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BALTIMORE LITERARY

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PROGRESSIVE MAGAZINE,

For 1839.

CONDUCTED BY
ROBERT J. BRECKINRIDGE,
AND
ANDREW B. CROSS.

And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.
For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.—REV. xviii. 2, 3.

VOL. V.

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THE
BALTIMORE LITERARY
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RELIGIOUS MAGAZINE.

VOL. V.]

JANUARY 1839.

[No. 1.

YEAR FIVE.

WE salute our patrons and the public, on issuing the first number of our *Fifth Volume*. We advance in our work with a thousand difficulties surmounted—a thousand advantages achieved. Thanks be to God, whose hand has guided us in all the way.

The duties of an Editor are amongst the most painful, laborious and difficult, to which any human condition is bound down. His rewards are amongst the most inadequate and precarious that are attached to any vocation amongst men. Let all men judge—when we declare, that though we consider our efforts to establish this work to have been crowned with more than ordinary success—yet we have laboured through four years of prodigious toil—amid incessant abuse, not only without a farthing's compensation,—but with the total loss out of our own pockets of about one-fourth part of the entire expenses of the work, from the beginning.

Then where, it may be asked, is our success—where the advantages achieved? We reply. In this, that we have demonstrated the capability of a thorough Protestant Journal's being published under the very frown of the *Archbishop*, the united opposition of his priests, and the threats and persecution of his people—in the seat of their power in this country: and that men can always be found, willing to do this, at the sacrifice of time, ease, health, money, and *life* itself whenever God requires it of his people.—In this, that our patronage, beginning with nothing, has steadily increased, expanded, and improved in character; until now, our list embraces a body of subscribers scattered in every part of the nation, from Boston to New Orleans, and from the upper Missouri to the Atlantic ocean,—of which any journal might justly boast.—In this, that whilst we have boldly, steadily and sharply rebuked and exposed, all dangerous errors and heresies on every hand—we have not fallen out by the way, with a single evangelical body, nor

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portion of one; but in times of great trial, difficulty and alarm, have kept the unity of the spirit in the bonds of peace, with all denominations commonly recognised as orthodox. Universalists, Pelagians, and Papists revile us. God's dear people—of whatever name revile us not. By his grace, we will give none occasion to the latter; by his help—even more to the rest.—In this, that altho' our ideas of the liberty, dignity, and nobility of the press, are, perhaps, exaggerated, yet we have published a *free* journal, without serious complaint of its too great liberty; a poor journal without asking alms; an upright journal neither asking nor receiving the sanction of great names, nor of organised bodies.—In this, that we have published an original journal—in a day of copying, borrowing, and stealing:—a decided journal in a day of milk-and-water; a journal depending on itself to walk alone, in a day of agents, puffs, advertisements, solicitations, and humbug.—In this, that some of the best, wisest, and most learned men of our day and country—have enriched our literature through our pages—with some of their best performances; performances which are worth simply, many of them, more than the whole cost of a single copy of our work from the beginning. And amidst how much more like it—in this, finally, that we have scattered through the length and breadth of the land, little short of forty thousand pamphlets like this, within four years—full of what the people needed to know, and no one seemed willing to tell them!

What difficulties we have toiled through—our master knows;—we will not trouble our readers with them. Thus far, we have overcome them. And in the spirit of resolute devotion to the great cause of KNOWLEDGE, LIBERTY, RIGHTEOUSNESS—that is our motto—we enter upon another year's labour.

We ask God's people for their prayers—our friends for a fair and honest confidence—our cotemporaries for a candid construction—our patrons for a just support—our Lord for his guidance and his smiles!

REVIEW OF THE ACTS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH FOR 1837 AND 1838.

MESSRS. EDITORS:—

ALTHOUGH there has been much discussion, both orally and in print, respecting the leading Acts of Assembly, passed in 1837 and 1838; it, nevertheless, appears to me, that something additional may be presented, calculated to make the subject plain to persons of common capacity. These thoughts are *penned* with this view; and if any thing advanced should appear to you either unsound or unreasonable, you will please accompany it with such remarks as may prevent your readers from being led into error. Your attention is invited to the following

PROPOSITION.

There are but two ways, in accordance with our standards, by which a Minister or Church Court can be separated from the Presbyterian church, provided he, or it, has been CONSTITUTIONALLY received into the body.

That separation which is caused by death, we leave of course, out of the question.

The first way alluded to is by regular process, according to the Book of Discipline. This includes in it accusation, citation, a fair trial, and condemnation for crime. And in case of a minister, "Process shall always be entered before the Presbytery of which he is a member."—*Discipline, chap. v. sec. 3.* This method is so well understood that it would be useless to dwell on it. It must be acknowledged, however, that the book is entirely silent as to process against a church court—that part of it which speaks of *citing a judicatory*, having reference to such neglects or irregularities merely as are to be corrected by themselves. But inasmuch as church courts may so sin as justly to forfeit their standing in the body, it is argued that common sense and analogy point out that the same course of procedure, as far as circumstances will admit, should be pursued in their case, as in that of ministers and members. Perhaps there are but few in our church who seriously object to this view of the subject.

The second way in which a separation may take place is, *by a voluntary departure or secession from the church, and uniting with another body acknowledged to be evangelical; or, in other words, a branch of the church of Christ.*

Such a departure may certainly take place from any of the branches of Christ's church, without involving in it any thing that can properly be called crime. And where nothing criminal can be properly alledged against a minister or judicatory, it would be manifestly a work of supererogation to cite them for trial. Such a citation presupposes that they are accused of something sinful. Now herein is a case of separation, without any thing having yet been done by the judicatory to which the party alluded to is amenable. But the question is, what should a church judicatory do in this case? If we look into the Book of Discipline, it is evidently not provided for there, as it gives directions about regular process alone; and such process must be based upon alledged criminality. How then must they proceed? To this we reply, that the action of the General Assembly furnishes us with *precedents* in this matter. Many years since, a Presbytery in the state of New York sent a statement to the General Assembly, that one of their ministers had voluntarily left the Presbytery, and united with the Methodist church, (we quote from memory,) and they asked for directions as to the course which they ought to pursue with him. The Assembly answered, in substance, that if they could alledge nothing against his moral character, it would be useless to cite him for trial; and the Presbytery was directed merely to make a record of the fact of his departure and union with another body, and erase his name from the roll of Presbytery. This decision was never, so far as we have heard, objected to by any of our church judicatories; and it certainly em-

braces in it important principles. One is, that we esteem as brethren other denominations that are usually called evangelical; and do not consider it an *offence*, technically so called, when our members leave us and unite with them. Indeed the Assembly of 1806 takes for granted that a Presbytery may dismiss a member to join a "Presbytery, Association, Classes, or other religious body." Common sense teaches, however, that it must be an acknowledgedly *religious* body, with which the seceding member unites; else the Presbytery would be bound to pursue a different course. Suppose, for instance, that he should join a Unitarian Association. This involves an apostacy from the faith, and nothing less should be attempted than a regular process, based upon this charge. Or if a minister should depart from the church, and cease to preach the gospel, thus going into the world, but forming a union with no religious body whatever; in that case it would by no means be right in Presbytery to let him off, as in the case decided by the Assembly. His violation of ordination vows would be so palpable as to demand a regular citation and trial.

Looking then at our Book of Discipline, and the action of the General Assembly on the subject, we consider the proposition stated above, fairly established; and are, consequently, prepared to ascertain its bearings on the Acts of 1837 and 1838.

1. *The Four Synods.*—A brother of age and experience in church matters, (who differs with the writer about these Synods,) to whom the foregoing doctrine was stated, said that it was sound Presbyterianism. Another brother remarked, that the Four Synods were not separated from us in either of these ways. Very true. But look at the proposition. It is expressly confined to such as have been *constitutionally* received into the body. Consequently, the whole controversy turns on the question as to the reception and formation of said Synods. That the plan of union and other acts, on which they were based, were unconstitutional, no man will deny, unless blinded by gross prejudice. Hence this will be taken for granted. And we shall also take for granted, because it is equally plain, that the materials of which those Synods were composed were such that no General Assembly could form them into Presbyterian Synods, but by a plain violation of the constitution. These points have been proved so often that it would be superfluous to insist on them.

Now it is manifest that members received into any body unconstitutionally, do not stand in the same relation to the body as if they had come in at the door. To the latter belong all the rights, privileges and immunities secured to them in the constitution; and so long as they choose to remain in the body, they can be deprived of none of them, save in a way provided in the constitution. But to the former, nothing belongs, except what was expressly stated in the grant by which they were admitted; and as their station is occupied by mere sufferance or consent, the same power that gave its consent, can also withdraw it; and then of course the privileges granted cease to exist. We are not lawyers; but if this be not according to common sense, we despair of ever seeing any thing in the light of such a principle. The General Assembly, by certain

acts, at different periods, (without colour of authority in the constitution,) legislated the four Synods into existence; and of course the General Assembly had power to repeal its own acts. They did so; and hence the relationship of these Synods to the church, inasmuch as it depended wholly on the said acts, ceased from the time of their repeal. So that it did not require, as in the case of regularly formed judicatories or ministers, either that there should be regular process instituted, or that they should have seceded from the church and united with another.

An objection has been made to the acts of 1837, resting on this ground, viz:—Certain ministers and members, it is alledged, were connected with the church regularly, out of the bounds of the four Synods; that afterwards they removed into their bounds, and became connected with them; consequently the acts of 1837 involved them in the same predicament; or separated them from the church by a process different from either of the ways mentioned in the above proposition. Two replies may be made to this objection.—1st. When these brethren united with any of these Synods, they knew, or ought to have known, the basis on which they rested.—And if they voluntarily cast in their lot with them, it is too late to complain because they were identified with them. But the Assembly did not urge this, and hence the second reply may be found in the provision made in the act itself for the regular union of all such with the church; by attaching themselves to Presbyteries formed constitutionally. Nay more, it provided for the reception of those also who had not been regularly in the church, provided they desired to come in at the door. So that in fact an opportunity was afforded them to procure a standing in the church, in a way that would secure to them every right and privilege enjoyed by others; and that too on the basis of the constitution. Consequently nothing but unwillingness to be Presbyterians, in fact, need prevent those brethren from uniting with the church. The acts complained of simply broke up the unconstitutional relation of the Synods to the church, but at the same time made ample provision for the reception on a little better footing, of all who either were, or wished to be real Presbyterians. No great hardship this, certainly, if men would view it dispassionately.

2. *The Acts of 1838.*—With these we claim the privilege of finding fault to a small extent. The reason of the three acts is found in the preamble; and if the superstructure had been no broader than the foundation, we could have acquiesced in them all, most cordially.

A portion of the ministers and elders are justly charged with a voluntary departure from the Assembly, and with constituting a new ecclesiastical organization, &c.—and hence their respective Presbyteries are enjoined to take order on the subject, and such of them as adhere to the “New Sect” are declared to be out of the church. Now this is evidently on the principle adopted long since by the church, respecting voluntary departure, and union with an evangelical body, as explained above. Had they formed a Mormon association, or joined with a heretical sect, it would have been manifestly the duty of the Assembly to appoint a committee to arraign

each member before his Presbytery, and have him tried for crime. But the principal point to which we would direct attention, is this: a Presbytery that neglects simply to take order in regard to its commissioners, provided they refused to recognize merely the true Assembly, although opposed to the new Assembly, is placed on the same footing with the seceders. Suppose such a Presbytery should declare that it did not believe the Assembly of 1838, to be constitutionally organized, but was opposed to the new organization, and wished to adhere to the Presbyterian church in the United States. A strict construction of the first act would separate such a Presbytery from the church. Now on what principle of our Book is this done? We have shown that there are but two ways to get rid of those who came in constitutionally; yet here is a Presbytery separated from us in some other way. There has been no citation before a higher judicatory on a charge of crime. There has not been a voluntary departure from the church; for in the case supposed, the Presbytery says it has no such intention. Should a Synod then pass a resolution declaring such a Presbytery *out of the church*, when in fact, it had neither gone out nor been turned out, would it not be the declaration of that which is not true; although the act of Assembly seems to call for it. Two or three Synods, if we mistake not, have found a practical difficulty in carrying out this act, because the refusal to acknowledge the Assembly was placed on the same footing as a secession from the church, and uniting with the new sect.* It strikes us also that in every case,

* And are not they who refuse to acknowledge the highest tribunal of a church, precisely in the same category with such as secede from the church, of which that rejected tribunal is the chief one? Can a man be at the same moment an American citizen, and an alien to the American Congress? Or is a man necessarily an American, simply because he is nothing else? The Assembly of 1838, decided nothing as to *facts*;—it only settled *principles*. It said the church stands on the bases of the Assemblies of 1837 and '38; that is, delivered from the four Synods, and the seceders—congregationalism in order Pelagianism in doctrine. All Presbyteries whose commissioners in 1838 stood on this foundation, are presumed to stand on the same, unless they voluntarily say otherwise. So, on the other side, all Presbyteries whose commissioners in 1838, stood on the new ground of Congregationalism and Pelagianism—are presumed to stand on the same unless they voluntarily say otherwise. Therefore, in both cases, but especially the latter, silence was most emphatic utterance; and to allow the conduct of schismatic representatives to stand as the voice of our thoughts and purposes is to be schismatical ourselves. The Assembly of 1838 said no more. How far Presbyteries might embarrass Synods by uttering half sentences, contradictory sentences, or nonsensical sentences; is a thing which Pelagian casuistry in its inbred perfidiousness, could only determine by practice. By practice alone, also, could men know to what untold lengths of forbearance, the "easy to be entreated" spirit of orthodoxy may be enticed. On both sides the exhibitions have been most characteristic in this very matter, between some of the Presbyteries and Synods.—The truth is, that no body of men, ever laboured more anxiously or simple heartedly, on the preparation of any difficult business, than the Assembly of 1838 did on the famous "Three Acts."—And though we will not contend for every thing in them; this we will say—*they are good acts—and God has owned them?* [Eps.]

they shrunk from its literal execution, and allowed longer time to the Presbyteries concerned, to make up their minds. This, then, is our objection to the act. The same penalty should not have been attached to cases in themselves dissimilar. Where there is not an actual departure from the church, the only other plan is, to give a citation and fair trial, whatever the offence may be. In these ways, and in these alone, can we justly separate from the church such as have a constitutional connection with the body. S. S.

ILLUSTRATIONS OF THE PAPAL CHURCH ABROAD.

No. X.

Effects of Maynooth College upon the Character of the Roman Catholic Clergy.

THAT it is not in respect to political affairs only, that the character of the Roman Catholic clergy has been deteriorated by the system of instruction pursued at Maynooth, is a fact pretty generally admitted. We shall adduce in proof of it an extract from the work of the late John O'Driscoll, Esq., who had been himself a Roman Catholic, and who, though he left that communion, a few years before his death, continued to be an ardent advocate for emancipation; and cannot be charged with bigotry or a wish to misrepresent the clergy of his beloved countrymen. In his "Views of Ireland," dedicated to his friend the Marquis of Lansdown, he observes:—

"Before the establishment of this college, the Catholic youth intended for the priesthood were for the most part educated on the Continent. There they certainly met with prejudices against England; but by no means equal to those they left at home. The prejudices of the Continent were mingled with respect and admiration; in Ireland the prejudices of the people were mingled with no respect. England was only known as the cause of innumerable calamities to the country; she was only known in the cruelties she had committed, the tyranny she had exercised, and the injustice which marked every hour of her domination. There was a rooted and rancorous enmity in the popular mind."*

"The youth intended for the Catholic ministry were taken generally from the middle and lower classes of the people—those classes in which prejudice abounded most. When sent abroad for their education they enlarged their views, and rubbed away much of their

* "I well knew," says Wolf Tone, "that, however it might be disguised or suppressed, there existed in the breast of every Irish Catholic, an inextirpable abhorrence of the English name and power."—*Life*, vol. i. p. 52.

Again, he says, the Catholics, who, "are the Irish properly so called," are "trained from their infancy in an hereditary hatred and abhorrence of the English name, which conveys to them no ideas but those of blood, and pillage, and persecution."—*Memorial on the Present State of Ireland delivered to the French Government*, February, 1796, vol. ii. p. 187.

prejudices. They mingled also, upon the Continent, with men of rank and knowledge of the world, and of extensive information.— Their manners were improved by polite association; for they were scattered over a vast field, strewed with varieties of character, and with cultivated minds, and the diversified intellect of many nations. And they returned to their native country improved in their manners, with their national prejudices smoothed down by foreign collision, and their enmity greatly subdued towards a nation whose praise and whose greatness they had been accustomed to hear magnified and exalted in the mouths of foreigners.

“The Catholic clergy of that day often enjoyed on the Continent that most valuable portion of education—polite and liberal association. Their views of the world and of mankind were enlarged and corrected; and they came to the ministry generally at more mature age, and with minds better disciplined in the school of useful experience, than it is now the practice of that clergy to do.

“Taken altogether, we think the old clergy of the Catholic church were a highly respectable body of men. They are now nearly extinct. But we can remember some of them—mild, amiable, cultivated, learned, polite.—uniting the meek spirit of the Christian pastor to the winning gentleness of the polished man of the world.— They were welcome guests at the tables of the Protestant gentry, where they were well qualified to sit, and bring a full and overflowing cup to the intellectual banquet. At the tables of their own communion they lent their influence to smoothe the asperities of the time; and they brought their knowledge of mankind, and of their own and foreign nations, to enforce their lessons of patience, fortitude and forbearance.

“Those who knew the celebrated ‘Father O’Leary’ may have some idea of this character. There were many of these excellent men more polished—none more amiable; gay, kind, learned, pious, faithful to his sovereign, and attached to the constitution, he devoted his powerful talents to fix the unsettled foundations of society in Ireland. The name he had made, and the influence he had acquired, were employed to shield his country from the desolation of new conflicts. He was truly a minister of peace; and his labours were such as became such a ministration—the labours of the church and the closet. He was seen upon no public or profane arena, contending for power and direction in tumultuous assemblies. The reverend orators of aggregate meetings might have studied this distinguished and good man with much profit.

“We have noticed Dr. O’Leary, because his character and his life may serve to illustrate and to mark an era in the Roman Catholic church of Ireland. About this time the population in Ireland began to increase rapidly, and the supply of clergy for the church was not equal to the demand. When the new establishment began to work, it was called upon to send out its students young, raw, and badly prepared;—with little more than some knowledge of the Latin tongue, some ill-digested scholastic learning, a partial acquaintance with the Fathers, and the conceits of a puerile logic. With these acquisitions, they came out also laden with the prejudices of those classes of society from which they were taken.—

They had brought these with them into College as into a hot-bed, where they had grown and been nourished by the closeness of the place, rather than destroyed by exposure to the open air of a large and diversified society. There was more of the spirit of Rome at Maynooth than at Rome itself. And we are sure that the Pope has less of Popery in his mind and character than some of the young students of that college.—*O'Driscoll's Views of Ireland*, vol. ii. pp. 112-115.

On this branch of the subject we will produce the testimony of another witness, who cannot be charged with want of liberality.—The following remarks are made by Mr. H. D. Inglis, in the concluding chapter of his "Tour through Ireland."

"In the journey which I subsequently took, I had ample opportunity of forming comparisons between the priest of the olden times, and the priest of Maynooth; and, with every disposition to deal fairly by both, I did return to Dublin with a perfect conviction of the justice of the opinion which I had heard expressed. I found the old foreign educated priest, a gentleman; a man of frank, easy deportment, and good general information; but by no means, in general, so good a Catholic as his brother of Maynooth; *he*, I found, either a coarse, vulgar-minded man,—or a stiff, close, and very conceited man; but in every instance, Popish to the backbone: learned, I dare say, in theology; but profoundly ignorant of all that liberalizes the mind: a hot zealot in religion; and fully impressed with, or professing to be, impressed with a sense of his consequence and influence.

"I entertain no doubt, that the disorders which originate in hatred of Protestantism, have been increased by the Maynooth education of the Catholic priesthood. It is the Maynooth priest, who is the agitating priest; and if the foreign educated parish priest chance to be a more liberal-minded man, less a zealot, and less a hater of Protestantism, than is consistent with the present spirit of Catholicism in Ireland,—straightway an assistant, red hot from Maynooth, is appointed to the parish; and, in fact, the old priest is virtually displaced. In no country in Europe,—no, not even in Spain,—is the spirit of popery so intensely anti-Protestant, as in Ireland. In no country is there more bigotry and superstition among the lower orders, or more blind obedience to the priesthood; in no country is there so much zeal and intolerance among the ministers of religion. I do believe, that at this moment, Catholic Ireland is more ripe for the re-establishment of the Inquisition, than any other country in Europe."

Mr. Inglis in another part of his Tour, thus expresses himself:

"I do look upon it as most important to the civilization and to the *peace* of Ireland, that a better order of Catholic priesthood should be raised. Taken, as they at present are, from the very inferior classes, they go to Maynooth and are reared in monkish ignorance and bigotry: and they go to their cures with a narrow education, grafted on the original prejudices and habits of thinking, which belong to the class among which their early years were passed.—From my considerable experience of Catholic countries, I know enough of *Popery* to convince me how necessary it is that its

priests should have all the advantages which are to be gathered beyond the confines of a cloister."—Vol. i. p. 348.

It is natural to expect that where there is a remarkable contrast between the manners and habits of the priests educated on the Continent, and those trained up at Maynooth, the people, who are shrewd observers of character, and have such close and unavoidable connexion with their priests, should discover a preference for one above the other. The Right Rev. Dr. Magaurin, late Roman Catholic Bishop of Ardagh, gave the following answer, when asked, in the course of this examination before the Committee of the House of Commons on the State of Ireland, in 1825, with reference to "the old priests,"—

"Do you find their reception by the people as favourable, and their influence as great, as that of the priests that have been educated at Maynooth, *or* have you observed any difference?" "I think there is a sort of feeling in favour of continental education: but much depends upon the manner in which they discharge their duties *how far that feeling may continue* or not." "You think the feeling is in favour of continental education?" "Yes, at first, but as to the after feeling it depends upon the discharge of their duties."

Such, according to this prelate's testimony, was the effect on the people of their experience of Maynooth priests; that there is a feeling against them from the fact of their being educated there, the continuance of which feeling can only be removed by the personal character of the individual being better than their opinion of the seminary led them to expect.

The Right Rev. Dr. Doyle, when examined before the same committee, was asked,—

"Would you prefer the system of education at your college, [Carlow, which is on the same plan as Maynooth,] to the system of education in the foreign universities?" "I feel a partiality for education at a regular university, because I have been educated at such a place myself; however, *it is possible* that our system of education, for the generality of ecclesiastical students, *may* be better than that of a university abroad; but, I think, for certain classes of persons, an education at an university, where there is more emulation, and more zeal, a longer time allowed for study, greater rewards and distinctions held out, would be *far preferable* to that of a private seminary or college, such as Carlow and Maynooth."

The Right Rev. W. Higgins, formerly Professor of Theology at Maynooth, and now Roman Catholic Bishop of Ardagh, speaks thus, in his evidence before the Commissioners of Education, p. 277:—

"I think, with reference to clerical education, Maynooth affords sufficient opportunities to a young man; that *better* opportunities are afforded in foreign universities I believe is *generally allowed*."

Thus, both amongst the Roman Catholic peasantry, and the distinguished and really learned men of their clergy, there is a settled impression unfavourable to a Maynooth education.

It was the design of the British government, in founding Maynooth College, to prevent the spread of disloyal principles among the Roman Catholic clergy, for whose education a seminary would

otherwise have been established by the United Irishmen. It is plain from the foregoing pages that this political design has failed. The priests have become thorough agitators. And this result is attributed, by those who cannot be charged with prejudice against them, to their education at Maynooth. The system of visitation, which is the only controlling power over the seminary that the government retained in its hands, seems to be quite inefficient. It appears from the evidence given by the President and Vice-president of the college, before the Education Commissioners, that for a number of years together, the estimates sent into parliament asked for a grant of money to be expended in one way, which continued to be expended in another. No notice of this seems to have been taken by the visitors, who probably never were made aware of the fact. The statutes require that the election of professors should take place after a public examination. Yet it appears that eight professors at least have been appointed who were not examined; and no censure on account of this infringement of the statutes has been recorded by the visitors. The first President, Dr. Hussey, published, while he held that situation, a most dangerous political letter. Yet he continued in office for nine months after, and was then removed on another plea. A professor of Theology, Dr. M'Hale, now Roman Catholic Archbishop of Tuam, published, contrary to the statutes, a violent pamphlet in abuse of the magistracy and existing laws of the country; the President winked at the offence, and he remained in possession of the chair, until he was promoted to the episcopal bench. And no notice was taken of this violation of the statutes, when the visitors at the next visitation inquired, according to custom, if every thing was conducted regularly. The statutes were openly despised by the professor in the sight of the students, and nothing was done to uphold their authority.

Several mistakes have been made in the establishing of this seminary. First, the situation where it is placed, which is too remote from the metropolis. It was an unhappy thing for the country, that the Duke of Leinster succeeded in his wish to have this institution located near his own rural seat. Had the students been lodged in Dublin, they could have partaken of the advantages afforded of obtaining instruction from the best masters, and could have attended the valuable public lectures which are given on the popular sciences; and might, perhaps, have been occasionally allowed to associate a little with the rest of the world, so as to find their own level, before they were transferred from the rustic seclusion of their own homes, and the monkish privacy of their college, to enter on the public duties of their office and wield the power of the priesthood over an ignorant peasantry. Let it not be said that the requisite discipline could not easily be enforced in the midst of the dissipations of a large city. Where are the clergy educated on the continent? Where are their colleges situated? In the city of Paris, in the city of Rome, in Lisbon, in Salamanca, in Bourdeaux.

These places were chosen, naturally enough, that the students might have the benefit of those instructors of the first order, which the wealth of a large university, and numerous public institutions,

can alone secure. It is not necessary, indeed, that the ministers of religion should be proficient in the abstruse departments of pure science; but if they are to learn any thing on these subjects, it is better for them to learn it from a person who thoroughly understands them, than from one who does not know what is the subject matter of Euclid's Elements. Having, however, fixed the site of the college so far from the metropolis as to be unable to profit by the literary and scientific advantages it could furnish, another mistake was committed in allotting such pitiful salaries to the professors, that no men eminent for learning would bury themselves within its walls for such an inadequate reward. A person really fitted to hold the responsible office of President of an institution, intended to supply the greater part of Ireland with priests, ought evidently to be a man of distinguished learning, of respectable station, and of weight of character. To secure the services of such an individual, instead of £300 a year, twice or three times that sum ought to have been allowed. Instead of £122 a year for the professors of theology, if the same of the teachers is to attract men of property and rank in the country to send their sons to receive instruction, £400 or £500 would be little enough. We do not mean to say that the *present* professors are not paid as much as they deserve. But how could better be expected for the salary?

A third mistake has been the endowing of so many free student-ships. This has tended to induce a great majority of the students to offer themselves from a very low rank of life, and thereby to exclude the sons of the gentry. On this point we lay before the reader the remarks of a respectable Roman Catholic barrister, published some years ago.* Speaking of the establishment of Maynooth, he observes;—

"No intentions could possibly be more laudable than those by which the government was influenced on that occasion, and the persons selected to direct the institution were among the most honourable in society. But these persons were not concerned in the original design or in the details; the ministers, who carried the project into effect, had not an accurate view of the subject, and they consulted with persons who were incompetent to inform them. The Roman Catholic religion might have received the assistance designed for it at a much less expense, or the sum bestowed might have been rendered a means of more extended good, and productive of stronger feelings of gratitude. The government should have contented itself in providing the necessary buildings, appointing officers and professors, with endowments adequate to insure a succession, and erecting a limited number of foundations in reward of merit, or in aid of deserving necessity; there, in my apprehension, it should have stopped. The bounty which supports at the public expense an entire college, and every individual of its members, is too indiscriminate; the emotions, to which it might be expected to give rise, are lost in the generality,—no man is obliged by

*Thoughts on the Civil Condition and Relations of the Roman Catholic Clergy, Religion, and People in Ireland. By Teobald M'Kenna, Esq., Barrister at law. Dublin, Fitzpatrick, 4, Capel-street, 1805.

what every man partakes of. The public feels little sympathy with what is considered from its infancy to be an opulent and independent establishment. If the plan I mention had been pursued, the zeal of several of the Roman Catholic laity, and most of the clergy, would have been called into action. They would have been emulous to select and support deserving subjects; many would have entered on the establishment, who would have been able, with very little aid, often without any, to defray the expenses of their education; the public would take a lively interest in an institution which leaned upon it in some measure for support; it would cherish the establishment; it would communicate with, and be guided by its members, whilst the situations provided by the crown would give an inclination and an impulse to the entire body. In the rapid succession of collegiate preferments many would receive the distinction,—all would hope to attain it; the feelings of youth would be directed by times to the head of the-state, and to the objects connected with his security; they would be directed to these views by gratitude often renewed; by the very pride which the sense of having been distinguished would excite in their bosoms. I consider it an undeniable fact, that if among one hundred persons you distribute ten places of preferment, to which all may in rotation aspire, you will receive in return more animated exertions, and more decided support, than if you confer upon the entire hundred a favour which they are assured can never be augmented: but, with respect to the collegiate establishment, the die is cast; it would at present be ruinous to retract; the public have been formed to believe that no co-operation on their part is necessary, and it would be a difficult, indeed an impracticable enterprise, to lead them to a different sentiment.

“Perhaps the original slip may be repaired by taking into the house an indefinite number of pupils, destining themselves for orders, to be kept at private expense, still preserving two hundred places, the actual number of the establishment, as a royal bounty, which should be filled according as vacancies occur, in the order of merit or of seniority.

“It is certain that no man will think of paying for his son, if it be held out that persons who offer for the church are to be educated gratis; neither will persons who can afford to pay, destine their children for that condition, if they perceive that men of no particular recommendation are brought up free of expense, and start with equal advantage. One of the principles I endeavour to impress is, that Catholics of circumstance should be led to give their sons to the church.”—pp. 72-75.

The sentiments of Bishop Doyle, on this subject, agree with those of the author just quoted. He was asked by the Committee of the House of Commons—

“Do you think that, so far as it is practicable, a less eleemosynary system of education would be preferable for the clergy?” He replied, “As far as it is practicable, I should think so; but am of opinion, that much caution would be required in making such an arrangement as would burthen the students with expense.”

The plan suggested above, by Mr. M’Kenna, as a means of mit-

igating the evil, has been partially tried and has failed. The number of students supported by government is 270, by private endowments, 20; and these free places are subdivided, so that, in 1826, there were thirty-four individuals assisted by the funds allowed for seventeen. Upwards of 300, therefore, out of 400, may be taken from "the lowest of the people." It would be impossible to increase the number of those students who defray the full expenses of their education, so as to overbalance the effect of such a mob of gratuitous pupils as are supported by the state. The tone of a society is given in any place by the majority: the presence of some few of a better class does not essentially improve or elevate the manners of the mass. And it is not to be wondered at that the gentry do not wish to send their sons to associate for seven years with the persons, who form the great majority of students at Maynooth. The establishment is already too numerous. It would be prejudicial to the discipline of the place to enlarge it. This was the opinion of the President, the Senior Dean, and the Professor of Logic, who were examined on the subject. Such an experiment, therefore, ought not to be tried.

The only way in which the evil can be remedied is, by reducing the number of free studentships in the college. Nor can we see the danger in affecting this, which Mr. M'Kenna apprehended. The public soon learn to aid an institution if it requires and deserves assistance. The saving which would thus accrue of the parliamentary grant might be applied to augment the salaries of the officers of the house, and thus remedy the second mistake which has been pointed out. The first mistake is irremediable, except by altogether dissolving the establishment, and allowing the trustees to procure by means of the sale of it sufficient accommodation in Dublin for a smaller and more manageable number of students.

These improvements, however, can only be accomplished on the supposition, that the nation is agreed on a previous and most important question, a question which it is not the design of these pages to discuss, namely, whether it is right to devote any part of the public funds to propagate false doctrines,—doctrines which all the ministers of the established religion of the nation are solemnly required to declare that they believe to be "blasphemous fables and dangerous deceits,"—doctrines which are deemed of such importance, that, if the heir apparent of the crown were to embrace them, he or she would be excluded from the throne. In whatever way the legislature may determine this question, it must at all events be admitted that it is for the interest of the nation that so large and influential a body as the Irish Roman Catholic should be respectable, loyal, well educated, and peaceable citizens. In these respects the College of Maynooth has failed to confer a benefit on the country. Whatever it may be thought best to do with that seminary in future, it is plainly the duty of Parliament to suspend its usual grant as long as the immoral, indecent, and intolerant opinions set forth in the theological class books of the place are inculcated on the students. The trustees and professors of Maynooth should be taught that they are not beyond the reach of public opinion. Let them be instructed that it is wrong to steal even a small sum from a rich

man, that it is improper for an unmarried man to use such language to females as is put into his mouth by the Maynooth professors, and that the day is gone by when people are to be made believe that Protestants, as such, are out of the pale of salvation, and subject to be treated by the church of Rome as *deserters* whenever her ecclesiastical laws shall receive their due support.

We have devoted so large a portion of our pages to this particular subject, for several reasons. We desired to give our readers a just impression, and therefore a full account of the state of the Papal priesthood in Great Britain. We desired, moreover, to reveal to the public, the true character of the priests of the United States; and this could be in no way more effectually done, than by developing the position and merits of that body form which nine-tenths of them come; namely, the Irish priesthood. And we considered it our duty to place before the public the means of information, as to the state and character of Papal institutions of learning, and the consequent qualifications of priests to be instructors of our youth; especially at a time when they are making so great pretensions—and so many are deceived by them, to the waste of their money, and the frequent ruin of the best hopes of their children.

We now dismiss the general subject of Maynooth College, only desiring our readers to judge with candor, the case we have made out; and by it, the character of the Papal church and Priesthood, so far as the facts properly reach.—We shall hereafter have frequent occasion to refer to the facts now established, in an incidental manner; and it is also our purpose, very soon, to enter somewhat particularly into the *morality* of the priesthood sent to us from Ireland, as ascertained by the instructions given at Maynooth.

It seems to us indubitable, that a priesthood so trained, as we have now proved that at Maynooth to be—must be essentially vulgar, illiterate, and low-bred; thoroughly devoted to the pope; charlatans in knowledge, and imbued with a spirit of fanatical demagogueism as dangerous to the social order of the state, as their wretched morality is fatal to its virtue.—Such, we must conclude, *a priori*, is a Maynooth priest.

How far the great body of the Irish priests in this country are exempt from the leading features of this character—let the public judge.

CONGREGATIONALISM OF JONATHAN EDWARDS; AND OF THE
REFORMED CHURCH OF FRANCE.

SOME of our readers will, perhaps, remember a short correspondence, published in a former number of this Magazine, between the Second Presbyterian church in Baltimore, and the Evangelical church at Lyons, in France. We published it, because we considered it creditable to both churches—and fairly illustrative of our common Christianity, in its oneness of faith, and depth of mutual sympathy. We had the idea, moreover, that its publication might do service to the church in Lyons, and perhaps generally to the cause of Christ in France; in which kingdom at the present moment, we are sincerely convinced, a wider and more inviting field is spread out for Christian effort, than in almost any other portion of the earth besides.

It was curious and amusing to see what use a portion of the newspaper press, called religious, made of this correspondence.—Amongst others *Mr. Converse* transferred to his pious journal some of the striking statements of the French church; taking pains to suppress all reference to the dreaded and hated source through which he obtained them, as well as all intimation of the benevolent purposes for which they were communicated to us and made public.—The ever acute *Mr. Tracy*, of the *New York Observer*, went still a step farther; as indeed when did he or his journal omit to seize, or make any tolerable occasion to misrepresent the orthodox—and traduce the Presbyterian church, by inuendo? Labouring in his vocation, he just told his readers enough of this correspondence to leave on their minds the impression, that the Second Presbyterian church in Baltimore, and its rude and bigoted pastor—had meddled somehow with a Congregational church at Lyons;—in return for which they had been obliquely taught manners, by the immense but well merited praises bestowed by the latter, on sundry American Congregational ministers; and amongst the rest upon the elder *Edwards*.

There are two reasons why we feel called to take any notice of the matter. The first is, that we may set in its true light an important and carefully suppressed, and almost forgotten fact, which settles the controversy about the congregationalism of *Jonathan Edwards*: the second is, that we may prevent the ignorance or wilfulness of the *Observer*, in regard to the Reformed churches of France, from injuring those churches in the estimation of our own, and from creating false impressions on the public mind in this country.

In regard to the first matter, we presume the following explicit letter from the venerable *Dr. Green*, of Philadelphia, will put even *Mr. Tracy's* faculty of *glossing* to the test. Will he do the public the favour of furnishing such an exegesis of it, or such an exposition of the extraordinary and most dishonourable conduct of the representatives of the great standard of New England orthodoxy—as to show how and in what sense he is a *Congregationalist*, whose mind when most ripe rejected Congregationalism—and

whose very latest labours—almost, were put forth to confute its pretensions?—It is a very serious and important question—and one which the editors of Edwards' works ought—along with his personal and legal representatives, to feel bound, in honour and conscience to answer explicitly;—where is his manuscript in favour of Presbyterianism? Who suppressed it? And who concurred in so foul an act of treachery to the illustrious dead, and of deliberate breach of faith to the church of the Lord Jesus Christ? Truly they must feel their cause to be defenceless—who resort to such means of advancing it!

PHILADELPHIA, NOV. 12th, 1838.

Rev'd and Dear Sir :—

I have recollected, since I last saw you, that the fact has already been published, which I then mentioned to you in conversation;—and in regard to which you requested me to furnish you with a written statement. In the *Christian Advocate*, the 10th volume—the volume for the year 1832, and in the No. for March of that year, page 128—after having mentioned a class of *Congregationalists*, who, in my estimation, were eminent for genuine piety, I added as follows:—“ We should have put down here, the name of the great President Edwards; but he was, in sentiment, a decided Presbyterian, and left a manuscript in favour of Presbyterian church government; as his son, the second President Edwards, distinctly admitted to us, not long before his death. Beside, the elder Edwards was either a member of the Presbytery of New Brunswick, at the time of his death, or would soon have been so, if his lamented decease, shortly after his becoming President of the College at Princeton, had not prevented.”

The admission referred to in the foregoing extract, was made in consequence of an enquiry put, by me, to Dr. Edwards, as he and I were walking together to the place of meeting of the General Assembly of the Presbyterian church, then in session in this city. I do not recollect the year. I had heard a report, which I think must have come either from my father or from my colleague Dr. Sproat,—both of whom were cotemporaries and admirers of the first President Edwards—that he had written a tract, or an essay, in favour of Presbyterian church government; and I was glad to take the opportunity which at this time offered, to ascertain from his son the truth or fallacy of the report. The enquiry resulted in the distinct admission that the report which I had heard was true.

I spoke, to Dr. Edwards, of printing the tract, or essay, in question; but he did not seem to favour the idea, and I forbore to press it. He said, that the manuscript referred to, was among several other unpublished papers of his father, which, as I understood him, were then in his hands. Into whose hands they have passed, since the death of Dr. Edwards, is unknown to me.

Respectfully and affectionately,

Yours,

Rev'd Robert J. Breckinridge.

ASHBEL GREEN.

We turn, now, to the second point of our present observations.—The Reformed church of France, like that of Switzerland, Holland, Scotland, and indeed like the Reformed churches generally, was always Presbyterian. For a century after the commencement of Luther's struggle with the Pope—no such thing as a Congregational church, after the New England model—existed upon earth; much less in France. In truth, Congregationalism, is a thing which can never have a beginning—except upon and out of the fragments of a pre-existing church. The very idea of getting such a thing up involves the notion of a pre-existing body of Christians—already organised upon other principles. So that a successful reformation—much less such an one as was attempted and carried very far in France, three centuries ago, on congregational principles, is manifestly an utter absurdity. We presume, however, that even the candour which claims Edwards for a Congregationalist, would recoil from a claim which, in its terms, or even by implication would claim for the same party, the entire Reformed church of France.

But the Evangelical church at Lyons was founded, and for some years served by *M. Adolphe Monod*, whose immediate successor *M. Cordes*, now preaches stately to it. And this *M. Adolphe Monod* was one of the pastors of the Consistory (Presbytery) of Lyons—from which, being dismissed because he preached too pure a gospel, he immediately laid the foundations of the Evangelical church in that city. Not many years after that, scarcely more than two years ago—he was appointed a professor in the Theological Seminary of the Reformed church of France—(their only one indeed)—at *Montauban*, where he now teaches the ancient *Calvinistic Presbyterian Evangelical* faith of the Reformed church of France.

There are in France four or five divisions and sub-divisions of the French Protestants. The Lutherans—principally in Alsace; the Reformed (Presbyterians) chiefly in the South, but scattered all over the kingdom; the Evangelical part of the Reformed—who, though still in all respects of that branch of the national church—differ from the bulk of the body in being *Evangelical*, (such was and is *M. Adolphe Monod*); the Evangelical Reformed, *not paid by the state*, differing from the last foregoing only in this single particular (to which party we presume *M. Cordes* belongs); and lastly, a body of Independents, sprung up of late years—and who are partly Anabaptists, and partly Congregationalists.—This last named body, is the feeblest of all—and composed of the lowest classes of the French and Swiss Protestants;—though embracing, no doubt, many good people.—In the city of Paris, and in that of Geneva there are examples which we could repeat, if need were, of most, indeed in the former city, of all these parties, and of churches, and of ministers of each of them; men whom we personally know, and churches in which we have again and again worshipped.

It is not to be denied, that the English and American Congregationalists have, for some years, done all they could, in a private way, to build up their peculiar system amongst French Protestants. Especially, perhaps, have those of the United States, urged this matter in an indirect manner, with great steadiness, and no doubt, with some success; teaching Presbyterians in France that Congre-

gationalism was radically and spiritually different from and superior to Presbyterianism; at the very moment they were teaching the Presbyterians of America, that the two systems were identical, in all important respects. In this way, and in ways like it, it can easily be seen how the Reformed body in France might come to know more of American Congregationalism than of American Presbyterianism. And in this way too, it is easy to see why all the Presbyterian churches abroad—care less for us, and we less for them, than is proper and just. The Scotch, for example, suspect us, because the Congregationalist Pelagian of America says we and he are one; and we take no pains to contradict him. While the Swiss and French Presbyterian feels little interest in us, because the Congregationalist whom he knows better than he knows us—tells him, (and we take no pains to tell him better)—that he is far superior to us; and the foreign Protestant *sees what he is*.

The conduct of Mr. Tracy in the premises, is a fair specimen of much that has been pursued for a long period, by many more important men. And the general ignorance and indifference of the public to the whole subject, renders imposition easy in both countries—and robs exposure of its terror in each. For example, Dr. Peters twice or thrice published to the world, in the Annual reports of the American Home Missionary Society—that he had, in France, one year, nearly twenty, and the next year nearly *thirty missionaries of his society!*—And when the senior editor of this Magazine called him to account for it, on the floor of the Assembly of 1837, he had the audacity to assert that his previous statements were true: when scores of men in this country, and hundreds of thousands in France knew there was not a particle of truth in them. What rendered the deliberate untruth as ridiculous, as it was shocking, was, that Dr. Peters's ignorance (as perhaps Mr. Tracy's in the present case)—was "mother to the tale"!—The word *Evangelist*, in the reports of the Evangelical Society of France, does not mean a gospel minister at all; but an unordained person, ordinarily, if not always, a layman, who follows the *Colporteur*, and is followed himself by the minister. But Dr. Peters, learned as he was truthful, added up all the ministers, and all the Evangelists (deceived by the English use of the word)—in the French Reports; and then clapped down, and published the whole, as *his missionaries!* So that in fact Dr. Peters had many more preachers, for *his missionaries* in France, than there were in the field, all told!

Happily the Evangelical ministers of the Reformed church, are a thoroughly sound, and a remarkably enlightened body of men.—And we trust the day is coming, when the Presbyterian church of the United States—cleansed from Congregationalism, and Pelagianism, will be better known of our brethren abroad, and they be more dear to our hearts.

We take leave to say, in conclusion, that unaccountable as it may appear to Mr. Tracy—we should have rejoiced to do all we did, and more, for the church at Lyons, even if it had been totally and thoroughly a Congregational church: and that we can with a joyful heart, pray for and assist the worthy pastor of that church, even after we may discover him, if that ever occurs, to be a strict Con-

gregationalist. It is not with Congregationalism in itself considered, that we have any controversy. It is with Congregationalism, wearing two faces; pretending to be Presbyterian, and being really Pelagian, that we are ready to contend.—*Does Mr. Tracy understand us?*

MARY FLINN;

OR,

ONE SCENE, IN A REMARKABLE DOUBLE TRANSFORMATION.

AFTER all, the truth is far more striking than any fictitious mimicry of it. The incidents, of which the letter published below, was one of the last in the series—were singularly and strikingly illustrative of this fact.

To explain the letter itself—we repeat a few of the most material points in the story of its author; which were related to us, when in England, by one of the most respectable dissenting clergymen in that kingdom—as being indisputably true,—and, for the most part, personally known to himself. Indeed, it is only because we have been long expecting a detailed statement of the extraordinary case, from himself—that we have not sooner published the letter; which has been above two years in our hands.

MARY FLINN, the writer of the letter—was an English or Irish woman, in the very humblest condition of life. She was also a bigoted papist; in which religion she had been born and reared.—LORD ALTHROP, to whom the letter was addressed, well known in this country, as a member of EARL GRAY'S Cabinet, and as a leading Whig, and immense landholder in England, was the eldest son of EARL SPENCER; to whose title and dignity, he has since succeeded. The honourable and REV. MR. SPENCER, to whom more particularly the letter relates—was a younger brother of LORD ALTHROP, and a minister “in the church of England, as by law established.”

A striking providence of God, threw Mary Flinn, when in circumstances of distress, into the company of Mr. Spencer; who with much kindness and patience gave heed to her affairs; and being himself a decided member of the English establishment, and a thorough high-churchman—and so an open enemy of all dissent, whether papal or protestant—he set about the conversion of Mary Flinn to Anglicanism. It seems to be conceded by the friends and family of the kind tempered gentleman—that though Hon'ble and Rev'd his natural parts were none of the brightest; and that the strong common sense and mental hardyhood of the poor, illiterate woman—sufficed to unsettle his principles, and perplex his mind. Mary Flinn on the contrary asserts, that the inconsequence and absurdity, of Anglicanism are so great that Mr. Spencer's clear perception of its immediate and direct termination in papism—was a strong proof of the candor of his spirit, and the justness of his perceptions, when light was once admitted into his mind. Suffice it, that Mr. Spencer, being thoroughly satis-

fied with the truth of Anglicanism; and Mary Flinn, having convinced him, that on his own theory, papism was the truth; he, as her convert—renounced the former, and embraced the latter—to the great scandal of his family, who thereupon vented their wrath on her.

But in the meantime, the acute, active, and bold spirit of Mary Flinn—learned enough from Mr. Spencer, to question seriously, both his theories and her own. And going at once to the Bible, and to Christ—she saw at once the folly of her own, and the error and imperfection of his; and drinking of the waters of life freely—they sprung up within her, a living stream.—While he became a papist, she became an Evangelical Christian. Strange the result of such conferences!

This conclusion deeply wounded both the parties; and seems to have led to many and protracted interviews, and to much written correspondence between them. Finally the family of the Spencers broke up the intercourse; and while Mr. S. went to Rome, Mary Flinn was driven off. This second catastrophe led to a correspondence between her and Lord Althorp—one letter in which is that published below. It is a small pamphlet, printed at Newcastle, by Douglass and Kent, in 1832, and has the following title: "*A Letter, addressed to Lord Althorp, in reply to his Lordship's Charge, and Pretended Fears, that faithful reproof would lead a High Churchman to Infidelity. By Mary Flinn.*"

The letter itself, our readers will see, is curious enough. The whole case, would be singular, almost beyond parallel, even if the parties were ordinary persons; and the facts had occurred in a state of society, not particularly artificial. But really, when we remember who and what the real parties were; what the actual state of English society is; and what, from these and other causes, were the improbabilities of such a result—the whole case is one, as it seems to us, entirely unprecedented.

MY LORD,

I never wished you to write any thing to me on the subject of religion, though I should have felt grateful to you for paying my letters to Rome, nor am I conscious of directing any thing to your lordship, before you wrote to me, that looked like dictating to your belief or practice. I expected that you were an enlightened and decided Christian. I do indeed give every one credit for what they profess until they shew me good cause to change my opinion, and then I do not judge them nor condemn them, except I do it out of their own mouths—and after what has passed I now proceed to judge Lord Althorp by this rule. But first beg to assure him, that I know for certain what he expects from me as a Protestant—viz: that salvation is not confined to any sect of Christians, nor refused to Roman Catholics, and to every person who possess a Bible and reads it. But as Pagans must forsake Paganism, and Turks forsake Mahometanism, and Jews forsake Judaism, and so must Roman Catholics forsake all the superstitious and idolatrous part of popery before they can even become acquainted

with the plain and pure doctrine of Jesus Christ; and if that be obscured and unexplained, and kept out of sight by so many of our protestant high-churchmen at home, well may it be hidden from poor benighted Roman Catholics. As for your brother becoming an infidel—it forms the chief part of my present grief that he is quite infidel enough already; for popery being the masterpiece of satan, is really the most dangerous kind of infidelity—it has blinded the hearts of millions in the very name of Christ himself: and if deists and unitarians place reason and conscience above the scriptures they are only led on by him who first tempted the Romanists to place a priest and the church's authority above the Bible.

I have heard a gentleman say, that Mr. Spencer would go on to infidelity, but he was a total stranger, yet he was rebuked by another who also was a stranger to Mr. Spencer, further than seeing some of his letters to me; and if one stranger reprov'd another for this, what shall I say to Lord Althorp? I can say with truth, that your brother would have died sooner than practice any kind of deceit or subterfuge, or wrong the meanest person to hide any fault of his own; and, as for the fear of God in other things, I wish that I was such a Christian myself as he is in many graces, though blinded by the popery of Protestantism as you, my lord, well know, long before he went to Rome, the fountain head of high-church principles and practices. He is, therefore, too sincere and pious ever to fly in the face of God by sneering at revealed religion.

I must now, my lord, remind you, that it was no fear of your brother turning infidel that made you decline all attempts to reclaim him, but a consciousness of your own utter inability even to try; at least, how would your lordship begin to drive popery out of your brother's head after encouraging others to keep it in. Lord Althorp certainly did right in assisting to open that door for Catholic freedom, which otherwise would have been forced open. You would have done still better, if at all times you had strictly maintained, that, if those who first framed the severe laws against the Roman Catholics had, instead of such laws, established a bible and religious tract society, and sunday schools, and free schools enough to give to all the blessings of a good and religious education, and the Protestant bishops and clergy had one and all renounced the church revenues, there would then have been fewer Roman Catholics in Britain and Ireland to need emancipation. The conduct of the endowed clergy alone has sent more converts to the church of Rome than to that of England, for Ireland is still Roman Catholic, and England is crowded with dissenters. Had these sentiments been adhered to, an open door would have been before Lord Althorp to reclaim his brother, or any papist, which, by the same rule, is now shut; for did all your lordship's friends turn Roman Catholics, you could not call them weak-minded, or led astray by M. Flinn.

I do not suppose that Lord Althorp was to preach to the parliament, nor were you even ordained, I believe, to preach even there or elsewhere. If you were a Bible Protestant, you would and must reprove all sin and error

wherever you see it. Such plainness might have hurt the feelings of many great and excellent men who are Roman Catholics, but they might have thanked you for it at last. The fear of man is indeed a terrible snare but M. Flinn set you an example of being above it, when she roundly reprov'd your brother six years ago for his high-church principles and preaching, by which I risked the loss of his assistance, of which, God knows I stood greatly in need.

I know not what Lord Althorp's notions of liberty of conscience may be ; but I do know that it is not a real Protestant that will have their liberty of conscience taken, by any fear, from them—the principles of such will either carry them well through every thing, or will carry them to their graves ; and if not, then those professors of Protestantism, or true Christianity—which are or ought to be synonymous terms—are not what they seem.

I was once asked whether Mr. Spencer's family were Protestants ? I replied, I believed they were very good Protestants untried ; and certainly Lord Althorp has made good my words, for his part, for none could sooner seem reconciled to popery. But if it was to conceal your sorry situation as a Protestant that you wrote such a letter to me, I must tell you that whatever we are, or profess ourselves, we ought never to be ashamed of appearing to be. You say your poor brother has a weak mind, but I believe his mind may soon be as strong as your Lordship's Protestant principles.—But be it known to you, my Lord, neither your brother nor myself will ever be ambitious of having a better understanding than principle. But before ever you made that remark, you ought to have known, that the strongest and best understanding in the world never yet found out how he could be saved from sin itself. We shall not need that salvation in heaven, nor ever attain it in hell, and you know there is no purgatory ; to be saved, therefore, must imply to be saved from sin here. Our salvation from hell and the curse of the law, was wrought out when Jesus suffered death.—Provided we take the benefit of that great act ; this granted, and I hope Lord Althorp will not try to disprove this, it follows, then, that to be saved from sin, we must, one and all, be indebted to the grace of God, which we shall partake of, just in proportion as we desire, and pray for ; of what consequence, then, is it, in this great matter, whether your brother's mind be weak or strong, since it is sincerity and humility that are the great requisites to learn this great lesson. Your lordship will say, that your words still hold good about Mr. Spencer being saved in the church of Rome, as well as out of it ; and I am very sure that he is in a much fairer way to be saved from actual sin, and to keep a conscience, in any church, void of offence, than Lord Althorp is himself, while he durst wrong his own brother to hide his own unfaithfulness, and thereby wrong his own conscience, and compromises the spirit and holiness of the reformed religion. But to give a direct answer to your remarks, my lord, I beg to tell you what you ought to know far better than me, namely, that this above plain and true doctrine

is not taught in the church of Rome, nor did the author of popery ever intend that it should; and if it be glanced at sometimes, by some Roman Catholic preachers, yet it is still so obscured and confounded with errors that it becomes hidden like a needle in a haystack, and Mr. Spencer is not more likely to pick it out of Romish rubbish than he was to learn it from Dr. Marshes' high-church doctrines in the church of England. There is no reason to fear that the pointing out this pure and everlasting truth to Mr. Spencer will ever drive him to infidelity, though if it did, it is your clear duty, and mine too, to tell him these truths, boldly and perseveringly, whether he will hear, or whether he will forbear; yet your lordship not only neglects this, but you avow your attention to leave him unwarned; and though you cannot now attack the popery of Rome, yet, as a reformer, you are doubly bound to expose, in its true colours, the popery of Protestantism; this your Lordship knows, is what I am doing, for I confess that I would not give a penny to convert the Pope of Rome himself, if he was only to be such a Protestant as our English high-churchmen are. If the want of time be hereafter made an excuse—and for certain your lordship has not so much to spare as myself, yet, remember you found time enough to hinder and persecute me from being faithful with your brother, first by outraging my feelings, as if they were not wounded sorely enough before, and then suffering, if not occasioning my own support to be withheld for eleven weeks in winter, and a considerable time in the spring; this I found was my reward, for sending you a private Christian exhortation instead of a public rebuke, which I now most justly hold up to you, for you well know that until you have the grace to beg your brother's pardon, and mine too, you still labour under as great an inability to reform Mr. Spencer's high-church principles, as ever you can be from reclaiming him from popery. You know that Mr. Spencer was to become a bishop of the church of England; and it is woefully true, of most high-churchmen, that, so far from imitating the faithful and Evangelical Methodists, and other preachers, they frown upon, and brow-beat, and but for Christian toleration and liberty, would not let them preach at all; a titled high-churchman, therefore, if not so bad as being Pope of Rome, is, for certain, next a-kin to it, and though Lord Althorp might not have the making of his brother a bishop, yet, for certain, he never set to work to hinder him, at least not so earnestly and affectionately as M. Flinn did six years ago; if you had, you never durst have sneered at, and blamed me for doing so, but, on the contrary, you would have rejoiced at, and encouraged me; and so your brother will tell you to your face soon; he has long since told you that M. Flinn set an example to many ministers who are ordained (by the bishops at least) to tell the truth, and who are well paid for teaching the truth, and yet they do not, for fear of giving offence to the world. Here now, my lord, is the chief reason why you will not assist M. Flinn to deal faithfully with your brother, neither do that yourself, and I have good cause to tell you that his mind is as strong as your religious principles. Had Lord Althorp as much

acquaintance with experimental religion as those who are brought up servants and slaves, for such the poor women in Durham and Northumberland are, at least I found it so when serving some poor country people near Howick Hall, and afterwards on Sir Matthew White Ridley's estate, though I preferred and chose that, before servitude in a common public house at Shields. I repeat, if your lordship knew what you ought, you must know that a greater and irreparable misfortune than infidelity awaits your brother, namely, if he resists and avoids the gospel truths now laid before him, where there is no mincing the matter with popish creeds, any more than mixing fire with water; God may resist him when he would, but cannot repent, and repentance can reach the infidel, but can never soften the heart of him who does despite to that Holy Spirit, which will not always strive with man. But your brother will not do that, for he never was born to rob churches, as the bishops and rich clergy have done, much less to do worse.

Your lordship says, you are afraid that it was owing to his erroneous correspondence with me that his weak mind at first became unsettled, and in consequence of which he changed about from sect to sect, until at last he took the rash resolution of declaring himself a Roman Catholic. I beg first to observe, that Mr. Spencer was a minister in the church of England until the day he declared himself a Roman Catholic. It is, however, no news to me to know that there are almost as many doctrines preached in the church of England as there are out of it; and it is an obstinate fact, too, that there is but one way to heaven, though there are a thousand ways to hell: and if your brother is not in that narrow and right road, it is really no matter, in the long run, which of the wrong ones he chooses. I found, however, Mr. Spencer a rank high-churchman six years ago, and he is so still—only gone a step higher—he was, nevertheless, as sincere therein as St. Paul was while a Jew and pharisee; and I concluded your brother would be no less sincere when once cured of his errors. I did not say more, nor perhaps as much, to Mr. Spencer against his high-church principles as he did to me in defence of them; but I did, I believe, inflict a wound upon the root of them, which, if he had not felt the smart of it, he never would have talked about it; and was not that beginning at the right place, though a fool and a quack doctor prescribes only for the symptoms of a disease, without understanding that it has a source which must be destroyed, or even knowing, perhaps, where that source lies, just as some are prescribing for the church of England's reform, which, of all things should be thoroughly purged; for religion being the best thing in the world, its corruptions must be the very worst of all. But M. Flinn, who has been a papist, and who receives much instruction from the doctrines of the church of England; and who has more real respect for all that is good there than a score of high-church folks can boast; she would (had Mr. Spencer and some other ministers not stopped my mouth) have induced him to break through the trammels of his profession, by teaching the bishops, clergy, and all, to lay down their revenues—first to purify themselves,

and next, that the money might go to ransom the poor slaves in the British colonies—as they should have done while they could, before their night came when they could work not if they would. Mr. Spencer seemed in no humour indeed to do all this, when (God forgive him for it) he would not let the pious and active Methodists and others alone in peace, to give the poor slaves spiritual assistance. I knew that his heart was of better mould than too many of his brethren's, who know well that reform in the church is needed, but who shut their eyes, and conscience too, for the sake of the great loaves and fishes, which your brother has now washed his hands of. Mr. Spencer imagined himself quite a changed man then; but what that change consisted in, himself and the two clergymen at Northampton, to whom I pressed him to go for instruction, best know; but I told one of them that Mr. Spencer's preaching was still very like that of a builder, who was laying the top stone of his work before the foundation stone; he was recommending faith to a people who never perhaps had experienced true repentance, and what was worse, never saw so much amiss in themselves as called for deep repentance. A self-condemned sinner cannot immediately believe that his pardon is already sealed—he thinks that God still has that to perform, and that he will not perform it; it requires, therefore a lively faith in such to read their acquittal in the promises of God, as they stand in His Word and Covenant. To such the preaching of justification by faith is needful; indeed, though neither the faith or works of a believer procures their justification—the preaching of this, however, is unto them that perish foolishness, and made a mockery of by too many. When I complained of the defect in Mr. Spencer's preaching, his friend told me that being quite clear in his views of justification, we might hope all the rest would follow; but God knows that which he said would follow—whether in Mr. Spencer's preaching or personal experience ought to have preceded it;—the other clergyman, who checked me, letting me know that it required great judgment and ability to set such a man as Mr. Spencer right; but it does not, I am sure, require so much learning to tell a man that he must be born again. The Scriptures do not give us a definition of the new birth, and for this very good reason, viz:—the life of a decided Christian is alone its proper definition; while a blind man can read that, and the total sad neglect of that being the reason why Christendom contains so few Christians. I did not think fit to dispute with ministers who ought to know their duty far better than I could tell them; but I preached a home lesson to them, by throwing their favours at my heels; and leaving Northampton to come to the workhouse at South Shields, and without ever taking leave of Mr. Spencer or them, though I was in ill health, and with three shillings in my pocket; and eighteen months afterwards I inquired whether the rest had followed; I know that Mr. Spencer had neither joined the Bible or Missionary Societies, which ought to have been the first fruits of his change from a high-church spirit to an evangelical one. When I began first with Mr. Spencer, I aimed at convincing him that he was not in the right road, this I accomplished, and I expected the two clergymen above-named would acquit themselves like men, especially when Mr. Spencer came to them for advice, and why, my lord, lay so much of the blame upon me, without reprimanding these two ministers also? You know their names, and who they are; they have both been silent all this time, and perhaps wish to keep out of sight; I, however, have no need to hide myself, and though I was infinitely more grieved and concerned to find Mr. Spencer a Roman Catholic, than ever your lordship could be, or else popery could not go so well down your throat, yet, as a rank high-churchman, is as great a hindrance to evangelical religion, as a rank papist can be, though not half so honest as a papist either; your brother is, therefore, in his proper place and right element now, and only where all high-churchmen should be, and where they all would be, I doubt, if such rich livings and bishopricks as Mr. Spencer has given up, were only

to be had in the church of Rome. Your lordship and family did me the honour, five years ago, to characterize me as a fool, and a fanatic, who professed to be full of inward light, and whose head was filled with maggots: I hope it will never be filled with deceit, and if I ever professed to have the light of the gospel, it is no lie. But I never made much outward profession of religion, for deafness cut me off from hearing sermons. But whether we profess little or much religion, we are, one and all bound to possess its principles, the great design of Jesus Christ, being to enlighten the minds of men sufficiently to distinguish at once, truth from error, where they found it, and what was still better, to impart to them a ruling and guiding principle, to act up to this light upon all occasions. This part of M. Flinn's creed, however, shows itself more by works than words, and I cannot perceive what it was you had to laugh at, unless it was my offer to go to Rome; and neither yourself nor Earl Spencer need laugh at me for doing what neither of you can ever try to do yourselves, namely, to show Mr. Spencer that popery has the devil for its author, and the subversions of the religion of Christ for its end, and lies and abominable errors, without truth or grace for its composition.

Your lordship says you would be sorry that the rev. Baptist Noel should think that your sentiments and opinions were the same as mine, lest he (Mr. Noel) should conclude you were insane. I shall not, my Lord, refer you to Mr. Noel or any man for their opinion of my sentiments or opinions, but I refer you to the bible for its opinion of my principles; for it was the bible that made me a protestant, and gave me my principles, and though my religion does not consist in a set of opinions, and God forbid it should; yet I would not flinch from the severest examination which could be made upon my principles, on any religious sentiment, and that is as much as any man can say, and more, I doubt, than lord Althorp can say to me, or else there seems a very bad beginning. I have already said I never wished you to write to me, for since your brother went to Rome, I had cause enough to know that if you ever begin to scold me about my religion, or that of any one else, you would make such a piece of work of it as M. Flinn might do if she began to mend navigation, which I have not learnt yet, nor is it necessary that I should, but it is necessary that I should carefully examine popery, in all its shapes, as far as I could, and learn Christianity practically as well as theoretically. It may be that lord Althorp has left the particular study of these two things to the churchmen, some of whom, God knows, care as much about either popery or Christianity, and less I believe, than lord Althorp does. There would, however, be some saving of time in leaving this work to them, if a man could be saved from sin in this world by proxy, and damned hereafter by proxy too, for neglecting that; but the contrary being certain, it becomes lord Althorp to be much better instructed, and far more decided in this matter, than M. Flinn, and if he is not, why then I must say, it is a poor preacher indeed that could not teach him; and I have some right to demand what it is I am a fool for? or what injury I ever did your brother? It would have been more to the credit of your heads and hearts, if lord Spencer and his family had told Mr. Spencer the same truths which I did ten years ago, but either pride would not let you, or else you did not know how; a very handsome excuse to give to me, if it comes to this at last, if you were all ignorant of my design fifteen years ago, it was because you never asked me about it.

You have, nevertheless, proceeded to judge me, and it is now my turn to give my judgment on you; and I may fairly think, that you would one and all rather see Mr. Spencer an infidel to-morrow, or be made pope of Rome, if your protestant ideas extend salvation to them too, than that he should learn and do any good by my persuasions or instrumentality of mine. That would too much disgrace his noble blood—you did, I dare say, forget to instruct him well about that—let me tell you, however, that there is not nobility enough in all your hearts to restore to M. Flinn the character she has

lost by accepting Mr. Spencer's bounty; even at this distance the world is too wicked to see any good in our friendship, and no wonder a wicked world thinks evil when Lord Althorp's eyes could see no good in it—and so the world say we must certainly have murdered some bastard between us; and that I left Northampton, and accept what I do here to screen a man's character: Do you, my lord, believe that too; it might with equal truth be said of Mr. Spencer, that he gave up £1200 a year in England to go a whore-hunting in Italy, as that he ever was a debauched person, or would ever be infidel. Nevertheless, M. Flinn has had to bear this defamation long, though no one in South Shields, where I have spent 24 years, is able to tell me that I was ever seen or known to keep the company of men, or even as much as walk out with one, except my own father, when I was a child; and in Northampton, where I spent four years, I fear no scrutiny.

I wonder, my lord, how your religion or philosophy would bear up under this—for your patience, perhaps, you would have gone to law for redress—to be made wise there by having your pocket picked. But I have left my justification in the hands of him, who said to the oppressed

“No weapon formed against thee shall prosper,

“And every tongue raised up in false judgment against thee, I will condemn.”

Yes, he will indeed remember to avenge me and vindicate his own good cause—of which my design and proceedings towards your brother first and last is a part—and remember He may do it with a high hand too, to the confusion of more than yourself, who for one have judged me, and falsely enough too.

Your brother asked me once what I thought his bishop, Dr. Marsh, would do if he had schooled that bishop as I was doing him? I neither knew nor cared a fig what the bishop would do or say; but had I come in contact with him, then I would have told him just what I told Mr. Spencer about him last year, when he, Dr. Marsh, assailed the bible society, and said, that men could not learn religion from the bible alone, by which saying this same protestant bishop gave up a vital principle of protestantism. I repeat, however, that his words were true so far, that unless the good Spirit of God accompany the reading and preaching of His word, it will not teach men a saving knowledge of its doctrines, for the paper upon which it is printed, and the preachers, are not divine; but then bishop Marsh did not mean that, nor had that good Spirit ought to do with him when he wrote these words, any more than it had in influencing the vilest persecutor: it should have led him to join the bible society, and be thankful too for that privilege, but never to assail it or hinder its influence in any way. Dr. Marsh may repent of his conduct as a high-churchman, but his repentance I fear will prove like that of Judas—and if this be any defamation he may prosecute me, and the devil be his doctor for the harm he did to Mr. Spencer and many more young divines, by recommending to them his high-church opinions; I would as soon recommend murder, for these do indeed murder and blight all vital religion wherever they gain the ascendancy. If your lordship wants more moderate language you may examine Dr. Milner's (Dean of Carlisle,) reply to Dr. Marsh, respecting his method of teaching biblical criticism, as well as about his attack upon the bible society:

I have been told, in two or three ways, that my design to make Mr. Spencer keep the office of a minister in the church of England without touching the tithes was quite impracticable, and directly contrary to law. If the Bishop of Canterbury had renounced his income when he manufactured a new prayer, to put out the fires then blazing about the country, and prayed God, in his heart, to incline all the rest to do like, we should neither have seen a thunder-storm or earthquake happen to have swallowed him up; and it is only for want of grace and honesty, and right religion, in these pillars of the church that the thing is so impracticable. Your poor weak

PLAN AND ILLUSTRATIONS
OF
EARL'S COURT HOUSE, OLD BROMPTON,
NEAR LONDON.

SECTIONAL VIEWS

AS TAKEN FROM THE GROUNDS, REPRESENTING THE LADIES AT THEIR
RESPECTIVE CALISTHENIC EXERCISES.



MRS. BRADBURY'S *Establishment for the Reception of Ladies
nervously affected.*

Earl's Court House, Old Brompton, near London.



SECTIONAL VIEWS OF THE GROUNDS.



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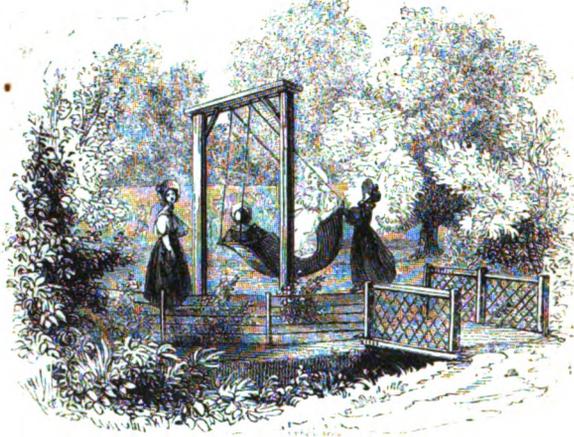


SECTIONAL VIEWS OF THE GROUNDS.

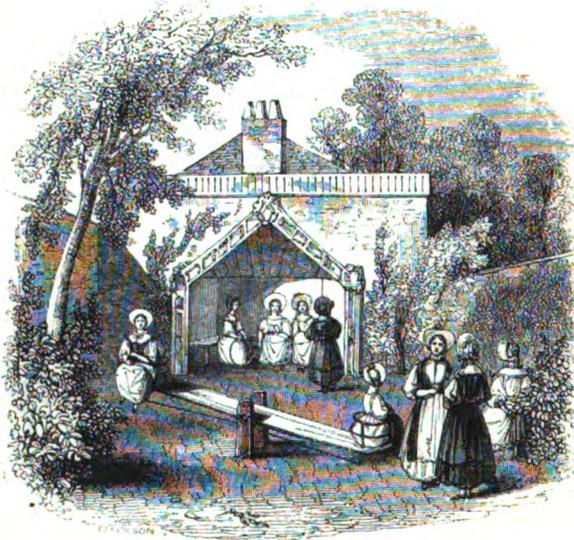


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mainded brother, therefore, has more honesty after all than two thousand of such bishops, with their powerful minds—and sometimes the bishops say, that an honest man is the noblest work of God. Mr. Alexander Pope's words are strictly true when applied to one who sets his face like a flint against all sin and unfaithfulness, before a corrupt and degenerate world.

It does not, indeed, become me to school ministers or public men, and still less it became them to let an insignificant woman detect them in palpable errors; and the best way, therefore, to stop my mouth is to teach me better than I know and have shewn you both. Mr. Spencer would not hear me before, I shall now, therefore make him feel, and many more besides him, and I will ask pardon of any man that can make me bend. I have been bidden to remember my great obligations to Mr. Spencer for support during years that I could neither earn nor want support. I expect I have discharged my duty to Mr. Spencer much better than those have done who would leave him to go on in error until the pope, and the devil if he chose, turn preacher to help him out. I will not go behind your backs to say, that I thought it highly dishonourable and discreditable to myself, as a female, and especially a professor of religion, to be supported by the presents of a single man, only a year older than myself, and so might your brother and the ministers, who advised me to take it, have seen as well as me; yet, when brought to the test as Christians, that if God thought fit to send me to hell to preach to devils I am ready to go, if indeed you have grace to learn that. For the present, however, I should be very sorry that Mr. Noel, or any one, should think my religious sentiments and principles were like Lord Althorp's, as they would then conclude that two hours of queen Mary's discipline would make Roman Catholics of ten thousand such protestants as me.

MARY FLINN,

South Shields, 1832.

MEMOIRS, TO SERVE AS A HISTORY OF THE SEMI-PELAGIAN CONTROVERSY IN THE PESBYTERIAN CHURCH.

No. V.

The Act and Testimony.

We had applied to a respected friend and brother, who was not only a member of the original body that issued the important paper whose title stands at the head of this article, but also of the Committee, to which the first draft of it was submitted; and we were not without hopes that he would favour the public with an article in the present series, illustrative of a period, the most trying, and of an act the most weighty in its results, of any which has marked the course of the controversy whose history we are endeavouring to preserve. As there seems little hope of obtaining such an article at the present moment—we have concluded to publish the paper itself; and will perhaps hereafter reprint from the newspapers of four and a half years ago, portions, or perhaps, the whole, of one or both the defences of this document, which the senior editor of this Magazine was obliged, in those days of trial and darkness, to put forth—as the author of the first draft of a document, which seemed at its first appearance to be ready to perish, under the accumulated and apparently almost united execrations of mankind.

In the meantime we earnestly beseech all the *original signers* of that paper, whose eyes these lines may reach—to favour us with such written notices of the facts, relating to the first issuing of it—as their memories have retained; in order that they may be thrown together and preserved. And we should esteem it a peculiar favour to be furnished with the minutes of the body whose deliberations resulted in the putting forth of this instrument; or with any information which may lead to the possession of them, or the exact knowledge of their contents; together with the names of the original signers, and those of the whole who subsequently adhered, whether individuals, Church Sessions, Presbyteries, or Synods.—The truth is, that the issuing of the *Act and Testimony*, was the grand step which coerced the reform of the church. Without that movement the controversy might have been endless; and would have probably been for years, to the injury of the orthodox. After it, reformation or division became inevitable. It was its glory that like the “*Three Acts*” of the Assembly of 1838, it was so simple, so candid, and yet so determined—that no man could be honest, and yet evade the searching test. It was its blessedness—that even its enemies, so far as they were true Presbyterians—were by and by compelled from the force of circumstances, and by the current of events—to receive its principles, and adopt its measures, and stand on its ground, in the great, united, and successful struggle, around the ramparts of Zion. The times which demanded, and the men who raised such a standard, deserve commemoration from nobler hands than ours.

We will only say farther, that this paper was issued with about seventy signatures only; of whom about one-half were Bishops and the remainder Ruling Elders, in the Presbyterian church.—The total number of its signers up to May 14, 1838—when the Convention called by it met in Pittsburgh, Pa.—was 350 Bishops 1704 Ruling Elders, and 12 Licentiates; besides whom, a number of church courts of various ranks, but neither the names nor number of which are in our possession, adhered publicly to it.

The copy which we publish is without date. But as the instrument was issued about the close of the Assembly of 1834, it must have been prepared, and should be dated towards the end of May, or the beginning of June of that year. The copy before us is also without address; but our recollection is, that it was addressed thus; “*To the Ministers, Ruling Elders, and Private Members of the Presbyterian Church in the United States of America.*”

Brethren beloved in the Lord—In the solemn crisis, at which our Church has arrived, we are constrained to appeal to you in relation to the alarming errors which have hitherto been connived at, and now at length have been countenanced and sustained by the acts of the supreme judicatory of our Church.

Constituting, as we all do, a portion of yourselves, and deeply concerned, as every portion of the system must be, in all that affects the body itself; we earnestly address ourselves to you, in the full belief, that the dissolution of our Church, or what is worse, its corruption in all that once distinguished its peculiar testimony, can, under God, be prevented only by you.

From the highest judicatory of our Church, we have for several years in succession sought the redress of our grievances; and have not only sought in vain, but with an aggravation of the evils of which we have complained. Whither then can we look for relief but first to Him who is made Head over all things, to the Church which is his body; and then to you, as constituting a part of that body and as instruments in his hand to deliver the Church from the oppression which she sorely feels.

We love the Presbyterian Church, and look back with sacred joy to her instrumentality in promoting every good and every noble cause among men; to her unwavering love of human rights; to her glorious efforts for the advancement of human happiness; to her clear testimonies for the truth of God, and her great and blessed efforts to enlarge and establish the kingdom of Christ our Lord. We delight to dwell on the things which our God has wrought by our beloved Church; and by his grace enabling us, we are resolved that our children shall not have occasion to weep over an unfaithfulness, which permitted us to stand idly by, and behold the ruin of this glorious structure.

"Brethren," says the Apostle, "I beseech you by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment." In the presence of that Redeemer by whom Paul adjures us, we avow our fixed adherence to those standards of doctrine and order in their obvious and intended sense, which we have heretofore subscribed under circumstances the most impressive. In the same spirit we do therefore solemnly acquit ourselves in the sight of God, of all responsibility arising from the existence of those divisions and disorders in our Church, which spring from a disregard of assumed obligations, a departure from doctrines deliberately professed, and a subversion of forms publicly and repeatedly approved. By the same high authority, and under the same weighty sanctions, we do avow our fixed purpose to strive for the restoration of purity, peace, and scriptural order to our Church; and to endeavour to exclude from her communion those who disturb her peace, corrupt her testimony, and subvert her established forms. And to the end that the doctrinal errors of which we complain may be fully known, and the practical evils under which the body suffers be clearly set forth, and our purposes in regard to both be distinctly understood, we adopt this *Act and Testimony*.

AS IT REGARDS DOCTRINE.

1. We do bear our solemn testimony against the right claimed by many, of interpreting the doctrines of our standards in a sense different from the general sense of the Church for years past, while they still continue in our communion; on the contrary, we aver, that they who adopt our standards, are bound by candour and the simplest integrity, to hold them in their obvious, accepted sense.

2. We testify against the un-Christian subterfuge to which some have recourse, when they avow a general adherence to our standards as a *system*, while they deny doctrines essential to the system, or hold doctrines at complete variance with the system.

3. We testify against the reprehensible conduct of those in our éommunion, who hold, preach, and publish Arminian and Pelagian heresies, professing at the same time to embrace our creed, and pretending that these errors do consist therewith.

4. We testify against the conduct of those, who, while they profess to approve and adopt our doctrine and order, do, nevertheless, speak and publish, in terms, or by necessary implication, that which is derogatory to both, and which tends to bring both into disrepute.

5. We testify against the following as a part of the errors, which are held and taught, by many persons in our church.

ERRORS.

1. *Our Relation to Adam*.—That we have no more to do with the first sin of Adam than with the sins of any other parent.

2. *Native Depravity*.—That there is no such thing as original sin: that infants come into the world as perfectly free from corruption of nature as was Adam when he was created: that by original sin nothing more is meant than the fact that all the posterity of Adam, though born entirely free from moral defilement, will always begin to sin when they begin to exercise moral agency, and that this fact is some how connected with the fall of Adam.

3. *Imputation*.—That the doctrine of imputed sin and imputed righteousness is a novelty, and is nonsense.

4. *Ability*.—That the impenitent sinner is by nature, and independently of the aid of the Holy Spirit, in full possession of all the powers necessary to a compliance with the commands of God: and that if he had laboured under any kind of inability, natural or moral, which he could not remove himself, he would be excusable for not complying with God's will.

5. *Regeneration*.—That man's regeneration is his own act; that it consists merely in the change of our governing purpose, which change we must ourselves produce.

6. *Divine Influence*.—That God cannot exert such an influence on the minds of men as shall make it certain that they will choose and act in a particular manner without destroying their moral agency; and that, in a moral system, God could not prevent the existence of sin, or the present amount of sin, however much he might desire it.

7. *Atonement*.—That Christ's sufferings were not truly and properly vicarious.

Which doctrines and statements, are dangerous and heretical, contrary to the gospel of God, and inconsistent with our Confession of Faith. We are painfully alive also to the conviction that unless a speedy remedy be applied to the abuses which have called forth this Act and Testimony, our Theological Seminaries will soon be converted into nurseries to foster the noxious errors which are already so widely prevalent, and our church funds will be perverted from the design for which they were originally contributed.

AS IT REGARDS DISCIPLINE.

The necessary consequence of the propagation of these and similar errors among us, has been the agitation and division of our churches, and ecclesiastical bodies: the separation of our ministers,

elders and people into distinct parties; and the great increase of causes of mutual alienation.

Our people are no longer as one body of Christians; many of our Church Sessions are agitated by the tumultuous spirit of party; our Presbyteries are convulsed by collisions growing out of the heresies detailed above; and our Synods and Assemblies are made theatres for the open display of humiliating scenes of human passion and weakness. Mutual confidence is weakened; respect for the supreme judicatory of our church is impaired; our hope that the dignified and impartial course of justice would flow steadily onward, has expired; and a large portion of the religious press is made subservient to error. The ordinary course of discipline, arrested by compromises, in which the truth is always loser, and perverted by organized combinations, to personal, selfish and party ends, ceases altogether, and leaves every one to do what seems good in his own eyes. The discipline of the church rendered more needful than ever before, by the existence of numberless cases, in which Christian love to erring brethren, as well as a just regard to the interests of Zion, imperiously call for its prompt, firm, and temperate exercise; is absolutely prevented by the operation of the very causes which demand its employment. At the last meeting of the General Assembly, a respectful memorial presented in behalf of eleven Presbyteries and many Sessions and individual members of our Church, was treated without one indication of kindness or manifestation of any disposition to concede a single request that was made. It was sternly frowned upon, and the memorialists were left to mourn under their grievances with no hope of alleviation from those who ought to have at least shown tenderness and sympathy, as the nursing fathers of the church, even when that which was asked was refused to the petitioners. At the same time they who have first corrupted our doctrines, and then deprived us of the ordinary means of correcting the evils they have produced, seek to give permanent security to their errors and to themselves, by raising an outcry in the churches, against all who love the truth well enough to contend for it.

Against this unusual, unhappy, and ruinous condition, we do bear our clear and decided testimony in the presence of the God of all living; we do declare our firm belief that it springs primarily from the fatal heresies countenanced in our body; and we do avow our deliberate purpose, with the help of God, to give our best endeavours to correct it.

AS IT REGARDS CHURCH ORDER.

We believe that the form of government of the Presbyterian Church in the United States, is, in all essential features, in full accordance with the revealed will of God; and therefore whatever impairs its purity, or changes its essential character, is repugnant to the will of our Master. In what light then shall we be considered, if professing to revere this system, we calmly behold its destruction, or connive at the conduct of those engaged in tearing up its deep foundations?

Some of us have long dreaded the spirit of indifference to the

peculiarities of our church order, which we supposed was gradually spreading among us. And the developments of later years have rendered it most certain, that as the perversion of our doctrinal formularies, and the engrafting of new principles and practices upon our Church Constitution, have gone hand in hand; so the original purity of the one cannot be restored, without a strict and faithful adherence to the other. Not only then for its own sake, do we love the constitution of our Church, as a model of all free institutions, and as a clear and noble exhibition of the soundest principles of civil and religious liberty; not only do we venerate its peculiarities, because they exhibit the rules by which God intends the affairs of his Church on earth to be conducted; but we cling to its venerable ramparts, because they afford a sure defence for those precious, though despised doctrines of grace, the pure transmission of which has been entrusted as a sacred duty to the church.

It is, therefore, with the deepest sorrow that we behold our church tribunals, in various instances, imbued with a different spirit; and fleeing on every emergency to expedients unknown to the Christian simplicity and uprightness of our forms, and repugnant to all our previous habits. It is with pain and distrust that we see, sometimes, the helpless inefficiency of mere advisory bodies contended for and practised, when the occasion called for the free action of our laws; and sometimes the full and peremptory exercise of power, almost despotic, practised in cases where no authority existed to act at all. It is with increasing alarm that we behold a fixed design to organize new tribunals upon principles repugnant to our system, and directly subversive of it; for the obvious purpose of establishing and propagating the heresies already recounted, of shielding from just process the individuals who hold them, and of arresting the wholesome discipline of the church. We do therefore testify against all these departures from the true principles of our Constitution; against the formation of new Presbyteries and Synods, otherwise than upon the established rules of our church; or for other purposes than the edification and enlargement of the Church of Christ; and we most particularly testify against the formation of any tribunal, in our church, upon what some call principles of elective affinity; against the exercise by the General Assembly of any power not clearly delegated to it; and the exercise even of its delegated powers for purposes inconsistent with the design of its creation.

RECOMMENDATION TO THE CHURCHES.

Dear Christian Brethren, you who love Jesus Christ in sincerity and in truth, and adhere to the plain doctrines of the cross as taught in the standards prepared by the Westminster Assembly, and constantly held by the true Presbyterian Church; to all of you who love your ancient and pure Constitution, and desire to restore our abused and corrupted church to her simplicity, purity, and truth; we, a portion of yourselves, Ministers and Elders of your churches, and servants of one common Lord, would propose, most respectfully and kindly, and yet most earnestly:

1. That we refuse to give countenance to ministers, elders, agents,

editors, teachers, or those who are in any other capacity engaged in religious instruction or effort, who hold the preceding or similar heresies.

2. That we make every lawful effort to subject all such persons, especially if they be ministers, to the just exercise of discipline by the proper tribunal.

3. That we use all proper means to restore the discipline of the Church, in all its courts, to a sound, just, Christian state.

4. That we use our endeavours to prevent the introduction of new principles into our system, and to restore our tribunals to their ancient purity.

5. That we consider the Presbyterial existence or acts of any Presbytery or Synod formed upon the principles of elective affinity, as unconstitutional; and all ministers and churches, voluntarily included in such bodies, as having virtually departed from the standards of our church.

6. We recommend that all Ministers, Elders, Church Sessions, Presbyteries and Synods, who approve of this Act and Testimony, give their public adherence thereto in such a manner as they shall prefer, and communicate their names, and when a church court, a copy of their adhering act.

7. That inasmuch, as our only hope of improvement and reformation in the affairs of our Church depends on the interposition of Him, who is King in Zion; we will unceasingly and importunately supplicate a Throne of Grace, for the return of that purity and peace, the absence of which we now sorrowfully deplore.

8. We do earnestly recommend that on the second Tuesday of May 1835, a Convention be held in the city of Pittsburgh; to be composed of two delegates, a Minister and Ruling Elder from each Presbytery, or from the minority of any Presbytery; who may concur in the sentiments of this Act and Testimony; to deliberate and consult on the present state of our Church, and to adopt such measures as may be best suited to restore her prostrated standards.

And now, brethren, our whole heart is laid open to you, and to the world. If the majority of our church are against us, they will, we suppose, in the end, either see the infatuation of their course, and retrace their steps, or they will, at last, attempt to cut us off. If the former, we shall bless the God of Jacob; if the latter, we are ready for the sake of Christ, and in support of the Testimony now made, not only to be cut off, but if need be to die also. If, on the other hand, the body be yet in the main, sound, as we would fondly hope; we have here, frankly, openly, and candidly, laid before our erring brethren the course we are, by the grace of God, irrevocably determined to pursue. It is our steadfast aim to reform the Church, or to testify against its errors and defections, until testimony will be no longer heard. And we commit the issue into the hands of Him who is over all, God blessed forever—*Amen.*

[Continued from page 560, of Vol. IV.]

THE DOCTRINE OF TRANSUBSTANTIATION.

No. IV.

LXXXV. But it is time to resume the argument. The reader will recollect that we stated (1.) The doctrine as taught by Calvinists. (2.) The doctrine of Transubstantiation, as taught by Romanists. (3.) The doctrine of the fathers. It is next in order to show when the doctrine of Transubstantiation originated.

Transubstantiation as now taught, was not introduced all at once, nor without opposition. The mystery of iniquity, which was already at work in the days of Paul, (2 Thess. ii.) wrought by degrees, and it continued to work by progressive corruptions after the man of sin was revealed. In the seventh and eighth centuries it had made great progress, and it was about this time that two notable corruptions were sanctioned, viz: image worship and the doctrine in question. We have a fragment of the seventh Œcumenical Council held at Constantinople, A. D. 750, at which 338 bishops were present, which (in condemning images) incidentally refers to this Sacrament. "Behold the image of this life-giving body which has been honourably and gloriously represented to us;" and a little after, "Jesus Christ has commanded us to place on the table a very select image, viz: the substance of bread, apprehending that if it were figured by the human form, idolatry would be introduced.*

About forty years after this Council, Irene, the mother of the Emperor Constantine (who afterwards, with unutterable barbarity, caused her own son's eyes to be put out, in order that she might usurp the empire,) convoked a council at Nice, at which Tharisius the patriarch of Constantinople presided. Pope Adrian sent deputies to it. At this Council the former one was condemned for having called the sacrament the image of the body of Christ. (Act. 6.) This Council also declared that a temple without an image was of no value, (*καὶ οὐκ οὐδὲν λόγος ἐν οὐ σταθεῖ ἀγάλματι*) and that "to be an enemy of images is the worst of all heresies," and the conclusion of the council was in favour of images. This council ordered, more than twenty times, that images should be adored, and (in Act iv.) it is said, that images are of equal value with the holy gospels.† There is much more in the acts of this council about images, and we have cited thus much to show that these kindred errors were nearly cotemporaneous, and that certainly the doctrine in question was not believed by the members of the seventh Œcumenical Council.

LXXXVI. Another proof is, the work of a priest whose name was Bertram, and who lived in France during the reign of Charles the bald. (Circ. A. D. 870.) This work was written expressly to com-

* *Ecce vivificantis illius corporis imaginem — imaginem totam electam videlicet panis substantiam mandavit opponi, ne scilicet humana effigie figurata idololatria introduceretur.*

† *Ut etiam in meo judicio, cum sanctis evangeliiis et veneranda cruce æquivalent.*

bat this doctrine. About the same time, John Erigina, surnamed the Scot, wrote a book, which for a long time checked this error.— But under Leo IX., about 160 years after the death of John, a council was held at Rome (1055) and another at Vercelli, in Piedmont, where the doctrine of Bertramus was condemned, and the book of the Scotchman was burnt. Soon after this, Pope Nicholas II. called another Council at Rome, at which it was settled and declared “that the bread and wine which are placed upon the altar after consecration, are not only the sacrament, but also the true blood and body of our Lord Jesus Christ, and that not only the sacrament but also the true body and blood of Jesus Christ is sensibly and in truth handled, broken, and bruised by the teeth of the faithful.”* This was the confession prescribed by that council to Berengarius, deacon of Angers, who taught the contrary. This confession is preserved in the decree, (2 Distinct. de Consecrat, §. 42.) This is the first council, held more than one thousand years after the times of the apostles, at which any thing at all like the doctrine of Transubstantiation was established.

LXXVII. But this decision has not been followed, nor is it at present approved by the Roman Church in several particulars, viz: (1.) That the bread is the true body of the Lord. (2.) That the body of the Lord is sensibly in the mass. (3.) That it is there truly broken by the teeth of the faithful. On the contrary, the doctors who have glossed this decree say that Berengarius (that is, the pope and the council) have spoken hyperbolically and exceeded the bounds of truth. Now this council decided, that the bread of the sacrament is the body of Christ; but the Romanists declaim against it, as an absurd proposition. They deny, also, that the body of the Lord is sensibly present in the mass, and they assert that the accidents of the bread only are really broken by the teeth of the faithful, not the body of the Lord; which is directly the opposite of the decree, for that declares under pain of anathema upon those who deny it that not only the sign, but the very body of the Lord is sensibly in the mass, and is truly broken.

LXXVIII. He who should declare that not only the human nature of our Lord was crucified and suffered, but also his Divine Nature would assert that both natures suffered. He could not cover his error by alledging the union of the two natures. The union, it is true, would justify us in general terms, in attributing to the entire person of our Lord that which in strictness can be affirmed only of one nature, as that he died and rose again; but it would by no means justify us in saying that not only his humanity died but his divinity also. The union of the two natures has given origin to forms of speech which must be understood *distributively*, and applied to the one or the other nature, according to the nature of the attribute.— But the council used language which admits of no such distribution, because the affirmation is predicted in express terms of each nature. Yet to save the infallibility of the council the Romanists explain, that the body of our Lord is said to be broken because the

* Non solum sacramentum sed etiam verum corpus Domini nostri Jesu Christi, et sensualiter non solum sacramentum sed in veritate manibus, &c.

species which cover it are broken. When we consider that the object of the council was to teach a lesson very explicitly to a heretic, we can hardly believe that they supposed the language used at all ambiguous.

LXXXIX. Gregory VII., or Hildebrand, was installed Pope, A. D. 1074. He shewed very plainly that he did not believe this doctrine; for cardinal Benno, who lived in the time of Gregory VII., wrote, that he appointed to the cardinals a fast of three days to obtain from God some sign which should declare which of the two was the better doctrine—that of the church of Rome or of Berengarius.* But nothing appeared. The same cardinal, Benno, says that this pope wishing to obtain some response from God, against the emperor Henry IV., threw the *hostia* into the fire, though several cardinals dissuaded him. It is impossible to suppose, that this pope, wicked as he was, could have done so, if he had believed the doctrine in question.†

LXXX. We learn, also, from the Centuries of Balaeus, that about 1140, the theological faculty of Paris determined that the words *hoc est corpus meum*, (this is my body) mean *hoc significat corpus meum*, (this signifies my body.)—Balaeus, Cent. 7, chap. 13.

Some twenty years afterwards, came the venerable Doctor Peter Lombard, surnamed the master of sentences—father of the Scolastics. He is one of the columns of the Roman church. This author believed in the real presence of our Lord under the species, but he by no means could admit the doctrine of the conversion of the bread into the body of Christ. Thus at the beginning of the 11 distinct. of book 4, he says, "If it be asked whether this conversion is *formal* or *substantial* or of any other sort; it is a thing that I cannot define."‡ Fluctuating in his opinion on this point he taught that our Lord had two sorts of flesh, one which was crucified and buried, the other spiritual and divine, of which he spoke when he said "My flesh is meat indeed," John vii.§ He supports his opinion by Jerome, upon Ephes. 1. It will be obvious too from (the 8, 9, and 10 distinct. book 4,) of this author, and also from the third book of the Mysteries of the Mass, by Innocent III., who lived shortly after Peter Lombard, that there were great diversities of opinion in the Roman Church at that time, about this doctrine. These diversities continued till Innocent called the council of Lateran, (An. 1215) which defined and declared "That the bread is transubstantiated into the body of Jesus Christ, and the wine into the blood by the divine power."

Five years after this, Honorius III., ordered the elevation of the host, (*hostia*.)

* Benno Cardin. In libro de vita et gestis Hildebrandi. Idem præsumptor jejuniū indixit cardinalibus, &c.

† Significans de sacramento corporis Domini quod Hildebrandus responsa Divina querens contra imperatorem, fertur injecisse igni, contradicentibus cardinalibus qui assistebant ei.

‡ Si autem quaeritur qualis sit ista conversio, an formalis, an substantialis vel alterius generis definire non sufficio.

§ Haec est duplex caro Christi et sanguis etc. Dist. 8, lib. 4, in letter D.

Finally, in 1264, Urban IV., instituted the festival of the body of Christ; (*Corporis Christi solenne festum instituit.*) so that our Lord might have his festival as well as the saints. This festival was established upon the pretended revelation of a woman of Liege, named Eve. It was neglected, however, till Clement V., in 1311, at a council at Vienne, renewed it, as may be seen in the 3d book of the Clementines, at the Chap. *Si Dominum*.

LXXXI. The discipline by which this dogmatical canon was enforced, was a sufficient preventive against formal opposition to it afterwards. Yet learned doctors of that church have said that the authority of the popes and of the Roman church alone could constrain their consent to it. Among these are John Duns, surnamed Scotus, who said that in his day, it was heresy not to believe in transubstantiation; but that before the council of Lateran, it was not an article of faith. (Scotus, in 4 Sentent, Dist. 10, Quest. 1, let. C., et Dist. 11, Quest. 3.) Bellarmin (3 book of the Eucharist, chap. 23,) says the truth of the Eucharist may be saved without this transubstantiation,* and that he saw nothing in the scriptures so express as to constrain us to receive it were it not for the determination of the Roman church.

Cardinal Thomas, de Vio Cajetan, concurs with Scotus in saying "The other point which the gospel has not explained we have received it expressly from the church, viz: the conversion of bread into the body of Christ."†

Gabriel Biel (who died about the year 1495,) says the same in Lesson 10 on the canon of the mass; also Durandus, the general of the Dominicans, upon 4th of the Cent. in Distinct. 11, Quest. 1.

LXXXII. Finally, the Council of Trent confirmed the doctrine as we now have it. The acts of these councils upon this subject also mark the epoch of the introduction into the theological writings of that church, of an immense mass of wrangling, scholastic sophistry,—of barbarously subtle philosophy. The importance given to this question, turned the best intellects of several ages away from the study of Hebrew and Greek—and of true eloquence, and deeply infected the style of Latin composition. The disputes upon points connected with this doctrine, produced a feeling of melancholy upon a serious mind. Besides, some of the questions disputed, are profanely subtle and curious, and many of them puerile. The reader will see enough of them in the decree *de Consecratione*. We cannot transcribe them.

LXXXIII. Having stated the origin of this doctrine, we proceed to suggest the occasions which contributed to its introduction.

By the fall of the Roman Empire, near the end of the fifth century, the Latin language ceased to be the vernacular tongue of the majority of the inhabitants. The consequence of this was, a succession of ages of ignorance, during which, the bishops of Rome dexterously converted religion into sources of profit, and built their own structure upon the ruins of the gospels. Before the reigns of Pepin (A. D. 752,) and Charlemagne, (A. D. 768,) the bishops of Rome were poor and subject to the exarchs; but by the immense

* Veritas Eucharistiæ potest salvari sine ista Transubstantiatione.

† Alterum quod Evangelium, &c.—In 3d Thomæ Quest. 75, Art. 5.

liberalities of the kings of France, they became suddenly rich and began to intermeddle with the affairs of kingdoms, and the crowns of princes. The blind devotion with which they were regarded by all orders, enabled them by degrees to change the pastoral staff into a royal sceptre, and to exalt the See of Rome and its ecclesiastics above the temporal kingdoms and princes of Europe.—See outlines of a History of the Court of Rome, chap. i. and pp. 307—8, in note. (Philadelphia, 1837.)

LXXXIV. But the power of the Roman pontiffs is founded upon the opinion and credulity of the people. Hence the doctrines of religion, through articles of faith, must be converted into supports of their domination. No doctrine has been employed for this purpose with more effect than that which concerns the Eucharist. The bishops of Rome succeeded in making the people believe that by virtue of holy orders which are derived from them, the priests could make the body of our Lord—a thing which all the angels of heaven, and saints in paradise cannot do. A power like this, acquires for its possessor, however sinful and ignorant he may be, a degree of respect which is little below adoration. This is one of the reasons which pope Urban used in a council at Rome, (held in 1097,) in which he confirmed the censures of his predecessors against the emperor Henry IV., and the princes who claimed the right of investiture; alledging, that it was an abominable thing, that the hands which create God the Creator, *suo signaculo*, should be liable to such ignominy as to be subject to hands, which are polluted day and night by profane contact, (Catechismus ad Parochos, page 270. Blunt's reformation in England, c. 1. Simeon Dunelminensis, lib. 2. Chron. Vignier, page 310.) The book of Ceremonies, published by the domestics of the pope, contains ample proof of this point. It is the Catechism of pride.—See book 2, chap. 14, section 1.*

LXXXV. Another occasion of introducing this error was image worship, which became established in the 7th and 8th centuries.—These are kindred idolatries, and the introduction of the one prepared the minds of the people for the reception of the other.

Another occasion was the extreme corruption of morals which prevailed between the years 870 and 1035, the period during which this error germinated and ripened into a dogma. During these times scarcely a shadow of Christianity was preserved in the Roman church. Rome was full of mutinies, robberies, witchcraft, sorceries and the grossest indecencies. Read the lives of Stephen VI. Sergius III., John XI., of Marosia the courtesan, of John XIII., Boniface VII., John XIX., Benedict IX., Sylvester III., Gregory VI., as specimens of clerical morals during this period. Arnulph or Arnold, bishop of Orleans, in a council at Rheims in the year 992, dared to call the bishop of Rome Antichrist seated in the temple of God, and shewing himself as though he were God, and this too, with the approbation of the Council. In such a state of things, the truth could find no support at Rome, it could not dwell unharmed in such a den of robbers.

* *Deseret fimbrias posteriores id est caudam pluviæ nobilior laicus in urbe existens etiamsi sit imperator vel rex. Super papam portatur, &c.*

CONSEQUENCES OF ADAM'S SIN.

Chapter VII.

Of the Consequences of Adam's Sin, to himself and to his posterity; Physically, Intellectually, and Morally.

To believe that effects proceed from causes is an original, and I am disposed to think, an inexplicable law of the human mind. If I am seized with a sudden and violent pain in my head, I infer instantly that it proceeds from some cause; and though I may not be able to trace the connexion and to ascertain satisfactorily what the cause is, the belief still remains fixed in my mind, that this violent pain is consequent upon some other violent change in the system—some stoppage of some blood vessel, which does violence to some nerve—and this is called the cause: and its eluding my search, does not in the least degree shake my belief in the reality of its existence.

Now though I use the word *consequences* at the head of his chapter, yet you are not to expect me, even to attempt here, to shew the connexion—to display the manner in which the antecedent *sin*, draws after it the consequences or effects. The design is cherished, simply to deal in the facts of the case, viz: to shew that consequent upon the sin of Adam—subsequently thereto, certain facts took place in our world and do take place. The question, in reference to the alleged facts, shall still be the simple and very proper enquiry, proposed to the first Christian martyr, by the chief justice when presiding in that court which was to pronounce upon his life or death—“Are these things so?” Certain positions will be stated on the three points respectively, and this question will be answered in reference to them. As to the legal relations of the facts we may discover—how and how far they are connected with the conduct of Adam viewed as right or wrong—as a fulfilment or breach of the covenant under which he was placed; that belongs to the great doctrine of original sin, to which our attention will be called shortly. Then it will be in point to raise the question—is man's bodily infirmity connected with his sin—is it a penal evil? To his intellectual imbecility? his moral depravity? Now let the enquiry be simply, “Are these things so.” And I, I affirm, that *the physical constitution of Adam and of his whole race is deranged, injured and enfeebled by sin.*

Whether the body of Adam, was rendered immortal by the use of the tree of life, and subsequently rendered mortal by the physical operation of the fruit forbidden, is a speculation, more curious than profitable. We are certain however that death is the wages of sin. Nor should there be any doubt, as to the nature of that death. It did undoubtedly include the dissolution of the body. “Dust thou art and unto dust thou shalt return.” As to the fact that bodily dissolution was to be and is brought about by moral evil, it is not difficult to perceive. The first death that transpired in the family of Adam teaches us to refer bodily dissolution very directly to moral depravity. Corrupt passions wrangled in the heart of Cain and led

to the death of his brother. The same corrupt feelings tend directly to derange the system of the individual in whose bosom they are fostered, and to enfeeble, by deranging the action of its parts, the power of that action. Just as we see its operation now, so no doubt it was from the beginning. Moral turpitude shortens human life and renders that short life wretched. It is matter of every days' observation, that the victims of vice do not live half their days. And hence we should expect that such as experience the power of religion and lead lives in the main virtuous, other things being equal, would live longer than wicked men. And observation upon the facts abundantly confirms the theory here. So the scriptures which refer to the pure state to which the church shall arrive, represent it as characterised by an extension of human life. "There shall be no more thence an infant of days nor an old man that hath not filled his days: for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed," (Isa. lxx. 20.) "There shall yet old men and old women dwell in the streets of Jerusalem," (Zach. viii. 4.) Whether then it be directly or indirectly, sin undoubtedly has operated most injuriously upon the physical constitution. No man can make himself believe that pain, disease, feebleness and death temporal are unconnected with sin.

But there is one aspect of the subject to which more particularly our attention ought to be directed viz: that these vicarious effects did not fall upon Adam peculiarly, in his own person. Indeed his life is among the longest in the human annals and the presumption is, that it was not peculiarly burdened with sickness, pain and anguish. Whereas in late periods, the duration of life has dwindled to less than one-tenth of his, and even these few days are full of evil. Here every man carries the evidence of the fact in his own consciousness: he feels it and knows that his bodily constitution is in a corrupt and feeble state. That it is so, as a result of moral evil, will farther appear in the sequel. Let us meanwhile remember, that the first parent and all his descendants participate in those physical defects which lead to death and dissolution.

Sect. II.—Adam and all his children have suffered in their intellectual powers by the fall.

That our first parents were omniscient; or that they made a very close approximation to omniscience, we have not maintained. But that they became wiser by sin we must deny. To lead the mind to the conclusion that sin has darkened it, the following considerations will probably suffice.

1. Our first parents vainly attempted to conceal their degenerate and fallen state from God. This they did by sewing fig leaves together, and by hiding "themselves from the presence of the Lord God amongst the trees of the garden." A sense of guilt led to the folly, but the folly is not therefore the less manifest. Did innocent Adam ever betray such ignorance as to think he could conceal himself from the searching eye of his maker? Did ever that pure and holy being who had heretofore delighted in the presence of God, display such ignorance of his character!

2. The same is evinced by the attempt to deceive God by a false,

or at the least an unkind and disingenuous excuse. "The serpent beguiled me and I did eat—the woman whom thou gavest to be with me, she gave me of the fruit and I did eat."

3. What is true of the father is also true of the children. The intellect of man is enfeebled—his understanding is darkened: he knows not the things of the spirit of God. As this is a controverted point—as some Christians *seem* to maintain the doctrine that sin has not enfeebled the powers of the human intellect—and as their doctrine must be refuted and rejected or the doctrine of spiritual illumination cannot be maintained, it will be necessary to look a little more in detail into the scripture testimonies here. These may be classed into such as directly affirm the blindness of the mind, and such as indirectly teach it.

I. The mind is often represented as *blind*. "The Lord shall smite thee with blindness—and thou shalt grope at noon day, as the blind gropeth in darkness"—(Deut. xxviii. 29.) Here is reference to blindness of mind: as a curse for sin, God would withdraw his light: or which is the same thing, he would not strengthen their minds and enable them to comprehend his truth.

"So Isaiah viii, 9, 10, "Hear ye indeed but understand not, and see ye indeed, but perceive not, make the heart of this people fat, and make their ears heavy and shut their eyes; lest they see with their eyes and hear with their ears, and understand with their heart, and convert and be healed." Here is a mixture of figurative and plain language and it forces its own interpretation upon us. What is this? Did God create ignorance—mental blindness! Create—a negative!! What then? Can it mean any thing more than God's withholding those influences of his spirit which alone can give clearness and strength to the intellect, and enable men to comprehend things heavenly and divine? Assuredly the Saviour's application of this passage (Math. xiii, 13.) plainly demonstrates a deficiency "in the faculty of understanding."

The same thing is taught in those numerous instances of our Saviour's restoring sight to the blind. It cannot be reasonably doubted, that his holy providence refused, at the first, to give natural vision to the man born blind, in order to afford an opportunity to the Saviour of displaying his own sovereign and almighty power in giving him the faculty of vision; and therein teaching the doctrine of spiritual illumination by a supernatural influence. So he after speaks of the natural state of the soul or mind, as a state of darkness and blindness; and Paul speaks of their "having the understanding darkened." "Blindness in part has happened to Israel." From a portion of this nation God has been pleased to withhold the spiritually illuminating influences of his grace. They are left in their native darkness.

II. The doctrine of the Spirit's illumination, implies, the soul's previous darkness. Every passage of Scripture, therefore, that inculcates the fact or the necessity of such illumination teaches also the doctrine that man's intellect is degraded, defaced and enfeebled by sin.

Now Paul (Ep. i. 17,) prays, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom

and revelation in the knowledge of him; the eyes of your understanding being enlightened;"—and again, iii. 17—"That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth and height, and to know the love of God"—(Jeremiah xxiv. 7,) says concerning those whose blinding Isaiah described, "and I will give them an heart to know me"—and to this accords the Saviour's declarations,—(Matt. xi. 27) "and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the son will reveal him." And those to whom he does not reveal him, know him not; as Christ says, (Jo. viii. 55) "ye have not known him." Christ also promises the Holy Ghost to "teach you all things"—to take of mine and to shew it unto you—and ye need not that any man teach you, for the same anointing, viz: the spirit, teacheth you all things"—and without this teaching the "natural man understandeth not the things of the spirit of God, neither can he know them, for they are spiritually discerned." All these and many more passages of scripture carry home to the mind, unsophisticated by a metaphysical theology, a full and thorough conviction that the understanding of man needs to be enlightened and is therefore darkened and unable without this supernatural aid of the Holy Spirit, to comprehend divine things. The powers of the mind—the faculties of the soul are, not annihilated, but deranged in a degree, enfeebled so that they do not in fact nor can they, until renovated, reinvigorated, discern holy things. The mental eye is, not indeed entirely destroyed, but so distorted, its fluids so displaced and mixed up, that no clear and distinct vision is possible; until the good and the great Physician shall have operated upon it; restored its deranged parts and ensured their right action towards one another, and let in upon it, according to the strength of its resuscitated powers, light from the sun of righteousness.

It is objected to all this, that the eyes of the understanding unaided by the spirit do not indeed, comprehend the truths of religion in a right and saving manner; but this is not owing to any defect in its powers; but to a deficiency of light because of some external hindrances. Spiritual truth does not enter the eye of mental vision and hence cannot be understood; but the powers of perceiving remain undiminished, and all that is necessary is to remove the film or external hindrance; the light enters and the man knows the things of the spirit. Those external hindrances are the lusts and corruptions of the flesh, which blind the eyes of the understanding by preventing the light of truth from entering. In conversion these lusts are removed, and the light enters and men see clearly.

To this I answer 1, There is here a little false philosophy. It is *assumed* that the lusts which prevent spiritual vision are external to the understanding—in fact, that they exist out of the mind. They are like the wall of a contiguous house, which darkens my window, but forms no part of my house. Or at least it is *assumed* that the understanding is one part of the mind, and the corrupt affections another part, and that this latter part still throws its opaque mass before the other and intercepts and burns in its own dark bosom,

the rays from the sun of righteousness. Now this I suppose is false philosophy. For the mind is a simple substance. It does not consist of parts. The understanding is not one part of the soul and the lusts or affections another part. The understanding is the mind itself, perceiving and comparing things—reasoning; and the lusts or desires are the mind itself desiring. The understanding has no existence apart from the mind; the corrupt affections or the holy affections have no existence apart from the mind; and therefore all that language which goes to represent the sinful desires as standing outside and preventing religion from entering into an apartment of the mind already well disposed to receive it—all swept and garnished for its reception, is well adapted to lead to deception, and must be utterly discarded.

