Egypt was depopulated to people monasteries, convents, and the deserts. Asia Minor and Greece were covered with monasteries. To such a degree, was the population withdrawn, that immense spaces were left uninhabited, through which the Turks penetrated into the empire. Montesquieu examines the causes of the depopulation of the Globe, and hesitates not to ascribe the principal cause of it, to ecclesiastical celibacy and the restraints upon Christian marriages.—*Jesuitism Ancien et Modern*, by Depradt, page 84.

V. It is proper in this place to give a brief description of the monastic orders.

The term "monk" or *monachos* is of Greek origin. Monks were so called because they lived *separate* from the society of other men. Their professed object was, to lead a quiet silent life in mountains and caves, enduring labour and great hardships, according to certain rules or institutions. They are called by Justinian (*Nov. 5.*) *Eremites* (from the Greek word signifying desert) *Anchorites* (from a Greek word signifying to retire or recede i. e. from society) and *Hesycastae* (from a Greek word signifying to keep silence.)

Justinian thought it proper to take notice of this order of men in repeated instances. (*See Novellae* 113, 133.) Theodoret (*book* 4, c. 28,) writes of a monk who had neither spoken during sixty years with any person, nor was seen by any. The monks and priests are entirely different orders. The office of a clerk or priest is to teach and feed the people, but a monk, says Jerome (*non doctoris sed plangentis habet officium*) has not the office of teaching but of bewailing. Priests and clerks therefore, are not found in *monasteries*. (*Justinian Nov.* 133.) Yet in lapse of time, presbyters were ordained out of their number to perform the office of priest among them, for they (the monks) were deemed a part of the laity, and inferior as a religious order to the clergy. The superior of a monastery was anciently called an *Archimandrite* (from the Greek word signifying *a cave*) or an abbot, or *abbe* (from a Hebrew or Syriac word signifying *father*. In modern times he is usually called by the latter title.—There were and still are also monastic orders of women.—These are collected in colleges, convents, parthenons or monasteries of virgins. Their head, or superior is an abbess or archimandritess. Justinian also refers to these (*in Novellae* 59, 123, 133,) and the rules relative to them are contained in the Clementine Constitutions and the Constitutions of Boniface.—*See Duarenus De. Soc. Ecc. Min. Lib.* 1. c. 20, and 24.

VI. De Pradt in his history of Jesuitism ancient and modern, c. 12, mentions *seven* orders of Anchorites, *twenty-five* monastic orders of men, among which he reckons the Jesuits, not because it is certainly known what they are, but because they are reckoned monks in the bull of Clement xiv. and placed in the order of mendicants.—To these he adds *ten* congregations of regulars—*nine* monastic orders of women, and *one* congregation of women, viz. the sisters of charity, and adds that there are many others less extended. In this enumeration of the orders of females he does not include the cloistered and not cloistered canonesses.—The orders and congregations specified, amount in the whole to *fifty-two*.

VII. The *mendicants* or *friars* are different from the monks.—Solitude and retirement from society, are the characteristics of the monk: but the friars or mendicants mingle with the people and teach and preach. Hence they are called the *brotherhood*, or friars, companions, rather than monks, eremites, hermits or hermits. Still their *vows*, though different in these respects, are not less strict.

VIII. The protestant reader may feel curious to know what authority there is for these institutions, or for vows in restraint of marriage in any case or for any order of persons. Is it not our purpose to answer that inquiry directly, but rather to show what authority there is against them.

IX. It is unnecessary to say that the Old and New Testament have the same author and object. It is therefore impossible that God should have rejected at one time, that which he has commanded at another. If celibacy is a religious duty now, it is difficult to see, why it should not always have been such. If it is good for man to be alone now, why has it not always been so?

In Gen. ii; 18, it is recorded that the Lord God said it is not good that man should be alone; I will make him a help-meet for

him, and in verse 22, it is recorded that this *help-meet* for him, was not another man like himself—but a woman. In Mark x; 6, 8, these verses are adduced by our Saviour as the authority for the institution of marriage as well as a proof of its obligatory force.—In Gen. ix; 1, we find a command of God to Noah and his sons, pertinent to this matter, and these persons, it must be remembered, with their families composed at that time the whole visible church as well the priesthood as the laity. And what was the peculiar blessing promised to Abraham, Gen. xii; 2, and xiii; 16?—Among the twelve tribes, God reserved one for his service. Yet the priests were invited to marry, and no restriction was laid upon them, except that they should espouse virgins.—Lev. xxi; 7—14. The Nazarites also, though bound by vows, were free to marry, as the examples of Samson and Samuel attest. To encourage marriage, in all orders, the new married pair were by the laws of the Old Testament exempted from going to war, and from public charges during the first year. ~~And~~ sterility was regarded, by the whole Jewish people, as a curse. In one word: the Old Testament contains no encouragement to celibacy in any order or class of persons whatever.—*Eccles. iv; 9. Psalm 128.*

X. Baronius and the Jesuit Canisius pretend that in the temple built by Solomon, there were on the four sides ninety cells, destined for so many of the daughters of the Jews who were bound by the vow of virginity, and that great care was taken at its re-establishment under Esdras and Herod, to make the same number of apartments for the same purpose. But there is no authority for this statement, (unless certain apocraphal books which have never been allowed to have any authority, can be deemed such.) Besides recluses were not known among the Jews. We find examples of particular vows, but never, that of virginity. Jeremiah, xxxv; 5.—Acts, xxi; 23.—*Eccles. v; 4—5.*—Judges, xi; 37. And the Rabbis teach that celibacy prolonged beyond the twenty eighth year is a sin.—(*R. Sol. Jar. ad Gen. ix; 1.*)

XI. ~~Is it~~ true, that after the return of the Jews from captivity, and particularly after the conquest of Alexander, they became more mingled with the Egyptians and Greeks, and adopted several of the usages of these people. They imbibed to some extent the philosophy of the Greeks. Hence their sects, the Pharisees adopted the doctrine of destiny or fatality from the Stoics, and also some other of their sentiments. The Sadducees were modelled on the Epicureans. The Essenians were the true disciples of Pythagoras. These Jewish sects, however, in attempting to blend their religion with the philosophical notions which they had adopted, modified both. Of these sects the Essenians were the most austere. They abstained from meats—gloried in mortifying the sense, and according to Philo and Josephus, the larger portion of them lived in celibacy; each imposing upon himself penance more or less severe according to his zeal; some plunged into solitude, and avoided intercourse with men, others lived in common, dwelling separately in cells according to the rules of the monastic order of which in truth they were the founders.

Epiphanius describes a species of ascetics or monks of the sect

qu
rigor
 of the Pharisees. Their life, he says was austere.—They fasted frequently—they slept upon a hard substance—some even upon thorns.—They were emulous of each other in inventing new means of self tormenting.—They practiced continence with *rigour* and declaimed against the senses and passions. Yet these principles are opposed to the Old Testament, and there is nothing in the New Testament which fairly interpreted, can afford the slightest pretext to justify the monasticism of either era.

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 XII. But is celibacy recommended in the gospel? Let us see. The first miracle connected with the advent of our Saviour is the conception of Elizabeth, mother of John the Baptist. She deemed her sterility a reproach, Luke i; 25. The first of the miracles of our Saviour was wrought on the occasion of a marriage. John ii; 1, 10. The gospels contain no miracle wrought in honour of virginity, and whatever may be thought of the inference from this fact, it is entitled to as much weight, as the assertion so common, that John was the most beloved of the disciples, because of his celibacy. If celibacy be a virtue why was it not mentioned in the sermon on the mount? Matthew v. Many self-denying duties were then taught, but this is not among them. Some of the subjects there mentioned would naturally lead to this—the precepts against adultery,—the indissolubility of marriage, for example. Luke (vi; 20) does not supply the omission. The instructions given by our Saviour to the Apostles and the seventy disciples, contain no injunctions to inculcate celibacy; so far from encouragement, celibacy appears to have been forbidden. In a discourse about divorces, our Saviour says; What God hath joined, let not man put asunder, Matthew xix; 6. Mark x; 9. Although the subject of discussion was divorce, yet the generality of the proposition, and the reference to the creation of Adam and Eve (but from the beginning of creation God made *them* a male and a female, that is, God made man a male and a female—*See the Greek*) to dwell together as one flesh, seems to *prove* that this passage was primarily intended to prove the designed destination of the sexes. Immediately after this passage in Matthew, is one which relates to voluntary eunuchs. The partisans of celibacy rely strongly on this, and it is in truth the most direct proof which they have (Matthew xix; 10, 12.) But it will not serve them. It is in direct opposition to that system of constraint, which is now under consideration: All cannot *receive* this saying,—that is, cannot *comprehend* it, and if not, then they cannot make it a rule of conduct; or the passage may mean (as Grotius and Estius, and others interpret it) all are not capable of this resolution, but those only who have power given them from on high. If this be the meaning, it is an authority for saying that each should be left at liberty to subject himself to this constraint or not, as he chooses; for if our Saviour who is the law-giver, made no law relative to this matter on account of human weakness, what right have men to legislate on the subject?

But these words occur in a discourse upon the indissoluble nature of marriage, and they should not, on principles of fair interpretation, be extended beyond the particular case in hand. The *Jews* at that time were exceedingly corrupt. Marriage, by reason

of the facility of divorces was little more than a debauch in disguise. Our Saviour condemned such divorces. He declared that whoever should divorce his wife, except in one case, and should marry another was himself guilty of adultery and so was he who married the woman thus divorced. [^]

The disciples objected to the severity of this declaration. Our Saviour then utters this remark about Eunuchs, by which he means merely that the husband and wife divorced would do well to impose upon themselves this voluntary mutilation by abstaining from a second marriage; or rather, that such abstinence would be doing to themselves less violence than others have done themselves, in the way referred to.

The words (at the end of verse 12.) "He that is able to receive it let him receive it," are words of advice, not of precept. And besides this, the constraint is imposed upon persons divorced—not on widows or virgins. (*See Clemens Alexand. Strom. c. iii. p. 447, ed. of Paris.*)

XIII. In the Acts of the Apostles and in the Epistles, frequent mention is made of widows attached to the churches, but scarcely ever is any thing said of virgins. Why this, if the state of virginity was more laudable and more perfect.

The passage in Matthew x; 35, in which the Saviour says he has come to separate father and son, mother and daughter is sometimes relied on to prove that celibacy is an institution of the New Testament. Obviously, however, the language is figurative, and the design is to inculcate our obligations to love God more than our nearest earthly relations. The passage in Luke xx; 34—36. (The children of this world marry, &c,) is another alledged authority for the institution of celibacy. But it is an authority against it. It is obvious that our Saviour is here contrasting the present life with that which is to come, and in so doing, he marks the distinction of man under the two economies. In the one he is to continue generations by means of marriage. In the other, he will not be subjected to that necessity.

XIV. In the gospel nothing is found that encourages celibacy; on the contrary, every thing indicates the predilection of our Lord Jesus Christ for marriage. In his instructions to his disciples and to the people, the comparisons most frequently used to designate the kingdom of Heaven or himself, convey an allusion to marriage. Sometimes he refers to a bride-groom, sometimes to the father of a family. To the feast (which represents the happiness of heaven) none could be admitted without a *wedding* garment. In the parable of the ten virgins, the reward of the wise ones was, to be admitted to the *marriage*, the punishment of the foolish virgins was, to be excluded from the marriage. When consoling his disciples with the promise of the Holy Spirit, in order to give an idea of their joy on his reception, he compares it to that of a mother who forgets the pains of travail on the birth of a child.—(Isaiah xvi; 21.) He cursed the fig tree, because it was *barren*—and many more passages like these might be enumerated. But these mystical proofs may be carried too far. They commonly furnish less proof of the goodness of the cause which they are alledged to support, than they do

of the imagination of the advocate. None such would have been cited were it not for the fact that the advocates of celibacy make use of scarcely any other kind of proof.