2. The very reason of the objection admits a fact fatal to the objection, viz: that the corrupt lusts prevent the understanding from seeing spiritual things aright. We agree in the fact. But now these lusts are as much in the mind as the powers of understanding. The deficiency, therefore, is in the mind, and we cannot look beyond itself for the causes of this deficiency. If you conceive the understanding to be one part of the mind and the lusts another part of the mind, standing between the former and the sun of Righteousness; I ask, why does not the understanding remove the obstruction? If it cannot remove the obstruction, it must abide in darkness. And this is the evidence of its imbecility. But I am not now to discuss the doctrine of *ability*, and the preceding will, I hope, satisfy you as to the humbling fact in reference to the whole race of Adam that by reason of sin they have "become vain in their imaginations, and their foolish heart is darkened"—"professing themselves wise, they became fools," "darkness covered the earth and gross darkness the people."

Sec. III. The moral affections of Adam and his posterity became depraved by his sin.

Few men have been so left to the unrestrained dominion of sin, as to have denied altogether its corrupting influences on the heart—as to have maintained that the feelings and affections of the race are and always have been such as became the Creator originally to produce. Rarely has the effrontery of infidelity so run not as to charge upon the Creator the folly and the crime of creating man as he is with all his wickedness in him. On the contrary, it is generally agreed even by the open neglecters of religion, that man was originally created holy and upright—that his corruption did not originate with his maker, but had its origin in his own voluntary action. All, it appears to me, who admit an essential difference between virtue and vice, go thus far in the way of truth.

The bible account of man's corruption is simple. He disobeyed the command of God and God left him, in a degree, to the desires of his own heart. Previously to this dereliction from the path of duty, the divine power sustained and directed the action of human affections towards himself; but afterwards God withheld, to some extent, those influences by which the heart of Adam was drawn toward himself, and a consequence was, alienation from his maker;

Adam's feelings and affections wandered after forbidden joys. He sought his happiness not in the delightful communion of God; but in intercourse with the creature. Like his children in a distant age, he loved and served the creature more than the Creator. His conduct in hiding from God, to which we have referred for another purpose, is also available here. It shews an alienation of affection. Had his delight been in God as the chief good, this desire for concealment could not have possessed his mind. Of his moral feelings we have not another exhibition in the Bible history; but the course of God's dealings plainly shews that man's heart was not upright in him—he sought out many inventions. "Adam being in honour abode not."

Now "who can bring a clean thing out of an unclean? Not one." Consequently as was the parent of the race so is the race. Many a proverb expresses this general truth. "The stream cannot rise higher than the fountain." "Men do not gather grapes of thorns, nor figs of thistles." "Every tree is known by its fruit." The parent stock of the race, must send forth scions according to its own nature. Such is the judgment of common sense: that is, of mankind in general as expressed in the proverb—like begets like.—Such also is the plain declaration of the Bible. "Adam begat a son in his own likeness, after his image; and called his name Seth." That his first son was morally depraved his conduct testifies; and that his second was so also, Abel's sacrifice, which he offered to God, fully acknowledged. "And Abel he brought also of the firstlings of his flock and of the fat thereof." Here was a bloody sacrifice, wherein there is set forth and confessed on the part of the worshipper desert of death.

The history of the race from that period until Noah's mission, a space of more than fourteen hundred years, brief as it is, affords sufficient evidence on the point of moral character, greatly to strengthen our position. And at this period, the testimonies are exceedingly plain and as pointed, as plain. For "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God; and the earth was filled with violence: And God looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way upon the earth." (Gen. vi. 5, 11, 12) Hence the flood of waters. But not all the billows of the deluge could wash away the pollution of the earth. We see the foul stain immediately after its close. The vineyard of Noah, the tower of Babel, the plains of Nineveh—the wars of the kings, the life even of Abraham and Isaac and of Jacob and of the twelve patriarchs, do they not all testify to the truth, that the whole race is corrupt? What is history, but a criminal record? What are chronological epochs and eras, but points rendered illustrious by some splendid result of immorality?

Shall I spend your time and my labour in making more evident, the truth of a position, whose truth burns in every sting of a condemning conscience; as it throbs in every sally of unholy desire? Must the forms of argument be followed up, when you can no more doubt of the truth to be evinced than you can doubt of your

own existence? Is it possible, in the entire compass of human thought, to select a truth more thoroughly riveted in the convictions of the race, than this very truth, that the earth is corrupt before God—the thoughts of man's heart are only evil continually—the heart is deceitful above all things and desperately wicked? Surely not and therefore I forbear. But let us remember distinctly, the matter before, as merely a matter of fact—such is the moral character of the race. This is the fact. The *mode* as to its *legal bearings* is not yet before us. We have seen indeed how it follows Adam's sin; but the nature and necessity of this consequence will appear in our next. Let us close this with one or two reflections.

1. We are mortal. Our bodies are infected with the virus of corruption and tend rapidly to decay. Death will soon shut our eyes on all that earth holds dear to us. A century hence and this living earth, we call ourselves and which we cherish so tenderly will lie indiscriminated in its kindred clay. What a fact, this for the contemplation of the rational mind! How humbling to human pride! How instructive to the wise in heart!!

2. "Vain man would be wise, though man be born like a wild ass's colt." Pride of intellect! how presumptuous! Let us remember that our intellectual strength must come from God.

3. Who of us can wash his hands before God, and say I am clean? Yea, let us hide our heads in the dust before him. Our first father became corrupt and we are unclean. Let each one for himself confess; "Behold I was shapen in iniquity; and in sin did my mother conceive me." Yet let us not faint but pray. "Purge me with hysop, and I shall be clean; wash me and I shall be whiter than snow."

NOTICES, RECEIPTS, ACCOUNTS, ANSWERS TO LETTERS, &c.

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1--25 DECEMBER '38. Rev. Joseph Smith, of Frederick, Md. paid \$2, and his name added to subscription list, from Jan'y 1839.—Col. R. H. McEwing, of Nashville, Tenn. \$4 paid by the Messrs Murdoch, of Balt.—George Metzger, of Carlisle, Pa. \$5, per John Procter, and Magazine discontinued, arrearages all paid. Will continue the other individuals for the present.—The names of Rev. Francis McFarland, of Phila., and Sidney E. Baxter, Esq., of Richmond, Va., added after Jan'y 1, '39, per order of the former. The Postmaster at Achor, Ohio, says, "There is no use in sending the B. R. M. here to Mr. H. KEPLER, as he has gone off down the river, to what place I do not know." By the same token, we do not know how to get \$7 50, which Mr. H. Kepler owes us for subscription, for 1836--7--8.—The Post Master of Georgetown, D. C. says, "The L. and R. M., addressed to TIMOTHY RENNICK, lies dead in this Office." But Mr. Timothy Rennick stands as large as life in our books, for \$7 50, subscription for 1836, 7, and 8. We hope if he and Mr. Kepler meet, they will exhort each other to "owe no man any thing."—The Magazine will be sent to S. Doyle, Plymouth, Illinois, per order of J. T. Clarke, and we are obliged to the Post Master there for his politeness.—The direction of Chief Justice Robertson's copy, sent to Lexington, Ky., changed, as per his order.—Rev. Jamas Sewel, Savannah, Geo. name added, as directed, from Jan'y 1, 1839; obliged by the communication; many old friends rejoice to hear from him; would rejoice more to see him in Balt. again.—Tho's Errickson, \$7 50 in full to Jan'y '38.—Thomas Dunn, Princeton, N. J. \$2 50, for the Magazine for 1839.—Post Master at Pittsburgh, returns the December No. of James Kerr, endorsed "not taken out of the office." A letter from Mr. Kerr in August last, requested us to change his direction from Pughton, Frederick Co., Va. to Pittsburgh, Pa.; which was done, and the No.'s regularly sent there since. We know not what more to do.—We have written a private Letter to Rev. Wm. S. Reid, of Lynchburg, Va., in regard to Dr. Meusie's business, which we hope is satisfactory.—William Cameron, of Cecil Co., Md., \$10, by the hands of Samuel M. Magraw, which pays all arrears, and the Magazine discontinued. Mr. Magraw's subscription and agency also, discontinued, by his request; he is our debtor \$7 50, which we should have been happy to receive, along with Mr. Cameron's; especially as it is not usual to discontinue a subscription which is not settled.—Rev. James P. Woods, of Lewistown, Pa., discontinued, having previously paid in full for four years.—Rev. Mr. Webster, of Mauch Chunk, Pa.; and are obliged by the communications.—Rev. Moses Raymond, direction changed from Snickersville, Loudon Co., to Springfield, Hampshire Co., Va. The proposed arrangement is entirely satisfactory to us.—William D. Baird, Murfreesborough, Tenn., on whose behalf an individual called to pay us *half a year's* subscription, and discontinue the Magazine, is respectfully informed that no subscription is taken for less than a year, and that we declined receiving the money on the terms proposed.

By the laws of the country, and the usages of all periodicals, and especially such as are suitable for binding into a book form; subscribers who do not notify the publisher of their intention to discontinue their subscription—before allowing him to make his contracts and arrangements, upon the full expectation of their continued patronage; and indeed actually receiving one or more numbers of the new year; cannot honestly or reasonably expect to be allowed to throw up their subscription afterwards. This is doubly clear, if the subscriber be in arrears; as is too often the fact, in such cases.

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PATER PATRIÆ.—FEBRUARY 22, 1732—1839.

THE history of mankind is for the most part a record of suffering and crime. Its bloody pages seem designed as an abiding monument of man's depravity; and cruelty, wretchedness and sin are the natural ornaments which should decorate the imperishable trophy. Yet in the midst of this black catalogue there are periods on which humanity may dwell with pride and rapture. Hence there are found in the annals of every people, epochs of national festivity and triumph. The human mind is prone to contemplate with enthusiastic admiration, those events and those characters which have illustrated the more lofty and sublime virtues of our nature; or displayed the high and glorious destiny to which we should aspire. It is a wise and sacred instinct. It erects a pure and common altar around which all hearts may bend, and casting off the cares and dissensions and bitterness which beset our common avocations, may pour out one deep and united tribute of gratitude and love.—Thus should we feel on the perpetual recurrence of this solemn and interesting anniversary. Thus should we bend with filial adoration at the shrine of Washington.

Time, which sanctifies the services of patriots, and hallows even their frailties, in rapid succession snatches from our view each living example of distinguished worth; and leaves us to bewail the loss and repeat the commendations of those to whom our sorrow can communicate no pain, to whom our praise can impart no delight. We bend with emotions of chastened tenderness over the humblest monument whose tenant has done aught to alleviate the sufferings of the little circle in which he moved; or left one act of usefulness to bless and guide our steps. The recollection even of his deeds is cherished with fond enjoyment. How thrilling then are our emotions when this scene of lowly excellence is swallowed up in the benefactions which are heaped on nations and posterity?

When the sigh which is wrung by the memory of our deprivation is mingled with a throb of exultant pride and joy; and the grave, which is scarce heard of beyond the limits of some little family of love, swells into a mausoleum on which generation after generation pours out the profuse offerings of its applause!

The history of Washington is also that of the most eventful period of our Republic. The story of its struggles and reverses is the happiest illustration of his genius, his courage, his skill and self-devotion. The record of its triumph and glory, is the best commentary on his services and fame. We shall not, therefore, enter into a detail of events which must be familiar to all; nor dwell on the splendid peculiarities of a character each feature of which is engraven on all memories and hearts: but will content ourselves with tracing in the abstract some of those general causes which have contributed to place our country on the pre-eminent station it occupies; and endeavouring to point out a few of the great variety of means by which we may maintain it.

Although such an investigation of necessity embraces a review of whatever has affected the moral and intellectual energies of our species—we have little concern with those visionary though elegant speculations which pretend to trace the condition and development of our faculties in situations, which we may or might have occupied. Our reasonings regard man as he has been found to exist. Taking his whole history for our guide, there is no fact more clearly or variously established, than that the degrees of elevation or depression between which the characters of nations have vibrated, may be marked by the pervading genius of their institutions. There have indeed existed individuals, who, from a rare and felicitous combination of powers have bid defiance to all the shackles which could chain down the human intellect; and spurning with the vigour of immortal spirits, all that could cramp or paralyze their efforts, have shed a flood of glory on the ages in which they lived; and poured the light of their achievements on the track where their posterity had to tread. Such examples, however, are as rare as they are illustrious; they exhibit the march and history of genius. The mass of the population of every country is to be estimated by more general and less erring indices of their condition. The first step of their advancement is usually an amelioration of their political constitutions. The human character is governed in its fluctuations by the same unvaried law which controls each other of the Creator's works. Its progress to perfection is as slow as it may be certain; its decline scarce waits for the premonitions which mark decay. The one can be obtained only by slow and unremitting exertions; in the other, the first symptom of decay usually shows that all is lost. Thus it has happened that an age of surpassing splendour has been succeeded by one of comparative ignorance and depravity; the reverse would be an anomaly in the history of man.

The philosophical progress of the human mind as connected with this subject may be divided into several distinct periods, marked by striking peculiarities, but preserving that general resemblance which exhibits a community of origin. First, the heroic ages; which gave birth to civilization. Next the epoch of patriotism; which

constituted the glory and secured the triumphs of antiquity. Then arose the institutions of chivalry; the warlike religion of Europe.— And last the love of liberty; the splendid and peculiar characteristic of the age in which we live. These have successively elevated the human character to a high degree of glory; and, except the last, have been each in its turn supplanted by a stronger succeeding impulse; which diverted its passions into a different channel, and directed its achievements to other results. Patriotism was engrafted on the magnificent ruins of the *heroic ages*: the bright and romantic spirit of chivalry was but its extension and refinement; the love of liberty, yet more abstract and intense in its impulse, seems to place our species on the highest elevation it is capable of reaching. The human energies differing in this from most other processes by which they have been developed, have preserved a steady advancement to the farthest limit that can be attained. It now only remains to maintain the summit we have reached. And if the principles we have advanced be true, any material change may degrade us to a condition below that at which we date the origin of civilization.

Few things may be more dissimilar, yet none are more frequently confounded in speculation, than an idea and the accidents which sometimes attend it. Thus duration is falsely made the measure of perfection; and a misguided policy, unable to give fame to its institutions, has usually sought an equivalent in making them perpetual. Although, therefore, the point at which we have arrived in the science of government may be the highest which our faculties can reach; the efforts by which we may preserve our elevation present a very different consideration. In this view the facilities which surrounded us, are boundless, and unmeasurable in the perfectability of which they are susceptible. The associations of sentiments and passions are equally strong and perhaps less capricious than those of ideas, or the relative classes of our powers. Although the method of this mysterious combination may be unknown to us, its results convey lessons fraught with the profoundest wisdom. The improvement of the humblest of our powers has an influence over them all; and though no degree of refinement can create a new faculty, it may, and does originate propensities which are alien from uncultivated man. The perfection of a single and isolated faculty, while all the rest remain in darkness, is forbidden by the constitution of our nature. Perpetual devotion to a single impression exists only in the dreamings of the imagination. Every vivid perception affects in some degree, every department of our intelligent being. The deepest image which can be engraven on the heart, if not perpetually brightened and retouched, is effaced by time. If, then, the love of liberty be a feeling which enlightened and immortal beings should cultivate; if it be that high and holy inspiration which lights us on to happiness and fame;— every ray of science, every profound emotion, every virtuous impulse which can be associated with it, must give stability to its existence, and power and sublimity to its passion.

It becomes the American people to cherish with scrupulous fidelity this redeeming principle; to rear up their offspring in intelligent admiration of that system for which their fathers suffered;

and to implant in their bosoms all those exquisite and refined associations which may breed the deepest enthusiasm for their country. An age of heroism is a magnificent though not an unusual spectacle; but one of enlightened and ardent devotion to the cause of human liberty and happiness is rare indeed. Yet such must ours be, or the blood of our ancestors will have fallen on a cold and barren rock; and their toils and success will serve only to display in deeper contrast, the utter degradation and ingratitude of their descendants.—We are not, however, called on to make any mighty sacrifice or vast exertion; but simply by using the means of improvement which are every where afforded us;—by aiding the natural developement of character in the situation in which our lots are cast; to cover our old age with blessedness and peace, and give to our children the inheritance of our proud and happy institutions. It is thus we will make ourselves the most generous testators to ages yet unborn: it is thus we will erect to our fathers and to Washington a living monument, around which recorded honours will forever thicken. And though no brass nor marble shall commemorate our deeds; though no poet shall record our actions, and no future orator quote our names to adorn his discourse, and recall by great examples the memory of a high and virtuous patriotism; yet will we enjoy the sublime and singular glory of having sustained and transmitted the freest institutions under heaven; and die with the proud and exalted consciousness of having faithfully performed our trust.

To go more into detail on this branch of the subject; it would be our fundamental principle of policy to aim at a total separation from the influence and fate of all other nations. Disjoined from them as we now are by natural barriers which enable us to appropriate at a distance, the advantages of their wealth, their learning and their skill; and which placing us somewhat in the attitude of posterity, free us from the operation of their passions and their vices; it were little less than moral suicide to cast ourselves upon the arena of their phrensied struggles. We may sympathise with the exertions of the oppressed, and bewail the reverses of the unfortunate; and invite them both, when their own "liberties are cloven down," to flee for refuge to our shores. We may exult in the triumph of the right every where. When virtue suffers let us mourn; when she conquers let us rejoice; such feelings are natural, they are useful, they are just. But we should remember that we guard the birth-place and the grave of Washington. We received them sacred.—Sacred will our posterity demand them of us.

Still more important is it that the integral parts of our own empire should maintain the most intimate dependence on each other. The more intimate and various their intercommunion and relative necessities, their mutual knowledge and mutual dependence, the safer and happier for the whole. To produce this result as extensively as possible, we should encourage every department of domestic industry and production, promote every species of internal improvement, and facilitate the most extensive intercourse between the various sections of our country. Instead of bristling our land with armories and forts; let us cover it with monuments of national enterprise and industry, facilities for trade, commerce and mutual

intercourse. Though more peaceful, they are far more powerful defences; for they are defences against our own unhallowed passions. They are monuments worthy of an enlightened age, and prompted by a vast and sacred ambition; that ambition which yearns for the strength and union of our magnificent Republic, and struggles to perpetuate the blessings of its reign; that ambition which warmed the breast of Washington, and commands us by his deathless example to obey its holy inculcations.

No subject can be more important than the encouragement of learning; and it is perhaps one on which there is little ground for apprehension. Its progress is slow, but irresistible. Sometimes; indeed, causes may operate to check, or for a season to arrest its advancement. It may slumber, but it is only to refresh its energies. Thus in that gloomy period of the world, emphatically called the dark ages, learning seemed almost banished from the earth, and the last ray of science well nigh extinguished. Yet the increased effulgence with which it burst upon mankind after its memorable revival proved the groundlessness of such apprehensions. After that tedious night, the human mind awakening as from a refreshing sleep; seemed to renew its vigour and take a higher aim. The sun of science, as if brightened by its long eclipse, shed upon the human understanding a stronger and steadier light; and "man was exalted in the scale of intellectual being." Nor will this appear extraordinary to those who recollect the increased facilities for improvement and research which every successive generation derives from the labours of its predecessors. In this respect, says the eloquent and philosophic Detael, "ages become the inheritors of ages; generations start from the point at which preceding generations had stopped; and thinking philosophers form through the lapse of centuries, a chain of ideas which the hand of death does not interrupt." "In the last century," says Condorcet, "many years were necessary for comprehending what Archimedes and Hipparchus knew; but now a few years, under an able instructor, will carry the student beyond the enquiries of Leibnitz and Newton." And let any one follow the immense chain which connects the researches of Euler with those of a priest of Memphis; let him observe at each epoch how genius outstrips the present age, and is overtaken by mediocrity in the next; and he will perceive that nature has furnished us with such exhaustless means of abridging and facilitating our labour, that those simplifications by which the boundaries of knowledge are enlarged may never have an end. In this way, we may account for the constant accessions which are made to the stock of science, without instituting invidious comparisons between the endowments of different generations of men.

The effects of learning on the character and destinies of a people seems to have excited the attention and awakened the solicitude of our immortal Washington. Already distinguished for its military prowess, he panted to see his infant country disputing the palm of literary fame with the most cultivated states. To this end he projected and urged the establishment of a national University. He beheld in such an institution the surest promise of his country's glory; and wished it to be coeval with her political existence. In

this project so worthy of his great mind he unhappily failed. The achievement was reserved for other men and other times; and each successive year adds to the subject increasing interest and clothes it with additional importance. The present indications are, that we may at last be indebted to the princely generosity of a noble minded foreigner, for the first foundations of such an institution.

We should aim at a high and lasting literary fame, by increasing the facilities of literary attainment, advancing its dignity and strengthening its inducements. Let us multiply, enlarge and liberalise our institutions of learning. They are the radiant points of the nation. It is to the community of men of letters, trained within their walls—that we are to look for the respect of our cotemporaries. “Their writings are to be the depositaries of our national greatness.” And they alone can shed that track of glory along the history of our age, which will rivet the admiration of posterity when intermediate generations shall have passed unregarded from the earth.—Rome had her heroes and her patriots; so too had Carthage. But Rome had her poets, her orators, and her historians to commemorate her deeds, and make her name immortal; so had not Carthage. Hence the one has been handed down to succeeding ages, rich in all the achievements which philosophy could boast; and adorned with all the magnificence in which poesy and eloquence could array her; while the other is known mainly as the land of Hanibal, and rests an infamous immortality on the triumphs of her conqueror.

Such are some of the more important considerations which the subject suggests. Such are a few, out of the great variety of means subject to our control, by which we may maintain the grandeur of our empire. If it were appropriate, it would be easy to show that the ideas we have suggested, are clearly established by the practical influence and operation of our system. In such an attempt, it would be easy also to bring to our assistance the analogy of other countries, approaching somewhat to the degree of freedom enjoyed in our own; and show, that just in proportion to the nearness of their resemblance, have been the success, the wisdom and the happiness of their subjects. But even rejecting all such adventitious aid, the brief history of our own country is conclusive on the subject. We may demand in vain a parallel to the general intelligence, prosperity and happiness of our citizens; and point with honest pride to the wonderful phenomenon, of a people emerging in half a century from the subordinate condition of a province, to equal rank with the mightiest nations.

If we should descend to individual examples, we have no cause to blush. The abode of liberty is the birth-place of genius. Who has surpassed the sagacity of Franklin—the profound wisdom of Jefferson—the financial skill and cogent reasoning of Hamilton—the pure and classic pages of Maddison? What jurist has excelled Marshall? What metaphysician is more acute than Edwards? Who has equalled the creative powers of Fulton? Why is the exquisite mechanical skill of Perkins promoted over native genius, in a foreign capitol? Why do American pictures adorn the galleries of Europe; or an American chart direct the mariner in his trackless wanderings? Who has eclipsed the efforts of Pinkney, or rivalled the heaven-born eloquence of Henry?

But why need we multiply examples? Produce us, from the records of departed worth, or the ranks of living fame, crowded and illustrious as they are, another Washington; and we say to the land that gave him birth, follow the light of his example as a sacred pillar of fire and of a cloud. Follow his footsteps, purely, simply, and they will guide you through the wilderness of travel, to the Israel of your hopes and prayers; and place you by our side on the dazzling pinnacle of renown.

LETTER OF PEYRANI, A WALDENSIAN PASTOR, ON BOSSUET.

EVERY thing that bears the name of Waldensian, calls up the testimony of this interesting people for the truth as it is in Jesus.— We re-publish a letter from one, on the character of Bossuet; the hypocritical and persecuting bishop of Meaux. In the II. vol. of this Mag: page 423 will be found a confession of the faith of the Waldenses in 1819, drawn up and published when Peyrani was moderator of their churches, and Pastor of the Church of Pomaret, where he died in 1822.

The works of Bossuet are held in high repute by the Papists of this country, and his little work here spoken of is one of those commonly used among us to delude and entrap those who are ignorant of the real doctrines of the Romish Church. The exposure of it by one who has descended from the people, many of whose members were dragooned in merciless cruelty by the Prince whose devoted minister the Bishop was, comes very appropriately; the character of the Bishop as here delineated may enlighten some who now admire his ingenuity and zeal in bringing Papists and Protestants to an alliance, professedly to relieve them from their enemies, but in truth to make them more sure victims.

The letter will be found in the appendix to the Authentic Details of the Waldenses, printed—London 1827.

LETTER, &c.

"SIR:—Not having read the answer of our brother Mondon to the Pastoral Letter of the Lord Bishop of Pignerol, I cannot tell you whether what has been said by the former, respecting Bossuet, is foreign from the purpose or not. I do not even know for what reason he has spoken of him at all, either good or bad; but this I know, that this Bishop of Meaux, this pretended father of the church need not be treated with much delicacy by a Protestant, after the infamous manner in which he behaved towards our brethren of the Reformed religion in France, during the reign of Louis XIV.; which prince became a bigot in consequence of the propensity to which he delivered himself up without restraint, and a fault which he thought he could redeem by forcing his Protestant subjects to embrace the Catholic religion, by seduction and violence, means most likely to discredit the most numerous conversions, and to reflect infamy and contempt upon those who recommend such meas-

ures, among whom was certainly the artful Bossuet. *It is not by Protestants alone, that it has been asserted, that this bishop himself was married, and that St. Hyacinth, well known by the share he had in the pleasantry of Matanarius, was his son.* This, however, I will not positively affirm, because I do not think the proofs produced of these facts sufficiently authenticated. But I will boldly assert, that there existed in Paris a family of great consideration, from which have sprung persons of distinguished merit, who have positively stated, that there had been a private contract of marriage between Bossuet, when a young man, and a demoiselle des Vieux : that this lady sacrificed her affection for him, and her situation in life, to the elevation which the eloquence of her lover might procure for him in the church : that she consented never to avail herself of this contract : that Bossuet thus ceasing to be her husband, took orders : and that after the death of the prelate, the family already mentioned had the adjustment of the matrimonial contracts. The same family declare, that this lady strictly preserved the dangerous secret in her possession, and that she always remained the friend of the bishop. He gave her the means of buying the little estate of Mauleon, within five leagues of Paris, from whence she took the name of Mauleon, and lived nearly to the age of 100. Voltaire pretends that Bossuet entertained philosophical sentiments at variance with his theology. If this be true, it would only the more clearly prove the crafty mind of this too-celebrated prelate, who did not, by many degrees, deserve the reputation he acquired. Never did any man discover in him a shadow of good faith. With respect to the solidity, which the Catholics attribute to his writings, I have been unable to discover it, whatever effort of imagination I have made for that purpose. Solidity in the writings of the Bishop of Meaux ! I have discovered, in reading his works, a great degree of delicacy, *especially when art and dissimulation were required.* It is certain that he was thoroughly conversant with every turn of the most refined duplicity ; and it requires more than moderate skill to be aware of his artifices. His disputes with the minister Claude, have shown his character in its true light ; and one may judge by the narrative of these disputes, how far he could carry chicanery ; of what degree of sophistry he was capable ; how well he understood the art of disputatious trifling ; how he could carry boldness to the excess ; not to say impudence, of denying or disguising truths the most evident. If that be solidity, we cannot deny Bossuet the praise of it.

“ His exposition of the Catholic doctrines, which he gave only to take Protestants by surprise, is nothing but one long tissue of dissimulation and fraud, as La Bastide, Noquier, Jurieu, and many others have clearly demonstrated. How is it possible to attribute solidity to this prelate, when even in his favourite work, nothing can be found compatible with solidity ? This name cannot be given to what must only pass for an artful snare, spread with dexterity to entrap the simplicity of the ignorant. The bishops of France, themselves, satirized it severely ; for in ranking this book with the abridged method of Father Maimbourg, (the most headlong and impetuous man who ever busied himself in writing,) and of Father

Veron, author of the lowest and most shameful chicanery ever thought of since religion became the subject of dispute,—they did not show much esteem either for the author or his opinions. To place the exposition of the celebrated Bossuet on a level with this absurd quibbling, (which every one considered as the production of the most malignant and lowest sophistry,) was not giving a very advantageous testimony in its favour, or one likely to do him honour. In doing so they have given a decided contradiction to all those who have attributed solidity to his works. Who could help observing a revolting disregard of truth in his '*Histoire des Variations*,' so full of puerilities, sophisms and false views? for which he was sharply attacked both by French Protestants, and by foreigners, such as Kendorf, Basnage, and Burnet. A man who with an utter disregard of truth, writes with levity of mind against what he actually knows to be the real state of the case, as does the Bishop of Meaux, can never give to his works the sterling and noble character of solidity. This quality can be combined neither with falsehood nor error. A man of ability, even a great man, may be involuntarily deceived, and the works of such a man may, notwithstanding some mistakes, be solid. Falsehood and error may be decked with all the ornaments of fallacious rhetoric, but real solidity belongs exclusively to truth. We must, however, do justice to Bossuet, and confess that he has shown the force of his judgement on occasions in which we cannot avoid being overpowered by it. In the fine discourse which the prelate delivered at the opening of the Assembly in 1662, from the text, "*How goodly are thy tents O Jacob*," (Num. xxiv, 5,) he takes occasion, in the invocation at the end of his exordium, addressing himself to the Almighty, and imploring his grace, to quote to him the authority of St. Gregory, to convince *Him* of the truth of what he says. Here is without doubt, a specimen, of the sublime, solid and judicious! To prove a thing to God by the testimony of a man; to cite the Fathers, in order to persuade him; to urge to Him that the thing ought to be so, because St. Gregory said it; to exhibit this effort of rhetoric in a place so remarkable, at a conjuncture so extraordinary, was certainly doing what no one had ever thought of doing before, or will ever be induced to imitate. What could those brilliant lights, his brethren, the clergy of the Gallican church, think of it? Had they not here a striking proof of the claim which this pretended father of the church has to the character of solidity as a teacher? I will not deny that this great prelate possessed some rare talents. He knew how to persecute in the most cruel manner, and at the same time to deny, with most revolting assurance, that there was any persecution. He knew how to unite, in the business of conversion, fraud with violence; to close every inlet by which one ray of truth might reach the world. In order to stop their mouths against himself, he opposed all those who ventured to say what they thought adapted to undeceive the people. He had ever at hand a veil of darkness to be thrown over the purest light of truth, whether in doctrine or history. He knew how to make use of the higher powers for the discomfiture of his adversaries, when argument failed him. He was an assiduous courtier, and a pastor but little

troubled with pastoral anxieties. Such are the rare qualities which distinguish the Bishop of Meaux.

As you may not be acquainted with M. Bossuet's 'Exposition of the Doctrine of the Catholic Church,' upon the subjects of controversy, I will observe to you, that this treatise appeared three different times, and every time in a different state. The first edition came to hand 1669, the second 1671; from a former impression, which had been withdrawn, M. Bossuet inserted in this the articles of the Eucharist, of tradition, of the authority of the church, and of the Pope: which altogether form the most extensive and important part of his treatise. At length a third appeared, which the printer calls the first, though it was in fact the second. It is in this second, principally, that we find Bossuet has changed many passages, both of the first editions and of the manuscript copy, which he had circulated among the Protestants of France.

It ought not to appear strange that a person writing on the subject of religion should correct and re-correct his work, especially if on a matter of controversy; because in such a case it is necessary not only to establish one's own belief, but to answer the arguments of one's opponent; which require a perfect knowledge of the principles and dogmas of each. But if it be true that the Roman church is a uniform plan of doctrine, as Bossuet wished it to be believed; if his treatise were merely an exposition of faith, as the title professes, and as he gave it out from the first, it does not seem that any contrivance or addresses was required. Nothing was necessary but to declare at once, simply and openly what was believed, and the manner in which it was believed, and for this purpose the most natural and least laboured style would have been the best. I am going, Sir, to point out to you the differences between the first and second editions; because I am convinced nothing is more apt to show the real sentiments of an author, than the different views he appears to take of the same thing at different times. A man may begin with axioms, and infer conclusions; he may draw out a long chain of reasoning, enlivened by striking figures; he may be curious in the choice of terms; he may employ sometimes those which are equivocal and undetermined; and yet after all, one word escaping from him unawares, refutes more, it is said, than the whole book can prove; and the very care which he may take to recall that word discovers still more.

First. In the beginning of the first edition, M. Bossuet declares, that he intends to state the doctrine of the Roman church simply; separating the questions she has already decided, from those which do not belong to faith. Thus saying, openly, that all those which are not proposed in his treatise have no reference to faith; and that granted, the Protestants are at once relieved from a great number of doctrines and practices of the Roman church, which M. Bossuet does not propose at all, or separates from those he does propose. In the last edition he withdraws this declaration and says quite another thing: he means, he says, to declare (to the Protestants) the sentiments of the Roman church and to distinguish them from those that have been falsely imputed to it.

Secondly. In the first, speaking of the worshipping of saints

he had said, that the honour paid by the Romish Church to the saints is religious, yet it is religious only because it gives them honour with reference to God. He proves even that so far from its being necessary to deny them honour, because it is religious, it would on the contrary be blameable, if it were not religious. In the last edition, perceiving that he had said too much, and proved too much, and not being able to retract all he had said, he turns the subject into a matter of doubt, as if after reconsidering the subject. 'If the hostia,' says he, 'which the church pays to the Holy Virgin, and to the saints, can be called religious, it is because it necessarily refers itself to God.'

Thirdly. In the first, when the Protestants establish, as a fact, that no worship of the saints is to be found in the first three centuries,—himself says, with respect to confining one's self within those ages, 'It is a settled point, that in those three centuries, the church more occupied in suffering than in writing, has left many things to be cleared up, both with respect to its doctrine and practice.' In the last he passes a sponge over these words, however happily turned. He thought it was acknowledging a fact too favourable to the Protestants, to admit that not only the worship of the saints, but many other dogmas and customs, cannot be found in any part of the writings of the first three centuries, since there have been many Roman Catholics who have made the same assertion.

He perceived, also, without doubt, that the reason he had chosen to give for this silence, was, in fact, but a very feeble pretext; because notwithstanding the sufferings of the church in those early periods, there existed a sufficient number of large volumes written by various great men of those first three centuries; such as Justin Martyr, Tertullian, Cyprian, Origen, and several others, before and after them; for though Tertullian and Origen held some erroneous opinions (or what have been subsequently considered as such) that would not have prevented their ability of making some mention of the worship of saints, had it been true that they saw it practised in their times.

Fourthly. In the first, having brought forward all the various ways in which one may imagine the saints to hear our prayers, 'or be it,' adds he, 'that by some other means more incomprehensible and more unknown, God causes us to receive the fruit of the prayers which we address to these blessed spirits;' which in this place means, in plain terms, that whether the saints hear our prayers, or do not God will not fail to reward the devotion paid to the saints; which is a doctrine of Hugo de St. Victor, an author of the twelfth century. In the last, M. Bossuet also passes a sponge over this opinion, which showed not only too much uncertainty respecting the foundation of a religious worship, but a sort of inconsistency in addressing prayers to saints, if one could suppose that those prayers were not heard.

Fifthly. In the first edition, speaking of images, he inserts these words: 'That the Roman church does not so much honour the image of an apostle or martyr, as it honours the apostle or martyr in presence of the image: for that means that no honour was in fact paid to the image itself, or very little: but this does not say

enough according to the Roman Pontifical and the Council of Trent, and still less according to the general custom of the Roman church. For which reason, in the last edition, M. Bossuet says, a little more strongly, "When we pay honour to the image of an apostle or martyr, our intention is not so much to honour the image as to honour the apostle or martyr in the presence of the image."

Sixthly. In the first edition, in the conclusion of the article upon the worship of saints, he says, "there is nothing so unjust as to object against the church that it makes piety to consist wholly in this species of devotion; because on the contrary it does not impose any obligation on individuals to adopt this practice." "I have already remarked," he adds, "the words of the Council of Trent, which contents itself with calling it good and useful, without teaching that it is either necessary or required." Therefore it appears clearly, that the church only condemns those who avoid it from contempt, or out of the spirit of dissension or revolt. That was saying plainly that the worship of the saints might be dispensed with since the church does not enforce any obligation to practise it. But in the last edition, he altered the whole of this passage; for, on the one hand, he leaves out these two propositions, that "the church does not impose any obligation to practise the worship of saints;" and that "the worship of saints is not a custom necessary or commanded:" as if he did not wish to say the same thing, at least so clearly or so positively as he had done before, but to leave it in a more indefinite shape; and on the other hand, instead of saying as before, that the church condemns only those who reject this custom out of contempt, or from a spirit of dissension, he puts it, "if it is not from contempt or error." So that supposing the Protestants to be in error, as the Roman church supposes, this last edition would replace them under the anathema from which the first had saved them.

Seventhly. In the first, at the conclusion of what he says upon justification, he had added, that it was not necessary to know any thing more to form a solid Christian: which disencumbered religion from a great number of distinctions, decisions of canons, and anathemas of councils. Because this prelate put aside all those doctrines, concluding that those which he had noticed would be sufficient. In the last he changes this opinion into one quite different, and says only, that his doctrine was sufficient to teach Christians that they ought to give to God through Jesus Christ, all the glory of their salvation. It is thus, that this prelate often changed the latter part without having altered the beginning. You may judge, Sir, how far any reasoning can be well grounded from, which different conclusions are, without hesitation, drawn from the same propositions.

Eighthly. In the first edition, at the end of the article upon indulgences, he asserts, "that this subject belongs principally to discipline;" words very remarkable, because the things relating to discipline may be taken away or changed according to the circumstances of time and place. In the last, he no longer says that indulgences themselves belong to discipline, but merely the manner of dispensing them.

Ninthly. In the first, speaking of the Mass, he says, "It may reasonably be called a sacrifice;" which is as much as to say, that it is not necessary to give it that name. In the last he changes this determination into a very different one; for he says strongly, "that nothing is wanting in the Mass to constitute it a true sacrifice;" which are two very different consequences deduced from the same doctrine; and what the prelate advances in this place, as a proof that the Mass is a true sacrifice, does not in fact, prove it any better than it proves that it may be called one.

Tenthly. Now I come to the conclusion (onitting for your ease several articles.) In the first edition this prelate says, "that the foundations of salvation are the adoration of one only God, Father, Son and Holy Ghost, and reliance on one only Saviour," &c. In the last he retracts this definitive proposition, perceiving, probably, that by admitting these facts, he was acknowledging that we were in possession of the fundamental grounds of salvation; since the whole of our doctrine reduces itself to these two points, and we admit nothing that is contrary to them. It is easy to see that Bossuet had in his treatise two principle ends in view; one, to insinuate plausibly in the minds of his readers the doctrine of his church, by extenuating as much as he could, the most revolting parts of it; and the other, to combat the doctrines of the Protestants, upon two points in particular, with respect to which he could raise the greatest difficulties against them, viz: the real presence of the body of Jesus Christ in the Eucharist, and the authority of the church. It is easy, however, to perceive, that it is only upon the subject of the positive doctrine of the Roman church that he has hesitated, altered, and re-altered, effaced, added, and in short, made all the changes which I have pointed out to you.

From whence, Sir, can this sort of variation arise, in an exposition of faith? For one cannot deny that this prelate was an enlightened man, capable of expressing himself with great facility and nicety; or that he was not as thoroughly acquainted not only with the doctrine of his own church, but with that of the Protestants, when he published his first edition, as when he published the last.

All these difficulties can only arise from the nature of the dogmas, upon which he wrote, which having no certain foundation do not hold sufficiently together, and have not the relation of one to another which the different parts of a doctrine ought to have.—We are to believe what the church believes, because we believe that the church cannot err. That is very soon said; but when it is necessary to explain what the church believes, upon what motives and what principles she founds her belief, the mind tossed about in uncertainty, knows not where to fix; the light of reason draws one way, the authority of the church another: the writer says more or less than he intended, or differently from what the council of Trent, the doctors, or general custom require should be said. In such a case, an author must write, efface, replace in the endeavour to satisfy every body: and this is what happened to Bossuet. But after all it is not easy for a man to satisfy himself with what he proposes to others. This would justify Voltaire in

having said, that the philosophical opinions of this prelate were very different from his theological ones.

You may easily discover, Sir, by reading the treatise of Bossuet in the shape in which he put it in the last edition, that (with the exception of that which he appears evidently to have sought to explain away in the worship of saints and images, in the article of satisfaction, in the sacrifice of the Mass, and the authority of the Pope,) the difference between his exposition and the common doctrine of the church of Rome, consists principally in Bossuet's having enveloped the most difficult parts of the subject in vague and general terms, and suppressed a great number of other doctrines received among those of his own communion.

From the station he occupied in his church, Bossuet could, if it were necessary to explain himself more exactly upon all these differences, have given to his expressions a colour which might, more or less, agree with the tenets of the church, and also in what concerns the doctrines which he appeared to give up, and what he actually did after the dragoon crusade, of which he was an ardent promoter.

But, Sir, I will not leave you in any doubt about the prelate's want of good faith. He says that the Protestants shall not be forced to invoke the saints if they do not choose it, provided they do not condemn those who do invoke them; that what had been until that time called adoration, or worship of images, is properly only an honour paid to religious persons, a help for the instruction of the people; that works and satisfactions are only an application of the merits of Jesus Christ; the Mass only a display* of the sacrifice of his death; transubstantiation nothing but a word or expression, which implies after all, only the real presence of the body of Jesus Christ in the Sacrament which we ourselves believe; that, for the sake of peace the cup might be given to the people; that provided a primacy in the person of the Pope is acknowledged for the sake of order and unity, the rights which he claims beyond are only things which are disputed about in schools, but do not belong to faith, &c. &c.

On the other hand, the form of profession of faith, or the formula of the profession of the faith of the Council of Trent, says in as many words, "that it is necessary to believe and receive all the traditions, all the justifications, and all the practices of the Romish church, which comprehends in general, all of them that we know, and all of them that we do not know. It says still more expressly, again; that it is necessary to invoke the saints, venerate their relics, to have images of Jesus Christ, of the virgin and of all the saints, render to them the honour and veneration due to them; to believe seven true sacraments; all that the council has said and decreed upon justification, and consequently the merit of works, satisfactions, purgatory, and all the doctrine of indulgences; the conversion of the whole substance of the bread into the body of Jesus Christ, and the conversion of the whole substance of the wine into his blood, which is called transubstantiation: Jesus

* Or illustration—*Fr. explication.*

Christ entire in the one and the other sacrament, under one and the same kind: the Romish church mistress of all the churches: to swear a true obedience to the Roman Pontiff, and receive generally, all other things which are taught by the Councils, and particularly by the sacred Council of Trent." This comprehends, generally, any thing which they please and which has been the subject of dispute. This is what it formally exacts of those who present themselves before the parish priest, the bishop, or the great Council.

Compare, Sir, these articles of faith, with the style of Bossuet's Treatise, and judge whether this prelate was sincere, and whether the doctrine of his "Exposition" is one and the same with the Council. Whoever does not perceive the difference is blind, and has his eyes in his head in order not to see. What can be thought of a prelate who disguises the doctrine of his church, except that he intended to lay a snare for the unwary? And how can one esteem a man who employs deceit in an affair of such importance to religion? A Father Brasset is to be preferred to him. Perhaps I may show to you, another time, the object of the work of this too celebrated prelate.

[For the Baltimore Literary and Religious Magazine]

LITERARY HISTORY OF THE PAPAL CONTROVERSY.

No. II.

The works of Chillingworth.

In the October number of this Magazine, for 1837, an important introductory article on this subject appeared. The purpose of the writer was to give information as to the proper sources of knowledge to which we must seek, if we would fully understand the controversy;—information on this point being necessary to save labour, and expense, too often misapplied and wasted by students in every department from not having it in their power to know what works are able or accredited. With the leave of the author of the article referred to, I would offer a contribution on this subject—and I am encouraged to do so, "because it is obvious that no one man can be expected to peruse all the books relating to it."

The Works of Chillingworth will furnish materials worthy of our attention. As a writer against Romanism, he is peculiarly valuable, on two accounts,—1st, because he had himself been entangled in early life by the sophistries of the Jesuits, and had been obliged in working his way out of the labyrinth, to satisfy objections, the force of which he felt, and to remove difficulties which had seemed to him overwhelming—and 2d, because of his intimate acquaintance with the fathers, and the use made of them by the Romish writers.

The following sketch of his life is abridged from the memoir prefixed to the 12th (London) edition of his complete works.—William Chillingworth was born at Oxford, in October, 1602.—He

studied at the University in that city, and in 1628, became a fellow of Trinity College. The study and conversation of the University scholars, turned chiefly upon the controversies between the church of England and that of Rome, the great liberty which had been given the Romish missionaries in the end of the reign of James I., being continued under Charles I., on account of his marriage with a French princess. Among them was a famous Jesuit, who went under the name of John Fisher, though his real name was Percy, he was very busy at Oxford in making converts and attacking Chillingworth on the necessity of an infallible living judge in matters of faith; the latter forsook the communion of the church of England, and confident he had found the true church, he embraced the Romish religion with incredible satisfaction of mind. The state of his mind at that time is evident from a letter he addressed to a friend, in which he proposes these two questions: "1. Whether it be not evident from Scripture, and Fathers, and reason, from the goodness of God and the necessities of mankind, that there must be some one church infallible in matters of faith? 2. Whether there be any society of men in the world, besides the church of Rome, that can upon any good warrant or indeed at all, challenge to itself infallibility in matters of faith."

To secure their victim, his new friends persuaded him to go over to Doway, and to set down, in writing, his reasons or motives for renouncing Protestantism. But Laud, afterwards Archbishop of Canterbury, who had been his God-father, pressed him with arguments against the doctrines and practice of the Romanists. Chillingworth accordingly began to inquire, but a Jesuit's college not being the place for free inquiry, he returned to England in 1631, after a short stay abroad, and Laud, being then Chancellor of Oxford, received him with great affection, and permitted him to retire to the University to finish the important work in which he was engaged, a free inquiry into religion. Being convinced after a thorough examination that the Protestant principles were the most agreeable to Scripture and reason, he declared for them, and in 1634, he wrote a confutation of the reasons which had influenced him to unite himself with the church of Rome.

He was after this engaged in minor controversies, but the occasion of his great work,—The religion of Protestants a safe way to Salvation, was the following:—A Jesuit who went by the name of Edward Knott, though his true name was Matthias Wilson, had published, in 1630, a little book, called *Charity Mistaken, with the want whereof Catholics are unjustly charged for affirming, as they do with grief, that Protestantism unrepented destroys salvation*. This was answered by Dr. Christopher Potter of Queen's College, Oxford, in 1663,—in a book with the title, *Want of Charity justly charged on all such Romanists, as dare, without truth or modesty affirm, that Protestantism unrepented destroys salvation*. The Jesuit replied, in 1634, and styled his work *Mercy and Truth, or Charity maintained by Catholics*. Chillingworth undertook to answer this book; the Jesuit resolved to prejudice the public against the author and his book, in a libel, entitled, *A Direction to N. N. if he mean to proceed in answering Charity Maintained*; in this, he represents Chillingworth

as a Socinian. Chillingworth published his work, in the latter part of 1637.—It was received with general applause, and what perhaps never happened to a controversial work of that bulk, two editions were published in less than five months. The Jesuits not being able to answer the book, contented themselves with publishing abusive pamphlets, to prove Chillingworth a Socinian and an Infidel.

Chillingworth's Sermons bear no indications of his having been at all inclined to any heresy.—His notions seem to have been far removed from the distinctive points of Calvinism, and to have savoured of the principles of Laud, but otherwise they are correct,—his sermons recognize the fundamental doctrines of our religion, and breathe a pious, earnest spirit. He died during the civil war, in January, 1643-4.

Chillingworth adopted the plan of publishing the book he attacked, and following each chapter with a reply. This confidence in the goodness of the cause, this fairness and favour to his antagonist, undoubtedly recommended the book, and exalted the author. The work of the Jesuit is sophistical, bad in its spirit, and fitted only to puzzle and deceive. In his preface, Chillingworth answered the Direction, in so calm, gentle, handsome and masterly a manner that his superiority is at once evident to the reader, and he is prepared to follow him with implicit reliance on the fidelity of his citations, the honesty of his assertions and the strength of his arguments.

The Jesuit in his first chapter states the question he intends to prove—that **PROTESTANCY UNREPENTED, DESTROYS SALVATION**, and gives a summary of the reasons **WHY AMONG MEN OF DIFFERENT RELIGIONS, ONE SIDE ONLY CAN BE SAVED**. The summary is this:—*“Almighty God, having ordained mankind to a supernatural end of eternal felicity, hath in his holy providence settled competent and convenient means whereby that end may be attained. The universal grand origin of all such means is the incarnation and death of our blessed Saviour, whereby he merited internal grace for us, and he has founded an eternal visible church, provided and stored with all those helps which might be necessary to salvation. From hence it followeth, that in this church among other advantages, there must be some effectual means to beget and conserve faith, to maintain unity, to discover and condemn heresies, to appease and reduce schisms, and to determine all controversies in religion. For without such means the church should not be furnished with helps sufficient to salvation, nor God afford sufficient means to obtain that end whereto he hath ordained mankind. This means (whether it be the scripture or something else) must be endued with universal infallibility in whatsoever it propoundeth for a divine truth—or which it declares to be testified by God, whether the thing testified be ip itself great or small; for if it were subject to error in any one thing, we could not in any other yield it infallible assent, for we might, with good reason, doubt whether it chanced not to err in that particular. Thus far, all must agree to what we have said, unless they have a mind to reduce faith to opinion. And even out of these grounds alone it undeniably follows, that of two men dissenting in matters of faith, great or small, few or many,*

one cannot be saved without repentance, unless accidental ignorance may in some particular person plead excuse; for in that case of contrary belief, one must be held to oppose God's word sufficiently represented to his understanding by an infallible propounder, whose opposition to the testimony of God is undoubtedly a damnable sin, whether the thing testified be great or small, and thus we have made good that of men of different religions, only one side can be saved.

"Nevertheless, to the end that men may know what is the infallible means upon which we are to rely in things concerning faith, there must be some external, visible, public, living judge, to whom all sorts of persons, may, without danger of error, have recourse, and in whose judgment they may rest for the interpreting and propounding of God's word; and this living judge we will prove most evidently to be that holy Catholic, apostolic and visible church, which the Saviour purchased with the effusion of his most precious blood. If, therefore, the church be that means which God hath left for the deciding of all controversies, she must be infallible in all her determinations,—otherwise she could not settle in our minds an infallible belief of any thing—and hence it followeth, that whosoever intentionally denieth any one point which she declares to have been revealed by God, is injurious to the divine majesty, treating God as if he were a deceiver,—and his doing so, is not only a fundamental error, though it be in relation to the most insignificant matter, which she has determined; but would overthrow the foundation of all fundamental points, and therefore without repentance could not possibly stand with salvation."

This is a fair statement of the aim of the Jesuit's book, of his argument, and his style,—this was published with the sanction of the superiors of his order and was the Romish doctrine in the reign of Charles I., but who of the champions of the unchangeable church would dare to assert the same now? His statement is, that whatsoever the church of Rome declares to be matter of divine revelation, is infallibly true,—and that whoever doubts and denies, after they know the church has so declared, is in a condition *which cannot stand with salvation*, and until he repents, that is, admits every thing she teaches, to be true and revealed by God, he cannot be saved.

His great point is, that the goodness of God makes it unquestionable he must have given us an infallible means of knowing all truth. Surely the same argument will prove that God has given us some infallible means of knowing what the infallible means is which he has given—or in other words, we need an infallible church to tell us what is scripture and what it teaches.—Surely we also need some other infallible means to settle us in a firm and infallible belief that the church is infallible; and so on, in an endless chain.—Every means must be infallibly authenticated, and the goodness of God renders it certain that it will be infallibly authenticated,—therefore there must be an infinite series of infallible means, each needing some other infallible means to make it infallibly certain that it is infallible. It ought also to be noticed that he says, God has furnished the church with some infallible means to beget and conserve faith,—and then proceeds to prove that *that means is the church*—

that is, the church is to the church the infallible means of enabling men to obtain the supernatural end of eternal felicity.

Chillingworth replies, taking up the Jesuit section by section—he grants that having founded a Church, God has supplied it with all that is necessary in the way of means for our obtaining salvation, and shows that it is the Scripture which is infallible, and sufficient for the peace and unity of the church. In exposing the folly of his argument, he places the several parts of it in close connexion, and asks—"Whoever heard of a wilder collection than this?"

"God has provided means sufficient to decide all controversies in religion which are necessary to be decided,—this means is universally infallible,—therefore of two that differ in any thing they esteem a matter of faith, one cannot be saved."

"He that can find any connexion between these propositions, I believe will be able to find good coherence between the deaf plaintiff's accusation in the Greek epigram, and the deaf defendant's answer, and the deaf judge's sentence, and to contrive them all into a formal categorical syllogism."

He continues, "To all your assumptions, I will oppose this one, that not one of them all is true. You say, the infallible means of determining controversies is the visible church; now if this were as true as the Pope himself desires it should be, yet it would not follow from it that whoever denies any point proposed by the church, is injurious to the divine majesty, as if he could deceive or be deceived. For though your church were as infallible as she pretends to be, yet if it appeared not to me to be so, I might very well believe God to be most true, and your church most false. Our being guilty of the impiety of opposing God, depends not upon your being infallible but upon our knowing you to be so. You must prove that the church of Rome is the infallible propounder of revealed truth, and that we know it to be so; and that, therefore, in opposing her, we impute to God that he is deceived or deceives us. You will say this is a direct consequence of the doctrine that the church may err, but if it did follow from our doctrine, have you as little charity as to say, men are justly chargeable with all the consequences of their opinions, though they disclaim and deny those consequences? *What opinion is there that draws after it such a train of portentous blasphemies, as that of the Dominicans, by the judgment of the best writers of the Jesuits—and will you say the Dominicans are justly chargeable with all those blasphemies?* The true ground is,—they only err damnably, who oppose what they know God hath testified—but Protestants do not oppose what they know God hath testified; at least we cannot with charity say they do, therefore either they do not err damnably, or we cannot with charity say they do."

Chillingworth's assertion and proof that *the admission of the church's infallibility makes way for heresy*, ought to be carefully pondered. It leaves no room for doubt, and shows how easy it was to introduce abominations in belief and practice when the people esteemed it a sin to question the correctness of the church's decisions.

"He that would usurp an absolute lordship and tyranny over any people, need not put himself to the trouble and difficulty of

abrogating and disannulling the laws made to maintain the common liberty, for he may frustrate their intent and compass his own design as well, if he can get the power and authority to interpret them as he pleases, and add to them what he pleases and have his interpretations and additions stand for laws; if he can rule his people by his laws and his laws by his lawyers. So the church of Rome to establish her tyranny over men's consciences, needed not either to abolish or corrupt the Scriptures, the pillars and supporters of Christian liberty, (for that because of the numerous multitudes of copies dispersed through all places, translated into almost all languages, guarded with all solicitous care and industry, would have been an impossible attempt,) but the more expeditious way, and therefore the more likely to be successful, was to gain the reputation of being the public and authorized interpreter of the Scriptures, and the authority of adding to them what doctrines she pleased under the title of traditions or definitions. For by this means she might both serve herself of all those clauses of Scripture which might be drawn to cast a favourable countenance on her ambitious pretences, and yet be secure enough of not having either her power limited or her abuses reformed by them, if it were once settled in the minds of men that unwritten doctrines were, if proposed by her to be received with equal reverence with those that were written, and that the sense of Scripture was not that which appeared to men's reason to be so, but that which the church of Rome declared to be so, though never so incongruous or unreasonable.— The matter being once thus ordered, and the Scriptures being made not your directors and judges (any further than you please) but your instruments and servants always in readiness to advance your designs, it is safe for you to put a crown on their head and cry hail King of the Jews,—and to pretend a great deal of esteem and respect and reverence to them. But to little purpose is verbal reverence without entire submission and sincere obedience; and as our Saviour said of some, so might the Scripture say to you, “Why call ye me Lord and do not what I say?” *Cast away your vain and arrogant pretence of infallibility which makes your errors incurable. Leave picturing God and worshipping him by pictures. “Teach not for doctrine the commandments of men.” Debar not the laity of the Testament of Christ's blood. Let your public prayers and psalms be in such a language as is for the edification of the worshippers. Do not impose on men the worshipping of angels.— Teach no more proper sacrifices of Christ but one. Acknowledge them that die in Christ to be blessed and to rest from their labours. Acknowledge the Sacrament after consecration to be bread and wine, as well as Christ's body and blood. Let not the weapons of your warfare be carnal, such as massacres, treasons, persecutions, and all means either violent or fraudulent; these and other things which the Scripture commands you, do, and then we shall willingly give you such testimony as you deserve, but till you do so, to talk of estimation, respect and reverence for the Scriptures—is nothing else but talk.”*

W.

[For the Baltimore Literary and Religious Magazine.]

O D E T O P A T R I O T I S M .

PATRIOTISM a word. Its meaning clear,
 To *honest* hearts the *thing itself* is dear.
 In all the land—the East, the North, and South
 It *lives* and *thrives most nobly* in the *mouth*.
 A *party word* that dwindles into dust,
 Of gold the dross. Of iron but the rust.
 'Twas once the *soldier's buckler*, and his *shield*,
 That push'd the *lion* from the *tented field*.
 'Twas once the *statesmen's armour*, and his *pride*,
 To aid his hand, the helm of state to guide.
 'Twas once the *stream* that swell'd the *plebian* breast,
 And gave to labour all the charms of rest;
 'The *sailor's pendant* lifted up on high,
 That flap'd its streaked tongue athwart the sky.
 'Twas e'n the *matron's* cradle, and her joy
 In which she rock'd her favourite *smiling boy*.
 But now what is 't? ye modern sages say?
 Speak out and tell us in the face of day:
 Or else your silence has become a shroud,
 And *rocks*, and *stones*, shall publish it aloud.
 Are men of honest hearts and heads serene,
 The nation's glory, lifted to be seen?
 Have these the reins to guide, and to command,
 The institutions of our *rising* land?
 No, no, alas! 'tis only here and there,
 A pillar stands amidst the desert air;
 And on its top a light so dimly plays,
 That feeble eyes can scarce behold its rays.
 "Un-numbered suppliants crowd'd preferments gate,"
 "Athirst for wealth, and burning to be great."
 "Delusive fortune hears the incessant call,"
 "They mount, they shine, evaporate and fall."
 Another throng comes bending up the steep,
 Their party-watchword, "Now's the time to reap,"
 Is heard, throughout the busy, noisy strife,
 Not by their words so much, as by their life.
 'Tis not the *party* to the *nation* giv'n,
 The *nation's sold*, her sacred laws are riv'n.
 Men of *immoral cast* are perch'd on high,
 With buzzard breath. Their character a lie.
 Yet hold their office till the wheel turns round,
 And hurls their *carcase* to the madning ground.
 Patriotism means in this sad hour,
 A party's arm, to wield a party's power
 O'er all the land, and o'er the briny seas,
 Where e're our flag is floating on the breeze.
 In former days a party's only seal,
 Was found inscrib'd upon the nation's *weal*.
 But now we fear, and tremble as we go,
 'Tis found inscrib'd upon the nation's *woe*.
 And should corruption steal upon the state,
 O'erwhelm the poor, and paralyze the great,
 Confusion wild, will roll her baleful eyes,
 And *death* will seize us as her lawful prize.
 Patriotism is *virtue's firmest friend*,
 To vice a *foe*, a *foe unto the end*.

She crushes parties at her nation's call,
 And scatters blessings, to the great and small.
 On *principle* ALONE she stands erect,
 Sworn to uphold our rights, and to protect
 The laws of *order*, and the laws of *God*,
 By *truth*, and *mercy*, *justice* and the *rod*.—LEWES.

PAPISTRY OF THE XIX CENTURY, IN THE UNITED STATES.

No. I.

THE Scriptures give to papistry the name of "Mystery of Iniquity"—
το μυστήριον της ανομίας;—that is, *impiety perpetrated in secret*. It is on account of this peculiar characteristic, that the investigation and exposure of it are always so difficult. It pretends to be religious; and people are hard to be convinced that this pretence is outward merely; and that below it, rank impiety lurks. It pretends that by its most dreadful dogmas, it only means some innocent, perhaps some common thing; and the credulity of mankind is seduced into a fatal confidence, that it means the opposite of its unalterable faith. "Speaking lies in hypocrisy"—ἐν ψευδοπροσώπῳ ψεύδομαι; that is, *making a pretence of piety, while falsehood is inculcated in the place of truth*. This is the summary which God gives, by the Spirit, of the religious character of the great apostacy. And while all ages attest the truth of the description, their experience makes manifest the constant difficulty, of giving fixedness, and tangible shape, to that, of whose essence it is to be secret, to be false, to be subtle, to be hypocritical.

We are about to develop this mysterious wickedness, as it has appeared, and is operating in the United States—since the commencement of the present century; that is, papistry in contact with ourselves. We set about doing this, in a systematic manner; and to go thoroughly and at large into the subject. We have been doing this same service, for contemporary popery in general, as it is exhibited in other lands, in a series of articles, under the title of "*Illustrations of the Papal Church abroad*;" which will be continued from time to time. Another series entitled, "*Mystery of Jesuitism*," which may also be indefinitely extended, has undertaken the same needful service, in regard to that fearful and profane body, which calls itself the company of Jesus. And in other series, and detached articles, we are constantly developing the great elements of the subject at large, as it touches existing interests, or existing differences between Papists and Protestants. We hope to be able, in this manner, without engrossing our pages entirely with the papal controversy, to make them a rich repository of whatever is most important on the subject, as well in learned research as in practical illustration. It is to the latter department that the present series more particularly appertains.

The materials for such a labour as that now before us—are exceedingly abundant. They exist in unwritten facts and transactions transpiring

every day around us ; and in written and authentic monuments, produced by many of the highest dignitaries, and most distinguished laymen, of the papal sect in the United States. For example, four at least, of their Bishops, namely—Hughes, Purcell, England, and Fenwick, have appeared as controversialists in print, for their sect, within a very few years. And, indeed, scarce a month elapses, without giving the public some new work from the American press, on the general subject.

But we shall commence our series, with a number of articles drawn from materials, no longer accessible to the public ; which came into our hands by a singular providence ; and which will afford some extraordinary *inside* views of papistry in this country. We will explain ourselves in a few words.

At the public sale of the Library of the late ROBERT BARRY, Esq'r, of Baltimore, a bundle of pamphlets labeled "*Rev'd Mr. Hogan's Trial, &c. &c.*," was put up to sell ; and purchased by us, at a pretty high price, after strong competition, by a priest who stood by, with several of his brethren. The bundle proved to be a complete, or very nearly complete collection of all the publications, to which the difficulties in *St. Mary's* church, in Philadelphia, gave rise many years ago ; and contained no less than *thirty-seven* books and pamphlets, varying in size from 8 pages to 280 pages ; the earliest published in 1812, the last in 1825. In this controversy, every thing was discussed, by every body. So that we have not only a general account of the sect, from its origin amongst us, with sketches of character and developments of principles, drawn by mutual *friends*—but also, a very particular account of some most important and agitating transactions, with the undisguised views of all the parties, in relation to them. These parties are the principal personages of that day, many of them of this day also, in the papal body, in this country.

As for the authenticity of the materials, we need only say, that Mr. Barry lived and died a devoted papist ; to prove which, we need only add, that he was the intimate friend, and the honoured host of *John, Bishop of Charleston*, commonly called, by a plebian alias, John England, whenever he visited the Monumental City. He was also a diligent collector of rarities and trifles in literature ; as all who witnessed the disposition of his extensive and curious collection, must have observed. But if any one doubts let him inspect the materials for himself,—a liberty we will cheerfully concede to any respectable applicant.

We shall begin at the beginning, and go through this file of testimony ; publishing such extracts as shall appear to us important ; subjoining in the way of notes, such explanations and reflections as shall seem needful ; interposing such abstracts of what may be too voluminous, or of too little importance, or too great vulgarity to be published ; and so connecting one part with another, as to give the reader a precise and connected view of the whole. In every case, we shall be particular in giving the title in full of the tract quoted ; with such a description of it as to make its identification easy, and all fraud impossible.

In regard to the controversy involved, amongst the various persons who will pass in review before us, we have to remark; first, that we are perfectly impartial, seeing that it can be nothing to us who beats, or who is beaten,—our only object being to ascertain from all, what is papistry;—and secondly, that we have nothing to do with any of them as private persons, but only as papists.

And now, having, as we suppose, said enough, to clear the whole subject, we proceed with our case; and begin with the first pamphlet of the series.

Sundry Documents, submitted to the consideration of the Pewholders of St. Mary's Church, by the Trustees of that Church.—Philadelphia: Printed by Lydia R. Bailey, No. 10, North Alley. 1812. pp. 26.

Address of the Clergy to the Pewholders of St. Mary's Church.

It cannot be entirely unknown to you, that, for some time past, the persons to whom you have committed the temporal management of your church, have manifested a temper hostile to your clergy. Forgetting the respect due to our character, and equally regardless of your best interests, their opposition to us has been at once mean, virulent, and unremitting. This spirit, which we had vainly hoped to conciliate, goes to subvert every thing that will not bend to its views; and can be put down only by your marked and firm disapprobation. In seeking a redress for the wrongs we have suffered, we rest with assurance on the character of our people, who have never yet slighted their pastors: and we address you with confidence, because we have served you with fidelity. As the grievance to which, in a special manner we call your attention, is but the last act of a long series of aggression, which our forbearance has hitherto concealed; we think it necessary to specify the period when this disposition first manifested itself in the board of trustees, and to point to the source from which it originated.

In the month of October, 1810, the Most Rev. Dr. Carroll intimated his wish, that Dr. Egan should proceed to Baltimore to receive episcopal consecration. The trustees of St. Mary's church had previously agreed to defray one-half of the expenses incurred on that occasion—the churches of Holy Trinity and St. Augustine had made themselves responsible for the payment of the other half. As soon as the archbishop's communication was made known to the trustees, and these persons called on to advance the promised sum, a certain member of the board waited on Dr. Egan, and told him, there was no necessity to convene the board, as the precise sum to be advanced could not then be ascertained—that himself would advance what might be necessary; and after Dr. Egan's return from Baltimore, the sum being then known, the matter might be settled. To this Dr. Egan assented. A few days had passed, when the same gentleman signified to Dr. Egan, his intention to decline the performance of his promise. The board of trustees was assembled; and would not act on the affair. The Rev. Mr. Harold then mentioned the name of a respectable gentleman of the congregation to whom he recommended Dr. Egan to apply for the means denied him by the board. At the mention of this gentleman's name, the member of the board alluded to above, instantly left the meeting: and from that period, his conduct has been marked by a violent opposition to your pastors: and his language has been uniformly contemptuous and intemperate.

We are willing to believe, that the members of the congregation, who elected the present board, gave them credit for motives and designs, far different from those which have extorted from us an unwilling appeal to

the justice and attachment of our people. It was indeed difficult to account for the anxiety with which those persons sought the management of your affairs. But the first act of their board threw open their plan; and exposed to our view such designs as should fill us with the most serious apprehensions, if, in a congregation such as ours, danger could be apprehended from the ignorance, the temerity, or the malevolence of any individuals.—A committee, consisting of John Ashley, Edward Carrell, and Joseph Snyder, was appointed, to devise ways and means, to pay off the remaining debts of the church. These persons reported that the dismissal of one of your pastors, was necessary to the liquidation of these debts. Some members of the board were absent, ashamed, we would hope, to witness this gross and premeditated insult to your clergy, and this scandalous and alarming attempt to encroach on the authority of your Bishop. The only member present who expressed his disapprobation of such conduct, was Mr. Charles Johnson.

The clergy of St. Mary's church have given up to the trustees, the pew rents and collections; and accepted a salary payable each quarter in advance. As this is our only support, we might have expected regularity in its payment—yet your clergy have been reduced to the mortification of soliciting the board for that purpose. The payment which should have been made on the first of July, has been hitherto withheld. Some time after it became due, the treasurer came to us, with the information, that he had no provision in his hands to meet our claims: but added, that a quarterly meeting of the board would take place on Monday, the 13th of July—the hour of meeting arrived: and, as if the intention of your trustees had been to laugh at our expectations, two members attended, expressing their regret that the other gentlemen had not come, to devise some means to pay us our salary. Notice for convening a board was served; and the number necessary to the transaction of business attended; when it appeared, that the money which might have been retained for the payment of our salary, had been paid off by the treasurer, to the creditors of the church. A resolution was then passed to raise the money by loan; and a committee appointed for that purpose—the committee reported, that they could procure no money: but the treasurer informed us, that if 30 or 40 dollars could be of any service, he held that sum at our command.

Could it be your wish, to submit your clergy to such humiliation, and from such men as these? Is our house to be thrown on the charity of the public, or the patience of our creditors? Are our rights to be violated, our feelings tortured, and your character dishonoured, by the caprice or the malice of these individuals? We cannot be mistaken, when we express our conviction, that you will reprove those men, who, by injuring your clergy, have insulted yourselves. If these persons have laboured to carry on their plans, by exciting the jealousy of the people against their pastors—if by intrigue and unprincipled misrepresentation, they have sought to impose on the simplicity of some, and to encourage the malice of others—and if by these unworthy means they have succeeded in weakening the influence of our character, they have done to you a lasting injury: by diminishing the efficacy of our instructions. We have endured our wrongs in silence, so long as silence might contribute to your peace and safety: but a just regard to the dignity of our own character, and a due feeling of respect to the people committed to our direction, forbid us any longer to be the passive victims of men, who, whilst they are gratifying their own miserable resentments, affect to promote your interests, and to represent your feelings.

We request a meeting of the pewholders, on Monday next, the 24th inst. at half past 6 o'clock in the evening, in St. Mary's Free-school.

MICHAEL, *Bishop of Philadelphia.*
 W. V. HAROLD, *Vic. Gen.* } *Pastors.*
 JAMES HAROLD, }

IN consequence of the preceding address, which was distributed in the pews of St. Mary's church, on Sunday the 23d of August, a meeting was held at the school-house, on Monday evening, the 24th, at which the trustees say there were many persons who were not pewholders. A vote of censure upon the trustees was passed at this meeting, against which they entered a protest, in which amongst much else, they declare that the friends of the clergy, threatened, challenged, and smote with the fist of wickedness, at this first meeting.—We pass this over; and publish next,

Extracts from the Reply of the Trustees to the Address of the Clergy.

TO THE PEW HOLDERS OF ST. MARY'S CHURCH.

A printed paper, signed by your clergy, and distributed in the pews of your church, on Sunday the 23d ult. contains so many and such virulent charges against us, as to require a reply in vindication of ourselves. However deeply we regret the discord that exists, and deprecate every thing that has a tendency to widen the breach, yet justice to our own characters, and to our proceedings, which have been so grossly misrepresented, as well as a regard to your interests, imperiously forbid us to pass this address over in silence. Before we proceed further, we barely glance at the total disregard to the reputation of the congregation that could have led to have the address distributed in the pews; which obviously put it into the possession of persons of other denominations, who are known to frequent our church on Sundays, and some of whom are hostile to our religion, and could have no higher gratification than any thing tending to its disparagement.

The time and manner of paying the expenses of Dr. Egan's Journey to Baltimore, to receive consecration, form an important item in the accusations. Considerable reliance is placed upon these circumstances, as affording proofs of our hostility to our pastors. How far they are deserving of the importance attached to them; how far it was decent or proper to let them excite any of the angry feelings which they have called forth, you may judge from the following brief statement. The whole expenses of the journey were only 213 dollars. Dr. Egan had received the salary of a bishop, eight hundred dollars per annum, from the first of January 1809 till November 1810, although during that time he was not a bishop; to which high rank he was not elevated till the latter period. Might he not, therefore, out of this extra salary, have afforded, without any exuberant degree of liberality, to have defrayed those expenses himself? After having received from the congregations of Philadelphia above 1400 dollars, to which he had no fair claim, ought he not to have disdained to levy any farther contributions on them? But let it be clearly understood, that it was never expected that Dr. Egan should be at the expense of the journey himself. All that was necessary was that he should *advance* the money, and as soon as the exact sum was ascertained, it was to be repaid to him by the different churches, in proportions agreed upon.—It ought further to be observed that it was actually *advanced* by Mr. Eneu.

But the most prominent feature in the accusation, has reference to the detention of the salary of the clergy: and we venture to affirm, and hope fully to prove to the satisfaction of every candid mind, that there never was a more frivolous pretence for creating disunion, and never were pastors less justified for exciting the angry passions which have been called into operation by this address, than the clergy of St. Mary's are by this circumstance. Setting wholly aside all the considerations arising from the disinterestedness and disregard for wealth, beyond a decent subsistence, which are indispensably necessary to the respectability of the clerical character, it will appear that the detention of salary, for which a vote of cen-

sure on us was irregularly and clamorously passed at a late meeting, was so unimportant that even by the most worldly minded man, of decent character, it would have been passed over in silence.

The salary of the clergy of St. Mary's is 2400 dollars per annum: and perquisites of various kinds and rents, make the income about 3600 dollars; in addition to this the bishop has from the other two churches 400 dollars per annum; making, together, 4000 dollars.—But to remove all pretence for cavil, we will suppose the whole not to exceed 3500 dollars. This is by far the most liberal endowment ever made for our clergy; and must enable them to lay by a handsome provision for old age or infirmity—It shuts the door against that fear of future want, that solicitude for support, from which the dignity of the clerical character ought to be shielded. For it will not—it cannot surely be pretended, that three gentlemen, exempt from rent and taxes, and who are well known to observe in their household a due and decent regard to economy, can expend 3500 dollars per annum.—It is utterly impossible on the scale they have always lived. It therefore inevitably follows, that they could not have been in that necessity which alone could palliate an appeal to the congregation, pregnant with discord and disunion, the consequences and termination whereof cannot be foreseen.

We have stated the salary of the clergy of St. Mary's at 2400 dollars. It is payable quarterly, and in advance.—It had been regularly paid in that manner, previous to the present quarter.—When we came into office on the 1st of April last, the treasury was nearly exhausted; but the treasurer advanced 600 dollars, the quarter's salary, out of his private funds, as well as 550 dollars to pay a debt of the congregation, on which a suit at law was threatened; with an intention to wait till money was collected for reimbursement.—For this act of kindness, instead of receiving any acknowledgment, he was afterwards told, with considerable hauteur, by the Rev. W. V. Harold, that the clergy were not under any obligation to him whatever. This very ungracious declaration, having excited indignant feelings (and on whom would it not have this operation?) it is not surprising that he formed a determination not to subject himself to the same rebuff again. To this determination he adhered.

Thus affairs remained, until the 18th of August; when, having made some collections he tendered 200 dollars, being all he had in the treasury, (except 24 dollars and 50 cents) in part payment to Bishop Egan—This was refused: and on the 23d, *only five days afterwards*, the address to the pewholders was distributed.

And what is the great injury sustained by the clergy, which has so fatally impelled them to array their congregation in hostility against each other?—Striped of the declamation contained in the address, it is reduced to a simple point, incapable of being mistaken or distorted, viz:—That on the 23d of August, they had not received 600 dollars, payable *by courtesy in advance, on the 1st of July*, for duties *not to be completed till the last of September*, and of which amount they had on the 18th of August refused 200 dollars. This is the sum and substance of the injury and the outrage, of which you were called upon to express your disapprobation and censure on the 24th of August, at a meeting where feuds were excited, which may survive the present generation. Whether this warrants the precipitate and violent measure resorted to, we very freely leave to your decision.

The salaries of the clergy of St. Mary's Church have been gradually, but very considerably raised, for several years past.—It is a most discouraging truth, that the higher they are raised, the greater is the dissatisfaction and complaint of the pastors. When they were not half what they are at present, they were perfectly satisfied; there was not the slightest murmur.

In 1789 the salary for three clergymen was about 1210 dollars, including collections, rents, &c. &c. In 1790 there was an addition made to it of

two dollars per pew, which raised it to 1470 dollars. Out of these sums let it be observed, they paid clerk's wages, candles,* and other incidental expenses; from all these they are now exonerated, notwithstanding the recent increase of salary.

On the 18th May 1797, the pew-rents having been considerably raised, they produced 1276 dollars, which, with the rents of the houses in Chesnut street, and their supposed perquisites, made the income about 2000 dollars.

On the 4th of November, 1808, a new arrangement was made. The trustees undertook the collection of the pew-rents, and engaged to pay the clergy a specific salary of 1600 dollars, exclusive of the collections, which were estimated at 500 dollars annually; at which time they expressed themselves not only perfectly satisfied, but tendered their grateful acknowledgments.

In October, 1810, an attempt was made to raise their salary to 3000 dollars. The trustees were informed by the Rev. Mr. Rossiter, that unless it was raised to that sum, the Rev. W. V. Harold would abandon the church. Regarding the demand as unreasonable, they refused a compliance, and the latter gentleman, in pursuance of his menace, actually left the city.—He was absent some weeks, in hopes, it is presumed, of a compliance; and the trustees were wholly uncertain whether or not he meant ever to return. At length, about the beginning of December, finding his threats ineffectual, he returned to this city. A new negotiation was opened a short time previous to his return, and the salary was raised to 2400 dollars. This commenced on the 1st of January, 1811.

On Mr. Harold's return, he assumed a hostile and overbearing attitude towards the trustees, particularly to one of them; and we are sorry to add, that this conduct has invariably continued, and displayed itself on every occasion that offered, and often with circumstances of extreme rudeness: insomuch that Mr. Charles Johnson, who had most assiduously devoted his time to superintending the building of the church, was driven to abandon it before it was completed: and we can with the utmost truth affirm, that we have never given the clergy, either individually or collectively, any provocation that could warrant this treatment.

Your trustees, in entering upon the discharge of their duties, were desirous of devising a mode of paying off the church debts with as little burden to the congregation as possible; especially as they had so recently contributed the very large sum of 17000 dollars towards enlarging the church. In the prosecution of this undertaking some of them were plainly and with much warmth informed by the Rev. William V. Harold, that the church belonged to the clergy, and with it the whole of the income, be that income what it might.†

* This item for 1812, was seventy-nine dollars and a fraction; as appears by an authenticated account current, printed at the end of the pamphlet. It is a great pity the Virgin Mary cant see in day-light without wax candles.—[ed's.]

† There are here two things worthy of serious remark, and in regard to which, the reader's careful attention is solicited; namely, the provision for the clergy, with their extraordinary conduct and demands, in that behalf; and the claims repeatedly insinuated by them, to be the sole and true owners of the church and its entire estate and income.—As it regards the first matter, no candid person can hesitate to allow that the congregation had manifested great liberality, and made ample provision for the maintenance of a clergy—expressly bound to *celibacy* and *moderation* in worldly desires. Nor can it fail to be observed that cupidity and avarice were at the bottom of the whole movements of the priests.—As touching the other matter, the priests only acted out the canons, and the constant principles of their system, when they claimed, *as theirs*, the church and all things pertaining to it. It is clear papal law, that all church property appertains to the spirituality—that it is all sacred, and absolutely incapable of alienation, and that trespassers on the rights of the clergy, are instantaneously excommunicated. This is most ancient law too. "It is because Prince Charles," said the Council of Kiersi, to one of the early descendants of the illustrious Charles Martel, founder of the Carovingian race of Frankish Kings; and of whom the

Should this novel assumption be submitted to, it would be attended with the most serious ill consequences. The congregation would be deprived of all chance of surplus funds to pay for repairs, to purchase a new grave yard, or defray any contingent expenses that may arise. When Mr. Harold was asked how were funds to be raised for those objects, he very cavalierly replied, "by putting your hands in your pockets."

But that the claim thus set up is absolutely untenable, and that the property of the church is in the congregation, is beyond all question. This is a point most satisfactorily established by the public records: and should the clergy ever attempt to enforce their claim, a legal decision will fully evince how very erroneous are the opinions they hold upon the subject.

Relying upon your knowledge of us individually, and upon that confidence in our honour and integrity which induced you to delegate to us the management of the temporal concerns of the church, we disdain to offer any comment upon the very indecorous insinuations contained in the address, of meanness, virulence, malice, intrigue, ignorance, and want of principle.

We are sorry to be obliged to notice a very considerable error in the address of the clergy. It is therein asserted, that "*the salary is their only support.*" This is manifestly a mistake—we will not suppose it a wilful one. We have already stated, that from various other sources, viz. rents, interest, and perquisites, they derive an income probably not far short of half the amount of the salary.

We are extremely anxious to have the discord finally terminated—and wish it referred to the decision of the Most. Rev. Bishop Carroll, whose expenses to, in, and from this city homewards, we will cheerfully defray out of our own private funds.

It may not be improper, before we conclude, to remark, that as neither the trustees nor the congregation are consulted on the nomination or appointment of pastors* (who become, by the act of incorporation, trustees,)

sacred council spoke: "It is because Prince Charles was the first of all the Kings and Princes of the Franks, who separated and dismembered the goods of the church; it is for that sole cause that he is eternally damned." And they proceed to narrate a vision of St. Eucherius of Orleans, putting the ruin of poor Charles the hammer (*le Martel*) past all doubt. It is curious to reflect that this lost heretic was the instrument chosen by God, to save Europe, and the papacy itself from the iron yoke of the victorious Musselmans, by the terrific massacre and triumph at Poitiers.—Nor is it a little remarkable, that it was for aid forcibly taken from the fat clergy to recruit his armies before this signal victory, that the priests damned him for all eternity. To return however to the affair before us; it is well for the public to understand the nature of these claims, which mix up temporal and spiritual matters, to the great danger and inconvenience of both: and to watch carefully all who set them up.—[ED'S.]

* That every Christian society has the inherent right to select for itself its own spiritual guide, is so plain a principle of common sense, and so clearly the doctrine of the Bible, and the practice of the primitive church; that one is amazed that any sane man should ever tolerate, much less advocate, a contrary practice. Spiritual hierarchies, are as dangerous—if not more so than others; and when all infusion of the popular will—much less all influential expression of the popular feeling, of the body of Christ's people, is denied and rejected by the clergy;—there is a spiritual hierarchy set up. In the papacy the order is thus: The Pope appoints all the bishops, arch-bishops, patriarchs, &c. &c.; and they appoint all the subordinates, in the secular clergy.—Amongst the regular clergy—the whole, are still more directly and completely dependent on the Pope. The people are nobody; the churches are nothing; indeed there is no church, except one at Rome; all the rest are mere hewers of wood and drawers of water for it. This Pope, thus parceling off the earth, and setting up his myrmidons, is a temporal Prince; and attaches to these territorial sub-divisions of foreign states, not only the names of his officers; but also sets up laws, administers oaths, erects prisons, collects forfeitures, owns estates, and exercises every species of lordship; as thoroughly in derogation of the rights of the state invaded, as of the church oppressed. It is curious to see, how the *Bishop of the place* has thoroughly supplanted the *Bishop of the people*, in the Roman hierarchy. Of old, men were bishops of the church in such

it is highly improper and indecorous in the clergy to interfere in the election of lay trustees, as they have done of late years; which has caused great dissensions in the congregation and lessened their own dignity.—Had it not been for such interference the church would be free of debt; whereas it now owes upwards of 5000 dollars.

*John Ashley,
Joseph Snyder,
Lewis Ryan,
Peter Scravendyke,
James Eneu,
Anthony Groves,
Edward Carrell.*

Philadelphia, September 8, 1812.

N. B. It will be observed that Mr. Johnson's name is to the protest some time since made, but not to this address; which can only be accounted for as follows: viz.—On Sunday evening last a paper was thrown into his house (which unfortunately was seen by Mrs. Johnson,) threatening the destruction of his premises by fire, if he said or did any thing against the clergy;* and on Monday morning he received a further letter, holding out the same threat—which had such an effect on Mrs. Johnson and his family, that by her and his children's entreaties they extorted a promise from him never more to meet the trustees, or to have any thing to do, directly or indirectly, with the concerns of St. Mary's church.

Threatening letters to the same effect were received also by some of the other trustees.

and such a place; now men are bishops *of the place*; as Bishop of Baltimore, Bishop of Charleston, Bishop of Cincinnati, &c. The very nomenclature imports that they who use it, are secularized: and the truth is, that Papistry is no longer any thing more than a vast and corrupt political conspiracy against the liberties of mankind, and the grace and providence of God.—[20's]

* This is the universal resort of the papists. Intimidation—persecution—crusades—massacres—assassinations. The history of opposition to the papacy in all ages and countries, is written in the blood of the martyrs. The inquisition is the eldest born of the "Harlot drunk with the blood of the saints:" the society of Jesuits, her last darling offspring. It is perfectly well known that in this country bands of ruffians are united by secret and horrid oaths, for purposes of mutual support and mutual assistance in avenging each-other, their priests, and church: and atrocities before unknown amongst us, have been again and again perpetrated by their instrumentality. No papist leaves the ranks of that superstition, without endangering his life; and no Protestant exposes their follies and crimes, without incurring the most imminent risk. By their very canons, it is meritorious to put all such to death; and nothing but fear prevents them from attempting it. Many of their canonised saints have been deliberate butchers; and their most venerated moralists and casuists have constantly asserted, not only the innocence, but the necessity of shedding the blood of the enemies of their faith, when it can be safely done. See in our iv. vol. the series of articles entitled "*Mystery of Jesuitism*;" and especially the number entitled, "*Rise and Nature of the doctrine of Assassination, in the Papal Church*," published in August 1838.—[20's.]

[Continued from page 40.]

THE DOCTRINE OF TRANSUBSTANTIATION.

No. V.

LXXXVI. We shall now advert very briefly to the opposition which from time to time was made to this doctrine.

God hath never left himself without a witness, even in the darkest period of the Christian church. Some sixty years after Bertram, and John the Scotchman (who was stabbed at the instigation of some monks) there was a schism in England between Odo archbishop of Canterbury and the most learned of his clergy upon this subject. (Balleus, 2 Cent. chap. 30.)

About eighty years afterwards, as this error was extending in France, Berenger arch-deacon of Angers, undertook to combat it and in doing so, he made great use of the writings of Bertram, and of John the Scotchman. Berenger was condemned by a council at Rome, under Leo IX. and by another at Vercelli in Piedmont, and the book of John the Scotchman was burned. This has been already stated. It occurred 160 years after John's death.

Nicholas II. summoned another council soon after, before which Berenger appeared, and to save his life subscribed, against his conscience, the confession to which we have referred: But having returned to France, he protested that he had been forced into the measure, and persevered in his doctrine till his death. He was much commended for doing so. Hildebert, bishop of Atans, who was his neighbour, wrote his epitaph in which he deplored his death, and commended his purity and doctrine; (See William of Malmesbury, book 3, p. 63 for the epitaph. See also archbishop Antonin, Chron. book 16, part 2, who highly praises Berenger. See Platina in life of John XV.)

LXXXVII. Vignier a very diligent author (Hist. page 278) and William Neobrigensis (Hist. of Eng. lib. 2, chap. 13) say that from the time of Berenger, France, Spain, Italy and Germany were full of persons holding to the belief of Berenger. There were many also in Brabant and Flanders. About sixty years after the death of Berenger, Pierre de Bruis and Henry of Thoulouse (between 1130 and 1135) taught the same doctrine. At this epoch a persecution of those who held this doctrine commenced, and it is worthy of observation, that at this time the *punishment* of death began to be inflicted for the suppression of opinions deemed heretical by the church.

There is one exception only to this remark. In the year 389 under the emperor Maximus some Gnostics were punished with death, contrary to the advise of St. Martin (See Sulpicius Severus near the end of his history.) Some suppose this persecution was the beginning of the fulfilment of Rev. zvii, 6.

LXXXVIII. Calumny was another weapon of persecution. They were called Manicheans and they were confounded with other heretics. They gave the name of Albigenses and Waldenses to all sorts of heresies. But the creed of the Albigenses, has been pre-

served in the history which John Chassanion wrote of them, and which has been translated into French. It is very similar to the Calvinistic creed. Bernard, Abbot of Clervaux, commonly called St. Bernard, who died in 1152, in Sermon 66, upon the canticles, describes the manner in which they were persecuted. This author though estimable in many respects, adopted the vulgar report as to their creed, though their accusers did not agree among themselves. (See Peter, Abbot of Clagin, Claude de Lessel, Arch-bishop of Turin, and St. Bernard. They by no means agree (Usher De Christ, Eccles. Succ. et statu, c. vi. § 19. 33—Blunt's Reformation, c. v.)

About six years after the death of St. Bernard, John of Waldo, who had translated the Bible into the vulgar tongue, made so great an impression by his preaching and other efforts that the Roman church began to drop the term Albigenses, and used the word Waldenses as the appellation of those they called heretics. The followers of Waldo soon multiplied so as to amount to more than one-third of the population of France. They were scattered through Italy, Bohemia and Poland also—Innocent III, in 1215, called the council of Lateran on account of the efforts of Waldo, and in the first chapter of the acts of that council defined and declared the doctrine of Transubstantiation. A crusade followed against the churches of Dauphine, Province, Languedoc, Guienne, &c. which would not subscribe to this doctrine and other abuses of that church.

LXXXIX. Notwithstanding this persecution which very much weakened their churches they still subsisted, and the author of the *Fasciculus rerum expetendarum*, complained that these heretics still subsisted in his time (A. D. 1485.) But about the year 1370 Wiclif in England taught the same doctrines, and died in peace; although his bones were dug up and burnt. Another proof however of the continuance of the primitive doctrine is to be found in a confession which the Waldenses presented to Ladislaus, king of Hungary in 1508. It is there said that "Jesus Christ with the substantial body which he took, with which he is seated at the right hand of God cannot be in several places; but solely, being one and entire and real, it remains in heaven in its existence and cannot be taken corporeally by the souls of the faithful but spiritually."* Their creed so far as we have it from authentic sources agrees in all substantial points with that of the Huguenots of France, who were Calvinistic. See also as to the purity of the lives and doctrines of the Waldenses, Charles du Moulin's book upon the French Monarchy, and De Thou. History, book 6.

XC. We have now stated. (1) The doctrine of the Calvinistic churches. (2) The doctrine of Transubstantiation. (3) The doctrine of the Fathers. (4) The origin of the doctrine of Transubstantiation. (5) Some of the occasions which contributed to its introduction. (6) The opposition to it, and the continuance of the true doctrine, by Bertram, John Erigene, the Scotchman, by Berenger and his followers, by Wiclif, and by the Albigenesean and

*Sicque cum suo substantiali assumpto corpore quocum sedet nunc ad dextram dei non potest multiplicari sed solam, &c. Fas. Re Exp. fol. 92.

Waldensian churches down to the Reformation. We shall now proceed to state briefly the objections which we have against the doctrine of transubstantiation.

First. This doctrine is inconsistent with the nature of a Sacrament.

The word *sacramentum*, in classical Latin, signifies a sum of money or a pledge given in a court of justice previously to process or proceeding. It also signifies the oath of fidelity which a soldier takes to his general or chief, and by analogy, an oath of fidelity to God, (Varro de Lingua, Latina, lib. 4, sub. fin. Cicero passim.) The word in the last sense occurs very frequently in Tertullian and Jerome.

When the Latin language began to decline, the early Christians used this word in the sense of *mystery* or *secret*—also to signify any *doctrine* or *sacred ceremony*, and this is the sense given to it by most of the early fathers and in the vulgate version of the Bible. (*Eph. i. 9. Ut notum faceret nobis sacramentum voluntatis suae. Eph. v. 32, sacramentum hoc magnum est, Ego autem dico in Christo et in Ecclesia. Rev. xvii, 7, Ego dicam tibi sacramentum mulieris. 1 Tim. iii. 16, Et manifeste magnum est pietatis sacramentum quod manifestum est in carne, etc. Augustine, Ep. 5. Signa cum ad res divinas pertinent sacramenta appellantur.* See Court of Rome, 285, in note.)

By degrees in the ages following it became customary to call the sacred signs of symbols instituted in his church sacraments, and St. Augustin contributed largely to this result, as he uses the word in that sense more frequently than his predecessors, and applies it to baptism and the Lord's supper. Hence the present customary use of the word in the sense of a sign, seal, symbol, memorial or commemoration:

XCI. But Romanists and Calvinists agree upon several principles which we will proceed to state, with some remarks on their application.

(1.) Sacraments are sacred signs—a visible form or figure of an invisible grace, (Decretum le de consecrat. *Canon Sacrificium*.—Council of Trent, 13 Session, chap. 3,) and Bellarmin admits in his 2d book of the Eucharist that the words "Sacrament of the body of Christ" ought to be interpreted, "the sign representing the body of Christ." (Cap. de Eucharista, p. 206). The Catechism of the Council of Trent admits also that it is improper language to call the *body of Christ* the *sacrament*.

Now upon this agreed principle, we remark, that our Lord is not the sacred sign, because he is that which is signified. Therefore he is not the sacrament. Yet the council of Trent requires that the sacrament should be adored with the worship of *latría* (that is supreme worship) upon the ground that it is the body of our Lord which is the sacrament: for if the sacrament be not the body of our Lord we ought not to adore it with supreme worship. Again in the six other sacraments of that church the word sacrament signifies the *sign*, and in the Eucharist only does it *signify* the *thing signified*. The reason given for this departure from the customary use of the word is, that the sign is not without the thing signified. But the union of two distinct things cannot justify the indiscrimi-

nate use of their appropriate names; for if it could, we might call the soul the body, or the body the soul; the head the foot; the light of a flame, heat; or *vice versa*, because one is not without the other.

But we may state the argument in this form. "The body of our Lord is in heaven. The body of our Lord is the sacrament.—Therefore the sacrament is in heaven." The conclusion is false and therefore one of the premises is false. But the first proposition is true (Acts i. 11, iii. 21). Therefore the second proposition is false.

(2.) The second principle agreed is, that in every sacrament there are two things, (1) the sign, (2) the thing signified. In baptism the sign is water, or if you please, the sprinkling of water.—The thing signified is the cleansing of the soul from sin by the blood of Christ. The one is material, the other spiritual: The one is the object of our senses; the other the support of our faith: The one is conferred by the hand of the pastor, the other by the power of God. If one of these things be taken away there is no Sacrament.

We remark, again, that the doctrine in question is subversive of this principle; for the *signs* or symbols of the body of our Lord, in the supper are the bread and wine; but these elements are destroyed or abolished, or rather they cease to be, upon transubstantiation. Of course the signs cease, unless, by a new sort of philosophy, we can call the taste, colour, dimensions, in one word, the *accidents*, the sign. But this method of speech is unexampled.

(3.) When we say that the Sacraments are signs or figures of an invisible grace, we assert in effect that the figures are representatives of what they signify, and are aids or helps to our apprehension of the thing signified. Of course, then, the sacraments ought not to be impediments, or a covering which hinders our apprehension of the thing signified. They are not like a cloud interposed to intercept our vision, but an aid to our dulness.

We remark, that some of the explanations of the Romanists directly contradict this idea or principle. They say that it is God's will that our Lord should be concealed under the accidents or appearance of bread, least we should shudder at the eating of visible human flesh. That is, God, as it were, blinds us, or disguises the reality of the act from our view. This idea is subversive of the very nature of a sacrament. We might as well say that when a cloud covers the sun, and prevents our seeing it, that the cloud is a sign or representation of the sun.

The instruction which we get, does not indeed come from the nature of the symbols, but from the institution of our Lord. Still, God hath chosen to employ symbols for the purpose of our instruction, and he has selected such as are naturally adapted to give it.—Thus in baptism, God has seen fit to appoint the use of water, to signify the cleansing of the soul, and the shedding of the blood of Christ; and we see the fitness of the emblem, and thence the symbol is impressive. He might have appointed the use of any thing else for this purpose, if he had seen it proper. But he did not. We say the same of the Eucharist.

(4.) The Romanists agree that these signs cannot be invisible or insensible, but in their nature must be both visible and sensible; else they can signify nothing; and of course, would not be signs of any thing.—(See *Cat. of Council of Trent. Thomas Aquinas, 3, Quest. 60, art. 4.*)

This principle is violated by the doctrine in question. They say that in this sacrament the body of our Lord is both the sign and the thing signified; that is, they hold to an invisible sign;—for the body of our Lord is not visible in this sacrament. Note it—Christ in the Eucharist, is the sign and figure of the body of Christ crucified.—This is the doctrine. Now an invisible or insensible sign is no sign at all. We could not talk of a picture made by invisible colours, nor of a sign which signifies nothing; for a sign can signify nothing to those who do not see it. We pass without notice, the testimony of Bellarmin and some others, who assert they have seen the body of our Lord visibly present on the altar.—(*Bell. lib. 1, on the Mass, c. 12. Decretum 2, de consecrat. Canon Ego Berengarius.*) If a consecrated *hostia* were put with others not consecrated, we more than doubt whether it could infallibly be selected by a council of bishops, not having previously seen either of them; nor do we believe that the consecrated *hostia* would, in such a case, be more easily discoverable by a Romanist, than by a Protestant.

But it is said we do not see the substance of any natural object about us; all substances become sensible to us only by their accidents, such as their colour, shape, &c. This is saying that we see substances under their appropriate accidents. But the doctrine in question is not that; but, that we see the body of our Lord under the accidents of a totally different substance, which substance no longer exists.

(5.) When we say that the sacraments are visible signs of an invisible grace, we distinguish between the sign and the thing signified as being different things, one of which is not the other.—When we speak of the portrait of a man, we in effect say, that the portrait is not the man himself, and that the man is not the portrait. We do not say that a man is the picture of himself. This is so very plain that none can dispute it.

Now this relative opposition, or cor-relation of the sign and the thing signified is destroyed by the doctrine in question. For there is nothing here which can have this opposition or relation to the body of Christ. A thing cannot be *related* to itself. A man cannot be the son of himself; that is, be his own son nor his own portrait. Nor can any sign be the thing signified, because the sign and the thing signified, are relative terms, or cor-related objects.—But the Romanists say that our Lord in the Mass, is the sign and figure of himself—but the sign, they say, is invisible. Thus to illustrate; you are told, *this* is the king's portrait,—that the king is the portrait and the portrait is the king, but the king is invisible.

But it is said, that Christ in the Mass may be the figure of Christ on the cross in several respects; because there is a difference of place. But this cannot be, for a king sitting at the table, cannot be the sign or figure of himself walking or riding. Besides, if it could be, the king sitting, would be a visible sign; but our Lord is

not visible in the Mass. A man may, it is true, sustain many relations. He may be both father and son, but this is with respect to different persons. He may be rich, compared with one man and poor compared with another, but these affirmations cannot be made of a man in respect to himself. He cannot be called his own father nor his own son, nor rich and poor in the same respect, nor in respect to himself. The utmost that can be said, is, that certain actions performed in the Mass, represent Christ on the cross, but those actions are the actions of the priest. They may figure Christ suffering on the cross, but the body of Christ in the Mass cannot be a symbol of itself on the cross.

6. Romanists and Calvinists agree in this also; that the sacred signs or symbols ought to be corporeal and material elements.— (*Hugo, lib. 1, part 9, c. 1. Bellarmin, lib. 1, de Sac. c. 11.*)

This principle is inconsistent with the doctrine in question, because, after the consecration, the signs (according to it) become immaterial and incorporeal—mere accidents deprived of their substance and suspended in air. If it be said the accidents are corporeal and material, then they have body and matter. But this doctrine teaches that the entire substance of the signs is converted into the body of our Lord. We are not allowed to suppose that these signs, after consecration, retain any thing material or corporeal which belongs to the category of *substance*, and who can admit the existence of a *material* element which is not body and substance?

(7.) As every relative must, in the nature of things, have relation or agreement with something, the Romanists admit that there ought to be some suitableness or agreement between the sign and thing signified; as Augustin says, in Ep. 23; and this agreement consists in the nature of the sign—in the use of it, and in the circumstances of the action. Thus the paschal lamb was a type, a figure, suitable to represent our Lord, both on account of its innocence and because it was slain and eaten by the believers, to prefigure the death of Christ, the only nourishment of our souls.

But what correspondence or agreement is there between the accidents of bread and wine, deprived of all substance, and Jesus Christ our Lord? The bread has ceased to be, and of course there is nothing which can represent what Paul, 1 Cor. x., and the Catechism of the Council of Trent say, is represented in the supper, *viz*: the union of the church in one body, like bread which is composed of many grains united. Again, these accidents cannot represent that Christ is the nourishment of our souls, because they cannot nourish the body. We do not indeed hold that the bread *must* nourish the body in order to be a sacrament. We only say that it must *be proper* to nourish, and be given as such. Neither is it more or less necessary that baptism should cleanse the body in point of fact. But the *accidents* of bread are in no sense proper to nourish the body. If it be said, that they *seem* proper to nourish, we reply, the sacred signs are not illusions, or false appearances.—This consideration constrained the angelical doctor Thomas Bellarmin, and others, to say that the accidents do nourish.— (*Thomas, in 3, Quest. 77, art. 6. Bellarmin, lib. 3, c. 23, § ad secundam.*) But this is quite impossible, for that which is not sub-

stance cannot be converted, by any natural process, into substance. God alone can create something out of nothing.

(8.) The Romanists admit, also, that, with the exception of the Eucharist, the sacraments are such, only in and during the use of them. As (e. g.) the water of baptism is not a sacrament, except in the use of it.—(*Catechism of the Council of Trent.*)

The *hostia*, however, is the sacrament as well when it is put aside to be preserved, as when the priest elevates it or partakes of it. This is contrary to an ancient rule of the Roman church, (which may be read in 2 *Distinct. de consecratione*, Canon 23, *Tribus gradibus*) "that as many oblations shall be put upon the table as are necessary for the whole people, and if any remain that they should not be reserved until the next day."* The only exception to this rule was, that a portion might be taken to the absent, not from the house of the priest, but from the church, during the time of the communion.—(*Justin Martyr, in 2 Apology.*)

(9.) It will be admitted, also, by all who acknowledge the Divine authority of our Lord, that he instituted the sacraments in a manner perfectly well suited to his design in appointing them, and that none can, without blasphemy, say that he failed or was faulty in any respect.

Why then does not the Roman church receive the institution precisely as our Lord appointed it? Nay, more, why does that church denounce as rebels, as heretics, and excommunicate those who imitate closely the example of Christ in this institution. Our Lord did not elevate the *hostia*—he did not require his disciples to adore it.—He broke and gave the bread before he uttered the words "this is my body."—He gave the cup to all. He spoke to his disciples present in a language which they understood. He said nothing about sacrifice. He caused all of them to partake of the communion. In these things we follow the example of our blessed Redeemer, and we deny that any ecclesiastical authority is competent to add to the requisitions of our Lord, or to separate from him—those who obey *Him* rather than *men*. And more than this; the Roman church, by adding to the institution, do dishonour our Lord, as far as it is in their power to do so; because their additions are made upon the supposition that he left the institution imperfect. The reader will observe that these variations or changes of the institution are not slight circumstances of time and place, such as Augustin speaks of in Ep. 118, but they are parts of and the essence of the sacrament, or depend upon it. They are impediments to participation in it. They render its signification obscure. They are acts of sacrifice or of adoration, which the apostles did not practice, and which our Lord did not command. We know that the Roman church pretends to derive authority from 1 Cor. xi. 34, (and the rest I will set in order when I come.) But he is a bold diviner who can say that "the rest" to which Paul referred, composed those additions, which they have made to the sacrament.—These words do not imply that Paul would change an institution of

*Tanta in altario holocausta offerantur quanta populo sufficere debeant. Quod si remanserint in crastinum non reserventur.

our Lord, or that he would correct the form of a sacrament which he had in the preceding paragraphs of the same epistle minutely described. Much less can we suppose that he promised by these words so to change this sacrament as to make it quite anomalous—a heterochite—an institution which should deny to us in detail what it gives in gross—In short, so to alter its nature that neither the definition nor the properties of a sacrament can be ascribed to it.

[To be continued.]

MEMOIRS, TO SERVE AS A HISTORY OF THE SEMI-PELAGIAN CONTROVERSY IN THE PRESBYTERIAN CHURCH.

No. VI.

The Moral Character of the New Heresy.

A Frenchman named *Jacotot*, has contrived a system of instruction—based upon this strange theory, *that every thing is contained in every thing*. Therefore, says he, the man who reads a single page of any author, to the highest advantage—will find in that page the elements of every thing his author knew; nay, the reader must himself know,—or if not, must learn, all the writer knew, to receive that page, as it was given. From whence follows, also, this result; that every species of knowledge, is as it were, not only part of all else that can be known; but all is necessarily so involved in all, that there is a kind of absolute unity in truth, no matter under what external garb it may appear.

We do not intend to advocate the Frenchman's theory; but rather to suggest an important modification of his fundamental principle. If we be allowed the expression—we assert, that this is the proper form of the postulate—namely, *that every thing is contained in itself*.—Every thing may not be in every thing; but every thing is in itself. And though the phrase seems odd, it enunciates an important, though often rejected truth.

We illustrate, by a Scriptural proposition, what we mean. The Bible tells us, as experience also does, that there are innumerable gradations and shades and differences in that state which we call happiness—peace of mind; it teaches us, also, that there are countless varieties, in the state of human opinion, touching God and spiritual things; and that the diversities of purity of conscience too, are without number. But the Scriptures add this curious and important truth; that there is so thorough a concatenation of sympathy between these apparently independent results—so perfect a unity of the being to whom this intellect, conscience, and heart, pertain—so absolute an inbeing of every thing in itself; that if you find a man of certain principles of belief in regard to God—you will be sure to find him of a certain corresponding condition of conscience,—and an answerable state of heart. And in the everlasting fluctuations of a subject so complex and so variable, the self

adjustment is so perfect, that in no single case, will supreme wisdom itself, detect, should we not rather say permit, the slightest incoherence in the result. He who hates God cannot possibly be happy or pure; he who loves God, cannot possibly be corrupt or miserable. He who is miserable, is necessarily impure, and without God; he who is polluted, is by the indwelling laws of his existence, as much obliged to be severed from God and from happiness—as he is to be at all.

This great truth is of prodigious importance in the practical conduct of our earthly affairs; especially as it relates to our intercourse with others. And we habitually, though often without observing it, act upon it, in the daily and hourly trials of life. It is also of commanding importance, in deciding on great and difficult affairs; especially to the people of God; and to them most peculiarly, in periods of darkness and commotion. But in this light, important as it is, it is most generally rejected; and its application, as a test of duty and of fact, is not unfrequently denounced, as though, instead of being indubitable and divine, it were itself the parent of error, and the offspring of uncharitableness.

How often, how painfully and prominently have many good and wise men of our day, thrown the weight of their names, and the shield of their public praise—over some of the worst heresies of the times; by almost unmeasured commendation—by times, of particular individuals—by times, of whole masses, who held them? And yet, in truth, these commendations involved in themselves the most direct contradiction; as well as the severest rebuke of the doctrines of grace. For if heresy may make a man happy, and is consistent with all purity of conscience, yea with all intellectual rectitude even upon other, the most nearly related truths: wherefore is not heresy in itself, almost innocent, and entirely free from danger?

The truth is, that every heresy that ever existed, like every spiritual truth ever uttered, forms in the being that receives it, not an isolated principle, but a living power. The fact of its reception is conclusive evidence of his own previous state, not only of mind, but of heart and conscience. And the fact that it is received, furnishes the proof, that in proportion as it works, the whole man will change; or if it works not, the whole man will perish as it expires, or revive as it decays—according as it was itself true or false.—*Every thing is contained in itself.*

Upon these principles, it is evident that the Semi-Pelagian heresy—whose progress and fate we are recording—must necessarily possess a *moral character*, as distinct and as fully developed as its intellectual; and in all respects responsive to it. It would follow, also, that its impression upon the heart is answerable to that upon the intellect and conscience; and so its combined and final effects, like each separate characteristic, modified by the union of all the forces. But greatly more powerful, than the mere united elements would have led us to conjecture; as in effects, those which flow from combined operations are far greater, than the simple sum of the separate operations could have been.

The *tout ensemble* of this heresy—its complete character, to be fully exhibited, must, no doubt, be considered in all these elements

separate and combined; and we are not without hope, of being enabled, through the kindness of our friends, and by the divine assistance, to gather up such facts and observations as shall enable our children to estimate with candour and justice, the trials through which we have passed. For the present article, our design is, after exhibiting the inherent necessity that it should have a distinctive moral character—to point out clearly what that character is; or more strictly speaking, what is its chief characteristic. Nor is much beyond this needful, in developing any character: but especially one professing to conform to that of God.

The Scriptures represent that the very essence of the moral nature of God, is rectitude; that this was that moral image of God in which man was created; this what man lost, in respect of his moral being, when he lost that image; and this, that to which he is restored, in the like respect, when he is created anew, after God, in Christ Jesus. As there are many ways, in which men exhibit their want of conformity to God; so there are many characteristics, that constitute the key to these varied oppositions; but all agree in this, that all are irreconcilably unlike the rectitude,—righteousness—of God. They differ from each other and from God; they all differ characteristically in both relations.

Pelagianism, is the *heart* enemy, rather than the *head* enemy of Christianity. It is not its character to stand boldly for any thing distinct and manifest; and do valiently, even for its own follies.—But it is its part, to doubt, to question, to be sensitively alive, to that about which, alas! it is anxious always, but alas! unable to satisfy its refined temper, and delicate conscience, and elevated spirit. It is its aim, not to convince, but to confuse. Not to settle any thing, except this, that nothing can be settled. To remove all extremes, making God almost like man, and man nearly a God. To conform to any thing, that does not involve the notion of being decidedly any thing; and so long, and so far, as is possible, with those, who had just as soon, and perhaps may yet, conform to the opposite. To do all this, in just such a way as to mean as much, as little, or as many—as shall, on the whole, appear best, in the end. And so as, that as many as possible, to the greatest extent, and in the greatest variety of ways possible, may be deceived by a superficial attention, unto the belief that the thing is, as they would all wish it; but so that all, when they carefully examine, shall discover that they were all too hasty in their trust and their conclusions.

In short, the great moral characteristic of Pelagianism is **PERFIDY!** Sapping in the soul, the evangelism of the religion of Christ, and denying substantially the doctrine of the Holy Ghost, yet in name professing, both Christ and the Spirit; its bearing towards earth, is a-kin to its image before God—and **PERFIDIOUSNESS** is stamped on its brow, as the great characteristic of its moral nature.

Let us at once illustrate and prove the definition, by facts and events notorious to all mankind.

I. We begin with the root of the evil, as a matter of opinion; with the theological system of modern Semi-Pelagianism; and in it, with one of its most favourite and fundamental dogmas. Man, say they, is by nature, and independently entirely of special grace,

possessed of ability to repent and believe in the Lord Jesus; nay, he is so possessed of this ability, as to be always perfectly able to obey every command of God; and this truth is so fundamental in morals, that man's obligation to obey could exist no longer nor larger than this ability; nor could God righteously utter any command, on any other principle: and the result of this ability put forth in acts, is this—that the act when performed, would be an act of the new creature, in the full and proper scripture sense.—At present we are not to controvert, but to define and compare.—Now the people who hold these sentiments, make it the burden of their public ministrations, and of all their teachings to impenitent men; to enforce upon them, the vastness of their *responsibility*, under this aspect of the case; the absolute *necessity* that they should exert the declared ability; the greatness of their ruin if they will not; of their blessedness if they will.