XV. To say as some do, that our Saviour manifested his preference to virginity by being born of a virgin, is to overlook the fact that this was the most simple method of making manifest his incarnation; yet so far from designing by this to cast reproach upon marriage, he covered, (so to speak) his own birth, in some sort with marriage. For this virgin had been married according to the rites of the law, to Joseph, and always passed as his wife. If it be said that Christ himself was never married, we may answer with Clement of Alexandria—"that he was not married because he had already a spouse, and she was the church—because being superior to other men, he was not subject to their necessities, and having subsisted from eternity, the only Son of God, he was already the father and author of all things, (Strom. c. iii. p. 446) So far from having disapproved of marriage, he ordered the observance of it by these words *Quod Deus conjunxit, homo non separet.*"

Besides Christ being God as well as man, we ought no doubt to adore his actions; but they cannot be the object of our imitation in all respects. His precepts are our rules, we need not exact a perfection which he deemed unnecessary. Nay, are we sure that we can become more perfect by doing more than he has commanded? All the apostles with the exception of John were married, yet the Roman Catholics do not pretend that he obtained the primacy, but Peter, and he certainly was married: for we are told on one occasion that Peter's wife's mother was sick, and Christ healed her by a miracle. No virgin is spoken of in the acts of the apostles except the four daughters of Philip the deacon, but frequent mention is made of widows and other women attached to the church. (*Acts xxi; 5.*)

[For the Baltimore Literary and Religious Magazine.]

JUNKIN ON THE MORAL GOVERNMENT OF GOD.

Chapter II. Continued.

Sec. II. Of a Covenant in General.

One of the simplest ideas in the whole science of morals, is the general notion of a *covenant*, *compact* or *mutual agreement*. It includes three leading items, viz: the *parties*, the *terms*, and the *voluntary assent or agreement*. Blackstone, the great commentator upon English laws, speaking of the parts of a deed, says "after warrants, usually follow *covenants*, or conventions which are clauses of agreement contained in a deed, whereby either party may stipulate for the truth of certain facts, or may bind himself to perform, or give something to the other." vol. ii; 20—7. Here are mentioned the *parties*, the *terms*, the *agreement*. These exist in the nature of the thing, and therefore all writers who treat on the subject must and

do, either formally or inadvertently admit and recognise them. The great charter of England, in which she glories as the paladium of her liberties, is simply a *covenant* between the two belligerent parties, by the king leading the interests of arbitrary power on the one hand; and the nation, the people claiming their rights on the other; the subject matter of the charter is the *terms* of the covenant: and its ratification is the expression of their *agreement*.

So treaties between independent nations are *covenants*, and like other covenants they may and often do exist between three or more parties.

So the Constitution of our general government, is a covenant, between the states respectively, who are the parties to it.

Here it may be for edification to state a few things in regard to the parts severally. And (1,) or to the PARTIES. They must be moral agents—intelligent beings endowed with a moral sense by which to understand the nature, and feel the force of moral obligation. (2,) They must have a right of control over all that which forms the terms of the covenant. A man cannot *rightly* covenant to do what he has no right to do. (3,) The parties must have the exercise of *volition*. There can be no *agreement* where there is compulsion of the nature of coercion or force. And yet perfect freedom from all kind of coercion is not requisite in a covenanting party. Or (4,) in other words, the absence of all coercion by moral force—the force of motives operating upon choice, is not indispensable. A nation may be vanquished, and compelled to make a disadvantageous treaty, and yet if that treaty do not involve the abandonment of moral principle, they may not violate it. And hence (5,) perfect equality is not necessary, in the parties to a covenant. They may differ in intellectual, and in moral and in physical power, and yet covenant with each other, and in fact this is always the case. There is never a perfect equality. The commonwealth has determined to take my land for a public use; and yet I as one party may enter into a covenant with the commonwealth as the other, and still this inequality of our condition does not nullify the agreement. I have a choice still. I may agree upon terms, or abide the issue of a contest. If I sign our agreement, it is binding. “He sweareth to his hurt and changeth not.” *Psaln* xv; 4.

As to the *terms*, (1,) There is a stipulation of something to be done or given by the party proposing the covenant. (2,) A restipulation by the other party, of something to be done or given in consideration. And (3,) these two things are in *theory*, if not in *fact*, *equivalent*. (4,) These equivalents must be in themselves lawful and right; for it never can be right to engage to do wrong. (5,) There is a penalty included in the terms of a covenant. That is some evil consequence to result to the party who may—and shall violate his engagement. This very often includes more than a mere negative, more than the simple forfeiture or loss of all the advantages professed to be secured. It extends to the positive visitation of evil upon the covenant breaker. It is usual to place this as an appendage, but it certainly belongs to the terms, for the parties agree to the forfeiture conditionally. The *penalty* is added as

a security, and the philosophy of the thing will appear, if you reflect, that the object of every lawful and binding covenant is to secure some good. Here the principle of hope is addressed, and the penalty is addressed to fear; and thus self-love is enlisted by the strongest motives to fortify virtue and to sustain truth.

As to the *agreement* or voluntary assent to the *terms*, it implies (1.) a knowledge of them; (2.) a distinct comparison in the minds of the equivalents contained in the *terms*—the probable advantages and the possible disadvantages. In short, all those processes of thought which present motives to the mind and operate upon choice. (3.) Volition, the mind assenting to the proposition, and (4.) the expression of that assent in the confirmation of the covenant.

Such is the general substance—such the simple ideas included in the common notion of a covenant. Now you will observe, that there are among the original elements of that morality which constitutes the basis of all human society. Without these principles where were government? And especially where could you find free government—government founded on com-promise—government where powers are balanced, and rights hedged around by the eternal ramparts of impregnable *truth*? Whose imagination can gender the conception of social organization without the essential elements of a covenant? Society necessarily implies a plurality of persons—and can even a bare plurality—"can two walk together except they be agreed?" No not the tenderest and most endearing of all human societies—the loved relation which forms the basis of all others, can come into being—and exist without it. And the measure of perfection and of bliss in all other human associations, is determined by the reverence, and sanctity, and sacredness, and inviolability of the marriage covenant.

Without these principles how will you organise government? How can you talk about it? How can you think about it?

Without these principles, how will you conduct business? How will you manage the commerce of society?—But I forbear.—All men every where, see and feel and know that the doctrines involved in a simple covenant, are the intrinsic, innate, essential and indestructible principles of social man. They are not separable from his nature, they are his nature itself, he would not be man without them.

Sec. III. Of God's covenant with Adam.

We are next to enquire whether God entered into covenant with man, and what its terms, effects, etc.

1. The terms *Berith* and *diatheke* translated in the Old and New Testament respectively by the English word covenant have not the same genuine meaning. The Hebrew word signifies *to cut*, and obviously is founded on, or perhaps more correctly, is applied because of the ancient form of confirming a covenant, which was by cutting and killing an animal and dividing it into parts, between which the covenanting parties passed. Thus Abraham divided the carcasses, when God established his covenant with him. (Gen. 15.) To which ceremony there is also distinct reference in Jer. xxxiv, 18—19. I will give the men that have transgressed my covenant,

which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, into the hand of their enemies." This custom existed among the Romans in a later age, as is exemplified in the case of the federal compact between the Albani and them in reference to the fight of the Horatii and the Curatii, on the issue of which, the fate of the two nations was to depend. In confirming this covenant, after the *terms* were repeated, the officer strikes a hog with a flint-stone, pronouncing the words of the imprecation, praying Jupiter, in case the Roman people should first violate the covenant he would so strike them, and with so much more power as he is stronger than man. (Livy, B. 1—24.) Hence the phrase extant among us at this day; to strike a bargain is to close a contract.

The term (*διαθην*) in the New Testament comes nearer the ordinary meaning of the thing; it is a *disposition*, an *arrangement* of things—an agreement.

2. But after all, words are arbitrary signs of things, and we are never safe in trusting to a single term, as though from it *alone*, we could collect the right knowledge of the thing. Now our inquiry is into the thing itself. What are the matters of *fact* to which these terms are applied? Is there any moral transaction between God and man, wherein the principles above recited are involved? Is there any proposition made by God to man of something to be done by the latter? Any restipulation of something to be done by the former? Any agreement of both? Any penal sanction?

To all such interrogations every superficial reader of the Bible—much more every accurate observer of its contents, must answer affirmatively. Let us then look into the detail.—And (1.) As to the competency of the parties—God and Adam, both are intelligent moral beings, qualified to enter into any arrangement whose tendencies are to the glory of the one, and the happiness of the other; both in the exercise of volition, and neither coerced beyond the powers of mere motives to choice.

[For the Baltimore Literary and Religious Magazine.]

Sketches and Recollections from my Note Book. No. 1.

THE BIBLE AT SEA.

An Authentic Narrative.

Search the scriptures; for in them ye think ye have eternal life: And they are they which testify of me.—JOHN v. 39.

It is recorded of one of the most celebrated doctors of divinity of the present age, that passing a night with a noble friend, the conversation turned upon that branch of political economy on which he was so well known to be both eloquent and profound. The discussion of this interesting subject, rendered doubly so by the erudition and talents of the great pulpit orator, occupied all the evening. When the hour of repose arrived the old Laird of —,

who was also a guest, and who had listened all the evening with the most delighted and untiring patience, was shown into a chamber opposite to the one which was allotted to the Rev. Doctor. In a few moments after the courtesies of parting for the night had been exchanged, a great and sudden noise was heard in the Laird's room which soon collected all the family to the spot, and what must have been the surprise when they beheld the old gentleman struck down by apoplexy and laying lifeless on the floor! Every effort was made to restore the vital principle, but they were made in vain, for it had passed that "bourne from whence no traveller returns!" It is said that the Rev. Doctor stood over him in the greatest mental agony produced by remorse and regret. O, said he, how forcibly do I now feel the meaning of that text, "Preach the gospel in season and out of season;" and had I known that my old friend was so soon to stand before his God in eternal judgment how differently would I have addressed and how earnestly would I have preached unto him "Christ crucified!"

In accordance with the moral of this anecdote, we would desire that the subsequent narrative of "The Bible at Sea," might teach us that it is at all times our duty "to do good and distribute," leaving the seed thus sown, beneath the influence of the Holy Ghost to vegetate and blossom and bring forth fruit to the praise and glory of redeeming grace.

Sometime in the year 182— Captain L—the hero of this tale put to sea on a perilous and uncertain voyage. He was an intelligent though an illiterate man; bold, fearless and persevering, he was, "fit for treason, stratagems and spoils." The expedition too, was said to be one of those lottery chances, in which every thing being staked and poverty or wealth the expected and necessary result, naturally steels men's hearts against every soft and holy impression, and nerves them to the pursuit and performance of any and every thing which they think may minister to a prosperous result. Such then was the expedition, and suited to it were the nature and habits of our hero.

Every thing being arranged, he sailed from one of our sea-ports to a distant, but to him, not an unknown shore, and was as fortunate in the expedition as if he had been the master of his own destinies. By this happy and fortuitous issue (for fortune was his providence) he was elevated at once, almost to the summit of his desires—but like every human attainment he accomplished only *almost* all his wishes. After some time his vessel was sent homeward under the command of the mate and he remained behind to give certainty and effect to what had already been done. This was also soon accomplished, and he embarked as a passenger on board another vessel for his distant home. Until this moment Providence seemed to have made every circumstance concur to produce whatever end he desired; but now all at once his prospects became clouded. Though a sailor all his life, he had never before traversed such a stormy ocean. Winds and waves evinced, apparently a unitedness of design to bury him and his where countless men and myriads of wealth had already been entombed. The vessel became riven in every seam, and in this bilged and broken state had to struggle amidst a

boisterous sea and against a stormy wind week after week and month after month in a long and dreary succession. During this tedious and melancholy period he tried every means which his fortitude or ingenuity could devise or execute to nerve his heart and speed his time. But as many can testify from personal experience, every thing which is tried to frustrate the divine purposes, only serves to convince us of the helplessness of pleasures in the season of God's controversy. Jonah cannot fly from God; neither could Belshazzar drive off the accomplishment of the divine purposes by all the mirth of a drunken feast—and such was his experience. At length when wearied of making trials which only ended in disappointment he bethought him of a Bible which he had in his trunk, and as a last resort he sought and began to read it. But let us look in upon him who now began to read the word of God. He was in mid life: brought up to the occupation of a sailor, profane in language: irascible in temper; regardless of the Sabbath; a man who had never read a chapter in the Bible!—But even this was not the worst, for he was moreover indoctrinated by a certain sect in some of the most insidious and pernicious principles of the day. His mind was stored with a something more dangerous than even common infidelity, for while he was a believer in things which seemed to raise him above the infidel, all their influence was poisoned and perverted by the baneful doctrines with which they were associated. In a word he was—a Roman Catholic!

Such then was the man, and such were his preparations for reading for the first time the word of God, and yet scarcely had he opened that omnipotent volume, until he was deeply and peculiarly interested. In fact the book was opened for him by the Holy Spirit, for the first sentence, almost, that caught his eye arrested his attention. It was a passage in one of the epistles decidedly at variance with a sentiment, which to that moment he had considered perfectly scriptural. He had been taught by the emissaries of that unholy and tyrannical power which, “as God, sitteth in the temple of God,” that he might eat flesh only when and where he, in the exercise of his assumed and unholy authority permitted. According to the whims of “the man of sin,” he might eat it to-day with impunity, but should he do so to-morrow it would be damnation, unless he chose to remit the punishment; but according to the Holy Ghost he read, “whatsoever is sold in the shambles, that eat asking no question for conscience sake.” This strange and unexpected contradiction induced him to proceed, and every step he took only served to convince him more and more that he was far astray from truth in the great fundamentals of his creed. He closed the book of God's revelation, laid it aside and tried to banish and forget the unwelcome and disturbing thoughts which it had produced, but he tried in vain. The more he endeavoured to forget that he had ever seen the Bible the more necessary did it appear to his happiness. The next day he opened it again and before he closed it he was not only convinced of the fallacy of his popish principles, but what was of still greater importance, he was convinced of his guilt as a sinner and awfully alarmed for his destiny. Past days came upon him like the sons of Anak, and their deeds were like barbed

darts and poisoned arrows which were driven into his heart, where they stuck quivering and drinking up his life-blood. He retired to bed, but he was unable to sleep; and so deep had been his interest for a few days previous, and so horrid his mental conflict now, that neither leaky ship nor a tempestuous ocean had any terrors for him. Temporal and present objects were lost in the exhibition which he had "of things not seen and eternal." Until this moment of insufferable anguish he kept his thoughts and feelings a profound secret; but driven almost to despair he sought relief from the counsel of an intelligent and educated papist who was a fellow passenger. This man, true to his master and filled with the genuine spirit of the papacy, solemnly conjured him to *burn the Bible*, as the first step towards the attainment of his former peace! Mortified and disappointed, he again retired to bed, and there in the shades of a stormy midnight, without one to instruct him, and accompanied by none but the Saviour in the gospel, God said to his heart, "Let there be light and there was light," and the hard-hearted sabbath-breaker and the scoffer and the enlightened papist stood forth a monument of mercy, "clothed and in his right mind." And this change was lasting and real. He was permitted to reach the port of his destination, where he publicly renounced his former sentiments and confessed with "his mouth," that God in whom he believed, "with the heart."

And here we must be permitted to bear our testimony to the blighting and hardening influence of untruth upon the heart and conscience and intellect. During this man's conflict with the powers of darkness his intelligent popish friend, as we have said, advised him to burn the Bible! He admitted it to be the word of God and given to men for their salvation. He had no notion of questioning in the abstract either the wisdom or goodness of the author of the revelation. He was a mathematician too and yet he advised an awakened soul, as the means of obtaining peace, to destroy the only means which infinite wisdom had given for its production! How can such *perverted*, not to say unholy reasoning as this be accounted for except on the principle of the hardening and blinding influence of the popish delusion? This same man, intellectual and enlightened too as far as a good English and mathematical education could enlighten a mind enervated by the incubus of "the man of sin," exhibited at different times the most distressing mental imbecility. At a period when the hope of reaching shore was very dark and feeble, he publicly regretted that he had not procured from his Priest before embarking a *safe passport* to the world of spirits! Had he possessed this, he said, and a clean shirt, he would not regard dying, and if ever he was spared to reach land he should never again embark without making such a provision! What a pitiable spectacle is the human intellect labouring under the partial lunacy of error—tied up as it were in the strait jacket of popish despotism, struggling to be free and yet exhibiting by these very struggles the utter hopelessness of that state in which a man appears to be "given up to strong delusion to believe a lie!"

But to return, the question arises—how came this man by a Bible? For it appears inconsistent that a man upwards of forty, who

had never read any portion of God's word, and he too—a Roman Catholic, should possess a Bible and carry it in his trunk. The answer to this question contains the very essence of the whole narrative. It is obvious that he would not have procured a Bible for himself. And yet I am fully certain, that had he not possessed one of his own he would not have read the blessed volume; for his popish friend had none, and he was far too careless and ignorant and haughty ever to have asked one from a Protestant, and there was no public copy on board. In reading the Bible then, without note or comment, or any human assistance, he was converted! He would not have read but for the simple circumstance that he had one of his own; and if left to himself he would not have possessed one.

Here lieth the secret, just before his brig left the American shore, some pious and benevolent person put a Bible on board marked, "For the captain." This volume he retained more on account of its current value than any worth which it possessed in a spiritual point of view. Considering it his own property he stowed it away in his trunk, and there in the days of his adversity while searching, perhaps for some other object, he found the imprisoned volume and from curiosity or the desire to spend an hour, he opened, read, believed, and was baptised!

Doubtless the good man who put it aboard knows nothing of the great effects which have been produced, by what appeared then, perhaps, a common every day act; but in heaven may we not suppose, that this circumstance will be revealed to the benevolent distributor, and he will rejoice with and over this soul in whose salvation he had such a direct, though unknown instrumentality!

And now reader, from this handful of seed thus sown what a rich harvest of glory to God may not accrue. One soul was born into the kingdom of Christ—and that one the father of a family, the consequences of whose conversion, upon his own household, and neighbours, and through them, upon future generations down, down to the demise of time who can tell! The child carelessly throws his pebble into the centre of a still and glassy pond—the concussion produces a circle around the spot and that circle another and this still another, until the agitation reaches the distant shore. So does an occurrence, like the one related above, produce an influence upon the moral world which may be seen and felt ages beyond the performance of that action which originated it. The deeds of men in this sense are immortal—like the Pharaohs and Cæsars of old they live and act in their successors, preserving the same moral character and accumulating as they roll onward—a greater and a still encreasing weight of "glory to God in the highest," or of God-dethroning and soul-destroying iniquity. At the day of judgment alone, will all those efforts which men have put forth either for or against God cease to operate; and consequently, not until then, can a proper estimate of the value of the one, or the malignity of the other be made;—and beneath the accursed and intolerable load of the latter, and raised up on the radiant summit of the former, will the respective agents continue to rise and sink eternally! O what a mighty argument to incite us to the practice of every good word and work, seeing the blessedness and glory of

their results and the rewards of faith with which they shall be crowned, will be multiplied by eternity! O! what a powerful persuasive does this offer against the indulgence of unholy desires or the performance of unholy works, seeing that by them we may exert an influence and obtain a character which will be co-ordinate and co-extensive, and will require an eternity fully to develope and reward, and that an eternity of—weeping and wailing and gnashing of teeth!

THE MYSTERY OF JESUITISM.

No. III.

Propositions of the Jesuits, condemned by the ARCHBISHOP of MÆCHLIN, and the THEOLOGICAL FACULTY of LOUVAINE in 1653.

I.

A Confessor ought not to defer or deny Absolution to a Penitent, that goes on in an habitual course of sinning against the Laws of God, Nature and the Church, though he discover not the least hope of future amendment, provided he only say that he is sorry for what is past and promise to reform himself.

II.

That it is sometimes lawful to absolve a person that is in a next occasion of sinning, such as, if he please, he may, but will not avoid, nay, though he seek it, and engage himself therein directly and of set purpose.

III.

To abuse a marry'd Woman is not Adultery if the husband consent thereto; (*the rest too horrid to be translated.*)

IV.

It is lawful to dismiss those with the Sacramental Absolution, who had not said over half their Confessions, by reason of the great concourse of Penitents, as it may frequently happen, for instance, on great Festivals and days of Indulgence.

V.

That it is lawful as well in Judgment, as out of Judgment to swear with a mental Reservation, without any regard had to the intention of him who obliges a man to swear.

VI.

It is sometimes allowable, and that so as a man shall not be guilty of any mortal sin, to kill an adverse party, or to defame him, even by charging him with crimes he is no way guilty of.

VII.

It is lawful for an Ecclesiastick or a religious man of any Order to kill a Detractor, who threatens to discover notorious crimes of him or his Religion, when there is no other way to prevent it, as it should seem there is not, if the Detractor be ready, publickly to charge therewith, and that before most grave men, either that religious man or his Religion, if he be not kill'd.

VIII.

The commandment of the Church to observe Festival days, is not obligatory upon pain of mortal sin; (the case of scandal only excepted) if there be nothing of contempt.

IX.

There are some who probably maintain, that if the child be not yet quick in the mother's womb, it is lawful to procure an abortion, to avoid either scandal or death. Whence it appears that we must not too easily condemn a wench that compasseth the death of the child whithin her, when the child is not yet quickened, out of fear that being found big, she might be put to death, or come to discredit.

X.

It is lawful for a man to entreat a Conjuror to dissolve a charm laid before by another of the same profession, if he be willing and ready to do it.

XI.

Those who communicate at the Monasteries of the Mendicant Friars about Easter, satisfy the commandment of the Church concerning annual Communion, and are not oblig'd to communicate in their Parishes.

XII.

When a man hath in his Confession conceal'd some sins, out of a fear of bringing his life into any hazard, or out of some other considerations, he is not oblig'd to discover them in any Confession afterwards.

XIII.

It is not only Lawful to preserve, by a *murthering defence*, the things we are actually in possession of, but also those whereto we may make a certain claim, or have some interest in, and are in hopes to be possessors of hereafter. Which doctrine allow'd, it is lawful as well for an heir as a Legatee to defend himself in that manner, against him who unjustly raises encumbrances to hinder his succession, or retard the execution of a Will. The same course is also allowable in him that hath a right to a Lecturer's place or a Prebendry, against another who unjustly disturbs his possession.

XIV.

To call God to witness to a light inconsiderable Lie, is not so great an irreverence, as that a man should or might be damn'd for it.

XV.

'Tis no mortal sin for a man to accept a challenge to maintain his honour, and to kill the challenger.

XVI.

A man is not oblig'd upon pain of mortal sin, to restore what he hath stolen by trivial and inconsiderable thefts, what ever the total sum thereof may amount to.

XVII.

A person is capable of receiving Absolution how palpable soever his ignorance may be of the Mysteries of Faith, nay, though out of pure negligence, he knows nothing of the mystery of the most Blessed Trinity, or of the Incarnation of our Lord JESUS CHRIST.

[For the Baltimore Literary and Religious Magazine.]

THE CONDITION OF THE COLOURED POPULATION OF THE
CITY OF BALTIMORE.