Now ask one of these men, when he comes out of the pulpit; do you believe in the Holy Ghost? Certainly. In what way? To persuade men and make them willing; for such is the perverseness, or unwillingness, or something else, of the sinner, that he will not, *as a mere fact*,—ever repent or believe otherwise. Why then in the name of all the dread realities of eternity—is this awful and admitted truth, ejected from the preceding system? If this is true—(but alas! infinitely more is true)—all that went before is false; and the whole dealing with the sinner, is based on a sustained system of *perfidy* towards a kind of Holy Ghost, in which the teacher professes to believe.

But his conduct is no better, as it regards the sinner himself.—We have asked such teachers—again and again, in solemn and deliberate conference, that we might learn their ways and our duty; we have asked in this fashion: suppose the sinner comes to you, and says: "yes, I believe you, I am conscious of possessing all this mysterious and sublime ability, of which you speak. I have exerted it. I am a Christian. Receive me into the fold of God."—Would you believe him? Would you consider him a man born of God? Behold the answer; the uniform answer, when any answer at all could be extracted!—No; we would not consider him a Christian; because we know, that the *certainty* he never will do what he says he has done; is greater than any evidence he could give, that he had done as he says he has!—Gracious heaven; and did not this certainty exist; and was not the teacher aware of its existence;—when he argued with phrensied vehemence, and invoked all that is awful in eternity, to uphold the direct opposite of this certainty?—And what is this, but dreadful *perfidy*, to the sinner's soul.

We confidently assert, therefore, that this new heresy is, in its very fundamental conceptions, a tissue of perfidiousness, equally towards God and man.

2. The whole moral conduct of the Semi-Pelagian party, as it relates to the subject of doctrinal truth, taken in its large sense; has, for years past, exhibited one uniform course of double-dealing. For a long time, there were attempts made to prove that the new-theology was not essentially different from the old. Then it was admitted that there was an apparent difference but it was zealously

argued, that this lay more in terms and forms of expression, than in substance. After this came the apparently frank confession, that there was a real and substantial variance; but, at this stage, it was asserted, that this variance, regarded only the philosophy, and not the facts of the case. Another change occurred; and then their cry was, that the two systems were fundamentally different; and that theirs, was not only the most consistent with common sense and the Scriptures, and in a most signal manner, owned of God the Spirit, in his using it and them, to convert sinners; but that the old system was absurd, and ruinous to the souls of men—and upheld only by drones, church eaters, biggots, and heresy-hunters. At length the moment of apparent victory came; the long desired moment,—the great fruit of so much acting, was supposed to have arrived. And then openly and nakedly the leaders of the party, upon the floor of the General Assembly of the church, in 1836, proceeded to emasculate the body for every purpose of good; and plainly announced, that the day of toleration, for orthodox opinions was nearly passed. "The time is come," said Dr. Peters, "to decide whether men who hold opinions, opposite to those of Mr. Barns, shall be tolerated any longer." The Assembly heard the statement with applause; and the orthodox themselves, almost without surprise. But even in such a crisis, this extraordinary party could not forget its instinct. And apparently, only to demonstrate that they were what our analysis makes manifest; after triumphantly acquitting a heretic on trial; after refusing to censure his errors even *in thesi*; after pronouncing their unqualified adhesion to the very heresies in controversy, and menacing all who were of an opposite mind; the very same men, at the very same period, drew up, avowed, and recorded, a confession more orthodox, than multitudes of those they denounced, ever held!

During the whole of this period, and it was by no means brief, the whole of these people professed to have received and adopted, *ex animo*, the forms of doctrine, order and discipline, of the Presbyterian church. There was indeed one slight episode in the controversy, which was most characteristic; and which, though it might appear at first sight, to impair the force of the preceding statement, really confirms it. After the Assembly of '31 Dr. Green, and Dr. Beman, (who had been its moderator)—published each a series of articles in the newspapers—on opposite sides of the general controversy; but having particular reference to the recent Assembly. On his part, Dr. Beman, was incautions enough to admit that the Westminster *Catechisms*, were in some important particulars inconsistent with the new-doctrines; but he went on to contend, that these Catechisms, formed no part whatever, of our authorised standards. In the Assembly of '32, this latter point came up; a committee was appointed; and the matter fully examined; and the Assembly, solemnly and unanimously voted, that the Catechisms *are* a part of our authorised standards. And yet Dr Beman was a member (a dumb one, on this subject) of this very Assembly; nearly one-half of whose members were new school men; but the dilemma, and the principles of the party, with their rader—stood after, precisely as before!

The amount of the matter is this. Men professed to believe certain doctrines *ex animo*; when for years together, they either had no settled doctrines at all, and were constantly varying their opinions; or else, during the whole period were holding doctrines directly opposite to those they had confessed;—and were by little and little, revealing their real sentiments, as they supposed the people were capable of receiving them. And when compelled to defend or explain such shocking conduct, they did it on principles scarcely better than those they endeavoured to palliate or avoid.—Some said, they never meant to be bound, more than for *substance*: and claimed the constant right to be themselves exclusive judges, of the sense in which they swore. Others, said it was not certain what the supposed standards really meant—nor indeed, (as in the signal case stated above,) very clear, what constituted the standards themselves; whence came the practical inference, that as the very subject matter of the oath was vague,—a man might swear positively and precisely to that, in regard to which he was utterly uncertain. While others, more astute, swore not at all; but evading, by another form of perjury, all open compact, with those towards whom they had premeditated a breach of faith; they declared themselves to be of us, and took authority over us, and deluded us into the belief that they were with us; when in truth they never, at any moment, either in form or in fact were lawfully entitled—as of right, to so much as a shoe latchet of our goods,—or the functions of a door keeper to our tribunals.

If we are acquainted with the use of terms, and know the first elements of moral distinctions—such conduct can be defined only by the word which has forced itself upon us by its justice and expressiveness. It is not to God only—nor to the poor sinner only, as we have already shown; but it is, to those claimed as brethren in Christ Jesus—that this miserable heresy has shown itself perfidious.

3. But it is not in doctrine only, whether particular or general, nor in the individual transactions, one by one, of these persons, covenanting however solemnly with our church courts; that the characteristic feature of Pelagian morality, has been exhibited.—Amongst other wonders to which the times gave birth, was a solemn and formal treaty, made in the name of Presbyterianism, but by Congregational influence; by force and virtue of which, the former system was, to the extent that this treaty operated, prostrated; for the purpose of allowing the latter, with its name changed, but its nature confirmed, to enter amongst us. Now let us for a moment, trace the progress of this case, in illustration of our subject.

There was a treaty extorted, under pretence of advancing Christ's cause; but used steadily to ruin that of the chief party to it. By its very terms, it was in derogation of Presbyterianism, and therefore by those very terms and by common sense and common honesty, was to be strictly limited in its construction, to the very cases provided for; but, it was used as a pretext for every thing that was needful to be done, to break up our order, and substitute an opposite one. It related exclusively to church order and discipline; but was made the instrument, of introducing, fostering, and spread-

ing amongst us, every sort of doctrinal, and speculative error. It was by its terms, confined to frontier and destitute places; it was adhered to, extended and strengthened, till it covered four synods, almost entirely—and embraced, as its friends boasted, six hundred ministers, and sixty thousand communicants. It was meant to be but temporary; but was after more than thirty years of forbearance, mixed with anxious solicitude on our part, and solemn and repeated professions, on theirs, calculated to soothe our inquietude;—at length claimed to be eternal and unalterable! Nay the final result is, that the Presbyterianism generated by this treaty—the bastard union of Presbytery, Independency, and Pelagianism,—has set itself up, as not the *best* alone, but the *true* and *only* representative, of the Presbyterian church in the United States of America! Yea has appealed to the courts of the country, to maintain it in this, honest, moderate, and conscientious claim!

Let no one suppose that this woful progression was imperceptible—involuntary—on the part of those who made it. There is abundant evidence, that it was, for a very long period, deliberately contrived, and steadily pursued. From time to time, inquiries and complaints were made in the General Assembly, by members anxious for the honour and purity of a church whose past glory had been that she was a witness for truth; and again and again, the reply was, that year by year, the interest of Presbyterianism was strengthening in the whole region of the treaty; and that only a little more delay, and patience, and fraternal confidence, would put every thing, in the condition desired, and faithfully intended. These responses were oracular; the orthodox were honest and deceived; the rest were perfidious. For matters grew worse and worse continually, till the Assembly of 1831; in which an unvarnished effort was made to seat a private member from one of those Presbyteries as a Ruling Elder; yea it succeeded: for the majority of the body, by vote, subverted the fundamental principles of their own existence, and voted a mere intruder, to be a lawful, organic member. There happened to be in that Assembly men, who were not tinctured with the spirit of the past folly of the church about this treaty; who were shocked at the deliberate fraud which had marked the whole case on the one side; and deeply wounded by the apparent insensibility of the other, to the danger of the church, and the honor of the truth committed to it. From this moment, the purpose of serious resistance, seems to have been formed. And step by step, as the controversy progressed, the Semi-Pelagian party, managing this part of their case precisely as they did the doctrinal portion of it; exhibited in both, the same invariable instinct. From admitting and promising every thing; they began to deny every thing; then defended every thing; then abused every thing opposite to their new order; and finally declared themselves to be the true Presbyterian church! It is worthy of perpetual remembrance—that all the evils of our recent condition, are to be traced directly back, to the “Plan of Union.” Under it a totally new system grew up; and around it, every thing unkindred and heterogenous in our body, constantly accumulated. The Assembly of 1837, put the Four Synods to this test, viz: become really Presbyterian, as you

have long been nominally, and abide with us in peace ; or remain what you please, and leave us in peace. The reply was we will change nothing ; we be not Presbyterians, which we have sworn we are ; but we will continue what we are, and still be Presbyterians. In 1838, the seceders, put to the Assembly this test, viz : take back the four Synods—as though they were Presbyterians :—though all the world knows they are not ;—or else we, a minority of yourselves, will become forthwith the true church. And even without waiting an answer, they made common cause with those who refused to become what they were constantly reiterating the purpose and wish to be : and forsook the church, whose peace and purity they had sworn to study, and whose tribunals they had bound themselves to obey ;—the very moment all hope of successful revolution was at an end ! But preserving even in death, the strength of the ruling passion—they pronounced themselves to be that church, which they forsook, only because they were not and could no longer hope to become, the larger party ; manifesting even in final and signal defeat, the same perfidiousness, which had characterised, all their struggles for mastery.

We have already protracted this article too much, to increase its bulk by condescending to personal cases, or by introducing into it, general and important subjects, which may be used, perhaps to more profit, in other parts of these Memoirs. It will be indispensably necessary, to exhibit the aspect of the Slavery question as connected with the Semi-Pelagian Controversy ; also, that of the Voluntary Societies, called national ; also the connexion of the interests of learning, with the schemes of that party—especially as exhibited, in the cases of the Theological Seminaries, and the religious periodical press ; and not by any means least in importance,—the general scope of the ecclesiastical revolutions and of the new order of things meditated by the leaders of the party, now happily defeated and dishonoured. But, although, much might be deduced from all these aspects of the general subject strikingly corroborative of our present design ; yet their importance and the general interests of truth, as well as our confined limits—make it more appropriate—to consider them separately, and under a somewhat different light.

THE DEVOTIONAL AMUSEMENTS OF ROYALTY.

FRANCIS I., of France, ranks in history, as one of the most heroic and generous of kings; as well as one of the most devoted sons of the church of Rome.

We translate from the *Histoire du Calvinisme en France, par M. Savagner, Prof. de l'université*; pp. 25—30, the following sketch.

On the 21st of January, 1535, the procession for public expiation of offences against the *Holy Sacrament*, issued from the church of St. Germain, bearing the bodies and the relicks of all the martyrs preserved in the sanctuaries of Paris; amongst the rest, the beard of St. Louis, and those relicks from the Holy Chapel, which had not been exposed since his death. There were many Cardinals, Bishops, Abbés, and other Prelates; all the secular colleges, the Bishop of Paris bearing the *Holy Sacrament*;—then followed the King, uncovered, holding a wax candle in his hand; and after him the Queen, the princes, the two hundred gentlemen of the court, all the guard, the parliament, the masters of requests, and all the bench of justice; then the ambassadors of foreign states and princes.—The procession passed slowly through all the quarters of the city; and in the six principal places, an altar for the Holy Sacrament, a scaffold, and a funeral pile, had been previously prepared. *At each of these spots six persons were burned alive!* amidst immense out-cries from the populace, which was so excited, that it attempted to wrest the victims from the executioner, in order to tear them in pieces. The King had ordered these unhappy persons to be tied to an elevated machine; a kind of beam, so balanced, that as it was let down they were plunged into the flames of the pile, but lifted up again, so as to prolong their agonies; and this repeated, until the cords which bound them being consumed, they fell into the fire. It was so arranged that the operations of this frightful see-saw, should be complete, and the victims fall, immediately after the procession and the king reached each station. And then the king handing his candle to the Cardinal of Lorain, joined his hands and humbly prostrating himself, implored the Divine mercy on his people, until the victims perished in their horrible tortures. Then the procession advanced; and finally stopped at the church of St. Genevieve, where the Sacrament was deposited on the altar, and Mass chanted. After which the King and the princes dined with the Bishop of Paris, Iean du Bellay, and the King made a speech, for which we have no room at present.

At the very moment of these horrible proceedings, says *M. Savagner*, FRANCIS I., wrote a letter to the Protestants of Germany, seeking their friendship and alliance, in order to strengthen himself against his great rival CHARLES V., in which letter, he condescended to the utmost baseness, and the blackest lies, to gain his ends.

Such are royal,—such Papal exhibitions of devotion towards God, and duty towards our neighbour.—*Ex uno, discite omnes.*

NOTICES, RECEIPTS, ACCOUNTS, ANSWERS TO LETTERS, &c.

DEC. 26, 1838—JAN'Y 15, 1839.—A. McEwen, P. M., McEwensville, Northumberland Co., Pa., accounts sent as per request; of himself \$7 50; of Wm. McGuire \$7 50; and of J. C. Shannon \$2 50. See advertisement, first page of cover.—John Proctor, Carlisle, directing the discontinuance of John McClure's and John P. Line's subscription. These gentlemen paid us \$2, each, in August last; and therefore owe us fifty cents each, still; besides, postage on two letters, one in August, and one now, from Mr. Proctor.—We received, not long since, \$4, from Rev. Mr. Morrison, of Rockbridge Co., through J. McD, Esq. of Lex., Va.; but were never informed who was to be credited with it. Will one of the gentlemen be pleased to inform us?—Received a Bill of Exchange, on Phila. from Patterson and Ingram, of Pittsburg, for \$8; \$2 for Rev. R. Lea, for 1838; the remaining \$6 are directed to be credited to Rev'd D. Elliott, D. D.; and his subscription stopped. No charge has been run out on our books against Dr. E., nor is the time of his first subscription noted. But if he has received the work from the beginning, the \$6 now paid, with the sum mentioned in the letter, (paid to whom?) over-pays for the whole period and leaves us his debtor \$1. The letter requests the subscription of Rev. R. Patterson of Pittsburg to be stopped; he is credited on our books with services as agent, for '35 and '36, to amount of subscription: for 1837 and '8, charged \$5—which is unpaid.—H. Pendexter, Esq., Pratt St., Balt., added, from Jan'y 1, 1839.—\$2 from Mrs. Trimble, Balt., on subscription for '39.—Rev. W. Baird \$5; which with a like amount received formerly, pays in full, for the first four years; and direction changed from Waynesville, to St. Mary's, Georgia. Many thanks for uniform kindness.—Tho's Hinshillwood, Darlington, Beaver Co., Pa.; received \$4 in two notes, one a *skin-plaster*, of the city of Pittsburg, the other of the Miami Exporting Co., payable in Cincinnati; neither will pass here. Mr. H. says several numbers did not reach him, and desires his subscription stopped. As to the former it happens that we had odd numbers, of those lost, and have sent them to him; but, all we can bind ourselves to do, is, to fold, cover, and direct our papers properly, which we do—and trust the rest to Mr. Kendall. In regard to the other matter, we have to say, that Mr. H. stands charged on our books, with \$10 for subscription, the present being the only credit; and this we will give, as soon as we can do any thing with the notes now sent us. We will also credit him with the \$2 which he paid Mr. Joseph Harper, for 1836, as he writes, for us. Still with '36 there would be \$7 50, and even without that year \$5 due us, see our terms.—Received \$5 in full from Wm. P. Patterson, and W. A. Patterson, of Balt., for 1839.—Rev. James Stafford, of Macomb, Illinois; the name of Mr. Thomas Bullock of that place, added, from Jan'y '39.—Mr. Dean Wilkinson, of Medway, Mass., added from same date.—Rev. G. W. Musgrave, of Balt. discontinued after same date, previously paid in full.—Samuel Bickley, of Baltimore, \$2 50 for the year '38.—Mrs. Ann Giles, of Balt. \$5 50 for 1838 and '9, which over-pays for both years, 50 cents.—C. S. Dod, Cannonsburg, Pa., \$5, of which \$2 50 pays for his subscription in full, and discontinued after Dec. '38; and the remaining \$2 50 credited to Prof. Smith, of same place.—S. M. Magraw, of Cecil Co., Md., \$7 50, in full; see page 48.—Messrs. John Wilson, Thomas M. Moore, and Andrew C. Barclay, of Philadelphia, are referred to the last paragraph of the "Notice, &c." on page 48, of this Vol.—Mr. Samuel Thomas, Sweetzer's Bridge, Anne Arundel Co., Md., \$7 50, in full, to Jan'y '39.—Rev'd Mr. Hawthorn, Willson's-ville, Ky., \$2, on '39. The business of Mrs. McF. has been attended to.—Tho's

F. Swim, Oxford, O. \$5, credited \$2 50 to himself, in full for '39; \$2 for T. E. Thomas, on '38; fifty cents W. W. Robertson, '39. Magazine sent from Jan'y '39, to R. H. Smith, of Oxford; Ogden's and Kugwine's subscription discontinued. We will furnish Mr. S. on the terms proposed, with the back volumes, to the time of his commencing—Rev. A. W. Webster, Georgetown, D. C. paid \$2 50, in full for '39. On the subject of Mr. Webster's late letter, we can only say, such circumstances as that he alludes to, on behalf of his friend Mr. R. are as painful to us, perhaps, as to any one. But if gentlemen leave us no alternative but to tell a painful truth, or suppress it and act a falsehood, in order to conceal an act of previous injustice on their part, they must not complain if we select the former. There is nothing special in the case he alludes to; nor have we treated it as though there was.

The manuscripts have been sent to Dr. J., to No. 29, Samson St. Pila. We were not in, when Prof. S. called, and did not see him. The first part of the other manuscript is received; but we have neither of the books from which the numerous extracts are to be printed. Can you aid us in obtaining them?

Our subscribers will deeply regret that there is no present prospect of the continuance of that part of the series, on Semi-Pelagianism, which relates to its history in the West. "HALF CENTURY"—(one of our most venerable and distinguished divines)—is unable, by reason of bodily affliction, to continue his literary labours. We trust this may be but a brief suspension of a labour deeply interesting and important. We would respectfully appeal to the REV^d ROBERT STEUART, of Ky., and the REV^d DR. BLYTHE, of Indiana, to preserve from oblivion, before it be too late, the history of the memorable Semi-Pelagian operations in the West, thirty years ago, and upwards. Robert Marshall, and Archibald Cameron, are fallen on sleep; "Half-Century," is arrested in the midst of the work; are the churches to lose that fatal lesson?

We have great pleasure in informing the public that we have recovered the lost minutes of the body that issued the Act and Testimony. A copy of them has been forwarded, by Rev^d D. R. Preston, of Va., who was Secretary of the meeting, to Dr. Ingles—Phila., and by him to us; both of those gentlemen adding a few explanatory observations. Dr. Ashbel Green, has, also, with his usual promptness and kindness, furnished us with some very interesting reminiscences. We look for farther materials from the original signers, and hope at length, to be able to unite them into a connected statement, of much importance.

Some of our Newspaper exchanges have been very kind in inserting an occasional notice of our table of contents. We offer such our sincere thanks. Others sedulously avoid all mention of our Magazine; some even of those who profess to be decidedly Protestant and evangelical.—Why is this?

THE
BALTIMORE LITERARY
AND
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VOL. V.]

MARCH, 1839.

[No. 3.

INQUIRIES AND SUGGESTIONS, TOUCHING SECULARIZED MINISTERS.

A RESPECTED minister of the gospel, in the *far west*, wrote to us, in a recent letter: "I will suggest two topics which I would like to see discussed in the pages of your periodical. 1. In what estimation should such ministers as engage in pecuniary speculations be held? This is a custom not unfrequent in the West. 2. Would it be proper so to alter the constitution of our church, as to exclude from seats, in her judicatories, such ministers as are not making it their great business to advance the kingdom of Christ, by preaching and teaching?"

These are timely and most important subjects of discussion.— They need to have the attention of the church directed strongly to them; and to be weighed in the balances of the sanctuary, by those to whom they more particularly apply. Thus called to the duty; we will freely express our opinions on them.

1. Any man who will examine the standards of the Presbyterian church, will perceive clearly, that they were made by and for a church, whose teachers are *pastors*. But the statistics of the church reveal, that its teachers in general are not pastors: that not one in every three is a pastor, the church over: and that in large districts of it—not one in ten, of its ordained ministers, is a pastor.

We do not feel any call, at present, to discuss the relative scripturalness, efficiency, and excellency, of the pastoral, above every other permanent relation, of the teachers of the people of God, to the churches. We presume very few who read these pages, are likely to question that fact. Then it stands forth a manifest and startling truth, that even if *all* our ministers were thoroughly engaged in their proper work, still, from two-thirds to three-quarters of them, are not clothed with the scriptural office, most excellent and most efficient, as well as most peculiarly insisted on in our standards; namely, the pastoral office, the place of under shepherd, over a specific and particular flock—itsself a portion of the great flock of Christ.

2. A more careful examination of our statistics will show, that very large numbers of our ordained ministers are engaged in employments, which have very little, if any, relation to any part, much less to the principle function of the ministry of reconciliation.— And a general acquaintance with the church, will prove, that this state of things is worse than it appears to be, on paper. For while very few who appear to be doing nothing, are, in fact, doing something; contrarywise, many who seem to be doing something, are, in fact, doing nothing, in the direct work of the gospel ministry.

We speak now, of men who are really employed, in things good in themselves; and which may indirectly favour the work of the world's conversion; and, indeed, which might be proper enough, for disabled, superannuated, or supernumerary (if we had any) preachers. But which things, are not the appropriate works of a licentiate, a missionary or evangelist, in countries nominally Christian,—and still less of a pastor. The Lord said, "Go ye into all the world, and PREACH THE GOSPEL, to every creature." Whoever professes to be a minister of Jesus Christ, and is capable of doing this, and does not his part, contradicts his professions by his acts.

This is greatly fortified by reflecting that the ordination vows of every such person, are directly in the teeth of his present conduct. In the 5 Response (page 379, of the *Form of Government*, edition of 1822) each one has declared that he sought the ministry "from love to God, and a sincere desire to promote his glory in the gospel of his Son." In the 6th he has promised "to be zealous and faithful in maintaining the truths of the gospel." And in the 7th, "to be diligent and faithful" in "the public duties of his office." Now how can any man say such vows consist with making any thing but the appropriate duties of the ministry, the chief business of one's life?

But still farther: the greater part of the business now hinted at, by which able and competent and healthy, young and middle aged ministers, are seduced, not only away from the pastoral office, but from the work of the ministry entirely; is such, that the greater part of it might be as well discharged, by some disabled minister; or even by some layman.

We are well aware that the office of an Evangelist, is one fully recognised by our standards, and by God's word; and we know, that many parts of our country must depend for a very long time, entirely on the labours of such. But is this an excuse, for such as call themselves evangelists, to become dumb? Or for them to go about other pursuits, not strictly becoming an Evangelist? Or for them to flee the regions where their office points them; and cluster where they are not at all, or not an hundredth part so much needed?

It is also well known to us, that many excellent and devoted men—both pastors and evangelists, are obliged to provide in part or in whole, for their own support and that of their families. To find fault with such, is at once unkind and unchristian. Was it wrong in Paul to make tents? Ah! but Paul—let him work as hard as he might—preached harder still. Here lies the secret, and the true distinction. These men do not make the ministry the means

of secular advancement, as many, we fear, do ; but they make their necessary secular employments, the means of aiding them to serve Jesus, in the ministry of his gospel. These men are amongst the most deserving in the ministry.

3. Others of whom we have now to speak, and we fear there are many such, have not only deserted, shunned, never sought, or refused the pastoral office,—or otherwise used it, as a mere blind ; and have not only failed to do the noble work of an Evangelist, in its true place, and proper manner ; and have, not only engaged in works, as their chief business, not properly or directly pertaining to the ministry of reconciliation ; but some have given up all serious and regular attention to the work of the ministry, some become thoroughly immersed in the cares of life, some become bond and bill shavers,—some married cotton plantations and gangs of slaves, —some become speculators in western lands—some in stocks and city property,—some in *Morus Multicaulis**—and some in public charities.†

In what estimation should such ministers as these be held ? asks our correspondent. Not very exalted we should presume ; if it is “for their work’s sake”—they ask our esteem.

Would it be right to alter our constitution ? he continues ; in order to exclude any portion of them ; or all of them, who are not “making it their great business to advance the kingdom of Christ”—from seats in our church-courts. We presume the constitution accords with God’s will, at present ; and if so, we had better be careful how we tinker with it ; especially, in vital and fundamental points of Presbyterianism. We presume, moreover, a little kind fidelity would cure some cases ; a little gentle discip-

* When we were in France, two years ago, an American minister there told us, that he had been requested to purchase from one to two thousand dollars worth of this tree—(which the people seem nearly as mad about, as the Hollanders ever were about Tulips) for another minister, in the United States. Several singular circumstances have since made us curious to know the result of this speculation. And we feel authorised to say, first, that it was eminently successful ; and is still ardently prosecuted. Secondly, that at the moment the trees were selling, by auction, in our eastern cities, for a price that would make a common riding switch of it, cost about one dollar, (and an acre of land, would, we presume, from personal inspection of a field, produce switches enough to flog all the boys in the state he lived in) the church served by this minister, made application to our Board of Domestic Missions, for two hundred dollars per annum—to aid in his support !—There is a missionary spirit for you !—There is an example of self-denial for the churches !

† We know of several instances in which the ministerial agents of institutions, for the advancement of knowledge and religion, are reputed we believe, truly, to have made considerable estates, from their interest in the joint charity. In one of these, which we detail as a sample, the agent proceeded thus : Give me, said he, 800 dollars, for which I will locate 640 acres of land, in Illinois ; three-fourths of this is yours, and will, when located one year, be worth double the money you gave ; one-fourth will belong to the Theological School, we are about to get up. Then to the School he said, here are 160 acres of land for us ; of which my part is —. We never heard, exactly, what his per cent. was ; but that he realised a fortune in a few years,

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line others ; and an example or two of deposition from the ministry, for covenant breaking, and incurable worldly-mindedness would finish the rest. And surely there is room and power enough, without any constitutional argument or change, to do all this. Let those who see the evil cure it, or cut it out. Instead of going indirectly round the subject, and making it one of privilege and of government; let it be met directly, as one of duty, responsibility, and right. It can be properly decided no otherwise.

4. But there must be a radical change—farther back. False notions—utterly false—are rife in the country, on every point of this subject. We illustrate one or two.

The American Education Society has been preaching and publishing over the land for ten years ; that every pious young man, of good health, good parts, and good education, ought to preach the gospel. This is totally false, and is, by itself, enough to fill the country with an unconverted ministry.

The sentiment has been openly and repeatedly avowed in some of the most influential periodicals in the country ; and by many of the most distinguished scholars and divines of the eastern section of it ; and is constantly, and to an alarming extent acted upon : that the ministry as it regards a man personally, is not an end merely, but a means to other ends. As for example—to professorships, agencies, editorships, &c. &c. : and this is one constant argument with them, not only for thorough scholarship, but for seeking the ministry as a calling. We first saw the suggestion in an article ascribed to Proff. Stuart of Andover, recommending a thorough study of the Greek language, to candidates for the ministry. In a country like ours, this principle alone, if it be fully received, will ensure an unconverted ministry.

The second point relates to licensure and ordination, especially the latter ; and of it, particularly in regard to Evangelists. The church is full of men, ordained *sine titulo* ; who yet never had the least idea of going to any frontier or destitute settlement, nor therefore of being in truth Evangelists.

Now, we have overlooked the fact, that in such cases, the principal outward evidence that God ever called such at all, into the ministry, is wanting ; namely, the call of a particular congregation, for these persons to take the oversight of them. We forget too, apparently, that in nine-tenths of these instances, there was no absolute hindrance, but that a licentiate might have done all that was needful ; or what he had lacked, could have easily obtained, viz : occasional aid to administer once and again the required ordinances. We take no thought that ordination is to an office that cannot be laid aside ; that, therefore, it ought not to be taken up, but after ample trial and satisfaction ; and that men may and do deceive themselves about religion, as frequently and grossly, as about any thing else. We overlook the fact, that by such proceedings, we fill the Presbyteries with men who represent no-body ; that we create embarrassment, and difficulty in the carrying forward of our ecclesiastical system ; and lay up trouble for ourselves, and mortification for those we have conspired to lead astray.

The Presbyterian church is not a church governed by evangelists. Let us then go back to first principles; and cure this evil in its root. If we cultivate true notions, as to who ought to preach, and when they ought to be ordained; we shall remove the greatest occasions for trouble, on this whole subject. Then if we will execute fairly and faithfully our system as it stands, by God's grace—all will be well.

It appears to us a happy omen, that so much attention is, of late, given to this subject. And we are satisfied, that if the ministers in the Presbyterian church who are now so engaged—as not to make the spreading of the knowledge of the gospel of God, the great end of their lives and labours; would voluntarily, or could properly be got to devote themselves to their own covenanted calling; that single revolution would do more for man, than her Education and Home Mission Boards, can both do, in a whole generation. Or if this may not be, then the next thing to be desired is, that all who are not willing to be of us—should as quickly as possible find a shelter more consonant to drones, idlers, and wasters.

And let not the churches imagine that they have but small interest in this matter. Every church—yea, every private Christian, is deeply and in many ways interested, in keeping the standard of ministerial character and labour, at the very highest pitch. And therefore in guarding with sedulous care the entrance into the sacred office, and in watching with sleepless vigilance, over the conduct of all who have gained admittance to it.

[For the Baltimore Literary and Religious Magazine.]

THE INFALLIBILITY OF THE ROMAN CHURCH DISPROVED; WITH AN ANSWER TO THE TEXTS ALLEDGED TO PROVE IT.

(*Abridged from Chillingworth.*)

THE condition of communion with the church of Rome, without the performance whereof no man can be received into it, is this,—that he believes firmly and without doubting whatsoever that church requires him to believe.

To do this, he must have assurance of that church's infallibility,—but no reason for such assurance can be produced that will endure impartial examination.

1. If it be said, it is believed infallible because the scriptures declare it to be so.—I ask, how we shall know that the texts alledged to prove it, are a part of the word of God?—If it be said, the church which is infallible, has declared what is Scripture,—then I must believe the church to be infallible because the Scriptures say so, and I must believe the Scriptures to be the word of God, on the authority of the church, which is to run to an endless round. Besides, I could never find it written in the Scriptures so much as once in express terms or equivalently, that the church, in subordination to the see of Rome, shall be always infallible.

2. If it be said, it is drawn from Scripture truly interpreted, I ask, what warrant have I for believing the interpretation true? Is it said,

my reason will tell me,—then is not this to build on my reason and private interpretation? Certainly—and I have reason to fear, that reason assures no man that the infallibility of the church of Rome can be justly deduced from Scripture.

3. If it be said, the fathers agree in so interpreting the Scripture—I reply, it is most false, and cannot be pretended without impudence—and I ask, who shall judge whether the fathers do so interpret? If it is said *reason—this is the very sin charged on Protestants*,—to make reason the last foundation of our faith. If it be said, the church interprets the fathers thus,—I reply, only the Romish church does so, she who wishes to be thought infallible, affirms that the fathers have affirmed, that the Scriptures declare her to be infallible—that is, she decides in her own case.

4. If it be said, the fathers affirm it with full consent as a matter of tradition,—I reply, this pretence is also false, and that upon trial, it will not appear to have any colour of probability, to any who remember that it is the infallibility of the present Roman, and not of the Catholic church that is disputed. But who shall decide that the fathers agree on this point? Must we go to our own reason, or put our faith in that church whose claim to our faith we are examining?

5. If it be said, that the infallibility of the Roman church would yield the universal church so many advantages, and the want of an infallible guide would bring so many mischiefs, that it cannot be thought but that God, out of his love to many, has appointed this church as an infallible guide to all other churches. This argument would serve the church of Greece or Geneva, or England, to prove itself infallible,—every one might say of itself, it is necessary there should be some guide, but there is no other, therefore I am appointed by God to be that guide. Thus a man might make himself monarch of a popular state—he might present the advantages of a monarchy, the mischiefs of a democracy, and then say, surely God out of his love to us has appointed some remedy, he hath ordained no other to redress them but himself, and thence conclude, he alone of necessity, must be the man appointed to rule over them. But, how is it known that these advantages are to be secured and these evils avoided, only by the infallibility of the church of Rome, and not by some other means? Dare a Romanist say, *reason tells him*? Besides, how is it possible you should know that all the good might not be gained and all the evil avoided, without any aid from the church of Rome's infallibility, if all men believed the Scripture and lived according to it, and would require no more of others than to do so? If it is replied, there would be no unity of doctrine—how is it possible you should know this, since there are so many places in Scripture which teach that the want of piety in living is the cause of want of unity in believing?

6. It is said the Scriptures cannot be the guide, because many men have used their best endeavours to follow it, and yet have fallen into damnable heresies. But we must distinguish between those who pretended to follow the Scriptures, and were suffered to fall into grievous errors as a just punishment of their wicked pretending—and those who did love the truth sincerely, and above all

things, and did seek it diligently and with all their power, to the intent that they might conform their lives to it, and yet erred.— With respect to the latter, I judge it dishonourable to God, to say that he can hate and destroy such. Is it answered, that pride of their own understanding made them reject the church of Rome, and for this sin they are punished ; I reply, that whether the church of Rome be the guide of all men, is the question, and must be proved, that as it is humility to follow whom God appoints to lead, so it is credulity to follow every one that offers to lead, and *that the present church of Rome pretends very little, or nothing of importance, to get the office of head and guide to the whole church, which Anti-Christ when he cometh, may not and will not make use of for the very same end and purpose, and therefore we have reason not to be too precipitate in committing ourselves to the guidance of the Pope, lest we mistake the enemy of Christ for the vicar of Christ.*

7. If it be said that in all commonwealths there must be not only a rule for men to live by, but a judge to decide the differences arising among them out of various interpretations of the law, and that without a judge, controversies would be endless ; therefore, if in civil affairs a judge be necessary, how much more in ecclesiastical affairs, in deciding controversies that concern our eternal state ? I answer, if it were as certain that God has constituted the Pope or the church of Rome the guide of faith and the judge of controversies, as it is that the king hath appointed a lord-chief-justice, thus having such a guide would be very available for preserving unity and conducting souls to heaven ; but a judge who has no better title to his place than the Pope has to the one he pretends to—a judge that is justly questionable, is more likely to produce strife than to end it, and to be one of the greatest subjects of controversy, and occasions of dissension. To avoid this great inconvenience, if God had intended the Pope or the church of Rome for this office, certainly he would have said so, if not frequently at least plainly, certainly once in express terms ; but he does not say so, nor can it be deduced from what he has said ; and if it be not certain, it is very probable he never meant that the Pope or the church of Rome should be the final judge on earth. Again, in civil controversies the case can hardly be so put that there should be necessity for one to be the party and judge, *but in matters of religion where all have equal interest*, every man is party, and is engaged to judge from selfish considerations this way or that, and is therefore unfit to be a judge.

But that there is no living judge on earth, appointed by God to interpret Scripture and decide controversies, we have the testimony of Optatus of Mileonum, who is numbered by the Romish church among the fathers, and was contemporary with Augustin. He says, “ You say, such a thing is lawful, we, that it is unlawful,—the minds of the people are doubtful between your lawful and our unlawful. Let no man believe either you or us, we are all contentious men, we must therefore seek for judges between us. If Christians, both sides do not afford such ; if (all being interested one way or the other) we must seek for a judge abroad. If he be a pagan, he cannot know the secrets (i. e., the mysteries, the pecu-

liar doctrines and rites,) of Christianity. If he be a Jew, he is an enemy to Christian baptism. Therefore no decision of this question can be found on earth, we must seek for a judge from heaven, but to what end do we solicit heaven, when we have here in the gospel the will and testament of Christ? And because here we may fitly compare earthly things with heavenly, the case is just as if a man had many sons,—while he is present with them, he commands every one what he will have done, and there is no need, as yet, of making his last will. So, also, Christ as long as he was on earth, (though neither now is he wanting,) commanded his apostles whatsoever was necessary. But just as an earthly father when he feels his end approaching, fearing lest the brothers should fall out and quarrel, calls in witnesses and transfers his will from his dying heart into written tables, that will continue long after him. Now if any controversy arises among the brothers, they do not go to his tomb, but consult his last will, and thus he, while he rests in the grave, speaks to them in those silent tables as if he were alive. He whose testament we have is in heaven, therefore we are to inquire his pleasure in the gospel as in his last will and testament." It is plain therefore this father knew not that God had appointed the bishop or the church of Rome to be the living judge, to whose decision all must bow; for had he known it, then to have denied it as he does in the passage quoted, would have been awful impiety.

Neither is there the like reason for a judge in matters of religion as in those of a civil nature; for where the question is about property, one or the other must suffer wrong until it be decided rightly; but in matters of religion, I may hold one opinion, and you another, and neither do injustice or suffer wrong.

8. The following passages are cited by Cardinal Perron and Mr. Stratford, to prove the infallibility of the Roman church:

1. Isaiah, i. 26.—*Thou shalt be called the city of righteousness, the faithful city.*

2. Isaiah, lii. 1.—*There shall no more come unto thee the uncircumcised and unclean.*

3. Isaiah, lix. 21.—*As for me, this is my covenant with them, saith the Lord; my spirit that is upon thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever.*

4. Isaiah, lxii. 6.—*I have set watchmen upon thy walls, O Jerusalem, which shall not hold their peace day nor night.*

5. Jeremiah, xxxi. 33.—*This shall be my covenant, that I will make with the house of Israel,—I will put my law in their inward parts, and write it in their hearts, and I will be their God and they shall be my people.*

6. Ezekiel, xxxvi. 27.—*I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.*

7. Ezekiel, xxxvii. 26.—*I will give my sanctification in the midst of them forever.**

* This is probably taken from some Romish translation.

8. Hosea, ii. 19, 20.—*I will betroth thee unto me forever,—I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord.*

9. Song of Solomon.—*Thou art all fair, my love ; there is no spot in thee.*

Of the first and second of these places, it is evident they no way relate to the Roman church ; besides, it is not at all clear that the society which may be called the righteous and faithful city, must be infallible in all her doctrine, it might rather prove that they should be not liable to sin, but this even the Romish church never claimed.

In the third, Romish writers are accustomed to triumph, but a more infallible interpreter than the Pope has expounded it, of the Jewish nation,—I mean St. Paul,—and the church of Rome believes the same, else why in the margin of her Bible, does she send us to Rom. xi. 26, for an exposition of the prophesy ?

The fourth text has no reference to infallibility or the Romish church, and the 5th, 6th, and 7th, all relate to the Jewish nation.

The ninth proves too much, if it proves any thing, in relation to the Romish church, that she can never sin, unless we say that errors only are sins and impurities are not.

10. Matthew, xvi. 18.—*Upon this rock will I build my church, and the gates of hell shall not prevail against it.*

This is said of the Catholic church, but it can never be proved that the church in communion with the see of Rome is the Catholic church. The text speaks of the perpetuity, not of the infallibility, unless every error be a gate of hell, or if a church teaches one error, it ceases to be a church, as if a man should cease to be a man because he has the stone or the gout.

11. Matt. xviii. 19, 20.—*Lo I am with you always, even unto the end of the world.* Does the Saviour by you here, mean the Roman church, does he promise to provide not only a sufficient light but to keep them from forsaking that light, not only to keep them from damnable errors, but from every error ? If he does, if the promise be absolute, then every bishop, priest, and deacon, sent by Christ, may claim this assistance, and consequently infallibility as well as the Pope.

12. Matt. xviii. 17.—*If he will not hear the church, let him be unto thee as a heathen man and a publican.*

Does this refer to the church of Rome, or to every particular church, to which an aggrieved member may carry his complaint ? If infallibility may be proved hence, how many infallible churches shall we have ?

13. Matt. xviii. 20.—*Where two or three are gathered together in my name, there am I in the midst of you.* This also shoots short or over ; either proves nothing or too much ; either not the infallibility of the whole church, or of every part of it, not of general councils but of particular councils. And I see no reason why these two or three may not be of any other as well as of the Romish church.

14. Luke x. 16.—*He that heareth you, heareth me ; and he that despiseth you, despiseth me.*

If this refer to the bishop of Rome, and proves him infallible, it proves as much of every minister of Christ, for of the meanest of them this saying is verified.

15. John, xiv. 15, 16.—*I will ask my Father and he will give you another comforter, even the Spirit of truth, that he may abide with you for ever.*

But what warrant is there for understanding this of the church of Rome,—compare the 26th verse. Some of the promise is solely for the apostles. Some for them and their successors,—had they no successors but them of the Roman church?

This is pretended, but who can prove it.

In conclusion, I would fain know whether there be any certainty that every pope is a good Christian?—If there is, how was it that Bellarmine should have cause to think and say, *that such a rank of them went successively to the devil.* W.

CRITIQUE OF ROBERT HALDANE, OF EDINBURG, UPON MOSES STUART,
OF ANDOVER.

Letter from Robert Haldane, Esq., to the Rev. Dr. Morison, editor of the London Evangelical Magazine, respecting the Commentary of Professor Stuart, on the Epistle to the Romans.

“SIR,—In your Magazine of this month, you represent me as adopting, in my Exposition of the Epistle to the Romans, ‘a style of censure which can never be applicable to such a man as Moses Stuart.’ This language is calculated to mislead your readers, and induce them to suppose that I have made a personal attack on Mr. Stuart, while you are well aware that my censures are exclusively levelled against his heretical doctrine, and the perverted statements by which he labours to support it. And in what style should perversions of the truth of God be censured? Are they to be treated as mere matters of opinion on which we may innocently and safely differ? Or ought they to be openly met in a tone of solemn, strong, and decided disapprobation? If an apostle was withstood to the face when he was to be blamed, are the writings of Moses Stuart, which subvert the Gospel, to be passed without rebuke?

The style I have adopted, in my remarks on Mr. Stuart’s Commentary on the Romans, is the style which I believe the Lord enjoins, and which his servants throughout the Scriptures exemplify, in opposition to the manner of those who prophesied smooth things, who called evil good, who put darkness for light, and bitter for sweet, of which you have furnished so melancholy an example. Others, who have read my work, consider the style as suitable to the occasion, and that a smoother style, in so flagrant a case, in which, by good words and fair speeches, the hearts of many have been deceived, would have discovered rather the love of the praise of men than of the praise of God. Your animadversion on this

style, considering that the most vital doctrines of the Gospel are concerned, bears the appearance of being intended for the double purpose of discrediting, on the one hand, the only work in which Mr Stuart's heresies have been brought to light; and on the other, of withdrawing the public attention from the fearful responsibility which attaches to your own conduct.

In the examples of opposing error, left on record for our imitation, we perceive nothing of that frigid spirit of indifference which smiles on the corrupters of the word of God, and shuns to call heresy by its proper name. With what holy indignation do the apostles denounce the subtle machinations of the enemies of the Gospel! In vain shall we look among these faithful servants of the Lord for any thing to justify that trembling reserve which fears to say decidedly that truth is truth, or that error is error.

But, Sir, while I have to desiderate in you that zeal and decision with which you ought to have set yourself against the heresies of Mr. Stuart, I can give the less credit to your disapprobation of the style I have employed, when I cast my eye on the article in your magazine on the same leaf in which I am censured. Speaking of the report of a late deputation to America, you thus express yourself—'If they are convinced in their minds—and surely they must be—that the American Christians, and particularly their own denomination, are living in a frightful sin against God, it was their duty to enter into no compromise with that sin, and to make no conditions of abstinence from denouncing it in the same frank, open, and manly way in which they would have denounced it in their native country.' Observe, Sir, how this applies to your conduct to the American Christians of your own denomination, who are *living in a frightful sin against God*, in retaining as one of their chief instructors a man who teaches *another gospel*. 'It would have been,' you say, 'a noble act of Christian heroism to have forfeited a confidence which could not be secured without merging the identity of their character upon a paramount question in Christian morals. You have only to change the expression, 'Christian morals,' for *Christian doctrines*, and this language comes home to yourself. Had the deputation acted in the way you recommend, 'the American churches,' you subjoin, 'would have learnt a lesson never to be forgotten, that British Christians cannot consistently with their obligations to the Great Master, make common cause with American professors of the Gospel, in their slave holding or slave defending propensities.' The application is obvious. Can British Christians, consistently with their obligations to the Lord, make common cause with an American professor of the Gospel in his endeavours to subvert its very foundations? 'Here,' you observe, 'the faithful ministers of the cross have ever denounced it (slavery). And have you, as a faithful minister, *denounced* the heresies of the man who tramples on the doctrines of the cross? 'Are they,' you say, 'to purchase the applause of the timid, the irresolute, and the actually corrupt, by standing aloof from that persecuted but noble band of men who call the sin of slavery by its proper name?' And are you, Sir, to purchase the applause of those who stand aloof from the men

who call heresy by its proper name? You add, 'we say unhesitatingly, that English pastors will unspeakably degrade themselves and violate principles which ought to be dearer to them than existence itself, if they will allow themselves to be placed in such an ominous position.' And is not this the very position in which you have placed yourself respecting Christian doctrine? 'It will not do,' you observe, 'to talk to us of prudence when a great question in Christian morals is in jeopardy.' And will it *do*, when not one, but many great questions in Christian doctrine are in jeopardy? It appears, then, that you can 'rebuke sharply,' when you deem the occasion to be suitable; but that, in defiance of Scriptural example, you are offended with those who do so, when 'sound doctrine' is concerned.

Mr. Stuart asks, 'Can I publish to the world what I do not seriously regard as true?' If Mr. Stuart seriously regards what he has written to be true, the apostle Paul as seriously thought that he ought to do many things contrary to the name of Jesus of Nazareth. But when this author overthrows the doctrine of Scripture, asserts in plain language that obedience *leads* to, and *ends* in justification,—when he explodes the imputation of sin and righteousness, and advances statements that impugn the justice of the Divine administration,—when, according to his American Reviewer, he has *denounced* doctrines which have 'always been regarded as part of the common faith of Protestant Christendom,'—when by glaring mis-translations, and perverted reasonings, he removes the foundation of a sinner's hope before God, all of which I have fully established in my Exposition,—when I observe this, I consider it to be my duty, however Mr. Stuart may regard such statements to be true, to show that they are utterly false, derogatory in the highest degree to the character of God, and, if received, irretrievably ruinous to the souls of men. Sir, it is not in your power to rebut even one of these heavy charges.

You ventured, you say, when a former edition of Mr. Stuart's Commentary on the Epistle to the Romans made its appearance, to 'commend it very earnestly to the attention of Theological students.' Yes; and let me remind you of some of those 'great swelling words,' by which you introduced him to the public,— 'His love of truth, his fearlessness of all consequences in the assertion of it, his freedom from all dogmatism and vanity, his patience in putting forth the amount of labour necessary towards reaching a difficult conclusion, his perfect simplicity of heart, are qualities which none can overlook in perusing his admirable writings.' Assuredly you, Sir, cannot say with Paul, 'neither at any time used we flattering words.' *His love of truth.* Did you not shudder when you wrote this? His freedom from *all vanity*—his *perfect simplicity of heart.* If this be so, no marvel, if conscious of those qualities which you so unreservedly ascribe to him, Mr. Stuart cannot for a moment conceive that the personal experience of the apostle Paul is described in the seventh chapter of the Epistle to the Romans; nor is it in the least surprising that he should explain the expression, in the sixth chapter, 'dead to sin,' to mean 'to renounce sin to become as it were insensible to its

'exciting power or influence (as a dead person is incapable of sensibility.')

And as it is impossible to overlook the 'characteristic features of Mr. Stuart's mind' in his *admirable writings*, it is not to be wondered at that you ventured to commend them *very earnestly*; although now, indeed, you say you see 'much in them, in the form of implication and inference, calculated to unsettle all the ancient landmarks on the subject of the innate depravity of human nature. You also say, 'after all that Mr. Stuart has advanced in the present edition to support his theory,' you 'are not a whit more reconciled to its truth.' But why? Because, according to you, it is now 'stripped of all disguise.' When you ventured so earnestly to commend his admirable writings, were you not aware of the evil they contained, although possibly not so fully as now when you have got them *stripped of all disguise*? Sir, I maintain, that such a paragraph as I have quoted above from your review, it will not be easy to match. Moreover, it has seldom been exemplified, that any one acting as you have done in this matter, has without the smallest confession of his guilt, voluntarily come forward as the accuser of another, who probably helped him to see through the 'disguise' under which a fundamental doctrine of Christianity is undermined and overthrown. Can you be ignorant that a very ample acknowledgment to the Christian public is due by you, of your sin in contributing to disseminate the poison contained in Mr. Stuart's writings?

The Apostle Paul warned Christians against men who from among themselves arose speaking perverse things, to draw away disciples after them, and instead of complimenting false teachers in his day, as you do Mr. Stuart, denounced an angel from heaven on the supposition of his preaching another gospel. And even now, when your eyes are opened to the deleterious character of Mr. Stuart's writings, and when compelled to admit that, 'stripped of all disguise,' his theory is, that there is no sin in the world but *actual sin*, how inadequate is the testimony you have borne against them? Yet can any thing be more dangerous than heresy under *disguise*? And can that system be called Christianity which denies original sin? Was it not your duty, then, to lift up your voice like a trumpet, and cry aloud and spare not; to do all in your power to testify repentance for your most unmerited panegyrics on this opposer of the truth, and on his 'admirable writings,' which, when stripped of all disguise, exhibit his frightful heresies and artful contradictions of the truth of God? Is that truth to be trifled with, and suffered to be trampled on in this manner? For the part, Sir, you have acted, you ought to humble yourself in the dust. If my style be not applicable to Mr. Stuart, is yours applicable?—You had better have looked to your own style before you came forward to censure mine. You should have remembered the beam in your own eye.

Sir, it is uncandid and unfair to attempt, as you have done by an indirect, unsubstantiated, and undefined charge, to impress the Christian public with the opinion that in condemning the errors of Mr. Stuart, I have employed a style of censure that is not applicable to him. My style of censure would be applicable to all the

angels of heaven were they to teach the heresies of Moses Stuart. And with all your complimentary phraseology, what do you virtually say of him? Do you not charge his doctrine, when stripped of all disguise, as heretical; and virtually deny him a sound understanding when you admit that he teaches fundamental errors, through a mass of mis-directed learning?

You reverence Mr. Stuart's learning, criticism, and mental power; but is it possible that sound criticism can lead to false theology? I venture to predict, that after Mr. Carson's work shall be completed, the first part of which is just published, entitled, 'Examination of the Principles of Biblical Interpretation of Ernesti, Ammon, Stuart, and other Philologists,' the claims of Moses Stuart, will, in those respects be much lowered. Nothing more clearly shows the necessity of such a work than the fact, that by the aid of false criticism, many modern interpreters have contrived to corrupt the Gospel, and darken the word of God with a plausibility that deceives the generality of readers, and with a show of learning that overawes them. It is thus that Mr. Stuart's work on the Epistle to the Romans has commanded the admiration of those who would be thought learned, or averted the opposition of others who may have suspected its orthodoxy.

It is certainly no evidence of Mr. Stuart's uncommon candour when in a passage quoted by you, he endeavours to impress his readers with a conviction that his opponents will be *sectarians* and *party men*. What he says on this subject you characterise as 'admirable remarks;' you ought rather to have designated them as abominable artifice and dishonest dealing. Sectarianism is utterly out of the question. It is the doctrines of the Gospel, the most fundamental doctrines of the Gospel which are concerned, and not the distinctions of sects and parties. And now it turns out that you yourself are one of the party men or sectarians referred to by Mr. Stuart, though you are both of the same sect. Sectarian distinctions have nothing to do with this controversy. Mr. Stuart's works overturn the Gospel, and you know it.

Mr. Stuart lays it down as an axiom that the imputation of sin and righteousness is impossible. Where is the Christian who, after this, will have the boldness to defend Mr. Stuart's work, or to affirm that to him the strongest style of censure is not applicable? Where is the Christian who will attempt even to palliate such heresies? Can any man be called a Christian who will not acknowledge that he was shapen in iniquity and conceived in sin; or who will hold up his face to affirm that in the day when the heavens and the earth shall flee away from the presence of Him that sitteth on the throne, he shall be able to stand, except by the imputation of the righteousness of Christ? All refuges of lies, such as those which Mr. Stuart has substituted in its place, will then be swept away. It is worthy of particular remark, that in order to explode the doctrine of justification by the imputation of that righteousness, and to support his destructive errors, Mr. Stuart has selected the very portion of Scripture in which it is most expressly taught, and has perverted its meaning in a manner the most artful.

There has of late been much discussion in this country respecting the state of religion in America. Some maintain that it is in a flourishing condition, while others affirm that a great declension in sound doctrine has taken place. Nothing on the subject has been produced that more strongly confirms this last opinion than the astounding fact that one of the largest denominations of professed Christians there, continues to recognise Mr. Stuart as a leading instructor of their future pastors. Their lukewarm state, and little regard for the purity of the truth as it is in Jesus, is thus manifest to all. How different must their character be from the character of those churches whom the Lord commended because they could not bear them which are evil, and hated the doctrine which he hates! This fact, connected with the little general disapprobation and abhorrence of Mr. Stuart's system which has been exhibited in that country, speaks volumes, and both invincibly prove that a Laodicean spirit of indifference to sound doctrine very extensively prevails.

On the whole, Sir, observing the style of high approbation with which Mr. Stuart's Commentary, on the Epistle to the Romans, has been ushered into this country, in the guilt of which you so largely participate; and when no warning voice was heard to admonish Christians of their danger, I considered it to be my duty openly and loudly to denounce his heresies, and to prove his system to be in direct opposition to the Scriptures. I held it to be proper, at the same time, to point out the heretical character of Dr. Macknight's Commentary, which unaccountably stands so high in the estimation of many. Several years ago, after publishing strictures on that work, I received a letter from Mr. Burder, the late excellent Secretary of the London Missionary Society, requesting me to send him some copies of my remarks, saying how reasonable they were, and stating that his reason for wishing to distribute them, was, that none of the missionaries went out from the Society without being furnished with that Commentary. This he deeply regretted; and assuredly a worse book,—one more calculated to mislead and pervert them,—could not have been put into their hands. Mr. Burder found no fault with the style of my censure, although precisely of the same character with that which you condemn. It is the style which I believe to be sanctioned by the Scriptures, while I am convinced that, if, in reference to Mr. Stuart's work, I had employed a different style, it would have been contrary to what duty demanded. It is the same style that I adopted on the continent in opposition to the enemies of the cross of Christ in that quarter, which was highly approved of by the Christians there, and which, I would humbly and thankfully remember, the Lord was graciously pleased to accompany with so many and such signal tokens of his approbation.* And the good

*Robert Haldane was one of the earliest and most signally blessed, of all the instruments chosen by God, in the first stages of that blessed work of grace, which has been progressing in the Protestant churches of France and Switzerland, for nearly twenty years. We published in this Magazine, Vol. III., page 114—March 1837, in one of the numbers of our MEMORANDA OF FOREIGN TRAVEL—an account of his labours and their results, in Geneva; an account which we

effects of this same style are apparent in the very different manner in which Mr. Stuart's works are now regarded by many. This encourages me to hope, that to whatever censures I may be exposed on the part of man, the testimony which I have borne against them has been accompanied with the blessing of my Divine Master.

I am, Sir, your obedient Servant,

ROBERT HALDANE.

Edinburg, June, 1836.

PAPISTRY OF THE XIX CENTURY, IN THE UNITED STATES.

No. II.

Address of the Committee of Saint Mary's Church of Philadelphia, to their Brethren of the Roman Catholic Faith throughout the United States of America, on the subject of a Reform of Sundry Abuses in the Administration of our Church Discipline.—1821.—pp. 13. (Without Imprimatur.)

FELLOW CITIZENS AND BROTHERS,

THE numerous and scandalous scenes which have frequently been repeated in this city, and which have occurred also in other places of these United States, owing to the arbitrary and unjustifiable conduct of certain foreigners, sent among us by the Junta or Commission, directing the Fide Propaganda of Rome, imperiously call on us to adopt some measures, by which an uniform system may be established for the future regulation of our churches; the propagation of our Holy faith, by the nomination and selection of proper Pastors from our own citizens; and whom alone ought to be chosen our bishops, without our being compelled to depend on persons sent to us from abroad, who have uniformly shown themselves hostile to our institutions, and completely ignorant of our country* in fine, for the adoption of such measures as will fix the respective rights of the clergy and the congregation.

It is not our wish in calling your attention to this object, to enter into many details respecting numerous, arbitrary, and unjustifiable proceedings of some Bishops and clergymen, since the decease of our ever to be lamented father and friend, Archbishop Carroll. During his life time, his

received from the lips of Prof. GAUSSEN, of that city,—who was himself, one of the most blessed fruits of the glorious work, whose origin he described to us.—Few men now alive, are more signally entitled, whether for sound learning, for thorough devotion to the cause of Christ, for immense labours and intrepid courage in the Master's service—or for ample manifestations of the Master's favour,—to be heard with reverence, than ROBERT HALDANE. If his censure, seems to be weighty, upon MOSES STUART and his doctrines; let him and his followers, beware, that God's rebuke find not a plainer utterance still, in the world to come, for the subversion of his truth, and the misguiding of his people.—[ENDS.]

* This is frank and precious confession. We have no doubt it is strictly true. And surely no witnesses can be more unexceptionable; read their names to the address. Observe the charges; 1, their bishops are sent by a Junta at Rome; 2, their bishops are generally foreigners; 3, their bishops have "uniformly shown themselves completely ignorant of our country;" 4, their bishops have "uniformly shown themselves hostile to our institutions."—Does such a church deserve the public support?—[ENDS.]

moderation and private virtues kept peace in the church, within his own diocese; and merited, and received every respect and attention from the others;* but as these states uniformly have not been blessed with a second Carroll, who was a native of our country, and who, consequently, was well acquainted with our institutions, and respected them, as well as our individual rights, it becomes our duty, if we wish to preserve our religion unchanged and free from the superstition and ignorance which has been attempted to be introduced among us, to adopt some general plan for the future management and direction of an uniform system throughout the United States; without being compelled, as heretofore, to receive, pay, and obey men, who are a disgrace to our religion, to us, to themselves, and to those who send them.†

In all countries, where no other religion but the Catholic is acknowledged by the government, and even in those where no other is permitted, no such thing exists as the choice and appointment of the bishops and clergy, by the See of Rome. The Bishops are appointed by the respective governments, and by treaty or concordat made between those governments and His Holiness the Pope; the bull is granted for the bishop, when named, to exercise his functions as a matter of course ‡

In all those countries, any person, who by his education is entitled to be admitted into holy orders, may become a priest; but his becoming a priest, does not give him either authority, or the means of subsistence;—hence it is, that few or none enter into holy orders as secular priests, unless they are morally certain, from their own friends and connexions, or from their influence with the government or nobles, where they reside, to be able to procure a curacy or appointment in the church. The bishops, in the provinces, can ordain priests, but they cannot bestow on them livings. Their influence may be exerted to recommend them; but, most generally, the appointments of the parish clergy are made through the recommendation and influence of the respective congregations or parishioners: in many large and opulent districts in Spain and Italy, and it was formerly so in France, they are exclusively nominated and appointed by the lord or owner of the district, who appoints whom he pleases, to the most valuable and lucrative dignities of the church, (with the exception solely of the bishops :) And when a priest is regularly appointed as a pastor, he holds his office for life; and he cannot be deprived of it any more than one of the judges of the supreme court of the United States; who hold their offices on the tenor of their good behaviour, and can only be suspended

* Before we are done with this case, the reader will, perhaps, discover, that Archbishop Carroll's praises are to be listened to, with many grains of incredulity. A pretty dark mulatto, passes for white, in Guinea!—[eds.]

† This is plain sailing. "We are compelled to receive, pay, and obey"—even good men, and the case were hard. But such scamps—as "are a disgrace to our religion." That is difficult. "To us" That is true. "To themselves." That is impossible! "And to those who send them." These worthy witnesses never were at Rome, or they would retract that.—But who are these sad vagabonds? Read their names at the end of the address. Amongst them were *Cheverus*, a Cardinal afterwards; *Flaget*, who was working miracles in France two years ago; and honest, glorious, *John, Lord Charleston*, who says *Isic*, for *Isaac*, and spouts bombast by the yard!—[eds.]

‡ With your leave gentlemen, this is what governments have sought, rather than what they have got. Let us tell you a secret. Oceans of blood have been shed; good papal blood every drop of it, on that question of investiture. Before the reformation of Luther, it was the great question between mankind and the Pope. And luckily kings took part with man, against the Pope. We will tell you why: it is another secret. The immense wealth of the bishopricks tempted the kings; their immense power alarmed them. The bishops being fudatories of the Pope, instead of the kings, made the Pope universal King! And so he was: and so he called himself for ages!—[eds.]

when regularly impeached and tried. The bishops of a diocese may suspend a priest for *great irregularity* of conduct; but he *solely* cannot sit in judgment on that priest; and the trial must be conducted in conformity with the canons and ecclesiastical laws, and by his peers, or equals; that is, by other clergymen appointed for that purpose by the archbishop of the province; and an appeal is admitted even from this judgment to the sovereign of the country.

This is the rule in Catholic countries; and on this point there can be no doubt, since it is notorious to every man who has resided in those countries, and who has given himself the trouble to inquire into the fact; besides, it is conformable to justice and common sense. Is it not, then, a shame and an insult offered to the respectable members of our holy church, in this enlightened age and country, where the government cannot, by the constitution, interfere in any matter of religion, that the Catholics are to be placed on a more degraded footing, than they are in any other nation?

We sincerely believe, fellow citizens, that a remedy to all these evils is in our own hands. It requires us but to act with firmness and moderation, to completely eradicate these abuses, to restore peace and harmony among us; and make ourselves respected and respectable. Our holy father is too wise and too virtuous a man not to listen to our just complaints, and it only requires us to make them known direct to himself, to obtain redress.

The peculiar circumstances in which some of the most respectable members of our church are placed, in this city and others of the Union, imperiously call on us to adopt some measures. Some of the late imported Bishops, not satisfied with our passive obedience to their will and pleasure in matters of religion, though in some instances in direct opposition to the tenets and practice of that religion, have advanced much further, and claimed the sole control of our property; but the history of the world, as well as our own experience, teaches us, that the more we give up, the more will be required from us by them.

No Catholic church was ever built in this city, or, as we believe, in any part of the United States, except with the money of the respective congregations; or by money raised by donations of individuals, or by lotteries granted by the state governments. The chapel of Saint Joseph, in this city, notwithstanding this, from the neglect of the trustees and congregation, is claimed and held by the Jesuits of Georgetown, District of Columbia, as representatives, as they assume to be, of the Priest, who was of their order, and whom our forefathers named to represent them, and to officiate at that church. The same pretended claim is now brought forward to Saint Augustine's church, which by a late will, has been transferred to the friars of the Order of St. Augustine, of whom the late pastor had been a member.*

The illegality of such a will, not to dwell on the indelicacy and impropriety of the whole of such proceedings, loudly calls on the members of all

* These are certainly very short cuts to wealth, on the part of the Jesuits and the Augustinians. Serve a church; thereby become owner of it; then will it be to whom they please! These Jesuits are cunning fellows. Long ago in France they raised this question: how long must the faithful dead have masses said for their souls, before they may be presumed to be safe in heaven? After long debates, it seemed pretty well agreed, that a reasonable time, say about twelve years, would bring off the worst case. Ah! well then; so, so; said the Jesuits—What shall we do with these numerous and rich foundations, which are perpetual, for this object? And what with others, that are for very large numbers of years?—Surely they should be used, after affecting their primary object, for the next best object: and what is better than to convert heretics and heathen? And who more competent than we?—The sly rogues!—They made a pretty trial for the foundations. But before their plans were matured, they were unluckily expelled the kingdom. And the masses founded ages before, for the repose of the pious dead, are said on; though the church declares, they are all long ago, at rest!—[E.D.S.]

the Catholic churches in this city, to unite with those of the other States who may be willing to join them, in order to adopt measures for putting a stop to such outrageous and scandalous proceedings.

Our country has never had any arrangement with the court of Rome—By our religion we acknowledge the Pope, as our spiritual chief. The nature of our Government and institutions do not authorise our paying large sums of money to those who surround his Holiness, and who frequently make religion a pretext for deceiving him, which is contrary to every principle of our holy faith—On this account, and from the divisions constantly fomented by the foreign clergymen sent among us, for they have always adopted the principle of creating divisions and parties in order to rule with greater despotism, we have been left entirely under the direction of a Junta or commission formed at Rome, called the Fide Propaganda, established originally for the propagation of the Catholic religion, in those countries where the gospels were unknown, or where the governments acknowledged a different religion.—We are, therefore, viewed in the same light as the nation of Cherokees or Chocktaws, or the natives of the coast of Africa—our country is termed a missionary colony, and for want of a proper understanding with our Holy Father, we are subjected to receive foreigners of every class and description, to direct and command us, as if we were incapable of understanding our religion, or protecting our own property.

We have, therefore, taken the subject into serious consideration, and would propose to our fellow citizens of the Roman Catholic religion, to join, and select a person of respectability and literary acquirements, who should proceed to Rome, with full powers and authority from the Catholics of the United States, and enter into a regular and written agreement with our holy father the Pope on the following basis:

I. That, while we acknowledge the authority of the Head of the Church, as our spiritual father, and consent to conform to the rules and regulations, adopted by the Holy See, as respects our Religion, we claim the exclusive right which always belonged to the church, of electing our own Pastors and Bishops, and when a bishop shall be so elected by the Trustees and Congregation of each respective state, he shall be ordained in this country, and receive the Bull, or approbation from Rome, as a matter of course.

II. That no priest, having been regularly chosen, by the respective Parishes, and inducted into the Church, shall be suspended by the Bishop, without a fair and impartial trial, for any irregularity, he may be charged with; and in conformity to the Canons and ecclesiastical laws, which laws shall be clearly defined, and published for the government of the clergy and congregations in these states; all which shall be done with a view of explaining the duties and obligations of the clergy to avoid the gross absurdity lately practised in this city, of attempting to deny the authenticity of the Canons quoted.*

III. That, in case it should be the misfortune of the bishop's being compelled, at any period to suspend a Priest, for irregularity of conduct, he shall be tried by three or more priests, of distinct states, from that in which the suspension takes place; and that, he shall have an appeal from any judgment which may be given, to the Archbishop of the United States, who shall be invested with authority to examine into, and decide on, the merits of the case, and from whose decision, there shall be a further appeal to the Court of Rome.

* Here is another important confession; a most conclusive proof of what Protestants often allege. Papists deny their own canons, when they are not obviously in their own favour. The truth is, there is nothing settled so firmly, that by some gloss, it may not be evaded; provided, he who glosses is at once infallible and irresponsible. Who can convict the infallible? Can a dead canon do it? Who can arrest the irresponsible? Can the worm be treads on do it?—[&c.]

IV. That, during the suspension and trial, the priest shall receive his pay or salary, as may have been agreed on with the Parish to which he belongs; and shall continue to receive the same, until a final judgment shall have been passed.

Should these measures meet the approbation of our fellow citizens, and be adopted, we have not the least doubt, but that they will be approved, by our Holy Father. We know from experience, the serious embarrassments under which the Junta of Fide Propaganda has laboured, in order to procure proper persons, acquainted with our language, and capacitated to instruct us in our religion, to be sent out to this country.

They are compelled to depend on hearsay evidence, or the recommendation of persons unknown to them, for the selection of such persons—Until lately, none were recommended to fill the situation of Bishops, in this country, but by the Sulpicians or Jesuits,* who consisted, almost exclusively, of French, and who of course, being unacquainted with our language, were incapable of instructing us or our children in the principles of our holy religion, and under whose administration, in such circumstances, it could not possibly flourish. Of late years, we have had some prelates, from among the Irish clergy, who, if they had been acquainted with the progress of Catholicity or advancement of civilization, in the United States, might have sent us such Bishops as we stand in need of, but being (as it appears) unacquainted with both, it is not to be wondered, they should not, in general, make suitable selections, and the distance of Rome from Ireland precludes the possibility of the Junta's being able to form a just opinion of their own on the merits or qualifications of the person or persons recommended.

In order to obviate the difficulties of procuring persons, adequate to the task imposed on them of preaching and instructing us, in our religion, we would propose the establishment of a College for the express purpose of educating annually, a certain number of persons, to enter into Holy Orders.

When they are brought up among ourselves, and educated under our immediate inspection, we may look forward to the period, when we shall have no difficulty in selecting proper characters, to instruct and guide us in the way of truth; and by such a measure, we shall secure to our children proper preceptors, to instil into their minds the true faith; for which, we may hope to receive comfort in this world, and eternal happiness in the next.

The propositions now submitted to your consideration, fellow citizens, contain no innovation, either in the spirit, form, or practice of our holy religion. The sole object, we have in view is, to make ourselves respected; to eradicate abuses, which have in part been created by our own negligence, in not adopting at an earlier period, some general system, whereby our rights should be secured; and to put an end to the scandalous divisions which have too long existed among us, and which have thrown the whole power into one side of the scales; and we do conceive, that it has been used, in too many instances, in a despotic and arbitrary manner; and been such, as neither our education nor principles can sanction.

We ask for no more than are our rights, such as are practised in every other country, where the Holy Catholic Religion is exercised, and even in those where no other is allowed. And we would ask, on what principles the clergy and bishops of our church assume, in this country, an authority which their equals, nay, their superiors, do not possess in Rome itself: all

* The papal church in the United States has been, from the beginning, under the control of the Jesuits. They have shaped it into what it is. Instead, therefore, of being the mild and changed thing, the public have been so long gulled to believe it; it is, of all branches of the papacy the most abject follower of ultramontaine doctrines and principles.—[END.]

which is in direct contradiction to all the principles of our religion, the laws and canons, as laid down by the Holy Fathers and councils, held at different periods for the establishment of peace and concord among the faithful.

Let us but be faithful to ourselves, and we need be under no apprehensions as to the results. Under this firm and solemn impression, we beg leave to recommend the subject to your most serious attention; and we shall be happy to receive whatever communications you may be pleased to address to us, in order to carry into effect the object now proposed to you. We humbly pray God to enlighten our understandings, and enable us to accomplish what we so heartily desire; the re-establishment of peace and concord in our holy church. We subscribe ourselves your fellow citizens and brothers.*

JOHN LEAMY. *Chairman.*

JOHN ASHLEY.

JOSEPH DUGAN.

MICHAEL DORAN.

TIMOTHY DESMOND.

RICHARD W. MEADE.

LEWIS CLAPIER.

THOMAS NEWMAN.

JOHN T. SULLIVAN.

JOHN SAVAGE.

ANTHONY GROVES.

CHARLES TAWS.

EDWARD BARRY.

Philadelphia, June 18, 1821.

The names and places of residence of the Roman Catholic Bishops of the United States, in 1821.

†Right Rev. Dr. Marechal, *Baltimore.*

‡Dr. Chevreux, *Boston.*

‡Dr. Du Bourge, *St. Louis.*

‡Dr. Flaget, *Bards Town, Kentucky.*

‡Dr. Conwell, *Philadelphia.*

‡Dr. Connelly, *New York.*

‡Dr. Kelly, *Norfolk, Virginia.*

‡Dr. England, *Charleston, South Carolina.*

*It is nearly useless to add, that this whole project failed. Of course, all the evils complained of, still exist. And the Bishops and Pastors of the papal sect, are still liable to all the charges herein brought against them; and the people subject to all the impositions complained of. How could it be otherwise, and papistry remain what it has been from the beginning?—[&c.]

† These are French.

‡ These are Irish.

[For the Baltimore Literary and Religious Magazine.]

THOUGHTS ON DEATH AND THE RESURRECTION.

(A Winter Piece.)

Respectfully Addressed to the Rev. John Breckinridge, D. D.

THE Violet lives its little day,
And breathes its sweet perfume,
But soon 'neath Autumn's sick'ning ray,
It droops into the tomb;
Yet Spring comes smiling back, and then
The Violet lives and breathes again!

Yon moaning, frowning forest now,
How desolate and sad!
Ah! see the long, lank, leafless bough
In winter's robe is clad!
But soon within it flowers shall spring,
And on its boughs sweet songsters sing!

And see the dancing, dimpling rill,
That smiled in Summer's ray;
Alas! how voiceless now and still;—
Fast frozen on its way!
But soon shall smile the Summer's Sun—
The sparkling stream again shall run!

Where's now yon brilliant winged gem,
That wanted through the air?
Shall it in Summer's diadem,
Glisten again as fair?
The coffin'd chrysalis you see,
A beauteous butterfly shall be!

The Violet dies—the fly has fled—
The water sparkles not—
The forest's glory now has sped,
Creation's all a blot!
Yet all, and more than all, shall bloom,
Reviv'd, redeem'd, from Winter's tomb!

And such is death—how still, how mute!
Its cold and pulseless clod;
A tree of withered leaf and root,
It sleeps beneath the sod!
And yet that sapless trunk shall rise
And bloom and blossom in the skies!

A glorious Spring shall visit thee,
O desolate and lone!
To whose mysterious privacy,
Our loveliest ones are gone;
Nor shower and sunshine come in vain,
To wake these flowers to life again.

Unto the lowliest thing of earth,
 Omnipotence has given
 A longing for another birth,
 A spring-time or a heaven;
 Nor shall the hopes that from him flow,
 Be robbed in disappointment's woe.

The worm will weave its silken pall,
 Its winding-sheet will spin,
 And urged by death's relentless call,
 Retire its grave within,
 And die—a better life to share,
 More bless'd, more glorious and more fair.

Shall lowliest things of earth aspire
 To rise and live again?
 Though man immortal as his Sire,
 May hope yet hope in vain?
 Ah! no, the spark that lights his soul,
 Shall brighter burn as ages roll!

The dead in Christ no love can wake,
 The eye's last light has shone!
 The cas: cold clay we now forsake,
 The sparkling spirit's gone;
 And yet before Jehovah's face,
 That sparkling spirit finds a place!

O! yea, upon that waveless sea,
 That mirrors glory's throne—
 Beneath the branches of that tree
 That shades the blest alone,
 The spirit freed from mortal night,
 Walks now with Christ in robes of light!

But more, aye more than even this,
 Earth's loneliness does cheer!
 Yon sun-clad occupant of bliss
 Whose earthly robe is here,
 Though called on high to serve and shine,
 Yet ministers to me and mine!

And is it so!—my buried one!
 So long and very dear;
 Art thou that angel near the throne,
 That centinels me here?
 Art thou commissioned from on high,
 To guide my feet and wipe my eye?

And canst thou come, as thought can come,
 That leaves the winds behind?—
 Pure as a ray from heaven's sun,
 And viewless as the mind?—
 With the noiseless haste of a hidden stream,
 Or the trackless flight of a bright sun-beam!

How sweet and fragrant is the balm
 Such heavenly thoughts impart!
 Sheddng amidst the holiest calm
 Their sun-light on the heart—
 Like silent dew-drops, beauteous, bright,
 That fall unseen in summer night.

[Continued from page 86.]

THE DOCTRINE OF TRANSUBSTANTIATION.

No. VI.

XCH. WE will now proceed to prove that the doctrine of Transubstantiation involves many contradictions.

The word of God as contained in the holy Scriptures, is a perfect rule for the decision of differences in religious doctrine. It is able to make us wise unto salvation, through faith which is in Christ Jesus—2 *Timothy*, iii. 15. Men must not usurp the place of God, and make that which he has taught, depend upon their discretion. They have no right to claim for their interpretations an authority equal to that of the word of God. In this matter, it is to be observed, that the Romanists depart from their customary method of combat. In most controversies they rely on the, so called, traditions of their church. In this, they make it a point of censure, to adhere to a rigorously literal interpretation. In other controversies the difficulty is to draw them away from the traditions to the sacred text; in this they take their stand where they ought always to stand, at the written word of God. Our labour, therefore, in this case is much shortened. The reason of this departure from their customary tactics in this case is, that their own reason and senses are decidedly opposed to the doctrine. They know that the *hostia* has the colour, taste, and weight of bread, and that its quantity and form are not agreeable to that of a human body.—They know it is incomprehensible that a real human body should occupy no place; and that it should be in a hundred thousand different places at the same time; and that it should be entire in a small crumb of bread—having its entire length under a point;—that this should be true now, when the body of our Lord is glorified, and yet the body be in the *hostia* as it was in its infirm condition. Hence, they retreat, when pressed with these difficulties to a literal interpretation. Thus in other controversies they employ their reason against Scripture. In this they employ Scripture against reason. In the first there is temerity—in the second obstinacy—in both error.

All admit that human reason is incompetent to judge of divine things. The wisdom of God is too vast to be fathomed by the little line of human judgment. Far be it from us to reject the mysteries of God, because we cannot comprehend them. But even the Romanists admit, that if a man contradict himself, he is not credible. They admit, that of two contradictory propositions, one is true and the other false—at least that both cannot be true. Yet they will not, upon this subject, adopt these principles as concerns the interpretation of God's word. But no man, whether a Christian or infidel, will ever bring himself to believe, that a thing which does not exist, does exist,—that it is, at the same time, both an entity and a non-entity. Religion is not contrary to reason, nor is it the enemy of reason, but it is the mistress of reason. It does not blind, but it enlightens us. It may be above reason, but it is not against it, nor does it require us to destroy it.

XCIV. Let us now advert to some of the things which they tell us upon this subject.

(1.) They say that the body of our Lord is larger than the species which contain it. Hence it follows, that the thing contained is greater than that which contains it. But upon this point they say that the body of our Lord is not under the species according to the laws of other bodies which occupy space by means of extension; and they talk of some ineffable, supernatural means, by which the alledged fact is accomplished. But they do not show how this ineffable means can cause that to contain, which does not contain, or how it can be, that the thing contained can be greater than the container—how the greater can be within the limits of, and be circumscribed by the less. Besides, the length of a thing, and extension of a thing, are the same thing—length certainly is one sort of extension, but this doctrine teaches that the body of our Lord, in the *hostia*, has its entire length, without extension, that is, it informs us of a length without length, because it places the entire length of a human body under each point of the *hostia*, that is, it places *length* under a *point* which has no length. But again, we are met by examples. We are told that the whole nature of air, is not less in a small portion, than in a large portion of air—nor is the nature of man less in a dwarf than in a giant. But these examples are not apposite, and they do not aid our conception of this doctrine. The question concerns things which have length and bodies which are contained and enclosed in something. But the *nature* of air and the *nature* of man, are things without length. These are subjects of definition, not of admeasurement. They respect the essential qualities or essence of an entity, not of its individuality, or form and magnitude.

(2.) The Romanists teach, that the body of our Lord is in this place, but not *as* in a place. (*Thomas, 3 part, Quest. 76, Art. 5.—Ad secundum dicendum quod locus in quo est corpus Christi, etc.*)—They say that it is in this place, but not locally; as if we should say that a man is tall; but not *as* tall, (that is, not tall in the sense of height,) or that a body is white, but not *as* white (that is, not in the sense of whiteness.)—They say that the body of our Lord is, in its length and breadth, in the *hostia*, but not as long and broad—that it is long and broad and yet does not occupy any space, and yet length and breadth are spaces. For the space of a field is its length and breadth. If, then, the body of our Lord is in the *hostia* it must occupy space, because it has length and breadth, and yet this doctrine teaches that it is in the *hostia*, but does not occupy any space. Besides, a body, if it exists at all, must exist in time, and to affirm that it does not exist and has not existed in any space of time, is to affirm that it does not and has not existed at all. So a body, if it exist at all, must exist in some space, and to affirm that it does not exist in any space, is to affirm that it does not exist at all. By time, we mean duration, or the successive lapses of duration; not the measure of motion. It is not an answer, therefore, to say that bodies may exist when time shall be no more—*Paul, in 2 Timothy, i. 9, speaks of times before the ages of this world, or the eternal times, πρὸ χρόνων αἰωνίων.*

(3.) The Romanists tell us that in this consecrated *hostia* there is greatness, but nothing great,—that there is length, but nothing long: *Quantitas sed nihil quantum*. This is what Pope Innocent has said. This contradiction cannot be covered by alledging the Omnipotence of God, for God never contradicts himself; nor by likening it to miracles, such as the miraculous conception, or the rod of Aaron, for in these there was no contradiction, nor any absurdity, like accidents without a subject.

(4.) The Romanists say that the body of Christ is present in the Eucharist, *spiritually*. But this is not less absurd than it would be to assert that a spirit is present *corporeally*. A body is quite as far from the possibility of existing spiritually, as a spirit is from existing corporeally. Bodies may be called spiritual in the sense of Paul, 1 Cor. xv. 44, that is, as Augustine says, subject entirely to the spirit without corruption and without death—(*Quod autem spiritale corpus dicit in resurrectione futurum non propterea putandum est quod non corpus sed spiritus erit, sed spiritale corpus omnimodo spiritui subditum sine aliqua corruptione vel morte*) but not in the sense in which the word must be taken in this connexion, viz: of impalpable, without extent or limits, without place—being entire in each crumb of the host. It is absurdly alledged, also, that angels exist corporeally, when they appear in borrowed bodies. For a certainty, *to exist* is not the same thing as *to appear*, and a spirit does not *exist corporeally*, though it may have borrowed a body, any more than a man becomes iron by the putting on of a coat of iron. Tertullian in his book concerning the resurrection, chap. 62, indeed says, that angels have existed under a human covering, (*sub indumento humano*) but he does not say that they have ever become human beings or corporeal. On the contrary, “that they have clothed themselves with a human exterior, their own substance remaining within entire.”—(*humanam induerunt superficiem, salvâ intus substantiâ propriâ.*)

(5.) Again; the Romanists say that the consecrated *hostia* which the priest holds is Jesus Christ, and yet that he does not break the body of Christ. In this they deny what in fact they concede; for observe, the word *hostia* denotes the thing sacrificed and nothing else. By these words, therefore, “the priest breaks the *hostia*,” it is impossible to understand by the word “*hostia*” the *species* of the bread, for these *species* are not the thing sacrificed to God.

(6.) The Romanists admit, (and rightly too) that our Lord participated in the sacrament with his apostles. Whence it follows, upon this doctrine, that our Lord ate of his own flesh, and drank of his own blood,—nay, that he drank his own body, because the Romanists hold that the body is in the cup. Thus they imagine a liquid, potable, human body, and that our Lord ate himself entire, he having no necessity for it, and it not being necessary at all to our salvation.

(7.) The Romanists admit, that the body of our Lord, when celebrating the Eucharist, was eating, moving, breathing, and capable of suffering and death; yet they allege that, at the same time, he gave them his body under the *species* which could not eat

nor move nor breathe,—which was incapable of suffering and without infirmity. Thus they make the body of our Lord contrary to itself. To this Thomas (3, Quest. 71, Art. 3) and Pope Innocent say that the body of our Lord was infirm, and passible under the species given, but it was there *impassibly*. This explanation does not diminish the difficulty. Such distinctions between the *thing* and the *manner* of the thing, cannot be apprehended, because they cannot exist. “To be passible or impassible” is an affirmation of the manner of being, and to affirm that a passible body exists impassibly under the species, is a contradiction. To illustrate and enforce this distinction, the case of the three children cast into the fiery furnace (Dan. iii.) is referred to. It is said they had passible bodies, but that God gave them at that time a manner of being impassible. But to this it may be replied, that if at that time they had a manner of being impassible, they were impassible. But in truth they were passible or capable of suffering from the fire, but God prevented, miraculously, the force of the fire. The Romanists however, ascribe to the body of our Lord, in the Eucharist, qualities which necessarily make it impassible.

(8.) The Romanists say that the body of Christ, in the Mass, is not bounded by limits, or circumscribed by space, or by any thing containing it; yet they hold that each part of the body of Christ is circumscribed and occupies place. For they say his body is there with all its dimensions and parts in their natural place. Hence, the heart of this body is enclosed within the pericardium, and the pericardium within the chest, and so of all the other parts. This, then, is a contradiction.

(9.) They say that the body of Christ is in the cup, and that the body is entire in each drop of the cup. This is one of the reasons which moved the Council of Constance to take the cup from the laity. For Gerson, who was at that Council, wrote a book (in 1417) of the reasons which influenced the fathers of that Council to make that law, (*Liber de Communione laicali*). Among others he said that they considered that men might dip their mustachoes in the cup while drinking. Hence it would follow, (according to this doctrine) that they would have the body of Christ entire upon each beard. It is painful to a devout mind even to state reasonings or considerations of this sort. Would that God would take to himself his great power and dissipate the corruptions which have been made in his word, by the spirit of his mouth and by the brightness of his coming.

(10.) They hold that the body of Christ is entirely in heaven, and entirely in the pyx, but not in the intermediate space. So that the body of Christ is separated from the body of Christ—(being separated by spaces.)

(11.) The Romanists say that in the Mass, bread is converted into a body, which body existed previously to that conversion.—This is a contradiction; because it is equivalent to saying, that the body of our Lord Jesus Christ *was* before the Transubstantiation, and yet that it was not, because it was made in the Mass. And there is not less contradiction in the idea of making a thing which already exists in perfection, than there is in the idea of destroying

a thing which no longer exists. To kill a man already dead, would be an idea not more repugnant to itself.

(12.) They say that the accidents are without a subject, or to use their own Latin, *accidentia non accidunt*, which is not less absurd than it would be to say *albertia non albert*, or the living live not, or *substantia non subsistit*. It is in vain to reply that God can separate the accidents from their subject. The question is whether he does so. We say he does not, because God will not contradict himself, and Romanists must show that these are not contradictions. And for this purpose they reply that the *substance* and the *accidents* belong to different genera: suppose they do; how does it prove that the *accidents* may subsist without their *substance*? Again, we are told that God created light on the first day, but did not create the sun until the fourth day, and hence it is inferred that this light existed without its substance during the interval. But the light created on the first day was not the light of the sun, and this is answer enough, because it shows the example to be inapposite. It is useless to inquire from what source this first created light emanated, it could not have been the light of the sun which did not then exist.

(13.) They say that the body of our Lord, in the Mass, has all the dimensions and all the parts of a human body distinct, and each part in its natural position; and they also say, that there is no part of the host so small that it does not contain the entire body.—Of course each part of the body is in every part of the host, and consequently the whole host and every part of it contains each part of the body, and each part of the body occupies place, which is occupied by every other part of the body, and consequently, there is no distinction of parts. For to say nothing of place, but only of the situation of the parts of the body,—each part must have a different situation. All the parts cannot exist under a point.—But it is a mere chimera to suppose diversity of situation without diversity of place.

(14.) They call the body of our Lord, in the Mass, the consecrated host; yet they admit that the body of our Lord cannot be consecrated, least of all by a sinful man who needs to be converted by our Lord. But what is there in the host, according to this doctrine, which is consecrated? The bread is not consecrated, for that no longer exists. The body of our Lord cannot be consecrated.—What then is it? Syllogistically the argument is thus: that which cannot be consecrated, is not the consecrated host;—the body of our Lord cannot be consecrated; therefore the body of our Lord is not the consecrated host.

(15.) They say the body of our Lord, in the Mass, (*est quantum et magnum sed non ut quantum et magnum*, i. e.) is large and great, but not *as* large and great, which is as much as to say that the body of our Lord is in the Mass, such as it is, but not *as* such, as it is. This is clearly a contradiction.

(16.) They say the body of our Lord is in the cup, and the blood is in the body; for they hold that the blood of our Lord does not issue out of the veins, and yet they say the priest drinks the blood of our Lord under the species of wine. To swallow blood enclosed

within the veins of the body, or rather to swallow the body containing the blood within its veins is not to drink blood.

(17.) Again, they say the blood of our Lord is shed, and yet that the Mass is an unbloody sacrifice. According to this doctrine the blood is not bloody, and the effusion or shedding is of *unbloody* blood. This is a contradiction. The idea of *effusion* includes a movement, but here is effusion without a movement, or effusion without effusion. *Effundere* is equivalent to *extra fundere*, yet they say *sanguis effundetur sed non extra funditur*. These are contradictions.

In reply to those and the like objections, the Romanists usually produce the admitted mysteries of religion, such as the doctrine of the trinity—of the incarnation, &c. These are great mysteries.—They surpass our reason, but do not subvert it.—They contain no contradiction. They do not deceive or contradict our senses as this doctrine of Transubstantiation does. These are mysteries which the church in all ages has believed. They form a part of the symbol. Not so this doctrine of Transubstantiation. Yet if the half the Romanists tell us be true, it is the most wonderful of all mysteries. Augustine says, (*chap. x., of book 3, concerning the Trinity,*) of the Eucharist, "These things may well be honoured as religious but cannot be admired as miraculous." (*Haec honorem habere possunt ut religiosa, stuporem autem habere ut mira non possunt.*) The same author collected in one book (*de Mirabilibus Scripturae, Tom. 3*) every thing of a miraculous nature, in the Scriptures. Yet in this book he says nothing of Transubstantiation or even of the Eucharist.

(18.) Finally, this doctrine does dishonour to our Lord. It teaches that a priest, however profane, by murmuring five words, can create the body of Christ within his hands. But if the sun of the natural heavens can communicate good to us, without descending to earth, how much more can the Sun of righteousness diffuse his blessings without his corporeal presence in the sacrament.

[To be continued.]

MEMOIRS, TO SERVE AS A HISTORY OF THE SEMI-PELAGIAN CONTROVERSY IN THE PRESBYTERIAN CHURCH.

No. VII.

The Abolition and New-School Explosion, in the Charleston Union Presbytery.

Let the following correspondence speak for itself. We take it from the *Charleston Observer*, of January 26, 1839.

(To the Editor of the *Charleston Observer*.)

DEAR SIR,—I have to request the publication of the greater part of a letter which I have just received from the Rev. Robert Breckinridge, (brother to the Rev. John Breckinridge, D. D.,) in answer to the following queries, as nearly as I can remember, viz :

1. Was the course pursued by the Old School part of the Charleston Union Presbytery, in separating from them the New School

party, valid and proper, or could it be questioned on any possible interpretation of the acts of the last General Assembly?

2. What are the facts in reference to the course pursued by the Synod of Cincinnati, at its last meeting on the subject of Slavery?

3. What course, in your opinion, will the next General Assembly adopt in reference to the request made by a portion of that Synod, that inquiry should be instituted respecting the action of the Church in accordance with the act of 1816?

4. Do you think the General Assembly would sanction the principle that the system of Slavery is a civil institution, over which, as such, the Church, in her ecclesiastical capacity has no control?

5. Could any thing further than I have done, towards removing the misrepresentations of the action of our General Assembly on this subject, and which has been so industriously circulated at the South, be suggested?

6. Did the acts formed by the last General Assembly have any special bearing upon the Presbytery of Charleston Union, or did they cover it in its then unpleasant and divided condition?

These queries, with the papers containing the action of our Presbytery, and an account of the events to which that action led, I presented to Mr. Breckinridge, for his examination, not that any doubt existed in my mind as to the perfect propriety and absolute necessity of our course, but that I might have assurance doubly certified, and be informed on matters whereof I was ignorant.

I now request the publication of this letter, not on my own account, nor on behalf of the Presbytery whose case it involves, nor because the letter is *perfectly* satisfactory, in all respects, to my own mind, nor yet to be received as expressive of my own sentiments, in every particular on the subject of Slavery,—but in justice to a calumniated, abused, and injured man. I regret—not that I am acquainted with Mr. Breckinridge—but that my acquaintance with him has been so very limited. For while I have not approved of some parts of his course, and have openly dissented from him in some of his views as to the best course of procedure in the church—I have, nevertheless been constrained to admire him for the powers of his understanding, and to love him, (even when he seemed to be ultra in his spirit,) for the openness, the candour, and the generosity of his heart. I have, therefore, felt it to be a privilege, not less than a duty, to rebuke those calumnies which have been heaped upon him in Synod, and in the communications and advertisements of the press.

That Mr. Breckinridge does not adopt the opinions circulated by many at the South, on the subject of Slavery, he is full willing to avow—as he has been ready practically to exemplify. That he is and ever has been at war with Abolitionism, (and that all contrary insinuations are made in the spirit of malice, or of slander, or of mere party,) let his frequent opposition to it—let his discussion with the English emissary Thompson, when in Glasgow—let his letter to Dr. Wardlaw, republished throughout the whole length and breadth of this country—and let the subjoined communication—bear unquestionable testimony.

This letter, therefore, is offered for publication, not in the spirit

of aggression upon the feelings of any man, but that one whose name has been made familiar,* both in the *pulpit* and the press, under the false representation of being an Abolitionist, may be permitted to speak for himself before a community who will not be slow to repel the weak and unmanly attempt, to blacken his character, and through him the character of the Presbyterian church, both at the South and at the North.

Yours, very truly,

THOMAS SMYTH.

BALTIMORE, JAN. 4, 1839.

My Dear Sir,—I have received your favour of Dec. 21, and also the numbers of the Charleston Observer you were good enough to send me. I have not seen the article of Mr. Legare published in the Mercury; and only gather its contents from your remarks in the Observer of the 22d of December.

Be pleased to accept my thanks for saying a kind word in my behalf. I have been little accustomed to be thus dealt with of late, either by personal or ecclesiastical friends in the Southern States. But on the contrary, while the entire New School press and party in the South have for two years, held me up before a public, ignorant of me, as a thorough paced Abolitionist; the Old School press, and many of our Ministers have either silently acquiesced, or indirectly connived at what they knew to be an unfounded calumny.—Whether such conduct has been just or proper as regards myself, I shall not now discuss. But that it has been injurious to the cause of orthodoxy, none can question, who recollect the part which God and the Church have called me, however unworthy, to act in our Church Courts, since 1831.

I have read and carefully weighed all the documents transmitted, and proceed to reply to the various interrogatories, founded on them, and connected with the particular posture of your Presbytery, and the general cause of Orthodoxy at the South; especially as the latter may be affected by the question of Slavery. And although I am aware my opinions are of little value, and will convey at present, perhaps less weight; yet I do not regret that your kindness, and the course of Providence, have given me a proper opportunity to explain myself, on several points.

1. In regard to the action of the Orthodox part of the Charleston Union Presbytery, my opinion is, that it was eminently wise, timely and proper. It may perhaps admit of some question, whether, upon a technical construction of the "three acts" of '38, you had found or made a case to bear you fully through; because your Commissioners had perfidiously embarrassed the question, by the utter opposition between their conduct and declarations. But even upon a fair and just interpretation of the "three acts," my belief is, that your action has their full sanction. It is to be observed, however, that there is a much higher ground, even than that furnished by the "three acts," upon which every orthodox tribunal before which the question shall ever come, will sustain and thank

* And that not as Mr. or as the Reverend, but as "Robert Breckinridge."

your Presbytery. There was no obligation on any Presbytery, even to wait, till the Assembly permitted or directed it to act, before it, in the exercise of its inherent, yea divine rights, proceeded to separate and purge out false doctrine or heterogeneous matter, or before it refused to follow after a portion of its members, into schism, or sedition, or disloyal conspiracy, against the body of Christ.—The Synod of Kentucky cut off the Cumberland Presbytery, thirty years ago, without counsel asked or directions given, on the part of the Assembly. And on full examination the Assembly passed a vote of thanks to the Synod.

2. In regard to the Synod of Cincinnati, I am enabled to give in part the information sought; as I have before me extracts from its minutes, published by its order, in a pamphlet of 15 pages, 8vo. It appears from page 8, that on the final vote, there were Orthodox 62, New School 44, excused from voting 10. After this vote the Synod divided finally, and the extracts before me do not enable me to say what was the number of the Orthodox Synod afterwards.—The action of this body on the subject was to the following purport, viz: 1. It refused to pass an order directing its Stated Clerk to lay before the next Assembly a copy of the Synod's "Memorial on the subject of Slavery"—which was sent up, but not presented to the last—p. 13. 2. It passed a resolution, (but by what vote does not appear,) "respectfully entreating" the next Assembly, "to institute an inquiry in all our Presbyteries," as to the fact and extent of the supposed neglect into which the recommendations of the act of 1818 have fallen; and if that be found the case, to take order on the subject—p. 13. 3. A very decided testimony is borne (on page 11) against the "*Cincinnati Journal*," and the Churches are warned against it by name—which journal you are aware, is thoroughly Pelagian as well as Abolition; and was therefore no doubt testified against as much or more, on the former, than the latter account. For the truth is, that the Orthodox, out of the Slave States, and many in them, have been contending about the purity of God's church, in doctrine and order, and not at all about Slavery, in any shape or manner. And the two questions would never have been united, but for the presses of the New School men who turned Abolitionists to strengthen themselves, and with the hope of rendering the Church on that question geographically; so that the whole Orthodox weight in the South, being driven off, the New School might remain and rule in the Northern half of the body.—You, Sir, have personal knowledge that leading New School men held and uttered these sentiments, as far back as 1835.—And the attempt lately agitated to draw off the Southern Churches into a separate organization, had precisely the same object, namely, to weaken the general cause of Orthodoxy.

The New School fraction of the Synod of Cincinnati, after its separate organization, passed through abolition resolutions, which have been repeatedly published in the newspapers, having first appeared in the Cincinnati Journal, which is the organ of that body, and its opinions. I am not informed that there was any opposition in that body to these resolutions, further than an inference may be drawn to that effect from the extraordinary denial of Mr. Converse

in the Southern Religious Telegraph—that any such resolution had ever passed!

3. My opinion is that the Assembly will do nothing at all on the subject presented in the foregoing resolution of the Orthodox Synod of Cincinnati. I do not believe that ten persons will be found in the next General Assembly, desirous of pressing such an inquiry.

4. My opinions on the whole subject of Slavery, and all the relations of that institution to the country and the church, remain as they were in 1837. They have been carefully, deliberately, prayerfully formed; and like all my other opinions, frankly expressed, whenever the occasion has seemed to require it. Upon every branch of this subject they have long been before the public in a multitude of forms.

I believe that the Assembly would at any time, when the peace and unity of the Church seemed to require it, have no hesitation in saying: 1. That the Presbyterian Church never did, and never will, claim any power to make new laws, rules and regulations, as of its own authority, to bind the conscience, upon any subject whatever; and therefore, a fortiori, not on the subject of slavery.—Its only power in this respect being to expound the word and will of God, her Master, and only spiritual lawgiver, upon every Bible question, and upon no other. 2. That whatever she does and says in the exercise of this limited, though solemn function, is of force and obligation only upon her own members; and never was and never will be pushed, as of right, on “those without.” 3. That *so far as Slavery is a civil and political question*, the Church has no power over it, and no more right to meddle with it, than with any other question of that description.

Farther than this the Church never can, never will go. Or if she does, endless contention and final division will probably be the consequence. For it cannot be denied that the question of Slavery has, both relatively and absolutely, a multitude of aspects, partly or purely moral; that these are largely spoken of and provided for in God’s word; and that members of our churches are personally and deeply interested in very many of these questions. To decline the interpretation of God’s law, is to cease being the pillar and ground of the truth; to refuse to entertain any question of practical morality, is to cease to feed the lambs of Christ; and to reject the oversight of the people of God, in every matter of personal duty, is to cease being their spiritual guide. They who say that the Church has nothing whatever to do with slavery, *because it is a civil institution*, greatly err. They ought to say, the Church has nothing to do with it, *so far as it is a civil institution*—and *so far as it relates to those without*.

What will be, what has been, or what ought to be, the moral decisions of the Church on this question, which God has told her so much about, and for the guidance of her children; is not here the special question. She might say Slavery was right.—She might say it was wrong.—She might say it has, simply considered, no moral quality, as being a mere relation of power and subjection; and is therefore purely indifferent; which I understand to be the

ground taken by the Biblical Repertory. But she never can say, without unchurching herself, that she has nothing to do with it, to the total extent of its moral qualities and relations, positive and relative, whatever they may be.

But the other course, suggested in your fifth query, is, it appears to me, the one most likely to meet the general wish; and unite all moderate and candid minds, under existing circumstances. That is, just let things alone. The Assembly has spoken often on this subject. Some say it has said too much—Some say not enough—Some say just enough, and no more. And pious, orthodox, and wise men—loving, and standing firm by the Church—hold all these several opinions; and probably did so at every period of our past history. Why need we embarrass and vex ourselves by making difficulties; or even by rushing headlong into those which may appear needful to be encountered, but which are yet distant? If we will do what God bids, at the time he bids us, he will always show us a way to do it. It is as much our duty to wait on Providence, as to follow its leadings. He is as utterly unfit to lead who rushes before the command, as he is who refuses to move when the command is given. In all the great contest from which the church is now emerging, with so much evidence of the Divine favour, these great truths have been constantly and signally made manifest. Let us trust God for the future; and whosoever will, let them rage; and whosoever will, let them imagine a vain thing.

I have, perhaps, already said too much, on this subject. But there are two things personal to myself, which I will not entirely pass by. I have been held up to public hatred by a Mr. Dana, of your city, for sentiments said to have been expressed by me, in the Convention of '37, in Philadelphia; and again by a Mr. White, of John's Island, for my course in the Assembly of '38, in regard to the disposition made of the case of Mr. Harrison. I have not seen the recent publication of Mr. Legare, as I have already said. But, if I mistake not, he is a near connexion, by marriage, of Mr. White—perhaps a brother-in-law; and I suppose has received his impression of me from him; for, to the best of my present recollection, I never saw him. I think I have some cause of complaint, that gentlemen, when they wish to arraign me before the public, should pass by my formal, deliberate, and repeated publications, on the very questions at issue; and rely on rumours, surmises, and inuendoes, for the grounds of accusation. I think, also, that the community ought to use great forbearance, in taking up such accusations against men who are not only indigenous in the country, and thoroughly identified with it; but whose kindred are scattered in every part of it, and whose ancestors were coeval with it. Especially when these accusations are brought by men, who are not yet acclimated; whose connexion with it is summed up when their quarter's salary is paid; and whose entire interest in it has passed, not indeed under the Praetor's spear, but through the silversmith's ring.

The truth is, as multitudes know, (and none perhaps better than they who have reviled me,) that on both the occasions alluded to above, my course was shaped precisely after the principles now

set forth and commended. Nor is there, perhaps, any uncharitableness in the belief, that the avoidance of an explosion, perhaps a total rupture on both occasions, in the ranks of the orthodox, was my real crime; and the true cause of Mr. Dana's and Mr. White's grief. In '37, my whole object in the efforts, which wounded so profoundly the *Southern (!)* feelings of Mr. Dana, of New-England, was to prevent the orthodox from introducing the question of Slavery at all into the Convention or Assembly of that year. That subject was excluded—the church was saved; and Mr. Dana's heart, it seems, was broken! In the Assembly of '38, the case of Mr. Harrison, (who is my near kinsman, and early, constant, and beloved friend; and whose honour, interest, and reputation, were as dear to me as my own)—came up as a case of discipline—involving several points of the question of slavery. But it was perfectly clear, on the examination of the case, that no decision of it could reach any of the parties to it; and that it would be a decision, when rendered, merely *in thesi*. I did, therefore, consider it my duty, if possible, to prevent the church from being agitated, perhaps rent, by a decision *in thesi*, upon any part of the slavery question, in such a crisis as that presented during the last Assembly. I did, therefore privately, and publicly in the hearing of Mr. White and the whole house, explain the posture of the business, and urge the amicable adjustment of the case. And, as counsel for Mr. Harrison, in connexion with Dr. J. L. Wilson, who acted for those opposed to the decision of the Synod of Cincinnati, and Mr. Cleland, for the Synod itself, I proposed, what every body but Mr. White, seemed to consider a fair, honourable, and just disposition of the case. Again, the agitation, perhaps division of the church, on this unhappy question, was avoided; but alas, the *Southern* spirit of Mr. White, of New-England, was wounded past forgiveness.

An ancient Greek General once fought and conquered, against the express commands of the supreme power of the State. Amid the various excuses of his trembling fellows in command, arraigned for disobeying the voice of the commonwealth, he boldly declared: I do not ask to be acquitted—but let it be written, I was put to death for saving the State. I presume Messrs. Dana and White are no more a-kin to that renowned Commonwealth than I to that unhappy General. If they will, therefore, plainly tell wherefore they revile me, I am perfectly content. And if the country and the church but profit by my labours, I am also content that they should both bestow on whom they list, their favours and their smiles.

5. I think a great deal can be done to quiet the excitement which prevails in the South, in regard to the act of 1818. The chief thing to be done is to disabuse the public mind, and to convince the country that the excitement is altogether fictitious; by showing the true state of the case. As, for example, that it is a mere New-School contrivance, to aid a desperate ecclesiastical party.—As, furthermore, that the whole action of the Presbyterian church, good or bad, was always intended to be a mere moral action, and never a political action; an action for itself and its own members, and not for the State, or mankind at large.

There is one part of this excitement that is surprising beyond measure. The New School parties at the South, and at the North, are thoroughly united, personally and ecclesiastically; and are becoming more and more so, every day; but no body is excited by it—and they at the South publicly avouch and defend their northern friends, although almost the entire New School party, out of the Slave States, is an abolition body; and every one of their newspapers, not in those states, either neutral or for the abolitionists.— But the Old School party at the South seems to dread its friends, although the whole world knows that the Old School party and press at the North, is thoroughly and decidedly, and as to the press, *unanimously*, opposed to abolition. And the existing excitement seems to have for its object this result, namely, to force a rupture between these portions of the Old School party; although both are hostile to abolition, properly so called; and that at a time the most demanding their continued union. That is, the friends of the Abolitionists at the South are striving by the force of public excitement, to divide the enemies of abolition in the various sections of the country; and are pretending to do this, as enemies of abolition itself. And the public do not scoff at such arts. Have Mr. White and Mr. Dana any idea that the act of 1818 is more abolition than Dr. Beman is? Or than Edward Beecher, and the Cincinnati Journal, and the New York Evangelist, and the New School Assembly of 1838 are? Or, much as they denounce me, does either of them in his conscience believe that I am more an abolitionist than those whom they trust, aid and counsel with? Now, allow me, my dear sir, to say, that if the Old School party in the South were only to put the public in possession of the facts of the case; and then of the mode in which, and the objects for which these facts are constantly and systematically distorted; and of the posture and aim of those who do this; my firm belief is, that whatever excitement of the kind now spoken of, might continue to exist, would be against those who, by such unhallowed means, have created that which may now prevail, in regard to the famous act of 1818.

There is no doubt a great and general excitement prevailing all over the nation, on the subject of slavery; and this excitement appears to be more than usually excessive in particular portions of the South, and in some of our Presbyteries and Synods there. I presume no one has any idea that this general excitement over the country, and amongst others than Presbyterians, could be at all allayed by any lawful action of our church on the subject, in present circumstances. The repeal of the act of 1818, and the reversal of our whole testimony as a church, could, I should suppose, do nothing towards quieting the public mind. We, as Presbyterians, have a double duty to perform; one, namely, to the church, and another to the country.—As to the latter, every man must decide, in view of his political principles and position; and I feel at present no call to speak on that part of the subject. But as we are Presbyterians, our religious principles are defined and long settled; and amongst the first of these, is that which constitutes the entire church one body, and that which asserts universal parity

amongst us. Such a church never can decide anything but on and after full comparison of sentiment and views, and ample allowance for discussion and reflection. In this manner, and for a very long course of years, our church has settled her testimony and doctrine about many of the great moral questions involved in the institution of slavery. At length a sect has arisen which pronounces this testimony and doctrine incomplete in extent, and defective in its foundations—I mean the abolitionists—a portion of whom had found their way into our body. Responsive to their opinions, and in quick succession after them, others are broached in an opposite quarter; and these pronounce our ancient testimony false, because it says too much, and our doctrine erroneous, because its foundations are too large. In the mean time I have no doubt that the great bulk of the church remains firmly of its constant mind on the whole subject; and is resolute not to reverse, except on the clearest conviction, its long continued testimony and doctrine.—It is painful, and it no doubt increases the general difficulty of the subject, as well as the general excitement, that both extremes of party often misconstrue and misrepresent the great central body.—The abolitionists call them pro-slavery men; the others call them abolitionists—As a sample, I find myself continually represented in both these aspects—although if I know my heart, I am incapable of duplicity and double dealing.

I make these remarks to put in a clear light two points. The first is, that the church seeks nothing; but various parties seek to alter her settled doctrine and testimony, in various and opposite directions. The second is that from the nature of the church itself, no such alteration can be made; except upon the full, clear and general discussion of the entire case, and comparison of all views. But this very course is vehemently objected to; and perhaps in the present state of the public mind, may be difficult, if not impossible. Then it is not reasonable, nor fair to expect effects, where their immediate causes cannot operate.

It strikes me as a great misfortune, on this as on many more subjects, that the church should sympathize so deeply with the world, and be so much under the control of a public sentiment exterior to itself. We do not ask to control nor direct the State; let not the State suppose she has any right to regulate the conscience of the church. I have no hesitation in saying that if the Presbyterian church had no other excitement and difficulties to manage, on this slavery question, than such as now do, or ever did exist in her own bosom, her task would be one of no great difficulty. But it must be confessed, that if besides the intrusion of false religious doctrines and foreign principles of ecclesiastical order, we are also to be mixed up with every vehement political excitement; if our course is to be so shaped as to please every doctrine, every sect, and every party; if we must consult all demagogues, as well as all heresiarchs, and all reformers; then indeed we have a task before us, the end of which no sagacity can conjecture—no wisdom provide for—no toil achieve; and the church, in that case, is of all bodies the very last whose conduct can ever be either pure, peaceful, or uniform.

6. There was a special act of the Assembly of '38, in relation to Presbyteries and churches, situated like Charleston Union and some of its churches. I am not able to say, however, that any, and if any, what special reference may have been had, to your troubles and condition, either by the Committee of fifteen, or by the Assembly, in framing or passing the "three acts" for the pacification of the church. Those acts were discussed, line by line, in the Assembly; after having been settled, principle by principle, in the Committee, before drafting; and weighed, word by word, by it, after being drafted. Never was any business done in the Assembly, with more labour, care, and sincerity. Nor, in my poor judgment, was any action ever more candid, simple, effectual, and apt, to the whole state of the case, and for the whole object aimed at. That they fully met your case is another evidence of their efficiency and comprehensiveness; and of God's favour to them.