SOME statistics and facts with respect to the condition of the coloured population of the city of Baltimore, collected from observation and inquiry, may be useful and interesting as a record for future times. Their present physical, intellectual, moral, religious and social condition, and the names of their churches, Sabbath schools, and societies, will be illustrated by an article of facts and statistics, as accurately as can be ascertained from statements given, and Sabbath school reports. Some document respecting their condition, as the population is numerous, appears desirable to excite public interest and attention. In this article will be collected together some information which, perhaps, may be useful and valuable; and, as there is nothing on record in these respects published, which gives the information desired, we will speak from experience and observation, and statistical reports, which will make an interesting impression upon the minds of those who have an interest in the moral and religious welfare of society.—

The number of coloured people in the city of Baltimore, is estimated at this time at about 25,000 souls, as it appears from the last census of the general population. Of this number 20,000 are free people of colour, and 5,000 are slaves. Their intellectual, moral, religious, physical and social condition will afford to the Christian mind and to the patriot and philanthropist, a topic of considerable interest; and all persons who know the value of moral and Christian influence, cannot look upon so vast a multitude immersed in a remarkable degree in ignorance, vice, immorality, wickedness and infidelity, without inquiring what can be done for the amelioration of their condition in society, and as members of the human family. The friends of Colonization in the State of Maryland, have been zealously diligent and active to promote the welfare and prosperity of the coloured population, by opening the way for those who wish to go to Africa, to be removed there in the most convenient and comfortable manner.

The climate of the city, it is said, is unfavourable to the coloured population, as more of the coloured population die each year, in proportion, than among the white population. Intemperance may formerly have been one great cause of the death of numbers. The establishment of Temperance Societies has been, accordingly, an object of much interest among the Methodist Societies, to ameliorate the condition of the coloured population in this respect. Places for drinking have been and are still numerous throughout some part of the town. About 1500 persons have joined the Temperance Societies in the Sharp street, Asbury and Bethel churches.

Whatever may promote religious and moral instruction and education, and the extension of the light and knowledge of the gospel, will excite the attention, and call forth a corresponding interest

among the friends of Christianity, and the ministers of the gospel of different denominations. There are among the coloured population, some who attend the Methodist, others the Episcopal, and the Presbyterian, and some go to the Catholic chapels. Not more than perhaps 5000 or 7000, probably go to any place of public worship on the sabbath day, leaving from 18,000 to 20,000, who do not go to places of public worship. These either go about the streets, collect in the alleys of the city, or remain at home.

Of late years Sabbath schools in respective denominations have been established, and attended with much success, and great moral influence among the coloured population! Hundreds of colored youth, and some of advanced years, have for a few years past attended on Sabbath school instructions, and a wide field of usefulness is opened in the city for doing good in this manner; and a respectable number of persons have devoted their attention on the Sabbath day, to instruct the coloured population and rising generation. The field is wide and extensive, and difficult, and much remains to be accomplished to carry forward the great objects of Christian instruction among the coloured people in future years. A few years ago there were no Sabbath Schools, and those people were left in ignorance of reading the Scriptures, and to habits of vice and immorality on the Sabbath day. Since the introduction of Sabbath schools, much has been done for their intellectual, moral, and religious improvement; and many who have enjoyed these inestimable advantages for instruction and improvement, have improved these advantages so far as to be able to read in the sacred Scriptures.

There is a coloured Sabbath school attached to the 1st Presbyterian congregation of the city, Rev. J. C. Backus, and the number of people attending, youth and adults, is about 160. There are twenty-four white teachers in this Sabbath school, male and female; and eighteen of the teachers are ladies; and a number who read in the Scriptures among the coloured people who attend. Mr. Hyde acts at this time as Superintendent of the School, formerly directed by Mr. Gill.

This School collects together on the Sabbath, not far from the City Spring, in some street back of it, in the basement story of a Church.

A room for their accommodation is wanted, and would facilitate operations among the coloured population of the city; as more could and would attend on the Sabbath schools there formed and assembled on the Sabbath, mornings and afternoons. Mr. James P. Walker, John Watts, and Harrison Webb, are among the coloured teachers of this Sabbath School.

There is also a Sabbath School of 100 scholars, under the superintendence of Mr. Cary, in Old Town, and connected with the 2d Presbyterian Church, Rev. R. J. Breckinridge. In this school there are 10 white, 4 male, and 6 female teachers with their respective classes. About 30 of the adults and youth read in the Scriptures, and 50 say Brown's Short Catechism. The names of the Sabbath School Teachers are Mr. Wm. F. Cary, Mr. James Wilkinson, Mr. Joseph A. Ramsey, Mr. James Barnes, Mrs Sarah

Cary, Mrs. Jane Barrier, Miss Elizabeth Ramsey, Miss Avis Ely, Miss Nancy McClelling. Within three years two hundred youth and adults have been instructed in the elements of knowledge, and in the principles of the Christian religion. By the exertions and activity of a few friends of the cause of Christian education, the Sabbath school has been collected and kept together on the Sabbath mornings and afternoons; and the congregation assembled in the room have usually heard a sermon or appropriate addresses from the Rev. Wm. McJimsey, who has preached much among the coloured population of this city. There are also schools in Sharp street Church, in the Asbury Church in Potter street, the Bethel on the Point, in Strawberry alley. From reports received from Bethel church school in Saratoga near Gay street, it appears that there were some time ago about 160 scholars before the flood of last summer in June. Rev. Philip Roscoll is presiding elder of the Sharp street near Pratt, and Asbury and Old Wesley Chapel congregations of coloured people at this time. The Asbury Sabbath school has 60 scholars and a few coloured teachers; and it is the same with the Sharp street church and congregation of coloured people. There are about forty persons who constitute the official Board, consisting of preachers, class leaders and exhorters, the most of whom are coloured persons.

There is much room for doing good by preaching the gospel, establishing Sabbath Schools and prayer meetings and forming Bible classes for instruction in the sacred Scriptures. There is a small Presbyterian congregation, of which Mr. J. P. Walker and Mr. S. Douglas are elders. Prayer Meetings are held on Thursday evenings at Mr. Green's in Light street, and at Mr. Walker's not far from Rev. Mr. Breckinridge's Church. Some of the friends of the cause have spoken respecting the best measures to be taken and adopted to provide rooms for Sabbath schools, and for obtaining a church in some convenient and proper location for public worship on the Sabbath and other days. Many difficulties have prevented any measures which would be effectual in accomplishing this object, from being decided on by the Presbytery or commenced by the exertions of the people themselves, who appear to be desirous for the erection of a place of worship, and the purchase of a lot for this purpose.

The St. James's Episcopal Church in North street, near Saratoga has a Sabbath school, and the number of coloured friends in attendance is about 100, with some white and a few coloured teachers. Rev. Mr. Peterkin preaches to them here for some time past, on the Sabbath day.

From a report recently obtained, it is found that the coloured Protestant Episcopal Sabbath school attached to the St. James's Episcopal Church contains about a hundred or upwards on the roll, of both sexes, adults and children, and from 75 to 80 in usual attendance. Mr. McGee, a white young man is superintendent of the school at this time; and there are also four white ladies permanent and regular teachers of the females.

The coloured male teachers are Mr. Garrison Draper and Edward Hollan, with 4 or 5 assistants; and also female coloured teachers Mrs. Draper, Miss Cook, Miss Whipper with several others. More

teachers of both colours, and of both sexes are wanted in the school, as it is increasing in numbers lately, particularly some white young men.—The Bethel coloured church in Saratoga, formerly called Fish street, has a Sabbath school attached to the congregation. From a statement and report received respecting the progress and situation of the Bethel Church coloured Sabbath school from its commencement in 1836 to this time, it appears that this school was commenced and regularly organized by a few coloured young men, of good moral religious dispositions, desirous to do something with respect to Sabbath schools; and they went forward with efforts till the late flood in June last stopped for a time their operations and labours in this cause, in which they had engaged with some zeal. It increased from the beginning, in numbers beyond expectation, till the flood came and destroyed a large library of one thousand Sabbath school books. This event for a time impeded their operations, till they could get another library by subscription and were successful in raising funds sufficient to get a small library. They have 9 teachers and 80 individuals of different ages attending the school. With respect to the occupations and employments of the coloured population some few have schools for instruction in the elementary branches of knowledge. Mr. Watkins, Mr. Fortie, and Mr. Stokes have schools during the week, in which about 200 young men and children are instructed. There are also night schools kept by them. English grammar, reading, writing, and arithmetic are taught in these schools. There are several coloured preachers of the gospel of the Methodist denomination.

Not many are engaged as Sabbath school teachers, owing to want of attention and experience in Sabbath schools.

There is a Sabbath school at the Ebenezer church, where a number of youth attend. No reports can, with accuracy be obtained, from the coloured Sabbath schools of Strawberry alley on the point at this time. They have it is supposed from what can be learned from them, about sixty boys and girls of colour, and a few teachers.

The coloured population have some societies for benevolent purposes and objects; and some associations and institutions for the promotion of intellectual and moral improvement. Temperance societies, three in number; female associations, a young men's society for mental and moral improvement; beneficial societies, so called, are sixteen in number, and do good among people of colour, in their circumstances of poverty and suffering, in winter and in times of sickness among the people. Some efforts are in progress to establish free schools for the common instruction and education of poor children, who are very numerous in the city. There are some of the people of colour, who are in good circumstances with respect to property, and who have acquired property by persevering industry and application to trades and callings of different kinds. The general condition of the coloured population is as good, if not better than in other cities, according to the number of population and inhabitants contained in these respective cities.

Mr. Cary visited during the last and preceding winter and summer, about 300 families, and read the Scriptures and distributed tracts on various religious subjects calculated to be useful, and was cor-

dially received by the families among the coloured people whom he visited as a Sabbath school teacher. Many persons in these families promised to attend public worship on the Sabbath day, and also to come to the Sabbath school; but too many of them have not attended as they ought to have done, and remain very careless and indifferent and neglectful in these great and important respects, so essential for their comfort and welfare. The coloured people where Mr. Cary attended in these families, were glad to have the Scripture read to them, and they always on such occasions heard him read with pleasure and attention. Many of these people live in heathenish darkness and ignorance and insensibility with the light and knowledge of the Gospel shining around them. There appears to be a very wide field for doing good spread out here, and opened for those who in this department of Christian enterprise and benevolence have a desire to do good in ameliorating the condition of these people.

Prayer meetings have been established among the coloured people; one lately commenced at Mr. Dunn's house in Short street, in Old Town, is attended by the coloured people in that neighborhood and by some of the Sabbath school. who attend at the room, up stairs, by the fire engine house in Gay street, and is conducted by the Sabbath school teachers of the same school.

Not a few persons can give their testimony to the advantages of the Sabbath school education, Bible class instruction, and preaching of the gospel there enjoyed, and some, we trust, who have gone to glory and happiness, have left their testimony in their last words, ascribing their salvation from sin and hell, through the agency of the Holy Spirit and the power of the word of God, to the benefits of religious instruction there obtained.

There is a great want of help in the Sabbath schools; it is highly desirable that the friends of the cause of Sabbath schools, would come forward and give their personal aid and assistance in this great exceedingly difficult work of keeping up and conducting Sabbath schools among the coloured population. A voice may be heard to say with respect to this vast neglected and uncultivated field, "Come up to the help of the Lord against the mighty, and in carrying forward a great and effectual warfare and controversy against sin and infidelity and ignorance and prejudice and immorality in its varied forms."

It would require perhaps almost 500 Sabbath school teachers to carry out among the coloured population the great work and objects of Sabbath school education in the city, and perhaps almost that number in Old Town alone, not to speak of other parts of the city, where vice and misery prevail to an alarming degree; but it appears to be almost next to impossibility to get coloured adults in families to attend in Sabbath schools for their benefit and improvement. Indifference and inattention to knowledge, to virtue and to religion are too prevalent; and whatever can excite and arouse general attention and interest to knowledge, virtue and religion will advance the prosperity, welfare, and happiness of society.

The coloured children who attend the Sabbath schools often express their kindness and gratitude for the efforts and labours of those

friends who have come forward to teach them in the elements of knowledge, and to impress upon their minds and hearts the great principles of morality, virtue and religion. Some few years ago, to hear of white teachers in coloured Sabbath schools was uncommon; but of late years, great attention has been given to the establishment and encouragement of coloured Sabbath schools in the city of Baltimore.

In Potter street and in other places, such as Bel-Air and Douglas streets, scenes and occurrences which ought not to be permitted if they could be prevented, are witnessed, such as intemperance, profanity and noisy and tumultuous collections of black and coloured people. These things are very unpleasant and obnoxious to the feelings and wishes of the friends of good order, of virtue and of religion. Something should be done to prevent such occurrences.

Many who are now collected together in the Sabbath schools, are drawn from such scenes of wickedness and misery and wretchedness in the remote parts of the city; and Sabbath schools for coloured youth and adults attract them from those places of temptation and crime, and have the great and happy effect in an eminent degree, by moral and religious influence, to break up these haunts of wretchedness, and to prevent such scenes, and to open doors of usefulness for the humane and philanthropic, and to give ample opportunities for the promotion of moral improvement. Grog shops and intemperance and profanity and Sabbath breaking and their concomitant evils are prevalent to a considerable and alarming extent in the community, and something should be done by moral and religious influence to stop the progress of wickedness, and to give an additional impulse to the efforts of Christian activity and enterprise, and to accelerate the motion of the wheels of moral and religious influence. The field is wide, but the labourers in the field of religious and moral effort are comparatively few in number.

There are a number of coloured persons in the Penitentiary of the city, to whom with the others there, the Gospel is preached and religious instruction is given on the Sabbath.

From the statistics of destitution in the city of Baltimore by the Rev. Stephen Williams, who visited 654 coloured families last spring, we find reported 1544 coloured children in these families, 870 of whom were above 6 years of age; and 221 of them attending Sabbath school; and 72 at day schools; persons out at service 237; number of church members visited 566 and 31 persons of colour who were members of Temperance societies. These inquiries and visits were among the population in the east part of the city of Baltimore.

With respect to religion and the public worship of God while much ignorance, infidelity, neglect, carelessness and indifference prevail among a great multitude, others are less attentive to order and decorum in public worship both on the Sabbath and at weekly prayer meetings. A degree of fanaticism, and wildfire, and religious enthusiasm, perhaps, in some cases, prevail among others of the coloured people in some places in the city, when they meet together. The excitements at the meetings in Sharp street, Bethel and Asbury are some times considerable; and much noise prevails occa-

sionally among the people assembled together at night meetings. Shoutings, singing, clapping of hands, and stamping with the feet, and exercises producing excitements and commotions, prevail at some of these meetings as we have heard.—Curiosity, idleness and love of excitement and noise, draw crowds of people together, while they neglect instruction and will not apply with spirited activity and exertion to regular forms of worship.

The institutions of different kinds among the people of colour in the city of Baltimore, are as follow:—

- Female societies.
1. Old Union association.
 2. Benign do.
 3. McKendreaan do.
 4. Wesleyan do.
 5. Union Branch do.
 6. Young Women's Beneficial do.
 7. Star in the East do.
 8. Female Ebenezer do.
 9. Daughters of Jerusalem do.

The above are for mutual relief in time of sickness and for burying their own dead, and money is collected for these purposes by the members:—

- Males.
1. Young Men's Beneficial association.
 2. United Brethren do. do.
 3. Mechanical do. do.
 4. Porter's do. do.
 5. Coachman's do. do.
 6. Caulker's do. do.

The object of both male and female in these societies are for the same purpose as stated above.—

7. Young Men's Mental Improvement Society, for the discussion of moral and philosophical questions of different kinds.

8. Temperance Societies.

9. Sabbath School Associations.

10. Coloured Masonic Lodge.

11. Coloured Sabbath Schools of different denominations.

12. Old Beneficial Society.

13. Young Men's United Society.

14. Columbian Beneficial do.

15. Barbers' Association.

16. Daughter's Bethel Society.

17. Olive Branch do.

18. Simeon Female Institution.

19. St. Mary's Institution.

20. Female Beneficial Society.

21. Good Samaritan Society.

22. Young Men's Beneficial United Society.

23. Beneficial Association.

24. Young Men's Branch.

25. Harmonious Friends do.

26. Union Volunteers do.

27. Brick Makers' do.

28. The Relief Society in cases of seizure.

26. Sharp Street Juvenile Sunday Temperance Society.

30. The coloured people's Bible Society auxiliary to the Young Men's Bible society of the State of Maryland.

Some of these societies above named are for mental relief and improvement, and there are a few more smaller societies whose names cannot be ascertained here.

Mr. Thomas Green, has a well known barber shop in Light street. He came here upwards of twenty five years ago, from the Barbadoes Island, West Indies, and has since that time been established here, in business, and by industry and attention has acquired considerable property in houses and real estate.

Mr. J. Watts, in Light street, has a store and boarding house. He can accommodate from 30 to 40 coloured persons in the house at once.

Some of the coloured people are tobacconists, some brick-makers, some shoe-makers, some merchant tailors, and some few have small stores, where they sell various articles for common use in society among people of colour. Some of the more usual employments are day labourers, draymen, porters, sawyers, and servants in families, male and female. There are several places where they take their position on the wharves, or in the public streets, where they can be found by their employers as porters, or dray-men, or workmen in labour of different kinds.

It appears from statistics, that there are about 700 youth and adults among the coloured population, who attend on Sabbath school instruction. There are hundreds and thousands of families among the coloured population living in neglect of the great salvation, and what can be done for them in this respect—as difficulties are great and numerous, in accomplishing the great object of preaching the gospel in the best possible manner.

To accomplish these objects, white Sabbath school teachers and ministers of the gospel could employ their talents and influence with great and powerful effect in exciting attention to the observance of the Sabbath, the importance of religion, and the great value of Sabbath school education among the coloured population, &c. Much has been done by different denominations of Christians with respect to these objects, and much remains to be done for the good of the community, in this neglected, difficult and uncultivated field of moral and Christian exertions.

Irreligion, and vice, and Sabbath breaking, prevail to a great degree and considerable extent; and many difficulties and obstacles are in the way of the amelioration of the coloured population in these respects. Much is to be done in removing irreligion and wickedness; and much can be done, if persons and means to help us with the work of moral reformation could be obtained adequate to the work to be accomplished. The circulation of tracts, and the distribution of Bibles have been attended to in families among the people of colour; and more remains to be done for their good, and the general interests of the community with respect to them. Whatever can be done to promote moral and religious influence, is worthy of attention, as interests of vast amount are at stake for eternity. The influence of the Christian religion, and the promotion

of Christian knowledge, are objects of inestimable interest, and deserve our highest respect and estimation.

The Rev. William McJimsey, by an appointment from the Board of Missions of the General Assembly of the Presbyterian church, on recommendation of the Committee on Missions, has laboured for a year and six months, within the last three years, among the coloured population of the city generally. It has been the great object of Mr. McJimsey—to preach the gospel, to establish Bible classes and Sabbath schools, and to promote the amelioration of the condition and prospects of the coloured population, by extending Christian knowledge and education, and by endeavouring as far as possible to excite attention to the worth and value of intellectual, moral and religious influence in society at large. Ignorance and poverty and other causes, such as long established habits in vice and neglect of the Sabbath day and Sabbath schools, have produced in thousands of coloured families in the city—an indifference to the observance of the Sabbath, and to the great importance of religious and moral instruction. These general facts will illustrate in a more particular manner than can be found in any other article, the condition of the coloured population of the city of Baltimore.

DOCUMENTARY HISTORY OF THE ASSEMBLY OF 1837.

No. VII.

The Doctrinal Decision.—Comparison of Opinions. Extent of the prevalence of Error.

It has been our constant hope since the last General Assembly adjourned, that some one of those periodicals which profess to be more particularly theological, would have entered afresh upon the doctrinal aspect of the controversy which has so agitated the churches; and that in a general discussion which it might have been hoped would have followed, the whole case would not only have been decided on its true and real, that is, its doctrinal points—but that this decision would have been enlightened by all that could be advanced, by the best instructed in the subject.—After waiting till the last moment, in vain, for more suitable hands to take up the matter in this important light—we find ourselves obliged, either to do so ourselves, or leave unnoticed, that portion of the acts of a body, whose history we are endeavouring to give, which was not only the most vital of all—but which pertained to that branch of the controversy, out of which, and for the sake of which all the remainder arose.

The case of Mr. BARNES was, in every aspect of it, from beginning to end a purely doctrinal case. The case of Dr. BEECHER, was in its most important aspects, a doctrinal case. The *Act* and *Testimony*, and the *Convention* which grew out of it, staked on doc-

trine, the stress of all the controversy; and the Assemblies of 1835 and 1836—which respectively affirmed and reversed the statements of that important document,—both allowed that the matter was a doctrinal matter. And, the Convention and Assembly of 1837, alike declare, the doctrinal question, to be the vital and absorbing question.—This is the real posture of the subject;—and for this reason, we choose rather to say “*the semi-Pelagian, and Presbyterian parties*” than to use the indefinite phraseology—“New and Old School.”

Those who would deceive the people—for wicked ends, may call it a *Philadelphia dispute*—or a *northern scramble*—or a *contest for power*—or a *dispute for words*, or whatever else their contempt of the public intelligence may induce them to suppose the churches can credit. But the undeniable truth is, that the whole ground and pith of the case simply lies in this; there are in the Presbyterian, as in all the other Christian denominations, at the present time, two parties, whose doctrinal views are fundamentally at variance, upon almost the whole scheme of salvation: so that to say the very least, the matter in debate, is no less than the Evangelical doctrines of the Bible.

I. At present, we shall confine ourselves, as far as possible to this question, as exhibited in the *doctrinal decisions*, of the last Assembly—with the resulting consequences. And we expect to be able to show, far more than we have asserted, to be true.

The *Act and Memorial*, brought to the Assembly's attention, a list of errors in doctrine, upon which after much debate the latter body passed a resolution, printed on the 468—9 pages of its minutes, containing sixteen specifications of error, against which it “solemnly testified.” The vote on the whole sixteen errors, was for condemning them 109; against condemning them 6; *non liquet* 11. Subsequently, a protest against the Assembly's action and decision in the case, was introduced, and is printed on pages 481—6; to which are attached 15 signatures, embracing most of those who were in the negative and *non liquet*, on the vote already stated.

The following table, contains in the first column, the errors condemned by the Assembly; in the second, the creed of the aforementioned 15 protestants, Drs. Peters and Beman, Messrs. Duffield, Gilbert, &c. &c.; and the third, the doctrinal statements of the authorised standards of the Presbyterian church in the United States. By the mere comparison of the three, the most casual reader will at once perceive the radical opposition of the first class of errors to the standards of the church, and the total insufficiency of the second set of statements (where they happen, as they rarely do, to contain what is true in itself)—and their inconsistency with the agreed standard. We say *agreed standard*; for all the parties implicated in the present discussion—have either entered the Presbyterian church by fraud, and are in it merely in name—or they have sworn to the Confession of Faith, and larger and shorter Catechisms—as containing the profession of their faith. In such a controversy none can *honestly* impeach those standards; and they may therefore be assumed as true.

Errors against which the Assembly testified.

1. That God would have prevented the existence of sin in our world, but was not able, without destroying the moral agency of man; or, that for ought that appears in the Bible to the contrary, sin is incidental to any wise moral system.

2. That election to eternal life is founded on a foresight of faith and obedience.

3. That we have no more to do with the first sin of Adam than with the sins of any other parent.

Errors of Drs. Peters and Beman, and Messrs. Duffield, Gilbert, &c.

1. That God permitted the introduction of sin, not because he was unable to prevent it, consistently with the moral freedom of his creatures, but for wise and benevolent reasons which he has not revealed.