And now, my dear Sir, I fear I shall hardly be excused by you for the length to which this letter has run. Yet the nature of the various subjects contained in your interrogatories, and in the important printed matter which accompanied your letter, seemed to justify, if not demand, a certain minuteness of statement, which I would otherwise have gladly avoided. And the deep interest, too, which attaches to these great and difficult matters, seemed to leave me without excuse, if I should hesitate to speak with the utmost frankness, and all the fulness which propriety permits; when thus providentially called to do so. I have already said that I consider that call a favour done me, on account of my peculiar circumstances. I will now add, that the favour would be increased, if these observations could be laid before the Southern public, in whole—or in such part, as you may be able to circulate through the press.

With much respect and esteem,

Yours, truly,

RO. J. BRECKINRIDGE.

REV. T. SMYTH, *Charleston, S. C.*

In the *Charleston Courier*, (a political newspaper,) of January 31—is an article signed *W. C. Dana*, (whom we understand to be the REV'D Mr. DANA, of Charleston,) replying to the two foregoing letters. This article contains several statements which we deem it proper to notice;—rather that our silence might not be construed into an admission of their correctness, than with the hope of awakening in Mr. Dana's mind, his dormant, or deficient sense of truth and justice. We will number and notice some of the most objectionable statements in order.

1. "I endeavoured," says Mr. Dana, "to show that both the parties into which the northern church was divided, were hostile to slavery; and that the differences between them on this subject, were too slight to be of any account." &c.

Now this is a most notable discovery. Abolitionists contend: 1, for immediate emancipation, irrespective of all consequences: 2, for perfect social, civil and personal equality of the negroes with the whites: 3, for amalgamation, at the discretion of the parties: 4, for interference on the part of the National Government with

slavery in the respective states: 5, for radical changes in the Federal Constitution and in the laws of Congress: 6, for open resistance against those laws, as contrary to God's revealed will: 7, for making abolitionism a term of communion, &c. &c. But an immense party, in church and state, north of South Carolina, resists vehemently, every item stated above. And yet, these matters are so supremely insignificant, as to constitute "*differences too slight to be of any account*"! One is at a loss to decide, whether the logic, the candour, or the modesty of such statements surpasses!

If there be a settled purpose in any part of the southern population of this country, as there seems too much reason to apprehend there is, to force the whole nation to the alternative of Abolitionism, or pro-slaveryism; and to do this, in the view of political or ecclesiastical party movements; it is right for them to know how the nation at large views such proceedings, and what consummation they may look for in such an enterprise. For our parts, we do not believe that one man in ten thousand, the earth over, can ever be got to say that he considers slavery—as Mr Dana appears to do; namely, a thing good in itself, and to be praised and defended because it is so. And of slave-holders themselves, we apprehend, by far the greater portion, are heretics, if Mr. Dana is to be taken as the expounder of orthodoxy on the subject.

2. "I adverted to the well known fact that Mr. Breckinridge * * * is so violent against slavery, that a number of his Journal was recently burnt by the proper authorities of Petersburg, Va., as an incendiary document."

Mr. Breckinridge never denied, for above twenty years last past, that he was opposed to all slavery—whether of the mind or body. He has never ceased, in the manner and spirit that seemed to him dictated by republican liberty, sound reason, enlightened policy, true benevolence, and evangelical doctrine, to plead for liberty; for true, real, universal liberty. May the good God forbid that ever he should be tempted, by such madmen as Garrison on one hand, and Dana on the other, to abandon or damage that sacred cause.

But "proper authorities" decided against him. Truly. And "proper authorities" stoned Stephen, slew Paul, and crucified Jesus.

Yea, but *these* authorities were "of Petersburg, Va." Renowned burg! Alas! it is even too true.

But softly, Mr. Dana. Did you know, that the "vigilant Post Master," Mr. SHORZ, who was chief engineer of that sad conflagration, was once a member, perhaps an officer, of the Presbyterian church at Petersburg; and that he has, since the Assembly of '38, openly and publicly renounced the Presbyterian church? Did you know that?—He burnt our Journal, as you revile our name; *nomi-*nally, for differing with you about slavery; *really*, for opposing your heresy and fanaticism. His conduct has, at last, confirmed all our statements about him on this point.

You might have added, that the *authorities* at Richmond, aided those at Petersburg. Do you remember our famous prophecy to Mr. Converse? It amused him excessively. We presume he is not quite so merry at present. Said we, a year and a half ago, to

him; *Your paper will not survive this controversy.* The Southern Religious Telegraph, had then several thousand subscribers. It no longer exists!—Said we further; *It will not surprise us to see you editing an Abolition newspaper north of the Chesapeake.* Behold the consummation! Mr. Converse is editing the Philadelphia Observer; to which he has united the Telegraph.

Beware Mr. Dana, lest we be provoked to prophesy of you.

There is one aspect of that Petersburg affair, which has given us great pain; and which, perhaps we owe it to our own characters, to advert to, for a moment. We never asserted any fact, about the operations at Petersburg, or the influences at Richmond, as of our own knowledge. We made the entire statements on such authority, as we would have risked our lives upon. As to a part of the statements, (namely, so much as related to the disputed letter from Mr. Converse to Mr. Shore)—there resulted a direct and positive contradiction, between those two individuals,—and our principal informant. In this contingency, we deemed it our duty to give up names; but first to notify others, and leave the time and manner to their decision. To our utter amazement, we were forbidden to reveal the authority on which chiefly our statements had, from the first, been made. And the ground was asserted, that *all* that ever had been stated, was in the perfect confidence that no name should be revealed; a ground, considering the circumstances, absurd in itself—and on our part never dreamed of till thus stated. We have, however, chosen rather to abide the course of providence, than vindicate ourselves, by exposures which others shrink from. But we have the amplest and fullest evidence, that every statement we ever made, was on authority, respected by all, as sufficient and conclusive.

One more fact—equally painful. The gentleman in Petersburg, who said, and we have no doubt said truly, that he saw portions of the letter which Mr. Converse says he never wrote, and Mr. Shore that he never received; this gentleman stood by, mute, amid all these denials!—We preferred here also, to leave the matter to the course of providence, rather than—when forbidden, as before stated—coerce exposures, which seemed to be so much dreaded.

The only point in which we are personally interested, is the fact of having made our statements, on information, deemed sufficient, by good and prudent men. So complete is our defence on this point, that we declare before God, we would this moment, say that we believe there was some strange mistake; if we were not convinced, by all we have heard, that Mr. Converse really did write, and that Mr. Shore really did receive the letter in question. Nay, we did fully expect the East Hanover Presbytery to arraign Mr. Converse; not on our charges, but on far worse and greater. For we heard with our own ears, a member of that Presbytery say, in substance, if not in terms; that if he did not pretty soon leave the Presbytery, he would be arraigned "*for lying and slander.*" Such were the words uttered, as we remember, at a table where a dozen gentlemen were dining; before we introduced Mr. Converse's name into the Petersburg Conflagration at all, as a direct party.

Mr. Shore is no longer in our church; Mr. Converse, we sup-

pose, will hardly continue long in it—if he still does. We have no malice against either of them; and have deemed it necessary to say thus much, rather at the suggestion of wise and experienced friends—than in obedience to our own clear convictions. In regard to other gentlemen hinted at above; while we cannot approve their conduct, we have endeavoured to find the best excuses for it.—The future is in the hands of God.

3. "The article which attracted the attention of the civil authorities in Va.," says Mr. Dana, "is prefaced by some editorial remarks, which the legal gentleman, who decided its circulation to be against the statutes of Va., pronounces '*a full endorsement*' [the quotation and italics are Mr. D.'s] of the matter."

It grieves us to say, that this statement, is in all material respects untrue. The very reverse of it is true. Our remarks were an express disclaimer—instead of "a full endorsement;" a brief note, and not prefatory at all. (See our IV. Vol. No. 1, p. 18, for Jan'y '38.) "We disagree with him in many things; in some very widely." Why if this be "*a full endorsement*"—we shall perhaps be charged with endorsing Mr. Dana himself—on the sole, and very ground, on which the other endorsement alone stood; namely, publishing the matter!

We cannot say precisely whether Mr. Dana or Mr. Pegram, is the author of the *mistake*. To the best of our recollection, belief, and opinion, however, the former gentleman is entitled to all the honour of it.

4. "Again, I alluded to an equally notorious fact, that the same individual * * * * was so hostile to slavery, that he declared, respecting this very act, (that of 1818,) 'that he would go to the stake,' rather than ask the Assembly to repeal it." A little farther on he adds, "the words, 'would go to the stake,' were uttered by Mr. Breckinridge, in the Convention of '37, and were quoted by me from a pamphlet published by Rev. C. W. Howard, of Ga., who was present at the time."

Mr. Howard, if we are rightly informed, is now abroad. We will, therefore, trust him to the recollections of all who were in the Convention and Assembly of '37. We never saw the pamphlet quoted from; nor do we remember ever to have heard of it before. This argues nothing against the pamphlet however; nor any thing in favour of our obligation to notice it, even if we had seen it.—We apprehend it is one privilege of manhood, not to be responsible to boys; one advantage of a *fixed* character, of any kind, that it can often be trusted with its own defence.

It is no matter on whose authority Mr. Dana makes the statement; its essential part is utterly untrue. We have no doubt the great majority of the members of the Convention of '37, will remember what we are about to state.

The question of slavery it was distinctly understood, was agitating the Southern churches; and it was supposed by many that nothing short of the total reversal of the whole doctrine and testimony of the church, would satisfy them. In this state of things the Convention of '37 met. We had not been much above a month returned from Europe. We found, with much surprise, many

Orthodox men, at the North, ready to yield, on party grounds, all these demands of the South, in regard to slavery. On the other hand, pretty nearly as many seemed ready to spurn those demands, on the merits of the case. We thought we saw that the ruin of the church was inevitable, unless some middle ground could be found. This we supposed we found—and have clearly stated, in the letter to Mr. Smyth, now published.

When, therefore, the question of slavery was introduced into the Convention, in debate; the Senior Editor of this Magazine, at once took that ground;—and by every reason and motive he was capable of urging, plead for the total exclusion of the whole matter, in the then agitated and alarming condition of the church.—Amongst other things, he urged the utter impossibility of our coming to terms of agreement; and the equal one of a free and general discussion of the subject, before the churches. And in this connexion, stated the various and opposing views held; and amongst the rest his own. But in stating the doctrine and testimony of the church, he purposely and wholly omitted all mention of the act of 1818; precisely because he considered the testimony sufficient for his argument, without that act, and because he supposed it was particularly offensive to some minds.

When this omission was observed by the Convention, some member called our attention to the fact of it; and we gave the reason stated above therefor. Our impression is that Dr. Blythe was the member who made the suggestion of the omission; but of this we are not positive. We are, however, clear, in the recollection, that when we had thus explained, some Southern member, and as we believe, the Rev. Mr., now Dr. PLUMMER, of Richmond, (who for the first time, and to our great joy, openly acted with the orthodox in that Convention)—rose and said, that “*the South made no objection to the act of 1818*”; or words to that effect. No Orthodox Southern gentleman contradicted him then, or afterwards, in that Convention or Assembly, if our memory is correct.

Such are, in substance, the facts of this case; as no doubt, many are able to testify. Mr. Dana must perceive that they put his proof and argument, as well as his coadjutors and hobby, rather *hors du combat*.

ALLEGED HOSTILITY TO THE CONGREGATIONAL CHURCHES, AND TO
THE PEOPLE OF NEW ENGLAND.

WE received, not long since, twelve foolscap pages of manuscript, the alleged purport and object of which were, to defend the people of New England in general, and the Congregational churches in particular; from a multitude of slanderous charges—declared to have been made in this Magazine. We returned the manuscript, as a matter of course; and have no purpose now, to make any use of its contents, or further reference to it. But the occasion seemed to afford, if not call for, an explicit statement, on our part, of our real sentiments, and true position, on the two subjects stated.

I. As it regards the Congregational form of church order, we have repeatedly stated, in the most public manner, that we consider it next after the Presbyterian, the nearest to the Scriptural and apostolical model. Such is our full and decided conviction. As regards the early Congregational churches of New England—there were many of them, *almost* Presbyterian in order; and in doctrine, discipline, and temper, essentially one with us. The various apostacies to Unitarianism, to Taylorism, to Garrisonism, to Emmonsism, and Hopkinsianism, (we put them down, in the order of evil, not of time,) no doubt weakened, and that justly, the bond between us and them; and left the body with which we can act harmoniously, comparatively very small. The present condition of that portion, is extremely uncertain and critical; so that we hardly know who, or exactly what they are. At Andover the full half, or more, of the professors are, in our view, unsound; yet the sound ones, are making no adequate efforts against the inroads of error. At Yale the whole establishments, literary and theological, are under evil influence; and, all the sign of vitality in the orthodox there, is a metaphysical disquisition, on a remote point of the controversy; which itself appears to be more than half neutral. Throughout Connecticut, nearly all the ministers, it appears, by recent developments—have signed a treaty of *silence*, under the dictation of Dr. Taylor; and that upon most vital points of doctrine, and in the most deplorable crisis of their controversy. And very lately, the only religious newspaper of New England, on which the orthodox in the Presbyterian church confidently relied—is silenced. At the same time, the benevolent efforts of the Congregational churches, present no means of discovering who are sound and who apostate; while all the world knows that by means of those efforts, incalculable damage has been done to us, and to the truth; and that the orthodox there, are yearly sending out Taylorists to the heathen, and yearly supporting others in the foreign field. And to come nearer home, we behold, in the recent contentions, and final apostacy from our body, these remarkable facts—namely; that nearly all our troubles came into the church through ministers of New-England origin, or education; and that the overwhelming majority, of those who have left us, are of the same description;—while, without exception, every New England association and congregation, in treaty relations with the Presbyterian church, has taken ground with the Pelagian Assembly, or stood entirely aloof!

Still, there are, no doubt, many orthodox and evangelical churches and ministers, of the Congregational order; and towards them, we ought to cultivate the most fraternal feelings. But they ought to be more decided and constant and public, than they too often, have been; in distinguishing themselves from those with whom we have, and by God's grace intend to wage, a great controversy, And if, because they refuse to draw these necessary lines of distinction, and separation, we are forced to do and say things meant for others, but which wound them; the fault is theirs.

There are also, doubtless, many estimable and lovely persons, both ministers and people, now scattered in the Presbyterian churches, who are of Congregational origin. Such persons have no right to take offence, when we contend with those for whom they have no fellowship; and against principles, which they are as much bound to contend against, as we are. We never identify them, even in thought, with those, of whom they are not; and it is a great weakness, or a sign of unsettled principles, for them to do so. To justify as a matter of propriety, that an evangelical Presbyterian, ought to be offended, merely because he or she came from New England; whenever he or she hears any thing, that is or ever was, evil, in New England, rebuked or exposed,—is mere folly.

2. As regards a general prejudice against the people of New England—or against those of any other portion of the human race; we simply say, if we know our own hearts, any such charge or insinuation, coming from whatever quarter, is utterly unfounded.

The people of New England, like those of all other countries, have their peculiarities—good and bad. We suppose, that like all other people, they ought not to expect to be praised and imitated in what is bad; any more than be reviled for what is good. Some of the best, some of the vilest of mankind, have been yankees.—The wicked amongst them, have just as much right to suppose the world means them, when the excellent are praised; as the good have to take offence at the denunciations levelled against the wicked. That persons do not always discriminate sufficiently either in praising or blaming, may be very true; and perhaps it is not less true, that we do not act with universal wisdom, in appropriating to ourselves, things good and bad, never meant for us. These are amongst the weaknesses of humanity; and to make too much of them, is neither good nor wise.

It is very certain that exceeding great prominence has been given to New England influence in the late tribulations of the Presbyterian church; and indeed, at the present moment, in our most vexatious and dangerous national excitements. Nearly without exception the leaders of the Semi-Pelagian party, have been of New England origin. Nearly all the abolition leaders, are of the same stock. Nearly all the promoters of excess, whether in action or opinion, of these latter days, it has so chanced, are of or from that region. It need not therefore, be considered surprising, that such facts should greatly, perhaps unduly, affect the public mind; and that in view of them, less praise and more blame, should be bestowed—than zealous friends of New England, would consider just.

There can be no question also, that when the Presbyterian church became alarmed, and roused herself up, for a great struggle for her ancient faith and order; she found that all the fountains of influence, in her bosom—whether ordinary or extraordinary—were to a most prodigious and unexpected extent, under New England influence; and that this immense influence, was nearly all against her! The voluntary societies, the religious periodical press, the literary institutions, the theological seminaries, the ministerial office itself; to what immense lengths had this influence spread—and how firm and devoted, was it against the truth! Let us repeat a few names. Dr. Peters, at the head of Home Missions; Dr. Patton, Ministerial Education; Dr. Wisner, and Messrs. Green and Anderson, and then Mr. Armstrong, over Foreign Missions; Dr. Ely, Mr. Converse, Mr. Brainard, Mr. Leavett, the Messrs. Morse, Mr. Tracy, Mr. Johnston, &c. &c., over the newspapers; Dr. Beecher, Dr. Richards, Dr. Cox, Messrs. Finney, Taylor, Goodrich, not to mention, Proff. Stuart and Dr. Taylor, over Theology; Mr. Mahan, Mr. Green, Mr. Edward Beecher, Dr. Carroll, &c. &c. &c., over the Colleges. But reflect, for one moment, that with no Eastern people at all, in hundreds of our churches; with almost no churches at all, belonging to us, throughout New England;—yet it was found, that one in every four of all our ministers were from New England; and that of these, five-sixths at least, were steadfastly, unitedly, and unalterably, opposed to the reform of the church.

In such a state of case as this, it really appears to us, very natural, that a great deal should be said, about New England influence; and that a great deal might be said, which over sensitive people could easily take offence at.

Now we have no idea of justifying any thing, which any body may have done, that was unkind or unfair. Least of all, shall we be found contending for any immunity, on our own part, from personal frailties. But we are ready to declare that, in our poor judgment, a hundred fold more might have been said, than ever we have said; whether reference be had to the great facts of the case, or to the personal provocations given to us, and our Magazine. Who abused us without measure and without ceasing? Who caused us to be traduced, and then Lynched and burnt by proxy? Who sent agents secretly into this city, to circulate printed libels on us? Who forged our signature, to circulate in our congregation, a book hostile to our principles? Who fraudulently and deceitfully obtained our recommendation to the Comprehensive Commentary—and still continue to parade that recommendation before the churches; to aid in giving currency to doctrines, which it has been one object of our labours to confute and arrest?—But we forbear,

As for us, we try to be Evangelical Christians; and greatly as we respect all orthodox churches,—we prefer our own; and must be allowed to say so. On the other hand, while we cherish prejudices against no part of the human race, and especially against no portion of our own countrymen; we are, and mean to be Americans. All who intend to be any thing else, will of course, follow their inclinations. They will receive no molestation from us; except so far as their projects interfere with our rights.

SYLLABUS OF ECCLESIASTICAL PROGRESSION.

ONE of the most admirable works which this age has produced, is the "*Essai sur L' Esprit et L' Influence de la Reformation de Luther,*" by CHARLES VILLERS. It is contained in one small volume, and has been, we believe, published, in an English dress, in this country.

In an appendix of 57 pages, to the Paris edition of 1808, is a very curious and striking disquisition, under the title "*Esquisse de L' Histoire de L' Eglise;*" the divisions and titles of which we give below.

I. PERIOD.—Democratic.

From Jesus to Constantine. From the year 1 to 325.

The first Christians form a religious society, separate from others.—This Society becomes by little and little, an organised state.—The system of equality prevails at first; but gives place to a system of hierarchic subordination.

II. PERIOD.—Oligarchic,

From Constantine to Mahomet. From 325 to 604.

The establishment of the Patriarchial system.

III. PERIOD.—Monarchic.

From Mahomet to Hildebrand. From 604 to 1073.

The authority of the Roman See becomes predominant, in the West; both in spiritual and temporal affairs.

IV. PERIOD.—Despotic.

From Hildebrand to Luther. From 1073 to 1517.

1 Section.

The authority of the Roman See becomes unlimited. The popes are regarded as the representatives of God; and the earth as their domain.

2 Section.

The consideration of the Roman See decreases. Its authority declines. Knowledge revives. THE CHURCH PERCEIVES THE NECESSITY OF A REFORMATION.

At this moment a strong man arose, who had the courage to proclaim aloud;—"The Church of Jesus Christ must be reformed! She must be purged from her abuses. She must be restored to her original spirit. If the Bishop of Rome will not concur in this Reformation; it must be made without him!"

That man was MARTIN LUTHER!—His reformation should be set down as the V. PERIOD. It is of its Spirit and Influence, in religious, political, historical, moral, literary, philosophical and scientific points of view—that the Essay of M. Villers treats.

NOTICES, RECEIPTS, ACCOUNTS, ANSWERS TO LETTERS, &c.

JAN. 16—FEB. 15.—Rev. J. Shields, Mexico, Pa.; the number written for sent.—Rev. J. Sewel, Savannah, Ga., \$2.—John Kelson, Esq., Balt., \$2 50.—A. McEwen, Northumberland Co., Pa., \$15; see *Notices, &c.*, in our Feb. No. The remaining \$1 50, can be sent by the first private opportunity.—G. N. Haslett, Wilcox Co., Ala., \$2; direction changed to Allenton.—Michael Wallace, Huntingdon Co., Pa.; two letters. The business appears to be all done properly. We are obliged by his kindness.—\$10 from Rev. Dr. Hodge, Princeton, N. J.—\$8 from James D. Breckinridge, Esq., of Louisville, Ky.—\$2 50 from Mrs. J. Ramsay, Fells-point, Balt., for '39.—Rev. J. Hawthorn, Shelby Co., Ky; the number written for sent, on receipt of the letter, which was however, two weeks reaching us.—Mather Elder, Darlington, Beaver Co., Pa.; his order by the hand of Thomas Hinshilwood, is the only one received, and that is attended to; our accounts are now being made out; he will receive his soon.—\$2 50 from James George, Howard st., Balt., for '39.—\$10 from Rev. A. Webster, Georgetown, D. C.; of which \$2 50 for himself, for '39, (the acknowledgment on page 96, should have been for '38,) and \$7 50, for Mr. Timothy Bennick, for 1836, '7, and '8; see page 48.—B. Jordon, Esq., Middletown, Pa., \$2 50, for '39. We think we still have on hand, the check similar to the present, for '38; it having been laid aside by us, and not used, as we remember. We will use both if we can, and we presume there will be no difficulty; or if there should be, will inform Mr. B., who will please accept our thanks, for his kindness.—\$5, from Miss Jordon, of Belle Air, Md., for self and Wm. D. Michel.—\$2 25, from Rev. Mr. Harper, Ellicott's Mills, Md.; name added from Jan. '39.—Gardiner Carroll, of Balt. \$2 50, for '39, and name added from Jan. '39.—Rev. Ja's Morrison, Rockbridge Co., Va., \$5, credited to Thomas H. Walker and Alexander Walker, for '39. The sum of \$4, formerly received, credited as desired, and a perfect No. for Feb'y sent to replace the imperfect one.—Isaac Blizard, New Windsor, Md., name added from Jan'y 1.—\$2 from Rev. S. Steel, Hillsborough, Ohio.—Rev. A. Macklin, of Phila., \$5, for 1837.—8.

The following is an extract, verbatim and literatim, from an individual, who, after paying less than half of four years' subscription to us, in *skin-plasters*, no longer current, thus argues the case: "*liquise you charge me with not paying in advance that is not my fault if you employ agents they should atand to there Business neither have I Been usd according to agreement for I subscribed onlay for the one year unless further orders,*" &c. Our chief wonder is, that such an one should subscribe at all.

We would respectfully say to our distant subscribers, that we never send their bills, when they are of a less amount than five dollars; as it is inconvenient to remit a smaller sum. Those indebted so much for the Magazine, will receive their accounts in the April and May Nos.; unless on reading this notice, they are good enough to render that trouble, on our part, needless. We are careless about this matter, except so far as the amount of actual expenses incurred by the work, are involved. To that extent only, we feel the necessity of support on the part of our subscribers. See pages one and two, of this volume.

We have some difficulty in noticing the favours of our correspondents, without making public what they desire to conceal. We are greatly obliged by the occasional, and still more by the stated contributions of many excellent friends; to whom, indeed, the public are even more

indebted than ourselves. When they do not see their articles acknowledged in these notices, they will most commonly find them in the number for the same, or the following month; or discover, in the foregoing suggestion the reason of our silence.—We say in general, that articles should be in our hands about four weeks before they appear; as the matter for one No. is generally placed in the printers' hands, as soon as the preceding one is through the press. And the longer the article, the sooner we ought to have it. We observe also, that we always give preference to the articles of our friends, over our own; respect being had only to two points, namely, the variety of our contents, and the devotion of part of every No., to the Papal Controversy.

We have received occasionally a *returned* number, without any indication of the person by whom, the office from which, or the reason wherefore. Our *guessing* apparatus is wholly unequal to such cases.

Sometimes we send the Magazine to those who never *personally* ordered it. Occasionally it is ordered by the friends of those who thus receive it; at other times we send a *single* copy, as a specimen, to persons, whom we happen to think of, as likely to approve of, and aid our design; and more frequently perhaps than either, we have sent it, as a token of our remembrance, to old friends. Any of the last class, who deem it not worth postage (to them, in such cases, there being no other charge)—will notify the post masters.

We have been endeavouring to find or make a way for the publication of a series of Tracts, of moderate size, and at a low price—to be denominated TRACTS IN THE PAPAL CONTROVERSY; and intended for general circulation, and meant to cover first and last the whole ground of the controversy—and to be indefinitely extended. If a more suitable place and person, do not offer, the Senior Editor of this Magazine, is willing to *Edit*, in this city, such a series. What we solicit at present, is council, in regard to the project. What will the Lord's people do for such an undertaking? What do the brethren say to it?

THE
BALTIMORE LITERARY
AND
RELIGIOUS MAGAZINE.

VOL. V.]

APRIL, 1839.

[No. 4.

FOREIGN LABOURS IN THE ABOLITION CONTROVERSY.

No. I.

Edinburgh Letter, of June 1836.

Two different fractions of the Semi-Pelagian party, have been labouring with great industry, for nearly two years, to place the Senior Editor of this Magazine, and by consequence, the journal itself, in a false position, touching the great question of domestic slavery. The pro-slavery portion of that party, lead by Mr. *Converse*, late of Virginia, and Mr. *White*, of South Carolina, has stopped at nothing to prove us out and out abolitionist; while the abolitionist portion of it, lead by Mr. *Leavett*, of N. Y., and Mr. *Garrison* of Boston, has not hesitated to pronounce our principles and influence, to be wholly on the side of slavery. We have considered these opposite accusations, indicative of two truths; first, that our opinions were pretty nearly correct, as both extremes denounced them; and secondly, that our ecclesiastical opponents were very hard run for a handle against us. But we are well aware that the greatest untruths, often and boldly repeated, acquire, at last, a certain respectability; as the public eye and ear become familiar with them: and that no man is ever so elevated, or so stable in the position he occupies, as to render explanation and defence unnecessary.

It has occurred to us, that the best mode of putting ourselves right with all mankind, on this great and difficult subject, would perhaps be, to republish, from the English newspapers and pamphlets, of 1836,—the most considerable portions of what we wrote, printed, and spoke, in regard to it, when in that kingdom, on an important public mission. For besides that much of this has never been published in this country—and much grossly garbled before it was published; the whole was produced under circumstances which demanded in an extraordinary manner, truth, plain dealing, and integrity; and therefore, laid open our whole heart on the entire subject. We spoke in the face of an incredulous people, anxious to condemn;

in the hearing of violent adversaries, in both countries, eager to traduce; and for jealous friends—demanding an effective defence, and yet not always fully allowing principles without which, it seemed to us, all defence was vain!—If we did not utterly fail amid such trying circumstances, it was because we advocated the truth, and God was with us. Let our country judge.

Edinburgh, June 3, 1836.

TO THE EDITOR OF THE PATRIOT.*

SIR,—I observe in your paper of the 1st inst., an account, occupying more than eleven columns of closely printed matter, of two meetings in London, recently convened for the purpose of hearing the individual whose name is at the head of this article lecture on the subject of American Slavery.

I take it for granted that Mr. Thompson cannot escape from meeting me on this great and exciting subject, in the form and manner in which his challenge has been accepted by me, in the note which I thank you for publishing. But in the mean time, I find so much in the proceedings of the two Meetings referred to above, that is incorrect, so much that is disingenuous—so much that must mislead, that I am compelled, by an earnest desire to prevent, if possible, the catastrophe to which this person seems determined to push matters between the Christians of the two countries, to make the following statement, with a view of guarding the public against the statements and designs of Mr. Thompson.

By the census of 1830, there were in America about 2,000,000 of slaves; about 400,000 free persons of colour; and about 11,000,000 of white persons. Out of the 24 confederated States—12 are free States, in which there are no slaves at all, and the remaining 12 tolerate slavery. The 12 non-slave-holding States contain a great majority of the white population of America; and about half of the free-coloured people; 4 of those 12 free States never tolerated slavery, being new states formed within the present century; the remaining 8 were all slave States at the era of the American revolution, and have all abolished Slavery, some of them long ago—none less than twenty—one above fifty years since.

Now, Sir, it is obvious from this statement, that half our states, embracing, perhaps, two-thirds of our entire white population, have already long ago done all they could do, as states, in their legislative capacity, to abolish slavery. And that such states should be traduced for not doing what they actually did before their slanderer was born, and be thought hard of by British Christians, as being tardy in that which they were ready to do, and did, at a period when the British conscience was incapable of being roused even by Wilberforce,—such things must appear to them, I say, at once singularly harsh, unjust, and absurd.

But let it be borne in mind, that every one of the 400,000 free

*This letter is printed from the *London Patriot*, of June, 1836; where it appeared under the caption "Mr. George Thompson's Attack upon the American Churches."

persons of colour in America, was himself actually set free, or is the descendant of parents set free, voluntarily and without remuneration, by portions of the people of that nation; that at least half of them were set free by the purely voluntary benevolence of their masters in the slave-holding states; and that the money value of this combined charity, as exhibited at this moment, in the actual amount for which these free persons could now be sold, is not much short of 150,000,000 dollars. That is, a few small and poor communities, and a few benevolent men, have surrendered freely one-half more than the boasted twenty millions sterling which the mighty empire of Britain pays for that which it took the omnipotent power of her Imperial Parliament to coerce.

If it be demanded—Why do not those free states coerce their sister states to abolish slavery also? I reply, first, this is not our mode of doing things. Light and love, not might and authority, are our approved modes of doing good. We have found the cause of God and man profit by the principle; and if we were only let alone, or aided only by persons of sense as well as zeal, we should now be telling you of blessed results, instead of begging you not to destroy what frenzy has left us. This would perhaps be our answer, if the free states had the power to attempt what the British public seem so anxious to have us attempt—namely, the abolition of slavery throughout all the slave-states, by the power, direct or indirect, of the national government. We would probably say, we have done a good deal by the aid of the Bible alone; bear with us, and by and by all you should ask will be effected, far sooner than you think; far more certainly than by violence or even by bitterness and denunciation.

But, Sir, the asking of such a question involves total ignorance of our political institutions. We have no omnipotent Parliament. We have a defined written constitution, which creates a national government of extremely limited powers, and for specific and mostly external objects. By an express clause of that constitution, every power not conceded in it is withheld from it; so that by the fact of the instrument, and by the universal consent under it, the Congress has no more power to abolish slavery in any state of the Union, nor to do acts that shall conduce to it, than your Parliament has to abolish the salique law in France, the temporal power of the Pope in Rome, polygamy in Turkey, or any other wicked or foolish thing in any foreign state or nation.

Then, Sir, on this plain statement I stand, and assert that this is not an American question at all; that it is unjust to hold that nation responsible as a nation; that it is absurd to confound states that have abolished slavery half a century ago, and states that are now struggling to find and make a safe and happy deliverance from it, and states which have small and devoted minorities, who are striving to enlighten public sentiment on the case, and states which are nearly unanimous in favour of the eternal existence of slavery—all together, and denounce and misjudge all! Such conduct can do no good to any good man or cause. What would be thought of the Americans if they should commence a great and systematic outcry against this whole nation, as a nation of Papists or a nation

of Hindoos, and in justification of such silly or wicked proceedings, refer to a part of Ireland, or nearly all of southern India? And yet, Sir, a very much larger portion of the 24,000,000 of European subjects of this empire are Papists, than there are of American citizens who are slave-holders; and a vastly greater proportion of the entire mass of human beings subject to your power, worship idols—than own slaves with us? We send missionaries to India, and we try to convert the Papists as we have opportunity. You send a heated zealot to us, who, by his violence and bitterness, stirs up all manner of strifes amongst us; interferes in political and social questions, whose agitation can do no good to the pretended cause of his mission; weans from himself and his country, the hearts of the very people through whom alone their alleged object could be gained; and after capering about the free states, which have no power over the case, and carefully keeping clear of the slave states which have all power over it, returns home to swagger about his imaginary dangers, and wreak his bitterness on the people that with unprecedented patience "bore with his manners."

The whole of the free people in the United States may be divided into two great classes on this subject: one favourable to immediate action on the subject of slavery, with a view to its abolition as soon as it can be done, with due regard to the interests of all the parties; the other unfavourable to doing any thing at all with the subject.

The latter party is again to be divided into two parts:—one, and I think the smallest of all, which considers slavery a good institution in and of itself, and which, they believe, ought to exist forever; the other, and more considerable one, admitting slavery to be wrong, yet consider the subject encompassed with such insuperable difficulties as to prefer leaving it undisturbed, to cure itself or abide as futurity shall determine. These two constitute the pro-slavery party of America. The party favourable to the freedom of the slaves is also divided into two; the first is that technically called the "anti-slavery party," or "the immediate abolitionists;" the second, though the first in point of time, is called the "Colonization party," "the Emancipationists," and "the Gradualists." I propose to give a brief statement concerning each of these, for I find few persons in Britain who seem to understand their actual posture.

The cause of Colonization, or the organizing of Societies, to remove the free people of colour and manumitted slaves, with their own consent, from America to Western Africa, was organized nearly twenty years ago. Various Societies exist; three separate colonies, under distinct boards of management, have been formed, embracing seven or eight settlements—at two of which are missions, and containing between three and four thousand coloured persons, who have been planted there in comfort from America.—Of these colonists, perhaps a fourth part or more were slaves manumitted that they might go there. That some of these societies in America may have been conducted injudiciously, is not improbable. That many persons advocated colonization for very opposite reasons, may also be as true, as that the same fact is certain in

regard to every human enterprise. But I expect to make manifest, when I meet Mr. Thompson at Glasgow, that the principles of these societies are wise, beneficent, and humane to the black race; that their action is highly favourable to the cause of freedom; that their present friends and supporters constitute the great body of the American people, who are desirous of promoting and hastening as rapidly as possible a system of gradual emancipation of all the slaves on earth. This party consists of large minorities in almost every slave state, in several of them, embracing probably half the people; and of very large majorities in every one of the free states.

The abolition party, technically so called, was regularly and extensively organized only a few years ago, when individuals assembled in Philadelphia, and formed the famous "United States Anti-Slavery Convention;" and issued its thrice famous "Declaration of Independence." This was, if I remember aright, in the year 1833. I rely, however, only on memory, both as to the date and contents of this paper, which is the authorized confession and creed of the Abolition party in America, which they pledged "their lives, their fortunes, and their sacred honours" to support; and which, whenever tried, has been more effectual to raise a mob, than ever Witch's enchantment was to raise the wind. It proposed to organize a party for the avowed purpose of remodelling society all over that nation in many most fundamental respects, whether social, political, or religious, so far as the entire black race was interested. It asserted moral principles which shocked the nation; it inculcated social duties which were felony by the laws of nearly all the states; it undertook to alter the laws and constitution of the nation, in at least five particulars, so important, that success would necessarily have dissolved the national confederacy; and summed up the whole with the grand idea from which the Society has got its name—that all slavery should be instantly abolished, irrespective of all consequences. To this party Mr. Thompson joined himself heart and soul in America; to the interests of this party he is labouring now to chain the British churches; for the sake of this party, he traduces the American churches, and denounces every body and every thing that will not see with *its* eyes. As a party, it is comparatively small—compared with the Colonization party, very small; compared with the nation, contemptible. One more visit of Mr. Thompson would, as a party, make it too odious to exist. It is a party whose spirit is fierce and turbulent; and composed of elements which the churches fear and shun. There are in America men who run every thing mad. They take up the great cause of Temperance, and catch a monomania that ends in abolishing the cup in the Lord's Supper. They mingle in the sacred process of Christian revivals, and they come out Pelagians in doctrine, and practicers of excesses that shock society. They embark in the noble enterprises which have for their end universal freedom, and they rush to universal levelling and general amalgamation.

Sir, I lift up my voice in the name of nine-tenths of the American people, and warn you against trusting such a party as this. I call upon your churches, in the name of the churches in America,

to discredit the slanders, and take no part in the mad and impracticable schemes of a party incapable of success because it seeks to reach what is true, in part, by that which is false in all its stages ; and enforces even the commands of Christ with the spirit of the pit. Why need you be deceived ? You have sent four messengers from your churches to ours ; and I am now the fourth messenger from our churches to you. Is the voice of one rash and passionate man to overbear the voice of the remaining eight, when of the whole nine he alone handled money in the transaction ; and he alone was unsent by the churches ?

I had marked many passages in the proceedings which have elicited this statement, as deserving, indeed requiring, some strictures, on account of their extraordinary inaccuracy. But the length to which the subject has carried this communication, seems to indicate the propriety of remitting any such special remark, till I meet Mr. Thompson face to face. In the mean time, I solemnly aver, that according to my belief, which is I think also the belief of the immense majority of my countrymen, Mr. Thompson's whole conduct in America was most eminently calculated to exasperate the public mind—to wound the feelings of Christians—to wean the hearts of the people from all that countenance and support him—and to do direct and incalculable damage to the cause of the poor slave. Personally, he is and can be nothing to America, or the American churches. It is only as the representative of a party, more or less considerable or respectable, that his past and present power of harm exists.

I cannot, however, forbear to say, after a careful perusal of his speeches at the two meetings already several times referred to, that the whole tenor of his remarks is calculated to produce an exceedingly false impression ; and that a more unjust and calumnious attack was never made, than that which they contain on the great body of Christians and Christian ministers in the United States.

RO. J. BRECKINRIDGE,
*A Delegate from the General Assembly of the Presbyterian
Church of the U. S. of America, to the Congregational
Union of England and Wales.*

PAPISTRY OF THE XIX CENTURY, IN THE UNITED STATES.

No. III.

THE scene shifts from Philadelphia to Baltimore. The views, interests, and plans, of the officers of the Pope, are every where the same; so far as the advancement of his kingdom is concerned. There is no wonder, therefore, that a meeting should be held in the supreme seat of papacy in the United States, when its craft is endangered, in any part of the country. And it is instructive to observe, that the avowed object of the Cathedral meeting in this city, in 1823, upon the affairs of the faithful in Philadelphia, was to influence the Legislature of Pennsylvania, and obtain from it, a decision contrary to liberty, and to the gospel of God.

On a loose slip, carefully filed, with the *Barry Pamphlets*,—and which was evidently cut from a newspaper—of which it made originally parts of two columns, is printed the matter which constitutes the text of the present number of this series. The newspaper appears to have been, the old *Federal Gazette* of this city; now united with the *Patriot*. We say so, because on the back of the slip, the following words and figures remain: viz: “*Vol. 59. Fede.*”—At the head of the article copied below—are the words “*Baltimore, Monday, January 27, 1823;*” after which follows a short editorial;—then the matter relative to the troubles in Philadelphia:—The letter is introduced—by the remarks which follow:—

At a meeting of the Pewholders of the Catholic Cathedral Church, and of the lay members of the other Catholic congregations of the city of Baltimore, held in the Cathedral on Tuesday, the 21st January, 1823, agreeably to public notice, John Hillen, Esq. was called to the chair, and Philip Laurensen was appointed Secretary.

The object of the meeting was explained by the chairman to be the propriety of taking any measures relating to an unhappy* schism which has, for some time past, prevailed in St. Mary's Church in the city of Philadelphia.

* The Papal doctors and controversialists, talk much at large about the *unity* of their church; and the whole controversy between them and us, is made to turn on these two points—what is the rule of faith, and who is the judge of controversies? The whole, proceeding on the necessity of some rule and judge, that can preserve *unity*. How well their rule has worked—(a rule which is to be gathered out of a dozen or more spurious books of divine revelation—called the Apocrypha, flanked by twenty cart loads of volumes, by fathers, doctors, canonists, and what not, and the expositions of all these and much else, by above five hundred Assemblies, called Councils,—not to speak of all the popes;—and how wisely their judge has decided, (a judge, who if it be the popes, has been the vilest succession of men, that ever had a consecutive existence, or if the church at large, openly apostate, for nearly three centuries;) and how successfully this judge and rule have conducted the church and preserved its *unity*, learn from this one fact. Bernal in his *Dictionnaire Universel*, asserts that no less than 34 schisms had occurred in the church of Rome, by means of Anti-popes alone. A single one of these schisms, of the judge of controversy, lasted, according to the Jesuit Maimbourg, (*Histoire du grand Schisme*) 51 years;—and not only convulsed the world, but annihilated the papal succession; which is a far greater calamity, in their view. For during the whole of that period there were two popes at a time; and for a considerable time, three popes at once; all claiming to be Christ's true and only vicar. And it is worthy of all acceptance, that when the holy and infallible Council of Constance, in 1417,

It was then moved and seconded, That a committee be named consisting of five members to report to this meeting by resolution or otherwise, upon the subject under consideration—Whereupon, Luke Tiernan, Thomas Hillen, Thomas C. Jenkins, John Parsons and John Scott,* were named by the Chairman as members of said Committee.

After having retired to deliberate, the committee reported the following preamble and resolutions—viz:

Your Committee having maturely considered the subject referred to them respecting an expression of opinions and sentiments thereon, "by resolution or otherwise," respectfully report—

That, the members of this meeting being citizens of Maryland, your Committee do not feel themselves justified in recommending to them any direct or formal application on their part to the Legislature of Pennsylvania. Yet, as members of the Catholic Church, they do not hesitate to declare that, if an expression of their sentiments and religious belief can afford any information, or produce a better understanding of the subject before that honourable body, it is their bounden duty, as well as that of the Catholics of all other sections of the United States, to make profession thereof, whereby they may contribute their part towards the maintenance of the purity of the faith and discipline of the Catholic Church, against disorderly innovations, the introduction of which has been or may be attempted by disobedient Clergymen, or by their deluded and misguided followers.†

electd Otho Colonna, pope, by the name of Martin V.—It did not dare to decide, who amongst the claimants, was true Pope. How many schisms may have occurred on other points,—all too when their perfect rule of believing was in full force, no mortal can conjecture. If we should enumerate only a very few of these, as those of the Nestorians, of the Greeks, of the Albigenses, of the Hussites, of the Protestants,—we shall see, that above half the nominal fold of the Judge, has been misguided by his rule. Is it not time to change the rule, and dismiss the Judge.

[xns.]

*These names are familiar to all the good people of Baltimore. That of the last named gentleman, must be in the recollection of all our readers. They will recollect him, as the legal adviser of the papists, in a number of instances, in which we have been called to lay their extraordinary proceedings before the public. He was one of the attorneys, in the case in which Priest Smith forged the will for Ward—(pp. 91-5, of Vol. I.—March, 1835.) He it was, who made arrangements with Prince Hohenloe, in the days of his princess's lying wonders; to work a notable miracle; which unhappily did not take effect—(p. 185, of Vol. II.—May, 1836.) He is the individual who figures in the case of the Abduction of Eliza Burns—(pp. 345, 519, of Vol. III. for the months of August and November, 1837.) He is in short, a Protestant gentleman—who is good-natured enough to say he believes all the unbelievable things required by holy mother; and who seems for years, to have sought occasions, to signalize the reality of his apostacy, by the excess of his zeal. At present, we believe, no man who regards his character, would venture to turn papist in Baltimore. Mankind is ready to make allowances, for the prejudices of education, and the influences of early impressions; and therefore, they pity those who are naturally papists. But in the present state of knowledge and opinion—it is not easy to comprehend how a sane person, who was raised a Protestant, can turn a papist from conviction; and accordingly they who should apostatize—would necessarily incur the contempt and odium of society, as persons forsaking God, for private ends.—[xns.]

†Here is a call on the papists of the United States—to assemble and agitate, and send up professions of faith—showing what true papal doctrine is; in order that Bishop Conwell and his party and principles—may prevail in the controversy at Phila. and before the Legislature of Pa., over Priest Hogan and his. Now it is expressly forbidden by the Canons, for laymen to meddle with the controversies, or expound the faith of the church. Every one of the persons at this meeting had moreover sworn, in their very creed (see Vol. I. p. 33,) to believe and hold all the church does; and all in the same sense she does; and all this, at the hands of her ministers. What folly, then, for such people—to be talking about faith and discipline, disorders and innovations! They met as they were told—spoke as they were directed—went away as they were ordered. It is a puppet show; these are the dough faces; the priests are the workers of the strings.—[xns.]

Under this conviction therefore, your committee beg leave to recommend the adoption of the following resolutions :

1st. *Resolved*, That the members of this meeting deeply lament the unhappy schism which has for some time prevailed in St. Mary's Church, in the city of Philadelphia.

2d. *Resolved*, That it is the opinion of this meeting, that the effects of said schism are alike disgraceful to the promoters of it, both as members of civil society and as Christians.

3d. *Resolved*, That it is the opinion of this meeting, that the said schism is alone attributable to the anti Catholic and rebellious conduct of the pretended pastor of the said church, and the blind infatuation of his followers.*

4th. *Resolved*, That it is the opinion of the members of this meeting that the conduct of the Right Reverend Bishop Conwell, in relation to the Reverend William Hogan, is in strict conformity with the canon law, and the established usage and discipline of the Catholic church throughout the world.

5th. *Resolved*, That this meeting look upon the petition of the lay-trustees of St. Mary's church in Philadelphia to the legislature of Pennsylvania for power to appoint their own pastors, as subversive of a fundamental principle of the Catholic church, because it belongs to the Bishops alone, as successors of the Apostles, to appoint and institute the pastors of the various congregations in their respective dioceses, and that a priest appointed pastor by laymen, without the assent and institution of the Diocesan Bishop, is not a lawful minister of the Catholic church, but must be looked upon by all good Catholics as an intruder and prophaner of his sacred character and ministry.†

6th. *Resolved*. That it is the opinion of this meeting that the Rev. William Hogan, who presumes to exercise pastoral functions in St. Mary's

* This resolution and the preceding one—give us the judgment of one party in the papal church of that period—on their brethren. We have given before, the opinion of the other party, on the leaders and adherents of these. All we have to say, is, that as the witnesses on both sides are unexceptionable, there seems an inevitable necessity on us, to believe all the evil they tell us of each other. What a united and happy body—this papacy is? What a noble set of fellows—they make themselves out to be.—“*Disgraced citizens.*”—“*Disgraced Christians.*”—“*Pretended Pastor.*”—“*Blind, infatuated, anti-Catholic, rebellious!*” *Mercy, gentlemen! mercy—mercy!*—[EDS.]

† This is a very clear statement, of one of the fundamental errors of papistry, on the subject of church order. There is no point of ecclesiastical polity, more indisputably clear and certain, than that according to Scripture and to Apostolic and primitive usage, the particular churches have the right to select their own spiritual guides. And nothing is more certain, than that all contrary practice, has been fatal to the rights, the interests, and the edification of the churches.—A man ought as soon think of giving up the right to choose his wife, as that to choose his minister; he had far better give up the right of suffrage in temporal, than in spiritual things, seeing that his soul is his most important possession.—This power in the hands of the Papal Bishops, secures first, the faith of their people, to be as far as possible that of the Bishop of Rome. For refusing the Scriptures to the people, and then appointing the spiritual teachers,—the faith of the Bishop, without an accident, becomes that of his diocese; and he being the officer of the Pope, appointed by him, and removeable at his will—is of course, the mere reflector in ordinary cases, of his master's mind and will. Thus the Pope, and not Christ, is the fountain of Papal faith; and that faith changes as often as the Popes change theirs; which has been scores of times, and that upon every important point of doctrine and morals, as well as of discipline.—But secondly, the Pope being remotely, the only and absolute fountain, of all power, dignity, authority and wealth, in the papal sect, over the whole world; it follows, that every thing in the sect, must conform to him in every settled point of principle and policy. But the Pope is a foreign King! And the stupidest of kings! So that all bishops and priests, are by the force of circumstances, every where, the enemies of liberty and social improvement—and always faithless to their own country.—[EDS.]

Church, without faculties* from his bishop, and in direct opposition to his authority, and who, for this sacrilegious usurpation and other offences, has been excommunicated by his diocesan, with the approbation of all the Catholic Bishops of the United States, and of the sovereign Pontiff, himself, is no longer a Catholic Clergyman, and that no Catholic can hold communion with him, or assist at his ministrations.†

7th. *Resolved*, That it is the opinion of this meeting, that so long as the said Rev. William Hogan continues to officiate in St. Mary's Church, the Catholics of Philadelphia are deprived of the use of said Church, and that the pious intentions of the founders thereof are thereby defeated.

(Signed)

LUKE TIERNAN,
THOMAS C. JENKINS,
THOMAS HILLEN,
JOHN PARSONS,
JOHN SCOTT.

Which report and resolutions being read, were by this meeting unanimously approved and adopted.

It being further moved and seconded, it was unanimously resolved, that a copy of these proceedings, signed by the chairman and secretary, be

* *Faculties*. A word of explanation may be needful. By the papal doctrine, ordination, like baptism, impresses on the soul a new and peculiar, yea, in the former case, an indelible character. It is a Sacrament, and of all the seven, ranks with the three most potential. There is one greater, which creates God in the Mass; and one equal, which recreates the soul, in Baptism. But none else compares with this, which in terms confers the power, and creates the capacity to make God; and that by an ineffable change, in the substance of the Priest's soul.—The discipline of the church, has found it necessary, to lay many restrictions on this super-human power; one of which is, that no priest shall presume to make Gods within the diocese of any Bishop, without express authority from the head of his order, if he be a regular; or from the Bishop of the place, or the Pope himself, if he be a secular; that is, a common priest. This express authority, when given by a Bishop, for his immediate diocese, is called a *Faculty*. We have had the form of one given by the Bishop of Bardstown, in Ky.—on hand for some time; and will publish it, in the course of this series. At present, we observe, that when a Roman Priest does acts which would hang another man, and cause the deposition of any Protestant minister; the only punishment to him, usually is to deprive him of his *Faculties*, and send him to some other diocese to play the villain. He cannot be hurt by the laws of the land, according to the constant doctrine of the papal church; because he is no longer amenable to them;—being from the moment of his assuming the clerical habit, a subject of the church alone. Nor can the Bishop, himself, efface the interior and eternal effects, of the Sacrament of Ordination. He can only stop his power to make Gods, legally, within a certain locality; and therefore the worst punishment, for the worst offence by a priest, is to change his residence. This brief exposition sufficiently explains, how it is, that papal ecclesiastics, have been so uniformly corrupt and depraved. They have more opportunity of crime than other men; and are to the greatest possible extent, assured of impunity. In the absence of all proof, reason would force us to believe as probable, what all history has established as true; namely, their dreadful pollution.

[eds.]

† By the rules laid down, on the authority of Popes and Councils, in regard to the books of heretics, (a summary of which will be found in the fore part of the *Index* of prohibited books)—the same principles which are here avowed, in regard to "assisting at their ministrations," are infallibly and divinely established; that is, no true papist shall dare to read, or even hear, except as the priest prescribes. The statement is briefly this, "You, William Hogan, have presumed to say and do, what Mr. Conwell disapproved: for this, all the papal Bishops and the Pope of Rome, believe you heretic, and pronounce you excommunicate; and being either or both, no good Catholic can any longer listen to a single word that proceeds out of your lips. So let it be; we, Luke Tiernan, John Scott, and our compeers—have spoken!"—Is it any wonder, that those who choose to examine and decide for themselves, should reject and despise such insolent dictation? Is it strange, that those who submit to it, should be the most ignorant and superstitious of mankind?—[eds.]

transmitted by them to the Right Reverend Doctor Conwell, Bishop of Philadelphia, and that the original be deposited in the Archives of the Cathedral.

It was finally moved and seconded and resolved, that the thanks of this meeting be given to the Chairman and Secretary, and to the Committee for their services.

And, the meeting then adjourned.

(SIGNED)

JOHN HILLEN, *Chairman.*

PHILIP LAURENSEN, *Secretary.*

BALTIMORE, 22d Jan., 1823.

*Right Reverend Father in God.**

This letter will be delivered to you with sundry resolutions passed unanimously at a meeting of the Roman Catholics of this city, held yesterday at the Cathedral.

The meeting being held late in the evening, my age prevented me from attending it. Messrs. Barry and Laurensen, politely called on me at Mr. Caton's, my present residence, and read the resolutions, which I cordially approve, and hope they will have considerable influence over your Legislature, and tend to repress the turbulence and schism prevailing so unhappily in your church. With sentiments of great respect and esteem, I remain, Right Reverend Sir,

Your most ob't humble serv't,

(Signed)

CHARLES CARROLL,
of Carrollton.

*To the Right Reverend Doctor Conwell,
Bishop of Philadelphia.*

* It has always appeared to us extremely remarkable that those who consider marriage a pollution, to persons so sacred as themselves; should yet, permit, nay require all to address them, by a title, which can be lawfully acquired, only through marriage. And how absurd is it, for Charles Carroll, when more than eighty, to be saying "Father"—to this Milesian Irish upstart; who as the sequel will prove, was more ignorant than his own groom? Nay, how out of place, for one of the signers of our Declaration of Independence, to be mixing up himself with petty broils, which however they might fire the great souls of Conwell and Hogan, and their followers; are, in themselves, absolutely despicable: so much so, that even the important disclosures they afford us, of the interior of papistry—hardly redeem them from the contempt, of us profane Protestants. But this very fact, is one of the very disclosures; that a man who had been the companion of heroes and sages for three quarters of a century, should join in a quarrel, like this,—and act under such dictation—in a manner so utterly unbecoming. If he had taken any part, in such a business; it should have been, as the common friend—"father"—of all the disputants—seeking to restore peace; not as the tool of other tools—to magnify by his servility, such a thing as "Right Reverend Conwell"!—Our readers will remember the case of Judge Gaston, of N. C.—largely discussed, in former numbers of this Magazine. He and Charles Carroll, were amongst the most prominent laymen, who have been members of the papal sect in this country; and may afford us, by their conduct, no uncertain criterion, of the behaviour to be expected of all the rest, when opportunity serves, and priestly influence requires their sacrifice.—[EDS.]

[For the Baltimore Literary and Religious Magazine.]

PROTEST, DELIVERED TO CHARLES V., AT THE DIET OF WORMS.

Messrs. Editors:—

THE PROTEST, of which I send you a translation, was delivered to the Emperor, Charles V., at the Diet which met at Worms, in 1540. A convention or conference between the Protestants and Roman Catholics, took place by the appointment of the Emperor himself, and which is referred to in this document. But although Melancthon and Eckius spent three days in speaking, the result, as of all similar conferences, was to leave matters in the same state as they were before. Luther, being now old and infirm, was not present; but Melancthon was the delegate from Wittemburg; and this protest was originally drawn up by him; but when read to the Protestant deputies, objection was made to its length and to the severity of the language; it was, therefore, put into the hands of the chancellor of Saxony, who abridged and modified the document, so as to give satisfaction to all. There are, however, two exemplars of this protest, which differ in some particulars; but in substance, and mostly in expression, are the same. This one is taken from the MS. of Ebner; the other is from the MS. of Pezelius. Both are contained in the "CORPUS REFORMATO- RUM," from which this has been translated.

The object of the protest, judging from its contents, was, first, to conciliate the Emperor; and next, to prevent the Pope from being permitted to exercise any authority in calling a general council, or in presiding over its deliberations; or in having any authority in the contemplated conference. It may, indeed, be considered as a protest against the usurped authority of the bishop of Rome. As far as is known to the writer, this document, though one form of it was published in German, has never been published in English. If the protest were not so long, I would have sent you the original, which is in Latin; but as the version is nearly literal, and no matter of controversy involved, it may, perhaps, be sufficient to publish the document in English. But if you, or any of your readers, should be curious to see the original, it can be found in the valuable work, mentioned above. pp. 1142—1151, where also may be read the German copy. It is also inserted by Walchius, in his edition of Luther's works, v. xvii.; and also in Roeder's "Colloquy of Worms."

If this document should be judged worthy of a place in your Magazine, the writer may, hereafter, send you some other selections, of a similar kind.

I am, &c.

Princeton, N. J. Jan. 8, 1839.

D— R—.

P. S. There is a marked resemblance between the dignified style of this PROTEST, and our "Declaration of Independence."

“ We are not ignorant, what judgment profane men form of these ecclesiastical contentions; nor are we so destitute of common sense, that we alone are insensible of the danger to which we are exposed, or incapable of measuring, beforehand, its magnitude.— Nor are we so foolishly morose, as to wish to dissent from the common opinion of so many ages and nations, without the most urgent causes. But we have great, pious, and just reasons, for the counsel which we pursue. We are unwilling, again, to suppress that evangelical light, which by the blessing of God, has arisen upon our churches. We are unwilling again, to establish ancient abuses and errors; for we think, that to aid unjust cruelty is foreign to the spirit of Christianity.

Since from the beginning of the reformed doctrine, the Papal powers have promulgated against us, impious and atrocious decrees, as it were, written in blood; and have, every where, inflamed kings and princes against us; we have always desired and sought the true and unbiassed judgment of the church, and have ever been ready to plead our own cause; but hitherto, neither has any free council been appointed; nor any private disputation instituted, with a view of inquiring into the truth. For in relation to the conference at Augsburg, it is true, certain princes and doctors were selected, who should treat with us, respecting a reconciliation of our doctrines; but these, at the very opening of the conference, informed us, that nothing could be changed in the doctrine or rites of their churches; and their only aim was, to bend us to their opinions, and to bring us back to the ancient errors. Wherefore, that conference at Augsburg, had no tendency to heal the church's wounds, or to bring about peace. But as our invincible Emperor, has now instituted a conference, concerning the whole system of doctrine, we hope, that he is sincerely willing, that the truth may be made manifest; and that he truly has in view, the good of the church. We do, therefore, offer to our invincible emperor, our cordial thanks, because he has instituted a conference, after the ancient example. Of our opponents we earnestly request that they bring to the discussion, minds desirous of finding the truth, and solicitous to promote the glory of God, and to consult the true interests of the churches. Many are not ignorant of the truth, but having their minds pre-occupied with the pursuits of avarice and ambition, oppose the doctrines of godliness, that they may retain their riches, and other worldly advantages; such dispositions as these should not be brought to a conference of this kind. It is manifest, that the church is infected with many inveterate diseases, the removal of which, others have demanded, before these times.

That we may exhibit to the invincible emperor, our true opinions, we have not declined this conference, and promise, that without sophistry, without cavilling, without calumny, we will, with as much propriety and perspicuity, as we are able, ingeniously explain the doctrine of our churches, which we sincerely believe is consentaneous with that of the Catholic church of Christ. And we adopt the rule which God has given to us, namely, the clear testimonies of the prophetic and apostolic Scriptures, for it is

declared, that *if any one teach any other doctrine, let him be accursed.* And we will proceed, with simplicity and fidelity, that it may be apparent that we desire truth and tranquillity, and not contention; and therefore we will shun *logomachies*; and in return, we ask, that our adversaries will abide by the same rule; namely, the Scriptures of the Prophets and Apostles; and that they will not cite as Scripture, deluded and impure interpretations, and that they also will avoid *logomachies* and *desire of victory*, and yield their assent to the divine declarations.

And we pray God, the Father of our Saviour, Jesus Christ, that he may so govern the hearts of this assembly, that they may love and understand the truth, and aim at the welfare of the church. There is, indeed, an urgent necessity that help should be brought to the church, on this, as well as on many other accounts, that by reason of the cruelty exercised towards pious preachers, there is a deficiency of pastors; the consequence of which is, the destruction of religion, and a horrible barbarity of manners. This danger to the republic, is so great, that it behooves, not only princes, but all others, to be concerned for the general welfare.

As in former instances, we have deemed it proper to reject councils appointed by the Bishop of Rome, so also, in the present case, we protest against his authority; and we can by no means consent, that the Bishop of Rome should be considered as conferring authority on this conference; nor that his legate should preside at the congress which is expected to be held.

For, since the Roman Bishop has openly professed himself an enemy to our churches; and has already, with the most unjust prejudices wholly condemned our cause; and with more than Neronian cruelty, has defended his idol-worship; and since he has by us been accused of heresy and idolatry; and since we have shown, that this pontifical kingdom is the kingdom of Anti-Christ, we can by no means admit the Bishop of Rome to be our judge, or our superior. We are unwilling to allow to him that authority in the church, which he has impudently arrogated to himself; pretending, that no council can be held lawfully, without his approbation.

THIS PROTESTATION, we think proper to make in the beginning, lest, by our silence, we should seem to allow to him, that authority which he claims for himself; which we cannot do, lest we should establish the errors of idolatry and tyranny, by which he oppresses the church; for when Paul says, "If any man preach any other gospel, let him be accursed," he orders us to beware lest we should be contaminated with the society of the enemies of the gospel.

We know very well the extreme bitterness of the hatred exercised towards us. We are judged to be accursed in the utmost degree, and by all possible exertions to be destroyed; as is evident from the edicts and punishments with which he rages against us. Kings and princes are instigated, that they may stir up wars against us; and they who take up arms against us, are honoured with rewards. Thus pious citizens are brought into jeopardy, who are entirely well disposed towards the republic, and sincerely desirous to

promote the public tranquillity. But Paul comforts us, who condemns the judgment of the wicked; and testifies that it is not they who embrace the gospel who are accursed and outcasts, but the enemies of the gospel are they whom God rejects, and commands us to avoid. Wherefore, as it is manifest that the Bishop of Rome wages war against the gospel of the Son of God, we cannot attribute to him any authority in the church, and we are ready to render the *reason* of this our opinion, whenever it is necessary, either in councils or in any other lawful assemblies; for it is evident that the Romish Bishop, not only professes wicked errors and heresies condemned by the church, but defends them by the most horrible cruelty of punishments. He hath subverted the true doctrine respecting the blessings procured by the Son of God; concerning faith; and the method of obtaining the pardon of sin; and in every thing necessary to the worship of God. True worship is abolished in order that the minds of men may be drawn off to that worship, concerning which, Christ says, "*in vain do they worship me with the commandments of men.*" And he is guilty of manifest idolatry, in the manifold abuse of the Lord's Supper, where a God is worshipped unknown to the fathers, with gold and silver and precious things, as saith Daniel. And, in the worship of the dead, a mad impiety is exercised, so that to them the honour due to Christ as Mediator, is falsely attributed. He has corrupted the use of the Sacraments instituted by Christ. He demands that human, superstitious, unjust and tyrannical laws should be preferred to the divine oracles. He arrogates to himself, a power above all bishops. He has transformed the ecclesiastical power into a worldly kingdom; and to these and many other errors, he joins tyrannical cruelty; raging against innocent men with fire and sword, if they refuse to applaud all the fooleries of the monks and priests.

Now, although we know the evils of discord, yet because God has commanded us to flee idolatry, and the Holy Spirit has expressly called the popish traditions, "*traditions of devils,*" and exhorts us to oppose ourselves to the kingdom of Anti-Christ; it is a matter of necessity, that we dissent from the Bishop of Rome, who defends idolatry, and every species of error.

In our inmost soul, we venerate the Catholic church in which the SON OF GOD rules over the fathers, prophets, apostles and saints at all times. From this congregation we never dissent; that is, from the *true* Catholic church, of which the Bishop of Rome is the enemy, not the head, as fact shows; for he kills the people of the saints, as was predicted by Daniel. And we have no doubt but that the doctrine which our churches profess, is the same as that of the true Catholic church of the SON OF GOD, for we do not depart from the apostolic Scriptures; neither are we destitute of human testimonies. The faith and practice of the church, in the age immediately succeeding that of the Apostles; the ancient and approved councils, and the more learned of the Greek and Latin writers, when judiciously interpreted, give their suffrages in our favour.

We do therefore affirm, with a good conscience, that to preserve and propagate this doctrine, not from curiosity, ambition, or other

blind lusts, but from a sincere desire to promote the glory of the Son of God, and to aid his church, have we been actuated; and we pray God, the Father of our Redeemer, the Lord Jesus Christ, that he would govern and direct our zeal, and give us help agreeably to the declaration of Christ, that he would be with those who meet in his name."

[For the Baltimore Literary and Religious Magazine.]

MEMOIRS, TO SERVE AS A HISTORY OF THE SEMI-PELAGIAN CONTROVERSY IN THE PESBYTERIAN CHURCH.

No. VIII.

Trial of the Rev. Albert Barnes.

OUR design in this matter is to give the history of Mr. Barnes's trial, before the 2d Presbytery of Philadelphia, on the charges preferred by Dr. Junkin; the revision of the case on the appeal of the prosecutor, by the Synod of Philadelphia; and finally, by the General Assembly, on Mr. Barnes's appeal.

For the matter we shall be dependent chiefly upon Dr. Junkin's Vindication, Mr. Barnes's published Defence, Van Norstand & Dwight's Trial of Rev. A. Barnes, and the Minutes, &c., of the General Assembly.

The object of this prosecution was, to bring about a decision on the doctrinal errors which had, for years, distracted the church, and diverted their efforts from the great enterprise of the age. "A third opinion," says Dr. J., in his first letter to Mr. Barnes, Vindication p. iv., "operating to the production of this communication is, that peace and union in evangelical effort cannot take place, so long as these doctrinal points remain unsettled; and that, therefore, all the friends of such union and peace ought to desire their final adjustment by the proper judicatories of the church. It is certainly true that many have wished to see them brought fairly and legally, before the proper tribunals, unconnected with mere questions of ecclesiastical policy, and without admixture of personal or congregational feelings." With a view to expedite and bring the business to a speedy issue, he proposes to Mr. B., the following questions: "1. Will you admit the Notes on Romans, bearing your name, to be your own production, and save me the trouble of proving it? 2. Will you waive the constitutional right of ten days, &c. [Book, pp. 396—402] and so let the case come up and pass through the Presbytery with as little delay as possible; provided I furnish you with a copy of the charges, at least that many days beforehand?" This letter is dated March 16, 1835. It farther pledges to adduce no charge or proof except such as should be "founded solely on your Notes on Romans, and referring to no other evidence for their support than what shall be deduced from that book." Thus was manifested an anxious desire to arrive at a speedy issue, and in the way least conducive to excitement. "I hope," says he in the same letter, "I shall be

enabled to act with gravity, solemnity, brotherly affection, and all the respect due to a court of Jesus Christ." This expectation of the prosecution, unreasonable as it seemed to many, he was enabled to realize; for Mr. Barnes himself, testifies at the close of this trial, "I have only to add, that I cherish no unkind feelings towards my prosecutor. I charge on him no improper motives. I accuse him of no un-Christian or vindictive spirit. I have no reason to doubt that he has, in all his proceedings, been actuated by conscientious motives. I delight to add my humble testimony, in accordance with the feelings of all who have witnessed this trial, to his Christian spirit; and rejoice to close, by saying that my conviction of the piety and the Christian temper of my prosecutor, has been augmenting throughout the entire prosecution."—*See Trial, append. p. 167.* So Mr. Steel, in the Synod, "I had the high privilege to witness the proceedings in this case in the court below; and all who like me were present on that occasion can testify, as I most expressly do, that nothing transpired there which had any tendency whatever to injure the cause of Jesus Christ, if it had happened before any audience whatever. So far was this from being the case, that I heard some of the auditors on that occasion say, they could with pleasure have sat for weeks listening to so delightful and interesting a discussion of the great doctrines of the gospel."—[*See Trial of Rev. A. Barnes, p. 9.*]

To Dr. Junkin's letter, Mr. Barnes promptly replied. His answer is dated 18th March, and mailed the 21st.—[*See Vindication, p. v.*] "In regard to the 'postulates' which you have submitted to my attention in your letter, I remark, that the Notes on Romans are my production, and that I trust I shall never so far forget myself as to put any one to the 'trouble of proving it.'" And towards the close again, "In regard to the 'postulate' in your letter, that I 'would waive the constitutional right of ten days,' &c.; I have only to say, that if any man feel it to be his duty to arraign me before my Presbytery, I presume it will be best in the end, and most satisfactory to all parties concerned, that the principles and rules of the Book of Discipline be formally adhered to, and that it is not my purpose to make any further concessions."

The Book says, chap. v., sec. 8, "When complaint is laid before the Presbytery, it must be reduced to writing; and nothing further is to be done, at the first meeting, (unless by consent of parties) than giving the minister a full copy of the charges, with the names of the witnesses annexed." The precise thing asked of Mr. Barnes, was this "consent of parties," in the event of which consent, the charges would not have been presented to Presbytery until the very day of trial—"and in case he [Mr. B.] would agree, [Mr. Steel was requested] to give the charges therein specified to him; but if he, Mr. Barnes, would not so agree, then to lay the letter and charges before the Presbytery."—*Vindication, p. vii.* Accordingly, on Monday 23d of March, the charges were presented through Mr. Steel, to the Second Presbytery, and Mr. Barnes then obtained a copy of them.

These charges the Presbytery refused to receive as such, as appears by their minutes, viz: "Resolved, That this Presbytery

cannot regard any letter from an absent person, as sufficient to constitute the commencement of a process against a gospel minister. Resolved, That the said letter be preserved on the files of this judicatory."—Vin. p. 8.

The Presbytery adjourned to meet at the call of the Moderator, although respectfully requested to specify a day, that the author of the letter might have it in his power to attend. This refusal was viewed as expressive of a determination to evade a trial altogether; and to prevent such evasion, Dr. J. drew up a complaint to the General Assembly, and forwarded it in due time to the Moderator of the Second Presbytery, which according to the Book "brings the whole proceedings" up before the body complained to.

"To the Rev. Moderator of the Second Presbytery of Philadelphia.

"Rev. Sir,

"I hereby give constitutional notice, that I intend to *complain* to the next General Assembly against the proceedings of the Second Presbytery of Philadelphia, in relation to the charges which I preferred against the Rev. Albert Barnes—for the following reasons, viz :

"1. Because the reason alleged for not regarding my charges as sufficient to constitute the commencement of process against a gospel minister; viz : that they [the charges] were contained in a letter and presented in my absence—has no foundation in the constitution of the church. There is nothing in the Book of Discipline from which such a reason can fairly be inferred, but the contrary. The Book says, "they must be reduced to writing." p. 401.

"2. Because the Presbytery have given me no notice when they will again meet, that I may appear before them; but although they were respectfully asked to appoint a day, they adjourned to meet at the call of the Moderator; thus precluding the possibility of my being present.

"3. Because, although they retained and filed the charges, they have virtually and substantially refused to permit Mr. Barnes to be tried on them.

"4. Because such virtual refusal is a violation of the constitution, which makes it the duty of the Presbytery "to condemn erroneous opinions," p. 359; and which implies, p. 401, that when "some person or persons—undertake to make out the charges"—and "to reduce them to writing," the duty of the Presbytery is to afford a fair, open and candid trial.

"5. Because such virtual refusal is directly in opposition to the repeated injunction of the last General Assembly, which has said, *Minutes*, p. 26, "and should any already in office, be known to be fundamentally erroneous in doctrine, it is not only the privilege, but the duty of Presbyteries, constitutionally to arraign, condemn and depose them." And again, "Our excellent constitution makes ample provision for redressing all such grievances; and this Assembly enjoins, in all cases, a faithful compliance, in meekness and brotherly love, with its requisitions." Again, "the fair and unquestionable mode of procedure is, if the author [of a book

deemed heretical,] be alive, and known to be of our communion, to institute process against him; and give him a fair and constitutional trial."

"6. Because, according to Book, chap. v. 8, the Presbytery was bound forthwith to cite the parties, (viz: Mr. Barnes and myself) to appear [which seems to imply their absence] and be heard at the next meeting, which meeting shall not be sooner than ten days after such citation."

Yours, very respectfully,

Geo. JUNKIN.

Easton, March 28, 1835.

Accompanying this complaint was an urgent request to the Moderator of the Presbytery to call a meeting, and by giving an opportunity for trial to supercede the necessity of prosecuting the complaint, and specifying that as the public examinations of the College took place on Monday, Tuesday and Wednesday, it would not be practicable to attend sooner than Friday the 2d of April.—The Presbytery, however, was called to meet on the 2d, as appears by the following official notice:

"Philadelphia, March 28, 1835.

"To the Rev. George Junkin, D. D.

"Dear Brother,

"I have been desired officially to inform you that the Second Presbytery of Philadelphia will meet by adjournment at the call of the Moderator on Thursday the second day of April, 1835, at nine o'clock, A. M. in the Lecture Room of the First Presbyterian Church on Washington Square: this being an adjourned meeting, Presbytery is competent to the transaction of any business that may come before them.

"Attest.

THOMAS EUSTACE,
Stated Clerk."

For the remaining history of the Presbyterial proceedings, &c., we cannot do better than adopt the language of the Vindication. We thus bring up the case, to the decision of the Presbytery.

"Thus, although I had written "between the 2d and 10th April," and stated to the Moderator, "Only remember our public examinations, &c. &c., are on Monday, Tuesday, and Wednesday of next week," and "any time after Thursday, I could attend; the meeting was appointed on the 2d, (Thursday) at 9 o'clock, A. M. so rendering it imperative on me to travel great part of the night or to afford opportunity to fail in procuring a trial.

The reader will please to look at these facts, and ask himself how far the apprehension of a complaint operated in procuring this prompt meeting of my wishes. Would a hearing have been afforded, if it could have been avoided?

Let us follow the thread of History. After finishing my labours in the examinations, on Wednesday the 1st April, I set out, and by travelling in the night was enabled to be in Philadelphia about 9 o'clock on the morning of the 2d, and about fifteen minutes after 9, entered the Lecture Room. At that moment the clerk

was reading the complaint above, although the minutes had not yet been read. After the reading was over, I and some others were kindly invited to seats as corresponding members. The Presbytery attended to various business, at every hiatus in which I looked for an introduction of my own. But finally, about five o'clock P. M. seeing no disposition in the house to take it up, I invited the Presbytery's attention to it myself—stated, that as I had tabled charges and had received official notice that the Presbytery were to meet to day, and as the ten days' stay were up, I had reason to suppose the trial would now proceed. Dr. Ely said there was no authoritative notice issued—if the clerk had sent such a paper, it was from not knowing his duty. I then read the letter of the clerk; but was assured it was not designed as a citation, as the Presbytery had no charges before them—was asked whether I had now any charges to table. I replied in the negative—I had not *now* any charges to table—they were already tabled, and more than this, they were taken possession of by the court, and ordered by a formal, recorded resolution “to be preserved on the files of this judicatory,” and therefore it appeared strange indeed, to ask me *now*, for a paper which you yourselves put on file ten days ago. Had this Presbytery *returned* the paper to me by the hands of the original bearer or any other, it would be reasonable to ask me whether I would now present charges. But being a document of the court, I presume the next step is to proceed in the use of it according to its obvious intent and meaning.

It was then *resolved*, to ask me whether I now preferred these charges and designed to sustain them.

My answer was, that some ten days since I had presented them, and had now come prepared to prove their truth and relevancy.

Objection was here made to the charges, because the term heresy was omitted. This was introduced, I think, by brother Duffield, then sitting as a corresponding member. Others seemed pleased with it. But Dr. Ely made some judicious remarks which appeared to satisfy the court that the charges were sufficiently specific. The prosecutor alleged his reasons for the omission, which are embodied in the introduction to the argument. (8). There the reader will find them, and it will be necessary to correct a remark in relation to them. It seems expressed, that the objection was not thought of at all until the trial was about actually to commence. This impression from reading the remark there, is incorrect. The objection was raised—it was answered by myself and by Dr. Ely, and appeared then to have been satisfactorily refuted.

A resolution was then passed, to admonish me of the consequences of failure to prove charges brought against a gospel minister. Whereupon I stood up, and the Moderator, in all due form,* administered the admonition.

A resolution was next passed, to put a copy of the charges into Mr. Barnes's hands. He stated that he had, by permission of the clerk, taken a copy, when the paper was first presented, [March 23d.] He was then asked whether he was ready for trial. He made a short address, in which he presented some difficulties. 1. The rule, Matt. xviii. 15, 16, “If thy brother,” &c. has not been

* There is no such form required.

complied with. 2. Dr. Junkin's name I find affixed to a document which I hold in my hand, called the Act and Testimony, and I cannot see how he can consistently prosecute before a court whose constitutional organization he calls in question, &c. 3. The case, he said, was one of most fearful solemnity, and ought not to be gone through hastily. Great deliberation was necessary. 4. His health had been in such a state as to compel him to omit some of his ordinary duties—he could not, without unjustifiably pressing himself, be prepared in less than ten days, nor even then. 5. At the end of the ten days, Dr. Ely would be absent. Brother Grant and brother Patterson would be absent. Brother Dashiell was now absent. Without any unkind insinuations against other members, he felt unwilling that so weighty a business should be determined in the absence of these four influential members; and he felt assured the other brethren would not like to take the responsibility. 6. Another reason was that, orderly, the appeal, for he had no thought the business would end in Presbytery, should go to the Synod of Delaware. If it did not, the Assembly would probably send it back. He could not account for the haste with which this thing was pressed. He declined immediate action, and claimed positively the ten days, and hoped the trial would be postponed until June.

In reply to these remarks, the prosecutor said, the rule, Matt. xviii., has no reference to such a case as this—it relates to private, personal injuries only. Now, there is no private or personal offence between us—no wounded feelings—no fault—it is a *public* concern that *cannot possibly* be hushed up by private explanation. 2. That his signature of the Act and Testimony had nothing to do with this case. He was willing to prosecute before this court—that was a sufficient recognition of its jurisdiction, but said nothing about its organization. A foreigner who prosecutes before a court of the United States, only acknowledges its jurisdiction in the case; he expresses no opinion as to the constitutionality or correctness of its original organization. 3. The importance of the matter was a reason why there should be no unnecessary delay. The object was *peace through union in the truth*, and delay would only keep the community the longer in agitation—had he not hoped the case would be brought to an issue before the Assembly, he would probably not have brought the matter up at all; certainly not at this time. He deprecated a whole year of paper war, which must follow, if the case is not now tried.

Mr. Bradford argued strongly in favour of immediate action—but in vain. After some desultory conversation the trial was postponed until the 30th of June, at 9 o'clock.

In the course of his remarks, Mr. Barnes had read from the Assembly's minutes of 1824, p. 219, and had intimated his design to avail himself of an incidental observation about the indefiniteness of charges—alleging it to be a constitutional rule. Lest he might do so, I transmitted by mail a full series of references to the pages of his book that would be quoted, and of the parts of the constitution violated by them. Thus the indictment was made to contain not only the offences charged, but also the proof and the

law; yet it appeared to me that he and some of the court thought it ought to contain the *argument* also. This letter was dated April 11.

Thus we have the history of this case to the period when the day of trial was appointed; by which it appears that Mr. Barnes had a copy of the charges and the chief references to proof, three months and eight days before trial; and that the errors alleged against him were pointed out, the law laid down, and the proof presented eighty days before trial. What more could have been done to favour a defence?

Thus we have traced the history to the period when the trial should commence. A short time previously to this, I ascertained that it was highly probably no trial would take place—that (it was believed,) there was a great anxiety, especially since the doings of the last Assembly, and the triumph of Act and Testimony principles, to avoid a decision altogether—that to this end there would be a resurrection of the objection against the charges for the omission of the word *heresy*; and an effort to dismiss the cause on the ground of informality—that thus, Mr. Barnes would stand professionally ready for trial, and eager to defend himself; the Presbytery would present the aspect of a court, open, free, and ready to proceed; but because of informality utterly hindered—that this informality, being in the charges themselves as drawn up by me, the fault and failure would lie upon myself—the wonder was with some industry circulated, that a man of Dr. Junkin's acuteness of mind, should have committed so great a blunder, and it was charitably imputed to inadvertence.

Now of all this I was apprised before the Presbytery met, and was not at all surprised when the *facts* revealed the accuracy of the information received and of the inferences deduced from it. The historic detail it is not necessary to state. Suffice it to say, the objection was renewed, Mr. Barnes uniting in such renewal, and repeating in strong language his reasons. Great complaints were made against the charges for want of precision—no crime was charged, &c. &c. Especially brother Patterson felt it extremely hard to try a man for nothing—no specific charges were made, &c. &c. But if brother Barnes was willing to go on at such a *great disadvantage*, he would throw no obstacle in the way. This remark threw Mr. Barnes into a great strait. It was manifest Mr. Patterson had not seen the drift of it. Mr. Barnes, however, felt it, and experienced no little difficulty in extricating himself from the awkward position it placed him in. He was thus obliged openly to say, whether or not he was willing to go on to meet the charges as they had been drawn up, presented, and accepted. His reply was, that this was a question for the brethren of the Presbytery; he threw himself upon them; if they thought it was fair and just for him to be tried without any specific charge of *crime* or *heresy*—the only two things, he contended, for which a minister could be tried, he was ready. These remarks were understood, and a motion was made by Mr. Patterson to permit the prosecutor to take back his charges and amend them, or otherwise the Presbytery would not go on to the trial; this motion was carried, and

upon being requested to comply, I declined, knowing that then it would be a new bill, and Mr. Barnes would be entitled to his ten days again; and stating at the same time my objection against the term; and that, in my view of its meaning, the things charged amounted to heresy; yet, doubtless, others would think differently. Thus the case was about to be arrested, agreeably to my previous information. The Presbytery were proceeding to other business, and the intended prosecutor rolled up his papers to take leave of the court. Before going out, however, he thought he would propose a query, and wrote it on a slip of paper, viz: After charges are received, admitted to lie, and a day appointed for trial, is it competent for the court to compel the prosecutor to change his bill of charges, and to dismiss the case if he refuse? He handed this to Dr. Ely. He wrote "I think not," and handed it back. It was handed to Mr. Boardman—he nodded assent;—to Mr. Bradford—he did the same, and in a few minutes arose and invited the attention of the Presbytery to the position they had placed themselves and brother Barnes in, by the resolution just passed. Dr. Junkin, some three months since, tabled charges—the churches know it—the world knows it. He has come to attend to the prosecution and proof of them—he is just about to depart without a trial—has he shrunk from them?—No, he desires to go on—yet there is no trial. Why? On whom rests the blame of failure? This question will be asked. It must be answered. Who prevented the trial? Not Dr. Junkin. He stands ready to prove, as he says, the charges he made. The public will think either the Presbytery, or brother Barnes, or both, arrested the trial. Did Mr. Barnes, it will be asked, demand a trial, and the Presbytery refuse? What position does this place the Presbytery in? Or, why did not Mr. Barnes insist on a trial? Ought any man to consent to lie under the imputations of these charges? If I were in Mr. Barnes's place, I would demand a trial; if there should be none, I should dread the impressions upon the public mind, &c. Dr. Ely presented the same views, and the result was a resolution to reconsider, and a farther resolution to go on with the trial.

Thus, after spending the chief part of a day in attempts, as I then thought, and still think, to evade a trial, and the *odium of its evasion*, the court found itself on Friday, at 3 o'clock, P. M. just where it started, and the case was then opened.

After the arguments of the parties had been heard at length and the court had, upon a call of the roll, individually expressed their opinions, so that the result was known, a committee was appointed to prepare a minute containing their judgment, the Presbytery had a recess until 3 o'clock, when other business was expected to come up. A few minutes before that hour, I met the Moderator on his way to the church, at the North West corner of Walnut and Sixth streets, and observed to him that I wanted to be certain to which Synod I should appeal—or, in other words, whether the Synod of Delaware would ever meet. He said it never would, because the time to which it stood adjourned was later than that to which the Synod of Philadelphia stood adjourned; of this he was satisfied—

for father Patterson had a memorandum of it in his pocket-book. I also proposed the query, whether it would not be better, on all accounts, for me to carry the appeal direct to the Assembly? In the affirmative of this he promptly acquiesced with me. I said, no doubt, if the parties and the Presbytery agree harmoniously in carrying it direct to the Assembly, they will not remit it to the Synod. In this we perfectly agreed, and he promised to further this course in Presbytery.

After having attended to some business I went up to the house, and upon an opportunity presenting, proposed to take the appeal direct to the Assembly, stating the reasons as in the conversation with the Moderator. Whereupon, immediately Mr. Barnes arose and objected—he had said from the beginning, and he now repeated, he wished this business to take the regular constitutional course—if it went to the Assembly in any other way, they would probably remand it to the Synod. I then asked to be informed whether the appeal could go to the Synod of Delaware—would that body ever meet again? To this inquiry a number of voices responded—No, it can't meet—its time of meeting is after the time to which the Synod of Philadelphia stands adjourned, and of course it cannot meet. Then said I, the appeal must be to the Synod of Philadelphia, and to this there was not an official, formally expressed assent—but a real, well understood and fully expressed and general assent. In this part of the narrative I am minute, because subsequent events require it. Brother Barnes and some others have not a distinct recollection. My memory here is transparent—its conceptions are vivid—it directs me to the very spot where Mr. Barnes sat, when I made the proposition to appeal to the Assembly and the inquiry about the Synod of Delaware, viz: on the second seat to the left of the Moderator, and a little farther off than the middle of the seat. Accordingly a few days after I prepared my appeal to the Synod of Philadelphia. Confident I am, neither brother Barnes, nor any other brother will deny the accuracy of the above statement. They may say "I have no distinct recollection," which doubtless is the fact of the case, but which is no proof. Brother Grant, however, will not say even this: his recollection of the above circumstances must be secured by their associations.—*Intro. Vin. pp. 12—17.*

This brings up the case to the very point of its first decision. That decision, by the Presbytery, and Dr. Junkin's appeal, (both of which documents, are long and important) will constitute a separate article in this series; to which will be added, others, tracing its progress through the Synod of Philadelphia, met at York, in 1835; and the General Assembly at Pittsburgh, in 1836.

[For the Baltimore Literary and Religious Magazine.]

SKETCHES AND RECOLLECTIONS FROM MY NOTE BOOK.

No. IV.

The Accusing Conscience.

"—— Abandoned to ambition's sway,
I sought for glory in the paths of guile;
And fawned and smiled to plunder and betray,
Myself betrayed and plundered all the while;
So gnawed the viper the corroding file;
But now with pangs of keen remorse I rue
Those years of trouble and debasement vile.
* * * * *

Fly, fly detested thoughts forever from my view."

BEATTIE'S MINSTER.

WHATEVER may be the abstract nature of sin, or at whatever moment it may first enter upon an occupancy of the human soul, this much cannot be contested, that from the very commencement of moral agency, man evinces a desire, "to do those things that he ought not to do, and to leave undone those things that he ought to have done." Hence the necessity of early and unremitting exertion to "train up a child in the way it should go," while the heart is set flexible and the judgment submissive. If it is not taken into the school of tender and affectionate discipline in the morning, its noon may be too stubborn and unbending, and its evening too gloomy and guilty either to bow it to the salutary yoke of self-denial, or to enlighten and purify it by the prayer and the tear of parental solicitude; for in place of "few," the poet should have sung,

"—— None, bring back at eve
Immaculate the manners of the morn."

But when a parent superadds to the culpability of a neglect of enduing the young heart with the love of piety, the foul teachings of an evil example, thus increasing the ardent and maddening impetus of youth by the sanction of age and the approval of a father, it is naturally to be expected, "the latter end of such will be worse than their beginning." To elucidate this, as well as to bring this important subject more fully home to the hearts of those who have the care of youth, I have selected from my "Sketches," the substantially authentic narrative of the "Accusing Conscience."

The individual whose memoir forms the subject of this melancholy tale, was, in early life, an amiable and interesting youth.— Like many whom we see and know, he promised to be worthy of all that love which parental fondness lavished upon him, and likely to become all that their most sanguine hopes could anticipate.— He was fair and lovely to the delighted eye of his mother, and he evinced an early, high-minded, and daring ambition, which captivated the heart of his father: In fact there was pictured in his falcon eye, and inscribed upon his arched and arrogant brow, a

recklessness of consequences, and a steady devotedness of purpose, and an aspiring ambitiousness withal, which when varnished over with the freshness and the sheen and the playfulness of youth, gave him a warm and a welcome home in the affections of every heart; and made him literally the object of his parents' idolatry. And oh! it was a fond but a fatal love, which nurtured these incipient passions up from infancy until their final development in the maturity of manhood. Doubtless there was here a soil capable of producing a golden harvest of joyfulness and peace, had a parent's hand early eradicated the noxious weeds, as they began to spring up, in place of watering them with mistaken praise; and endeavoured to sow in their stead the seeds of piety and obedience.— But alas! how could they, for like many parents they know nothing from experience of that "peace which passeth understanding," and they were "too wise in their own conceit," to labour even after a speculative knowledge of God and his Christ. They had literally no interest in God, and they neither sought after nor cared for it. Is it to be marvelled at, therefore, that their son was not a child of many prayers, seeing that his father and his mother, "cared for none of these things"? He grew up in a family where there was no constraining love of God to arrest the wild and devious current of his young and ardent affections; but on the contrary, he was allured onward by a mother's smile, and established by a father's example. And surely if the broad way which leadeth down to death is trodden by a parent's feet, it is not strange that the little objects of their love should travel after them down that fatal path; and surely if the gaudy flowers and the deceptive beauties which decorate the descent to eternal death can allure and beguile a father and a mother, they may well deceive the young heart, and betwixt present and promised pleasure lead it willingly forward to the gulph of ruin!

And such was literally the case with this highminded youth; his heart early panted after pleasure and ambition, and his mistaken parents actually joined their powerful influence with Satan in urging him onward in this melancholy career; and truly they had their reward. Year after year continued to ripen his faculties and to develop their resources and propensities. As he grew in stature he also grew in favour with his companions, and increased the promise which he had early given of future greatness, until finally he became the master-spirit of every circle in which he associated. His ambition and his pride continued to vegetate beneath the constant dropping of his parents' praise, and the unceasing sunshine of popular applause. But so very rapid was its growth, that from a little twig it became too large for the soil upon which it grew.— He soon began to sigh for other scenes—to spurn the narrowness of his former circle, and look forward to days and deeds in the prospective, and in other climes which might realize his most enchanting visions of future greatness. Nor was he disappointed, for like the fabled stories, with which the nursery is polluted, of black and horrid bargaining betwixt Satan and the souls of men; it would actually seem as if the evil Spirit had taken this young man up to the highest summit of his ambition, and promised him,

in barter for his soul, all that he could see from thence. From this moment he turned his attention to the East, the home of gold and and golden joys where the witchery of wine and music and revelry attends upon the young heart even in the acquisition of wealth and honour, thus wafting it onward upon a sea of delights to the haven of pleasure. And scarcely had he made this determination until the way was opened and he obtained a situation both lucrative and honourable in the service of the British East India Company.— This was almost more than he had promised himself—and surely when the black spirit to whom his soul had been bartered, had thus promptly and early exceeded his most sanguine imaginings he could not for the future be tardy in his service! Nor was he, for he served him faithfully, steadily, and without reluctance until that spirit came for the soul which was to be the reward of his powerful patronage.

It is difficult in any case to part with a child; especially with a son in whom all our hopes concentrate—and when we have no God to whom to commit him—and when he is about to go into a distant and deleterious clime where disease and space join together in telling us that his return is very improbable if not impossible.— With what insufferable feelings and anxiousness must a father and a mother gaze upon the features of their own child when he stands upon the threshold of an eternal departure. And with what brokenness of heart must they be torn assunder when they look and weep but cannot say “Farewell!” There is a vacancy of feeling which at that moment seizes upon the soul, harder to endure than the most mountainous pressure of affliction; and there is a fiery strife of passions which scathes the afflicted heart—blighting for the time every hope, and producing a sensation painful as death. We have felt it, but we cannot describe it, for imagination cannot picture,—memory cannot recall and language is far too bare and barren to express

“The silent sorrows of a parting hour.”

These parents, though mistaken and guilty, were, nevertheless, parents, and their parting with a beloved child, was bitter and burning. We are unable to say much concerning his eastern life, except a few prominent features. That he entered into all its debauchery might be expected from his habits, temperament, and education, as well as the seductions of that dissolute society into which he was thrown. However, it soon appeared that pleasure was in him a passion but of a secondary nature. Ambition and the love of wealth were his master passions, to which he sacrificed, if necessary, every other feeling and interest. And in this Satan did not desert him, for he arose from station to station until he received a command or sub-governorship in a distant province of those wide and wealthy possessions, which the British government holds in the eastern hemisphere. In this he was just at home—possessing at once, more power, as far as his command extended, than any European prince, and having within reach, wealth, beyond even the dreamings of avarice. Here his soul was actually cast upon a sea of pleasure—it was indeed borne and wafted upon a shoreless

ocean of congenial delights, until his innate love of wealth, growing upon the abundance of the food which generated an increase of appetite instead of causing satiety, he became a very monster, for

—— “Mammon led him on
Mammon, the least erected spirit that fell
From heaven, fore'en in heaven his looks and thoughts
Were always downward bent, admiring more
The riches of heaven's pavement, trodden gold
Than aught divine or holy ere enjoyed
In vision beautiful.”——

Not content with pilfering the inhabitants *legally*, it is said he caused an artificial want by purchasing a greater part of the provisions of the country, in a season of partial scarcity—and that through the dread of famine, he wrung from the wretched inhabitants, not only their riches, but even their household and personal decorations. It is even said that many died of actual want, who had so long withstood delivering up their personal decorations, that a recklessness and despair took possession of their minds which terminated in insanity and death. In fact he became a very monster, despotic almost beyond recorded despotism,

“And where his frown of hatred darkly fell,
Hope withering fled—and mercy sighed farewell.”

There is no doubt he acquired a fortune too great and far too rapid to prevent even charity itself from associating with it the thoughts of fraud and violence. A learned Roman has said

“*Repente dives nemo factus est bonus,*”

which means, substantially, that a great fortune made suddenly is not made honestly.

But now his days of enjoyment, as he thought, were not far distant. He began to picture to himself a splendid retinue and a sound title and a princely residence in his native land; and Satan ever officious until his purposes are accomplished, offered his services, and as usual they were gladly accepted. He returned to the land and place of his ancestors accompanied by untold millions of gold. He purchased or obtained in some way by the all-powerful influence of wealth a “noble title”—he procured a large landed estate and erected upon it a kingly mansion. Like Solomon, “he builded houses and planted vineyards—he made him gardens and planted trees of all kinds of fruits. He got him servants and maidens and had possessions of great and small cattle—he got him men singers and women singers, and the delights of the sons of men, as musical instruments and that of all sorts—so that he was great and increased, and whatsoever his eyes desired he kept not from them; he withheld not from his heart any joy.”

But in this he had reached the pinnacle of his hopes, and Satan had been true to him, to the greatest extent of the promises of the one or the expectations of the other, and it was now natural that the day of recompense should soon come; for, “though a man may live many years, and rejoice in them all, yet let him remember

the days of *darkness* for they shall be many." Having lost the buoyancy and elasticity of youth, and being deprived of that ambition which nerved him when climbing up the hill of life as a competitor for its wealth and honours, and oppressed with the weight of declining years and an enfeebled constitution, the plain before him soon began to appear bleak and barren. Sunshine and flowers and perfume were all gone, and in the spot where he expected to find them, a wilderness rose up before him. The whole scene was unexpectedly changed, and the change was one of woe, for when he looked back,

" Things light or lovely in their acted time
Seem'd now to stern reflection each a crime."

Wealth lost its value—pleasures became sickening and pallid upon his senses, and the past, oh! the dark past, began to be peopled with so many and such horrid figures that he feared to look upon it; and yet so powerfully and constantly did the thought of it haunt him, that he could look upon nothing else. Like a child in a dark night and in some imagination-peopled spot, he was afraid to look behind, and yet he was ever and anon looking around lest something might seize him unawares. He had got his riches in hell and he was hurrying forward to make restitution for them in the very place from whence they had come, at least so he feared. And may we not say with the poet,

" Let none admire
That riches grow in hell: that spot may best
Deserve the precious bane."—

At length sickness came upon him, and at once he was hurried to that solemn and startling point from which he could see both worlds, and that too under the light which eternity casts upon them. Remorse for the past takes hold of him, and despair begins its horrid banquet of gluttony upon his soul, but repentance does not come. Every day his fears increase and his terrors multiply. He never showed mercy, and mercy comes not to him—he never asked for grace in the bright summertime of his enjoyments, and now cold, black despair shuts it out from his heart and hope, and he neither seeks nor receives it. The foul matrimonial connection* which he made and swore to in mockery for the base purposes of aggrandizement and the unhallowed and joyless fruits of that union, and the brokenness of heart in which it terminated, lay as heavy upon his soul as an incubus upon the body. At length tortured to very madness, he begins to fear that Satan might come and take him away bodily even before his time, and so deeply and dreadfully did this thought harrow up his soul that though perfectly sane in mind, he could not bear to be left alone one moment, day or night, for some time previous to his death. Sleep almost fled, for he feared to slumber, lest he should awake in hell;—he startled at the darkness of night, lest devils under the cover of it should

* It is said he married a native Princess in order to favour his ambitious and sordid purposes, but threw her aside when these purposes were accomplished.

come forcibly upon him;—the deeds of other days and distant lands; and the blood and the groans of people long since rotten in their graves, came fearfully to his recollection, and candles had to be lighted before twilight made its appearance, and a hired menial had to keep continually before him. He trembled at the very thought of loneliness;—his own reflections were like as many demons, and the *past*, *present*, and *future*, were equally awful to him. How different from that blooming youth who parted from his parents elate with fancied greatness and wealth, from which, was to follow streams of joy! See him now within one little step of his eternal destiny, dignified with a noble title, and full of wealth, and loaded with princely possessions, and yet they can minister nothing to his diseased body, nor add quietude to his restless and agitated mind! Look now you idolaters of gold upon this noble victim,

“ Mark the fixt gaze, the wild and frenzied glare
The racks of thought and freezings of despair”—

and say what would you take in exchange for your souls?!

It is not known that in all this time he ever thought of God or of his Christ; indeed, neither by education, nor habits, nor life, had he any knowledge of such things, and hence he was a rich subject for the king of terrors to riot and revel upon, in all his royal despotism. Life ebbed slowly but steadily, permitting him to see and mark every step he was going downward, and crumbling before him deliberately and by peacemeal every earthly stay and hope.—At length the desired moment drew visibly near, for though for him to die he believed was hell, yet such was the horror of his present feelings that he eagerly sought any change—but when it did come within reach, he began to flutter like the poor bird when it sees the fowler's net lowering upon it. Yes, and still his fears were that Satan would take him soul and body; and so terribly did this thought riot upon him that he actually demanded and obtained a solemn promise, that when his body was dead it should be kept at night, until the time of interment, in a *consecrated church*! And in this awful state he gave up the ghost.

His remains were conducted from the metropolis to the burial ground which he had prepared on his estate, and as the distance was too great to be travelled in one day, they were deposited during the night in the Episcopal church of a country village through which the procession past. But he was proudly and pompously interred, with funeral honours and decorations, and a monumental inscription which might become a greater and better man, verifying the words of the noble bard,

“ When some proud son of man returns to dust,
Unknown to glory but upheld by birth,
The sculptor's art exhausts the pomp of woe;,
And storied urns record who sleeps below;
When all is done upon the tomb is seen
Not what he was but what he should have been.”

And does not this brief tale sufficiently prove, if proof were wanting, that parents should desire something more important for

their offspring than wealth or temporal elevation? There is a knowledge more desirable than philosophy and possessions, more valuable than all the riches of the East. And when the grand inquest shall be held upon the souls of men;—when “small and great” shall stand congregated before the “great white throne,” how shall the parents of this unhappy man answer for fostering his pride and firing his ambition and never teaching or telling him of Christ!

And may God, of his infinite mercy, forbid, that any parent, who reads this narrative, should be condemned at the judgment seat of Jesus for bringing up his child in the way he should *not* go!

[Continued from page 125.]

THE DOCTRINE OF TRANSUBSTANTIATION.

No. VII.

XCV. WE have shown that this doctrine is contrary to the truth of God. We will now proceed to show that it is contrary to the will of God as manifested in his word.

One of the most solemn ceremonies of the law was the eating of the Paschal Lamb, instituted at the exodus from the servitude of Egypt. This ceremony being a figure of the death of Christ could in its nature continue only till his death. Therefore it was that our Lord Jesus Christ when about to suffer, in order to terminate that ceremony with honour, desired to celebrate it for the last time with his disciples. But immediately after that he instituted another Sacrament, at which it was his will that bread should be broken and eaten by his disciples, and that a cup should be distributed among them, in memory of himself, to show forth his death till he shall come again.

XCVI. The institution of this Sacrament is found in Matthew, chap. xxvi.—in Mark xiv.—in Luke xxii. and in 1 Cor. xi. We propose to repeat all the words in this place, and not follow the example of the Roman Catholic church, which repeats in the ears of the people only the words “this is my body,” without the context which explains them. Matthew (xxvi. 26) narrates the transaction, beginning thus, “And as they were eating, Jesus took bread.” The historian here says that our Lord took bread, and in this the Romanists agree with us. But the Evangelist adds, “Jesus took bread and having blessed, or given thanks, brake it.” Here the difference commences between us and the Romanists. They say the consecration was made by virtue of the words “This is my body”—*hoc est enim corpus meum*; we say that the consecration is made by the giving of thanks or the benediction of the bread. In fact, Paul in 1 Cor. x. 16, calls this prayer a benediction.—“The cup of blessing which we bless, is it not the communion of the blood of Christ?” It was our Lord’s custom to bless or give thanks before the distribution of bread, an example of which may be found in Matt. xv. 36; Mark viii. 6; Luke ix. 16. The evangelist Luke

says he *blessed them*, that is the loaves, &c.—Matthew and Mark say, that he *gave thanks*; from which it appears, that the thanksgiving was a benediction; and it is that which constituted the consecration. This appears, (1,) because none will deny that the benediction of the Son of God upon a creature, is sufficient to sanctify and consecrate it. Paul teaches (1 Tim. iv. 4, 5,) that even the prayer of a believer upon his common repast sanctifies the food before him. (2.) If the benediction of our Lord upon the bread which he miraculously increased, had the effect of blessing and sanctifying it, much more may we say, it had that effect in the institution of the Sacrament. The Romanists, who maintain that the consecration is made by the words "this is my body," and say that they have the express words of our Lord for it, cannot produce a syllable to prove that the consecration is not made by the prayer; and these words prove the contrary, for the meaning of them is, that *that* which our Lord held was already his body and not that it was to become so immediately after the words were uttered. For the words are *significative* of that which *is*, not *effective* of that which *is not*. When God created light, he did not say "This is light," but he said with command "Let there be light." The words "This is light," are not suitable to produce light, but to signify that it *is* already. So if our Lord had purposed by these words to transubstantiate the bread into his body, he would have said "Let this be my body," and not "This is my body."—Besides, if such were the intent, would not the words have been addressed to God? And is it not more proper to attribute the sanctity of this Sacrament to the prayer and benediction of the Saviour, than to a certain form of words? Yet the popes have intermingled words not contained in the gospels—the word *enim* for example,—also the words *elevatis oculis in coelum*, and the words *mysterium fidei*, which cannot be omitted without mortal sin. Besides, the Romanists hold that the consecration does not take place unless the priest has the intention to consecrate, which is in effect saying that the consecrating virtue does not consist in the words but in the intention. This consequence, however, they endeavour to avoid, by saying that the intention is requisite as a *necessary condition* not as an *efficient cause*; but admitting this distinction, it is still true, according to their hypothesis, that the virtue of these words is dependent on the intention of the priest, because they operate only according to his intention.

XCVII. The testimony of the early Christians upon this point is in our favour. Justin Martyr, near the end of his second apology, says, "We receive with thanksgiving the bread consecrated and blessed by the prayer of the word of God proceeding from him."

Augustin (in book 3, concerning the Trinity, ch. 4,) says, we call that the body and blood of Christ which we take for spiritual health, in memory of the suffering of the Lord, being taken from the fruits of the earth, and consecrated by the mystical prayer—(*Corpus Christi et sanguinem dicimus illud quod ex fructibus terra acceptum et prece mystica consecratum*, etc.)

Gregory I., book 7, of Epistles, Ep. 63, informs us that the

Apostles consecrated the oblation, simply, with prayer. And the early teachers consider *invocation* and *consecration* the same thing; thus Theodoret (in Dialogue 2) introduces a heretic, speaking the language of the church of Rome, in these words: "The signs of the body and blood of the Lord are one thing before the invocation of the priest, but after the invocation, they are changed and made a different thing." But the orthodox respondent answers, "You are caught in the web which you have woven, for even after the consecration, the mystical signs do not depart from their nature."—(ἀλλά μὴ προ τῆς πρᾶτικῆς ἐπικλησίως . . . οὐδὲ γὰρ μετα τοῦ ἁγιασμοῦ τὰ μυστικὰ συμβόλα τῆς οὐκίας ἐξίσταται φύσις.)—In this passage the author uses the word (*ἐπικλησίως*) *invocation* indiscriminately with (*ἁγιασμοῦ*) *consecration*. Origen, in his 8th book against Celsus, after having said, "We eat the bread set forth," adds, "by prayer it is made a body which is a holy thing."—(ἀετὸς ἱερόμενον σῶμα γίνομενος διὰ τὴν εὐχὴν ἁγίου τι.)

Even Pope Innocent III., (in book 4, chap. 6, of the *Mysteries of the Mass*,) held, that our Lord did not consecrate by the words "this is my body," but that he consecrated by his divine virtue, before he uttered the words "this is my body." Yet this is the pope who first invented the word *Transubstantiation*. But to resume.

XCVIII. The Evangelist proceeds, "he took bread, and having given thanks, *brake it*." This is equivalent to saying that our Lord *broke the bread*. But this the Romanists deny. They say the priest does not break bread, but he breaks the body of the Lord, and yet they admit that his body cannot be broken, because it is *impassible*. They tell us in fact, that the priest performs in the *Mass*, the same action which our Lord performed with his Apostles. But the Evangelist tells us, that he broke bread; yet they maintain that the priest does not break bread, but the body of our Lord; and then, having asserted that the body of our Lord is broken in the *Mass*; they admit that his body cannot be broken. If we go further, and ask them whether the priest in breaking the host, breaks any thing, they answer that he does. If we then inquire what it is that he breaks; they answer, the accidents of the bread, which they deceptively call *species*. These accidents are the colour, the taste, the roundness, the breadth, &c. of the bread, but not the bread; and what is worse still, they tell us that the priest breaks the host, and that he does not break the accidents of the bread. It follows, therefore, that the accidents of the bread are the *host*; that is, the thing sacrificed for sins—the price and the redemption of souls.

XCIX. Thus in this matter they contradict the Scriptures;—themselves also, and common sense. (1.) *The Scriptures*; because the Gospels inform us that our Lord broke bread, and Paul says, (in 1 Cor. x. 16,) *the bread which we break, &c.*, not the colour and taste of bread, without bread. (2.) *Themselves*; for the Council of Rome, under Nicholas II., prescribed to Berengarius, this confession: that the body of Christ is truly broken in the *Sacrament*; why then do they say that nothing is broken in the *Sacrament* but the *species* of bread? (3.) *Common sense*; inasmuch as they say

that taste, and colour, and weight, and the other accidents only are broken,—that is, the priest breaks and delivers pieces of taste—morcelles of colour. How different this, from the representation which Paul makes; the *bread which we break*, is it not the communion of the body of Christ? It is not the breaking of the accidents and appearances of bread. Such a breaking cannot be the communion of the body of Christ,

C. But we must not omit to notice the explanation which learned Romanists give to these words, “this is my body which is broken for you,” and to the words of Paul, in 1 Cor. x. 16, “the bread which we break.” They say that our Lord and the Apostle attribute to the thing signified, that which is done in its sign. But when we say, that by the words “this is my body,” the name of the thing signified is given to the sign, they deny it altogether. But observe how they get along with the words, “which is broken for you.” To explain these, they say that they attribute to the thing signified, that which is suitable only to the sign. That is, they do the same thing in regard to these words, which they will not allow us to do in regard to the words “this is my body”—so that the controversy in this view, does not turn upon the question whether *there is a figure* in the clause, but the question is *in which part* of the clause it is. “This is my body,” that is actually, really; “which is broken for you,” that is not actually or really, but in a sign merely. Whereas we say, “this is my body,” not actually and really, but sacramentally; the bread being but a symbol which is broken for you—and in this we only repeat what Paul says, “the bread which we break,” &c.

CI. Upon this distinction, however, many of the abuses of the Roman Catholic church depend. They hold that the Mass is a sacrifice for the redemption of souls; they hold, also, that the act of breaking is an act of sacrifice, and that *that* which is broken in the Mass is sacrificed. Upon which positions we argue thus:—that which is broken in the Eucharist is sacrificed; but bread is broken in the Eucharist; therefore, in the Eucharist bread is sacrificed. But the conclusion is false and wicked; then one of the propositions from which it is derived, is false and wicked—but the second proposition is true, for it is taken from the word of God; therefore, the first of these propositions is false and wicked, and it is certainly one of the worst heresies of the Roman church.

But this is not the only difficulty; having said that it is not bread that is broken, but the *species* of bread without bread—they in fact allege that it is the colour, taste, and dimension, which the priest sacrifices, because it is *that* only which is broken in the Mass, that is sacrificed. It follows, therefore, that the Mass is a sacrifice of colour, taste dimension,—mere qualities, without any substance wherein they inhere. This is not only without reason and against reason, but against the word of God; for the death of Christ is the only propitiatory sacrifice—the only price of our redemption.