2. Election to eternal life is not founded on a foresight of faith and obedience, but is a sovereign act of God's mercy, whereby, according to the counsel of his own will, he has chosen some to salvation; "yet so as thereby neither is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established;" nor does this gracious purpose ever take effect independently of faith and a holy life.

3. By a divine constitution, Adam was so the head and representative of the race, that, *as a consequence of his transgression, all mankind become morally corrupt, and liable to death, temporal and eternal.*

Truth, according to the standard agreed on by all parties.

1. Our first parents being seduced by the subtlety and temptation of satan, sinned in eating the forbidden fruit. This their sin, God was pleased, according to his wise and holy counsel to permit, *having purposed to order it to his own glory.*—*Confession of Faith, ch. vi. sec. 1.*

2. Those of mankind that are predestinated unto life, God before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace.—*Con. Faith, c. iii. sec. 5.*

3. They (our first parents) being the root of all mankind, the guilt of this sin (eating the forbidden fruit) was imputed, and the same death in sin and corrupted nature—conveyed to all their posterity, descended from them by ordinary generation. *From this original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil do proceed all actual transgressions.*—*Con. Faith, c. vi. sec. 3 and 4.*

4. That infants come into the world as free from moral defilement as was Adam when he was created.

5. That infants sustain the same relation to the moral government of God in this world, as brute animals, and that their sufferings and death are to be accounted for on the same principles as those of brutes, and not by any means to be considered as penal.

6. That there is no other original sin than the fact, that all the posterity of Adam, though by nature innocent, will always begin to sin when they begin to exercise moral agency; that original sin does not include a sinful bias of the human mind, and a just exposure to penal

4. Adam was created in the image of God, endowed with knowledge, righteousness, and true holiness. Infants come into the world, not only destitute of these, but with a nature inclined to evil and only evil.

5. Brute animals sustain no such relation to the moral government of God as does the human family. Infants are a part of the human family; and their sufferings and death are to be accounted for, on the ground of their being involved in the general moral ruin of the race induced by the apostacy.

6. Original sin is a natural bias to evil, resulting from the first apostacy, leading invariably and certainly to actual transgression. And all infants, as well as adults, in order to be saved, need redemption by the blood of Christ, and regeneration by the Holy Ghost.

4. The covenant being made with Adam, not only for himself, but for his posterity, *all mankind* descending from him by ordinary generation—sinned in him, and fell with him in his first transgression. * *

* The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature which is commonly called original sin; together with all actual transgressions which proceed from it.—*Shorter Catechism, answers 16 and 18.*

5. *All mankind*, by their fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever.—*Shorter Cat. ans. 19.*—*Every sin, both original and actual*, being a transgression of the righteous law of God, and contrary thereunto, doth in its own nature, bring guilt upon the sinner,—whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal. *Con. Faith, c. vi. sec. 6.*

6. See the three next preceding heads: Also what follows. The sinfulness of that estate whereinto man fell consisteth in the guilt of Adam's first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly

suffering; and that there is no evidence in Scripture, that infants, in order to salvation, do need redemption by the blood of Christ, and regeneration by the Holy Ghost.

7. That the doctrine of imputation, whether of the guilt of Adam's sin, or of the righteousness of Christ, has no foundation in the Word of God, and is both unjust and absurd.

8. That the sufferings and death of Christ were not truly vicarious and penal, but symboli-

7. *The sin of Adam is not imputed to his posterity* in the sense of a literal transfer of personal qualities, acts, and demerit; *but by reason of the sin of Adam, in his peculiar relation, the race are treated as if they had sinned. Nor is the righteousness of Christ imputed to his people* in the sense of a literal transfer of personal qualities, acts, and merit; *but by reason of his righteousness, in his peculiar relation, they are treated as if they were righteous.*

8. That the sufferings and death of Christ were not symbolical, governmental, and in-

disposed, disabled, and made opposite to all that is spiritually good, and wholly inclined to all evil, and that continually; *which is commonly called original sin,—and from which do proceed all actual transgressions. Original sin is conveyed from our first parents unto their posterity, by natural generation, so as all that proceed from them in that way, are conceived and born in sin.—Larger Catechism, answers 25 and 26.—Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh, when, where and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word.—Con. Faith, c. x. sec. 3.*

7. See ante 3, 4, and 6;—and also 11, 14, and 15 *post*; with the following. The covenant being made with Adam as a public person, not for himself only, but for his posterity; all mankind descending from him by ordinary generation, *sinned in him, and fell with him* in that first transgression.—*L. Cat. ans. 22.*—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.—S. Cat. ans. 33.*

8. Christ by his obedience and death, did make a proper, real, and full satisfaction to God's

cal, governmental, and instructive only.

9. That the impenitent sinner is by nature, and independently of the renewing influence or almighty energy of the Holy Spirit, in full possession of all the ability necessary to a full compliance with all the commands of God.

10. That Christ does not intercede for the elect until after their regeneration.

structive only, but were truly vicarious, *i. e.* a substitute for the punishment due to transgressors. And while Christ did not suffer the literal penalty of the law, involving remorse of conscience and the pains of hell, he did offer a sacrifice which, infinite wisdom saw to be a full equivalent. And by virtue of this atonement, overtures of mercy are sincerely made to the race, and salvation secured to all who believe.

9. While sinners have all the faculties necessary to a perfect moral agency and a just accountability, *such is their love of sin and opposition to God and his law*, that, independently of the renewing influence or almighty energy of the Holy Spirit, they never *will* comply with the commands of God.

10. The intercession of Christ for the elect is previous as well as sub-

justice in behalf of them that are justified.—*L. Cat. ans.* 71. It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death, give worth and efficacy to his sufferings, obedience and intercession; and to satisfy God's justice, procure his favour, purchase a peculiar people, give his Spirit to them, conquer all their enemies, and bring them to everlasting salvation.—*L. Cat. ans.* 38.

9. Man by his fall into a state of sin, *hath wholly lost all ability of will to any spiritual good* accompanying salvation; so as a natural man being altogether averse from that which is good, and dead in sin, *is not able* by his own strength to convert himself, or to prepare himself thereto.—*Con. Faith, c. ix. sec. 4.* This effectual call is of God's free and special grace alone, and not from any thing at all, foreseen in man, *who is altogether passive therein*, until being quickened and renewed by the Holy Spirit, *he is thereby enabled* to answer this call, and to embrace the grace offered and conveyed in it.—*Con. Faith c. x. sec. 2.* Their (believers) *ability to do good works*, is not at all of themselves, but wholly from the spirit of Christ.—*Con. Faith, c. xvi. sec. 3.*

10. Christ executeth the office of a Priest, in his once offering himself

sequent to their regeneration, as appears from the following Scripture, viz. "I pray not for the world, but for them which thou hast given me, for they are thine. Neither pray I for these alone, but for them also which shall believe on me through their word."

11. That saving faith is not an effect of the operations of the Holy Spirit, but a mere rational belief of the truth or assent to the word of God.

11. *Saving faith is an intelligent and cordial assent to the testimony of God concerning his Son*, implying reliance on Christ alone for pardon and eternal life; and in all cases it is an effect of the special operations of the Holy Spirit.

12. That regeneration is the act of the sinner himself, and that it consists in change of his governing purpose, which he himself must produce, and which is the result, not of any

12. Regeneration is a *radical change of heart*, produced by the special operations of the Holy Spirit, "determining the sinner to that which is good," and is in all cases instantaneous.

a sacrifice without spot to God, to be a reconciliation for the sins of his people; *and in making continual intercession for them.*—*L. Cat. ans. 44. To all those for whom Christ hath purchased redemption*, he doth continually and effectually apply and communicate the same; *making intercession for them, &c. &c.*—*Con. Faith, c. viii. sec. 8.*

11. Justifying faith is a *saving grace wrought in the heart of the sinner by the Spirit and word of God*; whereby he being convinced of his sin and misery, and of the *disability*, in himself and all other creatures, to recover him out of his lost condition, not only assenteth to the truth of the promise of the gospel, but receiveth and resteth upon Christ and his righteousness therein held forth, for pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation.—*L. Cat. ans. 72. Those whom God effectually calleth, he also freely justifieth; * * * by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God.*—*Con. Faith, c. xi. sec. 1.*

12. Effectual calling is the *work of God's almighty power and grace*, whereby (out of his free and special love to his elect, and from nothing in them moving him thereto) he doth in his

direct influence of the Holy Spirit on the heart, but chiefly of a persuasive exhibition of the truth, analogous to the influence which one man exerts over the mind of another; or that regeneration is not an instantaneous act, but a progressive work.

13. That God has done all that *he can do* for the salvation of all men, and that man himself must do the rest.

14. That God cannot exert such influence on the minds of men, as shall make it certain that they will choose and act in a particular manner, without impairing their moral agency.

15. That the righteousness of Christ is not the sole ground of the sinner's acceptance with God and that in no sense does the righteousness of Christ become ours.

13. While repentance for sin and faith in Christ are indispensable to salvation, all who are saved are indebted from first to last to the grace and Spirit of God. And the reason that God does not save all, is not that he wants the *power* to do it, but that in his wisdom he does not see fit to exert that power further than he actually does.

14. While the liberty of the will is not impaired, nor the established connexion betwixt means and end broken by any action of God on the mind, he can influence it according to his pleasure, and does effectually determine it to good in all cases of true conversion.

15. All believers are justified, not on the ground of personal merit, but solely on the ground of the obedience and death, or, in other words, the righteous-

accepted time invite and draw them to Jesus Christ, by his word and Spirit; savingly enlightening their minds, renewing and powerfully determining their wills, so as they (although in themselves dead in sin) are *hereby made willing and able*, freely to answer his call, and to accept and embrace the grace offered and conveyed therein.—*L. Cat. ans. 67.*

13. God, by an eternal and immutable decree, out of his mere love, for the praise of his glorious grace, to be manifested in due time, hath elected some angels to glory; and in Christ, hath chosen some men to eternal life, and the means thereof, and also, according to his sovereign power, and the unsearchable counsel of his own will (whereby he extendeth or withholdeth favour as he pleaseth) hath passed by, and fore-ordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justice.—*L. Cat. ans. 13.*

14. When God converts a sinner, and translates him into the state of grace, *he freeth him from his natural bondage under sin, and by his grace alone, enables him freely to will and to do that which is spiritually good.*—*Con. Faith, c. ix. sec. 4.*

15. Justification is an act of God's free grace unto sinners, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight;

ness of Christ. *And while that righteousness does not become theirs,* in the sense of a literal transfer of personal qualities and merit; yet, *from respect to it,* God can and does treat them as if they were righteous.

not for any thing wrought in them, or done by them, *but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by faith alone.*—*L. Cat. ans. 70.*

16. That the reason why some differ from others in regard to their reception of the Gospel is, that they may make themselves to differ.

16. While all such as reject the Gospel of Christ do it, not by coercion but freely—and all who embrace it do it, not by coercion but freely—the reason why some differ from others is, that *God* has made them to differ.

16. God, having out of his mere good pleasure, from all eternity elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer. *Shorter Cat. ans. 20.*

Our limits do not permit at this time, extended remarks on the deeply interesting exhibition contained in this tabular view. The system of doctrine contained in the first set of propositions, is manifestly and diametrically opposite to that embraced by the third; and it is absolutely impossible to understand how a man who has common honesty and common sense, can at the same moment, profess both. We shall see presently, who they are, and how many who have held thus, the affirmative and negative of the same propositions, at the same moment, and that in regard to the entire scheme of man's salvation. At present we merely observe that the first series of propositions, exhibits a system which is utterly subversive of the gospel of God;—and that any church tolerating it in its members, is already fearfully corrupted, and the moment it sanctions it, ceases to be a church of Jesus Christ. It is completely another gospel, from that of the Son of God.

We are rejoiced therefore to find so few persons, openly defending this system, when the thing is driven to a direct and positive vote, aye or no. In the last Assembly six persons, amongst whom were MESSRS. DUFFIELD and GILBERT, sustained the system by a direct vote; while eleven others, amongst them Drs. BEMAN and PETERS, voted *non liquet*, that is, that it was not clear to them, whether the propositions were true or false. Although many of these persons, in a subsequent protest, attempted in a very unsatisfactory manner, to explain these votes—we must be allowed to judge for ourselves, when the public acts of men contradict the alledged reasons of their conduct.—This at least is worthy of remembrance, and is a subject of serious gratitude to God—that the system itself is at last fully before the world in its concentrated form; and that when this is presented, even its firm friends, flinch from its open avowal—and qualify its defence by doubtful definitions.

As it regards the system contained in the second series of propositions—this at least is gained, we know at last, what the semi-

Pelagian party in the Presbyterian church are willing to avow, and by it to be judged. We take issue with them on their own avowed creed. Here it stands face to face with that the world supposes they hold, and that they have all sworn they held. Its discrepancy from the former, is their affair; and seeing they sometimes avow one creed and sometimes the other—of those, it is matter of small moment, which of the two they love the best. But its thorough incoherence and insufficiency, as compared with that which they have publicly and solemnly subscribed—is the affair of the church—and of all candid men, and pious Christians. Here are three creeds, avouched by the very same men. One creed on oath; one creed on protest; one creed in books. Let the churches compare these creeds with each other; and let them judge as well of the nature of the errors disseminated amongst them—as of the men whose lives are given to that work.

II. We have said, a great matter is gained, even if the creed now avowed were the *only* erroneous one held by the semi-Pelagians. We shall proceed to show that the fact is quite otherwise,—and that the most objectionable features of the creed embraced in the errors condemned by the Assembly—have been held and avowed by the leading men of that party; and have been so mixed up with the events and difficulties of the times, as to show that the extent to which they were favoured, is immense,—yea frightful. The church has indeed been rescued from the very verge of ruin.

On this point of the subject we shall confine our proof to the Presbyterian church—and to those institutions and organizations which have deeply affected and influenced her condition. We do this, only because of the vastness of the subject; and not at all because other churches have not been as much or more implicated than ourselves.—The New England churches especially, it is well known have not only been more deeply corrupted than the Presbyterian, and have been corrupted before it, and then been made instrumental in its corruption; but on account of their impotent, and unscriptural church order, they have no apparent means or prospect of relief. Men say, that the doctrines of the second series of propositions above set forth; *are the true New England doctrine*. We trust, this is not true. But well are we aware, that if this idea becomes prevalent, and still more if it is founded in truth—it will insure the ruin of New England influence in every evangelical denomination—and raze to its foundation the whole fabric of New England theology.—

It is also impossible to furnish proof on sixteen propositions, in the limits remaining to us, for this article. We shall therefore confine ourselves to those doctrines which all will admit to be cardinal and vital ones, of the disputed systems; doctrines which constitute the basis of salvation—and which are flatly denied by semi-Pelagians at one time, and in one creed, and wholly omitted at another time and in another creed—just as circumstances may seem to require. In collating the proof on this important subject, we are much indebted to the labours of others—and especially to a very able and efficient pamphlet, by the Rev. WILLIAM L. BRECKINRIDGE, published in 1835; and entitled "*Letters addressed to the Members of the Presbyterian Churches under the care of the Synod of Ky.*"

1. The first witness we summon is ALBERT BARNES, pastor of the First Presbyterian church in the city of Philadelphia. By his sermon on the *Way of salvation*, published at Morristown N. J. in 1829 we prove—that the doctrine of imputation is unscriptural and absurd—that God has given man no law which he is not able to obey—that the standards of the Presbyterian church and the ancient Calvinistic system are in error on these and other points—that the atonement is not vicarious as it respects individual men—that Christ did not bear the penalty of the law, and in general, that the Pelagian theory, as far as the author, being then in the non-age of his knowledge, understood it—was the true one. To the same purport are his statements, in his introductory essay to Butler's Analogy—And all these and more are made great themes in his Notes on the Romans—out of which Dr. Junkin gathered *ten* capital errors, of which the Synod of Philadelphia in 1835 found him guilty, by a vote of 142 *ayes*, to 16 *noes*, and 17 *non liquet*; and suspended him therefor from the gospel ministry by a vote of 116 *ayes* to 37 *noes*, 2 *non liquet*, and 6 excused from voting.

Yet this Mr. Barnes, is still pastor of a large church calling itself Presbyterian; he is the author of heretical books widely and eagerly disseminated in the country; he is greatly glorified by many voluntary societies; he has a Presbytery of his own, made expressly to protect him, his friends and his doctrines; and he or it was favoured in every manner by at least five general Assemblies—those of 1831—2, 3, 4, and 6; the last of which after restoring him to the ministry voted by 122 *ayes* to 109 *noes*, that his opinions were not “materially at variance with the Confession of Faith of the Presbyterian church”—that his attacks on the standards to which he had professed his solemn assent, were not “highly reprehensible”—that his representations were not irreconcilable with either the letter or spirit of those standards—and that he did not need admonition on any part of the subject.

This is the sum of our first witness's testimony, as to the *reality*, the *nature* and the *extent* of doctrinal corruption in the Presbyterian church. We call the next.

2. LYMON BEECHER D. D. late of Boston—now professor in the Lane Seminary, and pastor, of the 2nd. P. C. in Cincinnati. We refer to his *Sermon on the Native Character of Man*, published in the *National Preacher* for June 1837—and we particularly note the professed character and name of that publication; also to another sermon of his on *Dependence and Free Agency* delivered in the chapel of the Theological Seminary at Andover, July 16, 1832—and we especially note what that school is in its position and pretensions; and to his *trial* before the Presbytery and Synod of Cincinnati under charges tabled by JOSHUA WILSON D. D. and to the publications growing out of those trials; and to the answers thereto—and especially to several articles in the *Biblical Repertory* for 1837 in relation to this witness. And we expect when the whole matter is pondered, that every candid mind will be obliged to infer; *first* that Dr. Beecher has preached and published, essentially the semi-pelagian, in opposition to the Calvinistic system; that, *secondly*, he has made great, constant, and long continued efforts to spread the former in opposition to the latter system, through the heart and vitals

of the American churches; and *thirdly*, that a great multitude of persons have lent him their aid, forwarded his plans and views, and are now his allies, friends, followers or dupes in this crusade against the doctrines of his own church.

3. We summon ABSALOM PETERS D. D.; but decline *swearing* him, until he explains the statement, about *his missionaries* in France, made in his reports for 1836 and 7 from the Home Missionary Society—in such a way as to save his character and honour. If he were before a tribunal, to which he would be willing or obliged to reveal the whole course of his transactions as the head of the society already named, we could show;—that he has been in league with the Taylorite and new school parties all along; that his society was organized in such a way as to render it impossible for it to avoid spreading error, and conducted in such a way as to favour its wide dissemination, and permanent growth; that whole Synods, as Illinois and Michigan were attempted to be formed entirely out of Taylorites; that a systematic plan, never for a moment lost sight of, was carried on for ten or eleven years through this witness and his society—to break down, cast out, and exterminate, all ecclesiastical action for benevolent purposes in the Presbyterian church, and to transfer that denomination, horse, foot and dragoons, into the hands of the voluntary societies—in execution of which plan and purpose this Dr. Peters, was the leading actor in the Assembly of 1836, in settling the horrid principle that the Presbyterian church as such—should never engage in the work of foreign missions: that at the same time he endorsed Mr. Barnes and his doctrines, as the doctrines of himself, his party and indeed the church, and openly on the floor of that Assembly, threatened all dissenting from them; that he avouched Dr. Beecher as the *very standard of orthodoxy*, in his plea written after that Assembly adjourned; and in short, that a conspiracy against the doctrine and order of the church—was conceived, matured, and almost effected—when God suddenly and signally interposed, just as all the lines of the conspiracy converged to one grand focus—and there in the Assembly of 1837—broke over them like a torrent, and scattered them and their machinations to the winds.—Blessed be God—he at least keepeth covenant.—

4. NATHAN S. S. BEMAN D. D. moderator of the New School Assembly of 1831, and a leader of that party ever since, published years before his honours came so thickly upon him—four sermons on the Atonement—in which the peculiar sentiments of his church on that blessed doctrine—and especially the substitution of Christ in the sinner's law place—the inability of the sinner—and the sovereign grace of God in saving the sinner on account of Christ's imputed righteousness, are pointedly denied and condemned. Yet behold who and what he who hath so published is—in the eyes of all that party!—And remember the doctrines which he *refused to condemn*, and those which he put forth as his creed, in the last Assembly.—In this same category we should class the Rev. Dr. CARROLL, late of some where north—now president of Hampden Sydney College in Virginia. It will be remembered that a Welsh Congregationalist by the name of JYNKYN, vamped up Dr. BEMAN's sermons—(perhaps by request, or at the suggestion of some kind

friend on this side of the water) and published the substance of them, in a treatise on the Atonement. This treatise republished in America—was garnished with the most extravagant commendations of this Dr. Carroll—then lately imported into Virginia, as a man of admirable spirit, and orthodoxy, and great ability and learning, to resuscitate a languishing but important and venerable institution of learning. Since which time, the ancient dominion, has contained few more violent, active or voluminous scribblers for false doctrine and the party that upholds and spreads it. Who are Drs. BEMAN and CARROLL apart from their use to this party? And yet, strange to say—no party either in Virginia, New York, or elsewhere—holds the doctrines of the books they have respectively written, and fathered, for good and glory; and upon which they both distinctively rest for their respective *doctrinal* characters!—It ought not in this connexion to be forgotten that Dr. Peters is at present, the editor of the Quarterly Journal which has been, and we doubt not still is, the organ of the Theological Seminary at Andover, in Massachusetts: nor should the Presbyterian church forget that PROFESSOR STEWART of that institution, in his *Commentary on the Epistle to the Romans* has gone the whole length of the *new divinity*: nor that Dr. Woods, the most orthodox of its professors, hardly allowed the last General Assembly to adjourn before he volunteered the publication of his decided opposition to its great and necessary acts.