CII. To obviate these difficulties, the popes, under pretence of Apostolical authority, have attempted an alteration of the gospel itself; for, according to the gospel, the breaking of the bread was done before the words, “this is my body,” were uttered. So

Pope Innocent III. (in book 4, chap. 6, of the *Mysteries of the Mass*), admits—(*Quibus illud videtur obsistere, quod prius fregerit, quam dixerit, Hoc est corpus meum.*) But now, the order is reversed in that church; the priest, in the Mass, breaks the host *after* these words; for their doctors perceived full well, that if they broke the *host*, before the consecrating words were uttered, they would be constrained to admit, that they broke only bread, and of course that they sacrificed bread; because, the *breaking* of the host is the *act* of sacrifice. By this change, then, they admit that our Lord sacrificed only bread. But here they retort, that Protestants have also made changes; and they specify the receiving of women, and of the people to the Eucharist; they say we do not celebrate it after supper, and that we read a chapter *before* the celebration. It is sufficient to reply, that these things are not a part of the *act* itself, as the breaking of bread is; and the question here relates to changes made in the *act* of the sacrament. Some of their writers say that the Evangelists have not followed the order observed by our Lord, and that they, viz; the Evangelists, put the consecrating words after the act of breaking, whereas in fact they preceded it. How do they know that? But passing this, they contradict Pope Innocent III., who in their view was infallible, and withal, they mar their own arguments by this assertion, for they must admit that the Evangelists call *that*, which our Lord broke, *bread*—although the consecration had preceded it. It was, therefore, *bread* after the consecration. But it is too much to require us to admit that they knew the order which our Lord observed, better than St. Matthew, who was present at the institution; or than Mark, Luke, and Paul, who heard the Apostles and were inspired to write by the Spirit of God. All the Evangelists agree upon this point of order, and none, except that church, have been bold enough to deny their accuracy in this respect. We now resume the account.

CIII. "He took bread and break it, and gave it to his disciples." What did he give to his disciples? That which he broke. What did he break? That which he took. What did he take? Matthew says he took *bread*. This seems plain; yet the Roman Catholic church teaches, that the priest does not give bread. This is in clear contradiction to the account of Matthew. It is of no avail to say that it was called bread before the consecration; for the sacrament is not given to the communicants till *after* the consecration, and such is the order observed in the Mass. It is the order too, which was observed by our Lord. Pope Innocent III., (de *Myster Miss*, lib. 4. c. 6,) admits it—(*Non est credibile quod Christus prius dederit quam consecrerit.*) "It is not to be believed that Christ gave, before he consecrated." May we not then argue thus; That which Christ gave to the Apostles was bread. It was after the consecration that he gave it; and therefore, after the consecration it was bread. To support the first of these propositions, we have the gospels. To support the second, we have the testimony of Innocent III., and the practice of the Roman Catholic church. We therefore say, that it was bread which our Lord gave—that the Apostles ate what he gave, and that therefore they ate bread. This is too plain to need confirmation, yet we have con-

firmation in 1 Cor. xi. 26, 27, 28; where Paul, in three successive verses, asserts, that it is *bread* which we eat in the Sacrament of the Lord's Supper.—Can there be any thing more contrary to the doctrine of Transubstantiation than such language? It is vain to recur to the words "this is my body," for these words do not falsify the others. That which he gave them, was his body. That is true. It is also true that *that* which he broke was bread, and that which he gave them was bread. The bread was the symbol or sign of his body. So understood, it is full of meaning, and the whole is consistent.

CIV. The Evangelist then adds, "take, eat." These words were addressed by our Lord to his disciples. The priest in the Mass, after having addressed God, speaks to the bread in a low, murmuring voice through fear that he may be understood.—(See antea, xiii.) Our Lord spake to his disciples in a language which they understood. The priest, in the Roman church, speaks in a language which is not understood by most of those present, and even their distinguished doctors teach, that those present should not understand. Our Lord commanded all present, "take, eat." The Roman Catholic priest alone ordinarily eats without communicants, and often without any present; yet he always speaks in the plural, (*Accipite et manducate ex hoc omnes,*) "Take, eat ye all of it." It is no sufficient answer to say that the priest repeats the words of our Lord; for he instituted this sacrament, not that we should repeat his words only, but that we should follow his acts. To repeat what he said, and yet do contrary to what he did—to say after him "take," yet present nothing to be taken, is self condemnation. But this sacrament is an imitation of our Lord; not a recital of his words or actions. In the Sacrament of baptism the minister does not say, "Our Lord Jesus Christ said, go teach all nations baptising them in the name of the Father," &c.; but he says, "I baptise thee in the name of the Father," &c. Still, according to the canon of the Mass, the priest does not, in this part, speak in his proper person, but he merely repeats or recites that our Lord Jesus Christ said "take, eat," &c.—(*Tibi gratias agens benedixit, fregit, dedit discipulis dicens accipite et manducate ex hoc omnes, Hoc est enim corpus meum.*) But it is one thing to do what another has done, and a different thing, to repeat or narrate what another has done. But how can the mere narration of what our Lord did, effect a transubstantiation? When Moses narrated,— "God said let there be light," was there any thing in the act of narration, adapted to create light? Admit that when our Lord said "this is my body," he transubstantiated the bread into his body, what is there in the narration of this fact or transaction by the priest, adapted to produce the same effect? Yet though it is mere narrative, as it respects the priest, Bellarmin (lib. 2, de Missa, chap. 11.) says, *illa verba non diriguntur ad instruendos auditores sed ad elementum consecrandum.*

[To be continued.]

[For the Baltimore Literary and Religious Magazine.]

**SUGGESTIONS IN REGARD TO PERSONAL ENGAGEMENT IN FOREIGN
MISSIONARY LABOUR.**

A Pastor's Letter to a Young Friend.

DEAR FRIEND :—

I WAS highly gratified, as well as deeply interested, by the contents of your letter, and the pleasure I feel at this expression of your confidence is diminished only by the consciousness of great inadequacy to assist you in the decision. I will in the outset remark, that there are two things in your communication which need to be qualified.

1. That "*you can do little at home.*" True, the labourers abroad are as nothing in comparison of the millions to be benefited, and the work to be done,—but are not the labourers few here? How many active Christians are there in the church to which you belong, who earnestly pray and steadfastly labour for the conversion of souls? How many Sabbath school teachers who do not regard their duty as fulfilled when they have heard the weekly lesson? How many distributors who do more than leave the tract at the door? How many impenitent relatives have you, who may be won, or how many young friends to whom you may speak a word in season? In how many ways may you hold up your pastor's hands? Or, do you imagine that good is more easily done on heathen than on Christian ground, or that the children there are less indifferent than those who form your class? I am sure you meant to say that the restraints and obstacles arising out of the customs of society, and the opinions prevalent with respect to propriety—(customs and opinions which direct themselves solely to guarding against improper exertions for Christ, *freely permitting complete conformity to the world*)—are such that you can do but little. But think, whether if at home you be kept back by such considerations, the mighty obstacles and the numerous restraints which exist in a pagan country, will not appal and overcome you? Forget not, that the heart is deceitful above all things,—*that it often disguises love of ease under the appearance of a zeal which pants for a wider field of labour.* Activity here,—diligence in observing and improving opportunities of usefulness,—is the sure criterion of the missionary spirit,—the safe test of future faithfulness.

2. You say, "*If I mistake the path of duty I cannot expect the aid of Christ.*" This is true, when to gratify ourselves, we neglect the means of information, and thus err,—but not when unintentionally,—after prayer and waiting upon God, we mistake. Alas for us, if help is promised only to those who never err. Christ is our Intercessor, who covers not only our failings, but our sins. Certainty that we are in the right path, is a blessing from God.—He only can guide, and He can assure us that we are in the way he has chosen for us. Under a deep sense of our fallibility, with an acute remembrance of the mistakes we have committed when we were most confident in the correctness of our judgment, and with

grateful recollection of the goodness of God in bringing us back from our wanderings,—let us pray, "Lead me in the way and teach me."

The fact that your heart was moved with compassion for the heathen, while you lived regardless of the ruin of your own soul,—that those feelings have continued and strengthened, and that now though many things concur to draw away your attention from the subject, yet at every release they naturally and irresistibly revert to it,—these all help to ascertain your duty, *but they do not decide it*; nor do your qualifications, though they are such as would fit you for usefulness at most stations,—*for the relative duties you owe must be taken into consideration*. To illustrate,—the minister of the gospel whose mind has been exercised as yours has, with desires to spend and be spent among the heathen, is not bound to leave the few sheep he has gathered, to go far hence; nor is he at liberty to quit a destitute section of our own country, where providence has placed him and blessed him, although his pity for those perishing without the gospel prompts him to say, "Lord here am I, send me." Nor is he called to go, if his wife be disqualified by her natural temper, constitutional weakness, or defective education.—Nor has a female a right to leave a widowed mother, or one failing through age or disease, or indeed any near relative who is dependent for comfort on her personal care. In these instances, and in all similar ones, where there is a probability that more good might be done abroad than at home, *the duties to one's own household are paramount*. The world can judge of the excellency of religion, only by seeing whether it makes its followers more circumspect and exact in discharging the common duties of life; if, then we would glorify our heavenly Father, these must on no account be neglected. Consider, therefore, "Whom have I dependent on me? Were I to go forth as a missionary, on whom could I devolve the care of them—and would they not by my absence be exposed to various sufferings?" If in your case, these questions admit only of one plain answer,—if God has made it your duty to support, cherish, and comfort, by your personal exertions, a single human being, and if there be none who ought and will occupy your place, then I believe it to be your work to exercise love, patience, long-suffering to the afflicted—and that not as pleasing men, but pleasing God. Thus will you honour God before your fellow-men, and this will be your crown of rejoicing.

I transcribe for your use the following excellent rules for obtaining the knowledge of the will of God, in relation to our personal duty. They are from the private papers of an eminent minister, now deceased.

"1. Determine to take that course which commends itself to your judgment.

"2. See that you are not deceived as to your desire to know the will of God.

"3. Pray earnestly, and *honestly, before you have decided in your own mind*, believing in a particular providence, and that the Lord Jesus is specially interested in all that pertains to his cause.

"4. Examine all the Scriptures bearing on the subject,

"5. Ask the opinion of judicious friends, stating the question impartially, and at an early stage in the investigation.

"6. Expect not too much from others, the responsibility of deciding rests on you.

"7. Look candidly and fully at the qualifications required and possessed.

"8. Reflect on the amount of influence you possess, and may exert.

"9. Inquire in what situation you can act most easily and naturally? Foster says, 'We bring a vast influence to that cause around which our deepest and most cherished feelings naturally flow.'

"10. Do not tempt God by seeking, expecting or desiring such an answer from him as he never gives,—that is, a direct intimation of his will.

"11. Bear in mind that you do not know the consequences of any step you may be about to take."

K. H.

[For the Baltimore Literary and Religious Magazine.]

LITERARY HISTORY OF THE PAPAL CONTROVERSY.

No. III.

Continuation of the Article on the Works of Chillingworth.

THE features of the Romish controversy have greatly changed since the days of Charles I.,—no champion of the unchanging church would dare at this time to publish "Knott's Charity Maintained," and preface it with an introductory essay. It would furnish as many weapons against him as an edition of "Dens's Theology." The position assumed—that *only the members of one church can be saved*—that salvation is impossible to men who differ in any point of religion, that some of both sides should be saved,—and defended by the Jesuit in the 17th century, is abandoned now.—The works of Chillingworth are of undoubted authority among Protestants, while the book he answered would be wholly forgotten, if he had not embalmed it by binding it up with his own writings. It is preserved like a fly in amber, or like the grain of sand enshrined in pearl.

Truth, like the open sky, abides the same—the inventions of crafty men to deceive, like the clouds, change, pass, and vanish.

In pursuing the examination of this work, we shall briefly state the points insisted upon by the Romanists to prove that all who do not die in the faith of his church, must be damned, and give the refutation of Chillingworth.

The Jesuit asserts that the only reason why they do not make the Scriptures the judge of controversies, is because it is impossible for it to be the judge; and that there is no other imaginable reason why they do not. That they have preserved it safely,

and that Protestants receive the Scripture from the church of Rome. Chillingworth replies, that there are many other imaginable reasons why the supporters of Popery do not refer all points to the Scripture as the last tribunal, that they have not mutilated or destroyed the Scriptures, because it was a difficult if not an impossible thing, because of the number of copies and versions, and that having persuaded the multitude of the infallibility of the church, they needed to do no more to set aside the written word of God—it being superseded in the estimation of the people, by the infallibility of the church. And that it is not true, we received the Scriptures from the Romish church, but from the universal church, and on the authority of the ancient, uniform and uninterrupted testimony of God's people. "Your possessing them entire is no proof of your receiving them—it might be you did it for want of power (not of will) to corrupt them, as it is a hard thing to poison the sea. And then having prevailed so far with men as to persuade them not to look into them, or only through such spectacles as you pleased to make for them, and to see nothing in them, though as clear as the sun, if it made in any way against you; you might keep them entire, without any care to conform your doctrine, or reform your practice by them."

"We acknowledge," says the Jesuit, "that the Scriptures are a perfect rule,—only they do not exclude unwritten traditions." But if it be perfect, it is so complete, it needs no addition, and so evident that it needs no interpretation—and it is evident a written rule can be made thus perfect, else something may be spoken which cannot be written, and if whatsoever may be spoken may be written, then a written rule may be perfect and there be no need of any thing unwritten. But can the church of Rome write down all which she pretends are divine unwritten traditions, and add them to the verities already written, and all such interpretations of obscurities as shall need no more interpretations? If she cannot, then she hath not the power to teach all divine truths, nor to interpret all obscurities in the faith. If she can, then could Christ also have caused all truths to be written, and so written as to need no interpretation.

The Jesuit says, "No writing can ever prove itself to be of God; therefore, the Scriptures cannot be a perfect rule." True, all things cannot, out of the bible, be proved true; as the gainsayer will not admit the existence of God, because it is written; but the Scripture to them who, on the authority of the universal church, suppose it to be divine, and a rule of faith, contains all the material objects of faith, and is a complete rule.

Thus he quibbles, and then adds, "As every book, chapter and verse of Scripture is perfect, yet excludes not the addition of other books, so the perfection of the whole Scripture excludes not the addition of unwritten traditions." Thus the reader is abused with ambiguities, no verse, chapter, or book, is a perfect rule of faith, though it hath all the perfection belonging to a book, chapter, or verse, it is the same as to play on words, to bring such objections; and the next, that as when part of the Scriptures was unwritten, what was written was perfect, so now that all is written, a part may

remain unwritten without detracting from the perfection of the written. That some divine truths, necessary unto salvation may remain unwritten, the Jesuit says is possible—we reply, if it were so, then God would have showed us to whom we should have recourse to know what was unwritten; he has not done this, and therefore we conclude that none is left unwritten.—In asserting that the Scripture is the judge of all controversies, we speak with sufficient correctness; but more exactly, the Scripture is not a judge, but a rule only, and only a rule for Christians to judge them by.

“By the consent of both sides, every man is to judge for himself, with the judgment of discretion, and to choose the rule whereby he is to guide his choice, if he be a natural man, being reason; if a Christian, Scripture for it is the rule to judge controversies by,—that is, all the controversies of Christians, of those who are already agreed upon this first principle, that the Scripture is the word of God.” The Jesuit urges that *a judge must be a person fit to end controversies*,—but the Scripture is not a person, and consequently cannot be a judge. But though a guide be good, in a difficult way, if I have a plain rule to know it by, I need no guide; a man willing to abide by the law, can from the written law know what it requires him to do; therefore, though not a person, the Scripture is fit to end controversies.

He further denies that the Holy Ghost—speaking in the Scripture—can be the judge of controversies, any more than a man speaking in Latin can be more easily understood than the tongue by which he speaks. And we may say the same of the Pope and Councils, going further to say that they are infinitely less capable of making their decrees intelligible. “In all things necessary to salvation, the Scriptures are plain; in them we need no judge to interpret, any more than to expound the decrees of councils;—where the Scriptures are not plain, there, if we using diligence to find the truth, do yet miss of it, there is no danger in it; they that err, and they that do not err, may both be saved. So that those places which contain things necessary and wherein errors are dangerous, need no infallible interpreter, because they are plain; and those that are obscure need none, because they do not contain things necessary and because error in them is not dangerous.”

The Jesuit cites the often quoted passage of Augustin—“I would not believe the gospel unless the authority of the church did move me;” but he does not give it in its connection. Augustin was showing that his motives to believe were fame, celebrity, consent, antiquity, and that as these moved him as strongly not to believe the heresy of Manichæus as they did to believe the gospel. Unless, therefore, it can be shown that the same original and universal tradition lies against Protestants as against the Manicheans, it is vain to quote this place against us. If Augustin speaks only of the present church, without consideration of its antiquity, and its personal and doctrinal succession from the Apostles; his argument is of no value, for every heretic regarding his own sect as the true church, may rebut it by saying, “I believe the church,” and consider it as sufficient a reason as the one used by the modern Romanist.

The Jesuit assumes that the judge of controversies ought to be intelligible to all, unlearned as well as learned, and that the Scripture is not intelligible to all; therefore it is not the judge. "To say that when a place of Scripture, by reason of ambiguous terms, lies indifferently open to divers constructions, whereof one is true and the other false; God obliges man under pain of damnation, not to mistake through error and human frailty, is to make God a tyrant—and to say he requires us certainly to attain that end, for the attaining whereof he has given us no certain means; and whether this can consist with his goodness, his wisdom and his word, I leave honest men to judge." But if the Scripture be not intelligible, why does Optatus, one of the fathers, make the Scriptures the only judge of controversies? Why doth Paul say "They are able to make wise unto salvation?" Why does Augustin say "Those things that are plainly stated in the Scriptures, contain all that pertains to faith and holy living?" Why does every one of the four Evangelists entitle his book *the gospel*, if any necessary and essential part were left out of it? And did they not write for the unlearned? But is it so difficult to understand the Scriptures and so easy to know the true church, and its decrees, and the sense of the decrees? How may the unlearned know the marks of the true church?—And having learned them, how can he tell what society hath perpetual visibility, succession, conformity with the ancient church, except he have great sufficiency of knowledge of the monuments of antiquity—that is, except he be a very learned man?—Having learned this, how may he know what the church decrees—what is corrupted, and what not—what essential to salvation or only an opinion—or having discovered the written decrees, how shall he know the sense?—Are they more intelligible than Scripture?—And how can he know that the translators of them are not as fallible as the translators of the Bible?

The testimony of Ireneus is alleged to prove the infallibility of the Romish church. "What if the Apostles had not left Scripture, ought we not to have followed the order of tradition, which they delivered to those to whom they committed the churches? To which order many nations yield assent, who believe in Christ, having salvation written in their hearts by the Spirit of God, without letters or ink, and diligently holding the ancient tradition. It is easy to receive the truth from God's church, seeing the Apostles have most fully deposited in her, as in a rich store-house, all things belonging to truth." "Doth not he plainly show that the tradition he speaks of, is nothing else but the very thing that is written? Is it not the same as to say, they that have the sun need no candles? And in saying, those nations who have not the Scripture, do well to follow tradition, does he not imply if they have Scripture, there is no need of tradition. He teaches that there are some things necessary to salvation; others useful, but not necessary,—that the former the Apostles preached to all, the latter only to chosen persons,—that the former were all written, but not all the latter;—so that here is no proof of the absolute necessity of unwritten traditions to those who have the Scriptures.

Augustin is quoted, from his work on the Oneness of the Church,

speaking of re-baptising heretics: "*This is neither openly nor evidently read—either by you or me, yet if there were any wise man of whom our Saviour had given testimony, and that he should be consulted in this question, we should make no doubt to perform what he should say, lest we might seem to gainsay, not so much him as Christ, by whose testimony he was recommended. Now Christ beareth witness to his church. Whosoever refuseth to follow the practice of the church, doth resist our Saviour himself, who by his testimony recommends the church.*"

Now before we yield to Augustin's authority here, let us ask the Romanists if they will submit to his authority where he threatens excommunication to any who should carry an appeal from him to the Bishop of Rome? To his authority in the matter of transubstantiation,—the use and worshipping of images,—the freedom of the Virgin Mary from original and actual sin,—*the perfection and perspicuity of the Scriptures*,—the fallibility of general Councils,—will they abide by his judgment in these matters? Why then bring us to a saying of his, which is in direct opposition to his own words, that all things necessary to salvation are found in the Scriptures? Besides, he speaks of the Universal, not of the Romish church,—of a point not contradicted by Scripture, but not contained in it—and he says Christ has recommended the church for a credible witness of ancient tradition, not for an infallible definer of controversies. And if we must believe all the church teaches as taught of Christ, then in Augustin's day, we must with him and with the church, have believed in giving the Eucharist to infants.

Such are the arguments of the man who asserted *it to be impossible that Protestants dying without repenting their Protestantism, can be saved*; but from the man who should attempt to deceive others into the belief of such nonsense, what folly, what sophistry, what perversion in his quotations, must not be expected?

W.

[For the Baltimore Literary and Religious Magazine.]

MEMOIR OF HANNAH HOBBIÉ.

This is the title of a very interesting little book, lately issued by the American Tract Society. The neatness of the typography and of the exterior of the volume happily corresponds with the chaste, clear, and beautiful style of the composition. The author has rendered a great service to the cause of true religion, and has done honour to his own judgment and feelings. Among the innumerable biographies of pious persons, we can point to very few which excel this one, in that great point, the exclusion of extraneous and trivial matter; and also in the no less important point, freedom from what will disgust the judicious mind. Add to this that the book presents in a natural and engaging manner, just so much of the life and of the writings of Miss Hobbie, as is fitted to make a distinct, solemn and affecting impression of the loveliness of the individual's character and the power of renewing grace.

There is no heaping together of every thing, however valueless, which she may ever have written, nor of the testimonies and estimates formed of her by others, as in the much praised memoir of Mrs. Taylor; a book, which if prepared on the plan of the one we are noticing, would be reduced to the size of a sixteen page tract. There is no crowding in of moral reflections, no making every incident a text for a discourse, as in Danforth's Life of Walton, a book undoubtedly an offering of friendship, and reverence, and written with the most sincere and hearty desire to do good, but which, to say the least, is overloaded, desultory and tedious.—The author is the Rev. Robert G. Armstrong, the highly respected and eminently useful pastor of the Presbyterian Church, Fishkill, N. Y.

The case of Hannah Hobbie strongly and touchingly sets forth the practicability of Christian effort, even where long continued and exhausting sickness shuts up in the house, and confines to the bed. She had no greater early opportunities than the generality of young females residing in the country; her preparation for exertion and usefulness consisted in having for four years felt the need of peace with God, and sought it, as it were, in self dependence and in vain; and in having learned by this severe discipline, and still more by her trying complaint, the preciousness of the presence and the favour of her Lord. We would earnestly recommend this book to all who have newly embraced the Saviour, as suited to be a guide, and worthy to be read with prayer and self examination. Every professor of the name of Christ will find benefit from a careful consideration of the character and labours of Hannah Hobbie,—here they will see modesty and sobriety of judgment, united with and directing steadfast and uniform zeal; and much also to silence the numerous suggestions which an unbelieving heart advances to excuse from activity in doing good.—It is highly desirable that this book should be extensively circulated—to awaken in the members of our churches, a sense of their responsibility to aid their pastors by their prayers and endeavours, and to convince very many of their great and habitual neglect of their duty to their fellow sinners.

One little defect we will notice, it being the only one we judge fitted to do harm. It is said, and we think, with approbation by the author, that Miss Hobbie was convinced that her lingering and painful illness was necessary for her conversion and spiritual good—and it is strongly implied, that she judged it necessary, because she supposed that *God could not have renewed her heart, except by the aid of her sufferings*. This is vastly different from the Scriptural view, which leads us to acquiesce in what God sends, although we know that He could have done for us all that we needed, without the concurrence of any natural agency. It is a giving up of the sovereignty of God, and conceiving of him as of a being limited to means, and reduced to alternatives. It is one thing to refer afflictive events to the will of our righteous Sovereign, and with the deaf and dumb boy, who when asked what he thought was the reason why God had left him without speech and hearing, opened the New Testament at the words, "*Even so, Father, for so it seemed*

good in thy sight;" and another to submit ourselves to God's will, because we suppose that in no other way, could he have turned us to himself. This latter is flattering to the human pride, and the most unhumiliated heart in the height of its contumacious rebellion, might feel complacency under its sufferings, in believing that God was shut up to the necessity of abandoning him or resorting to this method. It is true *there is never a trial without a needs be*, but though God sends sorrows for the good of his creatures, and tries them that he may do them good at the last; yet it is not true that he makes use of the rod of affliction because he cannot in any other way accomplish his merciful purpose. This latter notion is that of the New Haven Divinity, which teaches *that we do not know that God could govern a world of moral beings, except by the moral influence of the punishment of sin, either seen or felt*. What can be more derogatory to God than such a notion? And at the same time, what more palatable to the vain, self-conceited sinner when suffering, than to imagine that a necessity rests upon the Almighty, and that, instead of being called upon to yield himself up to Him who giveth no account of any of His matters, and whose judgments are unsearchable, he knows the reason of the Divine procedures; that it is because he can in no other way effect His design.

The Sovereignty of God is a truth that every awakened sinner ought to be made to feel; a truth which every Christian ought to endeavour fully to realize. Sufferings are conducive as a means to our good, but He who healed the leper by a word, and raised the dead, **NEEDS** them not; he employs them for our good, and our duty and our comfort is, to receive them because he seeth them to be good for us.

M.

BRITISH CIVILIZATION.

No. II.

I HAVE a residence in Ireland—it is a parish called Kilcrobane, in the county of Kerry. The parish is in length about seventeen miles, the breadth from three to four. The present population is 10,154. Of these there are Catholics, 9,990; Protestants, 164.—Of these Protestants there are 87 consisting of "coast Guards" and police, with their families. These persons are not, properly speaking, parishioners. They are employed in the public service, removable at pleasure, and always removed at stated periods; in short, strangers, being in the parish only for a particular purpose and for a limited time.

The Protestant parishioners, therefore, are only 77.

But reckon them all, and the case stands thus:—

Catholics,	9,990
Protestants,	164

The rector of this parish is the Rev. Mr. Longfield. He has been rector for the last ten or twelve years—I believe he has not been as many days in the parish. I never saw him, and the

only service he ever did me was leaving his usual residence at Bath or Cheltenham, and coming to an election to Kerry for the purpose of voting against me—that is all.

His composition of tithes out of the parish amounts to £500 per annum, or thereabouts. He has also three or four glebes.

DANIEL O'CONNELL.

TO THE LORDS SPIRITUAL AND TEMPORAL IN PARLIAMENT ASSEMBLED.

The Petition of the undersigned Sir Culling Eardley Smith, of Bedwell-park, in the County of Hertford,

Showeth,—That your petitioner is lord of the manor of Hundon, near Caistor, in the county of Lincoln.

That the lord of the manor of Broughton, near Brigg, in the same county, yearly, on Palm Sunday, employs a person to perform the following ceremony in the parish church of Caistor:—A cart-whip of the fashion of several centuries since, called a gad-whip, with four pieces of wyche-elm bound round the stock, and a leathern purse attached to the extremity of the stock, containing thirty pence, is, during divine service, cracked in the church-porch, and while the second lesson is reading, is brought into the church and held over the reading desk by the person who carries it. It is afterwards deposited with the tenant of Hundon.

That the performance of this superstitious ceremony is utterly inconsistent with a place of Christian worship.

That it is generally supposed that it is a penance for murder, and that in the event of the performance being neglected, the lord of the manor of Broughton would be liable to a penalty to the lord of the manor of Hundon.

That your petitioner being extremely anxious for the discontinuance of this absurd and indecent practice, applied to the lord of the manor of Broughton for that purpose; who declined entering into any negotiation until the deed should be produced under which the ceremony was instituted, which deed (if it has ever existed) your petitioner is unable to produce.

That your petitioner subsequently applied to the Bishop of Lincoln to use his influence to prevent the repetition of the ceremony, and offered to guarantee the churchwardens against any loss in consequence of their refusal to permit it.

That your petitioner believes there are no trustees of a dissenting chapel who would permit the minister or officers of their chapel to sanction such a desecration.

That the ceremony took place, as usual, on Palm Sunday, in this year.

Your petitioner therefore prays that your Lordships will be pleased to ascertain from the bishop of the diocese why the ceremony took place; that if the existing law enables any ecclesiastical persons to prevent it, the law may be hereafter enforced; and that if the present law is insufficient, a law may be passed enabling the bishop to interfere for the purpose of saving the national church from scandal. And your petitioner will ever pray.

The Stafford Burgesses Disfranchisement Bill met with the fate we

anticipated for it last week. The bill would have disfranchised 850 electors, of whom 700 were proved to have taken bribes: but the Peers were shocked at the idea of punishing the 150, against whom no corruption had been established at their bar: so Lord Clanricarde offered to except the 150. This, however, did not satisfy their Lordships; whose determination to do equal justice was so strong, that they threw out the bill because it did not touch sixteen ten-pound householders who had sold their votes. Because they could not punish, 716, they were resolved to let 700 escape, of whose guilt they had no doubt. The majority in this case was 38 to 22.

Prosecution of a Temperance Preacher.—At the Public Office, Birmingham, on Thursday week, a Mr. John Powell, a member of the Birmingham Temperance Society, and a strenuous tea-totaller, was charged with obstructing the footpath by preaching to the people against intemperance, in Bell-street, near the steps of the Market Hall, thereby collecting a large crowd around him, on the preceding Sabbath. Mr. Ryder, a pawnbroker, and Mr. Banks, a spirit-dealer, proved the offence, and the magistrates, Messrs. Ledsum and Lloyd, fined him in the penalty of 20s. Mr. Powell protested against the decision, and refused to pay the fine; he denied that the footpath had been obstructed by any others than drunken men, who had been sent there for the purpose of interrupting and annoying him. An appeal against the magistrates' decision will, we understand, be lodged at the Quarter Sessions.

Maynooth System of Education.—The petition of Mr. Eugene Francis O'Beirne, late of the Royal College of Maynooth, addressed to the House of Commons, states that he resided as a student within the walls of Maynooth College for some years, and that he seeks "an opportunity of publicly recording his testimony on the subject of the various details of discipline and instruction which are identified at Maynooth with systematic and irresponsible tyranny on the one hand, and on the other with the inculcation of an immorality so gross as to set at defiance the precepts of the gospel; so shocking as to be almost incomprehensible to those who are not intimately acquainted with the characters of the Romish clergy in Ireland." The petition further states, that the statutes for the regulation of the college are frequently set at nought by those who are intrusted with their administration; and that he has, with many others, been made a victim of the uncontrolled despotism which reigns triumphant in Maynooth, and been expelled without cause assigned, trial had, witnesses examined, or defence made. He prays for an inquiry into the state of Maynooth College, with a view to remedy "the numerous abuses and evils, religious, political and social, with which that institution abounds."

It appears from a Parliamentary paper, that the number of licensed brewers in England is 2099, who consume 16,412,440 bushels of malt; of victuallers 54,551, of whom 36,962 brew their own beer, and consume 9,521,797 bushels of malt. There are

26,536 persons licensed to sell beer to be drunk on the premises, of whom 14,640 brew their own beer, and consume 3,702,417 bushels of malt; and of the 4118 licensed sellers of beer not to be drunk on the premises, 987 who brew their own beer consume 218,616 bushels of malt. In Scotland 242 brewers consume 988,800 bushels of malt; and out of 17,026 victuallers, there are 235 who brew their own beer, and consume 140,380 bushels. In Ireland there are 245 brewers, whose consumption of malt is 1,829,567 bushels.

Lord A. Fitzclarence, Lord Allen, the Hon. and Rev. Fitzroy Stanhope, and Mr. T. Duncombe, M. P., were among the guests at a dinner given by M. Ducrow, the horse-rider, on Sunday, at the Amphitheatre, Westminster bridge!—[*Post.*]

NOTICES, RECEIPTS, ACCOUNTS, ANSWERS TO LETTERS, &c.

¶ FEB. 16—MARCH 26.—Rev. R. W. Dunlap, St. Augustine, name added from Jan'y '39. The testimony rendered, and the information given in his letter, are profoundly interesting to us.—Rev. George Morris, Mechanicsburg, Pa.—name added from Jan'y '39, and \$2 paid, by his and our valued friends, G. & W. M., of Balt.—E. S. Mathes, Old Salem, Tenn: the mistake indicated on the returned No. corrected by sending the proper one. Occasional mistakes and accidents seem unavoidable. We are thankful when informed of them; and correct them with pleasure.—Rev. J. R. Sharon, Dauphin Co. P., \$10, for himself, and for Dr. Wm. Simon-ton, and Messrs. Benj. Snodgrass, and R. R. Elder, in full for '39.—Rev'd Samuel Marks, Clinton, Michigan, subscribed from 1 Jan'y '39.—\$2 50, for '39 from Col. McEwen, of Nashville, Tenn., per Messrs. Murdoch, Balt.—\$2 50, James Mahool, and \$2 50 Upton Reid, both of Franklinville, Balt. Co., Md., in full for each, for '39.—Rev. Dr. Francis Waters, Balt. Co. Md., \$7 50, for 1836, '7, '8.—D. Hough, St. Louis, Mo., \$5, in full; and stopped.—Mr. Foreman, Eutaw st., Balt., added from Jan'y '39.—Hugh Wilson, Sen'r., and Wm. McCants, Esq'r., of Wadmalaw Island, S. C., subscribed from Jan'y '39, per order of our friend J. T., Esq. The bound vols. ordered, can be sent by ship to Charleston, if we knew to whose care to direct them. Or they will be sent in any other way directed.—Rev. Ben' n M. Smith 50 cts., balance in full for 1839.—Nathan Woods, of Cumberland Co. Pa., \$5, for himself and Sam'l McKeehan, Esq. of said Co.—Rev. H. S. Pratt, Tuscaloosa, Alabama, \$5.—From our friend R. S. Bell, of Union Sem'y, \$7, of which \$4 50, for Mrs. Legrand, of Charlotte; and \$2 50 for J. P. Anderson, of Campbell Co. Va., whose name is added to our list.—The P. M. of Danville, Ky., \$7 00, for the late Judge John Green.—Wm. Naylor, Esq. Romney, Va., \$2, and name added.—R. T. Leech, of Pa., \$2 50, and direction changed from Brighton to Alleghany.—Rev. J. C. Coit, of Cheraw, S. C., \$2 50.—S. D. Schoolfield Milton, N. C., \$5, for 1837, '38.—Ananias Platt, Esq., of Albany, N. Y., per hands of J. Martien, of Phila. \$2.—G. T. Snowden, Esq., of Columbia, S. C., \$5.—Rev. Dr. McIlroy, city of New York, \$10.—Samuel Wier, Esq., Columbia, S. C., name added.—Prof. A. Ryors, University of Ohio, the missing numbers written for, sent.

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MAY, 1839.

[No. 5.

FOREIGN LABOURS IN THE ABOLITION CONTROVERSY.

No. II.

*London Letter, of July, 1836.**

SIR,—IT was not until this day that I saw the numbers of the *Patriot* for the 20th and 22d of June. I find in those numbers three letters, one of which is signed George Thompson, and the other two Robert Bernard Hall, which I would have sooner noticed, if I had sooner seen them; and to which, on the eve of my departure for the Continent, I seize a moment to make the following reply.

Mr. Thompson's letter purports to be written in consequence of his having seen the comments I had made on his speeches published in the *Patriot* of June 1. I express myself thus, because that person does not himself pretend that his letter contains any sort of reply to the facts and arguments of mine. He contents himself with quoting a number of detached words to prove the bitterness of my spirit; and for the rest, begs time, and refers to his discussion with me at Glasgow.

I take occasion to say, first, that I cordially unite in the desire that the Christians of Great Britain will carefully read and candidly weigh the report of the Glasgow discussion, which, indeed, it seems to me, common justice requires them to do. Secondly, I will only express the hope, that the "breathing time" begged for by Mr. Thompson, before "attempting to reply to the more sober and statistical portions" of my former letter, may be as brief as possible, several weeks having been already allowed him; inasmuch as I shall pretty soon, if permitted by a good Providence, be on the western side of the Atlantic Ocean. In the third place, I have nothing to add to my repeated declarations, that Mr. Thompson's personal merits or demerits—his praise or his blame of me, or my country, is lighter than chaff, in my esteem, in all this discussion. I consider him only as the representative of a party—as the embodied personality of a set of opinions—which party and which

* This letter is re-printed from the "*London Patriot*," of July, 1836; to whose Editor it was addressed; and in which it was first published under the heading of "SLAVERY IN AMERICA."

opinions, so far as America is concerned, I believe to be the most misguided and mischievous of any that ever attempted to do what any could consider right, in a ruinously wrong way. So steadfastly have I adhered to this view of my duty, and Mr. Thompson's condition, that I have taken no notice, and shall take none, of the numerous and weighty accusations of a purely personal and private kind, widely published against him in America; and proof of which has been tendered to me, more than once, in Britain. I say this, first, to make my position in regard to this individual clear, past doubt; and, secondly, to show the absurdity of his charging me with personal bitterness, when, personally, I neither have had, nor ever mean to have, any relations with him. At any rate it could only excite a smile to hear an Abolitionist recommend kindness and gentleness, and accuse others of severity, personalities, and vituperation; if it were not for the sigh which arises at the remembrance, that this, like most of their accusations, is unjust and unfounded.

The individual who signs himself Robert Bernard Hall, is a total stranger to me. He represents himself as an American, and an original Abolitionist. He is a mere volunteer in this controversy, and like his magnus Apollo, Mr. Garrison, when in this country, takes sides against his own. It is this anti-national spirit, which pervades so large a portion of that terrible faction, and manifests its disregard of the American union and constitution, in so many ways, that contributes to make all true-hearted Americans shun and spurn it. Mr. Garrison, when in England, denounced the most benign political instrument that ever came from the hands of men, as a "bond of blood:"—and who were they that shuddered—and who were they that shouted for joy at that horrid declaration? And now Mr. Robert Bernard Hall comes forth, a mere volunteer, against his native land, in a community where thousands will rejoice at all that could make her blush—not only to prevent her vindication, but to prove her the author of crimes she never committed, for the avowed purpose of fixing "guilt" upon her "in the eyes of the civilized and Christian world." So great is this man's love of justice, that he "cannot forbear" to uphold the injured Mr. Thompson, and testify in his behalf, though the churches and people of America be unjustly and falsely convicted as the consequence! So deeply devoted is he to truth, that the bare fear I might delude the British people and churches into too good an opinion of their brethren, in his own home, forces him to step forth, unknown and uncalled, to establish in a foreign land against light and reason, the infamy of his country! And yet Mr. Robert Bernard Hall writes himself "American!" Yes: But he writes himself also, "Original Abolitionist!"

As these two letters of Mr. Robert Bernard Hall touch upon many of the topics fully discussed with Mr. Thompson, it will be quite useless for me to repeat here the facts and proofs which are spread over that discussion. The first and second night's speeches, delivered by me, at Glasgow, contain an exposition of the real state of the question of slavery, as it regards the American people and government; the third night I endeavoured to explain and defend

the great cause of Colonization and gradual emancipation; the fourth night I tried to expose the principles and policy of the abolition party; the fifth night was devoted, on my part, to an examination and confutation of Mr. Thompson's charges against the American churches, and to the proof of their actual condition, with reference to the whole subject. Whoever has read Mr. Robert Bernard Hall's two letters, will find, in those speeches, I believe, all that is needful to be said in reply to his arguments, and disproof of his assertions upon all these points, except the fourth; and will therefore discharge me from any necessity of taking further notice of any part of the subject, except that which relates to the principles and conduct of the abolition party in the United States.

We have now, for the first time, a complete copy, or what purports to be one, of the "authorized creed and confession of the Abolitionists of America." For the first time since I left America, I have thus had access to this famous document; and I am truly obliged to Mr. Robert Bernard Hall for publishing it at large, and thus giving me the opportunity at once of demonstrating the truth of all I have said regarding it, and of establishing the falsehood, a thousand times asserted in Britain, that the Abolition party in America was in no sense a political party, and Mr. George Thompson's mission in no sense a political mission. Mr. Robert Bernard Hall avows his belief that every Abolitionist will, "to a man," stand to, and abide by, this instrument, and all "the great moral and political truths therein contained."

But let me proceed with due order. At Glasgow, I asserted (in the discussion of the 4th night), that the principles of abolitionism might be classed summarily under three heads—namely, 1st. Instant abolition of slavery, without regard to consequences. 2d. Hostility to all colonization. 3d. Denunciation of "all prejudice against colour," as they call it. In each of these cases, they call all that is opposite to their conclusions, not error only, but sin; and denounce, as pro-slavery men, all who see not as they see,—their stereotyped mode of abolishing slavery, colonization, and prejudice against colour. Now, out of the hundreds of thousands of pages written to defend these statements, I am furnished with a single short document, published nearly three years ago; and how stands the proof? "The slaves ought instantly to be set free;" "That every American citizen who retains a human being in involuntary bondage, is (according to Scripture) a man-stealer." "The right to enjoy liberty is inalienable; to invade it, is the prerogative of Jehovah." These, with much more to the same purport, prove the first statement. And here let it be borne in mind, that the whole stress on this part of the discussion turns, not on the mere right of universal freedom, which is admitted; nor on the duty of immediately beginning to prepare all things for the speediest emancipation consistent with the greatest good of all the parties, for this the gradualists contend for; but on the instant breaking up of the entire relation of slavery, not to do which, the abolitionist asserts to be a sin, no matter what may follow, if it be done. As to the second general statement, this document asserts, "We regard as delusive, cruel, and dangerous, any scheme of expatriation which

pretends to aid, either directly or indirectly, in the emancipation of the slaves; or to be a substitute for the immediate and total abolition of slavery." And, lastly, as to the third of the general divisions under which their principles are classed, this paper affirms, "That all persons of colour who possess the qualifications which are demanded of others, ought to be admitted forthwith to the enjoyment of the same privileges, and the exercise of the same prerogatives, as others." And again, it pledges all who sign it, to "do all that in us lies"—"to secure to the coloured population of the United States, all the rights and privileges which belong to them as men and as Americans, come what may to our persons, our interests, or our reputations." I refer for the general illustration of these "seeds of things," to the Glasgow discussion; barely observing, in confirmation of the truth of my interpretation of the general spirit of this paper, as to levelling and amalgamation, that two, at least (Purvis and Barbadoes), of its signers are believed to be mulattoes; that two (Cornish and Wright) of the five members of the Executive Committee of the American Anti-Slavery Society, quoted by Mr. Thompson, in the 4th night's discussion, to disprove the amalgamation doctrines of the instrument, are also coloured men. It is in vain for men to deny their principles one moment, and the next re-assert them, and act upon them. I am not now arguing principles, but establishing facts,—which both Mr. Thompson and Mr. Robert Bernard Hall question; but which all America knows to be true, and which the document, quoted in part by the former, and published at large by the latter gentleman, completely establishes.

I pass again to Mr. Robert Bernard Hall's second letter, for the purpose of proving by the document he has published, the assertions about his party, which he calls in question; and some of which, he affirms, are "unsupported by one single argument or fact," and incapable of being sustained by "so much as a shadow of a reason." As to the first assertion, let the reader examine the Glasgow discussion, especially my speeches on the fourth night; as to the second one, let him read what follows.

I have, he says, made six charges, (perhaps I could find a seventh.) Two only he admits to be true; perhaps I can show all to be so, out of his own mouth. Let us take his own order.

"The first (charge) is, that this Declaration," (the paper quoted above, and so often mentioned), "whenever tried, has been more effectual to raise a mob, than ever Witch's enchantment was to raise the wind." The question involved here, so far as there can be any dispute between men of truth, is one of mere opinion. I say, the fault of all our disorders for the last four years in discussing slavery, is in the abolitionists and their principles. Mr. Robert Bernard Hall says the fault is in me and my friends; our "forced interpretations and wicked constructions;" and "in the fierce, reckless, and unprincipled"—"vulgar"—"blood-thirsty," &c., &c.;—no matter. His letters and my speeches are before the public; let them judge of the *cause*. As to the *fact*, it is notorious over the world that the paper now under discussion, and those who commend it, have been the *occasion*, to say the least, of riot and

confusion absolutely without parallel in the United States. For Mr. Robert Bernard Hall to question this fact, is ridiculous. If he merely means, while he admits the fact, to question my solution of it; his manner of doing it, sufficiently exposes itself.

The second charge was that the abolitionists "had organized a party for the avowed purpose of remodelling society all over the nation in many of the most fundamental respects, be they social, political, or religious, so far as the black race is interested." This is not only admitted to be true in its fullest sense, but is boasted of as a great matter. Then let me ask, where are we to place Mr. Robert Bernard Hall's denial of the charge of general levelling; when he boasts of the efforts his party are making to remodel society in such a way as to bestow on every negro in America every social privilege enjoyed by the whites? And where, also, shall we place Mr. Thompson's denial of the political aspect of abolitionism; when it is here admitted, by an "original signer," that the party aims at fundamental political changes, commensurate with the whole nation?

The third charge complained of and denied, is, that it (the Declaration) "asserted moral principles which shocked the nation." What are they, demands Mr. Robert Bernard Hall? One was, that in no case should any compensation be made to former owners of slaves, either in whole or in part. Another was, that it was sinful for any master, for one moment, under any circumstances to continue the relation of master, or retain his servant in bondage. Another like it was, that every slave should be instantly set free, irrespective of all consequences. Another was involved in the absurd statements, inculcating opposition to colonization as a clear moral duty. Another was the indescribable outrage of a few hair-brained mulattoes; backed by about sixty whites of no repute, laying it down for the edification of the nation, that their absurd projects were, "for magnitude, solemnity, and probable results upon the destiny of the world," as transcendently superior to the work of the Congress that declared and achieved American Independence; "as moral truth" transcends "physical force." For which sentiment alone, every man who uttered it, deserved to be put into Bedlam.

The fourth statement denied is, that "it inculcated social duties which are felony by the laws of nearly all the States." Let me observe, first, that, as stated in the letter from which the foregoing sentence is quoted, I relied only on memory, and might very naturally attribute to a particular document, sentiments contained in other parts of a very voluminous controversy. I might explain further, that what constitutes *technically* "felony" by the laws of England, is unknown in the United States: that is, neither corruption of blood, forfeiture of estate, nor bastardy of issue, (the two former of which were incident to all, and the whole three, I think, to most felonies in England,) are tolerated by the humane spirit of our laws. Most offences punished as felonies in England, are with us punished by fine and imprisonment; so that most things punished by us with fine and imprisonment, are, by the common law (which is in force in most of our States), felonies. I will say again,

that Mr. Robert Bernard Hall and I may be allowed to differ, as to what his paper does "inculcate." I used the word considerably; I said it *inculcated* certain things, having before said that it *proposed* a certain course, and that it *stated* certain principles.— With these observations, I proceed to cite, (what I am sure I can prove to be its *inculcations*,) duties, which, if performed, would be punished as felonies; some of which have already been so punished; and others, on mere suspicion, met by the most violent and ignominious treatment. "We shall," says the Declaration, "organize Anti-slavery Societies, if possible, in every city, town, and village of our land;" to teach, of course, the assertions and principles of the paper itself. But the document itself asserts it to be "one prominent circumstance in the condition of more than 2,000,000 of our people," meaning of course all the slaves, that "they are kept in heathen darkness by laws expressly enacted, to make their instruction a *criminal offence*." Then, by their showing, if they are to be credited, they commit a felony at every step which enlightens or Christianizes any slave! But, again, they assert that "the highest obligations" rest "upon the people of the free States, to remove slavery by moral and political action," &c.; that is, of course, to form societies, propagate their dogmas, &c. Yet, if this were done in either of the slave states, upon the principles and spirit of the Declaration, fine and imprisonment would be so certain to follow, that few abolitionists have been ready to attempt it. Again, I believe, and the vast majority of America believes, that the various passages of this declaration which assert the perfect equality of the blacks in all sorts of rights and privileges with the whites; and the full purpose of the abolitionists to extend to them every kind of privilege, at all possible risks; were meant to carry, and do carry, the right of marriage with the rest. That some abolitionists in America have actually married mixed breeds, Mr. Thompson has repeatedly proved; in a very favourite story which will be found in several of his printed speeches. But this connexion is forbidden by the laws of nearly all the states; and is punishable in the parties, and in those who marry them, with fine and imprisonment. Here then are at least three cases, in which felony is inculcated by this prodigious thing.

It is alleged, fifthly, that "it undertook to alter the laws and constitution of the nation in at least five particulars, so important, that success would necessarily have dissolved the national confederacy." To this Mr. Robert Bernard Hall says, that if the word "undertook" be changed to the word "recommend," he agrees; "so far as the naked proposition is concerned:" namely, he admits for the second time that a great political revolution is intended:— and I again ask Mr. Thompson to reconcile this admission, with his own repeated denial of the same fact. But Mr. Robert Bernard Hall denies that any danger would attend the integrity of the Union, if his revolution should succeed; and for plea, further demands of me to specify the five alterations he and his party seek, in the Constitution or laws of the United States. Let us see if it can be done. 1st. "We maintain that Congress has the right and is solemnly bound to suppress the domestic slave trade between

the several states." 2d. It maintains the same power and duty of Congress "to abolish slavery in those portions of our territory, which the constitution has placed under its exclusive jurisdiction." 3d. It maintains that any pledge of the free States, contained in the Federal Constitution, to suppress servile insurrections, should be withdrawn. 4th. It maintains that the slaveholders ought not to be permitted to vote for three-fifths of the slaves. 5th. It demands the removal of the army from the South, or at least that it be not allowed to protect slavery. 6th. It asserts the duty of refusing to deliver runaway slaves, on the demand of their owners. Here are more than I asserted. And I do not despair of finding still greater demands, if further search be required. What would be the effect of success in these schemes, it is not worth while to inquire; first, because Mr. Robert Bernard Hall and myself differ in opinion, and have both laid our reasons before the public; and secondly, because to carry any one of them will require a great majority of the people and States to become abolitionists; which seems as yet not likely to occur.

The sixth and last charge which I am arraigned for making, is that the declaration is based on "the grand idea, from which the Society got its name, that all slavery should be instantly abolished, irrespective of all consequences." This is admitted, as perfectly true, by Mr. Robert Bernard Hall; and, therefore, needs no additional support.

I will not prolong this tedious detail by any further notice of various matters, which I have already discussed with Mr. Thompson. But there is a very extraordinary confirmation of my general charge of Ultraism in what Mr. Robert Bernard Hall admits touching his refusal to use what he calls alcoholic wines, in the Sacrament of the Lord's Supper. I meant what I said in my former letter on this subject, to apply with particular emphasis to the abolition party. It is *par excellence* the ultra party of America. Some of its leading men are very generally suspected by the churches of Semi-Pelagianism; and many openly refuse to use fermented wines in the Lord's Supper. *Indeed I fully believe that the ultimate providential use of this party, will be to draw the deep line which will separate all sorts of ultraism, and make it exfoliate from the churches of America.* I ought, however, constantly to admit, that I know a few men whom I greatly revere and tenderly love, who act on the mere question of slavery more or less with this party; and I rather fear that my strong affection for them, has always prevented me from speaking of the general body with that clear and deep aversion, which my duty to God, to the wretched slave, and to my beloved country, so strongly binds upon my soul.

And now I appeal again, solemnly, and perhaps for the last time, to those British Christians, who have lent themselves, through lack of knowledge, as I humbly trust, to this unhappy party in America; and beg them, in the fear of God, to consider what possible good can be done in America, in the course they seem too likely to run on this subject! Did denunciation ever do any good? Is it probable that it can drive the Americans into measures which they have resolved not to adopt? Is it so clear that the Christians of

Britain understand the subject in dispute better than those of America? Or is it so, that the churches of America are not worthy of belief in the facts they state; nor yet worthy of confidence in the wisdom and integrity of the measures they adopt?

I have no right to speak the mind of others. I am of little repute amongst my own people; and unknown of others. But I think I understand this subject, and the temper of America on it. In view of the great responsibility resting on me, I solemnly declare, that in my opinion there are but two alternatives; *you must break with the abolition party, or you must break with every Christian denomination in the United States.* For nothing can be more certain, than that every sect, and every State; and the entire nation, will repudiate that miserable faction.

The churches of America would be rejoiced to cultivate the most cordial relations with those of Britain. But how far they will deem it for edification to cultivate an intercourse, which seems to threaten so great contentions and disturbance, may soon become a question on both sides. Alas! that in a day like this, they should strive with each other, whose only strife should be together, for the glory of their common Lord! Woe to them who sow misconstructions between the people of God, and wean hearts that should be knit together? Woe to the world, when its chief fountains are polluted by the folly of wicked men!

RO. J. BRECKINRIDGE.

London, July 16, 1836.

[Continued from page 180.]

THE DOCTRINE OF TRANSUBSTANTIATION.

No. VIII.

CV. "TAKE, eat, this is my body." The meaning of these words depends chiefly upon the explanation of the demonstrative pronoun "this." We say that by "this" our Lord understood *that which he held.* The Romanists agree with us that he held bread, when he pronounced the word "this;" for they hold that the transubstantiation was not *yet* affected. At the pronouncing of this word, it was *still* bread. Consequently "this" means "this bread" which I hold, and the words "this is my body," is equivalent to "this bread is my body."

But the Romanists explain it differently. They say the word "this" signifies "under this" or "under these accidents" is my body. Our explanation is certainly less forced and more natural than theirs. Nay, let the reader ransack all sacred and all profane writings, and he will find no instance in which "this" means "under these species."

But this perversion of language does not deliver them from their difficulties. They say the words "this is my body" signify "under these species is my body." Well then, what was under those species when our Lord said "this"? They confess that it was *still bread*; and that precisely is what we maintain.

To avoid this conclusion some of the more subtle of their doctors invented this expedient, *viz*: that the word "this" demonstrates nothing *present*, but that which *will be after* the words; so that we cannot know the meaning of "this," or what it demonstrates until the *five* words are all uttered. Bellarmin is not satisfied with this mode of getting out of the difficulty. He says it is absurd to suppose that a man when pointing out something by the word "this" does not point out any thing, and in fact means nothing, until *all* his words are pronounced; for demonstrative pronouns do show something with certainty even before the words which may follow them, are uttered. Bellarmin is quite correct in this, and it may be added, that in all such enunciations the *subject* always signifies some certain thing, before the *attribute* is pronounced.

The authors of the gloss upon the Decree, (Dist. 2, de *Consécration.*) say, that the word "this" signifies nothing. They were aware that no sense could be given to it consistent with their doctrine.* They reject also the opinions of those who understand by "this," the body of our Lord; for, say they, the transubstantiation is not affected till the form, *i. e.* the consecrating words, is all pronounced; and Bellarmin says it would be a vain repetition, in that sense, because the words "this is my body" would signify "my body is my body."

CVI. Discordant as the Romanists are on some points, they all agree in so understanding the words "this is my body," as to make them only half true. For they agree that when our Lord uttered these words he held in his hand two things; *namely*, his body and the species of bread, and hence, as they interpret these words, they were true only as to the half of what he held. And if he had said "this is not my body," having regard to the other half, *namely*, the *species* of bread; it would also have been true, according to their views.

The truth is, the word "this," signifies "this bread," because (1.) our Lord referred to that which he held, and the Romanists agree that he held bread. (2.) By the word "this," we can understand only that which he gave, and the gospel informs us that he gave bread. (3.) Every pronoun is placed for some noun, and we must determine what the noun is, from the words preceding, if there are any. The only word in the context, to which this pronoun can refer, is, "bread," and Gerson so understands it. *Dicendum est quod "hoc" demonstrat substantiam panis.*—(Gerson contra Floretum, lib. 4.) (4.) In John's Gospel, chap. 6, our Lord called his body bread. Why, then, should it be thought strange that he should call bread, his body? (5.) The early Christians, as well as the canons of the Roman church, give this interpretation to the words. Thus, **IRAENEUS** (lib. 4, c. 34) says, "the bread over which

* Non videtur quod ante totius formæ prolationem fiat transubstantiatio. Ad hæc dico quod per hanc dictionem hoc nihil demonstratur. And a little after. Quaero qualiter per dictionem nihil significantem fiat transubstantiatio? Idcirco sacerdos verba non profert significantivè quia non posset ea vere proferre; mentiretur enim si diceret *hoc est corpus meum.*

thanks have been pronounced, is the body of Christ."—(*Panis in quo gratia acta sunt est corpus Christi.*) JEROME, (in epist. to Hedibia,) "the bread which the Lord broke and gave to his disciples, is the body of the Lord."—*Panis quem fregit Dominus deditque discipulis est corpus Domini.*) TERTULLIAN, (lib. 3, against Marcion, c. 19,) "God, in the gospel, called bread, his body."—(*Deus in Evangelio panem corpus suum appellat.*) CYPRIAN, (in 6 epist. of lib. 1,) also says, that the Lord called bread his body.—(*Panem suum corpus appellans.*) So the CANNON *Qui manducet*, (in 2 Dis. de consecrat.,) in so many words, says, "the bread is the body of Christ."—(*Panis est corpus Christi.*)

CVII. Having ascertained the meaning of the words "this is my body, viz: "this bread is my body;" it remains to consider in what sense they can be true. The Gloss of the *Canon Timorem* says, that the bread is not the body of Christ. Bellarmin (lib. 1, c. 1,) says, that if the words "the bread is the body of Christ," be not taken figuratively, they are absurd and impossible.* Well, then, if the bread cannot be the body of our Lord in *substance*, we must search for a sense in which it may be his body. And we need not search far; for our Lord adds, immediately, that it is a memorial of himself. Now *memorials* or *representations* often bear the name of that which they represent. Besides, as the act is a *Sacrament*, the bread must be the body in a sense which is not repugnant to the nature of a Sacrament. But *Sacraments* are *signs* and *seals* which are representative and exhibitivè of that which they figure, and this is the reason why they often bear the name of that which they signify; as Augustin says, in Epist. 23, to Boniface.—(See antea xxvi.) The *bread*, then, is the *body Sacramentally*, and is called the body of our Lord, because it is a sacred sign or Sacrament of the body. This explanation is so clear and natural, that Bellarmin in opposing the doctrine of those whom he calls Lutherans, (chap. 19, lib. 3,) says, that the words of the gospel may well admit the explanation of Calvinists, but in no way that of the Lutherans.† All the ancient teachers adopt this exposition.—Tertullian (lib. 4, chap. 40, against Marcion) says, "this is my body, that is to say, the figure of my body."—(*Hoc est corpus meum, id est figura corporis mei.*) And again, (in lib. 3, chap. 19,) "God has given the bread to be the figure of his body."—(*Corporis sui figuram pani dedit.*) So Augustin, (against Adimantus, chap. 12,) "the Lord did not hesitate to say 'this is my body,' when he gave the sign of his body."—(*Non dubitavit discere hoc est corpus meum cum signum daret corporis sui.*) We may refer, also, to his epistle 23, to Boniface (before cited, xxvi.,) for his views and illustrations of the sense of this expression. Theodoret also explains the words "this is my body" and "this is my blood," thus: "the

* *Hæc sententia—hic panis est corpus meum—aut accipi debet tropicè ut panis sit corpus Christi significativè, aut est plane absurda et impossibilis.*

† *Hæc verba necessario inferunt, aut veram mutationem, ut volunt Catholici aut metaphoricam, ut volunt Calvinistæ; nullo autem modo, sententiam Lutheranorum admittunt.*

Lord gave to the sign, the name of his body.”—(Τὸ συμβολὴν τοῦ σώματος τῷθεῖται ὄνομα.) And a little after; “He called the sign his blood.” Finally; the Canon *hoc est*, (in 2 Distinct, de consecrat.) contains the following: “The heavenly Sacrament which represents truly the flesh of Christ is called the body of Christ, but improperly;” (that is, not in the literal sense,) “whence it is so called in a peculiar sense, not according to the truth of the thing, but by a significant mystery, (*dicitur corpus Christi sed improprie; unde dicitur suo modo, non rei veritate, sed significante mysterio,*) so the sense is such, that it is called the body of Christ, that is to say, that it is signified.”

CVIII. We will now show that this explanation accords well with the ordinary language of Scripture. It will be seen as we proceed, that Sacraments or sacred signs usually take the name of the thing signified.

Circumcision, the passover, the ark of the covenant, the rock in the desert from which water was made to issue, the sacrifices, were all sacred signs or Sacraments under the Old Testament. Baptism and the Lord's Supper are the Sacraments of the New Testament.

(1.) In Gen. xvii. 10, Circumcision is called the Covenant of God. That we must understand this to mean *the sign* of the covenant is evident from verse 11, where it is so said expressly, “and it (*viz*: circumcision) shall be a *token* of the covenant.” Here it is objected by Romanists that by “covenant” we must understand *command*. But neither circumcision nor baptism is a sign of the commandments of God but of his promises.

(2.) The paschal lamb is often called the *passover*, because it shewed forth the passage, or passing by of the Angel. For proofs refer to Exodus xii. 11, 21; 2 Chron. xxx. 15; Matt. xxvi. 18, 19.

(3.) The ark which is the sign of the presence of God, is called God and the King of Glory. The 24th Psalm, in allusion to the introduction of the ark into Jerusalem, contains this language—“Lift up your heads, O ye gates, even lift up ye everlasting doors, and the King of Glory shall come in.” Another proof is contained in 1 Samuel, iv. 7, where it is said, in allusion to the arrival of the ark in the camp of Israel, “And the Philistines were afraid, for they said, God is come into the camp.”

(4.) Paul, (1 Cor. x. 4,) in allusion to the Rock in Horeb, Exod. xvii. 5, 6, declares that *that* rock was Christ, because it was the figure of Christ. Augustine (in questions upon Leviticus, lib. 3, Quest. 57,) after having said that the thing which *signifies*, often bears the name of the thing which is *signified*, produces these examples: “The seven ears of corn are seven years.” “The rock was Christ.” He remarks that Paul did not say “The rock signified Christ, but it is, as if it had been that, in fact, which it was not in substance, but in signification.”* Bellarmin is wrong in supposing

* Solet res quæ significat ejus rei nomine quam significat nuncupari.—Sicut scriptum est septem spicæ sunt septem anni.—Hinc est quod dictum est Petra erat Christus. Non enim dixit, petra significat Christum, sed tanquam hoc esset quod utique per substantiam non hoc erat sed per significationem.

that Paul, when he says "that rock was Christ," meant to say that *Christ was that rock*; for, waving other answers, it is only necessary to take into view the context in order to see that he spoke of the material, real rock from which the waters flowed. Paul uses three figures of the ancient covenant, the cloud, the passage through the sea, and the rock from which the water flowed. Now if we understand literally what is said of the cloud, and of the passing through the sea, we must suppose that he spoke of the material rock. But the rock is called *spiritual* because its signification was spiritual. The rock was said to follow them, because the waters which flowed from it, did so a long time.

(5.) The sacrifices are called sins in Hosea iv. 8, and in 2 Cor. v. 21, because they testified the sins of the people.

(6.) Baptism is called death and burial; Rom. vi. 4, Col. ii. 12, also, the washing away of our sins, in Acts xxii. 16, because it represents the death of our old man, and of our natural corruption.

(7.) Even before the fall two trees are called, the one, the tree of life, the other, the tree of knowledge—the former because it was a sign to Adam that so long as he should obey God he should live—the latter because it was a sign to him that if he disobeyed he should know by experience the difference between good and evil—between happiness and misery.

CIX. Many examples of this form of speech might be cited.—Thus, in John xvi., our Lord calls himself the *true vine*. In John x., the *door*. In Ezeck. xxxvii., the *bones* are called the house of Israel. In 1 Cor. x. 16, Paul calls *bread* the *communion* of the body of Christ, although it is the *Sacrament* of the communion, and again, in verse 17, he says, *we*, being many, are *one bread*, because we are represented by the bread, and an union in one body is similar to the union of many grains in one mass of bread. But not to multiply examples, it may be added that the Romanists, while they reject, in this place, the figure by which the *sign* is called by the name of the thing signified, adopt it in the phrase immediately following, "which is broken for you." They say that *the being broken*, is attributed to the body of our Lord, because the *signs* of his body (that is, the *species*) are broken. But immediately after, we find the same form of speech; for our Lord says, "this is the cup of the New Testament in my blood," meaning thereby, "this cup," that is, the wine contained in this cup, "is" the Sacrament or sacred sign of "the New Testament" or covenant "in my blood."

CX. It appears then, that instead of being surprised that our Lord should call the bread his body, and a cup his testament, we should have more reason to be surprised had he spoken otherwise; for then he would have departed from the ordinary style of the Spirit of God. Reason also agrees with this view; for nothing is more natural than to use Sacramental words in Sacraments—than to make use of a figure conformed to the action, when performing an action which is itself a figure. Besides, in this form of speech, there is not only a congruity, with the subject matter of it, but also this usefulness in it, *viz*: that thereby we learn not only the resemblance between the sign and thing signified, but also, the union

between them ; for thus God not only represents by signs to our eyes, but also presents to our faith the grace which they signify.

CXI. One of the examples above mentioned requires a few observations ; " This is the cup of the New Testament in my blood." Feeling the peculiar pertinency and force of this, Romanists have undertaken to maintain that the blood of our Lord, which they say is within the cup, is properly and without any figure, the Testament or Covenant of God. But that it is not so, appears from the following considerations. (1.) Our Lord said that this testament was in his blood, because it was founded upon his blood—or established by his blood, which is the same thing. It is not, therefore, the blood of our Lord. (2.) A covenant or testament is a contract ; but a contract is a relation or an action, but blood is a substance. (3.) The covenant of our Lord Jesus Christ existed already, before the institution of the Supper. The supper, therefore, is not the covenant itself. (4.) Baptism is a Sacrament of the New Testament or Covenant. It was instituted, and administered by the Apostles, before the institution of the Supper. The covenant of God, then, was before the institution of the Supper. (5.) John the Baptist, and other saints, who lived while our Lord was on earth, and died before him, did not die out of the covenant of the Son of God. (6.) But in the Sacrament of baptism, there is a reciprocity between repentance and remission of sins (Mark i. 4.) *Repentance*, which we promise to God—*remission of sins*, which he promises to us ; and the sprinkling of water symbolizes the cleansing of our souls. Clearly, then, it is a great error to say (as some Romanists have said) that the covenant of God was not formed till the last Supper, and that it was confirmed by the passion of our Lord on the cross, as if that were secondary to or confirmatory of the Supper ; when the Supper was instituted on account of that passion, and expressly to show forth our Lord's death till he come. (7.) As the Romanists maintain that the Lord is entire in the cup, why should the blood of Christ be the covenant any more than the body of Christ ? (8.) It is an unwarrantable license to call our Lord Jesus Christ, a testament or a covenant, when this covenant is between him and us. (9.) A testament or covenant is understood to be a writing or instrument ; but the paper or parchment cannot be the covenant. Among men the instrument may be destroyed, yet the covenant remain. How then can we say that the material cup, or the substance that it contains is the covenant in the literal sense ? (10.) Such a testament is visible, but the blood in the cup is invisible. (11.) A testament taken in any sense, is not the testator, nor a part of the testator.—But the Romanists say, that the blood in the cup is our Lord himself. It is not then the testament. (12.) But passing these and other objections, we ask, does the priest, in the Mass, make or institute, now-a-days, the New Testament ? Can it be that this testament has been made so many times, seeing a testament when once made, is not made again, until it is changed ? If it be said that the priest does not make the testament, but only an application or reiterated use of it ; then it follows, that the priest does not do that in the Mass, which our Lord did at the supper. It

follows too, that the difference between the act of our Lord and that of the priest, is precisely the difference between making a contract and making use of a contract. There is one passage more, which may be cited: In Exodus, xxiv. 8, it is said Moses took blood and sprinkled it on the people, and said "behold the blood of the covenant which the Lord hath made with you," &c. In Hebrews, ix. 19, Paul, after having spoken of the death of the testator, applies this passage from Exodus, shewing that the blood poured out by Moses, leads us directly to the death of our Lord, and not to the Eucharist, which he does not mention in the whole epistle; although it is the object of the epistle to speak of the prerogatives of the New Testament over the Old. Surely he would not have omitted to speak of this corporeal eating, or of the sacrifice of the Mass, had such been the doctrine of our Lord, and of his Apostles. This passage also leads to the remark, that as the blood poured out by Moses, was not the covenant of the Lord, but the seal of the covenant; so when our Lord said that the cup which he gave is the New Testament, we are to understand, not that it was so *in substance*, but *in Sacrament*, or as a seal of the New Covenant. As the blood poured out by Moses was really the blood of a beast, so the wine presented by our Lord was really wine;—and both of them, were the *figure* of the blood of our Lord.—Neither the blood of beasts nor the wine, is the price of our redemption, but only the blood of Christ which was *really shed* upon the cross.

CXII. This passage, then, "this is the cup of the New Testament in my blood," explains in what sense we are to understand the words "this is my body;" that is to say, "it is the sacred sign or Sacrament of the body of our Lord. This language accords with the ordinary style of the Scriptures, and the nature of the act as has been shown. The School-men say, it is a general rule, and without exception, that every thing which can be attributed to a subject, is either its *genus*, or its *species*, or its *difference*, or its *property*, or its *accidents*. Apply this rule to the enunciation, "the wine (or) the blood of the new covenant." The word *covenant* is neither the *genus*, the *species*, the *difference*, nor a *property*, nor an *accident*, either of wine or of blood. When, therefore, it is attributed, it must be understood, not (*simpliciter*) *simply* but as a *figure*. To make the enunciation categorical and not figurative, we must apply it thus; "This cup is the *sacrament or the memorial* of the new covenant." The same may be said of the enunciation "this bread is my body."

CXIII. We now resume the exposition of the words. Paul adds, I Cor. xi. 24, that our Lord said after the words "this is my body," the following, "which is broken for you." It is all one sentence; "This is my body which is broken for you." Our Lord then spoke of "a body which was broken;" but the body which the Romanists speak of as being in the Mass, cannot be broken. To avoid this difficulty, they resort to a figure. They say "broken" means *sacrificed*, but sacrificed without being broken. They do, indeed, say, that the body of our Lord is broken under the species; but they mean that we shall understand the reverse of what they

say, because they mean to say, that the *species* are broken, but that the body of the Lord is not broken. This is directly the reverse of what our Lord said. He said "this is my body which is broken." It follows, then, that our Lord did not speak of a breaking of his body in the Eucharist, but of that which was to take place the next day on the cross,—speaking of an event then near, in the present tense. This was frequently his style: thus, in John x. 15, he says "I lay down my life for my sheep." So Paul, in 2 Tim. iv. 6, says, "I am now poured out," (*σπυδομαι*) in our translation, "ready to be offered," meaning that his martyrdom had come very near (*επιστημι*). The breaking of the body of our Lord on the cross, was totally different from that which Romanists endeavour to establish in the Mass. The former was by piercing with the spear—wounding—suffering—effusion of blood—the solution of continuity. But in the breaking of the host in the Mass, there are none of these things. The word broken (*frangitur*) cannot refer to both the Mass and the cross. But to proceed.

Our Lord adds, "do this in remembrance of me." Nothing can be a memorial or a commemoration of itself. We do not say—I give you this ring in remembrance of this ring;—memorials of a thing are different from the thing itself. That which our Lord put into the hands of his disciples, was a memorial of himself. It was not, therefore, himself. Again, memorials come in the place of things absent. Therefore, our Lord is not locally and corporeally present in the Eucharist. He is, indeed, present to our faith.—We do not deny that the Lord's Supper is a memorial of the *death* of Christ, but it is, also, a memorial of our Lord himself; for he says, "Do this in remembrance of me." The Council of Trent admitted this. Jerome (on 1 Cor. xi.) says, that our Lord by instituting this Sacrament, did as those do, who, when going away, leave a memorial or pledge of themselves; so that they may be kept in remembrance. But such persons do not leave themselves as a memorial of themselves.

[To be continued.]

FURTHER PROOF OF THE CONGREGATIONALISM OF THE ELDER EDWARDS.

THE extract published below, is from Vol. I., p. 412, of the New York Edition of 1829, of the Works of Jonathan Edwards. It forms part of a letter directed "To the Rev'd Mr. Erskine;" and is dated, "Northampton, July 5, 1750.—We hope Mr. Morse, and Mr. Tracy will pass through their crucible, this small extract; and be able afterwards to explain their mode of quoting Jonathan Edwards, as authority against Presbyterianism. "*Long perfectly out of conceit*"—of Congregationalism; that carries us far back into the life of a man, not forty-seven years old, when he uttered the sentiment. "And the Presbyterian way has *ever* appeared to me," &c.; that goes to the root of the matter.—Is it conclusive, gentlemen? Or shall we look farther? We wait your answer.

"You are pleased, Dear Sir, very kindly to ask whether I could sign the Westminster Confession of Faith, and submit to the Presbyterian form of Church Government—and to offer to use your influence to procure a call for me to some congregation in Scotland. I should be very ungrateful, if I were not thankful for such kindness and friendship. As to my subscribing to the substance of the Westminster Confession there would be no difficulty; and as to the Presbyterian Government, I have long been perfectly out of conceit of our unsettled, independant, confused way of Church Government in this land; and the Presbyterian way has always appeared to me most agreeable to the word of God, and to the reason and nature of things, though I cannot say, that I think, that the Presbyterian Government of the Church of Scotland is so perfect that it cannot, in some respects, be mended."

While we are on this subject, Mr. Morse and Mr. Tracy will, perhaps, excuse a reference to another unsettled point between us; viz: the Congregationalism of the Reformed church of France in general; and especially of the church at Lyons, gathered by M. *Adolphe Monod*, and now served by M. Cordes.

No notice has been taken, as yet, of our former article. We therefore, merely jog the *Observer*, by saying, that if it needs facts or documents to help it out with its case, we can furnish it with "*Appel aux Chrétiens de France, et de L'Etranger, en faveur de L'Eglise Evangelique de Lyon* [!] par ADOLPHE MONOD, Ministre de L'Evangile.—Paris 1833."

In the mean time we feel authorised to say for the *Observer's* comfort, that the latest intelligence, of its interesting French correspondent, G. de F. (*M. de Felice of Bolbec*); represents him as being actually *en route*, to take possession of a chair in the Theological Seminary of the Reformed Church of France, at Montauban, along-side of the aforesaid M. *Adolphe Monod*, late of Lyons; to which chair he has lately been appointed by the French Government. If these things continue at the present rate, the only Presbyterian School of Theology in France—will soon be filled with Congregational Professors!

To be serious; public decency, not less than common justice, demands that on points where the truth lies on the very surface—all public chroniclers, but especially religious ones—should respect it, or be silent. The *Observer* should mend its information—or its
—memory!

[For the Baltimore Literary and Religious Magazine.]

THE JESUITS.

An extract from an un-published Poem entitled

“THE CONFLICT OF GOOD AND EVIL IN THE WORLD.”

BEHOLD they come and lead a new crusade ;
 Not as of old with hawberk, sword and spear,
 And banners flying with the red cross mark'd ;
 Nor with those myrmidons by whom they drank
 The blood of murdered Waldenses at will.
 They come for conquest, but their war is mask'd ;
 The march of their invasion is conceal'd.
 As smiling friends they come, urbane and bland ;
 And unsuspected fixed their chain of posts :
 Their colleges and cathedrals which rise
 Like exhalations to the dazzled eyes
 Of multitudes, who deem them exquisite ;
 Astonished at the rich munificence,
 Which gives religion such enchanting forms,
 And makes it cheaper than the word of God ;
 Where Heaven seems to smile like the bright sun
 When breaking through a cloud ; enriching it
 With over-flowing splendours poured out ;
 Where the imagination through the eye,
 The ear, and nerves olfactory assail'd
 At once is taken captive, and receives
 Delight. Sweet sounds, bright paintings, and perfumes
 Of burning incense, many colour'd robes,
 Rare sculptured images, dramatic scenes,
 And mystic rites perform'd are instruments,
 With all the shrewd appliances of art
 To suit their Heaven to the sense on earth.
 This saves the anguish of the troubled soul
 Who would seek mercy as our Saviour taught ;
 For here he finds it ready to his hand ;
 As wares of merchants brought from foreign lands
 To save the trouble of each one who wants.
 He need not travel to the throne on high,
 When mercy seats are found within that church,
 Where popes and priests can make salvation sure.
 The sole condition is, submit, obey ;
 Obey their church, but question not, nor think,
 Nor let a why or wherefore be express'd.
 An easy service this—the bounty large
 To gain recruits. And who would not enlist,
 To sail with pleasure down the stream of life,
 Till death appears, then step upon the shore,
 Safe and ensur'd of final happiness ?
 If purgatory should be interposed,
 Its term can be curtail'd or quench'd its fires,
 By these same holy potentates on earth.
 The young are taken in another snare.
 Rome's schools and colleges are traps for them,
 Those also like Aladden's palace rise
 We can't tell how—what for, their builders know ;—

Harbours of charity for houseless minds,
 Tender and destitute. Priests travel far
 To set them up in this benighted land
 To give us knowledge—feed our starving lambs,
 Not mark and brand them for the flock of Rome.
 This is the solemn pledge—it is believ'd ;
 But far within those mental hospitals
 Religion takes an epicurean form,
 The hierophant of Egypt ne'er contriv'd
 In all his regions vast beneath the earth,
 Scoop'd out from age to age with labour great
 As that which built the pyramids immense,
 A magic world within a world like that
 Which deep within those cloisters, takes the hearts
 Of fascinated youth, and weans them off
 Debarred from all they lov'd, and binds them fast
 Within those toils effectually entwin'd.
 Alas ! for the confiding parents then ;
 They see their error when it is too late.
 The foll'wers of Loyola by an oath
 Give up their minds and bodies to the Pope ;
 Their lord and master on this earth supreme ;
 Above all laws of men—in place of God.
 And in that master's name, that they may rule
 The world through him ; they have with fearful skill
 Found out the science and the art to turn
 All currents of this world into their stream ;
 From education's fount, to those which come
 From sewers of corruption, and of vice.
 An under current they can set to flow,
 Beneath those waves of heaving restlessness,
 Which lift men's thoughts on high, or cast them down ;
 It has affinities for all that is
 Unsettled in the sentiments of men ;
 And takes all in, increasing as it goes,
 Till strong enough to rise and sweep the whole.
 Like the geologists, who search the earth,
 And know where each component may be found ;—
 So they man's heart, and find materials there
 For any purposes they would perform ;
 And through its windings find out avenues
 To enter in, and take possession sole.
 Kings, queens, and courtiers, are subjected thus.
 Power and wealth they seek ; and both obtain,
 With money men, with men they money gain.
 Their weight is added to the monarch's hand
 To press his subjects down, and take away
 Volition from them, and lock up their thoughts.
 Liberty is an out-law where they reign ;
 And must be drown'd, with mill-stones round her neck ;
 Whilst the last gurgling of the flood is watch'd,
 For full assurance she shall breathe no more.
 Witness their Apostolic hosts in Spain,
 Who fought collegued with Ferdinand the base,
 To rivet fast new chains on those brave men
 Who set him free and gain'd him back his crown,
 And gave their blood, upon his solemn pledge,
 And promise made in sight of God and man ;

The tyrant's grasp, from which they then were free,
 Should ne'er be fast'ned on their necks again.
 They spurn'd his falsehood when he broke that pledge;
 Priest guided. But there was another chain
 Upon their trembling souls unbroken still,
 The tri-crown'd pontiff held them by that chain,
 And pull'd them down, unconquered until then.
 He by the threat of everlasting death,
 Annul'd the charter of their civil rights:
 For what was life, or death, or loss or gain,
 Or liberty, or slavery to them,
 Compar'd to the anathema of him
 Who could consign them to eternal wo!
 Down drop't their arms at his dread interdict,
 And bow'd their heads beneath the despot's feet.
 That protean band are here republicans,
 Professing doctrines of the purest school.
 They hope their hist'ry will be here suppress'd;
 That time and space will cast oblivion o'er
 The crimes of popery; to which they plead
 Not guilty, as the culprit does, who trusts
 That evidence will not be found to prove
 His deeds well known to him; or so forestal'd
 Will be the public mind in their behalf,
 By all the suavity which they possess;
 A jury tamper'd with—it will acquit.
 For who would think such smiling friends as these
 Urbane and meek, would ever be engag'd
 In such conspiracy against the world?
 A power unseen throws up those massy piles
 Throughout the land which intercept the view
 Of simple scenes with broad facades and spires
 Piercing the region of the eagle's flight
 And looking strange as if from foreign lands;
 Bedizzen'd with the glare of holiness:—
 —New factories for making Romanists
 Where there were none. That power unseen sends on
 Those annual troops of Priests, from foreign lands,
 To set and keep those factories at work;
 Who never breathed the air, or uttered speech,
 Which freemen breathe and speak: outlandish hearts
 Beating harsh discord with all freemen's thoughts.
 From their great lab'rat'ry prepared they come
 As teachers of all good in earth or Heaven.
 Shews this no plot; no combination this
 With Europe's Alliance the Holy call'd?
 Whose summum bonum, whose superlative,
 Is the extinguishment of the last spark
 Or quiv'ring flame, of Liberty on earth;
 But most of all to quench it in this land,
 From whence it shone and wak'd the sleeping world?
 And what puisant more would be for this
 Than Papal faith that choke damp of the soul?
 'Tis not intolerance dictates this strain
 But horror of that faith which shuts from Heaven
 All destitute of passports from that church.
 And that abhorrence with twin sentiment
 Repels the thought that subjects of that faith

May not be sav'd by faith in Christ alone ;
 Their hearts rejecting what their heads retain,
 Of those fantastick mysteries interpos'd
 By man ; although to all the world beside,
 Their chief was manifest the man of sin.
 Their spirits may transcend confessionals,
 And in their flight surmounting earthly things,
 Ascend to God as holy Thomas did
 Of Kempis nam'd, Guions and Fenelons ;
 Like Lazarus whom grave clothes would not bind,
 But rose and walk'd when his Redeemer call'd.
 We mourn for those who have no right to think
 In that which most concerns them in this world
 And shall we not for those still more bereav'd
 Who have no reason for the faith they hold,
 And ask for none from their commanding church ;
 Where man must give his understanding up
 And on credulity must build his hope
 For all which his eternal state involves.
 But charity withholds her soothing voice
 When that dire spiritual Atila comes
 With stealthy march and leads his conqu'ring band
 To war in darkness on our peaceful land :
 Though not with swords of steel to kill the body ;
 But to subdue the soul, or shut it up
 In prison with the souls of Italy,
 Of Austria, of Spain, and of all lands
 Wheree'er his hoof ecclesiastick treads ;
 To whom man's intellect is as the dust
 Beneath his feet ; where is no action found
 For thought sublime of tendency to rise
 Above the moral ruins of this world.

VIRGINIA.

SAMPLES OF AN EDITOR'S PROFESSIONAL CORRESPONDENCE.

We are ready to contend for divers important propositions which, if we had never conducted this Magazine, would have remained unknown—yea undreamed of in our philosophy. As 1: That there are more sorts of folks in this world, than the world has any idea there are. 2. There are more ways in which words and deeds can be taken, than ever entered the noddle of him who spoke or acted them, 3. It is far more difficult, to drive a man mad, than is generally supposed. 4. It is by far easier, to get in the way of taking all things as they come, than sensitive people imagine. Together with sundry others—not now requiring elucidation. We propose, for the edification of our readers, the following samples—taken from a bundle for a single quarter ; in which are dozens of others :—some being pretty hard on us—some very kind, and some neutral.—

1. We find one copy of our No. for January '39, returned, with the article entitled "Mary Flinn &c." blotted out, page after page with crosses and scratches ; and the lines which follow, written in a

female hand, on the margin of the pages. No clue is afforded, by which to discover the injured writer. Nor do we ever pry into such, or any other secrets.

"You will not be surprised at my returning this number of your magazine, knowing as you do, that I am an *Episcopalian*, and as I do not wish to have my feelings and temper so ruffled again, I must decline receiving any more numbers of this work. I should have returned it much sooner, but some of your friends wished to see it and have but just returned it.

Although I have not approved of the spirit which pervaded your writings against the Roman Catholics, I have received this with the same feelings which I believe prompted you to send it, in remembrance of our old acquaintance and early friendship. But I cannot and will not read such gross misrepresentations of the church I love. And you expose either your ignorance, or your great weakness in allowing your prejudices to blind you to every thing that is good in all churches except the Presbyterian church, if church it may be called. The only excuse your friends pretend to make for you is that you are crazy, your enemies of course, are not so lenient but say that you are no Christian. For myself I will not judge, but will trust in God that your heart may be so changed as to enable you, to see things in their true light that you may write and act accordingly. I do not pretend to be so fine a writer or as good a scholar as the *illiterate serving woman, Mary Flinn*, neither do I care how this is written, as I am in a hurry, so that you can make it out.

I suppose of course, Mary Flinn joined the Presbyterians in England. That letter, is a disgrace to your work, and would be to any common daily paper."

2. Another Lady,—a rich, pious and orthodox one too, and a personal friend of twenty years, standing—praises our labours, invokes God's blessing on them; and discontinues our Magazine, on account of the high rate of Postage.—

3. Sometimes we fare no better with the sterner sex. A gentleman sent us an article which for his sake, as well as our own we kept under consideration. No great while afterwards he wrote to us thus;

"In looking over one of our public papers (the Richmond Whig) I read an account of the Baltimore Literary and Religious Magazine being burnt in the main street with a number of others, by the Post Master of Richmond. All the papers it appears which were burnt were considered abolition papers.—You'll be good enough gentlemen to discontinue the pamphlet.—In conclusion I will say, has that man an American heart in his bosom that would not applaud you for, the part you have taken on the subject of Romanism?—I believe we are still in great danger, and particularly when Editors of papers (native born citizens) are advocating the accursed cause of Jesuitism. An American freeman selling his birth right for a mess of Roman porridge, &c. &c."

4. On a subject collateral to the one which laid so heavily on the preceding correspondent—others, write to us, in a very different

strain. We allude to the article in the March number, on the subject of the Charleston Union Presbytery; and especially the letter to Mr. Smyth. One of the most influential ministers in the south west, writes thus. "Your letter was almost unnecessary; for every man of common sense at the south knows what all the hue and cry was raised for. None are so stupid as to suppose, that the guardianship of *southern interests* is committed to half a dozen New Englanders, while all the native born Clergymen of the south (and *many others*) oppose them. The thing is so preposterous that it provokes the smile of contempt, wherever it is mentioned," &c.

5. A Minister in one of the central slave states, whose opportunities and advantages have been surpassed by none—and who has diligently used them all; opens a correspondence with us, in a letter, of whose kindness what follows is a sample.

"On my return to the U. S., I found our Church in her travail. As a young man, it was not my part to make myself prominent, but I have watched with interest your course—and the opposition you have sustained, and as I know you value the sympathies and encouragement of God's ministers, and people, I take the liberty to bid you "God speed."—Your labour is a trying one. On the subject of abolition you occupy just the position, so far as I understand you, which we should all take, and which many would take, but for that "Fear of man which bringeth a snare." At the north, you may be abused, at the south, as in the Petersburg farce and conflagration, vilified and abused, but in the court of Heaven you are, I trust, justified in your course.

Your magazine, which I commenced taking, as soon as I was settled enough, to have a P. O. contains many things which highly edify me, and I shall with pleasure promote its circulation as I am able."

6. Another minister, from the extreme south, writes us a letter of three pages, of which we give the commencement, and conclusion.

"I have read your letter written to Mr. Smyth of Charleston in answer to certain interrogatories put to you, by that gentleman, and I am glad for your sake, for the sake of the church, and for the sake of the African race, that it was published. The portion of the letter to which I now particularly refer is that which refers to the subject of Slavery, the sentiments there expressed are the sentiments which I *knew* you entertained, and which have appeared more than once in your valuable Magazine, and which I know too to be the sentiments of the majority of the Southern ministry; when I say Southern ministry, I mean them that are southern *born*.—I write this letter to express my gratitude to you for the distinct and public avowal of your sentiments upon this interesting subject, and hope to see the day when your sentiments will prevail throughout our country."

7. A student of Theology writes to us thus; "I have greeted the monthly visits of your Magazine with pleasure; and read it with deep interest, and I hope profit. I hope to be able to continue my patronage of it; the more particularly, if I am permitted to continue my preparation for the ministry," &c. &c.

8. But on the other hand, a worthy agent says to us, "Mr. ——— positively refuses to take his numbers out of the office; and says he will not pay you one cent," &c.

9. And the P. M. at ——— informs us, that Col. ——— paid somebody in advance, lost his receipt, ordered a discontinuance, two years ago, thinks he was deceived in the character of the work, &c. &c.

10. Revd. Mr. ———, Pastor of one of our richest congregations is so poor, he cant afford to patronize us; altho' &c. &c.

11. Mr. A. is very much hurt because we have said so much against the Yankees, &c. And so much about "School books," &c.

12. Mr. B. discontinues, because we published in our list of Notices, that Mr. C. had thrown up, three years in our debt for money advanced for him—for printing, paper, &c. &c.

But we forbear—with this one reflection. If any gentleman is anxious to ascertain the exact state of his nervous system—let him give us the honour and pleasure of vacating the seat we now occupy, in his favour—for a brief space; say during the coming dog-days. That's all.—

PAPISTRY OF THE XIX. CENTURY, IN THE UNITED STATES.

No. IV.

The II. No. of this Series, published in March, contained an Address, to which that which follows, is a reply.

We have before us two copies of the one now republished. One in a separate pamphlet of 18 pages, entitled thus; "*An Address to the Roman Catholics of the United States, by a Layman of St. Mary's Congregation, Philadelphia, July 1821.*" The other is contained in a larger pamphlet of 19 pages, with this title; "*A Republication of two Addresses, lately published in Philadelphia. The first by a Committee of St. Mary's Church on Reform of Church Discipline. The second by a Layman of St. Mary's Congregation, in Reply to the same. With Introductory Remarks by a Layman of New-York. New York; printed by William Grattan, No. 8, Thames street, 1821.*"

We print from the first cited pamphlet; and copy nearly all of it. The Introductory Remarks, of the New York Layman, occupy a page and a half at the beginning of the second pamphlet; and contain only, a wishey-washey commendation of the Address now reprinted.

It is right however to inform our readers, before we go any farther, that we have led them, and fallen ourselves, into a most serious difficulty—and that great danger impends over both them and ourselves. There is now open before us, the terrible "*Index Librorum Phihibitorum, Sanctissimi Domini Nostri, Pii Septimi, Pontificis Maximi, jussu Editus; Romæ*

MDCCCXIX." To this *Vol.* is added an Appendix, containing various additional decrees, since 1819; the last of which brings down the list of Prohibited books, to the 10th day of September 1827. To our great dismay, we find that not a few of these very *Barry Pamphlets*, are set down in that awful Prohibitory Index! And what is more, one of those,—nay the very second one published by us,—the very one to which the Address, now reprinted is an answer—stands out in distinct characters, in misprinted English and terrible Latin, but still clearly and boldly prohibited, in the decree of August 27, 1822; by "The sacred congregation of the Most Eminent and Reverend Cardinals, of the Holy Roman Church; and by our Most Holy Lord Pope Pius VII."

Note ye therefore, and be ye warned, all who shall read these lines; that ye are expressly forbidden, either to keep or read, any thing contained in the aforesaid Index. Further; that if ye will persist in keeping or reading any thing thus prohibited, you do thereby, each and all, incur the sentence of ex-communication. And beyond this; and besides being guilty of mortal sin; ye shall every one, be severely punished at the discretion of the Bishops!—Thus it is expressly written under the three last heads of the tenth Rule of the Index; on pages XIII. and XIV. of the *Vol.*

We observe however by way of protection to our readers, that the Address which follows, does not appear to have been prohibited: and we will endeavor hereafter, to give them timely warning, of such pieces as are in the Index; so that they may not sin again through ignorance.

Our young friends have occasionally asked us, for a list of valuable books, as the foundation of a library. We say to all such, purchase or borrow the *Index Prohibitorius*; and then purchase the English books it forbids; seeking most, for those most pointedly and repeatedly condemned. The limited knowledge and reading of the Congregation, alone prevented the list from being complete.—It is excellent as far as it goes; as we will prove, some day, by publishing copious lists from it.

An Address, &c.

BELOVED BRETHREN,

From the spirit of infidelity, impiety, and irreligion, which has sprung up among us, it would appear as if the time, so emphatically foretold by our divine Saviour for the dissolution of nature, is at hand. The pure and spotless spouse of Jesus Christ is assailed; not only by the open enemies which the powers of darkness never fail to raise up against her, but her own ungrateful children, whom she has brought forth unto eternal life, nourished in her bosom, and fed with the bread of salvation, conspire against her, contemn her divine authority, and sacrilegiously stretch forth their unhallowed hands, to tear asunder the seamless garment of her august Spouse and dear Redeemer. When we behold the Catholic pulpit, that chair of truth, prostituted to the vilest purposes; the altar defiled by sacrilege; the sacred ordinances of Christ and his Apostles ridiculed; the precepts of his church disregarded and openly violated; the blessed sacraments despised and neglected; the Ministers of Jesus Christ, those ambassadors of the Most High God, contemned and persecuted; in fine, when we behold men, so devoid of common decency and common sense;

who, notwithstanding a life spent in the open violation of the sacred ordinances and precepts of the holy religion which they profess, dare, like *Core* and his adherents, to usurp ecclesiastical powers, and attempt, by their feeble efforts, to set aside, at this late hour, a discipline established by Christ and his Apostles, is it not reasonable to suppose, that those days of irreligion and impiety, which were to precede the last coming of our Saviour, are near.*

I was led to these reflections by the reading of a Pamphlet addressed to the "Brethren of the Roman Catholic faith, throughout the United States of America," by a set of men who feign themselves members of that communion,† and who might appear as such to the faithful at a distance, were it not for the many falsehoods and anti-catholic principles contained in that pamphlet. This, however, is as it ought to be: to be otherwise would be contrary to that Providential care which Jesus Christ has ever had, and ever will have, over his church: who never permits wolves to enter his fold, or to mix with his flock, without some disgraceful mark which should betray them to his dear sheep, and point them out as his and their enemies. It cannot be otherwise, my brethren; the Almighty God, the author and lover of truth, will never permit a man, or set of men to impose on his faithful followers, without some distinguishing mark, as an evidence of their holding their commission from that *Spirit of Error, the father of lies*, and not from Jesus Christ, who, by his omniscience, foreseeing what was to happen to his flock to the end of time; and knowing that some unfortunate men, through the corruption of their nature, the *pride of their hearts*, and by the suggestion of the enemy of man's salvation; would not only deviate themselves from the purity of doctrine, and paths of righteousness marked out by Him to us, but that they would also co-operate with the arch-fiend in his wiles against their brethren, by endeavouring to involve them in everlasting ruin and misery, by becoming partners in his error and disobedience.

There is another distinguishing feature peculiarly applicable to our present disorganizers, which has characterised all the *reformers*, from Ebion and Cerinthus down to *John Savage, John T. Sullivan, John Leamy, Anthony Groves, Edward Barry, &c &c.* which is, that they were never very conspicuous for the purity of their lives.‡ With the character of these gentlemen as citizens and men of the world, I have nothing to do; it is only as *reformers* of the ancient discipline and practice of the holy Roman Catholic church, that I notice them: a character which they have not only assumed to themselves, but which they also presume to confer on all those disaffected, and disorderly members throughout the United States, who

*This man is fairly equal in Billingsgate, with any of his predecessors. But our readers will find, by and by, that when the "Regular Workmen" get at it,—these volunteers, cut but a sorry figure. All through the contest, when there was any thing to be done, somewhat mildly, in comparison; they set laymen to work: or at least used their names. But good lack! when the Priests and Bishops, Hogan, Harold, Cornwall, England, and the like, take hold—but our readers will see. [Edrs.]

†John Leamy, John Ashley, Joseph Dugan, Michael Doran, Timothy Desmond, Richard W. Meade, Lewis Clapier, Thomas Newman, John T. Sullivan, John Savage, Anthony Groves, Charles Taws and Edward Barry. (This note is by the author.)

‡ It is no part of our duty, to question what these gentlemen testify of each other. But all the world knows that this trick of reviling their opponents, and blackening their characters, has been the most ancient and constant, resorted to by papists; and whether they use it against each other, or against better men—it seems to come equally natural to them all. It is laid down as a duty, in the *Secreta Monita*; and the most effectual mode of its use, suggested. Let any reader recall their testimonies, about Calvin and Knox—yea, and all the reformers, and all the righteous in all ages. Indeed their denunciations have extended even to whole sects, nations, ages. Witness their universal attempts to prove uncleanness, on every sect that ever forsook them. [Edrs.]

may be disposed to join them in their defection and extravagance. And here I appeal to the candid and dispassionate of every denomination in this city, to whom the signers of this singular production are known, and beg leave to request of them to examine their names and characters; and, however ridiculous and preposterous the picture may be, they will behold men, some of whose lives have been, and still continue to be so notoriously scandalous, as would even disgrace Paganism itself; and others, who may not have been so openly vicious, but who were scarcely ever known to belong to any religious society; whose chief study has been cent. per cent.; their leger their Bible, and the Coffee-house their church, presuming to dictate to, and direct the ministers of Jesus Christ, and the flocks committed by him to their care. Nay more, to usurp the prerogatives of Christ and his church, by setting themselves up as the sole judges of the capacity, qualifications and divine commission of those who are to be our future guides to happiness, in arrogating to themselves the *divine* right of their election.

To pious and discerning Catholics, however, the conduct of those men, on the present occasion, appears perfectly consistent with the part which the generality of them have acted for many years past; as they have long since virtually ceased to be, what they *profess* to be. This I shall prove in very few words. As members of the Catholic church they are bound to believe, that Christ has ordained seven sacraments, as channels of his divine grace, by the means of which, the merits of his death and passion are applied to our souls, and that among those there are *two* which we are obliged frequently to receive, namely, Penance and the holy Eucharist.—They appear to attach great importance to the canons of the church, and, as a proof of their sincerity, they declare, that they can never be revoked. Hear them, how they pronounce judgment on themselves! The canons formed by the Council of Lateral declare, that all those who having arrived at the years of discretion, and confess not their sins for a whole year, nor receive the blessed Eucharist within that time, and especially at Easter, shall be debarred of divine service, and entrance into the church during life; and deprived of a Christian burial at their death. All this they *profess* to believe! but what is their practice? I answer, and it is with pain, dear brethren, I do it, yet I assert it without fear of contradiction, that of the thirteen gentlemen who signed their names to the pamphlet referred to, not more than one has received those sacraments for several years past;* and some of them according to their own acknowledgment, have never received them! Yet, ludicrous as it must appear, these are the *saints* who propose *themselves* as reformers of the discipline of that church which they *profess* to believe to be guided by the Holy Ghost!! Hence it necessarily follows, that notwithstanding their *professions* they no longer belong to the Catholic communion; for according to the above canons (which Mr. Hogan tells them cannot be changed) they are separated from it in consequence of not complying with this indispensable duty of their religion; therefore, it is not surprising, that anarchy and confusion should follow the intrusion of such men into situations, for which their own pervarication, and the laws of God and his church declare them unqualified.

I shall now make a few remarks on the pamphlet, which they have sent forth into the world, and shall prove thence, if any more proof be necessary, that in their disorderly proceedings they were not actuated by one principle of the religion which they feign to profess; that on the contrary, every act of theirs has been in direct opposition to its holy injunctions.

*How could a Layman know this?—It is, from such evidences, that we doubt not, this and most else passed off on Laymen, was the work of the Priests.—The statement is so far important, as it establishes the authority of that diabolical Council of Lateral, which the defenders of Romanism have found it so difficult to defend, on account of its bloody decrees; and yet so necessary to be avouched, for its servile devotion to the Pope, and the ultramontaine opinions. [Eds.]

They commence by saying, "The numerous and scandalous scenes which have frequently been repeated in this city, and which have occurred also in other places of these United States, owing to the arbitrary and unjustifiable conduct of certain foreigners sent among us," &c. &c.

Here in the very beginning their malicious disingenuity discovers itself, not only in these few lines, but in the whole of the paragraph from which they are taken, by attempting to fix on others that odium which so justly belongs to themselves: for it will be necessarily asked, who were the actors in those scandalous scenes? The answer is very obvious to every person inhabiting this city, and visiting Mr. Bazeley's and the Washington Hall, for the last six months: they were Mr. Hogan, D. J. Desmond, John T. Sullivan, C. W. Bazeley, Doct. Stafford, John Leamy, &c. &c. who, if they were Turks or Pagans, could not have done more to bring the name of Catholic into contempt by their scandalous conduct, and total disregard of morality, truth and decency. It is painful to dwell on the horrors of those days, but certainly they were such as cannot be forgotten by the citizens of Philadelphia for many years to come. With regard to the term, *foreigners*, used by them, as being sent among us, it savours too much of English federalism; and by looking over the names of those who use it, it is only calculated to excite a smile of contempt. However, it must be admitted, even by these *native* gentlemen, that if it were not for those *foreigners*, and their predecessors, whose charity compelled them to forsake whatever was dear to them on earth, in order to carry the glad tidings of salvation to these extensive regions, we should be as destitute of the knowledge of Christ and his holy religion, as the savages were when the country was first discovered.*

In their second paragraph they say, "It is not our wish in calling your attention to this object, to enter into many details respecting the numerous arbitrary and unjustifiable proceedings of some Bishops and Clergymen since the decease of our ever to be lamented father and friend, arch-bishop Carroll. During his life time, his moderation and private virtues kept peace in the church," &c. and again, "but as these states, unfortunately, have not been blessed with a second Carroll, who was a *native of our country*, and who consequently was well acquainted with our institutions, and respected them as well as our *individual* rights, it becomes our duty, if we wish to *preserve our religion unchanged* and free from *superstition*, which has been *attempted* to be introduced among us, to *adapt* some general plan for the future *management* and *direction* of a *uniform system* throughout these United States, without being compelled, as *heretofore*, to *receive, pay, and obey* men, who are a disgrace to *our religion*, to *us*, to themselves, and to *those who sent* them."

In the first part of this paragraph they show their prudence, though it must be confessed very much at the expense of their candour. Round and unsubstantiated assertions are very convenient for men who wish to avoid telling the truth; therefore, these men express their objections to enter into a detail, well knowing that the conduct of their Bishops and Clergy would not appear arbitrary nor unjustifiable to pious, practical Catholics, but on the contrary, that theirs would appear to such disorderly, disobedient and impious: hence they wish to avoid giving a detail; but the concluding part of it, where they declare, "it becomes our duty, if we wish to preserve our religion *unchanged*, and free from the superstition

*This is a very delicate compliment—though somewhat roundly expressed—to all the Reformed Churches and people of this benighted wilderness of ours.—Now we rather conjecture, for our poor parts—that whoever will read these *Ecery Pamphlets*—will incline to the conclusion—that their authors, and the defenders, followers, and imitators of their authors,—are to be pitied for their ignorance and savage ferocity; rather than commended as the *only* teachers of "the knowledge of Christ and his holy religion." [Edrs.]

which has been attempted to be introduced among us," &c. is of such a nature, that I have no hesitancy in saying, that not one drop of Catholic blood warms the heart, nor one ray of Catholic faith enlightens the understandings of those who penned it.

It was a common saying with the ancient Greeks and Romans, that those whom the gods wish to destroy, they first make mad. This, it would appear, has occurred to the writers of the paragraph under consideration, otherwise they would have never introduced the revered name of that venerable Patriarch, the late arch-bishop Carroll, of Baltimore; for although I cannot but consider it as a sacrilegious profanation of that great name, for them to use it, in such a manner, and on such an occasion; yet I view it as providential, as it affords me an opportunity of placing those gentlemen in the situation in which Nero once wished to have the citizens of Rome; for, in the opinion of this great divine* (which I shall quote) will be found not only a refutation of the doctrine contained in their pamphlet; but also a solemn and awful sentence pronounced, as it were, against the whole of their proceedings. As any remark of mine, on this invaluable production, would derogate from its merits, I will give as large quotations from it as I possibly can, and I sincerely entreat my readers, by the love of God, and that of their own souls, to give them an attentive perusal. They will then behold every charge which I have brought against those men substantiated, and the whole of their conduct condemned; for, it would appear as if Almighty God had permitted a similar case to occur in his time,† that the decision of so great a man might serve as a guide to his successors. It was addressed to the trustees of a certain church, in the year 1797, when an unfortunate affair, similar to that of St. Mary's at present, took place.

‡ "Your peace and union, my dear brethren, has been disturbed for some time past, by a daring invasion of the sacred and purely spiritual authority transmitted by Christ to his Apostles, and their successors in the Apostolical Ministry. Though the occasion was sufficiently important and alarming, yet I deferred till the present time, to address myself immediately to you; still hoping, that the violent breach of the laws of the church, which originated with a few only, would be soon disavowed by your almost general voice. It was not difficult to persuade myself of this; for I relied much on the sincerity of your attachment to your religion; to the faith you received in baptism, and which you have cherished ever since in your hearts. But my expectations have proved vain: *some of you* have supported the usurpation, and deserted the Pastor, who, to use the language of the Saviour of mankind, *entered by the door into the sheepfold*, and have delivered themselves up a prey to him, whose intrusion has all the marks attributed by Christ to *a hireling*; *not entering by the door into the fold*, but *as a thief and a robber*. John x. If these expressions sound harsh in your ears, remember that they are not mine, but those of the Divine Author of our religion, who, though the meekest of men, and *lowly of*

*Quere—Nero or Carroll?

†Quere—Whose time?

‡The author of this Address has not furnished us, with the title nor even with the occasion of the publication from which he quotes,—except in general terms. It was he says, "a production" of the late Bishop Carroll: put forth at first in 1797; addressed to certain erring, and schismatical papists; in a case much resembling that of St. Mary's Church; relating to the "Holy Trinity Church;" and that the quotations are from an edition published in Baltimore, so late as 1830.—Was that the case in which Bishop Carroll, issued a mandate against one of those "unfortunate" "rebels"—as he calls them; and by his ghostly authority, over his "subject" caught in open "rebellion"—put him in prison; from whence he was delivered by process of Law? We must hunt up this case. The amiable Bishop had very exalted notions, of his functions; and was a shrewd Jesuit—and their first great patron in this country. In the quotations here made from his Pastoral advice, he goes all lengths, both in manner and matter, with the highest pretensions of the highest party in the Papacy. [Edrs.]

heart, did not think the appellation of *thief and robber*, too strong to designate the prevarication of an unauthorized intruder into the pastoral office, or to excite in your breasts too much detestation of the crime, of which he is guilty, who without any commission from the chief pastors of the church, presumes to exercise the ministerial functions of the priesthood, polluting the sanctuary, profaning the sacraments, usurping the chair of truth, and converting it into the seat of falsehood and deception; and who, instead of being the instrument of divine mercy in communicating to you pardon and inward peace, only abuses the sacred rights of religion, and words of reconciliation, to confirm the sinfulness of some of you, more and more, by inducing them to submit to, and place their trust in his sacrilegious ministry. How painful is it to reflect, that perhaps some have already departed out of this world, bearing on their consciences the guilt of having in their last moments, called on him for *that absolution which he could not bestow*,* and receive from his polluted hands that divine bread, which, though ordained by Christ, to be the pledge of eternal life, becomes the cause of terrible condemnation to those persons who, persevering in their schismatical disobedience, render themselves the accomplices of his usurpation and revolt.

"Let those of you, my brethren, who have hitherto followed his pernicious counsels, consider the *abyss of infidelity and separation from the Catholic communion*, which is opening before them, and into which they are falling and precipitating their children, whom they lead to hear lessons of error and disobedience from the *unhallowed lips of an unworthy priest*."

The Right Reverend Gentleman, after having shown how the intruder at that time became possessed of that church, goes on to state as follows: (page 9, Baltimore edition 1820.)

"After this the intruder received from the Trustees a pretended appointment to the Pastoral office, that is, the power of loosing and binding, of administering the holy eucharist to the faithful of God's church; of teaching and preaching, and of performing all those duties, which being in their nature purely spiritual, can never be within the jurisdiction of, or subject to the dispensation of the laity, but were committed by Christ to the Apostles alone, and to their successors in the government of their respective churches. As my Father sent me, I also send you, (John xx.) Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. The Apostles, thus commissioned by their heavenly Teacher, proceeded to execute the duties of their ministry; they announced the glad tidings of salvation, and appointed pastors to take charge of the churches formed by their preaching, which pastors, in their turn, and according to new exigencies, constituted others, who have been thus continued to the present time, deriving their power of exercising the holy functions of the pastoral office, not from human authority, or institution of

*The chief argument of a personal and practical kind, urged by papists in favour of their system, is the *certainty* it affords to its followers, of grace and salvation. For say they, as all forms of spiritual worship are necessarily subject to doubt, and uncertainty, as to their effects upon us; on the other hand, a system which confers grace, and gives merit, *ex opere operato*, by its own mere power—must work its effect. Now here is a fine specimen of this certainty; wherein one ecclesiastic comes boldly forward and tells his people, that all the acts of other ecclesiastics, will only confer ruin, and no grace at all! And wherefore? Because, the powers of the latter set, are vitiated!—And who can tell, when, how, or by what means, these powers are or may be vitiated; and so the souls of the people lost? Want of *intention* on the part of the operator vitiates all his acts: want of true faith also does the same; want of continued confidence on the part of his spiritual superiors works the same evil; and scores of other *omitted or committed* things, by their own showing may defeat every act of the Priest. Who then can be certain, that he is *ever safe*, amid so many gaps, and traps for his soul? [Edrs.]

civil government, but from the *same divine* origin of the Apostles themselves. That the catholic church possesses *exclusively* a spiritual jurisdiction, so transmitted down to her, and by which she is, and ever will be enabled to minister to us in all holy things, is her discriminating and exalted prerogative. She has always steadily and jealously maintained it; and you were taught to respect it in your earliest lessons of religion, from your first initiation into your catechism, and ever since in the public creeds and approved formularies of our faith. When, therefore, *you now hear it asserted, that clergymen may be clothed by the laity with spiritual power to officiate at the altar, administer the sacraments, and perform all pastoral functions*;* when *prevaricating priests sheller their base prostitution of the rights of the church under the protection* which is offered to them by *usurpers of ecclesiastical and spiritual authority*; when they lend their *sacrilegious ministry to uphold a system of defiance* against the *universal discipline of Catholic Diocesses*; be assured, dear brethren, that though these scandals are not unprecedented in the history of the Church, yet they have *always been reprobated as destructive* of her divine economy, and *leading to all the evils of a schismatical separation from her.*" "God forbid that I should aim to irritate our dissenting brethren, by an acrimonious recapitulation of the doctrines on Church authority, advanced by the first pretended reformers; or by comparing them with the *principles avowed by such amongst you*, as have been *leaders in the unfortunate dissensions which I so sincerely deplore!* But surely no offence ought to be taken, when speaking to Roman Catholics committed to my pastoral care, *I say to them that they are exchanging the doctrines of the Catholic Church for those of Luther and Calvin*; that though they may call themselves *her children*, yet she will not *allow herself* to be *their mother*, as long as they refuse to hear her counsels, or obey her commands." "Is the power of a mother foreign to her children? Is the power of a mistress foreign to those who are bound to *reverence* and obey her? Do they yield *true obedience to the Bishop of Rome, successor of St. Peter, and Vicar of Jesus Christ*, who after first recognizing the Episcopal establishment sanctioned by his holiness in these United States, for the general government of Catholic Christians,† afterwards, for *private purposes, arbitrarily and schismatically reject it?*"

*This is a total perversion of the case, and the argument. No one except the broadest Independents ever claimed, as a general proposition, that Clergymen might be clothed by the laity with spiritual power &c. It is not true that Luther or Calvin,—or even the "rebels" in "Holy Trinity Church" or St. Mary's claimed, any authority for mere laymen, to ordain. The "rebellious" papists, claimed only this right namely; to choose a spiritual guide for themselves, out of those already regularly ordained by their church. And Bishop Carroll says that such a claim is heretical; seeing he is God's vicar for them, and will choose their guide. So the doctrine of the Bible, of the First Ages, and of the Reformed churches, is, not that mere laymen shall ordain; but that each particular church shall have liberty to select its own Pastor, out of those ordained already; or on said selection, to be ordained, by the proper authority, appointed of God for that function.—[EDTRS.]

†In the "*Discipline De L'Eglise, Ancienne et Nouvelle*" Tom. 1 pp 444—8, Paris Edition of 1725, there is a minute deduction of the title of Bishops now in common use; viz, "*Dei et Apostolicæ Sedis gratia, Episcopus*;" or as the more ancient title was "*Dei gratia et Sancti Petri, Episcopus*." The earliest example given is in 1081 from Baronius; but as Thomassin well observes this was by Robert of Sicily, for the temporal Lordship which he held of the Pope, and not for a bishoprick; as he calls himself, *Dux* and not *Episcopus*. The earliest undoubted sycophancy of this kind, is found in the Latin Bishops of the Isle of Cyprus, about the middle of the thirteenth century. From that time it spread over the East, and then over the West—not having become general in Germany till far into the fifteenth century. The Archbishop of Saltsbourg did not adopt it till 1417. At length this vile and audacious usurpation of the Pope has become universal over his Bishops; and their recognition, even titular, of his despotic, yea divine authority is complete. And so, we have Arch-Bishop Carroll, calmly asserting, as unanswerable points of argument

In page 16, when referring to the unfortunate clergymen at Holy Trinity Church, he says,

"They continue to preach, and perform all the functions annexed to the pastoral charge; to celebrate the most awful act of religion, the solemn sacrifice of the New Testament; and to *deceive* the credulous, by *pretending* to dispense to them the ministry of reconciliation and pardon, *though all power and authority for these purposes* have been withdrawn from them, and this has been publicly *notified to you all*. How is it possible for any, who wish to *continue in communion of the Church*, to *uphold and support* the authors of such *schismatical* proceedings? Is it not raising up openly the standard of revolt against their lawful pastors, and *fore-swearing* their solemn promises to him *who is the chief* amongst men?"

In pages 17 and 18, he concludes with this solemn appeal, and dreadful denunciation.

"As I wished to render this instruction plain and intelligible to all, and only to include in it necessary points for your information on the present occasion, I purposely avoided citations from the authorities which have been mentioned. But I shall now lay *one* before you, which is from the highest authority* in the Church; and, though of a late date, is only a *new condemnation* of a *renewed heresy*. His present Holiness (Pius VI.)† by a solemn decree and constitution, dated August 28, 1794, and addressed to all Catholics, passed judgment on many erroneous doctrines, amongst which is the following, which asserted, that *power was given by God to the Church, that it might be communicated to pastors, who are its ministers for the salvation of souls*. This doctrine the Pope declares to be *heretical*, if it be understood to mean, that *the power of ecclesiastical ministry and government is derived to pastors from the community or congregation of the faithful people*.

"The *Trustees and Clergymen who act in subjection to them*, fall evidently under the *censure* pronounced by the Vicar of Christ: for it is manifest to you all, that the *latter have no power of ecclesiastical ministry and*

that he being Bishop by the will of God, and of the Pope, and being set to "govern" all the "Catholic Christians" of these United States; for his said Holiness, who is God's Vicar, *that is, who is in God's place*, here below; therefore all who presume to question his authority, or "*with-stand*" from his control, or "*revolt*" against his commands, or "*rebel*" against his jurisdiction; do thereby become "*foresworn*"—and are to be accounted heretics and schismaticks, given over to perdition.—What would be thought of the King of France if he should thus proceed, by his viceroy in this country? Or wherefore did we go to war with England in 1812, for a less pretension on her part, as to naturalised American citizens? [Edrs.]

*According to the Bible, the highest authority in the church, is Jesus Christ its divine Redeemer; and the rule for its government is his revealed will. Bishop Carroll was of another mind; and therefore quotes a Pope instead of Christ; a decree instead of a, thus saith God. It is characteristic.—But even by his own faith Bishop Carroll, asserts what is both false and heretical; for the General Council of Constance, expressly decided, in its III and IV sessions, that the Pope is not—but that a General Council is, the "Highest authority in the church." It is not very material which is true, seeing both are wrong. But it is obvious that Carroll instead of being the liberal minded man, some have supposed, was a thorough Jesuit. [Edrs.]

†As Bishop Carroll has not told us, on what occasion the Pope issued this famous decree, we are only left to conjecture, that it may have been in some part of his long quarrel with the Emperor Joseph of Austria, who in vain tried to reform the church, against the wishes of the Pope; or more probably during his still more disreputable quarrel with the Grand Duke Leopold of Tuscany, and the Bishop of Pistoia—of whom one was the best Sovereign of his own or almost any age—and the other the last Reformer in the Papal sect. These two quarrels will forever cover the long reign of Pius VI, with the opprobrium of all enlightened minds. For the details of the former, see "*Memoirs Historiques et Philosophiques sur Pie VI, et son Pontificat, Paris, An. 7 à la République*"; 2 vols. 12 mo."—and for the latter, "*Memoires de Scipion de Ricci; par de Paris 1826, 4 vols. 12 mo.*"

government, but that which is derived from the *former*, or at most *from the community represented* by them. Behold, my brethren, the fatal consequence of their departure from the established discipline of the Church. Their proceedings are grounded on principles *erroneous in faith*, and branded with the qualification of being *heretical*, and repugnant to divine revelation. What then is wanting to make the abettors of them *foreign* to the Church, and *apostates* from her faith? Nothing is wanting for the consummation of *their guilt* and *misfortune*, but to *persevere* obstinately in the *avowal* and *practice* of their error, after this plain admonition, which my pastoral solicitude commands me to give them. *May he who is not the God of dissention, but of peace, inspire better counsels into their hearts!*"

Thus concludes this great man, whom those men presume to call their *father* and their *friend*, who, if he were living, would say to them, in the language of the church, *though they may call themselves my children, yet I will not allow myself to be their father*. Why so? Because he declares, that as long as they advance and support such doctrines, as those contained in their pamphlet, they are *foreigners to his church, and apostates from her faith*; and that on the authority of the above decree of Pope Pius VI. who, sealed his doctrine by a painful martyrdom.* I should deem it almost presumption in me to make any more comments on the false, schismatical, and heretical propositions advanced in their pamphlet, as it will be seen by the quotations which I have made from the pastoral address of this venerable personage; that they are there, as if by divine inspiration, anticipated, exposed, and refuted. "It is a *renewed condemnation of a renewed heresy*." Therefore, when they falsely assert, that there exists no such thing as the appointment of Bishops and Clergy in Catholic countries by the See of Rome, in page 4; that this country has never had an arrangement with the See of Rome respecting the government of our churches, that their government and institutions do not authorize their paying large sums of money to those who surround his holiness, who frequently *make religion a pretext for deceiving them*, in page 7; and that while they acknowledge the authority of the Head of the Church as their spiritual father, and *consent to the rules and regulations* of the Holy See as respects their religion; they *claim* the exclusive right

**Painful Martyrdom*. This is ridiculous. JEAN ANGE BRASCHI born at Cesena 27 Dec. 1717, was elected Pope on the 15 February 1775, and taking the name of PIUS VI. reigned till the 29th of August 1799; when he died at Valence in Dauphine; having completed a life of nearly eighty-two years, and a reign of almost twenty-five; being the longest of all the successors of St. Peter.—There is an old latin verse which says, *Semper sub Sextis perditâ Roma fuit*: and really there seems some fatality in the, *Sexti*. For the *sixth* Tarquin behaved so ill that he caused the destruction of the Kingly office in Rome: the *sixth* Urban commenced the great schism of the West; the *sixth* Alexander filled Rome and the world itself with consternation by his crimes: and this *sixth* Pius fearfully confirmed—through his stormy reign, the presentiment engendered by his name.—But during his long life and reign, no man in his communion, took all changes more coolly, or was farther removed from all ideas of a "*painful Martyrdom*"—that Master John Angelo Braschi—commonly called Pius VI. Many things conspired to make him, indeed contemptible. For besides that he had no sense, and was destitute of all mental training; his vanity and egotism, his prodigality, luxury and licentiousness, were all excessive. Added to which, his long life disappointed and disgusted his presumptive successors; his immense exactions, wasted on his personal vanity, his idle architectural trifles, and his silly projects in the Pontine marshes, wearied out the people; his open and shameless prodigality to his *Nephews* (!!) shocked all mankind (we will translate, some day, the touching story of Marianna Lepri before the tribunal of the Rota at Rome;) and his successive losses and miscarriages, in every prerogative esteemed sacred, convinced even the populace of Italy, that the pretended Vicar of God, was a man—and a very weak one!—And yet this, is "*the highest authority in the church*," of Carroll! And this is the kind of thing set up, not only *against*, but *in the place of*

which always belongs to them, of electing their own Pastors and Bishops, and that when the Bishops shall be so elected by the trustees and congregation of each respective state, they shall be ordained in this country and receive the bull or approbation from Rome as a matter of course ;" in page 8, 9, however absurd, false and impious such assertions and principles may be, we find them foreseen, reprobated, and condemned by this great Divine, in the address above referred to.

I shall therefore conclude this address by again entreating my readers to weigh well what I have here advanced and quoted from this father of the American Church ; from both, they will easily perceive that those men who are the propagators and supporters of the rebellion among us, bear all the marks necessary to designate them *schismatics* and *heretics* ; their timely repentance will alone save them from the guilt of both.

Let us, my dear brethren, profit by their misfortune. We have every reason to suppose, that their present unhappy state is owing to their former neglect, in not attending to the duties of their religion ; let us tremble for ourselves ; the same cause will have the same effect on us, if we act in the same manner. God has promised us his divine assistance if we persevere in the faithful discharge of our Christian duties ; knowing our weakness, and the dangers to which we are exposed, he warns us continually against them, and exhorts us by the voice of his ministers to have recourse frequently to those divine treasures which he has ordained for our support ; and particularly to that sacrament of his love, bequeathed by him to his church for the nourishment of our souls ; *without which we cannot have life in us.* John vi. If we listen to his divine spouse, the Church, and obey her commands,* she will conduct us safely through all the perils of this mortal pilgrimage, to that happy fold where we shall hear his voice and live and reign with our adorable Shepherd for an endless eternity.

A CATHOLIC LAYMAN.

MEMOIRS, TO SERVE AS A HISTORY OF THE SEMI-PELAGIAN CONTROVERSY IN THE PEBBYTERIAN CHURCH.

No. IX.

The Suit at Nisi Prius ; General reflections on the posture and duty of the Church.

WE turn aside from the history of the trial of Mr. Barnes, on which we had entered, for the purpose of noting while the events are passing, and their impression fresh, the *legal* aspects of this wide spread and fearful controversy.

The Pelagian party, proved by the whole current of events from '35 to '38, both inclusive, to be a decided minority of the church—

* *Commandments of the Church.* "The Metropolitan Catholic Almanac and Laity's Directory," for 1838, published in our good city, by F. Lucas Jr. by Archiepiscopal authority ; informs us on page 6 what these "Commandments of the Church," are. We give them : 1. To be present at Mass on Sundays and Holy days of obligation, resting from servile work on said days, and keeping them holy. 2. To abstain from flesh on all days of fasting and abstinence ; and on fast days to eat but one meal. 3. To confess to a Priest, at least once a year. 4. To receive the Sacrament at least once a year, at Easter, or during paschal time.—This is the whole.—Now the text above assures us, that if we obey the commands of the church "*she will conduct us &c.*"—Quere ; can any church save any body ? If yea : Can these four items named above, secure our salvation ?—Is it wonderful that there is neither piety nor knowledge in such a sect as this ? [Ems.

and that minority having been much reduced by the acts of the Assembly of '37; despaired of success by moral and ecclesiastical means, and appealed to the courts of law. The first act of this part of the controversy is now decided; and to the general amazement of all, perhaps not excepting the better and more enlightened portion of themselves—is decided in their favour. Under a charge, from Judge *Molton C. Rogers*, of the Supreme Court of Pennsylvania, sitting at Nisi Prius, a Jury of Philadelphia, has found a verdict, upon which, such a judgment would naturally be entered up, as would have the effect of constituting the Pelagian Assembly of '38, in the eye, of the laws of P'a., the true and only General Assembly of the Presbyterian Church in the United States of America, for that year; so far as regards all questions of corporate property and franchises, and so far as regards that Commonwealth.

This decision is yet to be passed on, by the whole bench of the Supreme Court of P'a.,—before whom the case is undergoing a new discussion, even while we pen these lines; and by whom it will, in all probability, be decided before they are published.

We shall not therefore, examine at present, the decision of Judge Rogers, in any detail; nor undertake to discuss the probabilities of its approval or reversal, by the Supreme Court of P'a. Not indeed, because we do not feel entirely authorised to examine the whole subject with perfect freedom—and to comment on the decision rendered, with the same liberty, as upon a law, after it is passed, or even while its passage is debated;—but only because—it is more convenient, and more edifying, under existing circumstances, to await the judgment of the whole court. Whatever may be that judgment, it is however our purpose, by God's mercy, to deal with the charge of Judge Rogers, in due time, according to the case he has made; giving him, if the court in bank, sustains his decision, the full benefit of that decision that his charge is good law in P'a.: and feeling but the more free, if it should turn out, that he has created law, to justify the exercise of his *benevolence* towards the church of God,—to deal with the temper and manner of his judicial harangue.

This at least is indisputable, that decisions which are not law, may by their temper and manner, do to those who render them a disservice, much more severe and lasting, than any they could do to those against whom they may be levelled—if indeed, they were law! For an upright and impartial magistrate, to use his office in its most solemn and imposing functions, to impeach the motives, to impugn the principles, and to question the moral and religious character, of suitors at his bar, even when the law is clear against them; would be happily, at least heretofore have been unusual and unwarranted. For this to be done, when the law is clearly against the Judge, and with the victim—would be an outrage, well nigh unprecedented. But for such a case to occur, and such proceedings to have place, against immense masses of innocent and upright men—not in any shape, before the tribunal; yea, against bodies not at all amenable to the tribunal; this indeed, would be, *if it should ever occur*, a case, which would give an eminence, so bad, to the magistrate who should adventure it;—that society, would

vindicate, by its overwhelming sentiment, itself from all participation in such an act, and at the same moment signally avenge its perpetration.

Let us suppose that Judge Rogers, has been, the farthest possible, removed from all suspicion of any bias, in the case now decided; and that he has uttered every syllable which has escaped his lips, with the temper becoming an upright magistrate; with the dignity and impartiality of a just and conscientious judge; with the candor of an enlightened officer of justice. Nay let us admit that every word uttered and every idea insinuated, against, the Presbyterian body, or any body else, is true, timely, warranted by facts, demanded by duty, and called for by the occasion. To go still farther, let it be fully conceded, that all he has done, or could do, for the Pelagian party, was more than merited, by the purity of their faith, the integrity of all their conduct, the generosity and noble frankness, of their proceedings, the excellence of their general aims, and the particular praiseworthiness of their conduct and intentions towards the miserable and degraded Presbyterian church. All this—as in duty bound, let us all reverently admit.

Let us go one long stride farther. Let us concede that the law of the charge of Judge Rogers is good law: good Pennsylvania law; good common law; good religious law; good, sound, ancient, wholesome, clear, settled law. Let us admit this. Though it requires us to admit at the same time, that, in deciding who constitute a church, corporation, or body successive, of any kind, it is perfectly immaterial, on what side is the greater number; and equally so, what party adheres, to the fundamental principles of the body in question; though, by all human consent heretofore, there be no other mode, but one or both of these, by which to ascertain which of two claimants is a given body:—That all ministerial officers (as the Clerks of the General Assembly) are bound to see that the authority they obey, and the laws they act under, are good and sufficient in all courts, whether legal, equitable, or spiritual, and are personally responsible if this be not so; although we must at the same time admit, that which subverts the law and usage of all societies in all ages, and renders all human organizations impossible:—That the smaller portion of a delegated body may, at its option, and by modes, chosen by itself, take such steps, as to become at its will, *the body*; although we thus put a bounty on revolution, which all courts abhor, which no court before ever attempted to adjudicate upon, as a suitor at its bar, and which is in its nature above and against law:—That the Orthodox in the Assembly of '38, did in fact form the Pelagian Assembly of the same year, because they were by, and did not stop it; and at the same moment, that it was disorderly, ungentleman-like, and proof of a conspiracy, for them, or any of them, or even their officers, to attempt to stop it:—That it was so illegal, for the orthodox Assembly of '38 to *conspire* to enforce the acts of the undeniably legal Assembly of '37, that the bare suspicion of such a conspiracy justified the Pelagians, in '38, to attempt, and execute a new formation; although at the same moment, the fact of conspiracy or no conspiracy, was so immaterial, that the orthodox should not be allowed to disprove one on their

part, nor prove one on the other part, nor rely on or derive any benefit from the recorded proof of one, in the printed minutes of the Pelagian Assembly of '39:—That a court of law cannot take cognizance of the decisions of ecclesiastical bodies, except so far as mere questions of property are involved; and yet that it is competent for Judge Rogers, to decide the Plan of Union, which no human being but himself has so thought, strictly constitutional, and its abrogation unchristian, although no question of property had, or could have any relation to that plan, himself being judge; and although, a competent ecclesiastical tribunal, viz, the unquestioned Assembly of '37, had fully settled the whole case, in the teeth of the Judge's subsequent decision; These and about forty-five more points similar to them—must be conceded, in such a form as to admit, not only new and startling dogmas; but in many cases, in the compass of a single decision, we must admit opposite sides of the same proposition as successively indisputable; if we would take Judge Rogers, as our legal oracle. But we will do it; *pro hac vice*, we will do it; as our present object leads us to another consideration of the matter. We will suppose every word of his decision to be good law; and that the Supreme Court of Penn. will so decide.

Now here are grave questions before us. If the Court in Bank confirm the decision of Judge Rogers—what will be the posture and duty of the church in those new circumstances? What effect will these things have on the Pelagian party and Doctrine. Or if the decision of Judge Rogers is reversed—what then?

We desire to take a brief, and perfectly plain view of this important subject; but at the same time a view which will cover, in a general way, all its chief aspects. We must therefore rather suggest thoughts, than attempt to argue cases, or enforce propositions.

1. Let us then in the beginning, and in order to embrace the whole ground, suppose for a moment that the Supreme Court of Pennsylvania reverses the decision of Judge Rogers;—or at least that it orders a new trial, in the case he has decided,—rather cut in pieces, with his tranchant doctrines.

1. In this event, the strong probability is, that the whole matter will terminate with that decision of the Supreme Court. For it is most likely that the court in so deciding the case now before them, will decide various points of law in such a way, that any future trial would probably terminate in the defeat of the Pelagians.

So also, the Pelagian party hanging together only by *this suit*, the loss of the suit is the ruin of the party. And in such an event, developements will be likely to occur, which will so demonstrate the absurdity and wickedness of their pretending to be *the Presbyterian church*, that they will hardly risk any new proceedings.

What will greatly promote such a result, is the indecent and extravagant manifestations of joy and triumph, which they have exhibited—because of this short-lived triumph. So that when it turns out that law, as well as justice, honor and religion repudiates their shocking claims—their unworthy rejoicings will only have hastened the certainty of their ruin as a party.

2. But, if peradventure, they should, supposing a new trial had, determine to prosecute their claims; then their case will be worse

than when they began; and that of the orthodox better; just by this, that the Supreme Court of Penn'a. will have decided for the latter and against the former, on certain points, more or less important, in the final settlement of the case.

In this connexion, is important to remember, that considering the posture of the parties, a failure on the part of the Pelagians to succeed, is in fact a defeat; and a drawn case, is success to the orthodox.

There is no difficulty in perceiving, that nothing could have occurred so decidedly beneficial to the orthodox, and so ruinous to the Pelagians, as precisely the case made; if we finally succeed. It will be in every view of it, and in many respects, the best way, in which by God's mercy, we could have succeeded; and it will be the most fatal way, in which they could have failed—if we should still gain this very cause, at last! And perhaps, we may add, that the nearer the whole case can go to be finally settled against us, the better, if we finally succeed. For in no conceivable way besides, could, *the who? and the what?* of those claiming respectively to be the true Presbyterian church—be so clearly and strongly fastened upon the public mind and conscience.

Read *Ecclesiastes v. 8*, and lift up thy head, oh! thou child of God—whose faith may be ready to fail!

II. Let us suppose, the Supreme Court may be divided equally in regard to the ordering of a new trial.

The court consists of five Judges; four besides Judge Rogers. He is the eldest Judge, except the Chief Justice: and therefore may be supposed to have, even more influence than his great abilities and worth entitle him to expect. He has already tried and therefore understands the case better, it may be supposed, than his brother Judges will, at their entrance upon it. It is possible, as he is only a man, though a remarkable one—that he may not be able to retain that state of signal impartiality manifested in his charge;—and that some small portion of self love, or pride of opinion, may unperceived by him, give a slight tone to the state of mind, in which he will listen to the reargument of the case. On the whole, he can hardly be expected to be in favour of a new trial; notwithstanding all that is come and gone. So there is one of five—supposed fixed.

It is said one other individual, will decline sitting in the case, from motives of personal delicacy. We should rather regret this; preferring the court to be full. But supposing it to be true; or supposing any one judge absent, for any reason—the bench in that case consisting of four—a division becomes possible.

Humanly speaking, *under such circumstances as now exist*, it is more probable that a court of four would be equally divided, than even that a court of five, would decide, in a *particular way*: very much more so, than that three of five should agree in a given opinion; and very violently more so, than that three should reverse what one had done. How far these ideas may have influenced the *tone*, of the decision at Nisi Prius—eternity will unfold.

It is enough for our present purpose, that there is a probability of an equal division of the court.

In that case, the decision of the upper court stands for nothing ; as in fact none is made. And of course the decision at *Nisi Prius* stands ; and a Judgment is entered for the Trustees of the Pelagians and against those of the General Assembly.

We presume, in this event, no reasonable man would be willing to consider the fate of the Presbyterian church settled finally ; the case having gone off on the opinion of one man, upon a point of order—admitted by himself to turn, on a rule adjudged by him not to have been in force, at the time it decided the fact of our ecclesiastical life or death !—Glorious nicety, of great minds ! Magnificent force of—nothing !

The result of this turn of affairs would be, that the six trustees elected in 1838 by the Pelagians would be placed in the board instead of the six ousted ; and then the body consisting of twelve for the Assembly and six for the Pelagians, the Assembly of the latter for this year ('39)—would proceed to elect six more trustees ; and they bringing a new action, the whole case would be tried again. All that had gone before, would in the eye of reason and the law, be taken for nothing—or at least for very little—as to the question of the final determination of the matters at issue.

III. Let us now suppose that the court should sustain the decision of Judge Rogers ;—or at least should consider that he has not so erred, as to render a new trial necessary.

In such an event, we observe, first—that although the error of a judge might not appear to the court above, of sufficient magnitude, to reverse a cause for it ; yet that same error rectified—might in a new cause just like the old one, lead to a decision the very opposite of the former. Every lawyer will fully admit this ; and every man of sound sense, not a lawyer, can easily see, how it might be. As for example, an error about admitting, or about excluding testimony ; or about leaving a matter to the jury, or deciding it by the court ; or even about the minutest points of law—when the various modes in which they may be made to cut through and through a case, are allowed for.

We observe in the second place, that the decision of a court not to reverse a given case, by no means involves the idea that the same court would reverse another case, very unlike the one sustained, in its general reasonings and results ; although involving every interest and principle of the former case. That is, the sustaining of this case, by no means proves that the same court, would reverse another, in which the orthodox should succeed against the Pelagians—before some other Judge than Judge Rogers.—The fact is, that this general truth, is peculiarly applicable to this very case.—For whilst there is no great point of law, upon which varying, perhaps contradictory decisions, cannot be found ; these questions of corporations for spiritual purposes, are peculiarly exposed to difficulty, especially under our jurisprudence ; and involve some exceedingly nice, and complicated questions ; and yet the very fundamental theories of our political institutions are implicated in these same questions.

In the third place, we suggest, that in every jury trial to some extent, and especially in every such trial, where many witnesses

are to be examined, many points to be handled, much nicety to be observed &c. &c. ; the issue of the trial depends far more on the turn affairs happen to take after the trial commences, than on the principles supposed to govern it—or the manner in which it was intended to present it. It was the saying of a great lawyer, I have gained a larger proportion of my doubtful, than of my good cases. Much depends on the court : and we cannot hope always to find the equals of that at Nisi Prius. Much depends on the witnesses ; and we venture to predict, that some of the chief of those who swore through thick and thin, on the late trial, will never appear on the stand, to repeat those oaths. Much depends on the state of public sentiment ; and we shall surely, never commence another trial—with it poisoned and prejudiced, as it was, before the last.

The truth is, that the case was lost by the Pelagians at Nisi Prius. Their case as made in the church courts ; as urged in the newspapers ; as argued at the bar by council for them ; as sworn to by their witnesses ; that case, in every view of it, was lost and decided out of court, by the court itself. But a new case, sprung up during the trial ; concocted by the great intellect of the court ; a new case, never made, put, argued, claimed or imagined by any body ; this was decided by the court, *towards* the issue ; and the Jury made to find a verdict under instructions never asked, expected, or dreamed of. This is a strong illustration ; let us be wise, in considering it.

Our opinion then is, that even if the Court in bank refuse a new trial ; we ought to make a new case, and try the matter again. Let another suit be brought by six new trustees of the Pelagians, against six more of the Assembly. Let it be fairly, regularly met. Let it come on, in due course ; no jumping forward to needless conclusions by setting days ; let God's Providence have way ; let things develope themselves ; let time run, and Judges get relieved of the weight of prejudice, or the burden of office ; take the whole matter coolly and wisely ; and though, the present decision supposed to be against us, would no doubt be some injury to us in future trials in Penn'a ; yet we should not consider the issue even there, and even with that disadvantage, by any means, to be dreaded or avoided.—Our confidence is very great, that in the long run courts of justice, will do justice. Let us not deprive them of the opportunity—nor ourselves of the advantages, of such a result, in this case.

IV. Let us now suppose, that even this result is against us ; and that the courts of Pennsylvania should, finally sustain Judge Rogers's law ; and make the Pelagians us, and us no-body.

In this case and in anticipation of its possible occurrence, we have two remedies left. First to meet the question in every state where there is corporate property ; or where there is a divided congregation. Secondly, to carry it, in any of the varying forms that may offer (and in regard to which, professional advice will decide the best mode)—into the Federal Courts ; and if need be up to the Supreme Court.

With a view to the testing of these matters, in other states than Penn'a., and in the Federal court, by the intervention of our Board of Trustees ; it is important that these issues be made, before the

possible success of the Pelagians in the Penn'a Courts; lest we might be embarrassed, for a mode of defending our corporate rights and interests, in the event, of losing a majority of the Trustees. Therefore the true policy would be, to go slowly in Pa., and rapidly elsewhere. Heretofore, we have very strangely, reversed this proceeding.

Let it however be remembered that after every thing shall have been decided every where, against our Trustees; and after a few years shall have elapsed, the Supreme Court of Penn'a will, by virtue of the provisions of the new constitution of that state, have been, perhaps entirely changed. New Judges make new laws of ten-times; Judge Rogers, has made a great deal, in one case. At any future period, the Trustees of the orthodox, though ousted, on matters of form and points of order; might renew the contest, on *points of faith* (which Judge Rogers excluded entirely)—and so probably succeed, after all.

So also, the donors of any part of our permanent funds, might take up *on points of faith*, or otherwise, any part of the subject; wherever any permanent funds given to the Assembly, had been wrung from us, by the Pelagians, under colour of law. And this might be done, after any lapse of time; and after any multiplication of defeats, in other forms of proceeding. Witness the case of the Lady Hewley charities; which the Courts of England have recently taken from the Unitarians, after nearly a century of quiet enjoyment and dreadful perversion.

Still further, if the State tribunals, as in Penn'a, go all against us,—still a clear and strong decision *for us*, by the Supreme Court of the United States—would in its collateral effects, and might directly, restore every thing, if properly used.

V. We may now consider the influence which total and final success, at law, on the part of the Pelagians would have on them; and the influence of a like total defeat on the Orthodox.

1. And first let us take the case of the Pelagians. In regard to them, we unhesitatingly declare our opinion to be, that complete success will not only greatly and permanently embarrass them; but that their posture, their principles, and the composition of their party is such, as that while defeat ruins them outright, success itself would probably ensure their final destruction.

If they succeed, what is the posture they will occupy before the country? Why this simply—that a set of new comers in our church, has turned the church itself out of doors! They will stand with reference to us, just where the Socinians of New England do, with reference to the Congregationalists. No body of men can sustain themselves in such a posture.

Again; they have sued for, and recovered certain funds. But it is notorious to all mankind, that neither they nor theirs ever contributed any considerable part of these funds. The integrity of mankind will forever revolt at this. A Pelagian might as well ride about a stolen horse, on his preaching tours, as to lecture from one of our chairs at Princeton.—Dr. Taylor of New Haven, and Prof. Stuart of Andover have crept in through a creed; and what is their

moral character worth? But these Pelagians with us, expect to break in over a creed! They will break their necks, in the attempt.

But further, they are committed by the very fact of success, to hold and teach our standards. Any departure from them, as a body, either public or concealed, after such success, would hand them over to the scorn of all coming generations; as the most deliberate and fraudulent hypocrites that the earth ever saw. But in point of fact, they do not believe or teach those standards; and hence the whole controversy. And to make the difficulty insuperable, many of their leading ministers, are committed in print against some of the distinctive and vital principles of those standards.

Once more; they have succeeded as the church. But the moment the whole matter is settled and calmly reviewed, it will be manifest to all men, that they who have thus succeeded, are not, as to territorial extent one tenth part; nor as to strength one quarter of the church, which the courts have declared them to be! While the declared outcasts, are *all the rest*, both in extent and numbers. What can save such an exhibition, from the indignation and contempt of mankind?

Still more; their success will not delay nor prevent, but will hasten the total separation of the Pelagians of the north from those of the south. The latter have so committed themselves, that they are more bound after the success, than by the defeat of their associates, to abandon them. This separation, if it occurs, weakens Pelagianism, all over the country: and if it does not occur, covers its adherents in the central and southern states with infamy, and so ruins it, in half the nation at a blow.

But even beyond this; such is the state of the abolition interest amongst the Pelagians, that if the doctrines of that pestiferous heresy are broached in their general Assembly, schism is the inevitable result. On the other hand if that subject is allowed to sleep amongst them, most of the leading Pelagians at the north, lose their credit and influence, and so are ruined! And if they take abolition ground as a body, then they become absorbed, engulfed in the bowels of that mother monster, and rot there.

And not the least of all; as a naked man is the more exposed, the higher he climbs; so Pelagianism, can after success, no larger appear, or pass for, any thing but what it is. If it takes off the mask—the light kills it. If it retreats into a more tolerable system—still its career is done, as Pelagianism. It is forced thenceforth, either to change; or to become generally known: either result, is fatal to its peculiar claims, and individual success.

2. Let us now consider the effect of total defeat on the Orthodox.

One demands, what will our name be hereafter? We answer what it was for years before we had any charter: "the General Assembly of the Presbyterian Church in the U. S. of America." Does a man die, every time he loses a suit? Would a rich merchants name be changed, if he was removed from being a trustee for the poor of his county? They may add some nick-name to us. What then? "Reformed" is a very good nick name: Calvin and Knox, both bore it: so did Zuinglius and Beza, and millions besides, now

in heaven. Let our enemies choose a nick name for us; and we will undertake by God's grace, to make it illustrious through all time, wherever truth and honor and zeal are in repute—and wherever baseness and perfidy are detested.

Another asks,—how will we get along without a charter, or permanent funds, or seminaries? Thus; without a charter, as the church did for three hundred and twenty years; her first, best, most glorious ages; when her only rights were to have her children live saints and die martyrs; and her only charter was, *the Testament in His blood*. Without permanent funds, as our Boards of Missions, Education, and Tracts do, and have done all along; wanting none, (or if otherwise easily getting them, and easily providing for their safe and permanent control.) These boards spend annually, we presume, nearly as much as the total amount of our permanent funds; and yet without charter or permanent funds. For our part, we greatly doubt whether either permanent funds or general ecclesiastical charters, are not rather to be shunned than sought. If it be otherwise however, all experience has shown that there are ways of managing these matters, more simple, more safe, and more permanent, than by such acts of incorporation, as that which has troubled us, so much. For example, by a close corporation, well selected at first, and self perpetuated.—And as to the Seminaries,—the last suggestion may apply to them; or they may be replaced on various modifications, better perhaps than their present arrangement; or they may be attached to some college charter as they generally are abroad; or arranged on the Scotch United secession Synod's plan, which is at once cheap, simple, and effectual; or if they can't be kept nearer right than Cambridge, Yale, Andover, Oberlin, &c. it would be a mercy to suppress them.—Charters, Seminaries, and permanent funds trouble us very little, in any view of this subject.

Then it may be demanded what effect can our defeat have on us, as a body? We answer, it might have several very beneficial effects. It might make our body more united, cordial, and homogenous. It might make us more humble, faithful, and zealous; more intelligent, and careful, also in the management of our affairs in time to come. And it might have the effect of drawing and fastening with greater steadiness, the public attention on the doctrines of grace which we profess, and the scriptural order which we hold forth. At least we might, by the divine blessing, use the total loss, of this whole case, in such a way as to produce the foregoing and similar beneficial results.

But possibly some may say,—why then strive any farther? Because, we are defending from spoliation a sacred trust, committed to our management for important ends, and thrown on us, in the course of divine providence. Because, the character of the church, and the interests of truth are mixed up directly and indirectly, with the matter. Because—having done all we could, to settle this whole matter, as Christians, and having failed; and others having sued us, we now as citizens, only desire that the laws of our country, shall be honestly, ably, fairly and plainly expounded; and this only is sought by us. Because, we may not lay aside, without due

authority, important rights and advantages, put into our power, by the master for his service. Because, we are but fighting now before the state, as heretofore in the church courts, the battle of every evangelical denomination; each one of which, is as much interested, as ourselves, in all the principles and issues, legal and spiritual of this whole controversy. So that considering the course of Providence, we cannot draw back, without proving faithless to the dead, who have been liberal benefactors to us; to the truth committed to our defence; to the church, whose interests are thrown upon us; to our brethren whose cause we plead, with our own; and to our divine master—who has plainly called and set us to the work for which we are now reviled and pursued.—Our way is forward.

VI. There is one more department of this subject, to which we must call attention. It is embraced in this suggestion; ought the Orthodox to take any new step, towards the Pelagians, in view of the present, and prospective state of the controversy? And if any, what?

Our opinion is expressed in a word, by a decided negative to both of these questions.

The only compromise consistent with conscience, was offered by the Orthodox in '37. It was then rejected, on false pretences. The fact of our having offered it, was laid to our charge by one of the lawyers for the Pelagians (Mr. Meredith) in the argument of the case at Nisi Prius; as a proof of fraud and deceit on our part; an allegation, made by him, of course, on the suggestion of his clients. It would therefore be entirely unbecoming, for this offer to be repeated, by the Orthodox. If it were made to them, from the other side, they should however accept it, in our judgment.—They ought not to depart a hair's breadth, from what they were convinced was right, in their best moments to decide such a point.

Again, we say, that there can never be a profitable reunion of these parties, while both remain as they are. Both have solemnly recorded their settled conviction, that a separation was necessary. Every thing that has occurred since that separation, has tended to convince us more and more thoroughly, that the hand of God was in the whole matter; and that the necessity for division was deeper and more urgent, than any body believed before it took place.—There are no two Protestant denominations wider apart in feeling or in doctrine, than the Orthodox and Pelagians, of the Presbyterian body.

But should we not, return in force upon them and crush their Assembly, and break up all their plans and pretensions?

Let us understand this. Should the Orthodox give up their organization, and go *bona fide* into the Pelagian Assembly—say of '39 or some other year? And hand our commissions to their clerks? And really surrender the controversy, as to who and what is the Presbyterian church? Is this what is meant? If so, we say no—never. Against such a scheme as this, we will contend with our latest breath. Such an act, would degrade the Orthodox past hope of recovery. It would belie every declaration we have made as to our love of truth and our opposition to error. It would contradict all our principles, as to the power of the civil tribunals, over spirit-

ual matters. It would pollute the truth so thoroughly and so justly in the eyes of all right-thinking men—that orthodoxy would become a stench in the land. We lack words to express our convictions of the suicidal recklessness of such an act as this.

If this is not meant—as we presume no orthodox man could ever mean to do such an act—then what is meant? Is it that the orthodox should constitute their own Assembly, and keep their own organization; but at the same time go into the Pelagian Assembly, on a certain occasion to be fixed; and then by superior numbers, outvote them, dissolve their body,—and so quietly return; and be still the true Assembly; having annihilated the other? Now if this be what is meant, we are totally opposed to it also.

Such a scene would entail just dishonour, on all the voluntary actors in it. It would be entirely irreconcilable with Christian propriety. It would be unjust; for these Pelagians, have a right, to be separate, if they so please. It would be illegal: for an avowedly foreign body has no right to intrude into another body. It would be futile; for it would miscarry in the process; and if not then, it would be sure to miscarry in court; where it would appear only as a kind of fraud practised on Judge Rogers's decision, and intended to countermine it. It would necessarily be defeated in the end; because the orthodox never will as a body, concur in any such proceedings. Its *least* evil to us, would be to make a new schism in our body; and this, if it be attempted, it will in all probability produce.

Let us look back only two years. In '37 the general feeling in the church was, let us be rid of Pelagianism at once, in this very coming Assembly; or let the orthodox secede. We did not partake of this latter feeling; we never were for a moment in favour of any project of secession. And we are free to admit, that while we honestly and cordially approve of all the leading acts of '37; yet we fully believe now, and did as fully then, that but for this strong feeling on the part of the orthodox that no longer delay could be allowed; some of the strongest measures of that year, might wisely have been allowed to lay over. Now behold the result. In '39 we are in a posture, from which we may possibly be one day driven into something like the state, we should have been in, if we had seceded in '37. And behold a plan, to run back into the bosom of Pelagianism! This is madness!—It is worse than the caprices of childhood.

On the contrary, let us calmly and patiently await the results—and abide the decisions of the courts of Law. Time must elapse before the cases can be decided finally. Let it pass. Let us not be guilty of precipitancy, and a foolish and childish fickleness.—We have, by God's grace, conducted the church to a point, where one more signal victory will put all the controversy to rest; and where no multitude of the most signal defeats, can any longer endanger her. Now let this battle be fought, as becomes the occasion and the actors. We have nothing to gain by changing the ground, or nature, or principles of the contest. We have not acted heretofore, by less able, less faithful, or less experienced counsel and guidance, than we can expect hereafter.—The men of '37 and

'38 were picked men. Pick the church over again; and you will have half those Assemblies back again. And all attempts to carry the church against the men and principles of '37 and '38 into new courses, will surely end in nothing but disaster; while all contrivances to make a case for the law courts, instead of relying on the law, to uphold at last what is true and just, can only conduct us to defeat, exposure and ignominy.

God has reserved for us, one way or the other, a certain and glorious triumph. If we succeed in the defence of our rights, we stand vindicated before mankind; and the truth, the liberty of the church, and the rights of all evangelical denominations, may repose through our success, in safety, under the ample shadow of wise laws, impartially and faithfully administered

If we fail, then being the majority, and having therefore the power to go back, and uniting with those whom we neither respect nor trust—amply avenge our mortification—completely secure our property and franchises; we choose rather to surrender every thing, but our principles, to risk every thing but the faith committed to us. Power shall not tempt us; we put aside its seductions. Passion shall not seduce us; we suppress its strong suggestions. Riches shall not corrupt us; we open wide our hands, and let the alluring dross slide from our unpolluted grasp. To the magistrates we say, your voice is as the voice of those set over us by the Lord: we hear and obey; casting on you, the responsibility of decisions, which we may no farther resist, and be good citizens. To the rest we say, we deemed ourselves bound to discharge this trust, now taken from us, and cast upon you. Take it; use it as you will answer at the bar of God.—But to all alike we add—here the authority of man terminates; here that of God is exclusive and supreme. It is our custom to buy, not to sell the truth. It is our aim to be not only pure—but also peaceful, and gentle. We strive no more. We go forth oppressed, but unterrified; robbed but honest; betrayed, but still loyal!

Either destiny will be full of grandeur. Nothing but deliberate folly or wickedness, can deprive us of them both. May God, avert that dire calamity from our beloved church.

DANGER OF LOSING THE SOUL IN THE PAPAL CHURCH.

Messrs. Editors.—There are many Protestant writers who admit there is a possibility of salvation in the Roman Catholic Church. Can there be such salvation, unless admitting, what *they deny*, that the doctrines of that church are the doctrines of Christ? But suppose the Roman Catholic Church is in error, then I maintain there is no salvation within her pale. It will not be denied that believing as they do, that the consecrated wafer is Christ himself (or what is the same thing “the body and blood soul and divinity of Christ”) they worship and adore it; consequently if they are right, there is no sin in thus worshipping and adoring it; but if in error; as we say they are, do they not violate one of the commandments which forbids worshipping or adoring any person or thing but the Godhead?

I am told however; “if they conscientiously and religiously *believe* the consecrated wafer to be Christ, there is then no sin in it, tho’ they be wrong.” Will the same reason save the souls of the Deists, who deny not only the existence but the divinity of Christ, or of the Atheist who denies the existence of a God, at all? If there be truth in the doctrines of Christianity, and that there is both Protestants and Catholics admit, the Atheist since the teaching of Christ cannot be saved. I do not mean here to show that what Christ *after* the supper, called “the fruit of the vine” was or was not his “blood,” but only to endeavour to establish the fact, that if they *at the last day* should prove to be in error—then the worship or adoration (I care not which word you use) they pay to the wafer believing it to be “the Christ” is a violation of God’s positive law *written by himself* and not merely *reported as having been said*: and such sin I hold to be more of a *mortal* than a *venial* character.—They cannot escape by saying, “the church taught us so and we believed *fully, conscientiously and religiously* that what she taught was right, and she alone had the power of right interpretation;” because if their faith or belief in the one instance should prove to be erroneous it is wrong in both. There luckily remains one road however whereby they may escape from such error;—it is by *reading the scripture and religiously, piously and fervently praying* to God to enable them to interpret aright; and if they *thus seek* they will surely *find*, and if they thus *knock*, they will certainly be *opened unto*, or else, what I can’t admit; God will not fulfil his promises.

B. C.

LETTER FROM THE AUTHOR OF HANNAH HOBBIÉ.

GENTLEMEN,—I find in your number for April, a notice of the Memoir of Hannah Hobbie. As the author of that narrative will you indulge me in a brief reply to one part of that article.

I ought surely to feel grateful to the writer for the many kind and commendatory things which he has said both of the Book and myself. He places the memoir in the first rank of works of this kind, among a "*very few*," and earnestly, and I doubt not, sincerely, urges it upon the attention of your readers; comparing it, in a manner very flattering to the Author's feelings, with some of the popular memoirs of the day. He then says,

"One little defect we will notice, it being the only one we judge fitted to do harm. It is said, and we think with approbation by the author, that Miss Hobbie was convinced that her lingering and painful illness was necessary for her conversion and spiritual good—and it is strongly implied that she judged it necessary, because she supposed that *God could not have renewed her heart except by the aid of her sufferings.*" This he thinks savours somewhat of "*Taylorism.*"

I might here say in one word (names you know are nothing) that no such thing is fairly implied. The conjecture of the writer is wholly without foundation, and his inference altogether unwarranted. Neither the author, nor (as I suppose) the subject of the Memoir thought of such a consequence. But I wish to say more than this simple denial contains.

If the writer of that notice will turn to the 25th page of the book, and examine the whole thing as it stands there, he will perhaps draw another conclusion. If he will consider attentively the question which I proposed to her, and carefully look at *the point* of her reply (in which I judge the offensive sentiment is supposed to be found) he will find that all that she intended to say was this, *that she was very obstinate and perverse—desperately wicked—and that God's course with her, to humble her—prove her—and to show her, her own heart was all right; and that He was worthy of all praise for it.*

No one would suppose, I presume, after carefully seeking *the point* of her reply, that she had the most distant idea of setting limits to Omnipotence; certainly her Biographer did not so understand her, neither does he so understand the expression now. Such views (call them by what name you please) for himself (and her also he is sure) can at once be disclaimed. The remarks at the commencement of the 8th chapter of the memoir will throw some light on this subject.

But if the writer means to say (as I understand him to say) that mere submission to God, in afflictive dispensations, is all that He requires of his people, simply because "*He sees them to be good*" and "*will do us good at the last*" then we are at issue at once upon a point of deep interest. What! Is it not the design of affliction to win us to God?—to purge us that we may *now* bring forth more

fruit?—Is it not that we may be more weaned from the world?—become more heavenly-minded?—have more humility?—a deeper sense of sin—of our vileness—and helplessness?—and that we may have stronger faith? Is it no object of God, in the afflictions which he sends upon his people, to shew, as in the case of Job, their disinterestedness in his service? Satan said, Job served God because he had blessed and protected him, and that if he afflicted him he would curse him; but the issue of the trial falsified the charge. In the midst of his prosperity Job could not probably have known many of those exercises of deep-toned piety, and trial-abiding steadfastness, which were rooted in his heart strongly by the tempests which passed over him, and developed for the encouragement and comfort of generations that should come after him.

Doubtless, God intends, by *visiting His people with the rod*, more than merely to shew his power, and ask of them a blind submission. He designs that his people shall see—and feel—and acknowledge, even here in many cases, the benefit of affliction and clearly discover His loving-kindness and covenant faithfulness in sending them.

Thus much I deemed it justice to myself, and to the much-loved but departed Hannah to say; and I close by expressing my ardent wish and daily prayer that God would unite all our hearts to fear and to serve him, and to Him be the praise.

Fishkill, April 12th, 1839.

THE AUTHOR.

NOTICES, RECEIPTS, ACCOUNTS, ANSWERS TO LETTERS, &c.

MARCH 27—APRIL 25, 1839.—Wm. D. Baird of Murfreesborough, Tenn. \$2,50 in full, and stopped—P. J. Richardson, Cincinnati, Ohio,—refused at the P. O. without paying \$5 due us for '38 and '39; when they are paid it will be well—Revd. Dr. E. P. Swift's direction changed from Pittsburgh, to Alleghany P'a.—Post Master at Halifax C. H. Va. \$5, for Mrs. E. A. Bruce, for 1837 and '38—Post Master at Beans Meadows Northumberland Co. Pa. writes us, that Mr. Ephraim Ladd does not take the Magazine from the office, because, "he only subscribed for one year; paid the amount of subscription to Col. I. M. P. of E." Very well—as to the payment for the past year. The time to say the rest, was last December; another time to say it, will be next December.—Post Master at Mount Zion Spartansburg District S. C. \$3 for J. G. Landrum, and directs his subscription discontinued.—The names of Presly Dunlap of Rushville, Illinois; John Curry, Leesburg, Scott Co. Ky.; Mrs. S. F. Robinson, Miss Sarah Jones, and Capt. Samuel McCorkle, all of Lynchburgh Va.; and Revd. John H. Bocoek of Amherst Court House Va., added to our subscription list. From Mr. Bocoek, Miss Jones, and Capt. McCorkle, we have received \$2,50 each, for one year's subscription, through the kindness of Revd. W. S. R. of Lynchburgh Va.—Revd. H. McMillan, Xenia Ohio \$2,50 for '39; and discontinues at the end of the year.

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FOREIGN LABOURS IN THE ABOLITION CONTROVERSY.

No. III.

*Paris Letter, of August, 1836. (Letter to Dr. Wardlow.)**

To the Rev. Ralph Wardlow, D. D., of Glasgow:—

SIR,—I observe in the *London Patriot*, of last week, an abstract of the proceedings of the Glasgow Emancipation Society, on the first of this month, at a public meeting held "for the purpose of ex-

* This letter, as the heading, address, and date at its close indicate, was written from Paris, to the *Rev. Ralph Wardlow, D. D.* of Scotland. It was with difficulty, that a friend in London, to whom the manuscript was sent, got a single, so-called, religious newspaper (*the Patriot*, which had published the proceedings that called forth this letter) to publish it; and only succeeded, after declaring that he was instructed, in case of refusal, to pay for its insertion in the political journals. It was never copied fully into any other British newspaper; and even extracts from it, were printed in but one or two, as far as we could ever learn. The papers of the United States, both political and religious, gave it an immense circulation, at the period of its first appearance; and the tokens of favour and evidences of satisfaction with which it was received, by our countrymen generally, and by our immediate and personal friends, in particular, were most affecting and grateful. The present republication of it will not, we trust, be placed to the score of any unworthy motive, when it is remembered how assiduously our opinions have been misrepresented by violent and opposite factions; and how important it is to this Magazine (and perhaps to the cause of truth) that it should distinctly and boldly maintain its true position, in the great slavery controversy; when it is considered that it forms a most important link in the series we are now reprinting; and when we add that although it has been some time out of print, scarcely a single week has elapsed for the last two years, without applications having been made to us, for copies of it. It is worthy of a passing observation, that not a few of the subjects to which the attention of British Christians was called by this letter, afterwards became objects of prominent and general interest with them: and that both Dr. Wardlow and Mr. Thompson, partook largely in some of the efforts which followed. Such, for example, were the subjects of West India Apprenticeship—Asiatic Slavery—Idolatry in India—Papistry in Ireland, &c. &c.

pressing the sentiments of the society in reference to the recent discussion on American Slavery, between the Rev. R. J. Breckinridge and Mr. George Thompson." The greater portion of the report before me, is occupied with a speech made by you on that occasion, in proposing to the meeting the following resolution, viz: "That in the deliberate judgment of this meeting the wish announced by Mr. George Thompson, to meet publicly any antagonist, especially any minister of the gospel from the United States, on the subject of American Slavery, or on any one of the branches of that subject, was dictated by a well founded consciousness of the integrity of his purpose, and assurance of the correctness of his facts; and that the recent discussion in this city between him and the Rev. R. J. Breckinridge of Baltimore, has left, not merely unshaken, but confirmed and augmented their confidence in the rectitude of his principles, the purity of his motives, the propriety of his measures, the fidelity of his statements, and the straightforward honesty and undaunted intrepidity of his zeal." This motion was seconded by the venerable and respected Dr. Kidstone; whose speech on the occasion is but briefly reported. Other resolutions—some of similar import, some of a general character—were offered and seconded by Dr. Heugh, and Messrs. Eadie, King, M'Laren and Kettle. But above all, the proceedings bear the signature of Robert Grahame, of Whitehall—whose venerable name is dear to every good man.

These proceedings, Sir, have relieved me from a state of great and painful anxiety, as to the view my countrymen might take of the propriety of my taking any notice, more or less, of Mr. George Thompson. For while nothing is farther from my purpose than to wound the feelings of any friend of that individual; it is necessary to say, that in America, every one who is not an abolitionist, or in other words, ninety-nine hundredths of the people, consider him, not only unworthy of credit, but unworthy of notice. At length, I have a tangible proof, by which to make my countrymen feel, that persons of the utmost respectability, excellence, and piety, in Britain, not only concur in all the principles and proceedings, but partake of all the prejudices and ignorance of that individual; and openly defend his flagitious conduct. From this day forth, I deem myself fully acquitted on the only part of the subject, which filled me with personal anxiety. For although you have not hesitated to speak in terms sufficiently disparaging, of my humble efforts to defend the truth; yet as you have given no reasons for the judgment you have delivered, those who read for themselves may escape the influence, even of your authority. And as you have been pleased to decide on the whole merits of the case, as well as on those of the parties involved in it, I escape, of course, from the whole blame of having damaged the truth, by feeble advocacy.

In this state of the case, it cannot surprise you, that I turn with delight from those who have hitherto assailed me, and address myself to you: that I avail myself of the right arising from your free and repeated use of my name, and your judgments both upon my character and acts, to speak freely in return. Let us forget the miserable trifling, of Mr. Robert Bernard Hall. Let us pass over

poor Moses Roper,* who, it is but just to say, has written the most modest and sensible attack yet made on me. Let us even be moderate, in having absolutely silenced the garrulity of Mr. Thompson; who begs off in his last note, which has just reached me, in the *Patriot* of the 17th instant. I have that to say which you have not only invited, but challenged me to utter; and to which I ask your serious regard.

I have manifested my deference to the judgment of a Christian people, by discussing at its bar, questions purely national and personal, into which, under erroneous pretexts, they had interfered in a manner the most vexatious. I believed they were in great error;—I presumed they were sincerely disposed to do good;—I knew they were really doing us, and themselves, and the world, harm;—and challenged and forced into the matter, I have discussed it on its mere merits—admitting you and your people to be all you profess to be—and only endeavouring to prove that we were not as evil as you made us out. So far as you and those who can influence, are concerned, you have declared that you remain more firmly than ever settled in your harsh judgments of us, and your fixed purpose to follow out all your offensive courses. Nay, you plainly declare, that rather than alter a tittle of your conduct, principles, opinions, or demands, on this subject, you prefer that all fellowship between us and you should terminate. That argument and conclusion, then, being complete and final, we need say no more. I am content to wait and see, whether the American people will, at your suggestion change their national constitution; or whether, in the event of the adequate majority for that purpose not being attainable, they will, as the inference of your argument, break up the confederacy—to regain your good opinion.

There is, as I have said, quite another view of the whole case. You say in the course of your speech, “If our American brethren saw any thing in us, which they thought, and justly thought, was an evil of sufficient magnitude to induce their kind offices for its suppression, we ought to feel obliged by their using their endeavours to stir us up to a due consideration of it, and to practical efforts for its removal.” And in the context you are somewhat pointed in enforcing this idea, as containing in it a great rule of duty. In general, we have considered the ill doing of this delicate office, more hurtful than its omission. In particular, it has appeared to us, as a pretext, liable to infinite abuse; and practically resorted to most by those who had least ground and least right to employ it. But, sir, I can hardly, either in faithfulness or honour, abstain any longer from its use. And the main object of this communication is, to point out, in the actual condition of considerable portions of the British empire, evils, which really are, or which your party has declared to be, of so palpable and so monstrous a description, that decency would seem to require you to redress them; or be very modest in rebuking others while they exist.

1. To come at once to the grand cause of outcry against us—

* A runaway slave from South Carolina, then in London; and who was figuring pretty largely at that time.

the unhappy and perhaps indefensible existence of slavery, in many of the States: Will you be so good as to turn your eyes to the map of Africa, and fix them on a spot larger than half of Western Europe? At its southern extremity, find Cape Town. Then find the speech of Dr. Phillip, delivered in Exeter Hall, ten days after you delivered yours. In that town and neighbourhood are 9,000 British slaves! Scattered over that vast peninsula are many thousands more of *British slaves*!! And yet the ear of day is dull with being told that in the British empire there are no slaves; and the very speech that has elicited these remarks, was made at a meeting on the anniversary devoted to a glorious fact, *that never occurred*; namely, "Slave emancipation in the British colonies."

2. Turn, now, I pray you, to the map of Asia, and find the vast dominions which God has lent to you there; embracing a population of one hundred and thirty millions of souls. Then look over a file of papers, and read a conversation that occurred in the Commons House of Parliament, but a short time back, between the honourable Mr. Buxton and Sir J. Hobhouse, on the subject of *British Slavery in India*!! There you will find it admitted that "Domestic slavery prevails to a great extent" in India, "especially in Bengal." There you will find proof that no direct effort was ever made to abolish it;—and reasons urged by the government why it cannot now be abolished;—and why treaties now existing seem to render its future abolition impossible!

3. Turn your attention, next, to the Western side of the Atlantic Ocean, and see nearly a million of apprentices in the West India Islands; and then remember what you have yourself said and written on the subject of this system: and call to mind the innumerable declarations made weekly, up and down the country, by those who belong to your party, and who (as at the Houdsworth Anti-Slavery Society, on the 2d of this month) denounce it "as aggravated slavery, under the delusive name of apprenticeship;" and denounce every "proposal of government" as only calculated to excite suspicion.

Do I draw an inference at all strained, when I say, that the subjects of a Monarch, whose dominions in three quarters of the globe are, by their own showing and by irrefragable proofs, covered with slaves, should deal somewhat gently with other nations, who may chance to be in the same unhappy condition? Do I say too much, when I caution such people to be more guarded in boastful assertions, which are contradicted by the fact and the record of the case? Do I give needless offence, when I beg you to remember, that your Parliament is omnipotent over this subject, and is therefore responsible for all the evils which exist, either through their negligence or by their consent? Alas! Sir, it is an ancient habit, to be bitter against our brother for a mote, when a beam is in our own eye.

But I have more to add. We have been spoken against with great severity for neglect of the spiritual welfare of the coloured population of the United States; and you have, in an unhappy hour, said, you believed and approved these hard sayings. I have, in vain, denied; in vain, disproved them. My object now is, to show the condition of the country, whose people bring and credit them; still keeping the line of duty indicated by your suggestion.

4. Let me beg you then, to look at the condition of Lower Canada, where the Roman Catholic religion is established by treaty and by law ; where annual grants of public money are made to support it ; where it has had free course, until the people are so ignorant, that by statute law the grand jurors and the school commissioners are allowed the privilege of making their marks instead of signing their names ; and where, according to the belief of the whole universe, except papists, a system of idolatrous worship is guaranteed by the power of the British realm.

5. Then look over the voters in the Committee of supply in the present Parliament, and you will see 8,928/ " for the Roman Catholic College at Maynooth ;" (which is just about the sum the villified Americans pay annually to promote the religion of Jesus Christ in Western Africa, through the Colonization Society ;) and I ask you as a Christian, to resolve the questions, which of these enterprises you deem most injurious to true religion ? Which you and your party have most actively opposed ? And which is most under your eye and control ? Heaven and earth are moved to prevent the spread of the gospel in Africa, through the Colonization Society ; and not a whisper is heard to prevent the increase of idolatry in your own land, through governmental patronage.

6. But a more frightful case remains. Remember that you have above one hundred millions of heathen in your Indian possessions ; then read the noble speech of the Rev. W. Campbell, a missionary from Bengalore, delivered at Exeter Hall, at the last annual meeting of the London Missionary Society. There, Sir, you will find positive proof that the horrid system of Hindoo idolatry, in all its cruelty and corruption is upheld, partaken of and made a source of gain by the British authorities in India ! Temples are supported by the government ; priests and dancing women are paid a monthly allowance out of the public revenue ; magistrates are present and aiding officially at their brutal ceremonies ; military officers do their peculiar honours to the abominable thing ; and British functionaries collect the wages of iniquity. And now Sir, what can the eagerness of party zeal find, in all its false allegations against us, equal to the naked deformity of these facts ?

7. But pass again to another portion of your wide empire. In multitudes of publications I have seen our alleged neglect of the religious instruction of the coloured population of America, made the basis of insinuations against the sincerity of our religious profession. If you will read the speech of Dr. Phillip, already alluded to, you will find the following sentence : " Boteman, a Caffre chief, and others, have been petitioning me for missionaries, by every messenger through whom they could convey to me a verbal communication, for the last twelve years ; and I have not yet been able to send them one." Gracious heaven ! what an account will the twenty thousand protestant ministers of Great Britain have to render for the souls of these poor Caffres ; whom so many of them have forgotten, to abuse their brethren in America for neglecting a population, amongst whom a larger proportion hear the gospel, than of the inhabitants of the capital of the British Empire.

8. Let us Look at London, the seat of your wealth, power, and

civilization; the adode of your Sovereign; the seat of your Parliament; the see of a bishop, whose income would support a hundred missionaries. Listen to what its bishop says of so much of his diocese, as is contained in the metropolis. "There are," says he, "thirty-four parishes, containing above 10,000 souls each, (omitting all notice of those which contain less) and in the aggregate, 1,137,000 souls: but there is church room for only 101,682; less than one-tenth of the whole! Allow one church for every 3,000 souls, and 379 churches would be required; while in fact they are but 69; or if un-consecrated chapels be added, only 100." That is, above 1,000,000 souls, in a single city, and that city the seat of your glory, utterly unprovided for by the nation, and the Established Church! Now if we should add what is done by dissenters of all classes, and add also the destitute of the small parishes, the result might be varied a little; but still, make the best of it you can, and you are left with more people destitute of the means of grace in London alone, than in all the United States!* If you doubt these statements of the Lord Bishop of London, consult the proceedings of the last annual meeting of the City Mission; and then ponder, whether the hundreds of pounds squandered on Mr. Thompson's trip to the United States—and in printing his slanders of that country—and the additional hundreds, which I see Dr. Heugh has urged the people of Glasgow to give him by way of "Testimonial Fund"†—might not have been fully as well laid out in sending the gospel to the British capital.

*This frightful destitution of the means of religious instruction by the mass of the people of England, so far as the Established church is concerned; and perhaps to a most deplorable extent even after the total amount of all the dissenters is computed, is no recent affair. Richard Baxter, in his *Life*, part III. pp. 176--9, gives an account of his having built a chapel in the parish of St. Martin, in London, at his own expense; of his having been turned out of it, and hunted through the country like a felon, for preaching in it; of his having afterwards hired another place suitable for preaching in the same parish; and of his being hunted out of this also. He gives as one reason of his great grief at the persecutions that there were in that parish 60,000 souls more than had "any church to go to, or any public worship of God." About the same period he was fined 50*l* [about \$250] for preaching twice, in another place. Upon this he adds, "some conformists are paid to the value of 20*l* a sermon for their preaching; and I must pay 20*l* and 40*l* a sermon for preaching for nothing. Oh what pastors hath the church of England, who think it worth their unwearyed labours, and all the odium which they contract from the people, to keep such as I am from preaching the gospel of Christ, and to undo us for it as far as they are able," &c. &c. From this record of Baxter's in 1675, to the issuing of the Address of the Bishop of London, cited above, in 1836, a period of 161 years had elapsed; during all which England had called herself the bulwark of the Christian religion; and at the end of which, the horrible destitution of her capital city, is as stated in the text, by the leading Bishop of her church, by law established. And yet these are the people who so bitterly upbraid us, for neglecting the spiritual instruction of a part of our people!

† When the author of the letter now published, arrived in Glasgow, to hold a public conference with Mr. Thompson, touching his slanderous accusations against the people, and the churches of the United States; he found that the "Testimonial Fund," spoken of in the text, had already

Besides, the accusations now made your own, on the general subjects of slavery in itself considered, and neglect of the religious instruction of the slaves; the remaining charges which we have been arraigned upon—may, to a certain extent, fall under the general head of severity, injustice, and deep-rooted prejudice against the blacks. These things may be true, or they may be false. The statements and evidence on both sides, are in reach of the public. You have vouched for their truth; and it is not now my design to show the contrary; but to show who they are that are so ready to magnify real errors, and to allege false crimes upon their neighbours.

9. Pray, Sir, were you ever in Ireland? If you were, you saw a land fertile and beautiful; a people, handsome, intelligent, and active; a climate more genial than any other in so high a northern latitude; in short, every thing that should make its teeming population rich, happy, and powerful. I was there. I saw hundreds of people who had no fixed abodes. I saw the majority of the houses of the lower classes, to be worse than the stables and cow houses in England. I saw thousands in rags; hundreds naked; and hundreds more naked, except a piece of a single old garment. I looked at the third report on the expediency of a poor law for Ireland, made by order of Parliament; and I found that 2,385,000 souls are out

been commenced; and that a few hundred pounds had actually been subscribed as a permanent endowment, in addition to Mr. Thompson's annual pay as a lecturer, and to compensate him for his *disinterested* services in the abolition cause, in both hemispheres!—*One result of the Glasgow discussion was, that this project was laid over!* It appears from the scrap printed below, and which is cut from the *Emancipator* of March 28, 1839; that after the lapse of two years and a half from that triumphant vindication of himself at Glasgow, Mr. T. has recovered his courage, and has renewed the project of endowing his disinterestedness! We are thus furnished with a singular and very simple proof, of the effect of the discussion itself; and of the nature of Mr. Thompson's amazing zeal. The reasons given for the delay of the endowment, are chronologically absurd. The *Testimonial Fund* was begun some time before June, 1836; the Glasgow discussion, after which it was *postponed*, occurred in that month; the "commercial embarrassments," commenced in England, about May, 1837; and the "engrossing struggle," spoken of below, began in the summer of that year. The gentlemen mentioned below, are the very same, in part at least, who had the original charge of the "*suspended project.*"

"**THE GEORGE THOMPSON FUND.**—Some years since, the anti-slavery philanthropist of Glasgow, adopted a resolution, in view of the eminent services and disinterestedness of George Thompson, during seven years of continued labour in the cause, to present to him a suitable pecuniary testimonial of their respect and gratitude. The commercial embarrassments and the engrossing struggle for abolishing the apprenticeship, suspended the project, after several hundred pounds were subscribed. Of late, the subject has been revived, and a meeting of subscribers was held in Glasgow, Dec. 7, 1838, Rev. Dr. Heugh in the chair, at which the Rev. Dr. Heugh, and Messrs. Patrick Latham, W. P. Patton, D. Anderson, Jamez Anderson, J. S. Blyth, and W. Smeal, were appointed a committee to take charge of the Testimonial Fund, increase the subscription, and invest it under the charge of trustees 'for the benefit of Mr. Thompson and his family.' The amount already advertised is £991 16s. 6d. 'Bankrupt in fortune and character.'"

work, have nothing to depend on, and are in distress, for thirty weeks every year. It is a settled indisputable truth, that one-third of the Irish people beg their bread, two thirds of every year! And yet enormous quantities of grain and live stock, and all sorts of provision, are exported from Ireland. And yet in defiance of all this tremendous, long-continued, and periodical suffering, there is no poor law, nor any sort of general provision by law, for the poor of that island. But there are forty-nine regiments of horse and foot, and a constabulary force of about equal magnitude—ready to stay the people's stomachs, with lead at night, and steel in the morning. This is the happy consummation of six hundred years of British authority! And how can you, Sir, look any human being in the face, and charge his country with wrong, till you have strained every effort to redress this vast, hereditary guilt? Or if you fail, how can you speak, *nationally*, in the hearing of earth, or heaven, about human wrongs?

10. Look, for the last time, to the vast plans of South Africa, wet with the blood of murdered nations. Read the clear and masterly speech of Dr. Phillip, already twice referred to. "If a traveller who had visited that country twenty-five years ago, were to take his stand on the banks of the Keiskamma river, and ask what had become of the natives whom he saw there on his former visit; if he took his stand on the rocks of the Tondags river, and looked towards a country seventy miles in breadth before him, he might ask the same question; if he were to take his stand again on the Fish river, and then extend his views to Caffraria, he might ask the same question; and were he to take his stand on the Snow mountain, called Graaf Reinet, (he would have before him a country containing 40,000 square miles,) and ask where was the immense concourse he saw there twenty-five years ago; no man could tell him where they were!" Ask Lord Glenelg, his Majesty's principal Secretary for the colonies, and he will admit that the system of treachery, plunder, and butchery, by which these brave and upright savages have been wasted in exterminating oppression, "constitutes perhaps the most degrading of all the chapters of the history of mankind"! It is a chapter written in the tears and blood of slaughtered tribes—and is hardly dry upon the page that records it for the execration of posterity! It is a chapter that had not been fully enacted when you were concocting plans and arranging agencies, by which to make illustrious the benign sway of universal freedom, justice, and benevolence in *your Monarchy*—and to brand upon *our Republic*, reproaches, which all coming generations could not efface!

But why need I multiply particulars? When these things are set right, and you seek from us another list, we will say to you concerning your polity, in nearly all its parts, things which you will then be better able to bear. We will point out how you may establish real freedom amongst yourselves, and thereby show your acquaintance with its sacred principles; how you can make your laws just, equal, and humane, and thereby manifest in practice, your devotion to principles commended for others. At present such a proceeding could only irritate, and is the more readily for-

borne, because it is not as an American or a Republican, but as a Christian, my mission brought me to you. The assurance too, that the party with which you act, is, in point of numbers, a very small minority of the British nation, makes me the more willing to adhere to this view of my duty. Indeed it is chiefly because your party has much of its strength in that sect to which I was more particularly sent, that it seemed clearly necessary for me to take part at all in these discussions.

I readily admit, that time, patience, sacrifices and much labour, are needful for the redress of the evils I have pointed out. I know that the present generation is not responsible in such a sense, for most of them, as past generations have been. I am convinced that multitudes of Englishmen deplore, and would gladly remove them. I am satisfied that it is by the silent influence of example, and the kind and clear exposition of general principles, rather than by rude and harsh personal or national assaults, that we can do you good, in these or similar cases. And I gladly declare my belief, that the Christians of America, as such, can and ought to hold Christian intercourse and sympathy with the Christians of Britain—notwithstanding the British nation may be responsible in the matters alleged; and that we can and ought so to do it—without perpetual vituperation and insult, even for what is true—not to say without gross perversions of the facts and merits of the case. Such, Sir, are my views of the subject. I deeply regret that yours are so widely different. And I humbly beseech you to imagine the whole course of proceedings and arguments—embracing of course, the mission of Mr. Thompson, and his conduct since his return—made ours, and our case made yours; and then decide what would by this time have been the feelings of your people towards us, if we had treated you as you have treated us? I declare, in the presence of God, my firm belief, that if things go on much longer as they have progressed for the last two years, there will not be found on earth men more estranged from each other, than the professors of religion in the two countries. I have already witnessed the spectacle of a part of the religious press in England, urging forward the government of the country to an intervention, if necessary with arms, against the progress of liberty in Texas; upon the false and ignorant pretext, that the government of the United States, unless prevented by force, would possess itself of that country, and introduce slavery there! The people generally, of America, are long ago roused to the highest pitch of indignation, against your proceedings in this whole business. You have now reduced the Christians of that country to a position, where, if they act with you, or admit your previous statements or principles—they become, on your own showing, infamous! You may behold, in the preceding statement, the posture in which all the world, but yourselves, have viewed you, during all this terrible affair!

Was it ignorance of your real condition, or was it ignorance still more gross of ours, or was it national vanity and prejudice, or was it all these unitedly, that impelled the abolition party in Britain to pursue the course they have adopted? It is not my desire to give offence, and I will not therefore attempt to decide. Your party pro-

ness to have full and accurate information about us ; though it is very odd that at your meeting, Dr. Heugh moved, and Mr. Eadie seconded, and your "very numerous and highly respectable meeting," unanimously voted, that our national constitution contained a very important principle, which is not only not in it at all ; but which the very discussion you were pronouncing on *ex cathedra*, proved not to be in it ! Well informed gentlemen, not to say just judges, should be more cautious. It does not become me to say that your party are ignorant of the condition of their own country ; but if they knew the facts now commended to their notice, it is not easy to reconcile their singular disregard of them, with their rampant benevolence on the other side of the water ; and if they were unacquainted with them, they had better stay at Jericho till their beards be grown. Upon the delicate and painful subject of national prejudice, it is difficult to speak properly at all ; but especially so to gentlemen whose passion lies in surmounting all prejudice whatever. The *John Bull* newspaper is said to represent the views and feelings of the extreme High Church and Tory party ; the *Record* is the reputed vehicle for Low Church sentiments ; the *Patriot*, I am told, stands in the same relation to the Congregational Dissenters, embracing both Baptists and Independents, who are generally Whigs and Radicals. The *Times*, which from its great ability, must always wield a vast influence, is considered the organ of the Independent Conservative interest. I am very likely to be mistaken ; but I have tried to inform myself of your condition—and this is what I learn. Be so good, Sir, as to read any editorial article in either of these papers, for the last four months, in which it was necessary to express opinions or feelings in regard to the United States, and you will at once catch my present drift. But to aid such as have neither time nor opportunity for such a review, excuse the following sample from a late number of the last named paper : " In short, this is just the wretched ' Colonization scheme,' to which those pious slave-owners, the Baptists, Independents, and Presbyterians of the United States, have betaken themselves, as a plaster to their consciences, rank and rotten with hypocrisy ; and though that holy American humbug may command a congenial support from the canting zealots of liberty and lashes, hallelujahs and horse-whippings, Bibles and brutality, missions and murders, religious revivals merging in slave auctions, and love-feasts terminating in Lynch law," &c. &c. It is but justice to say, that I have seen equal grossness only in the *John Bull*, and in Mr. Thompson's speeches ; to some of which latter, this has a most suspicious resemblance. It is my duty also to declare, which I do with sincere pleasure, that the present Foreign Secretary of the King (Lord Palmerston) and the journals which speak the sentiments of the government, are by far better informed, and more candid in regard to American affairs in general, than any others whose published views have come to my knowledge.

I may, in the end, be permitted to suggest, that perhaps too much has been said in relation to the existing and prospective intercourse between the churches of the two countries ; and possibly too much consequence attached to it, by myself, as well as others. I have

uttered the sentiments of those who sent me, in their name; and endeavoured to enforce them by such considerations as appeared to me just and appropriate. But I am not aware of any thing having transpired which would justify the supposition that America, or her churches, looked for any advantage which was not likely to be reciprocal, in being permitted to hold this intercourse. Still less can I conceive that any one could be justified in demanding of our churches, as conditions of it, not only adhesion to moral principles which we reject, but the procurement of political changes which are impossible. Yet, if I comprehend the drift of all British abolitionism, it stops not a whit short of this.

It was the world more than America, we sought to benefit. We had no purpose of attempting a revolution in Britain; nor did it enter into our conceptions that a revolution in America, of the most terrible extent, would be dictated to us, in terms hardly supportable. It was the benighted heathen for whose good we were laying plans; and the thought of personal advantage, or honour, or enjoyment, to any portion of ourselves, had never place for a moment, nor even ground for exercise; and, therefore, we must needs be proof against all discriminating threats. It is quite gratuitous for the sects in England to decline receiving our delegates, except they be Abolitionists—which many individuals and some public meetings have recommended—which the Baptists, if I am rightly informed, have virtually done—and which seems nothing beyond the compass of your argument.

Indeed, this aspect of the case is so very far from the one which the facts exhibit, that I am greatly surprised that wisdom, if not kindness, did not prevent its presentation. For I believe no delegate who has gone from Britain to America, has been assailed, in public and in private, on any of the great evils at which I have hinted in this communication; as every delegate who has come from America to Britain has been assailed on the subject of slavery. I believe, too, you would search in vain in America, for any man who had received from any sect or institution in Britain, any token of respect or esteem; while it will be equally hard to find in Britain any man amongst any sect to which any delegate from America has ever come, who is not indebted to us for all the consequence he has derived from literary and theological distinctions denied to him at home, but bestowed by the kinder or more discerning spirit of strangers!*

For my own part, without intending to commit the folly of depreciating a great nation, I am obliged to say, that the thing which surprised me most in England, was the universal ignorance which prevails in regard to America; while the thing which grieved me most, was the almost equally universal prejudice against us.

You do not know us. You have little sympathy with us. You do us wrong in all your thoughts. In regard to all these points, I believe there is but one mind amongst all Americans, not being Abolitionists, who have been in England. And as you have been

* Unless we greatly err, the *Doctorate* of the Reverend Mr. Wardlaw himself, had crossed the Atlantic Ocean!

pleased to express the hope that I would return to America materially changed in many of my views and principles; I have only to say in reply, that so profound is my sense of the false estimate you put on every thing *national*, as between us and you, that my visit to England has opened a new source of devotion, in gratitude to God, that he permitted your ancestors to persecute ours out of it. So little impression of the kind you expect, has all that I have been forced to hear in England against my country and my brethren produced; that when I return to embrace again those beloved men, I shall revere them more, as I measure them by all I have known elsewhere; and when my weary feet touch again that sacred land, I shall rejoice in the very "dust and stones thereof"—as more precious than the pearls of all lands beside!

If I may not call myself your fellow-Christian without offence, I can at least sign myself your fellow-sinner.

RO. J. BRECKINRIDGE.

Paris, August 20, 1836.

ONE MORE EFFECT OF THE BALTIMORE CONFERENCE ON UNIVERSALISM.

We will venture to suppose that most of our readers, have some distinct impressions of a matter which during so long a period, has occupied a large portion of our attention and our pages; and will not therefore weary them with any repetition of what is passed; but only say briefly, that we are called in God's Providence to record another striking incident, in our controversy with Universalism in this city. It is the sale of their church at public outcry, under execution; and if we are rightly informed, the total breaking up of their society, as a strictly Universalist body.

As to the first of these facts, there is no doubt. The edifice in which Mr. Everett, and Mr. Breckinridge, held their public Conference a year ago,—and in which the former undertook to prove *that no sinner will ever be punished in any future state, for any of his transgressions in this*; that edifice, then so recently built and dedicated with such great pretension, and occupied with so much eclat, by such crowded, enlightened, and delighted audiences, fully converted to the new faith—as was boasted; that edifice, is sold under execution for debt!

Thus God's Providence, has brought to pass another of our predictions;—though not *yet* fully, in the manner and to the extent expected.

As to the second fact intimated above, namely the dissolution of the *First Universalist Church and Society, of Baltimore*; we speak with less certainty. But our information is, that the property being sold, was purchased by a member of the former society; that a new organization has been formed, on *Rutorationist*, in opposition to *Universalist* opinions; and that this new society will continue to occupy the house, as a place of public worship, if they shall be able to pay the Judgment creditors, and Mortgages upon the property. Such is the town talk.

It is also very generally asserted, that the affair has taken such a turn, that very large sums of money, will be lost, by poor persons—and others little able to bear it; unless the mere sense of justice on the part of the society which incurred the debts, or the supposed new one, that is to reap the advantage of them; shall cause them to be paid off. That is to say, the property being sold under execution, was bound *only*, in the *eye of law*, for and by, existing judgments and mortgages; and therefore, being bought in, at a sum not far from \$12,000, though built at a cost equal perhaps, to three times that amount; the difference, or about \$25,000, falls, as a total loss, *somewhere*. The query is, where? In part, no doubt, on the original contributors; in part on the mechanics, who adventured, their labour or funds on the building, by way of speculation; in part, on such, as under repeated solicitations have made donations to the society; and these, being matters foreseen as possible, if not probable, are in no case—but especially not in such a case, likely to meet much public sympathy. We fear however, from what we hear, that the greater part of this heavy loss, will fall on persons, who have claims for labor or materials—who were not sufficiently alert in taking advantage of the law's provisions—or who have been lulled into security by hollow promises; and who now, have a fair chance of learning, what is to be expected from the honor and integrity of Universalism, where there is no law to coerce or punish. We shall see the result.

We shall also see whether, any modification of this dreadful system,—any hybrid progeny—will commend itself to our citizens, —or receive a larger and more permanent share of public confidence—than the vicious and defunct parent did.

Mean-time, we commend the subject to the serious consideration of our readers, and especially of our brethren in the ministerial office; as being calculated to shed light on the providences which surround us; and as being of some weight, in deciding a very delicate point of prudence and duty, which no minister perhaps, passes through life, without being called on to decide. In this view, amongst others, we have recorded the case; it is a case in which the beginning, the continuance and the conclusion, of a very difficult and responsible controversy, on fundamental truths, carried on both in writing and orally—is at large recorded. In every part of it, God's hand has been humbly watched; and as we had grace given, sincerely owned and followed. In every step God has blessed his truth, in a very visible and remarkable manner.—And the whole is offered, as a study, to any who may desire to know their duty—and yet be perplexed to find it—in cases somewhat analogous.

There are several observations and deductions, which we shall feel called on to offer, on the whole case—when we come to conclude it. That is, when the pending case in chancery,—in regard to the funds taken for admission to the discussion—and about which the opposite party has refused to come to any settlement, which seemed to us, honest or reputable to any party to the case, —is finally disposed of.

After the preceding article had been written, the *NEW ORLEANS OBSERVER*, of March 23, came into our hands. In it we find—the extract which follows, printed as taken from the paper whose name is underneath it.

A CLERICAL LAWSUIT.—The Rev. R. J. Breckenridge, of Baltimore, has instituted a suit against the Rev. Mr. Everett, the Universalist, for a division of the funds resulting from the sale of the tickets of admission to the discussion that was whilom carried on between the two reverend gentlemen! This is a small business—very small! and will, in our humble judgment, besul the ermine of both complainant and defendant. We do not fancy such a penchant for the civil tribunals as is manifested by too many of the reverend gentlemen of the present age.

[*Baptist Banner and Pioneer.*

The *Baptist Banner and Pioneer*, is a large, zealous, and respectably conducted weekly newspaper, devoted to the interests of one of the numerous fractions into which the Baptists of this country are divided. It is edited by several Baptist Clergymen, one of whom (the Revd. *Mr. Peck* of Illinois,) we entirely exonerate from all responsibility for the foregoing, libellous, and indecent paragraph. We do this, because, we have had the happiness of having some little knowledge of *Mr. Peck*; and are sure he is altogether incapable, of making deliberately a false and injurious accusation; and equally so, of talking at random in ignorant and malignant flippancy—where the truth lay on the very surface, and where the falsehood was particularly obnoxious, as being particularly injurious to the cause of true, in conflict with false religion. We will not conjecture who wrote the article. But we suppose the *Banner and Pioneer*, owes it to itself and to us, to make the most clear and explicit avowal of its error; or else to point out, some authority on which the statement was made. For the fact is not only diametrically the opposite, of the main one stated in the preceding paragraph: but we are slow of belief, that the least insinuation of what is there asserted, was ever made by any other person, either in or out of print. For it is not only notorious,—but has been again and again published, that the *only ground* on which the Senior Editor of this Magazine appealed to the Chancellor in the case alluded to; was his steadfast refusal to take, or to permit others to take one farthing of the money,—and his immoveable purpose to have every cent appropriated, according to existing covenants, to objects of public benevolence: while repeated offers were made to him to divide the funds, himself taking half; and while those opposed to him, have refused either to settle or pay over, any money, on other terms.

The only word of truth in the paragraph, is the declaration that a suit had been instituted. The parties even are not correctly given; the objects are falsely stated: unworthy motives are maliciously charged;—and then a general accusation against the clergy of the age is drawn out of these false premises.

Now we calmly submit, that this is *not*, “a small business.”—It is not a “small business” to forfeit a trust, which Providence throws on us; it is not a “small business” to permit the poor to be defrauded of a sum varying from six to twelve hundred dollars; or if some

religious charity of a more general kind, be the party benefitted, it is not a "*small business*," to be careful of its honest claims, when none else can by possibility enforce them. We submit moreover, that it is not, a "*very small business*," to publish three or four thousand, injurious, unfounded, and belittling mis-statements; or what is equal thereto, to republish the same one that number of times to different individuals—against the same person—no matter who that person may be. And more particularly, we soberly say, it does not appear to us, "*a very small business*"—for one professing Christian, perhaps a minister of the gospel, not only to do this of another minister—without occasion, and without even colourable authority; but to do it at the very moment, and in the very article, of an honest and well meant attempt by the slandered person, to uphold what even his slanderer admits to be, vital and certain truth.—We have no "*ermine*" to "*besoul*;" not being, and never having been judges. But we fear the *lawn* of him, who assuming to be a judge, has used the power inherent in the ermine, so foully, as he who has thus traduced us;—will need repeated purifying, if it be put to such uses as the one now reviewed.

The *New Orleans Observer*, adds to the paragraph quoted from the *Banner* and *Pioneer*, the kind and Christian-like sentences which follow; and for which its Editor will be pleased to accept our grateful acknowledgments.—How very different, is the appearance of the same act when truly and falsely represented?

Our friend of the *Banner* and *Pioneer* should have informed his readers, that the money for which suit is thus instituted was by agreement to be paid over for charitable purposes, and that this suit is intended to secure that object. The Rev. Mr. Breckenridge expects no personal benefit from success. He acts solely for the benefit of others. More than once before has he kindly interposed, and for the oppressed and the needy, and in almost every case with success. Let not the religious periodicals speak evil of his good.

Richard Baxter, speaking (*Life*, part III. p. 174) of the false accusations and grievous censures heaped on him, by certain secretaries, at the very moment when he was suffering and labouring the most, for his master and his generation, has this pregnant sentence. "*All my days, nothing has been charged on me as crimes, so much as my costliest and greatest duties.*" Let us however add, and let us take, his consolation. "*But the pleasing of God, and saving souls, will pay for all.*"

[Continued from page 207.]

THE DOCTRINE OF TRANSUBSTANTIATION:

No. IX.

CXIV. THE Evangelists having related what our Lord said in relation to the bread proceed: And having taken the cup, he gave it to them, saying, "Drink ye all, of it." But the Roman church does not give the cup to all. They restrain it to priests and princes. In so doing, they violate one of the first principles of the gospel, viz: that which offers equally to all persons every means of salvation. (*Acts xx. 27.*) Baptism is not more for pastors than for people. Our Lord commanded the Apostles to "teach all nations, baptising them," &c. (*Matt. xxviii. 19.*) The Lord's Supper is equally provided for all; for, (1,) our Lord, in giving the cup, said expressly, *drink ye all*, which comprises all believers, as well as ministers. But it is said that all those to whom our Lord spoke were *ministers*. If this be a good argument for excluding the laity from the cup, it is equally valid to exclude them from participation of the bread; for those to whom he said "Take, eat," were the same as those to whom he said "Drink ye all." (2.) But the Apostles are not to be regarded on that occasion as *pastors*—but as "the sheep," attending to his instructions and to receive the Sacraments at his hand. (3.) Again, the words "do this," laid them under an obligation to do to their flocks, what our Lord did to them, viz: to give the people both the bread and the wine. (4.) We have, however, the express words of the Apostle Paul, 1 Cor. xi. 28, "But let a man examine himself, and so let him eat of the bread and *drink of the cup.*" These words of Paul refer to all the believers at Corinth, and not to the ministers only; (See chap. i. verse 2, and see verse 21.) (5.) But the Romanists themselves allege, John vi. 53, in support of their doctrine; the words are, "Except ye eat the flesh of the Son of man, and *drink his blood*, you have no life in you." Why then do they deprive the laity of life, by depriving them of the cup? They must admit, upon this proof, one of two things; either that our Lord did not refer in this place to the Eucharist, and so give up this passage as a proof of their doctrine; or they must admit that the Roman church deprives the laity of life, by depriving them of the cup. It is not enough to allege that in taking of the bread they receive the blood by way of concomitance; for the bread they eat; but our lord said *drink ye*, in reference to the wine. Strange to say, some Romanists have undertaken to maintain that *to receive the host, is to drink*. Can such a suggestion require an answer? (6.) But if the cup is the prerogative of the clergy, how is it that princes come to have a part in it? Is it not apparent that the rule, or rather the perversion of the rule, was adopted to exalt the clergy in worldly dignity by thus making them the companions of kings and princes? Is it not an artifice similar to that by which the emperors and kings were made canons of Lateran at Rome? It is worthy of remark, that the rule or the artifice (call it as you please) was so contrived as to reach

the further result of exalting the pope above the other clergy for he does not drink as the others. A cardinal deacon holds the cup or chalice covered. The pope sucks a little of the contents through a reed. At the same instant the cardinal kisses his hands. If a king of France be present, he holds a napkin, in the posture of kneeling, as Charles VIII. did before Alexander VII.—(*Episcopus cardinalis porrigit ei calamum quem papa ponit in calice in manibus Diaconi existens et sanguinis partem sugit, residuum cum particulâ hostiæ dimittit pro Diacono et subdiacono.*—Ceremon. Sacrarum, lib. 2, chap. 14.) The Romanists also contend, that the admission of princes to the participation of the cup, is a favour shewn them.—Well then, if it be an aid to piety, and if it be in the power of the clergy to grant it to kings, why not to people? And if so, why should they withhold it? Are they faithful pastors, who value the souls of the noble and mighty more than those of the poor and humble?—who withhold any favour which they can give; if by giving it they would promote the salvation of souls? But it is not so: the Council of Constance (Sess. 13,) admitted that our Lord instituted the Sacrament under both species.—(*Quod licet Christus post coenam instituerit et suis discipulis administraverit sub utraque specie panis et vini hoc venerabile Sacramentum*)—that in the primitive church, this Sacrament was received by the faithful under both species.—(*Licet in primitiva ecclesia hoc Sacramentum reciperetur a fidelibus sub utraque specie, etc.*) Yet that Council complained, that in some parts of the world some rashly presumed that Christian people ought to receive it under both species.—(*Cum in non nullis mundi partibus quidam temerariè præsumant populum Christianum debere Sacramentum Eucharistiæ sub utraque specie suscipere.*) The Council add, that the custom of giving the people only one species, having been introduced upon good reason, ought to be held for law. It declared, also, that those who gainsay this, are heretical and deserve severe punishment even by the secular power.—(*Consuetudo rationabiliter introducta habenda est pro lege: pertinaciter asserentes oppositum tanquam hæretici arcendi sunt et graviter puniendi, etc., invocato etiam auxilio brachii secularis.*) Then, according to this Council, those who follow the ordinance of our Lord, are heretics, and deserve to be punished, not only by the church, but by the secular power. Let the reader say whether this Assembly did not exalt itself against our Lord, and formally oppose his will. (7.) An argument may be drawn from the difference in the expressions used by our Lord, in relation to the bread and the cup. He did not say *eat ye all of it*. He said *take, eat*. But as if foreseeing the apostacy, and this particular abuse of his ordinance, by those who call themselves after his name, he said expressly, in relation to the cup, *drink ye ALL of it*. (*Hic est calicis sanguis. Bibite ex hoc omnes.* Bibite ex hoc vos omnes—Matt. xxvi. 27.) (8.) One object of the Sacrament is instruction. It was appointed to shew forth the death of our Lord till he come. It represents to every communicant that he has part in the effusion of the blood of our Lord. The people need this as well as the clergy. The wine is called the covenant of God, by Luke and Paul. Have the people no part in the covenant? It is called the testament of the Son of God; shall

it be concealed or only half shown to the heirs? The abuses which are at present discoverable in the Mass, were introduced by degrees. In the ancient church the believers communed daily, or at least every Lord's day, under both species. The prelates, from secular motives, extended the interval, first to a quarter of a year—then to a year. They also reduced it to one species. (9.) The repast which our Lord took, after his resurrection, with his disciples at Emmaus is alleged in argument upon this point, Luke xxiv. 30, "He took (i. e. bread) and blessed it and brake and gave to them." Nothing is said of the cup. If the argument is good from an omission of this sort, it follows that the priest should not partake of the cup; for it is not said that our Lord himself partook of the cup. But (2,) this was not an administration of the Sacrament. It was a common repast. Our Lord did that which he had been accustomed to do, during his continuance with his disciples; Matt. xiv. 19; Luke ix. 16. Nor (3,) does it follow that they did not partake of wine because Luke did not mention it. To invite one to eat bread, in the style of Scripture, is to invite him to make his repast, at which it is usual to drink as well as eat; Gen. xxxvii. 25, Matt. xv. 2, Acts ii. 46, are examples of this form of speech.

CXV. It cannot be necessary to produce the testimony of the early church; since the Council of Constance, as we have seen, admit that it is against them; but it may elucidate the matter, to make a few references.

CYPRIAN'S book concerning the relapsed, relates an instance in which the cup was presented to a female. AUGUSTIN (in *Quest 57, upon Leviticus*) has the remark, "All those who will have life, are exhorted to drink of the blood; no one is debarred from it—all are exhorted to it."—(*Ad bibendum sanguinem omnes exhortantur qui volunt habere vitam.*) The Manicheans were, at one period, mingled with the Orthodox. They partook of the bread, but abstained from the cup. By this mark were they known; as appears from Leo I. (*Sermone 4, de quadragesima. Hujusmodi homines manifestantur indicibus.*) IGNATIUS (in *1 Epist. to Philadelphians*) says one bread is broken to all—one cup is distributed to all: (*ἓν γὰρ ἄρτος τοῖς πάνσι τετυφθη καὶ εἷς ποτηριον τοῖς ὅλοις διανεμηθῆν.*) JUSTIN MARTYR (in *2 Apol.*) says, "those who, among us, are called Deacons, distribute to each person present, bread, over which thanks have been pronounced and wine with water. CYPRIAN (in *Epist. 3, lib. 3,*) complains of some who through ignorance or simplicity in consecrating the cup of the Lord, and in administering it to the people, do not follow the example of Christ, giving the people water alone, or wine without water. JEROME (in *Soph. chap. 3, near the beginning*) speaks of the pastors who administer the Eucharist and distribute the blood of the Lord to his people.—(*Qui Eucharistia serviunt et sanguinem Domini populis ejus dividunt.*) AUGUSTIN is cited at the Canon *Cum Frangitur* (*2 Distinct. De Consecrat.*) as follows; "When the host is broken, when the blood is poured from the cup into the mouth of the faithful, what is signified, but the immolation of the body of the Lord on the cross, and the effusion of blood from his side."—(*Cum frangitur hostia, cum sanguis de calice in ora fidelium funditur quid aliud quam Dom-*

inici corporis in cruce immolatio ejus que sanguinis de latere effusio, designatur.) Again, at the Canon *Quia passus est*, he holds the following language to the people; "And you, after these fastings—these travails—after humiliation and contrition, are now come in the name of Christ to participate in the cup of Christ. And there you are at the table, and you are with us at the cup, for we partake of it together—we drink together because we live together."—(*Jam tanquam ad Christi calicem venistis et ibi vos estis in mensa et in calice nobis cum vos estis, simul enim hoc sumimus, simul bibimus quia simul vivimus.*) In book 65, of Questions, (qu. 49,) he says, "The blood of Abel signifies the blood of Christ, which, having been received by the whole church, she says *Amen*."—(*Sanguis Abel significat sanguinem Christi qui universa ecclesia accepto dicit Amen.*) He continues, "for consider, if you can, what a cry the whole church make, when the blood of Christ is drank."—(*Nam qualem clamorem faciat universa ecclesia dum potatur sanguine Christi, tu ipse si potes considera.*) The author of the CONSTITUTIONS OF CLEMENT, who had lived about 400 years after Christ, (in book 2, cap. 61,) says, "Let every one receive apart, the body of the Lord and the precious blood, as if they drew near to the body of the king; the women also having the head veiled."—(*Accipiant singuli per se Dominicum corpus, et preciosum sanguinem gradatim cum timore et pudore tanquam ad regis corpus accedentes, mulieres quoque velato capite.*) CHRYSOSTOM, in a sermon on the Eucharist, speaks thus; "Consider it, as if the saving blood flowed from the Divine and unpolluted side, and thus approaching receive it with pure desires."—(*Reputate salutarem sanguinem quasi è divino et impolluto latere effluere et ita approximantes labiis puris accipite.*) In the 18th sermon, on the second epistle to the Corinthians, he says; "In the participation of the cup, the people differ nothing from the pastors. JULIUS, bishop of Rome, (see Canon *Cum Omne*, in 2 Dist. de Consec.) reproved, with severity, those who, instead of giving the cup to the people, gave the Eucharist moistened, or gave instead of wine, the juice of grapes, pressed into the cup. It was his will that wine mingled with water should be given. The Canon is too long to be cited, but the reader should refer to it. GELASUS, bishop of Rome, (see the Canon *Comperimus*, distinct. 2, de Consec.) is cited thus; "We have found that some, having taken a part of the sacred body, abstain from the cup of the sacred blood; who doubtless (because they are restrained by I know not what superstition) ought to receive the Sacraments entire, or to be entirely excluded, because the division of the same mystery cannot happen without a great sacrilege."—(*Comperimus quod quidam sumptâ tantum modo corporis sancti portione à calice sacrati cruoris abstineant qui proculdubio (quia nescio qua superstitione docentur astringi) aut integra Sacramenta percipiant aut ab integris ARCEANTUR, quia divisio unius ejusdem mysterii sine grande sacrilegio non potest provenire.*) The word *arceantur* shows that he speaks of the people, and not of the priests. GREGORY I., cited in the same distinction, speaks thus to the people; "You have now learned what is the blood of the Lamb, not by hearing, but by drinking"—(*Quid sit sanguis agni non jam audiendo sed bibendo didicistis.*) And in lib. 4, of the

Dialogues, chap. 56, he says, "The blood of the Lord is now poured out, not into the hands of infidels but into the mouths of believers."—(*Ejus sanguis non jam in manus infidelium sed in ora fidelium funditur.*) PASCASIVS, in his book concerning the body of Christ, (chap. 15,) has the following; "Drink ye all, of it, that is, as well ministers as other believers."—(*Bibite ex hoc omnes, id est, tam ministri quam alii credentes.*) These extracts bring us down to the ninth century. Others of the same import might be made from a later period. But these are enough. We now resume.

CXVI. "Drink ye all of it; For this is my blood—the blood of the New Testament." He calls the cup his blood, in the same sense that he called the bread his body. It is easy to apply the foregoing reasoning to this phrase. But it is proper to add, that it is enforced by the explanation added in the Gospel of Luke xxii. 20, and by Paul in I Cor. xi. 25. The words of Matthew are, "This is my blood of the New Testament;" which Luke and Paul, at the places referred to, interpret "This cup is the New Testament in my blood."

By the cup, he means that which is within it. But if that which is within the cup, is the covenant of our Lord, it is not blood; for we have proven already, that the blood of Christ is not the covenant of Christ. (2.) If that which is in the cup, is also in the blood, it is not blood; for it would be incongruous to say that the blood is in the blood. These words, then, are decisive of the controversy. Besides, Luke and Paul having written after Matthew, are, so to speak, his interpreters. But the reader is desired to consider the words of Luke and Paul attentively. Paul repeats the word *cup* almost within a line. "After the same manner also, he took the *cup*, when he had supped, saying, this *cup* is the New Testament in my blood"—I Cor. xi. 25. Now the Romanists contend that the word *cup*, in the first place, must be understood *literally*—in the second place, *figuratively*,—or if figuratively in both places, yet in a different sense. In the first place, it means either the *material cup* or the *wine* which it contained—in the second place, it means *blood*. But we say that the wine was already consecrated when he took the cup; for he had previously blessed it or given thanks over it. But suppose we yield this point to them for a moment, we will incorporate their interpretation into the text, and see how it will read, "He took the cup, saying, this *blood* is the New Testament in my blood." Can the blood be in the blood? Can a thing, which is *in* another thing, be that other thing? Can the thing *containing*, be the thing *contained*? Bellarmin (lib. 1, cap. 11, §. *ad quartam*) endeavours to avoid this difficulty by saying that the word *blood* is understood in different senses in these two places. (*Sanguis accipitur diverso modo in his duobus locis.*) In the first place he will have it that *blood* signifies the *blood in the cup*, but in the second place, it signifies the blood shed on the cross, upon which the new covenant is founded. Bellarmin also says (§. *ad tertiam*) that Matthew and Luke, when narrating the institution of the Supper, do not use the word "Testament" in the same sense. But is it possible that the truth of God can have been disguised in this way by those who were inspired by the

same Spirit to write it? Still this distinction of Bellarmin is beset with difficulties. (1.) The distinction is without a difference, unless the blood of our Lord be of two sorts; and the distinction, if it be well taken, overturns their doctrine; for they teach that the blood of our Lord on the cross, is the *same* blood that is in the Mass. Of course Bellarmin must not say that there are *two* sorts of blood. And if it be the same blood *in substance*, the difference of the *situations* of our Lord (when on the cross, and when in the Mass) is no ground for making a distinction in his blood, or for taking a diversity in the signification of the word *blood*. But again; consider their proposition, "that the blood of the cup, is the testament or covenant founded upon the blood shed on the cross." If it be so, it follows that the blood of the cup is the testament, but the blood of the cross is not the testament. It follows, also, that the blood of the cup is founded upon the blood of the cross, and therefore, that it is not the same blood; for a thing that is founded upon another thing cannot be that other thing; or the same thing. Another remark; If a distinction of this sort is taken in respect of the *blood*, why not take the same distinction in respect of the flesh, and say, in fact, that there were two sorts of flesh, and that one was founded on the other? One of which was the testament and the other was not the testament? We now resume.

CXVII. This cup is the blood of the New Testament, *which is shed for many*; Matt. xxvi. 28. Luke's expression is, *shed for you*, which is equivalent. The meaning is, the cup is poured out for us, because it is the Sacrament of the blood of Christ, which was poured out or shed for us. The effusion of blood on the cross is the price, and the only price of our redemption. Now it is worthy of remark, that the Vulgate, and the Canon of the Mass, both translate the Greek word (*εξυρροισιον*) for *shed*, in the future tense; (*fundetur*, Luke xxii. 20; *effundetur*, Matt. xxvi. 28.) This was done to intimate that our Lord spoke of the effusion of his blood which was to take place the next day. "This is my blood of the New Testament, which *shall be shed for many*," etc.

The Romanists teach that the blood of our Lord cannot now be shed, yet they say that his blood is shed under the accidents of the wine, and this passage from Luke (xxii. 20) is their proof. We ask them, if they mean that the blood of the Lord issues or flows out of his veins, under the species? For unless it does, there is no effusion. They answer that it does not; still they insist that it is shed. But *effusion* is a sort of movement, and their doctrine inculcates an effusion without the movement or flowing of the blood. This is a contradiction. It is as much as to say *it flows and it does not flow*. But they say it is shed *under the species*. That is not an answer to the question. We ask not *under what* it is shed, but we ask *if it is shed*. The meaning which they would have us take, is, that the *accidents* only are shed, and not the blood of Christ—that is, the *colour, taste, &c.* of blood are shed, but not the blood itself. It follows, then, that the priest pours from the cup, not a substance, but *accidents* without substance, and therefore, the cup contained nothing but *accidents*, in other words, that the cup was really empty—if by empty we may understand *devoid of substance*, and yet

under these *accidents*, so poured out, the priest takes, as they pretend, the very body of the Lord—a true human body which was in the cup—nay more, a body in each drop of that which was poured fourth. Is it possible that such can be the true exposition of this blessed institution of the Son of God? After all, the priest cannot say that he drinks, in the Mass, the same blood of which our Lord spoke, at the institution of the Supper; for he spoke of the blood which he was then soon to *shed* on the cross. That which he shed never returned to his veins. The Roman church does not believe that the blood which issued from the wounds of our Lord on the cross, ever returned into his body. In fact, there is a fabulous story of that church, which is founded upon this belief; viz: that on the steps of the chapel of St. Lawrence, at Rome, are the stains of the very blood which flowed from the body of the Lord when on the cross.

CXVIII. After our Lord Jesus Christ had distributed the bread and the cup, he added an expression (according to Matt. xxvi. 29) which puts an end to all controversy; “But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my father’s kingdom.” Mark relates it in the same way.—(xiv. 25.) Could he have said more pointedly that it was wine and not blood that he had drank? *The fruit of the vine* must mean *wine*. It is enough for our purpose, that Matthew and Mark apply this expression to the cup of the Sacrament.—Luke, indeed, speaks of two cups, and this expression is recorded by him, in chap. xxii. v. 18, after the words of our Lord relating to the passover. Jerome (on Matt. xxvi.) says, “*In Luca legimus duos calices quibus discipulis propinavit, unum primi mensis et alterum secundi,*” but as Matthew and Mark apply the remark only to the Eucharist, and Matthew was present, the Evangelists are better harmonized by supposing that he spoke twice of the fruit of the vine, than by correcting Matthew and Mark by Luke. In fact, Innocent III. (*lib. 4, c. 27, Mysteries of the Mass*) admits that our Lord referred by the words *fruit of the vine*, to the wine which he had consecrated in the cup.—(*Quod autem vinum in calice consecraverit patet ex eo quod ipse subjunxit non bibam à modo de gemine, etc.*) So the Council of Worms understood it.—(*Vinum fuit in redemptionis nostræ mysterio cum dixit, non bibam de hoc gemine, etc.*) And it must be so, if popes and councils cannot err. Augustine says (in book 3, chap. 1, *Concerning the Harmony of the Evangelists*) “That Luke did not follow the order, but according to his custom anticipated the remark.” Bellarmin, on the other hand, thinks, or says, that Augustin did not consider the passage with care enough.—(*Augustinum non expendisse hunc locum diligenter; lib. 1, chap. 11, §. Si Rursus.*) He prefers the method of correcting Matthew and Mark by Luke. Now this remark of our Lord was applied to the wine after the consecration. So we understand it; of course it was wine and the fruit of the vine after the consecration, and not the blood (really and in substance) of our Lord, but only *Sacramentally* or in a figure.

CXIX. We must not omit to add that Paul after relating the manner and the words of the institution of the Lord’s Supper,—1

Cor. xi. 24, 26, adds in verses 26, 27, 28, expressions which show very clearly his views upon this question. Thrice he says in those verses, that *it is bread* we eat. In chap. x. 16—(1 Cor.) he says it is *bread* that we break, and both the *breaking* and the *eating* are after the consecration. But the Romanists say, Paul spoke figuratively. This we deny, and as he was the expositor of the words of our Lord, it is natural to expect that he would go more into detail, and use great plainness. Some say that Paul called the body of our Lord *bread*, because it was bread before the consecration. As the serpent (in Exodus vii. 12,) is called the rod,—wine (in John ii. 9,) is called water,—Adam (in Gen. iii. 19,) is called dust; and in Matt. xi. 6, the *blind* are said to *see*.—(τυφλοι αναβλεπουσι) These examples are inapt. Our Lord's body never was bread, even upon their own principles. But Bellarmin himself gives up this argument (*lib. 1, cap. 14; Non ideo, quia alicubi res denominatur ab eo unde facta est, ubique ita accipienda esse vocabula.*) Others contend that Paul said we eat bread in the Eucharist, because it *seems* to be bread, though in fact it is the body of our Lord; just as the serpent of brass was called a serpent, because it *seemed* to be a serpent,—and as the angels which appeared to Abraham were called men, because they *seemed* to be men. But it is not correct to say that the body of our Lord *seemed* to be bread, and the answer of Bellarmin is applicable here; viz: "That if, in certain places, things are called not what they are, but what they seem, it does not follow that they are every where so called, or that the fact is so in this place." Besides these things were so called because of the resemblance of their exterior form, but there is no resemblance between the bread and the exterior form of our Lord. The Angels that appeared to Abraham, were called men by him, because they appeared to him to be men; and for aught we know the angels had assumed real human bodies. Again it is said that the body of the Lord was called bread by Paul, in accordance with the Hebrew idiom—an example of which, they say, is contained in the Lord's prayer, "Give us this day our daily bread," i. e. nourishment.—Paul, they say, called our Lord *bread*, because he is the nourishment of our souls. This cannot be the true explanation, for Paul speaks of the *cup*, as well as the bread.—He employs the similitude of bread composed of grains or particles to represent the union of believers in one body. Some say that Paul in this passage referred the Corinthians to John, chap. 4. This is a bold conjecture; for John wrote his gospel long after that. Jerome (in catalogo) says, *Johannes novissimus omnium scripsit Evangelium, rogatus ab Asia episcopis, adversus Cerinthum, etc.* None of the ancient writers say that Paul in this place used the word figuratively. Again, some Romanists say that Paul does not say here, "As often as you eat bread," but "as often as you eat *this* bread," as though the word *this* had a mystical sense. How could he have said otherwise?—We often eat bread without commemorating the death of the Lord. But Paul also says "The bread which we break," not this bread which we break." In acts xx. 7, it is said the disciples assembled to *break bread*. In this place the word *this*, which they would have us understand, contains a mystical sense, is omitted.

CXX. Paul (in verse 29,) for he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the Lord's body.—in verse 27, he says that he that eateth unworthily is guilty of the body of the Lord. The meaning is this; whoever profanes the bread, which is the seal and Sacrament of the body of Christ, profanes the body of Christ. The injury done to the seal of a prince, is a dishonour done to the prince himself.—Jerome, on Mal. I, says, "Whenever the Sacraments are violated, he is violated, whose Sacraments they are."—(*Dum Sacramenta violantur ipse cujus sunt sacramenta violatur.*) Augustine makes a similar remark in respect to Baptism, in which there is no transubstantiation. "He who receives baptism unworthily, receives judgment and not salvation. (*Qui accepit indignè baptisma iudicium accipit non salutem. Augusta. Contra Fulgentium.*) As to the phrase *discerning* the Lord's body, the Romanists say, it means "not perceiving that it is the Lord's body." The apostle's meaning is, that he does not discern, that it is the Lord's body, which he dishonours; because, he says expressly, that is bread that we eat.

CXXI. The passage in Acts iii. 21, may also be cited on this point. Peter asserts, that the heavens must contain our Lord Jesus Christ, till the times of the restitution of all things, i. e. till the day of judgment. The Romanists contend that the word (*διερχομαι*) signifies *receive*, as though our Lord entered heaven incessantly. But the meaning is, that Christ resides or remains in heaven, and is no longer on earth—that his seat must be in the heavens, till the restitution of all things. (*Camer. in loco.*) Theophylact says, "that Christ having been taken up into heaven, remains there till the consummation of this world—that he will then come with power, all things being restored for the future, which were predicted by the prophets." (*Cited by Camer. in loco.*) Now add to this, the expression of our Lord himself, in John xvi. 28. "Again I leave the world and go to the Father." It follows from these passages, that our Lord is not personally present on earth—that his body is not contained in the host, or in the pyx. It is absurd to say, as the Romanists do, that he means "I leave the world as to my visible presence, but my body I leave to be invisibly present." He preserved the Spirit to supply his place, and told his disciples, that if he did not go away, the Comforter would not come. John xvi. 7. It is remarkable that the Epistle to the Hebrews teaches nothing concerning the doctrine of the real presence involved in the doctrine of Transubstantiation, although its leading object is to represent the superiority of the privileges of the New Testament to the Old. Nor does Paul any where teach this great mystery, though he often inculcates the indwelling of the Spirit of the Lord Jesus Christ in our hearts. Rom. viii, 9; 1 Cor. vi. 19; Eph. iii. 17. Is it possible that he should have omitted this great mystery, if it were indeed the doctrine of our blessed Lord?

[For the Baltimore Literary and Religious Magazine.]

THE THEOLOGICAL EXAMINER.

No. I.

ἩΑΥΤΑ ΔΕΟΥΜΑΓΕΤΑ.

What does nature teach concerning the existence of God and the Divine Attributes?

I. THE starting point of the Cartesian Philosophy was this: "*I think, therefore, I exist.*" Commencing thus, the founder of that school proceeded in the arrangement of his philosophical tenets without, however, producing a system so consistent as might have been expected from so fair a beginning. Many of his opinions were erroneous and absurd. Nevertheless, he *started* right, in the search of metaphysical truth; he began by attending to his own mental operations; this was correct—though it is not more apparent that we "*think*" than that we "*exist.*" Both are equally self-evident, and undeniable; and therefore, the truth of either may be assumed without fear of contradiction.