5. Let us next hear the REV. CHARLES G. FINNEY;—who whether he spake through the pages of the New York Evangelist, whose columns for months together were crowded with his sermons and lectures; or through the publications of the *Revival Tract Society* which like other uncommon brats “was too smart to live;” or *viva voce* from the desk of Chatham Street Chapel, or from the midst of those turbulent and stormy excitements, which he called revivals throughout New York and New England, and by means of which he proclaimed, and a credulous multitude of alarmed and irresolute preachers received his audacious mandate—that God the Spirit had sealed his doctrine, as the only one worthy of his approval;—wherever or whenever, for years together, this heresiarch spoke, he uttered the rank errors of his school. Let the career he ran, bear witness to the favour with which the churches received his doctrine. There is one minute point in his story too significant to be overlooked—and which brings up a question too alarming to be passed in silence. This Mr. Finney went to Boston and the adjacent region, under the patronage of Dr. Beecher and other “standards of orthodoxy”—to waken the sleeping churches. There or thereabouts he preached the concentration of his system in a sermon on EZEKIEL xviii, 31, *Make you a new heart &c*; which the *Rev. Asa Rand*, heard, took down the substance of, and printed. In support of the sentiments of this sermon—the Rev’d. Dr. WISNER, then of Boston, published a pamphlet, intended to prove that all the fathers and chief supporters of the Calvinistic and evangelical system, had in all ages held the same, or similar opinions! And after this, and with full knowledge of this tremendous fact, that gentleman was elected Secretary of the American Board of Commissions for Foreign Missions! Is it wonderful that the in-

fluence of the New School party in the Presbyterian church, was used and sufficed in 1832, to carry through the General Assembly a report of a committee of Conference between that body and the American Board, maintaining the latter to be just the thing, and the former just nothing, in the work of conducting Foreign Missions! Is it strange that in 1836 the same influence broke a solemn covenant previously entered into with the Western Board of Foreign Missions, and absolutely denied to the Assembly the power and right to conduct such operations? It is inexplicable, that to this day, the American Board of Commissioners has never taken ground against Taylorism, and dares not now do it; and is not indeed able from its very organization, even if it had the courage and the doctrinal purity—to refuse to send to the heathen, the impersonation of Pelagius himself, if he came duly and regularly to them?—*My people, saith the Lord, doth not consider!*

6. If our space and time permitted, we could fill a stout volume, with proofs drawn entirely from the friends of the *New Theology*—to show that it had penetrated every where—and threatened every thing. We could call witnesses by the hour—each with new, startling and conclusive proof, that nearly all the great voluntary Societies were implicated—that the colleges were undermined—that the schools of theology were sapped—that the religious press was, at one period, almost wholly gained over or neutralized—that the ministry was widely corrupted, and that at the moment when the *Act and Testimony* issued, the Presbyterian church was on the brink of a tremendous Pelagian apostacy. So important do we consider this proof, that we will venture to point briefly to a few more sources of it.—In the west there were FREDERICK A. ROSS and ABEL PEARSON of Tennessee, AMOS BLANCHARD of Ohio, and EDWARD BEECHER of Illinois—each of whom, furnished a sort of public case, although we cite them only as samples. The first named in his "*Faith according to common sense*" and the second in his *Analysis*—stand as the whole world knows, totally off the fundamental doctrines of their own standards; and the work of the third, let it be remembered issued from the press under the ample protection of many venerable names, and amongst the rest, those of the Rev. James Patterson, late of Philadelphia, Isaac Anderson D. D. President of the Maryville Institution in Tennessee (through which lies the royal road into the ministry, if speed in getting along, and ignorance when over it constitute that lauded path) and Thomas H. Skinner D. D. late Professor in Andover, Mr. Blanchard, at that time Editor of the Cincinnati Journal (over which the Rev'd. Mr. Brainard, successor of Dr. Ely in Philadelphia, afterwards presided with all that gentlemanlike and Christianlike spirit which now so honourably distinguishes the *Philadelphia Observer*) had his case before the Presbytery and Synod of Cincinnati on a trial sermon—and got into the ministry denying in his very trials for it—the distinctive doctrines to which he swore, as he entered—and Dr. Beecher's Presbytery encouraged him to do it—and the Synod refused to hinder it.—President Beecher, has recorded on his presbyterial record, a creed in which he declares "*that man has the kind and degree of ability necessary for him to change his own heart;*" for a copy of which an acquaintance of ours lately applied,

but in vain. But he also wrote books,—*six sermons*, stereotyped by the National Preacher, and dispersed every where; also "*Hints to aid Christians in their efforts to convert men to God.*" The latter is the joint work of President Beecher, and *Dr. Skinner*, whom we have already cited as the theological guaranty of Abel Pearson, but who on the basis of his half of this little book may stand as an independent supporter and witness on the side of that theology which teaches that the sinner has all power needful to obey all God's commands—that he is fully able to regenerate his own heart—and that his only difficulty is the obstinacy of his will in refusing to do this simple and facile matter.—We might then come back over the mountains and be enlightened by the diagrams of Mr. E. W. GILBERT, of Delaware, constructed to show mathematically, that *moral suasion* is the efficient instrument of the sinner's regeneration; and then trace him through all the honours of his College Presidency, his agency for the so called *Presbyterian Education Society*, &c. We might then hear Mr. GEORGE DUFFIELD, formerly of Carlisle, now of the Tabernacle in New York, supposed author of the second series of doctrines stated in the tabular view given in a preceding page—and confessedly the writer of a book on Regeneration—out of which his Presbytery and Synod condemned eight capital errors—on subjects lying at the basis of the sinner's hope.—And if the case were not then finished, Dr. ELY might be brought forward to prove that it is perfectly immaterial what a man believes, on these subjects, or whether he believes both sides, or neither; and then conclude the whole with the testimony of President MAHAN of Oberlin, "*on the Reserve*" going to show that men may honestly and intelligently hold diametrically opposite opinions, and conscientiously and truly assert irreconcilable facts, at one and the same moment!—But long before this we should have introduced Dr. S. H. Cox, late the colleague of that pattern of orthodoxy, Dr. Richards, and the predecessor, as we remember, of that pink of consistency, Dr. Halsey—to show from his sermon "*on Regeneration and the manner of its occurrence*"—what that pure and persecuted region in Western New York—and that stainless school at Auburn "*loveliest village of the plain*" laboured for, and expected when the era of improvement should be full.

7. At this point of the subject we may introduce testimony from an opposite quarter. We content ourselves with three citations.

During the year 1834 no less than 2063 preaching and ruling elders of the Presbyterian church, recorded their solemn *Act and Testimony* against fundamental errors "*held and taught by many persons*" in that church, and on the seven following points; viz. Our relation to Adam; native depravity; imputation; ability; regeneration; divine influence; atonement. On all these subjects, they put forth a synopsis of statements preached and published by many in their communion—which they truly declare to be "dangerous and heretical, contrary to the gospel of God, and inconsistent with our Confession of Faith."

In 1835, a Convention of delegates from 45 Presbyteries met at Pittsburg, and after full and solemn deliberation, drew up and laid before the Assembly of that year a *Statement of grievances*, founded on the condition of the church. That statement was signed by 99

preaching and ruling elders, representing perhaps a full half of the church. In it they unanimously assert that the following errors in doctrine were then taught in the Presbyterian church, namely; the denial of Adam's federal head-ship or representative character; the denial of original sin; the denial of the imputation of Adam's sin to his posterity.—Then follows a second series, to the denial of which—the petitioners affirm, the denial of the preceding doctrines leads. And then a third series, containing erroneous statements, in regard to human ability, moral obligation, the agency of the Spirit, the work of regeneration—and saving faith,—which the witnesses assert are systematised, and substituted for the truths they had previously declared to be openly denied, or silently given up.

In May 1837, a Convention of 124 preaching and ruling elders, delegated from 66 Presbyteries, met in Philadelphia, and after many days of anxious enquiry, prayer, and debate, laid before the Assembly, whose history we write, their *Act and Memorial*.—The sixteen errors testified against by that Assembly—are taken nearly word for word, from this document.—And in it the representatives, of probably the actual majority in the church, declare that they and the churches "have conclusive proof" that these sixteen errors, are "*some*" of those which "*are widely disseminated in the Presbyterian church.*"

We conclude then with the single remark, that they who having possessed themselves of the facts in this case, have any remaining doubts, of the extensive prevalence of the errors condemned by the Assembly, are themselves impervious to the influence of proof; and they who understand the doctrines condemned and believe them to be but little dangerous, are ignorant of the value and preciousness of divine truth.

"THE THREE KINGS OF COLOGNE."

I. The firm of *Yale and Wyatt* of Richmond Va., booksellers, we believe—advertised that they would act as agents for all periodicals that would put their names on their cover, and send a copy to them. The *Baltimore Literary and Religious Magazine* did so; and they received it about eight months; at the end of which time they wrote its conductors an insolent letter—made a false and impertinent publication about us, and under the dictation of the Tell (*what?*)-graph, denouncing us as abolitionists—threw up the agency. The fruits of that agency to us, were the loss of the Magazine sent them, and of the postage on their letter; the gain, a little insight into human nature. "We wish it to be distinctly understood" says their published card "that we do this, not because the Rev'd Editor is a prominent leader, among those who sustain the measures of the last General Assembly of the Presbyterian church; but because the said Magazine has become the disseminator of abolition doctrines—and thus in our view, improper to be circulated in any community." And in their note to us; "We can no longer consent to have our lives and property put to hazzard, by even *appearing* to favour the circulation of doctrines favourable to abolition." *The wicked flee when no man pursueth*; (*Proverbs*, xxviii; 1.)

The Editor of the *EMANCIPATOR* (!!) thus comments on the card of *Yale and Wyatt*. "Some of our readers will remember CHARLES YALE, formerly agent of the N. Y. Temperance society; AND KNOW WHAT HE THOUGHT OF ABOLITION BEFORE HE WENT SOUTH"!!! Be silent, good Mr. Leavett. No tales out of school. Charles Yale—shed his skin—when he

crossed the Chesapeake; and if you let him alone, he will shed it again, when he re-crosses it.

II. Will not some gentleman in Virginia—who may have access to a file of MR. CONVERSE'S paper, of the era of NAT TURNER, and the discussion to which that catastrophe gave rise in the Legislature of that State, do the public the favour of contrasting Mr. Converse *inside out*, with Mr. Converse *outside in*? It would be truly edifying, to print in parallel columns, Mr. Converse the vehement denouncer of slavery from the Bible,—with Mr. Converse the equally vehement denouncer of those who even question, if slavery be a Christian grace!—

III. "E. MITCHELL of the University of N. C."—sometime since published three or four columns, in the *Tell-(what?)-graph* against us; to which we responded what appeared necessary—in a late number of our Magazine. Then he published—in the same journal—four or five columns more against us, and divers others,—but apparently for our special benefit: to which second effusion we made no reply—for many reasons,—but not the least of all—because we understood, the "Prof." to say, he had been so far eased by what had escaped him—that he considered himself capable, as he was fully resolved, to hold in, the remainder. It seems however his '*vox et præterea nihil*'—is more unmanageable than he or we supposed; and being seized with a prodigious paroxysm of *Volubilitas verborum, inanis, atque, irridenda*—he has disgorged three or four columns more; and so far from getting any relief,—threatens an inundation. Our readers may have some notion of his deplorable state—after learning, that what with his care of others, and his notices of us—he has already uttered wind enough to fill—twelve or fifteen long columns,—and appears not yet to have reached below the top stratum.—Thus far the formation, is all the same; and *what a formation it is!*

SOLOMON, albeit the wisest of men—acknowledged that there were three things which he did not fully understand.

The philosophers of all ages have been greatly perplexed, on two points, not as yet settled; namely first, why do dogs turn round three times before they lie down? and secondly, why do geese stoop their heads when they walk into a barn door?

This magnificent professor should not therefore despair, of arriving at length, at a satisfactory solution of the only remaining problem that seems to stagger him;—namely, which is the greater man—PROF. MITCHELL—or, CHANCELLOR KENT??

"*Hitherto*, I have been professor of Chemistry, Mineralogy, and Geology in the University of North Carolina." "Prof. E. Mitchell," in 1838.

"I do engage to be faithful and diligent in the exercise of all the public duties of my office." "*Rev'd. E. Mitchell*," when he was ordained a minister in the Presbyterian Church.

Now it strikes us, that neither Chemistry, Mineralogy, nor Geology, are the chief things taught in the Bible. Further; that he who says God called him to preach the gospel—and who solemnly covenants with God's church to do it—as the great business of his life;—does not verify this his saying, nor fulfil this, his covenant—by "being *hitherto* professor of C., M. and G. in the University of N. C."—Still further yet: that he who gives up the ministry of reconciliation, for secular employments,—should have the most pressing and urgent reasons for so doing—reasons which we have *reason* to apprehend "E. Mitchell"—will find it difficult to make out; and that even when God's providence clearly obliges to this—it should be a subject for humility, not for boasting; a caution for modesty in meddling with the Lord's affairs—not a call for rampant onslaughts upon his church and people. And even further still; that he who deliberately gives up, the proper work of his covenanted calling, for secular business,—lays himself justly open, to every sort of surmise, when such sudden fits of zeal against those who are trying to cultivate, what he has deserted—manifest themselves, by acts, and words, irreconcilable with the name of Christian.

A cause may be judged by its advocates, intimates the Prof.;—for birds of a feather will flock together. And so will birds of *no feathers*.