In like manner, attending to the phenomena of our minds, we find ourselves possessed of a variety of propensities, sentiments, and faculties, the existence of which is not susceptible of demonstration; since no process of reasoning, whatever, could more thoroughly convince us of the fact. We *perceive* the truth *intuitively*, and feel assured that we are not deceived in our perceptions.

Among the original sentiments of our minds, we discover the following:—1st. A disposition to seek and personify the cause of whatever exists. 2d. A sentiment of awe, or veneration for such cause, as being a superior power. 3d. A sense of responsibility to the power upon which we are dependent. We mean not that all men experience these emotions in an equal degree, or that any one man possesses them all in a given ratio; but that every human being is endowed with them all in *some* degree.

These are the mental faculties comprised in the religious constitution of man. Now, that man is a religious being, we have the most indubitable evidence in the fact, that all men every where, have had *some kind* of religion. We speak not of religious *ideas* as modified by education; nor of the various *systems* of false religion promulged amongst men from time to time—and much less of the Christian revelation. We speak simply of the *capability* of being religious—a capability possessed by every intelligent creature, resulting from an *innate religious constitution*.

We see in the material world around us, the most evident adaptation to the animal constitution of man; and, in the social world, the same appropriate adaptation to his moral constitution; and in the world of objective science, a similar adaptation to man's intellectual nature. Why, then, may there not be a sphere of action for man's religious capabilities? Does he possess them for nought?

Or for the purposes of idolatry and superstition? Or, rather, does not the analogy hold good, in requiring for the object of man's religious contemplation, the existence of a Supreme Creator, worthy his highest regards, and to whom he stands in the relation of a responsible creature? Undoubtedly; and hence all religion, whether natural or revealed, necessarily implies the existence of God, and man's accountability to Him.

The existence of the Supreme Creator is not, however, a mere probability founded on the religious constitution of man. It is a truth which may be thus demonstrated:—Since things now exist, they must either be self-existent, or they must have been created. They cannot be self-existent, because that which is self-existent, exists of necessity, and cannot, without absurdity, be conceived *not* to exist; but the *non*-existence of things is equally conceivable and possible as their existence. They, therefore, cannot be self-existent. If they be not self-existent, they must have been created, and if created, there was a time when they did not exist, now before they did exist, it was as possible that they should not exist, as that they should; and of two equally conceivable and possible things, if one transpire rather than the other, we must, in the nature of things, regard the circumstance as the effect of a determining cause.

Again; since the material universe was produced by a determining cause, if ever there was a time when that cause did not exist, there must have been a time when it began to exist; and since that which begins to exist, might possibly not have existed at all, it must be dependent on a Being antecedent to him, and so on *ad infinitum*, requiring an eternal succession of dependent beings.—Every part of which being dependent, the whole must be so; and if the whole be dependent, there must have been some Being existing antecedently, upon which it depends. Therefore, the Being upon whom all other beings depend, must be Himself independent; possessing an eternal, undervived, necessary, self-existence; and to suppose a time when He did not exist, is absurd. And the existence of God, unlike every other truth, while it is thus susceptible of *proof*, is as *apparent* as the visible creation. It vegetates in every plant, and shines eloquently forth in all the glories of the spangled firmament. It is a truth never doubted by a sound understanding—never forgotten by a grateful heart.

II. It is exceedingly difficult to determine exactly what nature alone teaches concerning the Divine attributes, inasmuch as those who have treated the subject most interestingly, have conducted their speculations in the reflected lamination of revealed truth.—Whereas, those who have not enjoyed the light of revelation, have entertained opinions of the Deity quite derogatory to his nature. Nay, Simonides, who perhaps, was as great a philosopher as a poet, after several days' study, declared himself wholly unable to answer the question—"What is God?" And doubtless the Divine attributes, below enumerated, should rather be pronounced *reasonable*, than originally *discoverable* by reason. It is only in the revelation which God has given of himself, that "we behold his glory and see him as he is, full of grace and truth."

1. *Unitu*. In proving the existence of a first cause, we do not

prove the existence of more than one; we cannot but perceive that a plurality of first causes is not only unnecessary but absurd. God, then, is essentially one Being. The revealed doctrine of the Trinity is not at all at variance with the unity of the Divine essence; for trinity of *persons* does not necessarily imply trinity of beings. It is unquestionably a *mystery* to us how *one* Divine essence can subsist in three persons. We are, however, not to reject the doctrine on that account; for it is not more incomprehensible than many other things—of the truth of which, we are firmly assured.

2. *Self-existence.* This is an attribute of God which we can not comprehend; if however, He be not self-existent, He possesses a *derived* existence—which is absurd, if He be the *first* cause. The *necessary* existence of a first cause has already been shown. God's independence, or self-existence, is essential to His existence as the first cause.

3. *Spirituality.* The works of God, so far as we know, consist of two essentially different natures, matter and spirit; of which, the latter is immeasurably superior to the former. Now, since the self-existent Creator is infinitely superior to all his works, the essence of God must be infinitely superior to the most perfect spirit that he has created.

4. *Omnipotence.* That God is all-powerful, is demonstrated by the works of Creation. To sustain the universe of worlds revolving continually with so astonishing a rapidity through the pathless void, is truly amazing! But to produce such systems from nothing, must have been the work of a power equal to all things, and which no obstacle can exist!!

The power of God, however, does not extend to that which is impossible in itself, or inconsistent with the perfection of His nature. As He cannot make a part equal to the whole, nor the three angles of a triangle less than two right angles; so he will not act contrary to his justice, wisdom, or goodness.

5. *Immutability.* God being absolutely independent, cannot be changed by any other being: and as he is already perfect, he can desire no change in himself; he is therefore immutable.

6. *Eternity.* That which has always existed, must continue always to exist, unless its mode of existence be changed; but there can be no change in an immutable being. God is immutable; and since he has existed *from* all eternity, he must continue to exist to all eternity.

7. *Knowledge.* God having created all things must know all his works. He does not know things, however, as we do, merely in their external relations. He knows them in their essential natures. Neither is his knowledge progressive; it is simultaneous with the existence of its objects. Human knowledge is derived from a limited experience of the present and the past. Divine knowledge comprehends not only all the present and the past, but also all the future. And futurity is *fore-known*, because it is *fore-ordained*.

8. *Wisdom.* God knows all things: and seeing the end from the beginning, under all possible contingencies, he possesses the materials of perfect wisdom; and being infinitely holy, and unlimited in his operations, he must ever act with consummate *wisdom*.

If God is wise, He is JUST, MERCIFUL, and TRUE.

Thus deducing one divine attribute from another, inaccuracies are unavoidable—human language is inadequate to ideas so far above our comprehension. “The Deity, existing necessarily, must possess all his attributes in a manner peculiar to himself. He is not absolutely perfect only, but absolute perfection itself; the root, the original of all greatness, goodness, wisdom, and excellence.”

Let us remember, then, that since God is an infinite Spirit, He is every where present with us, beholding our actions and knowing our thoughts; and that being just, He will call us to account for the deeds done in the body. Let us remember that his benevolence has supplied us with every good and perfect gift, and that, therefore, we should be *grateful* to Him—that He is the Creator of all things, therefore we should *adore* Him—that He is the Father of his creatures, therefore we should *love* Him.

R.

LETTER FROM REV. H. R. WILSON, JR. FROM THE GANGES.

Ganges River, 100 miles above Allahabad, Sept. 10th, 1838.

To Rev. R. J. Breckinridge, Baltimore, U. S.

Very dear Brother.

Perhaps you may think it strange that I have written to you so seldom since embarking on my mission. But you will have learned before this reaches you, what have been the Lord's dealings towards our party, and what my engagements and pressing duties have been, and will ask for no lengthy apology. Indeed, I can safely say, that from the time of our arrival in Calcutta, until the time of our departure, I had not an hour or half hour, that I could call my own; and as all the business of the mission party, together with a thousand commissions from our good brethren above, rested upon me, I could not have written more than I did, without neglecting other more important duties.

We left Calcutta on the 22d June, in four small bridgerows, with two baggage boats. Brother Morrison on the death of his wife, having gone by steamer to Allahabad, there were only brothers Creary, Caldwell, Morris and I, with our wives remaining. On the 14th of August we reached Allahabad in safety, and found the brethren, Wilson and Morrison well. Brother James Wilson, (as you probably know) took McEwen's place here when he left, and he and Morrison are now associated together at this station. Here we were detained some days on account of our baggage boats, that had not arrived, and after their arrival, by a tremendous rise and overflow of the river, which threatened every thing with destruction; and which actually carried away the greater part of the native city. It was truly a sublime and awful spectacle. So soon as we could land, brother Morrison's things and re-charter our boats, we took leave of Allahabad and resumed our journey on the 31st of August. On this and the succeeding day we encountered pretty reverse gales o

wind, which much endangered our property and lives. On the morning of the third day, whilst our budgerows had taken shelter in a nook of the river, one of our baggage boats was capsized and sunk. Whether any of the men have been drowned or whether any of the property has been saved, I have not yet been able to learn. Owing to the prevalence of the winds, we could not get our budgerows to the place where the wreck was, but after much difficulty, and a day's detention I succeeded in hiring an open boat. In this, with eighteen men I undertook the expedition. After toiling all day in the hot sun, we found a small box and a bale of but little value; seeing the mark of some other things in the sand near a native town, we challenged the people, got a search warrant and ransacked the village; but to no purpose. We then set out to return to our budgerows, but had not gone far, when we encountered a boat load of natives, who refusing to let my men pass, a pitch battle ensued. On my interfering to settle the matter, a dozen of savage fellows fell upon me and gave me an unmerciful beating. They then took my men prisoners, (as they were about one hundred in number,) and left me to bemoan my case. After further consultation, they concluded to let us go, fearing that I was a British officer, and that they would be brought to an account. Gathering my poor men together, some of whom had been as severely beaten as I, we got under way in the clouds of the night, and after toiling all night, against a strong current, we reached the budgerows about the dawn of day, completely worn down with fatigue, hunger and exposure. We soon got under way again; two of the budgerows having gone on ahead. Several days have passed and I am pretty well over my bruises, my health not having suffered from the exposure, although it is considered *fatal* for an European to be a single hour exposed to the sun.

The boat lost, contained my boxes, and those of brother Morris, with several from America for the brethren at Lodiana. I had no clothing on this boat, but poor Morris, had most of his. Among the valuable things which I have lost, I am sorry to say, is the box of books which your dear people kindly gave me, as well as a box of books from Shippensburg. The \$100 worth of books which I purchased in Philadelphia were on my budgerow, and are all I have left. These boats I had insured at Allahabad, at the original cost of the articles, and unless the company act dishonestly, I will recover this amount. But this money will not replace half of the things here; and indeed, some of them cannot be had at any price. But although we feel our loss very deeply, (about \$600 worth of my own property gone,) yet we feel no disposition to murmur at the providence of God, but rather to praise him that our lives have been spared. But I will not weary you with any further detail of our petty matters.

There are some things of a political nature, the undoubted truth of which I have learned, which I have often wished to communicate to you. Your letter to Dr. Wardlaw, contains some startling facts, at which every Briton ought to blush, and which must cause every *pious* Briton to humble himself before God. What you there stated in reference to India, is not only true, but "the half has not

been told." I am fully aware that the sins of one nation will never be a set off or palliation for the faults of another. But it is well that the whole truth be known, that the voice of calumny (which never does aught but mischief,) may be put to silence, by the application of our Saviour's test; "Let him who is without sin cast the first stone." I have always deemed it best to be silent on the subject of *slavery*, and some other favorite hobbies, since I have been in India. But when obliged to speak, I have always expressed myself as decidedly opposed to the spirit and measures of hot-headed abolitionists, as I am to the unjustifiable and cursed traffic in human flesh. But the fact is, that *slavery* in its worst forms exists in India; and the present kidnaping system, by which hundreds of the poor natives are carried off to the Maratins, is only one feature of this diabolical work. But I had not intended to advert to this so much as the countenance and support which the E. I. Company give to Idolatry. This is most shocking—ininitely worse than I had ever ventured to believe, whilst in America. Until the evil be put away, it is a shame for any Englishman to speak of American slavery. To do it at present argues the most barefaced effrontery.

The Ganges is considered a sacred river, and is worshipped by most of the natives. But some particular spots are more sacred than others. At these places they have public bathing places erected at great expense, for the purpose. But these places are under the control of the government, and are either leased to the people, or else a formal grant is given them, free of tax. Some time ago, their bathing place at Futtyghur was washed away; the natives applied to the English officer for another. He went down to the river, gravely selected the spot, which they consecrated to Gunga; he then presented the case to the sage council at Calcutta, who sanctioned what their officers had done, and excused the people from paying tax or rent for their piece of ground. How noble and dignified for a Christian. But this is not all. They not only connive at and tolerate their heathenish practices, but they actually encourage it, for filthy lucre sake. At Allahabad where the Ganges and Jumna unite, there is (in the estimation of the natives) a peculiarly holy spot—just at the conflux of the two rivers. This is immediately under the fort wall. From this little spot the Company receives several lacks of rupees annually. The natives have an annual *mealah* or festival at this place, at which time many hundred thousands of poor deluded idolaters resort to this place—some of them travelling hundreds of miles. Previous to the commencement of this festival, (which lasts ten days or two weeks,) the little strip of ground on the beach, is rented out by government at several rupees per yard or foot. This is for the erection of huxter sheds. The sacred spot is carefully guarded by a wall and picket, so that no person can reach the spot, but by passing through a gate way. Nor can this be done without a ticket. The *Honourable* Company, have taken pains to prepare printed tickets or papers, which are sold to the poor natives at from 1 to 5 rupees each. There is during the whole of this festival an office in the Cantonment where an officer is stationed to sell these tickets, who takes in thousands of rupees every day. A company of soldiers are march-

ed there every day, by an English officer to keep guard. The poor idolater having bought his ticket, marches to the gate and presents his ticket. He then receives a stamp on his arm from another officer, this permits him to pass the second inspector; he then reaches the water's edge, where he has to pay a man to shove him; and after passing through this ordeal, he is permitted to bathe, as he supposes, to wash away all his sins in the filthy Ganges. He comes out as filthy as he went in; hungry, but alas he has nothing to purchase him food! His money is gone. Where? Into the purse of the *Honourable* E. I. Company. But this is not all. On the face of these tickets is the name of *Christ*. "In the year of *Christ* 1838." Is not this blasphemy?

Again. Within the walls of this fort there is a subterraneous passage, which by the natives is considered a holy spot. This is rented at a very high rate, (several hundred rupees) to a Brahmin, who at different times, unknown to the natives, removes the trunk of a tree, and plants it in this vault. From the wounded twigs of this tree a gummy substance exudes, this the Brahmin applies to the forehead of those who pay him well for it, and thereby makes much after paying his enormous rent. Again; there is on the outside of the wall of the fort, at low water mark, a small reap of water, like a spring. This is also rented to another Brahmin, who makes much money by applying it to the foreheads of the pilgrims.

There are annual appropriations made by government, to certain temples, in honour of certain idols, and when the time comes, these gifts are presented in form by some one of the *honourable* officers of the *honourable* company. But I will only trouble you with one fact more of this nature. At Allahabad they have erected a fine chapel for the accommodation of the civil and military officers. That the view of this church might not be obstructed, they tore down a row of native houses, (say 60 or 70) although they were not within quarter of a mile of the church, thus turning many poor families out of house and home. But much nearer the church stood an old Hindoo temple; this they would not disturb, but that it might look more genteel, the *Honourable* Board of Directors gave an order that it should be plastered and whitewashed. This order began to be executed on the Lord's day. I was lodging at the time on the opposite side of the street, and saw it myself. What think you of this? A government calling itself *Christian*, passing an order to destroy the dwellings of some two or three hundred natives, but at the same time, instead of removing a heathen temple, giving an order that it should be repaired at their expense; and this for the accommodation of a *Christian* church, and this order executed on the *Lord's day*—at the very time they had you to repeat their prayers. And yet these very persons will in the most unmeasured terms calumniate Americans for *tolerating the sin of slavery*, while they have it in their power to abolish it.

The time was when no missionary dare speak or write of these things in India, on penalty of expulsion. But that time has passed. The missionary brethren in Calcutta, have taken the subject under their review. They have published a series of pieces and are now preparing a large pamphlet, in which many things, too shock-

ing to name, are brought to light. This is intended to enlighten Parliament on the subject, and if there be moral and religious principle enough there to effect a revolution in Indian affairs. I had the pleasure while in Calcutta, to meet with these brethren at two different times. Their measures are very decided, and the official document from which they derive their information cannot be denied.

And now, a word or two about our little selves, and our missionary prospects. I rejoice to say, that Mrs. Wilson's health is very much improved since we have been on the river. I feel encouraged to hope that she will be fully restored, and spared for usefulness among this poor degraded people. She has been enabled throughout all her sufferings, to maintain a sweet frame of mind, and implicit confidence in God; "who doeth all things well." As for myself, the Lord has granted me almost an uninterrupted good health, since I have been in India. For this I deserve to be humble and thankful, as my duties have obliged me to be much exposed. Our circumstances in Calcutta prevented us from giving any attention to the native language. Since we have been on the river, I have been studying some, but having no monshee, my progress is slow. If spared to reach the end of our journey, I intend giving myself wholly to it. There is much uncertainty at present in reference to my location. The whole of India is at present in the highest state of excitement. Wars and rumours of wars. The E. I. Company in alliance with Runget Singh, are about to replace the exiled king of Cabool upon his throne in defiance of Dent Mahomed Khan, who supported by the Persians is prepared to make desperate resistance. The armies are already taking the field. Many thousand of the British troops are now marching in that direction. Lodianna is made head quarters for the present—a scene of much excitement and dissipation—very unfavorable to Missionary effort, while the expense of living there is very great, owing to the great demand for food. Should the result of this war be successful to the British, most probably Lodianna will be given up, as a military and civil station; and if so, many of the natives, who are dependent upon the English, will leave; and thus the place become comparatively unimportant, Fuddy-ghur, alias Farneabad, is a large city on the Ganges about 100 miles above Cawnpore. Our missionaries here, and the Board at home have long had their eye upon this place, as a field for missionary effort. There is a pious officer, (for there are some such here—noble men) who has been acting as a missionary there, who is now obliged to leave. He has an interesting school of orphan children, which he earnestly wishes some pious person to take under their charge. For these, and several other reasons, the brethren think I ought to stop at that place, with a view of establishing a new station. But this matter is altogether undecided, until we reach the place, and judge from observation of our own. Should I stop there, dear brother, what shall I do for books? Will not your people make another effort? Tell them if you please, that Dr. Phillip's people of New York, furnished brother Morrison with several hundred copies of the most valuable works, which will aid him much in his missionary work. Dear brother I have much, very much that I should like to add, but I must forbear.

Tell your people to pray for us. Our kindest regards to Mrs. B. and to all your dear people. The Lord bless you and them.

Yours respectfully in Christ,

H. R. WILSON, Jr.

P. S. The E. I. Company are threatened on the other hand by Burmah—a war seems inevitable; and whilst their forces are thus divided and drawn off, the Nepalls, (a savage race that inhabit the hills,) are threatening to make an incursion. If they do, there will be much slaughter.

CAWNPORE, *September 17th, 1838.*

We are all safely moored at this place, but have had another storm, which has so much injured our other baggage boat that we shall have to get another. We will be detained here I fear for some time. Now dear brother, farewell. Write to us soon.

Yours in Christ,

Rev. R. J. B.

H. R. WILSON, Jr.

P. S. I will endeavour to write to the ladies of your charge shortly. We often think of you all, and try to pray for you. May we be made a reciprocal blessing to each other.

H. R. W.

MEMOIRS, TO SERVE AS A HISTORY OF THE SEMI-PELAGIAN CONTROVERSY IN THE PRESBYTERIAN CHURCH.

No. X.

Opinion of the Supreme Court of Pa.—The Deliverance of the Church.

We take up the present No. of this Series, with the decision of the Supreme Court of Pa., on the motion by the counsel for the church, for a new trial. The prodigious importance of this paper,—its decisive and conclusive character, and its profound interest not only to the great majority of our readers, but to the whole country; make it our duty as it is our pleasure, to substitute it, for the notice which it was our purpose to have taken, at this time, of the harangue of Judge Rogers.—We shall however at our leisure, feel bound to pay our best respects, to that great civilian and ecclesiastic; the more especially as his charge to the Jury at Nisi Prius, seems to have supplanted even the inspirations of Mr Benedict, in the favour of the Pelagians; who with the spirit of him that was called to decide on the claims of certain phrases supposed to be French, and who found his civility and his candour brought into hard conflict by the appeal, now seem resolved in a similar conflict between truth and interest, to make a similar decision—and are shouting over the whole land, *if this be not law, at least, it well deserves to be law!* We were exceedingly diverted at one of a series of resolutions, issued from a meeting in the city of New York the other day; in which, certain Pelagian Delegates to their General Assembly, under the patronage of Dr. Samuel Lugens Cox, and others, resolve distinctly

that they feel bound and determined, like good citizens, to obey the law, *meaning however, as they carefully explain, Judge Rogers's law,—now alas! no longer in force!*—

But in sober earnest, this Decision is of incalculable importance; and cannot fail to be so considered by every reflecting mind. So far as its direct influence goes, it puts entirely to rest, all existing difficulties of the Presbyterian church. The particular case, not only, but the law of Pennsylvania—in every similar case, is settled; and settled precisely as the orthodox could wish; and have all along believed and contended that it must be finally settled. Nay the very principles on which we have all constantly put the whole subject from '37 till now, are precisely those, on which this decision places it: and opinions and arguments, declared to be stupid, fanatical, and even brutal, in our mouths, are now the settled law of the case and the subject. In Pennsylvania, where our charter is held, and where the bulk of our temporal interests are located, the matter is substantially at rest. And although the Pelagians, in the same fierce and grasping spirit which has so signally characterized them, have resolved and re-resolved to reverse this decision; and to get other decisions elsewhere to weaken its force, if it cannot be directly overthrown; this is all fudge. The law moral, the law ecclesiastic, and the law civil are all against them; and the providential use of their insane agitations will only be, to make this fact more and more clear and indubitable. Twenty years ago the Supreme Court of Delaware settled this whole subject precisely as the Supreme Court of Pa. has now settled; and then as now, upon the fullest consideration, by some of the ablest men whom the country has produced. More recently the Courts of New Jersey, of Kentucky, and of the Federal Government, have adjudicated points collaterally involved in our difficulties—all so as to establish our principles, and confirm our rights. And we feel perfectly assured, as indeed we did in '37, that no appellate Court composed of honest men, and tolerably good lawyers, can ever be got to sustain the pretensions of the Pelagians. We reiterate, the sentiment touching the doings of the Assembly of '37, which has made the little lawyers and editors so merry at our expense—but which we presume they are rather more grave about at present; as touching those acts, "*there was nobody to sue, nobody to be sued, and nothing to sue about.*" So adjudges the Supreme Court of Pennsylvania.

The moral influence of this decision is also tremendous. Of the finding of the Jury, a finding inevitable under the charge, and for which therefore Judge Rogers is responsible; of this finding say the Court, it is contrary—yea *manifestly* contrary to the evidence in the case; and that it is impossible not to see this! Of the law of Judge Rogers, the Court say, that it is not law at all: that in many cases, the direct contrary is law; and that his own law in certain parts of the case, is contrary to that upon which the case itself is settled, by himself, against his former self!—Of his interpretations of our Standards, they say substantially, that he is totally mistaken, where he gives an opinion; and that his mistake is even still greater

in supposing he had any right to give any opinion about them!—As to his commentary upon our acts, and his bitter abuse of our proceedings—the Court decides that neither we nor they were before him for comment; and that what he has gratuitously denounced, was “*certainly constitutional and strictly just.*” Nothing can be more ample and triumphant than this judicial justification of the whole action of the Presbyterian church, in the great and difficult crisis through which she has passed. And next to the approval of our Master, our consciences, and our brethren, nothing could be more gratifying or more honourable to those who have counselled, guided, and partaken in that action, than this signal acquittal at the bar of our country.—

The effects of this decision in giving permanent security, and peace, to all the churches of the land; its weight in settling the great principles of civil and religious liberty; its influence in making plain and broad the boundaries between the church and the state; its force in repressing the spirit of disorder, and rebuking the audacious perfidiousness of the times; these and similar aspects of this case, give to it a dignity and importance, as a great public act, which must command no ordinary share of the public interest, and especially of the legal profession, and the religious community.

There are other considerations which make it peculiarly interesting to evangelical Presbyterians; such as its providential appearance, at the moment, under the very circumstances, and after the very proceedings, most impressively calculated to make it useful to us, and destructive to the machinations of those who sought our ruin. But this whole aspect of the subject will be more appropriately presented, when we come to consider, in a future paper, the great subject of our first jubilee; which by a delightful providence falls in coincidence with this signal deliverance; and in regard to which, we doubt not, the Assembly now in session, will take such action, and hold up before the churches such objects as shall be worthy of them, and of the great occasion.

We have deemed it not amiss to throw into a note, the paper issued by the churches of Baltimore, at the darkest hour of our trial.* The case at

*The Pastors and Ruling Elders of the First, Second, Third, and Fourth Presbyterian churches, in the city of Baltimore, and Commonwealth of Maryland, having learned with great astonishment the substance of the decision of Judge Rogers, of Pennsylvania, in a case involving the legal existence of the General Assembly of the Presbyterian Church, and the title of our church to all its corporate property; and being advised by learned and honest counsel, that the laws of the country, rightly administered, do no more tolerate the idea of investing an erroneous and schismatical minority of the Church with all its rights and franchises than, as it appears to us, common sense, simple justice, true honour, or pure religion can approve any such attempt; and having seriously employed ourselves in the consideration of our affairs, in their present difficult and important conjuncture; and having sought humbly of God, through Jesus Christ, divine direction, as to the course of conduct at this time becoming in us, as orderly citizens and evangelical Christians:—we do now, in public

Nisi Prius was decided against us in Philadelphia on Tuesday; and on the following Saturday, this paper was issued at Baltimore. That it should have been held up to public scorn by such gentlemen, as Mr. Converse of the Philadelphia Observer, Mr. Johnston of the New York Evangelist, and Mr. Hammond of the Cincinnati Gazette, should create no surprise, when it is remembered how bitterly they hate its sober, free, and evangelical spirit, and how large an influence it exerted in shaping the course of the church, under the difficult and trying circumstances in which she was placed. Upon a rough estimate, which from the number of our exchange

meeting assembled, cordially adopt the following propositions, as expressive of our sense of what is proper and wise, on our own part and on the part of our brethren, and of our beloved church.

1st. As the Church has been haled before the civil tribunals, we think it is due to the occasion, to the wishes of our deceased benefactors, to the magnitude of the interests at stake, to the character of the Church at large, and to the law itself, that the opinion of a single judge should not terminate this great affair; but that the case now decided against the Church by Judge Rogers, should be vigorously, effectually, and as we should not doubt, successfully prosecuted, to the last resort.

2d. We are of opinion, moreover, that steps should be taken to carry some branch of this subject, into the Courts of the United States, and if necessary, up to the Supreme Court; so that from the highest and most competent seats of justice, the Church may learn, what protection she may expect from the civil power, and to what extent religious liberty, and the absolute separation of Church and State, do exist amongst us. Or if we have all been deceived in supposing that these things were so, that the country and the church, may be undeceived, clearly and from the highest authority.

3d. We consider, also, that as the property of the Church is widely scattered, and exists in various states—legal and proper steps should be taken in order to obtain the decision of the tribunals of other states besides Pennsylvania; seeing that even should the extraordinary decision of Judge Rogers be fully approved and sustained, by the Supreme Court of Pennsylvania—it will only decide the particular case; or at the farthest will only affect the interests of the Church in Pennsylvania; and will not be of any authority, and should not be considered of any weight in influencing the conduct of the Church, in other states, whose laws and decisions have been, and we doubt not will be, directly opposite to the law and decision of Judge Rogers.

4th. It is, however, our clear and decided judgment, that if ever, and whenever, upon full trial, the laws of our country shall have finally decided to take our corporate property and franchises from us, and vest them in others, no matter whom; then having done what righteously we might, to prevent such issue; our duty as orderly and law-abiding men will require, full and complete obedience to ascertained law in its appropriate sphere; in that case, the civil authorities, and not the Church, being justly responsible for the result.

5th. But at the same time, believing our doctrine, discipline, and order, to be in full accordance with the revealed will of God our Saviour, and denying to all human tribunals the least particle of authority to meddle with any particular of either of the three; and the Church itself having by decided majorities solemnly, deliberately, repeatedly, and we still believe righteously decided, that this is a controversy, involving vital principles, on many points of each; and that they whom Judge Rogers has adjudged to be the true Presbyterian Church, are, in fact, in grievous error, as to

papers, we have had considerable facilities in making, we presume that little short of two hundred thousand copies of that document were spread before the nation, within a month after its first publication. And upon a large examination of other public manifestoes subsequently issued by the orthodox;—and in view of the total failure of an unworthy, and we think we can prove, extensively concerted movement, in an opposite direction, by an Erastian party newly struggling into life, in portions of our church; the brethren who issued that document have reason to thank God for their agency in that matter.

CHURCH CASE—OPINION OF THE COURT.

GIBSON, C. J. delivered the opinion of the court, on Wednesday morning, May 8th, as follows :

To extricate the question from the multifarious mass of irrelevant matter in which it is enclosed, we must, in the first place, ascertain the specific character of the General Assembly, and the relation it bears to the corporation which is the immediate subject of our cognizance.—This Assembly has been called a *quasi* corporation, of which it has not a feature. A *quasi* corporation has capacity to sue and be sued as an artificial person, which the Assembly has not. Neither is the Assembly a particular order or rank in the corporation, though the latter was created for its convenience; such, for instance, as share-holders of a bank or joint-stock company, who are an integral part of the body. It is a segregated association, which, though it is the reproductive organ of corporate succession, is not itself a member of the body; and in that respect it is anomalous. Having no corporate quality in itself, it is not a subject of our corrective jurisdiction, or of our scrutiny, further than to ascertain how far its organic structure may bear on the question of its personal identity or individuality. By the character of the corporation, of which it is the handmaid and nurse, it has a limited capacity to create vacancies in it, and an unlimited power over the

all; we therefore are fully prepared, and firmly resolved to stand fast by our ancient faith, discipline, and order; and to carry out in whatever circumstances Providence may place us, such ecclesiastical action, heretofore begun, or hereafter to be instituted, as shall separate the true Presbyterian Church from all foreign elements, and vindicate and maintain her scriptural standards.

6th. We solemnly invite the attention of all the Presbyteries to this important subject; hoping that their Commissioners may come up to the approaching General Assembly, fully possessed of the matured purposes of their respective Presbyteries in relation thereto.

And if the Presbytery of Baltimore approve, we desire, that this instrument be laid as our overture, by its Commissioners, on the table of the coming Assembly.

RO. J. BRECKINRIDGE, *Chairman.*

G. W. MUSGRAVE, }
J. C. BACKUS, } *Secretaries.*

form and manner of choice in filling them. It would be sufficient for the civil tribunals, therefore, that the assembled commissioners had constituted an actual body; and that it had made its appointment in its own way, with regard to its fairness in respect to its members: with this limitation, however, that it had the assent of the constitutional majority, of which the official act of authentication would be, at least, *prima facie* evidence. It would be immaterial to the legality of the choice that the majority had expelled the minority, provided a majority of the whole body concurred in the choice. This may be safely predicated of an undivided Assembly, and it would be an unerring test in the case of a division, could a quorum not be constituted of less than such a majority; but unfortunately a quorum of the General Assembly may be constituted of a very small minority, so that two, or even more, distinct parts may have all the external organs of legitimate existence.—Hence, where, as in this instance, the members have formed themselves into separate bodies, numerically sufficient for corporate capacity and organic action, it becomes necessary to ascertain how far either of them was formed in obedience to the conventional law of association, which for that purpose only, is to be treated as a rule of civil obligation.

The division which, for purposes of designation, it is convenient to call the Old-School party, was certainly organized in obedience to the established order: and to legitimate the separate organization of its rival, in contravention, as it certainly was, of every thing like precedent, would require the presentation of a very urgent emergency. At the stated time and place for the opening of the session, the parties assembled, without any ostensible division; and, when the organization of the whole had proceeded to a certain point, by the instrumentality of the Moderator of the preceding session, who, for that purpose, was the constitutional organ, a provisional Moderator was suddenly chosen, by a minority of those who could be entitled to vote, including the excided commissioners. The question on the motion to the elect, was put, not by the Chair, but by the mover himself; after which, the seceding party elected a permanent Moderator, and immediately withdrew, leaving the other party to finish its process of organization, by the choice of its Moderator for the session.

In justification of this apparent irregularity, it is urged that the constitutional Moderator had refused an appeal to the Commissioners, in attendance, from his decision, which had excluded from the roll, the names of certain Commissioners who had been unconstitutionally severed, as it is alleged, from the Presbyterian connexion by a vote of the preceding session. It is conceded by the argument, that if the Synods with the dependent Presbyteries by which those Commissioners were sent, had been constitutionally dissolved, the motion was one which the Moderator was not bound to put, or the Commissioners to notice; and that whatever implication of assent to the decision which ensued, might otherwise be deduced from the silence of those who refused to speak out, about which it will be necessary to say something in the sequel, there was no room for any such implication in the particular instance. It would follow

also, that there was no pretence for the deposal of the Moderator, if indeed such a thing could be legitimated by any circumstances, for refusing an appeal from his exclusion of those who had not colour of title, and, consequently, that what else might be reform, would be revolution. And this leads to an inquiry into the constitutionality of the act of excision.

The sentence of excision, as it has been called, was nothing else than an ordinance of dissolution. It bore that the synods in question, having been formed and attached to the body of the Presbyterian Church, under, and in execution of, the plan of union, "be, and are hereby declared to be, out of the ecclesiastical connexion of the Presbyterian Church in the United States of America; and that they are not in form or in fact, an integral portion of said Church." Now it will not be said that if the dissolved synods had no other basis than the plan of union, they did not necessarily fall along with it; and it is not pretended that the Assembly was incompetent to repeal the union prospectively; but it is contended that the repeal could not impair rights of membership which had grown up under it. On the other hand, it is contended that the plan of union was unconstitutional and void from the beginning, because it was not submitted to the Presbyteries for their sanction, and that no right of membership could spring from it. But viewed, not as a constitutional regulation, which implies permanency of duration, but as a temporary expedient, it acquired the force of a law without the ratification of those bodies. It was evidently not intended to be permanent, and it consequently was constitutionally enacted, and constitutionally repealed by an ordinary act of legislation; and those synods which had their root in it, could not be expected to survive it. There never was a design to attempt an amalgamation of ecclesiastical principles which are as immiscible as water and oil; much less to effect a commixture of them only at particular geographical points. Such an attempt would have compromised a principle at the very root of Presbyterian government, which requires that the officers of the Church be set apart by special ordination for the work. Now the character of the plan is palpable, not only in its title and provisions, but in the minute of its introduction into the Assembly. We find in the proceedings of 1801, page 256, that a committee was raised "to consider and digest a plan of government for the churches in the *new settlements*, agreeably to the proposal of the General Association of Connecticut;" and that the plan adopted in conformity to its report, is called "a Plan of Union for new settlements." The avowed object of it was to prevent alienation—in other words, the affiliation of Presbyterians in other churches, by suffering those who were yet too few and too poor for the maintenance of a minister, temporarily to call to their assistance the members of a sect who differed from them in principles, not of faith, but of ecclesiastical government. To that end, Presbyterian ministers were suffered to preach to Congregational churches, while Presbyterian churches were suffered to settle Congregational ministers, and mixed congregations were allowed to settle a Presbyterian or a Congregational minister at their election, but under a plan of government and discipline adapted to the cir-

cumstances. Surely this was not intended to outlast the inability of the respective sects to provide separately for themselves, or to perpetuate the innovations on Presbyterian government, which it was calculated to produce. It was obviously a missionary arrangement from the first; and they who built up Presbyteries and Synods on the basis of it, had no reason to expect that their structures would survive it, or that Congregationalists might, by force of it, gain a foothold in the Presbyterian Church, despite of Presbyterian discipline. They embraced it with all its defeasible properties plainly put before them; and the power which constituted it, might fairly repeal it, and dissolve the bodies that had grown out of it, whenever the good of the Church seemed to require it.

Could the Synods, however, be dissolved by a legislative act? I know not how they could have been legitimately dissolved by any other. The Assembly is a homogeneous body uniting in itself, without separation of parts, the legislative, executive, and judicial functions of the government, and its acts are referable to the one or the other of them, according to the capacity in which it sat when they were performed. Now had the excinded Synods been cut off by a judicial sentence without hearing or notice, the act would have been contrary to the cardinal principles of natural justice, and consequently void. But though it was at first resolved to proceed judicially, the measure was abandoned; probably because it came to be perceived that the Synods had committed no offence.

A glance at the plan of union is enough to convince us that the disorder had come in with the sanction of the Assembly itself.—The first article directed *missionaries*, (the word is significant,) to the new settlements to promote a good understanding betwixt the kindred sects. The second and third permitted a Presbyterian congregation to settle a Congregational minister, or a Presbyterian minister to be settled by a Congregational church; but these provided for no recognition of the people in charge as a part of the Presbyterian body—at least they gave them no representation in its government. But the fourth allowed a mixed congregation to settle a minister of either denomination; and it committed the government of it to a standing committee, but with a right to appeal to the body of male communicants if the appellant were a Congregationalist, or to the Presbytery if he were a Presbyterian. Now it is evident the Assembly designed that every such congregation should belong to a Presbytery as an integrant part of it; for if its minister were a Congregationalist, in no way connected with the Presbyterian church, it would be impossible to refer the appellate jurisdiction to any Presbytery in particular. This alone would show that it was designed to place such a congregation in ecclesiastical connexion with the presbytery of the district; but it is not all. It was expressly provided in conclusion, that if the “said standing committee of any church, shall depute one of themselves to attend the Presbytery, he may have the same right to sit and act in the Presbytery as a ruling elder of the Presbyterian church.”—For what purpose, if the congregation were not in Presbyterian fellowship?

It is said that this *jus representationis* was predicated of the appeal precedently mentioned; and that the exercise of it was to be restrained to the trial of it. The words, however, were predicated without restriction; and an implied limitation of their meaning, would impute to the Assembly the injustice of allowing a party to sit in his own cause, by introducing into the composition of the appellate court, a part of the subordinate one. That such an implication would be inconsistent with the temper displayed by the Assembly on other occasions, is proved by the order which it took as early as 1791, in the case of an appeal from the sentence of the Synod of Philadelphia, whose members it prevented from voting on the question, (Assembly's Digest, p. 332,) as well as by its general provision, 'that members of a judicatory may not vote in a superior judicatory on a question of approving or disapproving their records.' (Id. page 333.)

The principle has since become a rule of the constitution, as appears by the Book of Discipline, Chap. VII., Sect. 3, paragraph 12. As the representatives of those anomalous congregations therefore could not sit in judgment on their own controversies, it is pretty clear that it was intended they should be represented generally, else they would not be represented at all in the councils of the Church, by those who might not be Presbyterians; and that to effect it, the principle of Presbyterian ordination was to be relaxed, as regards both the ministry and eldership; and it is equally clear that had the Synods been cited to answer for the consequent relaxation as an offence, they might have triumphantly appeared at the bar of the Assembly with the Plan of Union in their hand. That body, however, resorted to the only constitutional remedy in its power: it fell back, so to speak, on its legislative jurisdiction, in the exercise of which, the Synods were competently represented and heard by their Commissioners.

Now the apparent injustice of the measure arises from the contemplation of it as a judicial sentence pronounced against parties who were neither cited nor heard; which it evidently was not.—Even as a legislative act, it may have been a hard one, though certainly constitutional, and strictly just. It was impossible to eradicate the disorder by any thing less than a dissolution of those bodies with whose existence its roots were so intertwined as to be inseparable from it, leaving their elements to form new and less heterogeneous combinations. Though deprived of Presbyterian organization, the Presbyterian parts were not excluded from the Church; provision being made for them, by allowing them to attach themselves to the nearest Presbytery.

It is said there is not sufficient evidence to establish the fact that the excinded Synods had actually been constituted on the Plan of Union, in order to have given the Assembly even legislative jurisdiction. The testimony of the Rev. Mr. Squier, however, shows that in some of the three which were within the state of New York, congregations were sometimes constituted without elders; and the Synod of the Western Reserve, when charged with delinquency on that head, instead of denying the fact, promptly pointed to the Plan of Union for its justification. But what matters it whether the fact

were actually what the Assembly supposed it to be? If that body proceeded in good faith, the validity of its enactment cannot depend on the justness of its conclusion. We have, as already remarked, no authority to rejudge its judgments on their merits; and this principle was asserted with conclusive force by the presiding judge who tried the cause. Upon an objection made to an enquiry into the composition of the Presbytery of Medina, it was ruled that "with the reasons for the proceedings of 1837, (the act of excision,) we have nothing to do. We are to determine only what was done: the reasons of those who did it are immaterial. If the acts complained of were within the jurisdiction of the Assembly, their decision must be final, though they decided wrong." This was predicated of judicial jurisdiction, but the principle is necessarily as applicable to jurisdiction for purposes of legislation. I cite the passage, however, to show that after a successful resistance to the introduction of evidence of the fact, it lies not with the relators to allege the want of it.

If then the Synods in question were constitutionally dissolved, the Presbyteries of which they had been composed, were, at least for purposes of representation, dissolved along with them; for no Presbytery can be in connexion with the General Assembly, unless it be at the same time subordinate to a Synod also in connexion with it, because an appeal from its judgment can reach the tribunal of the last resort only through that channel. It is immaterial that the Presbyteries are the electors; a Synod is a part of the machinery which is indispensable to the existence of every branch of the Church. It appears, therefore, that the Commissioners from the excinded Synods, were not entitled to seats in the Assembly, and that their names were properly excluded from the roll.

The inquiry might be rested here; for if there were no color of right in them, there was no color of right in the adversary proceedings which were founded on their exclusion. But even if their title were clear, the refusal of an appeal from the decision of the Moderator, would be no ground for the degradation of the officer at the call of a minority; nor could it impose on the majority an obligation to vote on a question put unofficially, and out of the usual course. To all questions put by the established organ, it is the duty of every member to respond, or be counted with the greater number, because he is supposed to have assented beforehand to the result of the process pre-established to ascertain the general will; but the rule of implied assent is certainly inapplicable to a measure which, when justifiable even by extreme necessity, is essentially revolutionary, and based on no pre-established process of ascertainment whatever.

To apply it to an extreme case of inorganic action, as was done here, might work the degradation of any presiding officer in our legislative halls, by the motion and actual vote of a single member, sustained by the constructive votes of all the rest; and though such an enterprise may never be attempted, it shows the danger of resorting to a conventional rule, when the body is to be resolved into its original elements, and its rules and conventions to be superseded, by the very motion. For this reason, the choice of a moderator to supplant the officer in the chair, even if he were removable at

the pleasure of the commissioners, would seem to have been unconstitutional.

But he was not removeable by them, because he had not derived his office from them; nor was he answerable to them for the use of his power. He was not *their* moderator. He was the mechanical instrument of their organization; and till that was accomplished, they were subject to his rule—not he to theirs. They were chosen by the authority of his mandate, and with the power of self-organization, only in the event of his absence at the opening of the session. Corporeally present but refusing to perform his function, he might be deemed constructively absent, for constitutional purposes, insomuch that the commissioners might proceed to the choice of a substitute without him; but not if he had entered on the performance of his task; and the reason is that the decision of such questions as were prematurely pressed here, is proper for the decision of the body when prepared for organic action, which it cannot be before it is fully constituted and under the presidency of its own moderator, the moderator of the preceding session being *functus officio*. There can be no occasion for its action sooner; for though the commissioners are necessarily called upon to vote for their moderator, their action is not organic, but individual. Doctor Mason's motion and appeal, though the clerks had reported the roll, were premature, for though it is declared in the twelfth chapter of the Form of Government, that no commissioner shall deliberate or vote before his name shall have been enrolled, it follows not that the capacity, consummated by enrollment was expected to be exercised during any part of the process of organization, but the choice of a moderator; and moreover, the provision may have been intended for the case of a commissioner appearing for the first time, when the house was constituted.

Many instances may doubtless be found among the minutes, of motions entertained previously, for our public bodies, whether legislative or judicial, secular or ecclesiastical, are too prone to forget the golden precept—"Let all things be done decently and in order." But these are merely instances of irregularity which have passed, *sub silentio*, and which cannot change a rule of positive enactment. It seems then that an appeal from the decision of the moderator did not lie; and that he incurred no penalty by the disallowance of it. The title of the excised Commissioners, could be determined only by the action of the house, which could not be had before its organization were complete; and in the mean time he was bound, as the executive instrument of the preceding assembly, to put its ordinance into execution: for to the actual assembly, and not to the moderator of the preceding one, it belonged to repeal it.

It would be decisive, however, that the motion, as it was proposed, purported not to be in fact a question of degradation for the disallowance of an appeal, but one of new and independent organization. It was, ostensibly as well as actually, a measure of transcendental power, whose purpose was to treat the ordinance of the preceding assembly as a nullity, and its moderator as a nonentity. It had been prepared for the event avowedly before the meeting.

The witnesses concur that it was propounded as a measure of original organization transcending the customary order; and not as a recourse to the *ultima ratio* for a specific violation of it. The ground of the motion as it was opened by the mover, was not the disallowance of an appeal, which alone could afford a pretext of forfeiture, but the fact of exclusion. To affect silent members with an implication of assent, however, the ground of the motion and nature of the question must be so explicitly put before them as to prevent misconception or mistake; and the remarks that heralded the question in this instance, pointed at, not a removal of the presiding incumbent, but a separate organization to be accomplished with the least practicable interruption of the business in hand; and if they indicated any thing else, they were deceptive. The measure was proposed not as that of the body, but as the measure of a party; and the cause assigned for not having proposed it elsewhere, was that individuals of the party had been instructed by counsel that the purpose of it could not be legally accomplished in any other place. No witness speaks of a motion to degrade; and the rapidity of the process by which the choice of a substitute, not a successor, was affected, left no space for reflection or debate. Now before the passive commissioners could be affected by acquiescence implied from their silence, it ought to have appeared that they were apprized of what was going on; but it appears that even an attentive ear-witness was unable to understand what was done. The whole scene was one of unprecedented haste, insomuch that it is still a matter of doubt how the questions were put. Now though these facts were fairly put to the jury, it is impossible not to see, that the verdict is, in this respect, manifestly against the current of the evidence.

Other corroborate views have been suggested; but it is difficult to compress a decision of the leading points in this case into the old fashioned limits of a judicial opinion. The preceding observations, however, are deemed enough to show the grounds on which we hold that the assembly which met in the First Presbyterian Church was not the legitimate successor of the Assembly of 1837; and that the defendants are not guilty of the usurpation with which they are charged.

Rule for a new trial made absolute.

ROGERS, J.

After the patient and impartial investigation, by me, of this cause, at Nisi Prius, and in bank, I have nothing at this time to add, except that my opinion remains unchanged on all the points ruled at the trial. This explanation is deemed requisite in justice to myself, and because it has become necessary (in a case, in some respects, without precedent, and presenting some extraordinary features) to prevent misapprehension and misrepresentation.

PAPISTRY OF THE XIX. CENTURY, IN THE UNITED STATES.

No. V.

Our readers will not suppose that these *Barry Pamphlets* are all composed of as sedate and measured documents, as the most of those heretofore laid before them. Their general character is in a high degree the reverse; and as we are restricted, in our present number to a narrow space, for this article, we have concluded to give them a specimen, of the more *tranchant* style of controversy, in "the holy, Roman, Catholic, Apostolic" unity.

The letter which follows is the last one contained in a pamphlet of 28 pages, with the following title "*Letters, &c. viz. from Bishop England on Captain Rock's Proclamation; from the Rev. W. Hogan, in Reply to the Rev. Bishop; from an Irishman, to the Rev. William Hogan; and from an Irish Catholic to an Irishman: copied from the Charleston Mercury, the Columbian Observer, and the Democratic Press. Printed and published at No. 11, S. Sixth Street, Philadelphia, 1823.*"

From the Columbian Observer of August 27. (1823 we presume.)

TO "AN IRISHMAN."

I have unkenneled a hypocrite, a dissembler, and a coward. Your second letter proves all I have asserted of you. You *confess* you are "*no Catholic.*" You *profess* to have no concern in their religion, or their dogmas, or their doctrines. You do not touch the point, the *only point* in dispute—the doctrine of the *Romish* church, that "*no faith is to be held with a heretic.*" Why did not a man of your vapouring and boasting temper, who flings about his epithets with as much dexterity as a chimney sweeper does his scraper, and casting as much filth upon the passengers—why did you not touch *that theme?* Because you *dare not*. Because you could not. Because it would sink you forever in the depths of falsehood, and prove you to be as *ignorant* as you are impudent. Your second letter is a feeble, puling, and drawling evasion of the point at issue. You talk of *your country!* Gracious Heaven! You palaver about Ireland and *Irishmen!* You, who when caught in the fact of treason, basely, murderously conveyed the evidence of your guilt into the pocket of your dearest friend, and brought O'Coigley to a gibbet!! Was not O'Coigley an *Irish ROMAN Catholic?* Yea, to your confusion, you cannot deny it. Was this the right method of evincing your love for *Irish Catholics?* Was this the evidence of your love for *Ireland?* Yes, it is the only proof you have ever given; it is the only proof you can give! Poor, deluded, and inconsistent mortal! If your ability were only half as great as your disposition to do mischief, *this free and happy country* would be still more deluged with blood, conflagration and murder, than poor, unhappy, desolated Ireland. But, thank heaven, when nature gave you the passions of a demon, which she has kindly stamped upon your forehead, *as a warning to man*, she denied you the attribute without which even the Bravo becomes harmless, and the Apostate sinks into contempt. I mean the quality of Courage. Yet how can those who engage on the side of *falsehood and inhumanity*, carry their arguments to a

triumphant issue? TRUTH will always prevail. VIRTUE will always finally conquer. Your *natural propensity* carried you to the *wrong* side, and I will even allow you to ascribe it to your *destiny*, that you are now *unhorsed*, and rolling prostrate in that mud which, in your first letter, you *kicked* around you in all the restiveness of vanity, malice, and exultation.

Mr. Hogan's letters are *polemical, not political*. You impudently pervert the question, when you attempt to distort them into the latter character. But your design is obvious. Vanquished by *truth and history in polemics*, you vainly hope by *confounding* the question to *conceal your defeat*. Always at home in deception, and not ignorant of the inflammatory influence of national predilections, and the passions generated by political distinctions, you fly for refuge to the *hatred of clans*; and "firebrands, furies, bloodsuckers, orangemen," and other similar appellations, enable you to make up in clamour what you want in reason. Miserable and impotent subterfuge! How must those who do not abhor you, hold you in contempt.

I shall pass over your *insinuations* as to the *motives* of Mr. Hogan, as unworthy the attention of an honourable mind. They are the offspring of baseness, and reveal a heart familiar with the recesses of crime, deception, apostacy, and all the foul catalogue of iniquities, which dwell in the bosom that always *suspects the worst*, and never thinks of virtue, where it is *possible* to impute guilt. Your malignant imputations on this point carry with them a sure antidote in their absurdity; and show the *head* to be as silly, as the heart is *black* that suggests them.

Although you stand before the public a convicted and vanquished defamer, without penitence to plead for compassion, or decency to extort respect in your disgrace; yet I will so far deign to meet you on equal ground, as to cite a few particulars from writers of established reputation, proving the ground taken by the Rev. Mr. Hogan—that it is the creed of the Roman Catholics, that "*no faith is to be held with Heretics*," and that to murder a Protestant, or *Heretic*, is held no crime.

The temporal power of the Pope rests on the *sole foundation*, of the right to exterminate Heretics; whence it was right for good Catholics to exterminate and expel heretical possessors of lands; and hence too, the power usurped by the papal authority, of stripping a refractory king of his dominions, and bestowing them on one more docile and orthodox.

The object of the *Inquisition*, was the extirpation of *heretics*; and so loose and arbitrary was the crime of heresy, that it extended to thousands and tens of thousands of the *Roman Catholics themselves*. Every Bishop and sometimes every Priest became a *Legislator of Orthodoxy*, and the most trivial variations of faith subjected *life to a forfeiture*. I shall only call your attention to the history of the *Inquisition*, if even a man of your indurated heart can peruse its pages without feeling it turned into stone with horror. Look also at the origin, history, and dogmas of the *Jesuits*, who were the prime movers in the *Inquisition*. Are you, an Irishman, ignorant of the "*Act of Faith*?" Are you ignorant of the horrid histories of the several orders of *Catholic monks*, of whom your idol, Mr.

Harold, is an excellent moral sample? But most of all, I would ask *your justification* of the doctrine of *Indulgences*? You have undertaken to defend the Irish Roman Catholics. Do not falter mid-way. Go on, go on, thou modern Apostle of Polemical purity, and let the astonished world behold, that there exists an *Irish-American* who is "no Catholic," who has the disposition to justify the bloody and monstrous creed, which the whole Christian world has combined to denounce! *Justify Indulgences*, aye, do this if you dare! Let me cite the *tax roll of the sacred Roman Chancery, for Indulgences.*

	s. d.
For procuring Abortion, - - - - -	7 6
Simony, - - - - -	10 6
Taking a false oath in a criminal case, - - - - -	9 0
Burning a neighbor's house, - - - - -	12 0
Defiling a Virgin, - - - - -	9 0
Lying with a mother's sister, - - - - -	7 6
Murdering a Layman, - - - - -	7 6
Keeping a Concubine, - - - - -	10 6
&c. &c. &c.	

It is obvious to the dullest mind, that *Indulgences* open a door to the same crimes towards *Roman Catholics*, one to another, that the dogma of "holding no faith with a *heretic*" does towards *Protestants*. Here then, is even a *worse dogma* than that alleged by Mr. Hogan. *INFALLIBILITY* is the parent of *heresy*; and I maintain, from the decrees of the Council of Trent, that no *Roman Catholic* can hold faith with a *heretic*; and he is a *heretic* who disbelieves the *Infallibility* of the Pope.

Such is the *Roman Religion* in its darkness, and its corruptions. But such, God be praised, is not the *Catholic Religion* in its purity.

The ignorant, the superstitious, the credulous, and the benighted alone, cling to the former abuses, for the want of education and the torch of knowledge, to rescue them out of the hands of a Priesthood, very often not much better informed, and always more profligate than themselves. I speak now of *Irish Roman Catholics*. I speak of my countrymen in general. And when I say, that they lack the means of education, and intellectual improvement, I say it with agony of heart, and bitter execrations on their *oppressors*, the proud, tyrannical, and domineering lords of England. Think not, degenerate Son of Erin, that I am the champion of the *Oppressors of Ireland*! Think not, that by confounding *politics* with *polemics*, you can bewilder the minds of an *American Community*, or make Mr. Hogan appear the vindicator of England's tyranny. Base and unprincipled Sophist! To what *extremity* does your *hatred* aim? Do you pant to riot in his blood? Do you covet his life? Would you trample on him, by the most *foul, slanderous and cowardly* imputations?—Yes, I believe you would. Else why resort to misrepresentation so barefaced, unprincipled, wicked, detestable? Out, out, upon thee, recreant! *Assume* something like the virtues of a man, though your nature revolts at their practice.

AN IRISH CATHOLIC.

NOTICES, RECEIPTS, ACCOUNTS, ANSWERS TO LETTERS, &c.

APRIL 27—MAY 27, 1839.—Rev. S. H. McDonald, Cumberland, Md., \$7; of which \$2.50 subscription, for '99, for Rev. Moses Raymond, Springfield, Va.; \$2.50 do. Major John Mitchell, Old Town, Md.; and the remainder for himself.—Thomas R. Borden, New-Bern, Green Co., Ala., \$10; of which \$2 for R. F. Witherspoon, of Greensboro, Ala., and his name added to our list; and the remainder to be credited as directly, to himself and B. Borden; the statement requested will be sent on privately.—Rev. R. B. McMullen, Clinton, Ala., \$2, per J. B., and name added.—John Smith, of Balt. \$2.50, for '99. Our friends in this city, who have already paid, or who shall hereafter pay, our agent, Mr. David Owen, Bookteller, Gay street, will find their payments acknowledged, all at once, in a future No. of this Magazine. It would materially add to our convenience, and to the usefulness of our labours, if our city list of subscribers were double or three times as large as it is. If every third or even fifth family in this city that feels a deep interest in the objects aimed at, by this periodical, could be persuaded to patronise it, it might be supported in this city alone. Will our friends consider this? Will those who approve our labours, try to make them more useful, by giving them a more extended circulation? Will those who admit the importance of the causes for which we plead, lend us efficient aid, in promoting them?—Rev. James Lyon, Rogersville, Tenn., name added from 1st June '99. We are obliged by the pamphlet sent, and will examine it carefully.—The *Congregationalist*, being the only home organ of New England orthodoxy, stops exchanging with us, on account of postage! We regret this, as we were willing to send the truth even to Rome. Now the subject is up, we will state that our own rule of exchange, namely, with all who desired it, begins to operate onerously on us. We think it is a rule with newspapers which exchange with Monthlies or Quarterlies, to publish occasionally the table of contents of such exchanges. This rule has been observed very sparingly towards us; indeed we have exchanged for years with papers which are not of the least value to us, and which never noticed us. We did it because we wished to disseminate light, on important subjects. Our brethren of the type, ought to aid us in a cause—all whose ends are public; or we ought to look more carefully after the *quid pro quo*.—The P. M. of Richmond, Ky., writes "David Irvine does not take out of this office," &c. We observe by our mail book July, 1838, as the period when we commenced sending. It is stopped.—Rev. Samuel Wilson, Uniontown, Pa., \$10, credited to account, which will be sent, as requested. The letter is of old date, but only now received by us.—John Dunn, Esq., Petersburg, Va., \$2.50.—Rev. J. L. Davies, Chester District, S. C., \$2.—Rev. J. Douglass, Chesterville, S. C. Magazine to be stopped.—Hugh Auchingloss, Esq. New York, \$2.50 for '99.—Mrs. M. A. Baker, Balt., \$2.50, for '99, and name added from commencement of the year.—\$10 from Rev. J. G., in full for Col. Tho's McKeen, Col. James M. Porter, and Messrs. James Wilson and John Stewart, all of Easton, Pa., for '99.—\$3 from Rev. J. Stafford, of Macomb, Illinois, of which \$5.50 for himself, and \$2.50 for Thomas Bullock, Esq.—John Malsced of Phila. \$2.—Wm. Nassau, Sen. of Phila. \$5.—Alexander Morrison, of Fayetteville, N. C., name added from Jan. '39; and appointed agent.—Thos. R. Hampton, Georgetown, D. C. appointed agent.—The Mag. has been regularly sent to Samuel McKeenan, Esq. to "West Hill, Cumberland Co., Pa.;" in obedience to the directions of the P. M. of Newville, it will be directed hereafter to the latter place.—H. S. Rodenbaugh, name added from Jan. '39, and paid \$2.50.—John Elder, Indiana Co., Pa., \$3, and discontinued from the end of this year.—John Hawkins, Connellsville, Pa., \$5.—J. F. Matheson, Cheraw, S. C. \$2.50.—N. Ewing, Esq. Uniontown, Pa., \$2.50.—J. Adger, Esq. Charleston, S. C. \$10, for 1837, '8, '9, & '40.—Rev. T. Smyth, Charleston, S. C. \$5, in full, and discontinued.—H. Wilson, Esq. Johns Island, S. C. \$10.—C. S. Todd, Shelbyville, Ky. \$5.—V. King, Esq. Madison, Indiana. \$2.50.—R. Marshall, of same place, \$2.50.—Gen. M. Stanley, Brandywine Manor, Pa. \$5.—Rev. Dr. W. W. Phillips, New York city, \$2.50, for 1839.

THE
BALTIMORE LITERARY
AND
RELIGIOUS MAGAZINE.

VOL. V.]

JULY, 1839.

[No. 7.

A PLEA FOR THE RESTORATION OF THE SCRIPTURES TO THE
SCHOOLS.

Being the substance of an Address delivered at the XXIII. anniversary of the AMERICAN BIBLE SOCIETY, in the city of New York, on the 8th day of May, 1839; by the REV. ROBERT J. BRECKINRIDGE, in support of the following resolution, viz:

Resolved, That the use of the Scriptures as a reading-book in common schools, is of such importance, as to deserve immediate and universal encouragement, in all our States and Territories.

Mr. BRECKINRIDGE, observed in submitting the foregoing resolution, that there are certain great principles, certain fundamental ideas, which always are, and necessarily must be assumed as true, and even indisputable, in every enterprise, system, and organization which can exist amongst men. If it were not so, all progress would be impossible; and the commonest attempts to perform the most pressing duties, might lead only to contention and embarrassment.

Thus, in the very fact of our organization as a society for the printing and distribution of the Scriptures, we have assumed as undeniable, the great truths, that the Bible is a divine revelation from God, that it is given for the whole human race, that it is most fit to be received by all, and that it is perfectly adapted to produce its intended effects: nay more, that it is our duty to make efforts, for the multiplication, the dissemination, and the general reception of these Scriptures amongst men; and that our present form of action, is one proper and wise mode of performing this sacred obligation. But even beyond this, we have from the beginning firmly advanced other great axioms of our system. For we have agreed that this noble version, shall be the only English translation which we, as a body, will print and circulate; and that in every case, but especially in this, we will neither add, nor permit, note or comment, on the sacred text. These princi-

ples constitute this society a Bible society, in opposition to the notion of its being a society for making commentaries, glosses, or other like things; they distinguish it as a Christian Bible society, in contradistinction from all schemes that would make it virtually Jewish by limiting its action to the Old Testament, or something little better, in restricting it chiefly or entirely to the New; and they equally mark it out, as a Bible society of Reformed Christians, carrying out their distinctive views and faith, in clear distinction, from the papistical doctrines, touching the great questions, what is the Word of God? and how? to whom? and for what purposes should it be distributed?

It had been happy, both in other lands, and in our own, if the friends of this great cause had always clearly marked these obvious truths, and respected the distinctions which flow from them. It will be useful to us, now that we are about to take a step in advance, and commit ourselves and this institution to a new principle, or at the least to a new and most important aspect of certain principles, not heretofore so fully developed; to keep steadily in our view the great truths from which we start, that our warrant, and full justification may be ever before our eyes. For that the successful prosecution of our work, and the openings which Providence spreads successively before our advancing steps, should require us to acknowledge these additional truths, or force upon us new aspects of duty:—is what has again and again occurred to us, and what will hereafter occur in proportion as we are attentive to God's dealings, and faithful to them. I understand the resolution which has been this moment adopted, in regard to the duty imposed on distributors of the Bible to secure if possible its faithful perusal, also, to cover a case very much of this kind. And still more clearly, the one I stand here to advocate, has this great advantage; that while it fully accords with the whole objects and principles of the society, it opens a vast and nearly unexplored field for its exertions. It is the beginning, as I trust, of a national effort, the first expression of a national purpose, to restore in youth the dissevered connexion between piety and knowledge, between God and the first search of childhood after mental treasures.

Perhaps the most striking aspect of my duty is, that its performance should ever have been needful—but especially in this country—and at the present moment. From the beginning of time, till a period very near to us—and amongst the entire race of man, except only Reformed Christians of these latter days; the general principle remotely occupying the base of this subject—has been cordially, and universally received and acted on, as of paramount importance. Every people, without exception, has thought it necessary to teach its religion to its children, as the very basis of all other knowledge; and every nation that has

been sufficiently advanced to have a written religion, and places for the regular instruction of youth in knowledge, has made the national religion a national study, in childhood. The sacred books of all heathen nations have been known of all, who knew any thing whatever. The pages of the Koran, in every age and country, have been the first study of every follower of the false prophet. The very highest literature of all antiquity is thoroughly impregnated with the popular religion; so that every Greek and Roman youth was made a scholar and a pagan, by the self same process. The Hebrew parent, by the most express command of God, made his child from its very birth, by every outward mark and every inward accomplishment; at home, by the way-side, in the school, in the sanctuary, in the halls of justice, on the field of battle, and upon the throne itself,—thoroughly and intensely a Hebrew. The early Christian church, was in no degree less assiduous, in the same devotedness to the exact and universal religious instruction of the young. Every corrupt and apostate sect which has forsaken or renounced our divine Redeemer—and most conspicuously those who have most thoroughly and openly rejected the Bible—has instilled each its own peculiar heresies, by every means, not excluding their schools, into the minds of their children. The leaders of the glorious reformation of the sixteenth century, and for two centuries and more, all their true followers, received as from God the solemn duty, of the public as well as private instruction of the young in the word of life. The illustrious spirit of Luther as he drew near his rest, in a review of his literary labours, rejoiced the most in this, that he had written his book *De Servo Arbitrio* against Erasmus, and had prepared his Small Catechism; a performance, which like the similar one of his immortal fellow labourer, John Calvin, remains, each, after the lapse of three hundred years, respectively the symbol of churches, states, and races. Nay, until a period so little remote that many who hear me, can recall it, the school house and the church, stood side by side, throughout our country; and the Bible and the Catechism constituted, in both, the basis of perpetual instruction.

It is not my present duty, to trace the causes and the manner of the exclusion of the Bible from our schools. It is sufficient to indicate, as the chiefest,—the spirit of Popery which every where suppresses the Word of God; the spirit of Indifferentism, which treats it with total slight; and the spirit of Infidelity, which openly rejects it. Other causes, less obvious, have no doubt conspired, in the production of the same fatal result; amongst which are perhaps to be ranked as of no small importance, the excessive multiplication of school books of inferior quality; a proportionate increase of incompetent and unworthy teachers; and a general disposition to prostitute to unworthy ends, that part of the education of youth, which could be turned

to immediate profit. Nor can it be denied that the system of Sabbath school instruction, so valuable in itself, has been at least an occasion for this great evil; that the public has been allowed, it may be even induced to consider the moral instruction thus imparted, a sufficient substitute for that formerly given in the week-day schools; if not indeed for that before received under the paternal roof.

A general review of the efforts which have been made in our day, to restore the Bible to the schools, would occupy far too much time, to be now attempted: although this, like the mode of its exclusion, is a portion of this great subject, full of interest and importance. It may be sufficient to state in passing, that the minds of Christians over the whole world have been for some years deeply pondering this matter. The Protestant churches generally throughout Europe have made a more steadfast resistance, than ourselves, to the exclusion of the Bible from the course of general education; and are therefore, in this respect, generally, in a better condition than ourselves. In England, there is no school system of sufficient extent, to deserve the name of national; but the institution which has the oversight of what are called the National Schools, has introduced the Scriptures into them. The schools of Scotland, so far as they have been under the care of the national church of that kingdom, remain on their ancient model. In Ireland, a systematic attempt was recently made by a committee of the British House of Commons, which in 1825, 6 and 7, carefully investigated the whole subject of Irish education; with a view to provide a general and thorough system of popular instruction. The result is given in nine reports, which together contain considerably more than three thousand printed pages in folio; and the sum of all is, that the most ignorant and illiterate of all civilized states, absolutely repudiated by the high dignitaries of the papal church, every system of public, nay even of gratuitous instruction, which should not as a starting point, reject the Bible, and admit the dogmas of Popery. As it regards our own country, the only successful effort of a general kind with which I am acquainted has been lately made in the State of Maryland; where the admirable society which I represent this day, are now in the midst of an attempt, which has been attended with the most cheering success.* In the course of that movement two facts of great

*Resolutions presented by the Rev. Robert J. Breckinridge, and unanimously adopted by the Board of Managers of the Maryland State Bible Society at their regular monthly meeting at the Depository, on Thursday, the 18th of April, 1839.

I. "Resolved, That this Board has learned through the monthly report of the Corresponding Secretary, with devout gratitude to Almighty God, that the Bible has been introduced by the proper authorities, into the Public Schools of the city of Baltimore, as one of their regular reading books.

importance in themselves, and strongly illustrative of the past and present spirit of the country, have been fully established. The first is, that the public mind is more thoroughly prepared for this great reform, and all the sources of public influence and authority much more accessible in regard to it, than the most sanguine had supposed; that is, God has prepared the work to our hands, before we had faith and zeal to undertake it. The second fact is, that the more pretending the schools are, the more completely is God excluded from them, and the more decided is the opposition to the introduction of the Bible; while many of the humblest sort have all along kept the Scriptures in them: that is, the richest sort of our people, in this, as in many other respects, have been amongst the most of all indifferent to God, and removed from an evangelical influence. It is an item in this hasty outline, too significant and too pleasing to be omitted, that all our Christian missionaries, it is believed without exception, have made the Bible the principal class book in every school established by them.

Let me now present in a more direct form some of the great considerations which decide our duty on the subject before us. In doing this I shall separate such as more particularly regard the *individual* aspect of the question, from those which may be considered as pertaining more properly to its *social* character. And in presenting both views, the occasion admonishes me, rather to make suggestions, than to attempt an argument.

It may be observed then, as the first axiom of every *individual* consideration of this subject, that religion is the most imperative necessity of the human soul. No people have ever been without the elements of a regular system of religious faith; nor can as many single persons, be computed in any age or nation, who are destitute of the religious sentiment, as there can be of persons destitute of reason, of speech, of a perfect human form. So that man is as essentially a religious, as he is a rational, a speaking, or even a defined being at all. It is equally indubitable, that this necessity of the soul, is developed as early as any other want of it; and it is evolved with a steadiness, and intensity equal to any other. Upon what other principle are we to account for the horrible excesses, and the inconceivable follies of the human race, in connexion with this solemn and all-pervading sentiment of our spiritual dependence, this ever press-

2. "That this Board records with thankfulness and deep humility its sense of the great honor put on them by the Lord, in having used their feeble agency in the work which has had so speedy and happy an issue.

3. "That we find in this affecting token of divine favor, a great encouragement to proceed with renewed vigor in the general work committed to us: and more especially, in the important business of restoring the Bible as a class book to all the schools of our commonwealth."

ing sense of our spiritual necessities? And what conceivable excuse can be pleaded, for not providing for this necessity from the first moment of its developement? For not directing this sentiment, by an instruction as ceaseless as its own activity? For not sustaining and moulding this confiding and absorbing impulse by the power and the wisdom, which God has made manifest, to this very end?

Let it be farther considered, that there are but two possible foundations, upon one or other of which, all religion must repose. One is *authority*; the other *conviction*. The former, professing to emanate from the throne of God, and to be perpetuated in a manner always supernatural, sustains its pretensions by unceasing miracles, and appears before men only to state its claims, and receive unqualified obedience to its behests. To hear, to believe, and to obey, are in its view the sole duties of mankind; while to reason, to investigate, to compare, to enquire, to analyze, are all alike rebellious against its sacred character. On the other hand, the religion of conviction, recognizing God as its author, and the present blessedness and eternal glory of man, as its immediate ends, throws open the heart, the mind, and the conscience to its sweet and ennobling influences. It appeals constantly to the understanding; it pleads for nothing more earnestly, than for the most ample, thorough and mature consideration; it asks for dominion over the affections, the conscience, the intellect, only when that dominion shall have been conceded by a willing, an enlightened, a convinced spirit. This is our religion. This Bible is at once its sacred repository, and the great instrument of its propagation. Why then shall we withdraw it from the very seats of knowledge? Why withhold it from the active and enquiring spirit of childhood? Our religion is based on knowledge, founded in liberty, approved by conscience. Let us act as if we felt this to be true.

In the general education of youth, we commit a great mistake as to what education really is; and in deciding who are educated, fall into a fatal error. To omit, in education, all moral training—is to train imperfectly for time, and not at all for eternity. It is, indeed, to neglect the man himself, and train some of his inferior powers. No man is or can be educated, whose moral faculties, have not been adequately trained; and if they have been mistaught, he has been enslaved, not educated; degraded not enlightened.—Now it so happens, that amongst us, the case is so presented, by reason of a thousand concurring circumstances, that no adequate moral instruction can be furnished generally in our public schools; unless the Bible itself be put into the hands of the pupils. So that we are shut up to the necessity, of rejecting from public education all true discipline and instruction, of the better and more urgent part of our being; or of using for those purposes, the best and greatest and fittest

of means, the teacher of all teachers, the very word of God himself. Blessed alternative; which forces a people panting to be taught, to remain in ignorance, or learn of God!

For if we restrict our views of education so narrowly as to embrace in its scope, only that which is purely mental; no absurdity can be more audacious than to reject the Bible, even from such a plan. Is it of use to know what we are, what we can be, what we have been? To know how we can be and achieve whatever is most excellent? Is it a part of instruction to set before us, the highest exhibitions of whatever is great and striking in the past? The greatness of virtue, the greatness of passion, of achievement, of effort, of transcendent civilization, of unparalleled crime? Well, what is the Bible? It is amongst other things, the record, the safest, often the only record of the largest, the longest, the most striking part of the history of genius, of knowledge, of sublime adventure, of all-glorious success,—yea of man himself! It is the text book, out of which to unriddle the great mystery of God's providence, in the government of the world! The greatest of all poets, philosophers, orators, moralists, lawgivers, rulers and conquerors, who have adorned those long annals which cover two-thirds of the whole duration of human existence here below; these are the men who have written this book! It contains their legacy of wisdom and instruction, to generations of generations! A legacy so vast and so enduring, that one single man, and he the beginner of the book, has bestowed in a few brief pages, the elements of civilization, of organized society, of law, of morals, and of religion upon every age that has succeeded him; and stamped the impress of his mind, upon the whole human race! Why, this book, which is the sum and substance of all literature more ancient than the Greek, is the substratum also of whatever exists in our modern tongues. The two great protestant translations of the Bible, the Germanic and our own, formed, in truth, the two languages; and they reign over them still when centuries have passed, the highest classic respectively in each. In sober verity this book is not only the book of God, but also the book of the human race. So that to reject it is at once to be separated from the Lord and from enlightened man!

Let us turn for a moment to the *social* aspect of this question. As there are but two principles on which religion can repose, so also there are but two, on which the social state can be perpetuated amongst men. Organized society, in any supportable, or even possible form, can be sustained only in one of two modes. The *first* method limits the numbers who take part in the public authority or control, to those who are presumed to be capable of these functions: increasing or reducing the amount, as experience shall suggest, or necessity enforce. Upon this prin-

ciple the great bulk of human institutions have been constructed; and so simple is it, and so deeply seated in the nature of the case, that the mass of mankind has been generally unable, or unwilling (and the distinction is immaterial to the argument)—to prevent their own disfranchisement, and to arrest the tendency of power to accumulate in a few, often in a single will. We cannot be too profoundly sensible, that in the long run, power not only should not, but cannot be exercised by those unfit to wield it; and that all attempts to violate this necessity, entail the destruction of society itself. The *second* method, proceeds on the assumption that the whole society is endowed with this capacity; and that, in the particular case, all are, or all can be prepared to take part in every exercise of public authority. It is on this second principle, that all our political institutions are founded. Our great republic, and all our free and sovereign commonwealths, have been frankly periled upon this great and stirring truth, that man is capable of self-government. Not man every where; for history would contradict us. Not man, embruted and demoralized; for our previous reasonings show this to be absurd. Not man generically, embracing women and children, idiots and slaves; for this subverts the very order of nature. But generally the truth, that man, enlightened, civilized, and free, is the safest depository of all ultimate authority; and the wisest dispenser of so much as the exigencies of society require to be parcelled out, for common use. If this be not true, our country is undone. If it be true, the people must nevertheless be sustained in that condition, which we call enlightened, civilized and free.

But I believe no reflecting man, will hesitate to admit, that of all influences which affect the character, the prosperity, the duration, the glory and the usefulness of nations—moral influences are incomparably the most controlling. And of that immense class of influences, which might, in a large sense, be called moral, the most important and enduring, are beyond all doubt, those which are strictly religious. Is it too much to assert, that the influence of a national religion, is greater upon national character, than all other influences combined? Is it going too far to declare, that the destinies of states have been more deeply affected by their religious faith, than by all other circumstances? The very history of mankind, is essentially and chiefly, a history of religious ideas and religious developments. The great intellects of all ages, have comprehended this truth; and though they differed about what religion is, or should be, yet they felt and saw, that to the world, it is in fact, every thing. In every nation, before these latter days of scoffing, the entire mass of men, though they saw not, felt the same truth; and hence, the vehement opposition in them all, to every change in their national faith. The sentiment uttered on this platform to-day, by the

chief magistrate of this commonwealth,* “That without the Bible this republic would never have existed;” is as just, as it is emphatic. And I solemnly insist upon this inference, from that truth, that without the Bible this republic cannot continue. For the general principle contended for, has a most peculiar application to ourselves. Our institutions belong to an advanced condition of society; they can be sustained only by a community, whose moral condition is as peculiar and as advanced, as their social system. This Bible contains the religion of this nation. This Bible which alone is able to prepare our children for virtuous and enlightened liberty; which contains the sanction of our Creator to the principles of our polity, and throws the sacredness of religion around the simple, upright, humane and free spirit of our institutions; this Bible which is of value to us, equal to the value of liberty and independence, merely because it contains our religion, and which has besides this inappreciable worth, that its religion is true and divine, and the only religion that is, either the one or the other; this Bible which will perpetuate our glory, if that can be done at all,—and if it cannot will prepare our posterity to be and to do in the midst of all calamities, whatever becomes the worthy descendants of our glorious ancestors; this treasure of all treasures, we dishonor and defile, by a deliberate act of national rejection!

No truth is more clearly established by the whole course of history, than that there is a wise and holy providence continually exerted over the nations of the earth. They rise, and flourish, and pass away under the eye, and by the purpose of him, who in the development of his sublime proposals, will not allow them to abide in strength which would be used to his dishonour; and who in pity to suffering man, will not permit the principles of evil to consolidate their force, and accumulate through successive ages, irresistible means to do wrong. Without the blessing and favour of God, no nation can stand, no people endure. Alas! how multiplied, and how sad, are the evidences of this truth! And how copiously has he taught us, that his blessing is to be expected only by the grateful and the obedient; and that his favour is bestowed only as we walk in the ways directed by himself, and towards the ends which he proposes in his all pervading goodness! But the revelation of his will, is contained most plainly, if not alone, in this blessed volume, which we dishonour by a great public act; and the promises of his favour and protection, are written in those pages, which he has so urged, persuaded, commanded us to make the light of life, in every condition, every age, every relation and every office, through which his providence may guide us!—Oh! blessed is that people, whose God, is the Lord!

* Governor Seward of New York.

It is not to be supposed, that such an event as the exclusion of the Word of God from popular education, could extensively occur, or continue for a considerable time without furnishing for itself, many pretexts, by which even good men might be beguiled: nor that such a calamity could be removed, without serious resistance, from many quarters. Several objections to the restoration of the scriptures to the schools, are so often urged, by persons deserving to be heard, that it seems necessary briefly to state and answer them.

Amongst these the most frequent, perhaps, are urged against the scriptures themselves; which it is alleged, are in many particulars, far above the comprehension of children and youth; and which are moreover so often disfigured by a certain plainness of expression, as to be unsuitable for promiscuous, or even public reading, before the young. To this, the first reply may well be, that God who created us, and who perfectly knows us, has judged otherwise; and that he made the volume of his word such as we have it, and has added the most express and emphatic commands, that it be early, constantly, publicly, promiscuously read. To all this he has joined the most precise assurances, that exact obedience to this precept, will have no other tendency, than to make us wise and pure here below, and blessed beyond conception, forever; that all manner of intercourse with him, and all communion with his holy word are most pure and most profitable: and that all contrary suppositions, are highly offensive to him, and full of dishonour to his infinite being.—As a second reply, it may be stated, with equal truth, that all experience proves the objection to be entirely mistaken. For of all mankind, the wisest, the purest, the best, were selected to write this sacred volume; and in all ages, the objectors themselves shall say, if this has not been eminently the character of those who have the earliest, the most thoroughly, and the most sincerely pondered, mastered, embibed, and rejoiced in its precious contents?—But as a final answer, it is to be considered, that if the objection have any weight, it will lie not only against the early and promiscuous study of the Bible; but also in a fundamental manner, first against the Christian religion itself, and secondly against all religion whatsoever—as being in itself too obscure for profitable study, and too immodest for public statement. For there are multitudes of truths which adult years do not unravel more than the simplicity of childhood; yea of truths which are the most vital in Christianity. And as religion in its largest sense, if it be true and profitable at all, must teach us what God is, and what he requires of us; it is manifest that an immense portion of it, treating of God, must be more or less inscrutable, and revealed merely as truths to be believed; while still larger portions, treating of duties, of sins, and of divine sanctions, touching both, must be always subject to such cavils, as that now confuted.

A second objection, which seems to be urged out of a spirit of amiable solicitude for the Bible itself; would exclude it from the course of systematic education, lest a too great familiarity with it, in early life, should disparage religion itself in our subsequent regards. This conceit is founded, in total ignorance of the human heart; and they who utter it overlook one of the firmest and most unalterable laws of our moral being. The objects which we cherish most fondly and mostly steadfastly, are those which first occupied our early and ardent thoughts. The spirit cherishes a kind of immortal gratitude, for that which made it first acquainted with itself, and revealed to it, all its strength. Our earliest associations are our most enduring ones. Our first friendships, are not only our sweetest—but as one by one they fail and pass away, we learn with surprised grief—that they are friendships which cannot be replaced. We make new friends, valued, dear, perhaps even more deserving; but alas! they are those we trusted first in childhood; not those whose images grew into the substance of our hearts. The deepest feelings of the human breast have been linked by God, in adamantine fetters, with the strong impressions and vivid remembrances, of our early years. The objects of that period, are the sacred objects of life; and the heart will not endure to have the meanest of them invested with less than the costliest of its treasures. Oh! that we could bind the early and tender affections, of the whole people, to the name of Christ, to the throne of God! Oh! that this fatal familiarity, with divine truth, were the universal heritage of the children of our country!—

There are those who make it a third objection, to restoring the Bible to the schools, that we have reason to dread great strifes, and permanent division amongst the friends of education, if not of religion itself, by pursuing this enterprize. It is to be feared, that many who call themselves the friends of education, are totally opposed to all religious influence, either in the school or the community; and there is too much reason to suppose, that plans are already extensively matured, whose success will exclude forever all moral instruction from the course of popular education. This branch of this great subject needs, and must receive, first or last, a thorough sifting. But this, is not the occasion. I will at present merely say, that manifestly, there can be no union of effort, between those friends of education who exclude from their system all moral training, and those who make conscience of taking the Bible to school with them; and the sooner the question is made between them at the bar of the public, the better for the country: for the question involved is no less than this, whether the education of a religious people, shall be subjected to an infidel or a Christian control. As it relates to the true friends of the Bible, there can be no cause, nor even occasion of strife, here. If there be one single point,

in which all true Christians can unite—it surely is this, that the word of God, should be given to the human race, and be received by it. Or if this may not be, it is the strongest possible proof, that there must be some inherent, or some providential hindrance, to all united action, amongst those who are earnestly contending for the same general object. This I do not believe. We shall find the Christians of this country, united, not divided by the present proposition; which while it may separate the friends of the Bible more widely from its enemies, will bind them more firmly to each other. For the rest—strifes and devisions, are the price we pay, for all that is precious in a sinful world. They can be no where better met, than under the shadow of the cross; no standard is more worthy to endure them under, than the banner of divine truth; no object can be set before us, for which we might better suffer them, than the charter of salvation.

Beloved brethren, friends of the Bible, and of the Lord Jesus, this is the instrument which God himself has provided, with which to subdue the earth unto himself, and triumph over sin and hell. Nothing can stand before a weapon whose edge has been tempered in heaven. It is our part to use this great weapon of our sacred warfare, this sword of the spirit of God—which we know to be, through him, mighty to pull down every strong hold of iniquity; to use it, as men who combat, not with flesh and blood, but with principalities and powers; yea as men who fight the good fight of faith, under the eye and guidance of Him, who has long ago openly triumphed over our stoutest enemies, and led captivity itself captive.

And why should doubts arise in our minds; or our faith or courage, for a moment, fail us? What has not the past witnessed? What victories of grace and redeeming love, has it not recorded? Let long history repeat. Time would utterly fail us, to speak of the triumphs of this blessed volume, in great antiquity; its triumphs while it was itself incomplete; the triumphs of all, even its smallest parts—each adding trophy upon trophy, as proofs of its own title, to be added to the portions that had come from the skies before it. How glorious, was its career throughout all the east—the great Shemite age—the early manhood of the world!—Then in the mighty transition age of the Greeks—Egypt and Asia surrendering civilization to Europe—Shem transferring the golden sceptre to Japhet—the light of the world only chased away the night, before the advancing radiance of the light from above!—Then came the mighty Cæsars victorious over all besides; and they, and Rome itself, subdued by three centuries of meek endurance, and uncomplaining martyrdom, sat down also at the feet of Jesus!—Its next trophies came from fierce barbarians, subdued by empires and by armies, rather than by single men; invading millions, the shadow of whose banners obscured the Roman world—as they descended like successive floods, over-

whelming every seat of civilization ; savages who but for the Bible, had sealed the doom of man.—Greater perhaps than all past, its achievements during the long night of the middle ages ; that time and times, and the dividing of time, when all open sacrifice of praise seemed lost, and the weeping and bleeding church sat desolate in the great moral wilderness, listening in silence to the only voice that dared speak truth or utter comfort. Here is that voice ; meek, but undismayed, as in those centuries of despair. Here are those witnesses ; ready to speak, and die, and live again, as when the gloomiest sackcloth covered them.—But God heard their testimony, when man was deaf to their entreaties ; and God restored again, as from the dead, his persecuted and corrupted church. The Reformation was in the strictest sense, accomplished by the Bible ; and its great fruits, were the restoration of the Bible with its knowledge, liberty and righteousness to man.—Similar were the fruits of what men strangely call the great Rebellion of England ; but which was in fact a rebellion to God and *against* iniquity ; which has, until now, exerted so great an influence, over all the interests of the human race ; and in the midst, and by the means, and through the agents and influences of which, the Bible had its golden age in England.—And last of all, amongst ourselves—amidst all the blessings we enjoy, and all the efforts we are making,—what Christian does not admit, that all, all are the fruits of the blessed word of God ; of that word believed, obeyed, received into our hearts, and held forth in our lives !

And all these great successes, which the past records ; all these victories which our eyes behold, are proofs to us, as from God himself—of what we might still achieve by the same living word. Let us not fear ; let us not faint. Give us but the Word of God, and scope to spread and teach it ; all else is sure. Let darkness revisit the earth ; let error, ignorance, and superstition return ; let the defeated enemies of truth and light, come forth and rule ; set up your tyrants in the state, your bigots over the church ; establish falsehood by the law, corrupt the ministers of truth, and burn once more its martyrs at the stake. Do this, and more ; twice already, since Jesus bled, has it been done throughout the earth ; yea done for long and bloody ages. And yet again, we look that such things shall be ; for so God speaks. What then ? Give us but the Bible, and we will purge your priesthood, dethrone your tyrants, defeat your bigots, put shame on error, and make again the martyr's blood, the church's seed ! Give us the Bible—the Bible without note or comment—the Bible as God gave it ! and we will with this alone, by God's indwelling grace, defy death and hell, and for the third time conquer the world for Christ !

[Continued from page 264.]

THE DOCTRINE OF TRANSUBSTANTIATION.

No. X.

CXXII. A series of arguments against this doctrine of the Roman church might be urged from the circumstances attending the celebration of the Eucharist, by our Lord with his disciples. The circumstances are (1.) The person who instituted it was our Lord himself, who was full of goodness and love; who was about to lay down his life, not for his friends only, but his enemies also. Would he have enveloped the institution with mysteries.—Would he have made it depend upon such notions as accidents without substance—the *individuum vagum*? (See antea XV.) (2.) The object of our Lord, was to institute a sacrament and commemoration of himself. (3.) The apostles remained seated during the institution, and consequently they did not prostrate themselves to adore that which he presented them. (4.) Our Lord made no elevation of the host. (5.) He ate with them. (6.) Judas was admitted to the Eucharist as Augustin (on Ps. 3.) admits. (7.) His body was then infirm, and capable of suffering. (8.) His soul was then in anguish. (9.) He instituted a sacrament which corresponded with the passover which he had just celebrated with them.

CXXIII. Many observations might be made on each of these particulars, but we must omit all but the last. The celebration of the Passover consisted chiefly of two acts, viz: the slaying of the lamb, and the eating of its flesh. Both these things were accomplished in the death of our Lord upon the cross. The Romanists pervert the doctrine in order to exalt their mass. They say the Passover was a figure of the Eucharist, in which our Lord is sacrificed, so that in the mass, is accomplished the immolation and the eating of the Paschal lamb. They contend also, in respect to the death of Christ that the passover was a figure only as to the immolation—not as to the eating. The answers to this are many. (1.) We find in scripture, that the passover was a figure of the death of our Lord; but we can no where find that it was a figure of the Eucharist. In John xix. 36, a reason is given why God did not permit that the legs of the Saviour should be broken, and this reason leads us to the paschal lamb. Exod. xii. 46. Paul in 1 Cor. v. 7, speaking of the death of Christ says, "For even Christ our passover is slain for us." The prophet Isaiah (chap. 53, 7,) compares our Lord to "a lamb brought to the slaughter;" and that we might the more clearly see the fulfilment of this type in the crucifixion of our Lord, God so ordered it, that Christ should suffer on the day when the Jews were to celebrate the passover. (2.) There is no reason why the death of Christ should but half accomplish the type, viz: the slaying of the lamb only, leaving the other part (viz: the eating of it,) to be accomplished in the Eucharist. (3.) The passover was not a figure of two different acts, much less, a figure of a figure. But the Eucharist is a figure or commemoration of the death of Christ. (4.) The sacraments of the law represent the graces of God necessary to salvation. But the Romanists themselves admit,

that many are saved, without having eaten of the Eucharist. (5.) All the ceremonies of the Jews represented a truth, the fact whereof, belonged to *them*,—they were figures of things, useful to *them* as well as to us. We infer from this, that the eating of the lamb was not a figure of the Eucharist, but of the death of Christ. How could Moses, or Samuel, or David be benefitted by the fact, that believers under the gospel dispensation eat the flesh of Christ in the Mass, as the Romanists teach? But the death of Christ was the ground of their hopes of salvation, as well as of ours.

CXXIV. Upon this point also, testimony may be collected from the early Christian writers. Gregory of Nazianzum, (in Orat. 2, de pascha,) says, "we shall participate in the passover indeed, yet only in figure, although more clear than under the ancient law. For the passover of the ancient law was a figure more obscure than a figure." Ambrose on Ps. xxxviii. says, "The shadow is in the law, the image in the gospel, the truth in Heaven." (*Umbra in lege, imago in Evangelio, veritas in coelestibus.*) Augustin against Faustus (lib. 9, chap. 14,) says, "The sacraments of the law were the promises of things to be accomplished—our (sacraments) are the signs of things fulfilled." (*Sacramenta legis fuerunt promissiones rerum completandarum, nostra sunt indicia rerum completarum.*) In the book to Peter the deacon, concerning the faith, we find the following. "In these carnal victims, there was a figure of the flesh of Christ, which he was to offer for our sins. But in this sacrifice, there is thanksgiving and commemoration of the flesh of Christ, which he offered for us." (*In illis carnalibus victimis figuratio fuit carnis; Christi, quam pro nostris peccatis fuerat oblaturus; in isto autem sacrificia est gratiarum actio, et commemoratio carnis Christi quam pro nobis obtulit.*)

The passover is an image of the Eucharist, indeed in the sense, precisely, that one portrait or picture may be an image of another portrait. Circumcision in the same way may prefigure baptism. The passover also, was abolished at the institution of the supper, but both of them point to our Lord Jesus Christ, and his sufferings on the cross.

CXXV. At this stage of the argument, it is proper to pause a moment, for the purpose of collecting the figures of speech,—or may we not say, the unwarrantable liberties with the text, which this doctrine involves.

In the words "This is my body," the word "*this*" is made to mean *under these species*. The word "*is*," must be understood to mean, *will be*, or *will become*. "*Body*." This word is understood literally; but although, they will not allow us to call the bread the sacrament or sign of his body, yet in the words following, "which is broken for you," the Romanists adopt a figure, because they say that it is not the body of Christ which is broken, but the species or accidents, and that *that* which is suitable to the sign, is by a figure of speech attributed to the thing signified. Some of them, say the word "*this*," has no meaning. Others, that it is an *individuum vagum*. Others, that it signifies "this body;" others, "this bread." When the gospel tells us, "that Jesus took bread and gave it," the Romanists say, we must not understand by that, that he gave bread.

When Paul repeats the word "*cup*," in the same line, they tell us, we must understand the word *cup* in two senses: in the first use, it signifies *wine*, in the second *blood*, though our Lord consecrated the wine before he took the cup. In the phrase, "this *cup* is the New Testament in my *blood*;" the word *cup* they say, means the *blood* in the cup. The word *blood* they say, means the blood shed on the cross. In the phrase (in Matt. xxvi. 28,) "This is my blood, the *blood* of the New Testament," (see Greek,) they understand the word *Testament* to signify the promises or the covenant of God, and in this they are right. Yet when we turn to the phrase in Luke xxii. 20. "This cup is the New Testament in my blood," they say, that *testament* does not mean *covenant*, but an *act* or an *instrument*, by which the covenant is made. And so according to their views in one of these passages, the *Testament* is the covenant, in the other it is not. The expression of our Lord "this is my blood which is shed," &c., they say refers to the effusion of his blood in the Eucharist and not on the cross; notwithstanding their own translation, (*effundetur*,) which points directly to the effusion which was to take place on the next day. To justify this, they resort to many figures. They call the Mass an unbloody sacrifice—that in it the blood does not flow from the veins—that the blood is shed under the species—that the accidents of the wine only are shed in the mass. They say that our Lord called that which he drank, the fruit of the vine, not because it was the fruit of the vine, but because although changed into blood, it yet seemed to be wine. When our Lord says, "do this," they understand him to mean "sacrifice me," that is, sacrifice me in remembrance of me, and that too, notwithstanding the words recorded by Paul, in connexion with these "that as often as ye eat this bread and drink this cup ye do shew forth the Lord's death till he come." Paul's expression that we *eat bread* and *break bread*, signifies according to their views that it is flesh which is broken, although they themselves hold that the flesh of our Lord cannot be broken. What Paul says is bread, they say is not bread; when Paul says we break bread, they say we neither break bread nor flesh. Paul says the bread is the *communion* of the body of Christ—they say it is the very body of Christ. Paul says, we break bread, &c. they say to *break* means to *sacrifice*. Such figures are neither natural nor usual, like that of Metonymy, (*mutatis nominis*) as where the sign bears the name of the thing signified. But they are many of them figures, for which art has invented no name—contradictions in place of translations—chimeras for Metonomies. Their interpretations are figures—their ordinary terms in speaking and writing on this subject often signify the reverse of what they are commonly taken to mean. In one word their expositions of figures are other figures, without clearness and often even without meaning.

We cannot, however, deny that these perversions are the legitimate fruit of their own principles, of which, there are many other examples. In Rom. vii. 7, Paul affirms that lust or concupiscence is sin, but the Council of Trent (*sess.* 5,) declared that speaking truly and properly it is not sin in the regenerate, and consequently it was not sin in Paul. (*Hanc concupiscentiam quam*

Apostolus peccatum appellat sancta Synodus declarat Ecclesiam catholicam nunquam intellexisse peccatum appellari quod verè et propriè in renatis peccatum sit.) This is an interpretation which dispenses from the obligation of the gospel. Our Lord said to the thief on the cross, this day shalt thou be with me in paradise. But the Catechism of the Council of Trent, on the article concerning the descent into hell, teaches by this word *paradise*, must be understood *hell*. Again, God requires us to love him with all our heart, and with all our soul, and with all our strength, and with all our mind, and none can do more; yet Bellarmine in order to establish the doctrine, that a man can do works of supererogation (in lib. 2, de Monachis, cap. 13,) contends that *all* in this commandment signifies only *a part*.

CXXVI. The argument ought to end here; but the Romanists are accustomed to alledge in support of their doctrine, other parts of scripture, which in truth have no relation whatever to the Eucharist. Great stress, for example, is laid upon the sixth chapter of the gospel according to John, by the major part of their theologians. Some, indeed, admit that our Lord's discourse recorded in that chapter, does not at all refer to the Eucharist. Among these are Biel, Cusanus, Cajetan, Hesselius, Jansenius, Lombard the master of sentences, (lib. 4, Dist. 8, Letter D.) contends that the flesh spoken of in that chapter, was not crucified for us. His opinion is not followed. Many, and those the more learned among them, hold, that two kinds of manducation of the flesh of our Lord are spoken of—one spiritual by faith—the other corporeal by the mouth. The portion of the chapter between verses 32 and 51, they refer to a spiritual manducation; but from the words, "the bread that I will give," in verse 51, they contend that the Eucharist is spoken of. (See Bellarmine, lib. 1 chap. 5, concerning the Eucharist.) But before examining the question, it is proper to submit a few observations upon figurative language, as well with a view to enforce the observations already made, as to prepare the way for some which are to follow.

CXXVII. The acts of the mind, or the soul, not unfrequently perhaps we may say commonly, are represented by the similitude or analogy, which they have with corporeal affections or actions. Thus we may say, our minds *see*—our reason *discourses*, (*discurro*) Virtue is the *health* of the soul, vice its *disease*; Evil examples are *contagious*; Despair a *fainting* of the soul. But not to multiply examples, these modes of speech, like dress, though originating in necessity, are often used and esteemed as ornaments; words so formed are like so many pictures in miniature. The scriptures have many such ornaments. They represent to us for example, the natural man without ears. They tell us, that God enlightens the *eyes* of our understanding. Repentance is a *contrite* and *broken* heart. The doctrine of salvation is at one time called *milk*, at another *strong meat*. The grace of God is represented under the image of waters or rivers of pleasures. In John iv. 14, our Lord says, "that he that drinketh of the waters which he shall give him, shall never thirst." In Matt. 5, he declares them blessed who hunger and thirst after righteousness. In Is. 55, 1, we have another ex-

ample—"Ho every one that thirsteth come ye to the waters." And again, in Rev. xxii. 17, "And let him that is athirst come, and take of the water of life freely." What we are to understand by such invitations, is taught in Is. lv. 3, "*Incline* your ear and come unto me, and your soul shall live." Our Lord also said his *meat* was to do the will of his father. A man whose taste has been perverted by impiety or superstition, may esteem these forms of expression insipid when they occur in the holy scriptures. Yet the same man may admire the same thing, when Horace says,

*Pugnos et exactos tyrannos,
Densum humeris bibit œre vulgus.*

Or when Ovid says.

Incipe suspensis auribus ista bibam.

Even incongruities in profane authors are in his eyes beauty spots which like the shade in a picture give relief to the figure. But when he comes to the scriptures he thinks it is far otherwise. Yet when the words to *eat* and to *drink* are metaphorically used to signify, to believe, to apprehend by faith, the same great law of language is observed. For as our bodies droop and fail for want of food, so our souls fall into despondency and despair—(a spiritual consumption,) if they feed not upon the promises of our Lord Jesus Christ. Hence the significancy of the sacrament of the Lord's supper, it presents us with bread to eat, and wine to drink, to shew us that our Lord is the only nourishment and support of our souls, and that his death is our only hope. Unlike baptism, it is repeated continually to shew us that we must continue in the faith, till the end of our lives. The same sort of emblem was given to the Old Testament saints. The passover was a figure corresponding in its design with the Lord's supper. The lamb slain symbolizing the innocence and the death of our Saviour. Those who partook of it, had their loins girded—their shoes on their feet, and their staff in their hand, (Ex. xii. 11,) to shew that they were strangers and pilgrims, ready to depart. How significantly this teaches us that we should always so live as to be ready to die. The blood of this lamb struck upon the side posts and the upper door-posts of their houses, taught them that God spares those only whose hearts are sprinkled with the blood of Christ. Heb. x. 22. And not to mention any more particulars of the instruction given by this institution; do we not see, that the agreement between the sacramental bread and the thing signified thereby, is equally clear? When our Lord called himself *bread* he taught us many things; when he called himself the bread of life, he added in the context, that he would raise at the last day him that should come to him. He called himself the true manna—the true bread from heaven, which is to sustain us from the exit out of Egypt, (which is the servitude of sin,) till we reach the inheritance of promise.

CXXVII. These forms of expression are so frequent in scripture, and withal so natural, and so generally received in the early church, that the Romanists are constrained to admit that which we contend for in many places. Thus Gabriel Biel, says in lesson 36, on the canon of the Mass, (*Manducare spiritualiter extenso vocabu-*

lo nihil aliud est nisi credere Christum et ipsum amare,) to eat spiritually is nothing else than to believe Christ and to love him. So Cajetan on John 6. Bellarmine (in lib. 1 chap. 7 § ad alia de Euchar.) not only admits this spiritual manducation, but confesses that Augustin thought it more excellent than carnal manducation. (*Augustinus anteponebat spiritalem manducationem corporali.*) Now we contend that in the sixth chapter of John, our Lord does not refer to the eating of his flesh by the mouth, nor to the institution of the Eucharist, but to the apprehending of him by faith, and relying upon his merits and his promises. There is a perfect harmony in the instructions contained in it with those of the Eucharist. The two are only two different figures of the same thing, but the former is in words, the other in acts. The one is an allegory, the other a sacrament. The allegory names the thing signified from the sign, calling our Lord Jesus Christ, bread. The sacrament names the sign from the thing signified, calling bread, the body of Christ. As Theodoret says in the dialoge entitled, The Immutabile;* "To the body he gave the name of the sign, but to the sign the name of the body." We proceed now to the sixth chapter of John's Gospel.

CXXVIII. The inhabitants of Capernaum having been miraculously fed by our Lord, (verse 5 to 14.) went to him on the day following. (verse 22, 25.) They were influenced rather by the fact, that "they did eat of the loaves and were filled;" than by the miracle, by which the bread was multiplied. (verse 26.) Our Lord therefore, took occasion to speak to them of a more excellent aliment which he promised to give them. (verse 27.) In this way he made use of their natural appetites for their instruction and reformation. But every word of his discourse is opposed to the Roman Catholic doctrine of a carnal manducation. The following are some of the proofs of this proposition.

(1.) Upon the first mention which our Lord made of "that meat which endureth," they asked him "what shall we do that we may work the work of God." This shewed that they understood the drift of his remarks. His reply however, in verse 29, shews clearly what the import of his previous remark was. "This is the work of God that ye believe on him whom he hath sent." As if he had said, this bread which I have promised is apprehended by faith.

(2.) They then objected that Moses had given to their fathers manna, which was the bread from heaven; (verses 30, 31.) Our Lord then denies that Moses gave them the bread from heaven, (verse 32) and in verses 50, 51, he adds, that he is the true, the living bread that came down from heaven. It is evident from this, that he did not speak of his flesh, for that did not come down from heaven, but of his entire person, including his divinity. Of course, he did not refer to a carnal manducation.

(3.) They then ask him for this bread; (verse 34.) He replies, according to the style of scripture, "I am the bread of life," by which we must understand the supporter or the whole sustenance of life. In the same sense we understand the petition in the Lord's prayer, "Give us this day our daily bread;" he means therefore, the support of our souls. But apply to this expression the rule

* Το μὴ σωματικὸν τοῦ τοῦ συμβόλου τυθείκησιν ὀνομα, τῷ δὲ συμβόλῳ τοῦ τοῦ σωματικῆς,

of the Romanists, in respect to the words "this is my body," and it would make them signify that our Lord was transubstantiated into bread, which would be an impiety in their view as well as our own.

(4.) Our Lord adds, "I am the bread of life. He that cometh to me shall never hunger." Now the Romanists admit that to come to Christ is to believe in him. And it is so; for in verse 45 he adds, "every man that hath heard and hath learned of the father, cometh to me." That is to say we come, when we hear, and learn, and submit ourselves to the Gospel. Augustin (in tract 25 on this gospel,) says upon this expression, "to come to him, is to believe in him." (*Qui venit ad me hoc est quod ait et qui credit in me.*) The meaning then of this phrase is this, *he that believeth in me shall never hunger.* Of course he spoke of a sort of hunger which is satiated by believing.

(5.) To remove all difficulty, he adds, "he that believeth on me shall never thirst." Clearly the word *believe* is here used for *drink*, inasmuch as by *believing* the thirst is quenched. The thread of the discourse required this form of expression. But our Lord intended to teach a *spiritual* drinking, which is performed by the act of *believing*. Bellarmine admits (in lib. 1, chap. 7,) that these words do not properly belong to the sacrament, but to the faith of the incarnation. (*Verba quæ citantur non pertinent ad sacramentum propriè sed ad fidem incarnationis. § Respondeo.*) But the Jews murmured at him because he said, "I am the bread which came down from heaven." (Verse 41.) This induced our Lord then to maintain his assertion, and to speak again of this bread and this manducation.

(6.) In verse 47, therefore, he asserts, "He that believeth on me hath eternal life." In that, he shews this bread is received by believing.

(7.) Pursuing the subject, he asserts that "if a man eat of that bread, he shall not die;" (verse 50,) and a little after (verse 51,) that, "he shall live forever." And in (verse 54,) "whoso eateth my flesh and drinketh my blood hath eternal life." It is evident that he speaks in these passages of a manducation which secures eternal life. Now this cannot refer to actual eating by the mouth, nor to the Eucharist, for many persons partake of this sacrament, who are lost. But if our Lord spoke of the Eucharist, then it would follow, that all who participate in the Lord's supper would be saved. He referred therefore to faith in him. Here the Romanists contend that our Lord meant to say, that all who eat his flesh *worthily* shall be saved. But they presuppose that a man may eat the flesh of our Lord *unworthily*, which cannot be, if *to eat* in this passage means to *believe*. Paul indeed says in 1 Cor. xi. 29, "Whoso eateth this bread (not *flesh*), unworthily, eateth condemnation to himself." Let us, however, for the sake of argument, add this word *worthily*; still the verse is contrary to the doctrine of the Romanists; for they hold, that he who to-day is devout and faithful, may become profane and be lost. Of course, if such an one have previously eaten *worthily* he will not therefore necessarily be saved.

(8.) The passage on which the Romanists rely most strongly, occurs in verse 51. It is this; "and the bread that I will give is my

flesh, for the life of the world." They say, that by these words he promised to give himself in the Eucharist, but we say they refer to his death; for that alone is the price of our redemption. Cyril (in lib. 4, upon John 12,) explains these words thus: "I die for all to give life to all, and that my flesh may be the redemption of all."

Cajetan says, "Jesus explains manifestly that this bread would be his passion and his death, saying the bread which I shall give is my flesh; for it was by his passion, that he was about to give his flesh for the life of the world." (*Manifestissime explicit panem hunc fore passionem et mortem suam.*) Besides, the most learned Romanists admit that all that precedes this passage, refers to a spiritual manducation—in fact is allegorical. But at this verse they begin to understand the words literally, although there is no change of style—nothing that forbids us to continue the same mode of interpretation—nothing to shew that two kinds of manducation are spoken of in the chapter; and that too, although the fathers upon whom they affect to rely, make no such distinction.

(9.) The Jews murmured again. Our Lord reiterates his affirmation, in verse 53, "except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." It is clear that he speaks of a manducation, without which none can have life. Now many have received life without partaking of the Eucharist. The penitent thief on the cross is an example. Therefore, he speaks of a spiritual act, without which, none capable of believing, can be saved. See Jerome on Ps. 147.

(10.) "For my flesh is meat *indeed*, and my blood is drink *indeed*." On this verse they argue that the word *indeed* (*αληθως*) shews that our Lord intended to be understood literally.—*Indeed*, they say excludes figure. Test this argument by John xv. 1. "I am the true (*αληθινη*) vine." They will not say that that the word *true*, excludes figure in this place. But Origen says (in Hom. 12 on Matt.) "The meat of Christ was to do the will of him who sent him, and to perform his work, and his drink was to be wise, according to the will of him who sent him. According to this difference, we are to understand what he said, "my flesh is meat indeed, and my blood is drink indeed."

(11.) "Whoso eateth my flesh and drinketh my blood dwelleth in me and I in him." These words are explained by John's 1st Epist. chap. iv. 13. "Hereby we know that we dwell in him and he in us, because he hath given us his spirit." And by Eph. iii. 17. "That Christ may dwell in your hearts by faith." And by John xiv. 23. "If a man love me he will keep my words, and my father will love him, and we will come unto him and make our abode with him." But even the doctrine of the Romanists is not that Christ *dwells* permanently in one who eats the Eucharist; for as soon as the accidents are changed, Christ dwells no longer in the communicant. The truth is, our Lord according to his custom, spoke in similitudes to the Jews. This appears by verse 61, 62. "Does this offend you," said he to his disciples, "what if you should see the Son of man ascend up where he was before?" Augustin (in tract 27,) remarks, that "the apostles thought that he would give them his body to eat; but he told them, that his body

should ascend into heaven entire. When you shall see the Son of man ascending where he was before, certainly then, you will see that he does not give himself to be eaten as you suppose—then certainly you will perceive that his grace is not received by eating.* In his comment on Ps. 98, he adverts incidentally to this passage and says, "*You shall not eat this body which you see—You shall not drink this blood which they will shed, who shall crucify me, but I have set before you a sacred symbol, which being taken spiritually, will give you life.*" This passage refutes the idea, that the body of our Lord is in different places. It is to be observed too, that our Lord speaks of his ascension as a *greater* wonder than the manducation of which he spoke. Yet the doctrine of the Romanists upon this subject involves much more wonderful and incomprehensible things.

(12.) Finally our Lord expounds his own meaning (in verse 63.) "The words I speak unto you are spirit and life." If they are spiritual words, they must be understood spiritually. Augustin in tract 27, says (*quid est, spiritus et vita sunt, spiritaliter intelligenda sunt.*) What mean these words—*they are spirit, they are life.*—They mean that we are to understand them spiritually. Chrysostom on this passage, says, "the words are spirit, that is to say, spiritual, having nothing carnal."

CXXIX. It should be observed that from verse 26 to verse 58, our Lord addresses the people of Capernaum. (See verses 24, 25, 26, 41, 43, 52, 53.) But he did not give the Eucharist to them. Besides the language expresses a present gift. (Verses 32, 33, 35, 50, 54.) Our Lord does not say that he *will* be bread in the Eucharist or after the Eucharist shall be instituted. In fact, there is not a word in the whole chapter, concerning the sacrament. Nothing is said of the supper, the table, the thanksgiving or blessing, or communion, or cup, or commemoration of the Lord's death. It appears also, from the expression, "the bread which I shall give is my flesh," that it was not the same bread that Paul spoke of, when he said (1 Cor. x. and xi.) the bread which we break, and which we eat; for Paul referred to bread on the table, which was broken, and which was the communion, which could be taken by the unworthy. Our Lord spoke of bread which descended from heaven, which could not be broken, which was himself—his entire person, and suited to nourish our souls, not our bodies merely.

CXXX. The early Christian writers understood this discourse as an allegory. TERTULLIAN, chap. 32, Concerning the Resurrection, says, that our Lord when they referred to the fathers, pressed them *with an allegory* taken from necessary food. (*Urgens usquequaque per allegoriam necessariorum pabulorum memoriam patrum qui panes et carnes præstulerant Divinæ vocationi.*) CLEMENT, lib. 1, chap. 6, of the Pedagogue considers it an allegory. ORIGEN (hom

* Illi putabant erogaturum corpus suum; ille autem dixit se ascensurum in coelum utique integrum. Cum videritis filium hominis ascendentem ubi erat prius, certe vel tunc videbitis quia non eo modo putatis erogat corpus suum, certe, vel tunc intelligetis quia gratia ejus non consumitur moribus.)

16 on Numbers,) says we drink the blood, not only in sacrament but in hearing his word. (*Bibere dicimur sanguinem non solum sacramentorum ritu, sed et cum sermones ejus recipimus.*) The same author (in hom. 7, on Levitic.) says, "if you understand that which he says according to the letter, the letter killeth." JEROME (on Ps. 148,) says, "When our Lord said, *he who shall not eat my flesh and drink my blood*, although it may be understood as a mystery, still to speak truly, the body and the blood of Christ, are the word of the scriptures and the divine doctrine.* And again, to shew how our Lord means that we may eat his flesh, he says the flesh of Christ and his blood are poured into our ears. (*Caro Christi et sanguis ejus in auribus nostris funditur.*) CYRIL of Alexandria, (lib. 7, on Leviticus,) speaking of this manducation, says, "These things which are written in the divine volumes are figures, and therefore, you understand that which is said as spiritual, not as carnal." And a little afterwards, "If you follow according to the letter that which is said, if you do not eat my flesh, &c., the letter killeth."†

PROCRUPIUS also (on Leviticus,) says, "that a wise man enjoys the salutary aliment of his knowledge, and that our Saviour meant that he should be so eaten when he said, "If you do not eat my flesh you shall not have life in you."‡

AUGUSTIN in his tract 26, says "The Lord intending to give the Holy Spirit, said that he was the bread which descended from heaven, exhorting us to believe in him; for to believe in him is eating this bread of life. He who believes on him eats."§ In lib. 3, cap. 16, of the Christian doctrine, he selects and insists especially upon this passage as an example of figurative language. "If you eat not the flesh of the Son of man and drink not his blood, you shall have no life in you." He seems to command here a crime, but it is a figure." (*Nisi manducaveritis carnem filii hominis &c. Facinus vel flagitium videtur jubere, figure est ergo.*) "Which commands us to participate in the passion of the Lord, and that we should sweetly and with profit, cherish in our memory that he was crucified and wounded for us."|| The book de Coena Domini ascribed to Cyprian declares the manducation of this flesh is an avidity and desire to remain in him, impressing on us the sweetness of love." (*Esus carnis hujus quaedam aviditas est et quoddam desiderium manendi in ipso per quod sic imprimimus dulcedinem charitatis.*) Finally, the Roman Church itself, is an authority

* Quando dicit qui non comederit carnem meam et biberit sanguinem meum licet et in mysterio possit intelligi tamen verius corpus Christi et sanguis ejus sermo Scripturarum est.

† Agnoscite quia figure sunt in Divinis voluminibus quæ scripta sunt et ideo tanquam spiritalia et non tanquam carnalia examine.

‡ Homo prudens fruitur cognitionis alimento saluberrimo; ad hunc modum vult Salvator noster edi quod quidem docet per hæc verba nisi ederitis carnem meam.

§ Daturus Dominus Spiritum Sanctum, dixit se panem qui de coelo descendit, hortans ut credamus in eum. Credere enim in eum hoc est manducare panem vivum; qui credit in eum manducat.

|| Præcipiens passioni Dominicæ esse communicandum et suaviter atque utiliter recordandum in memoria quod pro nobis caro ejus crucifixa et vulnerata sit.

against itself. In the Decree, 2 distinct canon *Ut Quid*, we have the following. "Wherefore do you prepare your teeth and your stomach? *Believe* and thou hast eaten. For *to believe* in him is *to eat* the bread and wine. He who *believes* in him, eats."^o

PUBLIC EXPOSITION OF THE SCRIPTURES.

From the "*Evangelische Kirchen Zeitung*," of Berlin, for December, 1836. pp. 811. ff. The writer is Dr. Knievel, Archdeacon of St. Mary's, Danzig.

IN Nos. 83 and 84 of the Evangelical Church Journal, under the title, *What is doing in our churches for the exposition of the Bible?* and *What ought to be done?* A question is suggested of great importance for our evangelical Christianity; and the answer there given by a man of Christian feeling, has been especially gratifying to the subscriber, as he is able to exhibit the thing proposed in actual practice; and from three years' trial, may perhaps, have it in his power to extend or modify the plan, and to free some minds among his Christian brethren from anxiety, as to the feasibility of the scheme, and the difficulties of its execution. What follows will be limited to a short account, of the manner in which the practice began in Dantzick, and has been regularly kept up until this time, with some brief hints of the method and form observed by the agents in it. The reader will understand, without any prefatory apology, that this is offered neither as a model for imitation, nor for a canon of practice; and further, that the writer's frequent mention of himself has been rendered necessary by the minute exactness which the subject demands.

At my very entrance on the clerical office in 1825, I was pressing-ly exercised by the question here proposed; and the more, as during twenty years of employment as a schoolmaster, and particularly as a religious teacher in a gymnasium, I had too much occasion to observe that biblical knowledge was insufficient, nay, I may say, that it did not exist; and that it was becoming less and less in families. Opinions, wishes, and plans addressed to the clergy; at first, frequently uttered in conversation, and then laid before my official brethren; were recognised, indeed, as important, but at the same time set aside with regret, as impracticable. The greater number regarded the distribution of cheap Bibles, by the society which had existed here from the year 1814, as a sufficient resource, and in a remarkable manner deceived themselves and others by this dream. Nothing remained therefore, but in God's name to begin, all alone, that which was strongly and urgently demanded, alike by the word of the Lord, the evangelical office conferred by him, and the spiritual welfare of the church. The immediate problem presented was, first to awaken in the congregation itself, the capacity for what was to be communicated; and some idea of the importance and indis-

^o *Ut quid paras dentes et ventrem? Crede et manducasti; credere enim in eum, hoc est panem et vinum manducare. Qui credit in eum manducat eum.*

pensableness of the Word of God. This I attempted by means of several preparatory sermons, and then began the exposition of the holy Scriptures, from the book of Genesis, and so onwards, in regular order. On account of my official avocations, however, I was not able to devote to this more than one Sunday-sermon a fortnight, and one Thursday-sermon every three weeks. although the consequence was, that from time to time, more and more recognize the importance of sacred writ, and manifested it by unbroken attendance and great attention, and some by bringing their Bibles to church, and by private remarks and questions; yet, for obvious reasons, the exposition could not but proceed at a tardy pace. As the leading capital idea, viz: *the New Testament in the Old*, with perpetual regard to the passage, John v. 39, connected with *the history of God's people under divine conduct*, as the type and plan of all national and individual history, all spiritual education, all culture of men and people. As this became more clear and obvious to those who first were hearers, they began to wish that the whole Bible might be explained to them in the same manner: the attainment of this was, however, beyond expectation. I was particularly trammelled by the prevailing form of the sermon; which allowed merely the proposing and unfolding of practical elements, and excluded the necessary explanation of historical, geographical, and other like points. That form, I durst not violate in the pulpit and in my canonical vestments, for fear of disturbing the popular way of thinking, and seeming an innovator to my immediate colleagues. It need scarcely be said, that an ordinary individual clergyman, in a single congregation, would have much greater license.

The more the number of earnest auditors increased, the greater was their desire for such an exposition as should go more into detail. Through the grace of God it happened that, just about this time, several purely evangelical young men, were admitted to the ministerial office in our city. One of these, Mr. William Blech, second preacher at Trinity Church, immediately upon assuming his office, gladly and vigorously fell in with a proposal of mine, that in *extraordinary weekly addresses*, we should expound the whole Bible, accurately, perspicuously, and with practical application of the truth. In regard to externals, we so arranged our plan, that he undertook to expound the New Testament, regularly and in course every Wednesday at five o'clock in the afternoon, and I to do the same with the Old Testament every Thursday, at the same hour. [Here some apologetic remarks, applicable only to German church-government, are omitted.]

We began with the New Year, 1833, in firm reliance on the Lord's strength in our weakness, and rejoicing in our work. For some weeks the meetings were held in our respective parsonages, because it was expressly our intention, and proclaimed as such, that free room should be granted for the questions of the inquiring and the curious. But the number of hearers soon increased so much, that we were under the necessity of removing to the church. To my dear friend Blech there was cheerfully offered for his use St. Ann's chapel, a small edifice hard by his large parish-church, for the

lighting, &c., of which, in winter, contribution was promptly made, by the zealous hearers. For my part, I was constrained during part of the time to avail myself of the English Chapel; and during the winter to begin the Bible exercise at 3 o'clock, as that chapel could not be lighted, and because a sufficient lighting of the large Cathedral of St. Mary's was beyond our means, as well as because it was not allowable to have it opened after dusk. Hereafter I shall have this meeting at the same hour in summer also, as the change of time always produces misunderstanding and confusion.

In this manner, without the slightest real hindrance from without, and indeed with thankful countenance from all our superiors, have we gone forward in our work, uninterruptedly, for *three years*; so that my beloved colleague Blech has now arrived at the 12th chapter of Romans; while I am expounding the 42nd Psalm. My hearers have seldom amounted to two hundred; the usual number at present is a hundred and twenty and upwards. Mr. Blech has had between five and six hundred, the average with him being, perhaps two hundred and more. But we both observe with joy, that there are many of these who, up to this time, have neglected *not a single exposition*; that these (young men and young women, middle-aged, and old people, of different ranks) carefully bring with them their Bible or New Testament, and that many of them converse more fully upon particular points with us, or among one another at home.

We delivered the lectures in a place allotted to that service below the chancel, with band but without the gown. There is no singing;—a short prayer at beginning and end. In winter we spend about an hour, in summer never more than an hour and a half. At the close a collection is taken up for the Bible Society.

The capital principle of our exposition, of which we never lose sight, is this: to point out in the New Testament the key of the Old; or to show how to find the Old Testament in the New, and the New Testament in the Old; that is to comprehend the whole Bible as one great work of the eternal, wise, and living God, for the salvation of all men. In this way, in our lectures we mutually illustrate and aid one another.

Our method is, in general, as follows: At the beginning of each book we give a cursory introduction to it; shewing its history, chief contents of the whole, and relation to the other Scriptures. Then, when we have read a whole chapter, or even a section of one, to a convenient division, we point out its connexion with what preceded, then exhibit the distinct scope of the passage in a general way at first, and then, verse by verse, unfold its progress by means of all needful explanation of words and things, paraphrase, &c. Finally we show the practical application to the inner and the outer life, in as many aspects as possible, *briefly* and with the aid of examples: the same being summed up in few words in our closing prayer.

Many attentive and diligent hearers have assured both of us, that from a single Bible-exercise of this kind, they have learned more, and gained more for their souls, than from five of our sermons.

I have often been asked by experienced Christian friends, sojourning

ing with us, whether I read and explain those chapters which contained scarcely any thing but names, as the 5th and 11th of Genesis, or such narratives as the 19th, or the description of the Ark, the ceremonial laws; likewise whether I would expound the cautions. To all this I have answered **YES**: for I expound the Bible, that is to say *God's Word*; which expresses nothing useless or hurtful, even as God's nature contains nothing useless or hurtful. It is only our weak human understanding and our sin, which so abuse it.

Signed **DR. KNEWEL,**
Archidiak der Oberpfarrk St. Marien.

Dantzic, Dec. 5, 1836.

MEMOIRS, TO SERVE AS A HISTORY OF THE SEMI-PELAGIAN CONTROVERSY IN THE PRESBYTERIAN CHURCH.

No. XI.

The Heresies of the XVII. and XIX. Centuries compared.

THE following harmony of affiliated errors, is drawn up chiefly from Dr. *Thomas Scott's* translation of the official history of the famous Synod of DORT, held in 1618—19. The corresponding statement in regard to our own times, is from the pen of Dr. *George Junkin*. The whole is taken from the Appendix to his *Vindication*; and the references in the second statement, are to the pages of that work. Let the two cases be fairly considered, and very few pious and reflecting minds can hesitate about admitting, the general resemblance, and indeed the frequent identity of the two systems of heresy; which at the distance of two centuries from each other, have so troubled the church of God. Nor can we fail to rejoice in the similar fidelity, orthodoxy, and piety of two kindred branches, of the great family of Presbyterians; which, though separated by so great a lapse of time, and by so many national and personal circumstances, are proved by the event, to be members of the same household of faith—and followers and servants of the same master. The Reformed Church of the Netherlands, was one of the fairest daughters of the Reformation. It is greatly to be regretted, that her daughter in the United States, called the Reformed Dutch Church, should have acted so unworthy a part towards us, in the crisis of our late trials; trials which the glorious parent, in the days of her purity, would have regarded with so different an eye. True Christianity and true Presbyterianism, have been the same in all ages. And neither the timidity of professed friends, nor the outcry of open enemies, nor the guile of false deceivers, nor the clamor of the ungodly, nor the judicial slanders of ignorant and perverse tribunals,—can ever make light darkness, nor darkness light.

I. *State of the Belgic churches, prior to the introduction of the new theology.*

"In the Reformed churches of federated Belgium, how great an agreement had, in the preceding age, flourished, on all the heads of orthodox doctrine, among the pastors and doctors of the Belgic churches; and moreover, how great order and decorum * * * had always been preserved in the government of the same, is too well known to the Christian world, for it to be needful to set it forth in many words. This peace and harmony of the Belgic churches, lovely (in itself) and most pleasing to God and all pious men, certain persons had attempted to disturb, with unbridled violence, but not with great success; (persons) who having deserted popery, but being not yet fully purified from its leaven, had passed over into our churches, and had been admitted into the ministry in the same, during that first scarcity of ministers." p. 8.

These disturbances having been suppressed, "afterward James Arminius, pastor of the most celebrated church at Amsterdam, attempted the same thing, with great boldness and enterprise." p. 8.

II. *Disturbances—their causes—novel doctrines.*

"James Arminius, a man, indeed, of a more vigorous genius, (*excitatoris*) but whom nothing pleased except that which commended itself by some show of novelty, so that he seemed to disdain those things received into the Reformed churches, even on that very account, that they had been received. * * * Afterwards he began openly to propose and disseminate various heterodox opinions nearly related to the errors of the ancient Pelagians, especially in an explanation of the Epistle to the Romans: but by the vigilance of the venerable Presbytery of that church, his attempts were speedily opposed, lest he should be able to cause those disturbances in the church, which he seemed to project." p. 9.

"Some pastors who were intimately acquainted with him, gloried that they possess an entirely new

State of the American Presbyterian churches, prior to the introduction of the new theology.

In the Presbyterian churches in this Federated Union, there prevailed a goodly measure of harmony, prior to the introduction of the improved theology. For a time, in our western borders indeed some disturbances occurred from the rash and hasty admission of men into her ministry, during that first scarcity of ministers. Efforts were made, and with partial success, to thrust in illiterate men, and men ill grounded in the great doctrines of the Confession. But these were suppressed by the timely interposition of the proper church courts. A few heterodox men were cut off, and a considerable number of ministers who had been thus hastily admitted, were excluded, and formed a new body. But the general condition of the church was that of peace and union in the truth. Early in the nineteenth century, matters took a turn tending towards disorder; but the leaven was kept under, and outward peace and good order prevailed.

That the peace of the Presbyterian church is now disturbed, will not be disputed. Our ecclesiastical atmosphere is greatly agitated. It may be a profitable question. From what causes? May we not safely infer the cause from its effects? If a controversy now exists, and throws the whole community into commotion, and upon close examination we find the *subject matter* of the controversy identical with principles which are known to have produced controversy of a similar character in a distant age, can any reasonable man hesitate to believe in the existence of the same causes? Assuredly, *novelties* in doctrine and measures are the present causes of present controversies. Innovation distracts our councils." If Mr. Barnes was content to receive the doctrines of our Confession of Faith in their plain and obvious and commonly

theology. His scholars, having returned home from the university, or having been removed to other universities, petulantly (proterve) insulted the Reformed churches, by disputing, contradicting and reviling their doctrine." p. 11.

On p. 20, Dr. Scott has this note. "Nothing can be more evident than this fact, that the followers of Arminius aimed to subvert, or exceedingly to modify, the doctrine of the authorised writings of the Belgic churches; and that the others wanted no alteration to be made in that doctrine."

"Finally, very many new things in the government of the churches occur every where in this formular (*formula*.) So that from the same it might appear, that nothing other was proposed by those men, than that they might make all things new, not only in doctrine but in the external government of the church by rites." p. 50.

*** They presented a second remonstrance to the illustrious the States, in which, with incredible impudence, they endeavor to remove from themselves the crime of innovation, and to fasten the same on those pastors, who most constantly remained in the received doctrines of the churches." p. 63

"But moreover, because some persons having gone out from among us, * * * * they have grievously, and altogether dangerously, disturbed the Belgic churches, before most flourishing, and most united in faith and love, and in these heads of doctrine, have recalled ancient and pernicious errors, and framed new ones: and publicly and privately, both by word and by writings, having scattered them among the common people, and having vehemently contended for them: have made neither measure nor end of inveighing against the doctrine hitherto received in the churches, by enormous calumnies and reproaches." p. 127.

Doctrines of the Synod of Dort. Original sin.

"As all men have sinned in Adam, and have become exposed to the

understood sense, the cause of controversy, so far as he is involved would not exist. If he was content to labour within the "frame work" of the Constitution he would find a harmonious co-operation of all true Presbyterians.

The reader will perceive that novelty and haughty resistance to received opinions, by the introduction of ancient Pelagianism led to distraction. Nothing can be more evident than this fact, that the brethren of the new school do aim to subvert, or exceedingly to modify the doctrine of the authorised writings of the Presbyterian church, and that the others want no alteration to be made in that doctrine.

Another point of resemblance is violent attempts now made to misrepresent the orthodox views, *e. g.* it is strenuously insisted on, that we teach the absurd doctrine of personal identity with Adam. This absurdity has been fathered on Edwards, with the obvious design, thereby to neutralize his influences in other points. The same is averred in reference to living orthodoxy. We all deny it; but still the opposition say, we do believe it. We challenge the proof, and there is none. Still the calumny is reiterated.

The reader will also remark that, as the Remonstrants finally discovered, that the orthodox were the innovators: so now it is ascertained that the Confession of Faith is semi-Pelagian. (see Beecher's trial.)

Still another point. The new doctrines find their way to light in a commentary on the Epistle to the Romans. (See Stuart's Commentary and Barnes's Notes.)

Let us now attend to the particulars of doctrinal innovation. We shall not find, indeed, a perfect agreement in the detail; but it will appear that in the main points, the ancient and the modern new schools are identical.

Errorists condemned by them.

The Synod condemned all who teach that all men are taken into a state of reconciliation and the grace

curse and eternal death, God would have done no injustice to any one, if he had determined to leave the whole human race under sin and the curse, and to condemn them on account of sin."—p. 87. No Presbyterian can be at any loss to see here the precise doctrine of his own church.

temporal and eternal punishments."—p. 111. To see how much like this is the modern doctrine, see p. 104, of

of the covenant; so that no one, on account of original sin, is liable to damnation or to be damned; but that all are exempt from the condemnation of sin."—p. 108.

Who teach that 'It cannot properly be said, that original sin suffices of itself for the condemnation of the whole human race, or the desert of the argument.

2. *The will—the ability doctrine.*

"Therefore all men are conceived in sin, and born children of wrath, indisposed (*inepti*,) to all saving good, propense to evil, dead in sin, and the slaves of sin; and without the grace of the regenerating Holy Spirit, they neither are willing nor able to turn to God, to correct their depraved nature, or to dispose themselves to the correction of it."—p. 105.

"In which manner, (or for which reason,) unless the admirable Author of all good should work in us, there could be no hope to man, of rising from the fall, by that *free will*, by which, when standing, he fell to sin."—p. 110.

"And that others, who are called by the ministry of the gospel, do come and are converted, this is not to be ascribed to man, as if distinguishing himself by free will (*libero arbitrio*) from others, furnished with equal or sufficient grace, (which the proud heresy of Pelagius states,) but to God, who as he chose his own people in Christ from eternity, so he also effectually calls them in time; gives them repentance and faith."—p. 107.

The reader will here perceive the doctrine of our church as it has been held from the first, and is taught in our Confession. Man has neither the *ability* nor the *will* to convert himself.

Condemned are they "who usurp the distinctions of impetration and application, that they may instil this opinion into the unwary and inexperienced; that God, as far as pertains to him, had willed to confer equally upon all men, the benefits which are acquired by the death of Christ: and that some rather than others (*præ aliis*,) should be partakers of the remission of sins and eternal life, this discrimination depended on their free will, applying to themselves the grace indifferently offered."—p. 108.

"Who teach that 'Man unregenerate is neither properly nor totally dead in sins, or destitute of all power for what is spiritually good; but that he can hunger and thirst after righteousness of life and offer the sacrifice of a broken and contrite spirit, which is accepted by God.'"—

"Who teach that 'Grace and free will are partial causes concurring at the same time to the beginning of conversion; nor doth grace in the order of causality, precede the efficacy of the will; that is. God doth not effectually help the will of man to conversion before the will of man moves and determines itself.'"—p. 115.

The reader must see here the old doctrines of Pelagius, revived by the Arminians, and *now* strenuously thrust upon us as new theology. Man has the *ability*; the *will* only is wanting

3. *Faith a grace.*

"That some, in *time*, have faith given to them by God, and others have it not given, proceeds from his *eternal* decree. For, 'known unto

Faith an act of the mind.

"For the proof of this thing, he [Gomarus,] produced his own very words, written out from the hand writing of the same Arminius, in

God are all his works, from the beginning of the world.' Acts xv. 18. Eph. i. 11. According to which decree, he graciously softens the hearts of the elect, however hard, and he bends them to believe; but the non-elect he bends, in just judgment, to their own perversity and hardness."—p. 88.

"Thus, therefore, faith is the gift of God; not in that it is offered to the will of man by God, but that the thing itself is conferred on him, inspired, infused into him. Not even that God only confers the power of believing, but from thence expects the consent, or the act of believing; but that he who worketh both to will and to do, worketh in man both to will and to believe, to believe itself, (et velle credere et ipsum credere,) and thus he worketh all things in all."—p. 109.

"In order to give them alone justifying faith, and thereby to lead them to eternal life—that he should confer on them the gift of faith.—p. 100.

4. Faith not a condition of election.

"This same election is not made from any foreseen faith, obedience of faith, holiness, or any other good quality and disposition, as a *pre-requisite cause*, or condition in the man who should be elected, but *unto* faith, and *unto* the obedience of faith, holiness," &c.—p. 89.

The doctrine condemned in the opposite column is some times avowed publicly in this nineteenth century.

Doctrine of perfect satisfaction maintained.

—"Which punishment we cannot escape, unless the justice of God be satisfied."

"2. But as we cannot satisfy it, and deliver ourselves from the wrath of God, God of infinite mercy gave to us his only begotten son as a surety, who, that he might make satisfaction for us, was made sin and a curse on the cross for us, or in our stead."

"3. This death of the Son of God

which he asserts that in the justification of man before God, the righteousness of Christ is not imputed for righteousness; but that faith itself, or the act of believing (*to, credere*), by the gracious acceptance, (*acceptationem acquittal*) was that our righteousness, by which we are justified before God."—p. 23.

In view of this doctrine the Synod condemn those "Who teach that, in the true conversion of man, there cannot new qualities, habits, or gifts, infused by God into his will; and so faith, by which we are first converted, and from which we are called the faithful, is not a quality or gift infused by God; but only an act of man."—p. 113.

For proof that this error is part of our new theology, the reader may consult the preceding argument, p. 54, &c where he will see evidence of remarkable coincidence. Mr. Barnes does indeed deny that faith is a work, whilst he affirms it to be "his own act." Dr Wilson, however, proves it upon him beyond cavil. See p. 59.

Faith a condition of election.

The Synod condemn those "Who teach that 'election of individuals to salvation, incomplete and not peremptory, is made from foreseen faith, repentance, and sanctity and piety begun; and, therefore, faith, the obedience of holiness, piety, and perseverance, are not the fruits and effects of immutable election to glory but the conditions and causes required beforehand.'"—p. 95, 96.

Doctrine of perfect satisfaction denied

The Synod condemn those "who teach" that God the Father destined his own Son unto the death of the cross, without a certain and a definite counsel of saving any one by name (*nominatio*) so that its own necessity, utility, meritoriousness, (*dignitas*) might be established unimpaired (*sarte tecta*) to the benefit obtained (*impetratio*) by the death of Christ, and be perfect in its measures, (*numeri*) and complete and

is a single and most perfect sacrifice for sins; of infinite value and price, abundantly sufficient to expiate the sins of the whole world."

"4. — Finally, because his death was conjoined with the feeling of the wrath and curse of God, which we by our sins had deserved." P. 99.

Reader, are not the above the very doctrines of the Presbyterian Confession on the points handled? Here mark.

1. We deserved *punishment*.

2. Christ suffered *punishment*

3. Justice required *perfect satisfaction*.

4. Christ, by suffering, *perfectly satisfied* justice.

PUNISHMENT, therefore, to the whole extent of the law's demand against his people, Christ did endure. The doctrine of *full satisfaction* is here clearly taught. That this is explicitly denied by Mr. Barnes, (and others,) see "Argument," p. 112.

In the opposite column, have you not the present *new doctrine* of an indefinite atonement an atonement that secures the salvation of no one? An atonement that "atones God!"

Will the reader also give attention due to Dr. Scott's note? How admirably it suits "our age and land!"

How great the astonishment and strong the disgust of some at these statements, the public press and the ecclesiastical assemblies of our church may testify.

IV. The POLICY, including in some measure the MORALITY of the New Theology.

In the Seventeenth Century.

1. *Concealment of views and glosses upon them.*

Arminius was educated at Geneva; but, renouncing the doctrines of the school in which he had been educated, he at first "paved the way for himself to this thing [his novelties] by publicly and privately extenuating and vehemently attacking, the reputation and authority of the most illustrious doctors of the reformation, Calvin, Zanchius, Beza."—p. 9. And Mosheim says, "Arminius taught

entire, even if the obtained redemption had not, in fact, been applied to any individual." P. 101.

"8. Who teach that 'Christ, by his satisfaction did not with certainty (*certo*) merit that very salvation and faith, by which this satisfaction of Christ may be effectually applied unto salvation; but only that he acquired of the Father, power, and a plenary will, of acting anew with men, and of prescribing whatever new conditions he willed the performance of which might depend on the free will of man; and therefore it might so happen either that none or that all might fulfil them.'" Now these think far too meanly of the death of Christ; they in no wise acknowledge the principal fruit or benefit, obtained by it, and recall from hell the Pelagian heresy." p. 102

On this Dr. Scott has the following note, viz.

"That so large a body of learned theologians, collected from various churches, should unanimously, and without hesitation, and in so strong language, declare the error here rejected to be the revival of the Pelagian heresy, may indeed astonish and disgust numbers in our age and land, who oppose something at least, exceedingly like this, against the doctrines called evangelical; but it should lead them to reflect on the subject, and to pray over it. Are they not, in opposing Calvinism, reviving and propagating the heresy of Pelagius?"

In the Nineteenth Century.

1. *Concealment of views and glosses upon them.*

Mr. Barnes was educated at our Geneva. How far he has adhered to the doctrines of Princeton the reader must judge for himself. It is remarkable also that his opinions, most at variance with the standards and the seminary, appeared in their most obnoxious form "in an explanation of the epistle to the Romans." Some others have, in like manner, turned their backs upon their teach-

his sentiments publicly." But afterwards when about to be introduced into the professorship of Theology at Leyden, and "the Presbytery of Amsterdam refused to consent to his dismissal," he endeavored to cloak and cover over his real sentiments. His dismissal was finally obtained, "yet upon this condition, that a conference being first held with Dr. Francis Gomarus, concerning the principal heads of doctrine, he should remove from himself all suspicion of heterodoxy by an explicit declaration of his opinion."

In this conference "he unreservedly condemned the principal dogmas of the Pelagians concerning natural grace; the powers of free-will, original sin, the perfection of man in this life, predestination, and the others"—"at the same time he promised, that he would teach nothing which differed from the received doctrines of the churches." 10.

"May 6, 7, 1602. In the beginning of this [his professorship] he endeavoured by every means to avert from himself any suspicion of heterodoxy; so that he defended by his support and patronage in public disputations [October 28,] the doctrine of the reformed churches, concerning the satisfaction of Christ, justifying faith, justification by faith, the perseverance of those who truly believe, the certitude of salvation, the imperfection of man in this life, and the other heads of doctrine, which he afterwards contradicted, and which at this day are opposed by his disciples. (This he did) contrary to his own opinion, as John Arnoldi Corvinus [one of his followers] in a certain Dutch writing ingeniously confesses." p. 10, 11.

"But when he had been now engaged in this employment as professor, a year or two, it was detected, that he publicly and privately attacked most of the dogmas received in the reformed churches, called them into doubt and rendered them suspected to his scholars." 11. "Most of the young men coming from the University of Leyden, and the instruction of Arminius, being called to the ministry of the churches, in the examination indeed concealed their opinion by ambiguous methods of speaking." p. 21. "They added decla-

ers, and refused their instructions.

In the last General Assembly it was incidentally remarked by the present prosecutor, that young men sometimes had gone to Princeton after studying elsewhere, with the precise design to inoculate with new divinity. This produced some excitement, was denied, and proof demanded. The proof was promptly given on the floor, and the evil probably does not now exist. Such conduct needs only to be held up to public view, to secure a just sentence upon it.

In the conferences held with Mr. Barnes, about the time he was received into the Presbytery of Philadelphia, by members and by a committee of Presbytery (though he refused to hear them as a committee,) he declared, and still declares, that he holds to the doctrines of the church, and is not conscious of teaching any thing materially at variance with them: the reader of his Notes and of the preceding argument must judge in this case. He will also observe that for some years after the first difficulty, nothing appeared to excite alarm and call forth contentions in the churches. Comparatively there was a suppression of the obnoxious sentiments.—It now appears, it was a fire only kept under, not extinguished. We are now told the sentiments have never been changed. They are held now by him as they always were.

Now the point here, to which the reader's mind is directed is simply this, and the comparison is not meant for Mr. Barnes only but for those in general who hold with him, the inconsistency of these views, and their maintenance with a profession of adherence to the Confession of Faith and Catechisms of our Church.

If there was no concealment now under ambiguous terms, would the Church be then distracted? Is not the fact of resistance to the right of examination proof undeniable, that men are afraid to be examined? Do the orthodox shrink from a full and unreserved exposure of their views?

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ration of their own opinion concerning the same articles, which they under the ambiguous covering of words concealed, that so it might appear to the more unskilful not much distant from the truth." p. 36.

2. *No difference in fundamentals—public peace and private war—delay.*

At the annual meetings of the Synods, reports were usually presented, in which grievances, if any existed, were arraigned by the Presbyteries. In 1605, the new theology was presented. "Arminius, bore this very grievously, (*ægerrime*) and strove with all his power that this grievance should be recalled; which, when he could not obtain, by the assistance of the Curators [Trustees] of the University, he procured a testimonial from his colleagues, in which it is declared, "That indeed more things were disputed among the students, than it was agreeable to them; but that among the professors of sacred theology themselves, as far as it appeared to them, there was no dissention in fundamentals."

When a committee of the Presbytery waited on Arminius, "in order either that satisfaction might be given by him in a friendly conference, or the whole affair might be carried before a lawful Synod. To these (persons) he answered, "That he himself had never given just cause for these rumours; neither did it appear prudent in him to institute any conference with the same persons, as deputies, who should make the report concerning the matter, unto the Synod; but if they would lay aside this character, (*personam*,) he would not decline to confer with them, as private pastors, concerning the doctrine; on this condition, that if, perhaps, they should too little agree among themselves, they would report nothing of this to the Synod. As the deputies judged this to be unjust, and as the solicitude could not be taken away from the churches, by a conference of this kind, they departed from him without accomplishing their purpose." p. 12.

"When they had met together, the Remonstrants refused to institute the conference with the other six pastors, as with the deputies of the churches of Holland and West

Here you see three points of resemblance between the ancient and modern policy connected with the same doctrines.

1. Every method is practised to prevent a doctrinal discussion and decision in the proper ecclesiastical bodies. Any kind of discussion was tolerable, but that which might lead to an ecclesiastical decision on the doctrinal points. Nor can the reader of the history be at any loss for the reason of this course. They were the *growing* party, and delay was an increase of their strength. Hence, though the fire of new-light broke out in 1602, all the efforts of the orthodox failed of bringing out an ecclesiastical decision until 1619. Thus for nearly seventeen years did they baffle and procure delay.

2. The reader will see another point of policy; viz. they regretted the prevalent disputation: it "was not agreeable to them." So now. The very men who have revived these errors cry out for peace—"let us alone—what have we to do with thee." The art of creating mischief, and imputing it to others, seems inseparable from those errors. A notable instance I here record, as I have not seen it elsewhere recorded. For some ten years, the brethren of the Philadelphia Presbytery, had met for prayer in Dr. Green's study, on Monday morning. After the new theology became rife, its advocates drew off, and formed an opposition prayer-meeting; they broke this form of brotherly communion, and yet, the matter was so managed, by some body or no body, that the impression prevailed generally, that the old school brethren had *refused* to pray with the new. So completely did this device succeed, that my brother-in-law, Dr. Dickey, who laboured much to heal the breach, came to me with the deepest impression upon his mind that the old school brethren had drawn off and refused to pray with the others,

Friezlaud, such as they showed themselves to be by letters of commission, (*fidei*;) but they should seem to be adversaries of the churches;—unless these would lay aside that character.” p. 39.

“there was no dissention in fundamentals.” This is now the cry—it is only a dispute about terms—or philosophical distinctions—not worthy of serious notice.

Well, if our brethren really believe so, they can easily prove the sincerity of their belief, by *abstaining from the use of their terms and distinctions*. Does not the perpetuity of their contending, prove that they at least think the matter worth contending for?

3. *Braving a trial, and then shrinking from it.*

“He, (Arminius) nevertheless persisted in his purpose; so that he at length exclaimed, that he wondered, seeing various rumours of his errors had gone about through the churches; and the conflagration excited by him, was said to rise above the very roofs of the churches; that he yet found no one, who dared to lodge an accusation against him. Gomarus, in order to meet this boasting, undertook to prove that he had taught such an opinion concerning the first article of our faith, namely, concerning the justification of man before God, as was opposed to the word of God, and to the Confession of the Belgic churches.” p. 23.

Yet he was unwilling to meet it, for “When Arminius understood this, [that a Synod was about to be called] he procured through Utenbogardus,—that the annual Synods themselves—should be deferred. p. 24.

The orthodox petition again for the calling of a Synod [the civil government then held the power to call] (June 23, 1608.) To this petition, the Illustrious States declared, that they had determined, in the next October, to call together a provincial Synod for this purpose. [viz. to decide these doctrinal disputes.] When this had been made known to the churches, all the pastors attached to Arminius were again admonished, that each of them would lay open to his classis, [Presbytery,] his considerations, that the same might be lawfully carried to the approaching Synod. But they, as before, so now also each of them, declined this with evasions.” pp. 24, 25.

and he was exceedingly hurt by it, and upon being correctly informed, was exceedingly surprised.

3. One other point. The matters in controversy are non-essentials—

Mr. Barnes in the Presbytery of Philadelphia, invited, time after time, a regular trial. The same has been clamorously called for by others on the same side: a notable case of which bravo occurred in the General Assembly of 1834. But now, when their own request is granted—when charges are presented, behold what patience-exhausting efforts have been made to evade a trial. For the evidence of such efforts you are referred to the Introduction, pp. vi—ix. of this little volume; and also to the history of the case, under appeal, before the Synod of Philadelphia—see Minutes, pp. 10, 19. You are also referred to the Barnes' case, as it presented itself before the General Assembly of 1831. What extraordinary efforts were then made to evade a decision? True, some of the orthodox joined in the compromise, which every man now sees was a compromise, by the temporary sacrifice of truth; but then, it was because they could not procure a fair and full decision on the doctrinal points. The men who chiefly ruled in that Assembly were on the other side, and their weight led to that disastrous compromise. Let any candid man ask himself, wherefore this shrinking from a doctrinal decision? Can ingenuity, consistently with truth, return any other answer than this? viz. The new side feel conscious of departure from the standards of the Presbyterian church, and cannot abide a compromise, that may result in a legal decision?

4. Refusing subscription to the Confession.

"The Synod also commanded all the pastors, for the sake of testifying their consent in doctrine, that they should subscribe the Confession and Catechism of those churches, which, in many classes [presbyteries] had been neglected, and by others refused."

"The pastors also who had embraced the opinion of Arminius, every where in the classes refused to obey the mandate of the Synod, concerning the subscription of the Confession and Catechism."—p. 14.

Parallel to this is the case of the non-subscribing Presbyterians in the Synod of the Western Reserve, and elsewhere. The General Assembly has taken order, and required all her ministers to express their reception of the Confession and Catechisms, by answering the questions prescribed. With this rule and order they have never been able to secure compliance. It is believed that ministers have sat in the Assembly itself who had not adopted the Confession.

5. Claims for Toleration.

"The remonstrants judged, that no more certain method of concord could be entered on, than a mutual toleration, by which each party might be permitted freely to teach and contend for his own opinion concerning these articles."—p. 46. "Such a toleration," adds Dr. Scott, in a note, "amounted to an entire abolition of the Belgic Confession and Catechism, without any previous interference of those Synods, classes, and Presbyteries, which were essential to their form of church government."

No man conversant with church affairs, can be at any loss to trace the resemblance here. In this land is a Constitution forming a visible bond of union—its principles are republican—but many citizens desire other principles, and proceed to create a civil government on monarchical or aristocratical principles. They appoint their officers, they disseminate their doctrines, &c. Our government interferes, and they claim free toleration—is it not a free country? "Such a toleration amounts to an entire abolition." Is not this what some desire?

6. Misrepresentations of the Orthodox views.

In this [their Remonstrance] they placed before them [the civil rulers,] the doctrine of the Reformed churches, concerning the divine predestination, and the perseverance of the saints, unfaithfully (in *malâ fide*), and not without open and atrocious slanders, that by this means they might render it odious to the illustrious order."—p. 14.

Dr. Scott adds the note, "It seems a sort of *right by prescription* to Anti-Calvinists, to misrepresent and bear false witness against the Calvinistic doctrines, and those who hold them; I would that no Calvinist had ever imitated them in this respect."

Similar to this you may find facts at present existing. See the attempt, still persevered in, of representing the old school as teaching the doctrine of a personal identity with Adam—teaching the odious doctrine of fatalism, leading to all the abominations of Antinomianism—the doctrine of physical depravity—opposition to revivals of religion—opposition to the temperance reformation, &c.

7. Laziness in religious belief and associations, and in morals.

"Hence the pastors attached to Arminius began even publicly to defame the received doctrine. Among

Here you will observe, 1. A disregard of the censures of the church, when a party purpose was to be an-

these, a certain person (called) Adolphus Venator, was not the last; who, besides that he was of too little approved a life, (*vita minus probata*,) openly and by no means in a dissembling manner, scattered abroad Pelagian and Socinian errors with incredible impudence, publicly and privately; for which cause he was suspended from the office of teaching, by the legitimate judgment of the churches of North Holland, and a few other pastors whom he had drawn over into his opinion."—p. 29. Yet this man did Arminius take as one of his coadjutors in the convention of the states, to debate before them the points of doctrine."—p. 30. "And when the orthodox wished to have him excluded, Arminius vehemently struggled against it, and succeeded."—p. 41.

After the death of Arminius, (October 19, 1609,) the whole power and influence of his followers were exerted to procure the appointment as his successor of "Conardus Vorstius, a professor of Steinfurt, a man for many years justly suspected by the Reformed churches of Socinianism."—p. 36, 46. "To prevent this, the orthodox laboured with all diligence, and king James I. of England, wrote and used all his influence against it."—p. 44.

answered. 2. A determination to sustain the man, even though immorality was added to error in procuring his suspension. 3. Very serious and alarming errors did not disqualify from a professorship of theology, in the opinion of the Remonstrants. Vorstius was unquestionably a Socinian; and he had before sufficiently let out his poisonous doctrines; yet they pressed his appointment by all possible means. Is there not here indubitable evidence of elective affinity between the errors set forth above, and the soul-destroying doctrines of Socinus?

Now it is not intended here to intimate a disposition on the part of our new school brethren to favor either immorality or Socinianism. I have proved coincidence of doctrines in some specific points, and here hold up the beacon of warning.—Laxness of principle must lead to laxness of practice; and, therefore, all error hath an immoral tendency.

It is perfectly obvious, moreover, that the denial of original sin and imputed righteousness, of itself, leads to confidence in the flesh, and so to immorality. And that subscription to a creed which is not sincere and true, is a dereliction from correct principle, and may lead to farther deviations. Let us avoid all evil and all appearance of evil.

[For the Baltimore Literary and Religious Magazine.]

THE THEOLOGICAL EXAMINER.

No. II.

Πάντα δοκιμάζετε.

Does nature teach the duty of man as a moral and religious being?

Concerning the nature and extent of human responsibility, many diverse opinions obtain among men. But of the fact, that man is responsible, we believe no one entertains a doubt. It is a dictate of common sense, and the whole organization of society is based upon its admission.

The very idea of responsibility, presupposes the existence of laws to be the standard of duty. And from the nature of the case, these laws must be adapted to the several capabilities of man as a physical and moral being. There must be a code of regulations,

for the government of his physical constitution. And there must be a system of laws to direct him in his duty to his fellows, and to guide him to the service of his Maker.

Concerning the former, we enter into no examination. Our business is with the latter. Our enquiry is, "*Does nature teach the duty of man as a moral and religious being?*" And we institute it, not however, to educe a system of natural morality and religion; but to exhibit in the examination, the utter insufficiency of the light of nature for the moral and religious government of man; and hence, to establish the indispensable necessity of a direct miraculous revelation of the will of God.

I. Of moral duties. "No one will deny that temperance, justice and benevolence are essential to a life of virtue. With respect to the first, nothing appears in the order of nature, by which it is indicated to be the will of God, that the bodily appetites should be temperately indulged; except the connexion which he has established between excessive sensual indulgence and the loss of health. If then, this be admitted to be a tacit prohibition of intemperance; it is so, only to those whose *delicate constitutions* suffer by it, *immediate and apparent* injury. The man, whose vigorous health, and iron constitution resists the immediate effects of debauchery, would have no intimation of the impropriety of his intemperance, until his health would have been ruined past recovery. Occasional excessive insobriety having been indulged in, without *inconvenience*, has led some to *justify* the perpetration of the most detestable crimes of sensuality, on the principle, that they were committed in obedience to natural appetite, without any succeeding visible marks of the Divine displeasure. The rule is therefore imperfect.

"Nor are the obligations of *justice* more strongly or more universally indicated in the constitution of nature. True, the grosser violations of justice are marked with the Divine displeasure in their effects upon society. But how is it known that the petty undiscovered theft is a crime!—that the secret fraud is as unjust as the highway robbery?—no bodily disease is produced by them—conscience is not always present to inflict its pangs of remorse; and being unknown, the perpetrator is subjected to no disgrace: how then are they known to be wrong? Certainly not by the light of nature.

"The obligation to be *benevolent*, it may be said, is discoverable in the character of God himself as the creator and preserver of the universe. But this example is imperfect in itself. For if we perceive instances of God's goodness in the world, we also perceive instances of *seeming* cruelty. He has given a vast number of things suitable for the nourishment and sustenance of our bodies, but he has also placed within our reach, many poisonous substances so nearly resembling wholesome aliment, that their destructive qualities are discovered only by actual experiment. He afflicts infants and unerring animals with pain, disease, and death; he sends the noisome pestilence abroad; and frequently engulphs cities in the chasm of the appalling earthquake:—verily, "*The Lord maketh good,*" but he also, "*createth evil.*" But suppose the divine char-

acter to be one of simple unmixed benevolence. Still the rule would be imperfect, because it would be perceived only by those who derive pleasure from the exercise of benevolence. Those who by constitution are selfish and obdurate would not apprehend it; they would, therefore, feel no obligation to practice that which they could neither understand nor approve. And even those whose kind dispositions would lead them to be benevolent, would still be left in the dark as to the extent of this virtue: they would doubtless love those that love them; but they would be without any command to "love their enemies"—"to do good to those who despitefully use them and persecute them." There being no indication in nature from which universal benevolence may be inferred as a duty obligatory upon man.

What has been said of the preceding virtues is no less applicable to other moral obligations; and it is confirmed by the history of man in all ages. Those nations which have not enjoyed the light of that revelation which has always existed in the world, in endeavoring to frame their conduct by what they thought discoverable in nature, have in many instances confounded virtue with vice. The evidences of their excessive licentiousness are to be met with, on almost every page of the profane historian; and such was the darkness of the pagan world that the record of their crimes was frequently made by the grave writer, as though he as relating virtuous actions. In some cases their moralists recommended the practice of actions at which Christianity revolts; and, in several instances, their legislators ranked murder and theft among the political virtues, and legalized incest and fornication.

To this it may be objected, that some of the heathens were as wise and good as many who possess the light of revelation; and that those who in Christian countries, are the professed rejectors of religion, are ordinarily, as correct in their deportment, as those who believe and practice it.

To the first part of the objection we reply:—That the revelation of the moral law, carries with it no *irresistible necessity* of obedience thereto; therefore, a man may hear and understand the promulgated morality of the Gospel, and still remain a violator of its sacred precepts. And a heathen, inhabiting even the remotest region of pagan darkness, may nevertheless walk in the light of the divergent rays which emanate from that only source of *true light*—even Him who is the sun of the moral world.

To the second part of the objection, we answer: the obliquity of human nature is such, that as a man at noon-day, may turn his back to the sun, and deny its existence; yet still enjoy its light and heat; so a man in a Christian land may deny the divine origin of the Scriptures, and be a very pagan at heart, while he imitates the decent moralities of the Christian, and points to his own character as a specimen of *natural* morality.

Thus, the morality taught by nature, being so exceedingly equivocal, the necessity for an explicit, uniform, and authoritative standard of human duty is abundantly manifest.

II. But the light of nature conveys still less information concerning subjects of the highest importance to man's present well-being,

and of the most engrossing interest in reference to his anticipations of the future.

These subjects are, 1st. "The way in which God desires to be worshipped. We are all conscious of a vague feeling of veneration for the Supreme Being; this is one of the original endowments of our nature. But where are we taught "*They who worship the Father,*" must do so "*in spirit and in truth.*" Where are we taught that "*the sacrifices of God are a broken spirit and a contrite heart?*" Though it be true that this mode of worship commends itself to every enlightened conscience as being conformably to right reason; yet it is not therefore, originally discoverable in nature; but being published by immediate revelation, its propriety is at once perceived.

2nd. "A future state of eternal rewards and punishments. Of this doctrine nature teaches but little; man's immortality being but faintly shadowed forth in the analogy presented by the successive existence of some inferior animals. The immortality of the soul is, however, generally admitted by the heathen world. But many eminent pagan philosophers have expressed themselves so equivocally on the subject, that their doubts are manifest; this certainly would not have been the case, had there been in nature, that degree of evidence sufficient to *originate* the idea of the soul's immortality. Those among them who hold the opinion, have undoubtedly received it *traditionally*, from an original direct revelation; hence without such a revelation, our moral code could present no motives to virtue, drawn from man's accountability in a future state. What consequences, then, might we not expect would ensue in the absence of this doctrine, seeing the wickedness that prevails, even when it is fully taught and professedly believed.

3rd. "The hope of pardon to those who have violated God's law. Some consciousness of offence is felt by every man; and though he may be ignorant of the precise penalty attached to transgression, yet he has no reason to believe that he is under a government that will allow him to sin with impunity. He cannot but perceive that the Almighty *permits* the existence of much evil in the world, and *inflicts* upon the human race a variety of ills; all of which must be allowed to be the punitive acts of his administration in recompensing the violation of his laws. To remove the awful mystery which hangs over such an administration, the wiser Theists of former times were ready to *suppose* another state of being to which the present has reference, and in which the greatest good would accrue to man, in consequence of having suffered evil in the present state." But this is a mere *supposition*, unsanctioned alike by nature and revelation. And there are many persons now in the world, who in proportion to the evidences of a future state, feel disposed to believe that it will be a felicitous one. But those who are conscious of continual transgression, and admit a retributive government in this world, cannot for a moment reasonably suppose that the case will be altered in a future state. For if the justice of God require Him to punish sin here, it will require him to punish it hereafter, also; because He is immutable, and therefore, changes not. And as it is not supposed that death destroys personal identity, it must be believed that the character and con-

dition of every individual remains for ever, the same that it is at the time of dying—there being not the slightest intimation from any source, that a change in moral character will be effected at any future period.

If then we are offenders against a Being so mysteriously severe as the natural government of the world, shows God to be, it is of the highest importance to us, his sinning creatures, to discover upon what terms we may obtain his forgiveness, if He possess a disposition to pardon us at all. If He be not disposed to forgive us, we have the greatest cause for alarm: if He be so disposed, it is as probable, from the nature of the case, that this disposition is in some way indicated to us, as that he exercises over us a *legal government*. But if we are left to the light of nature alone, we have no certain intimation that God is of a placable disposition; much less, upon what terms his mercy may be made available to us.

From this *insufficiency of the light of nature* to meet the religious wants of man, we deduce the *necessity* for a special revelation of religion—a religion adapted to the wants and circumstances of man as a sinner, alienated from God and liable to perish. The religious capacities being inherent in man, are as essential to human nature as the animal propensities. And like those inferior sentiments, are not only by creation ignorant of the legitimate objects of their functions; but also, partaking the universal depravity of our fallen estate, would inevitably lead us to idolatry, demonism, or cheerless infidelity, unless restrained by the Holy Spirit of God, and instructed by him who is "*the way, the truth, and the life.*"

A supernatural revelation of religion is, therefore, essential to the present and eternal happiness of man; and in proportion to the *importance* of such a revelation, is the *probability* that it has been made.

Revelation, then, being probable, is not to be positively denied, but by him who has lived from the creation of the first man, in the possession of a mundane ubiquity. If a moment of time elapsed between the commencement of Adam's existence and that of his own, in that moment a revelation might have been given. If the smallest island far off in the mighty deep was at any time unoccupied by his presence, which at the same time filled all the rest of the world; on that island might have been delivered the message from the skies. And thus, while we have not yet *proved* that a revelation has been made; still in opposition to the *probability* of the case, it is not in the power of man to show that a revelation has *not* been given.

But whilst we deny the existence of Natural Religion as a specific science, and speak of the insufficiency of the light of nature; we mean that *no* religious truth is discoverable by it; but that its rays are too feeble to guide man safely on his way through this land of his pilgrimage, and to direct him unerringly to the portals of immortal bliss.

In nature, nevertheless, "*The invisible things of God may be clearly seen, even his eternal Power and Godhead;*" and not only so, but many of those truths of revelation which nature does not *originally teach*, are impressively *confirmed* by striking analogies exist-

ing in the works of creation. Previous to revelation, nature, on many subjects of vital importance, is either silent, or mysteriously vocal. So soon as the truth is promulged in the authoritative voice of the Angel of the Covenant, a thousand echoes spring from the dark caverns of the earth to its varied surface, and there propelled by the mingling voices of animation, the harmonious and universal "Amen!" is urged onward and upward, till it sweeps along the golden battlements of heaven, and resounds through the pearly arches of Paradise.

Moreover, in the course of providence, God hath not left himself without a witness, in that he giveth to all life and breath, and sendeth us rain and fruitful seasons, and giveth us all things richly to enjoy. So that while we maintain that "The light of nature doth not manifest that knowledge of God which is essential to salvation;" yet it is amply sufficient "to stop every mouth, and render the whole world guilty before God." R.

[For the Baltimore Literary and Religious Magazine.]

LITERARY HISTORY OF THE PAPAL CONTROVERSY.

No. IV.

Notice of Chillingworth concluded—Ward's Errata of the English Bible.

IT is the common subterfuge of modern Papists when pressed closely by quotations from their accredited books, that the obnoxious sentiment is merely the private opinion of the writer, not a doctrine taught by the church, but surely they have no right to avail themselves of this distinction, who publish, recommend and circulate the works from which we draw our arguments against them. Thus when their priests having caused a new edition of the Duke of Brunswick's 50 reasons for Popery, to be printed, and when their zealous members lend it to Protestants, and urge its careful perusal as being sufficient to convince any candid person, I may properly turn to the close of it and show to the amusement of the Protestant and the confusion of the Romanists, that the chief thing that influenced the silly duke to renounce our faith, was that the priests were willing to take his damnation off his shoulders and bear it themselves, if in the judgment he should be condemned for having submitted himself to the Pope. In vain will he plead, that was only the Duke's private opinion;—his Romish teachers confirmed him in that belief, either believing it themselves or deluding him with what they knew to be a lie,—no Romish prelate has ever prohibited the reading of it, it has never been put in the Index of Expurgations—no note or comment hints that it is erroneous, unscriptural or absurd conceit,—but the book is published, with this as the concluding reason, and evidently in the hope that others will venture their souls, on the presumptuous promise of a cheating juggler.

When the work of Chillingworth's opponent is opened, and its inconsistencies and nonsense and impudence set forth, we shall be told,—“all this is nothing to the priest, it is only the opinion of the man, not the teaching of the church.”—But if a bishop commission a man to teach, and publicly own him as a teacher, and he with other bishops, no one opposing, recommend that man's writings, and those writings envenomed with calumny, silly in many respects, and unscriptural in others,—do those writings remain the private opinion of the author merely?—or do they come to us as the teachings of the church, delivered with authority by the bishops? And when clergy and laity concur for a century in treasuring those writings, and never in any public way caution the public against them or any part of them, do they become a part of the testimony of that church? are they not propounded by that church, as truths from God and to be believed by all in that communion?

Let us look at his account of *Faith*.

“*Almighty God, having ordained man to a supernatural end of beatitude by supernatural means, it was requisite that his understanding should be enabled to apprehend that end and means, by a supernatural knowledge; and because if such knowledge were, no more than probable, it could not be able sufficiently to overbear our will, and encounter with human probabilities, being backed with the strength of flesh and blood, it was further necessary that this supernatural knowledge should be most certain and infallible, and that faith should believe nothing more certainly than that itself is a most certain belief, and so be able to beat down all gay probabilities of human opinion. And because the aforesaid means and end do far exceed the reach of natural wit, the certainty of faith could not always be joined with such evidence of reason, as is found in the principles and conclusions of natural sciences; and it was expedient that our assent to divine truths, should not only be unknown or inevident by any human research, but that absolutely also it should be obscure in itself, and ordinarily be void even of supernatural evidence, that so we might have occasion to testify our obedience to God, by subjecting our understanding to his wisdom and words, 2 Cor. x. 5.*

Faith being then obscure, and yet most certain and infallible, it must rest upon some ground which may be able to give a certainty yet not release it from obscurity. Such a motive can be no other than the authority of Almighty God, revealing or speaking those truths which our faith believes, for it is manifest that God's infallible testimony may transfuse certainty into our faith, and yet not draw it out of uncertainty. He doth furnish our understandings with such inducements, motives and arguments as may sufficiently persuade any mind, not partial or passionate, that the objects which we believe, proceed from an authority so wise that it cannot be deceived, and so good that it cannot deceive. These evident arguments of credibility are in great abundance found in the visible church of Christ, perpetually existing on earth. By manifest and incorrupt tradition, by miracles, by sanctity, unity and universality, the true church is known, and by evidence of sense we know that the church proposes such and such doctrines as divine truths. By which orderly deduction, our faith cometh to be endowed with those qualities which we said were requisite thereto, certain-

ty, obscurity and prudence. Certainty proceeds from the infallible testimony of God, propounded to our understanding by such a mean as is infallible in itself, and to us is evidently known, and which can manifestly declare in what sense it propoundeth them;—which means we have proved to be the only visible church of Christ. Obscurity, from the manner in which God speaks to mankind, WHICH ORDINARILY IS SUCH THAT IT DOTH NOT MANIFESTLY SHOW THE PERSON WHO SPEAKS, NOR THE TRUTH OF THE THING SPOKEN. Prudence is not wanting, because our faith is accompanied with so many arguments of credibility, that every well disposed person may and ought to judge, that the doctrines so confirmed deserve to be believed as proceeding from divine authority.”

Such an account of faith as this, one might have looked for from a Mormonite or a follower of Jemima Wilkinson or the prophet Matthias, but that it should be found in the authentic works of an educated Jesuit, and that it should have the sanction of his ecclesiastical superiors, is remarkable. His own mind must have been strangely confused, or he must have sought to perplex the subject. The remark concerning the ordinary method in which God speaks to us, is so silly and at the same time so impious, as to leave the reader in uncertainty whether he who could utter such a thought were insane or an abandoned scoffer.

His charge of heresy against Luther and other Protestants, is supported by no other proof than that Luther denied that the church was universal, and said that it was limited to one place. A small proof in support of so sweeping a charge! His charge of schism is ably and abundantly refuted by Chillingworth, who shows from the scripture, from the writings and the practice of the fathers, and from reason, that it is reasonable, right, and most obviously our imperative duty to separate from the communion of the church, when the term of communion is the denying of the truth, and the violation of our conscience. His final argument is that we sin against the great law of love, while we remain disconnected with the Romish church; we are required to love our souls and to seek our salvation, and if we believe that one belonging to the Romish church may be saved, and that one belonging to a Protestant body may be lost, we ought to take the safe side, and out of love to ourselves embrace Popery. But the argument cannot stand, if we take away the *if* he has cunningly put in. We do not believe that the mere fact of union with papists or protestants, can avail for our justification with God,—nor that our belonging to one or the other, is so necessary that unless we be, we cannot be saved,—and therefore since “he that believeth shall be saved,” love to our own souls demanded that we put our trust in Christ and give all diligence to make our calling and election sure. Through all the windings of his sophisms, Chillingworth patiently followed; his false quotations are exposed, his inconclusive reasonings taken to pieces, and all is done with the patience, skill and ease, of one who is master of the subject, and who desires to leave behind no occasion for mistake.

The work of Ward resembles the preceding one in its bad English, its sophistry, and its unblushing avowal of things for true, which no Romanist now would dare to stand to. Ward's object

was to show that the common version of the Bible, made in king James's time, was full of heresy and mistranslations, and wholly unworthy of respect. He, therefore, places in parallel columns the original Greek, the Vulgate, and the various early English versions, and the Doway Bible—and then follows with a short comment. He brings forward only a few instances,—the chief of which we shall notice, that the emptiness and futility of his objections may be seen, and that it may be understood what are the strong objections of Papists against our Bible, and also that the superiority of it to the Doway Bible might appear.

Before doing this, it may be well to contrast the definition of heresy given by him, with that of the author against whom Chillingworth wrote. The latter says, "Heresy is a voluntary error against that which God hath revealed and the church proposed for such; neither doth it import whether the error concern points in themselves great or small, fundamental or not fundamental, for more being required to an act of virtue than an act of vice. If any truth though ever so small, must be believed by faith, as soon as we know it to be testified by divine revelation,—much more will it be a formal heresy to deny any, the least point sufficiently propounded as a thing witnessed of God." Ward, however, says, "I neither name nor judge those to be heretics who hold errors contradictory to the church, but such as pertinaciously persist in their errors. So proper and essential is pertinacity to the nature of heresy, that if a man should hold ever so many false opinions against the truth of the Christian faith, but not with obstinacy and pertinacity, he should err, but not be a heretic. St. Augustin asserts that if any do defend their opinions, though false and perverse, with no obstinate animosity but rather with all solicitude to know the truth, these men are not to be accounted for heretics, for they have not any election of their own that contradicts." And again, in another place, against the Donatists, he says, "Let us suppose some man to hold that of Christ at this day which the heretic Photunis did, (that Christ was only man and not God,) and should think this to be the Catholic faith, I will not say he is a heretic, unless when the doctrine of the church is made manifest to him, he will rather choose to hold that which he held before, than yield thereunto. Again he says, those who in the Christian church hold infectious and perverse doctrines, if, when they are corrected for it, they resist stubbornly and will not amend their heretical and deadly persuasions, but persist to defend the same, these men are made heretics."

"Ward was aware that when he was shewing the Errata of the English Bible, he would be reminded that Pope Sixtus issued a Bull sanctioning an edition of the Vulgate; which edition was found so full of errors, that Pope Clement suppressed it and published another. To meet this objection, Ward suggests that the Bull of Sixtus was *hypothetical*, and to take effect only in case the edition were correct. His words are, "Whereas Pope Sixtus's Bull enjoined his Bible (1585,) to be read in all churches without the least alteration, YET THIS INJUNCTION SUPPOSED THE INTERPRETERS AND PRINTERS TO HAVE EXACTLY DONE THEIR DUTY EVERY WAY. Such injunctions and commands, therefore, when new difficulties arise,

not thought of before, are not like definitions of faith, unalterable, but may and ought to be changed according to the legislator's prudence, What I say here is indisputable, for how could Pope Sixtus after a sight of such faults as caused him to intend another impression, enjoin no alteration when he desired one? So that if he had lived he would have changed the breve (or Bull) as well as amended the impression."

Here is a fair specimen of the recklessness to be found in most popish controversialists, they are not scrupulous in their adherence to facts,—they coin their statements anew whenever a dilemma arises,—and that Pope Sixtus may not be charged with doting and inexcusable presumption, in requiring an edition before he had seen it, to be universally used and without any alteration. They say, his bull was not intended to go into effect, except in case the edition were perfect.

The charges which Ward makes in his book against the translators of the English Bible are heresy—that they have wilfully mis-translated, that they have suppressed some things and added others, to establish their doctrines and discredit popery. What are his proofs? They are as follows:

1. In the early translations, the word *church* was not used, but *congregation*—Matt. xvi. 18, xviii. 17; Eph v. 23, 32; Heb. xii. 23.—This is cried out against as a great sin, although *congregation* is the literal rendering of the word in the Hebrew, the Greek and the Latin; the church being the company of believers.

2. This is against the holy sacrament of the mass, Jer. xi. 19. Let us destroy the tree with the fruit thereof. But the Doway Bible says, "Let us cast wood on his bread." That is, saith St. Jerome, *the cross upon the body of our Saviour*, for it is he that said, I am the bread that descended from heaven." Where the prophet, adds Mr. Ward, saying bread and meaning his body, alludes prophetically to his body in the holy sacrament, made of bread and under the form of bread, and therefore, also called bread by the apostle. I Cor. i. 10. So that both in the prophet and in the apostle, his bread and his body are all one. And lest we should think the bread only signifies his body, he says, "Let us put the cross upon his bread—that is, upon his very, natural, body that hung upon the cross." How gratuitous all these assertions are, appears from his own admission. "It is evident, says he, that the Hebrew verb is not now the same with that which the seventy enterpreters translated into Greek, and St. Jerome into Latin, but altered, AS WE MAY SUPPOSE, by the Jews to obscure this prophecy of their crucifixion of Christ." We may suppose he is in the wrong, as properly as we may suppose the Hebrew text to have been corrupted.

3. Against the holy sacrament, because some of the early translations instead of "*the wine I have mingled*," read "*the wine I have drawn*." The passages in Prov. ix. 1, 5, being as he supposes, prophetic of the wine mingled with water in the sacramental cup, according to the Romish practice.

4. Against the priesthood, because our Bible uses the word *elders* where the Doway says, *the priests*. Acts xv. 2; Tit. i. 5, 17, 19; James v. 14. "And least it should appear that *grace* is given in holy orders." The English says, *the gift* by the laying on of the

hands of the Presbytery. The Doway version of 2 Tim. i. 6, is, For the which cause I admonish thee to *resuscitate the grace of God* which is in thee, by the imposition of my hands.

5. Against Episcopal Authority, he says, we have mistranslated 1 Peter, ii. 13, which in their Popish version is—“*Be subject, therefore, to every human creature for God, whether it be to the king as excelling.*” He thinks our translation puts the king above the bishops and the pope.

6. Against the sacrament of Baptism, because in Acts xix, 3, we say, Unto what then were ye baptized? The Romanists say, *In what.*—Tit. iii, 5, we say the washing of regeneration,—they, the laver of regeneration,—understanding by it *the baptismal font*, and against the sacrament of penance, because we use *repentance*, when they say *penance*.

7. Against our blessed lady,—because they say, Luke i, 28, Hail full of grace—we, Hail thou that art highly favored, and because in Matt. i, 25, we say *he called his name Jesus*, and they insist it was Mary who named him. Gen. iii, 15, they make to be, “*She, (the Virgin Mary) shall bruise thy head in pieces, and thou shalt lie in wait for her heel,*” and accuse us of mistranslation.

8. We have sinned in not following the Romanists in their translations of Heb. xi, 21, By faith Jacob dying blessed every one of the sons of Joseph, and *adored the top of his rod*. Ps. xcix, 5, Exalt the Lord our God, and *adore ye the footstool of his feet*.

Such are the chief instances of mistranslation, according to this bitter accuser; surely if it be vile, to differ from such translations as those he sets forth as true, it were well to be viler still. Think of dying Jacob, “*adoring the top of his rod*” and the Virgin Mary bruising the head of the serpent!—

The errata of the Doway bible and the Romish testament are countless, and its absurdities are scarcely fewer. We do not wonder that those papists who have seen no other translation than their own, are assured beyond all doubt, that the general diffusion of the scriptures can do no good. To give a poor family the popish bible, would be to give them a book almost unintelligible, from its awkward Latin expressions, and its surprising inversions,—to read a portion to a sick and dying creature, would be as instructive as to mumble prayers in an unknown tongue. Ward’s plan of showing the public of the errata of the English Bible, is a stroke of policy, closely similar to that of the burglar who being detected, collars an innocent man and delivers him up to the magistrate as having been caught in the fact. The aim of his book was to prejudice men against the word of life in their native tongue, neither piety, magnanimity or honesty appear in his aim or in his work.

BRITISH CIVILIZATION.—NO. III.

THE most comical of all *Zanies*, Mr. Henry Grattan, exhibited himself last week at the meeting of the “*Irish National Association,*” or, as in compliment to Mr. Grattan we must now call it, the “*National Convention,*” when he delivered himself as follows. We quote the *Freeman’s Journal*:—

“*Mr. Grattan said he would read some resolutions which he had*

prepared on the subject of the late meeting at Exeter Hall. They were as follow:—"That the disposition evinced by the Tories against all liberal measures, and in particular towards Ireland—the spirit of persecution displayed in the cases of Mr. O'Connell and Hardy, and of Lord Melbourne and Norton—the reiterated expressions of insult applied by Lord Lyndhurst to Ireland, together with the late shameful proceedings at Exeter Hall—the forged letter from the Pope, connected as it was clearly meant to be with the question of appropriation now under discussion in the tithe bill in the *National Convention* of the great body of the people of Ireland, have exhibited the Tory party in their true colours, as enemies of liberty and enemies of Ireland, and must open the eyes of every friend of Ireland to the dangers and evils which inevitably result from a Tory administration.—That we do oppose the return of that party to power by every means which the laws afford; and we call on the people of Ireland to join with us in our fixed determination not to submit to a Tory Government.—That the late proceedings at Exeter Hall, and the production of a forgery purporting to be a letter from his holiness Pope Gregory the Sixteenth, and the wicked use attempted to be made of it, call for the general condemnation of all classes of the people, and exemplary punishment of the persons implicated in so infamous a transaction.—That this artful attempt, at the present political crisis, to inflame the Protestants and Dissenters, against their Catholic brethren, by misrepresenting the Catholic faith, traducing its Pontiff, falsifying its tenets, and evincing a system of fraud, falsehood, and hypocrisy, demands not only our reprobation, but our strongest interposition.—That we recommend legal proceedings to be instituted against the authors of those forgeries. That the case of Lord George Gordon for a libel on the Queen of France—the case of John Vint, for a libel on the Emperor of Russia—the case of Bonaparte, First Consul of the French Republic, against Peltier—in all of which the defendants were found guilty, furnish precedents where foreign potentates have been enabled to prosecute in our courts of law for libels published against them.—That application be forthwith made to the Court of Rome upon this subject.—That we do subscribe for the purpose of defraying the expenses of such communication; and in case of any proceedings by action at law, and of damages being awarded by a foreign jury against the calumniators of the Catholic religion and its supreme head, we entreat of his Holiness to distribute the amount of such damages (which we trust may be in some degree commensurate to the offence) in affording relief to the distressed people in the West of Ireland, against whom those itinerant haranguers of Exeter Hall and their misled auditors are but too prone to rail and to revile, but whom they neither assist in their distress or relieve from their poverty.—That a subscription be forthwith opened for that purpose, and that our secretary do act as treasurer thereto."—Mr. Grattan said, he would himself subscribe £50 towards a fund for carrying into effect the object of the above resolutions.—(Loud cheers.)

We beg to say, that whatever is incomprehensible, or obscure, in the foregoing, must be set down to Mr. Grattan's own account. We have not altered a letter! The resolutions were carried by acclamation.—(*Standard.*)

THE
BALTIMORE LITERARY
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VOL. V.]

AUGUST, 1839.

[No. 8.

FOREIGN LABOURS IN THE ABOLITION CONTROVERSY.

No. IV.

The Glasgow Conference.—Preliminary Proceedings—Mr. Breckinridge's Speeches on the first night.

We shall publish, in successive numbers, the speeches delivered by the Senior Editor of this Magazine, during the famous controversy between himself, and Mr. George Thompson, on the subject of 'American Slavery'—which was held at Glasgow, Scotland, in the month of June, 1836. The present No. is occupied, in part, with some preliminary matter, necessary to a correct understanding of the subject.

Three large editions of this controversy, were published, in Scotland, within a month after the controversy. One in a Glasgow newspaper; another in pamphlet form, being a mere re-print of the foregoing; and the third, (called on its face the second edition, that is, the second in book form,) after being revised by the parties to the conference. It is from a copy of the last named, that we re-print.

The whole discussion was re-printed at large, in the fall of 1836, in the 'Western Presbyterian Herald,' a weekly religious newspaper, then conducted by the Rev. William L. Breckinridge, at Louisville, Ky. That re-print was from the Scottish newspaper edition. We believe that the Abolitionists in the United States have re-published and extensively circulated this discussion; but from what edition, or whether fairly from either, we are not able to say.

We ought to say, that the speeches of Mr. B. were extemporaneous—and that those of the two first nights were never corrected, except in the phraseology. Finding these to be much more imperfect than he at first supposed, the speeches of the last three nights were somewhat more carefully revised, before the last edition was put to press, in Scotland. There are two objects expected to be gained, by the present re-publication; the first, a fair and candid exhibition of the views which this Magazine

will maintain, on a very important and difficult subject; and secondly, the benefit which may result, in the present agitated state of the public mind, from the presentation of facts and arguments, which are believed to be worthy of serious consideration.

The speeches of Mr. Thompson will not be re-published; precisely because neither of those objects would, in our view, be promoted thereby. To which may be added considerations derived from the narrow compass of our Magazine, from the general character and wishes of our readers, and from the fact, that modern Abolitionism, like Papacy, Universalism, and various other follies, heresies, and offences—are not things to be discussed in our pages, in the way of enquiry; but are things to be resisted by us, as evils on which our minds, principles, and intentions are immoveably fixed. We take a broad distinction between that class of subjects which are to be investigated, in order to arrive at truth; and that, which being settled, in their character and qualities, we are called on, only to confute and expose.

We ought, perhaps, to say, that nearly two years ago, a proposition was made to one of our most extensive American publishers, to re-print the discussion entire, with a preliminary article, on the general subject of American Slavery, by the Senior Editor of this Magazine; but it was declined, on account of the embarrassed state of the trade, at that period.

The following were the preliminary steps connected with the Discussion reported in the succeeding pages:—

Mr. BRECKINRIDGE's letter, expressing his willingness to meet Mr. THOMPSON at Glasgow, was occasioned by the following passage in Mr. THOMPSON's letter, which appeared in the *London Patriot*, in reply to the extracts inserted in that Journal, from the work published by the Rev. Drs. COX and HOBBS, entitled, "The Baptists in America:"—

"In the mean-time, I am ready to meet Dr. Cox, in Exeter Hall, in his own chapel, or in any other building, to justify my charges against America and American ministers; my general policy in the Anti-Slavery cause, and any particular act of which Dr. Cox complains. I am ready, also, and anxious to meet any American clergyman, or other gentleman, in any part of Great Britain, to discuss the general question, or the propriety of that interference, of which so much has been said by persons who are otherwise engaged, and most praiseworthy so, in interfering with the Institutions, social, political, and religious, of every other quarter of the globe."

MR. THOMPSON'S CHALLENGE ACCEPTED.

To the Editor of the London Patriot.

"SIR,—A friend in this city, with whom I have stopped for a day or two, in my way to Scotland, has put into my hands your paper of the 23d inst., which contains Mr. George Thompson's letter of the 13th, attacking Dr. Cox.

"As to the difficulties which exist between these two gentlemen, I, of course, have no right to speak.

"Mr. Thompson, however, has not contented himself with urging a particular controversy with Dr. Cox;—nor even a general controversy, free for all who desire to engage him, or call in question his 'charges against America and American Ministers,'—as 'Slaveholding Ministers and Christians on the other side of the water.' 'But,' says he, 'I am ready, also, and anxious to meet any American Clergyman, or other gentleman, in any part of Great Britain, to discuss the general question,' &c. : that is, the general question of his 'charges against America and American Ministers,' touching the whole subject of African Slavery in that country.

"After mature and prayerful consideration, and full consultation with a few friends, I am not able to see how I can avoid taking notice of this direct, and almost personal challenge; which I have some reason to suspect, was probably intended for me.

"And yet I feel myself encompassed with many difficulties.—For some may consider me defending the institution of Slavery; whereas, I myself believe it to be contrary to the spirit of the gospel, and the natural rights of men. Others might naturally look for more full proofs, and more exact information than I can give, when relying almost entirely upon mere memory. While by far the greater part, I much fear, are as impatient of all investigation on the subject, as, I am sorry to say, they seem to me, totally unacquainted with its real condition in America.

"I have concluded, however, to accept the somewhat boastful challenge of Mr. Thompson; and I trust the following suggestions and conditions will be considered most reasonable, when the peculiar circumstances of the case are considered:—

"1. I will meet Mr. Thompson at Glasgow, any time during the three first weeks of June; and spend three or four hours a-day, for as many days consecutively as may be necessary, in discussing the 'general question,' as involved in his 'charges against America and American Ministers,' in reference to the whole subject of Slavery there.

"But as my whole object is to get before the British churches certain views and suggestions on this subject, which I firmly believe are indispensable, to prevent the total alienation of British and American Christians from each other; I shall not consider it necessary to commence the discussion at all, unless such arrangements are previously made, as will secure the publication, in a cheap and permanent form, of all that is said and done on the occasion.

"3. I must insist on a patient and fair hearing, by responsible persons. Therefore I will agree that the audience shall consist of a select number of gentlemen, say from fifty to five hundred;* to be admitted by ticket only; and a Committee previously agreed on to distribute the tickets, only to respectable persons.

"I take it for granted that Mr. Thompson would himself prefer Glasgow to any other city, for the scene of this meeting, as it is the home of his most active supporters; and while the selection of the particular time of it cannot be important to him, my own

*It will be seen in the third of the five regulations afterwards agreed on, that Mr. B. waived this part of his third original condition, so as to make the audience, in fact, large and promiscuous.

previous arrangements are such, as to leave me no wider range than that proposed to his choice above.

"More minute arrangements are left to the future; and they can, no doubt, be easily made.

"I must ask the favour of an early insertion of this note in the *Patriot*; and beg to say, through you, to the Editor of the *Glasgow Chronicle*, that I shall feel obliged by its publication in his paper.

"RO. J. BRECKINRIDGE,

A Delegate from the General Assembly of the Presbyterian Church of the U. S. of America, to the Congregational Union of England and Wales.

"DURHAM, May 28th, 1836."

"TO THE EDITOR OF THE GLASGOW CHRONICLE.

"LONDON, June 1st, 1836.

"SIR,—I forward you, without a moment's delay, a copy of this evening's *Patriot*, containing a letter from the Rev. Robert J. Breckinridge, of Baltimore, United States. The following is my reply, which you will oblige me by immediately inserting, in company with the communication to which it refers.

"I feel thankful that my overture has been accepted; and, notwithstanding the arrangements I had made to remain in London during the whole of the present month, and the announcement of my name in the public advertisements to lecture during the forthcoming week, I shall, D. V., be in Glasgow on Tuesday next; and shall be ready to meet Mr. Breckinridge, in the Religious Institution House, South Frederick Street, at noon of that day, to settle the preliminaries of the discussion, which, I trust, will commence the following morning.

"It is my earnest hope, that every thing said and done will be in accordance with gentlemanly feeling and Christian courtesy.

"Yours respectfully,

GEORGE THOMPSON."

"*Discussion between Mr. GEORGE THOMPSON and the Rev. R. J. BRECKINRIDGE, of Baltimore, United States, on American Slavery.*
—Rev. Dr. WARDLAW, in the Chair.

"Agreeably to previous intimation, the above named gentlemen met on Wednesday evening, in presence of a number of friends, when it was unanimously resolved, that the proposed Discussion should take place in Dr. Wardlaw's Chapel, under the following regulations:—

"I. That the Discussion shall commence on Monday first, the 13th instant, at half-past 6 o'clock evening, precisely; and shall be resumed every succeeding evening at the same hour, till finished.

"II. That each speaker shall occupy half an hour alternately.* The Discussion shall not exceed three hours each evening.

*This regulation was, after the first night, altered by the consent of the parties. After that, they spoke alternately, but for various periods of time, as agreed on by themselves.

"III. That the admission shall be by Ticket, at 6d. each; the number to be limited to twelve hundred.

"IV. That neither of the speakers shall, upon any pretext whatever, be interrupted in the delivery of his sentiments.

"V. That the object of the Discussion being, to elicit information as to the facts of the case—not to propose any question for formal decision—no vote of the audience shall be taken at the close.

"June 9th, 1836."

DISCUSSION ON AMERICAN SLAVERY.

FIRST NIGHT,—MONDAY, JUNE 13th.

AGREEABLY to public advertisement, the discussion betwixt Mr. George Thompson, and the Rev. R. J. Breckinridge, was opened on Monday evening, June 13th. By half-past six, (the hour fixed upon by the Committee,) Dr. Wardlaw's Chapel contained 1200 individuals; the number agreed on by both parties. A great number could not gain admittance, in consequence of the tickets allotted being bought up on Saturday. On the entrance of the two antagonists, accompanied by the Committee, the audience warmly cheered them. By appointment of the Committee,

The Rev. Dr. WARDLAW took the Chair; and made an address.

After which Mr. Breckinridge, according to agreement, opened the discussion.

Mr. BRECKINRIDGE said, it was not easy to conceive of circumstances more embarrassing, than those in which he was placed this evening. They had already taken for granted, all that had been said and done on one side of this question; their minds had been already made up to oppose those conclusions to which it was his wish to bring them. Their affections and feelings had long been engaged to his opponent's cause; and all that he could say, would probably have little effect in changing, what he would not hesitate to call, those unhappy opinions, which were long ago formed against his. Another cause of his embarrassment was, that he would be re-judged of all he might say here. What he said would be approved by one party in America, but would be disapproved of by another. In the United States, they were differently situated from what the people were in this country. Here, the people seemed now united on this subject; but in America, they were split up into a great number of different parties, whose opinions and feelings were arrayed against each other, in as great a measure as it was possible to conceive. Whatever, therefore, he might say in this country, would be disapproved of by many in the United States; while nothing was more certain, than that what was said by his opponent, would but the more commend him to his friends on the other side of the Atlantic; and nothing he could say would probably lower him in the good opinion of his friends here. Hence arose the difficulty of the situation in which he (Mr. B.) found himself placed; and his unusual claim upon their patience in the

course of the discussion. Still, he should be unworthy of his country, he should be forgetful of the power of truth, he would have little trust in God, if he was not ready to espouse the cause which he believed to be right: and more especially, if he was not ready before a Scottish and a Christian audience, to defend the principles he adopted and avowed. He had no intention to attempt a mitigation of their hatred to Slavery: and, if at a future time, he should meet in America with any one now present, he would prove to them by the friendship of those who loved and respected him, and the opposition of those who did not, that he hated slavery, in itself, as much as any one of those present could do.

It was said by one of the ancients, "I am a man: I consider nothing that relates to man, foreign to me." It was a true and noble statement. The fate of the most hapless might yet be theirs, if power could make it so; and their condition might have been that of the poorest wretch on earth if God had not smiled upon them and their ancestors as he had done. He did not wish them not to interfere with America. He admitted their right to interfere; but the question was, How were they to do so? He wished in the course of the discussion, to bring before them facts to show that if they did at all interfere with *Slavery* in America, it must be done as between individuals, not as a national question. That whatever they did, they should do as Christians, not as communities. That they must not for a moment look upon it as a question of rival power and glory—as a question between Great Britain and America; if they did so in the slightest degree, all chance of good was gone forever. In the prosecution of the question, they should not allow themselves to be identified in their efforts with any party in America, in politics, in religion, or metaphysics; more especially not with a small and odious party, as they had done to a deplorable extent. They should not identify themselves with a party so small as not to be able to obtain their object, and so erroneous as not to deserve success. Whatever they did, should be done meekly, and in the spirit of the gospel; they should not press the principles of the gospel with the spirit of a demon, but with all the sweetness and gentleness of the gospel of peace. These were some of the principles which he intended to endeavour to impress upon their minds, by details which he would adduce in the course of the discussion.

It was nothing more than just to the audience that they should know, that they should understand distinctly, that as far as regarded his opponent, he neither was nor could be any thing more to him or his countrymen than a mere individual who had identified himself with certain parties and principles in America. Neither he nor the Americans could have any object in underrating or overrating him. It is not, it cannot be any thing to America, what any individual is or may be in the eyes of his own countrymen. The king of England himself is known to America only as the king of Great Britain; if he ceased to be the king of that kingdom, he was to them no more than a common individual. Let it not be supposed that either he or America had any wish, even the most remote, to affect the well-earned or ill-earned reputation of his opponent. He looked upon him only with reference to his principles, and had no personal

motive on earth in reference to that gentleman. Let them not, therefore, think that in any remarks he might make, or charges he might bring forward, he had any intention of implicating his opponent as being solely responsible for the results complained of. He called in question not the principles of a particular individual only, but those also of a party in America, to whom he would have to answer when he returned to that country.

Having said thus much, he would now proceed to the question before them; but would previously make a few preliminary remarks, which he thought necessary to enable them to come to a proper understanding of the subject.

He did not think it necessary to trace the progress of the great events of the last half century, upon the sacred cause of human freedom; or upon that important branch of it now before them.—For forty years they had suffered defeat after defeat; yet these defeats only strengthened their cause, even in this country, till they had arrived at a given point. He did not wish to hurt the feelings of a single individual now present; but he was sure he uttered the sentiments of all in America, when he said that the great day of their power to do good as a nation, was to be dated from the passing of the Reform Bill. From that period, they had acquired power to start in a new career of action both at home and abroad. The sending out of agents was one of the great lines of operation attempted upon the Americans. This the Americans complained of as having been done in an imprudent and impossible way—grounded on views at once harsh, offensive, and unjust, as regarded them—and mistaken and absurd, in relation to the whole black race. They have sent out agents to America who have returned defeated. They admit they were not successful, though they say they retreated only, that they were not defeated. They have failed—they admit they have failed in their object. One of these agents on his return made certain statements as to the condition of the Slaves in America, and as to the state of the churches in the United States, which implicated not only the great body of Christian ministers of the country, but the government and the people of America, except a small handful of individuals. If, as was admitted, the number of pastors in America was 12,000 to 15,000, and only 1000 had embraced these views, were they anything but a small party? While yet the whole nation was denounced as wicked, and the wrath of heaven invoked against the country. It was only a very small handful that came in for a share of the praise of his opponent; and the sympathies of the people here were invoked on the assumption of principles which it was his object to prove false and unfounded. What could be the cause of such an anomaly? That those principles which are said to be loved and admired here, are repudiated there to the extremity of pertinacious obstinacy? This cause it would be his duty to point out. And, first, he would say what perhaps no one would believe, that the question of American Slavery is in its name not only unjust, but absurd. There was, properly speaking, no such thing as American Slavery. It was absurd to talk of American Slavery, except in so far as it applied to the sentiments of what was the minority, although, he would

say, a large minority, which tolerated Slavery. It was not an American question. In America there were twenty-four separate republics; of these, twelve had no Slaves, and twelve tolerated Slavery. Two new States had recently been added to the Union; and God speed the day when others would be added, till the whole continent from the Atlantic to the Pacific shall be included in union, carrying with the union, Liberty and Independence. Of the two States which were lately added, one was a Slave State, and the other free. Of the twelve free, independent, sovereign States of America to which he had alluded, one (Massachusetts) had, for a longer time than his opponent had lived, not tolerated Slavery. There were no Slaves in Massachusetts, Connecticut, Rhode Island, Vermont, New Hampshire, Maine, New York, New Jersey, Pennsylvania, Ohio, Indiana, or Illinois; and in four of them there never had been a Slave. Eight of them, of their own free will and choice, abolished Slavery, without money and without price. By the influence of the spirit of God, the influence of divine truth, they had totally abolished Slavery. Of these twelve States, at least four, Ohio, Indiana, Illinois, and Maine, never had a slave. Since 1785 till this hour, there never had been one Slave in either of these four states. These twelve either never had Slaves, or had abolished Slavery without any remuneration. These States contain 7,000,000 out of the 11,000,000 of the white population of the Union, and nearly two-thirds of the whole territorial extent of the republic as now peopled. And when we remember that they have stood as they now do for the last twenty years, as it was now more than twenty years since Slavery was abolished by the last of them, how could they be charged with the responsibility of the existence of Slavery in other States; or be charged with fostering Slavery, which they were the first people upon earth to abolish; as they were the first to unite the nations in putting down the Slave trade as piracy! This he was aware would be denied; Wilberforce had laboured in the cause for twenty years; the American constitution had fixed twenty years as a period after which the slave trade might be abolished, and the moment the twenty years had elapsed, the Congress did abolish it; and this was he believed, in the same month, and some days before the abolition bill had passed through Parliament. Thus America was the first nation on earth which had abolished the Slave trade, and made it piracy; and in her bosom were found twelve republics, which had, one by one, excluded Slavery from their soil—before any other nation was ready to follow their bright career.

If we judge by the number of republics which tolerate no Slavery—if we judge by the number of American citizens who abhor Slavery, it will be found not to be an American question, but one applicable only to a small portion of the nation. If he wished to prove that the British were idolaters, he could point to millions of idolaters in India, who were British subjects, out of all comparison with the individuals in America who approved of Slavery. If he wished to prove the British to be worshippers of the *Virgin Mary*, he could point to the west of Ireland, where a hundred worshippers of the *Virgin Mary* would be found for every one in America

who did not wish slavery abolished. If he were to return to America and get up public meetings, and address them about British idolatry, because the East Indians were idolators, or on British Catholicism, because many of the Irish worshipped the Virgin Mary, would not the world at once see the absurdity and maliciousness of the charge; and if he heaped upon Britain every libellous epithet he could invent—if he got the wise, the good, and the fair to applaud him, would not the world see at once the grossness of the procedure? And where, then, lay the difference? The United States' Government have no power to abolish slavery in South Carolina—Britain can abolish idolatry throughout its dominions. It was absurd to say that it was an American question. America, as a nation, was not responsible, either in the sight of God or man, for the existence of slavery within certain portions of the Union. As a nation, it had done every thing within its power that could properly be done.

The half hour having now expired, Mr. B. sat down.

Mr. Breckinridge, in reply, said he would take up the line of argument in which he had been proceeding; but, before doing so, he wished to make one observation. How did it happen—admitting all that had been said by his opponent to be true and fair—how did it happen that the same arguments and the same principles were so differently received in different countries? How did it happen that the individual who advocated the same cause, with the same temper, and almost in the same words, in Glasgow and in Boston, should, in the one place, be supported by general applause, and in the other be ill-treated and despised, and even made to flee for his life? This was a question which was yet to be solved. Mr. Thompson had spoken of the northern States, as the greatest friends of slavery, forgetting that he had formerly represented the clergy as such. This was one of the principal reasons of his want of success—of what might justly be called his signal failure. He had brought unjust charges against an entire people, and had in consequence, been ill-treated. Mr. Thompson had shown the better part of valour, discretion, in taking care never to visit any of the slave States. He had never seen a slave-holder, except, perhaps, he had met such an individual in a free State. At least, if he had done so, it was a circumstance which was not generally known—one of those hidden things of which it was not permitted to read.

Mr. B. proceeded to state that, in the slave-holding States, there was a large minority—in some nearly one-half the population—zealously engaged in furthering the abolition of slavery. In Kentucky slave-holding had been introduced only by a small majority. When, in 1795, a Convention was called to amend her Constitution, that majority was diminished; and still at this hour in that State, in which he had been born, one of the greatest political questions agitated was, Whether slave-holding should be abolished or retained as an element of the Constitution? A law had long ago been passed imposing a fine of six hundred dollars on all who brought a slave into the State for sale, and three hundred dollars on any who bought him. A fine of nine hundred dollars was

thus made the penalty of introducing a slave into Kentucky as merchandise. He was sorry to have to speak of buying and selling human beings; but, to be understood, it was absolutely necessary that he should do so. In Virginia also, from which Kentucky had in a great measure been peopled, not many years ago a frightful insurrection had taken place, and many cruelties had been practised—it was needless to say whether most on the side of the blacks or the whites. The succeeding legislature of that State took up the question of slavery in its length and breadth, passed a law for giving twenty thousand dollars to the Colonization Society, and rejected, only by a small majority, a proposal to appropriate that fund indiscriminately to the benefit of slaves to be set free, as of those already free. He mentioned these things merely to show that there was once a great and increasing party in the south favourable to the abolition of negro slavery. In fact, in some of the southern States the free people of colour had increased faster than the whites; in Maryland alone there were 52,000 of a free coloured population, all of whom, or their immediate progenitors, had been voluntarily manumitted. It was untrue, therefore, to say that in the southern States there was no anti-slavery party. There certainly was not such a party in Mr. Thompson's sense of the word; but there was, and had always been, such a party there, in the only proper and wise sense of the terms. Was it fair then, he would ask, to hold up to the British public, not only the people of the free States, but also this great minority in the southern States, as Pro-Slavery men? Why should any denunciation fall upon the whole American people, many of whom were doing all they could? If Louisiana resolved on perpetuating Slavery, let this be told of Louisiana. If South Carolina adhered to the system, say so of South Carolina; but do not implicate the mass of the American people, so many of whom are as much opposed to Slavery as is Mr. Thompson himself. As well might the British people be identified with the idolatry which prevailed in Hindostan, as the Americans be identified with Negro Slavery. The question was not American; it existed solely between the Slave-holder and the world. It was unfair, therefore, to blame the Americans as a nation: the Slave-holder, and the Slave-holder alone, should be blamed, let him reside where he might.

Having thus disposed of the first branch of this argument, he was naturally led to explain the wonderful phenomenon of Mr. Thompson's reception in America—to give a reason why that reception was so different from what the same gentleman met with in Glasgow. Mr. Thompson had taken up the question as one of civil organization. Now, the American nation was divided into two parties on the subject, namely, the Pro-Slavery and the Anti-Slavery parties. One party said, let it alone; the other, and by far the most numerous party, said something ought to be done in relation to it. In the last named class was to be found included the population of all the non-Slave-holding States. He declared, in the presence of God, his conviction that there was scarcely a man in the free States who did not wish the world rid of Slavery. He believed the same of a large minority in the States in which Slavery existed. The

Pro-Slavery party themselves, were also divided. One section, and he rejoiced to add, a small one, called into existence, in fact, only by that effervescence which had been produced by the violence of Mr. T's friends,—spoke of Slavery as an exceedingly good thing—as not only consistent with the law of God, but as absolutely necessary for the advancement of civilization. This party was organized within the last few years, and met the violence of Mr. Thompson's party by a corresponding violence, as a beam naturally seeks its balance. Another section of the Pro-Slavery party considered Slavery a great evil, and wished that it were abolished; but they did not see how this could be effected. They had been born in a state of society where it had an existence, and they could see no course to adopt but to let it cure itself. These were the two sections into which the supporters of Slavery were divided. The Anti-Slavery party was also composed of individuals who had different views of the subject. The one class had been called Gradualists, Emancipationists, and Colonizationists; the other Abolitionists, Anti-Slavery men, &c. To this latter party, it is manifest, by Mr. Thompson's lavish praise of Mr. Garrison, and its other leaders,—his bitter abuse of all its most eminent opponents,—his own principles, and his efforts, since his return to England, that it is his object to chain the whole British public. He would refer to this party again; but in the meantime he would only say, that its members manifested far more honesty than wisdom. In 1833, the Abolitionists held a Convention in Philadelphia, at which they drew up a Declaration of Sentiments—a declaration which, he dared to say, Mr. Thompson cherished as the apple of his eye; but which had been more effectual in raising mobs, than ever witch was in raising the wind. The document of which he spoke announced three principles, to the promulgation of which the members of the Convention pledged their lives and their fortunes. A number of the particulars specified, in support of which they said they would live and die, went to change materially the laws and constitution of the United States; and yet it was pretended this was not a political question! Their first principle was, that every human being has an instant right to be free, irrespective of all consequences; a principle held to be incapable of restriction or modification. The second was like unto it—that the right of citizenship, inherent in every man, in the spot where he is born, is so perfect, that to deprive him of its exercise in any way whatever, even by emigration, under strong moral constraint, is a sin. Their third principle was, that all prejudice against color was sinful; and that all our judgments, and all our feelings towards others, should be regulated exclusively by their moral and intellectual worth. Mr. B. said he stated these principles from memory only—as he did most of the facts on which he relied. But he was willing to stand or fall, in both countries, upon the substantial accuracy of his statements.

Mr. Breckinridge here paused, the period allotted to him having expired.

Mr. Breckinridge, in conclusion, said he had on so many occasions, and in so many different forms, uttered the sentiments con-

tained in the passages which had just been read, as his, that he was unable to say from what particular speech or writing they were taken. But he had no doubt, that if the whole passage to which they belonged, were read, it would be seen that they contained, in addition to what they had heard, the most unqualified condemnation of the irrational course pursued by the Abolitionists. He believed also, that whatever it was, that writing had been uttered by him in a slave State. For he could say for himself, that he had never said that of a brother behind his back, which he would be afraid or unwilling to repeat before his face. He had never gone to Boston, to cry back to Baltimore how great a sin they were guilty of in upholding slavery. The worst things which he had said against slavery, had been said in the slave States, and had Mr. Thompson gone there and seen with his eyes, what he describes wholly upon hearsay, he would perhaps have understood the subject better than he seems to do. As he felt himself divinely commissioned, he should have felt no fear, he should have gone at whatever hazard, he should have seen slavery in its true colors, though he had read it in his own blood. If Saul of Tarsus had gone to America to see slavery, I dare to say, with the help of God, he would have been right sure to see it. He did not say that Mr. T. should have gone to the southern States if his life was likely to be endangered by his going there; but he would say this, that Mr. Thompson ought not to pretend that he had been in the least degree a martyr in the cause, when in reality, he had exercised the most masterly discretion.

With regard to the acts of the Abolitionists, as he had been called upon to mention particulars, he could not say that he had ever heard of their having killed any person, nor had he ever heard of any of them being killed. He might mention, however, that he himself had once almost been mobbed in Boston, and that too, by a mob stirred up against him by placards written, as he believed, by William Lloyd Garrison. He had never obtained direct proof of this, but he might state as a reason for his belief, that the inflammatory placards were of the precise breadth and appearance of the columns of Garrison's paper, the *Liberator*; and of the breadth of the columns of no other newspaper in that city. Mr. B. stated a second case, in which, on the arrival at the city of New York, of the Rev. J. L. Wilson, a Missionary to Western Africa, in charge of two lads, the sons of two African kings, committed by their fathers to the Maryland Colonization Society for education; some friends of the Anti-Slavery Society of that city, with the concurrence, if not by the procurement, as was universally believed, of Elizur Wright, jun., a leading person and secretary of the principal society of Abolitionists, got out a writ to take the bodies of the boys, under the pretence of believing that they had been kidnapped in Africa. These two cases, he considered would perhaps satisfy Mr. T's appetite for facts, in the meantime; he would have plenty more of them when they came to the main question of debate. One other instance and he would have done. There was a law in the United States, that if a slave ran away from one of the slave-holding States, to any of the non-slave holding States, the authorities of the latter were bound to give him up to his master. A run-away slave having

been confined in N. York previous to being sent home, an attempt was made to stir up a mob for the purpose of liberating him. A hand-bill instigating the people to take the law into their own hands, was traced to an Abolitionist, the same Elizur Wright, jun. He brought to the office of one of the principal city papers, a denial of the charge, in a note signed by him in his official capacity. He was told that was insufficient, as it was in his individual, not in his official capacity, that he was supposed to have done the act in question. He replied, it would be time to make the denial in that form when the charge was so specifically made; meantime he considered the actual denial sufficient. Then, Sir, said one present, I charge you with writing the placard, for I saw it in your own hand-writing. These instances were sufficient to prove that the charge of violence which he had made was not unfounded.

In reference to the statement made by Mr. Thompson, that there were but 300,000 slaves in the United States at the commencement of the revolution, Mr. B. said, it was impossible to know precisely what number there was at that time, as there had been no statistical returns before 1790, at which time there were six hundred and sixty-five thousand slaves, in five only of the original slave States, of which I happen to have before my eyes a return for that year. The exertions of the American nation to put an end to slavery, were treated with ridicule; but he would have them to bear in mind, that there were in the United States, 400,000 free people of color, all of whom, or their progenitors, had been set free by the people of America, and not one of these, so far as he knew, had been liberated by an Abolitionist. In addition to these, there were not less than 4,000 more in Africa, many of whom had been freed from bonds, and sent to that country. He would ask, if all this was to be counted as nothing. If they were to consider for a moment the enormous sum which it would take to ransom so many slaves, they would perceive the value of the sacrifice. They might say that they had given 150,000,000 dollars towards the abolition of slavery. It might seem selfish to talk of it thus; but if the conduct of Great Britain, rich and powerful as she was, was reckoned worthy of praise for having done an act of justice in granting emancipation to the West India slaves, at the cost of 100,000,000 dollars, or £20,000,000 sterling, how much more might be said of £30,000,000 being paid by a few comparatively poor and scattered communities and individual men?

They had been told some fine stories of a mahogany table to which the people of America had tied themselves, and they were left to infer that it was quite easy, that it merely required the exertion of will, for them to set their slaves free. Now, on this head, he would only ask, had he the power of fixing the place of his birth? No. Nor had he any hand originally in making the laws of the place where he was born, nor the power of altering them. They might, indeed, be altered, and he ought to add, they might have been altered already, but for the passionate and intemperate zeal of the Abolitionists; but for the conduct of those who tell the slave-holders of the southern States, that they must at once give freedom to the slaves, at whatever cost, and at whatever hazard, and unless they

do so, denounce them on the house-tops, by all the vilest names which language can furnish, or the imagination of man can conceive. And what was the answer the planters gave to these disturbers of the public peace? First, coolly, "there's the door," and next, "if you try to tell these things to those who, when they learn them, will endeavor to cut our throats, we must take measures to prevent your succeeding." Such conduct was just what was to be expected on the part of the slave-holders. They saw these men coming among their slaves, and where they could not appeal to their judgments, endeavoring to speak to the eyes of the black population by prints, representing their masters as harsh and cruel. It was not surprising that such unwise conduct should beget a bitter feeling of opposition, among the inhabitants of the southern States. They, themselves, knew too well the critical nature of their position, and the danger of tampering with the passions of the black population. Let him who doubted, go to the southern States, and he would learn that those harsh laws in regard to slavery which had been so much condemned, were passed immediately after some of those insurrections, those spasmodic efforts of the slaves to free themselves by violence, which could never end in good, and which the conduct of the Abolitionists was calculated continually to renew. They ought to take these things into account, when they heard statements made about the strong excitement against the Abolitionists. He would repeat what he had before stated, that the cause of emancipation had been ruined by that small party with which Mr. Thompson had identified himself; but to whose chariot wheels, he trusted, the people of this country would never suffer themselves to be bound.

MIRACULOUS LIQUEFACTION OF THE BLOOD OF ST. JANUARIUS—AT NAPLES.

MIRACLES, are one of the marks given by Papal writers of the true church. To prove their system of iniquity, which has so long since apostatised from the truth as it in Jesus, that true church, they endeavor to perpetuate among their deluded followers, the belief that the priests of their system are favored by God with the power of working miracles. To keep up the faith of their people, their ingenuity is put to the stretch to perform "signs and wonders," which the scriptures say, are signs of their apostacy, and are "*the workings of Satan with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, &c.*" (2 Thess. xi, 9, 10.)

The liquefaction of the blood of St. Januarius at Naples, is one of those tricks which they call a miracle, of long standing, of great ingenuity, and is still perpetuated, to the joy or terror of an ignorant, priestridden people. We shall give as accurate an account of it as we have been able to gather from several sources; which account, we think, will satisfy any reasonable man of the impostures which they continue to practice.

Eustace, a Roman priest, in his classical tour through Italy, (vol iv. 334, 335. 3d ed.) thus speaks of it, "The supposed blood of St. Januarius is kept in a vial in the Tesero, and is considered as the most valuable of its depositories; and indeed, as the glory and ornament of the cathedral and of the city itself. Into the truth of the supposition, little inquiry is made; and in this respect the Neapolitans seem to have adopted the maxim of the ancient Germans, *sanctius ac reverentius de Diis credere quam scire*. (Tac. Germania, xxxiv.)

In a note Mr. Eustace adds:—"the author has been accused of a want of candour, in not having expressed in a more explicit manner, his opinion of the miracle alluded to; few readers, he conceives, can be at a loss to discover it; but if a more open declaration can give any satisfaction, *he now declares that he does not believe* the liquifying substance to be the blood of St. Januarius." Mr. E. travelled in 1802, but this edition of his book did not appear until 1815.

In 1802 another traveller visited Naples, who addressed a series of letters to a friend in England, which were published in London, 1815, under the title of "Naples and Campagna Felice," (from p. 256—258) thus writes: "In one of my preceding letters, I informed you that, the execution of this martyr, (St Januarius,) took place in the amphitheatre at Pozzuoli. A pious Neapolitan woman collected some of his blood in two glass vials, which to this day are carefully preserved in a small shrine behind the great altar in the cathedral (il duomo) at Naples. In a vault, under the same altar, is deposited the body of the Saint, and his skull is enclosed in a gold bust, representing the true features of his countenance. At present one only of the vials remain full; the other, by what means I know not has been deprived of its treasure; and the contents of the former, as you may imagine, have, by the lapse of many centuries, lost their liquid nature, and become a hardened substance: but by a perpetuation of miraculous power, the indurated blood retains its fluidity on the vial being brought into contact with the bust above-mentioned. This process alone, however, is not all that is required to insure the liquefaction. In the vicinity of Naples there are a few individuals, common peasants, whose genealogy is deduced without interruption, from the Saint himself or his cotemporary relatives, and who therefore are considered as having *Januarian* blood flowing in their veins. It is of course extremely natural, that, without the presence of at least one of these descendants of the family of the holy martyr, the miracle will not take place; and that it succeeds in proportion to the number of Januarides that can be assembled to assist at the ceremony. In proof of this assertion, my devout friend alledged the very recent experiment of General Championet.* When this champion of liberty entered Naples, with his unhosed *enfans de la patrie*, his curiosity, or rather his infidelity, prompted him, according to Don Michale's statement, to direct the priests forthwith, to perform the ceremony before him and his companions,

*He refers to the invasion of Naples by the French Republicans under Gen. Championet.

the philosophic worshippers of the goddess of reason. The priests humbly represented to the general the impossibility of complying with his commands without the presence of the Saint's descendants.

"Point de c——nades, citoyens; il faut que la miracle se fasse sur le champ; sans quoi je f. . . erai vos flacons et toutes vos betises en morceaux!" "None of your 'h——S' citizens; the miracle must be exhibited this instant, or else I'll smash your vials and all your nonsense into a thousand pieces."

"To avoid the execution of so horrible a menace, the frightened priests immediately made an attempt at liquefaction. However, miraculous to behold, and relate, not only every devout effort of theirs proved vain, but even the general's active assistance and repeated trials to give fluidity to the indurated blood, by means of both natural and artificial heat, were equally unsuccessful. Nothing therefore remained to be done but to send for some of the relations of St. Januarius, the nearest within reach; and a detachment of hussars was accordingly despatched in quest of them. Seeing themselves hurried from their peaceful cottages, they expected nothing less than to share the fate of their holy ancestor; but on their arrival at Naples they were treated kindly, and told the object of their mission. A second experiment was now instituted in due form; which, to the utter amazement of the French part of the congregation, and to the inward delight of all the pious Neapolitans, succeeded almost instantaneously."

Another account from an Englishman, published in the *London Pro. Journal* of 1831, is as follows: "I was present at Naples in 1825, at this reputed miracle of St. Januarius's blood. It was exhibited for three days, and on the last, I think, the blood was reported liquefied, and the bells rang in honor of it. On entering the church, my friends and myself penetrated a mass of many hundred of the lower orders, and on arriving at the balustrade which separates the chapel of St. Januarius from the church, we were admitted. This chapel which was richly ornamented, hung with silks and lighted with many wax candles, was thronged with well dressed people. A shrine was brought in with a procession, and from it a silver bust of the natural size produced. This bust, said to contain the Saint's head, was placed on the altar, dressed with robes and mitre; and the service began. After a little time the precious blood was brought in. It is contained in a chrysal vase of the form of a compressed globe about four inches in diameter; and the cavity within seemed to be about two. This vase is set in a broad rim, having two large handles, and looks very much like an old fashioned circular coach lamp. The (so called) blood was presented to the head of the Saint, and then to the people, the priest holding the vase by the handles at arm's length, and gently turning it; while an assistant held a taper between the priest's body and the vase. As the flame came immediately behind the cavity, it showed whether the clot of matter on one side liquefied and moved round or remained adhering to the side of the cavity. When I saw it it did not move. During the exhibition, the service continued with incense and music. The priest slowly passed along the line of the

beholders, giving each individual time to ascertain if the liquefaction had taken place. They occupied themselves in cries and prayers; and when some time had elapsed, the lower orders along the balustrade, and those behind them in the church, became very vociferous, crying out aloud, (and at last even furiously,) on the Saint in tones of entreaty, anger and despair. After the waiting had continued for some time, the service terminated, the blood was borne away, the Saint unrobed and carried off in his shrine, and the candles extinguished; but it was long ere the sobs of the women died away, and one old countess, who was near me the whole time, had continued hysterically weeping and shrieking so long, that she was too much exhausted to go away without assistance.*

In the year 1734, Professor Neumann of Berlin, performed a number of experiments in illustration of the chemical power that might be used in performing these feats of the priests. The account is published in the London Pro. Journal, translated from the French, in which the letter was published in 1734.

BERLIN, Jan. 26th, 1734.

"SIR,—A miracle: a miracle! you will be astonished at this speedy change of mind in one, whom you know to be an enemy to all fraud. You will reply to me with the Greeks *Thaumata Morois*,—Miracles for simpletons: but I now reply to you *Thaumata Sophois*—Miracles for the wise.

"On the 26th of this month, I was at a meeting of *learned men*, of whom I am an admirer. You will not refuse this appellation to the President, Directors, and several worthy members of the Royal Society of Sciences at Berlin; who were invited to a truly philosophical repast by Mr. Neumann, Counsellor of his Majesty's court, Doctor in Medicine and Professor of Chemistry,—one of the greatest chemists of our days.

"Nothing was wanting at this table, that could gratify body and soul: but to my taste, the most precious desert was the *great miracle* which the learned doctor shewed to us all so clearly and distinctly, that none but infidels could doubt it.

"Mr. Counsellor Neumann drew forth from his tabernacle, (I mean the treasure of his laboratory,) *three phials of crystal*, or of very clear and transparent glass, in each of which was contained, "*a matter in a very small bulk*," (I here use the words of Father Labat, when speaking of the liquefaction of St. Januarius's blood at Naples,*) "*dry, black, and so hard as to produce a noise on the sides of the phials when they were shaken*." We were at least fourteen witnesses, who closely investigated the affair. After this, Mr. N. had a dead man's head brought:—it is not necessary to believe it to be St. Januarius' head. It is sufficient that it produced the same miracle.

"For Mr. N. having brought the first phial near to the head, "*the matter became of a deep red (vermeille) colour*," (these are also Father Labat's expressions in the passage just quoted from,) "*liquefied, bubbled, increased its bulk and filled the phial*." Behold a prodigy

*See his *Voyages en Espagne et Italie*, Tom. 5—pp. 230, 260.

which attests the goodness of this patron. The second phial being brought near the same head bubbled but little:—a proof of the indifferent favor of this protector. The third phial containing the same matter was also brought near the same head: but the whole remained 'dry, black and hard.' The presence of heretics, (for such we all were according to the style of Rome,) excited the patrons' indignation, who became angry at length, on seeing his reliques despised.

"Such, sir, is a true narrative of the miracle which we have just witnessed. I perceive no difference between it and that which is so often wrought at Naples, except that (1) we wanted the solemnities which are celebrated on this occasion with so much éclat at Naples; and (2) Prof. N. did not pretend to blind or mislead any one by his miracle."

Bishop Doughlass, in his *criticon* for distinguishing the miracles of the New Testament, from the tricks of Pagan and Papal priests,* falsely called, miracles. has the following remarks:—

"Besides this power of dispossessing devils, standing miracles of another kind are boasted of by the Papists—miracles, which upon examination, will dwindle into *legerdemain tricks*, or at least into the effects of a superior acquaintance with the powers and properties of *material* compositions. The liquefaction of the congealed blood of St. Januarius, performed annually at Naples, on the festival of that Saint, as it is the most celebrated of all such miracles, said to subsist in the church, deserves to be taken notice of by me.

"Now that a substance, visibly dry, and solid, having the appearance of coagulated blood, inclosed in a glass hermetically sealed, actually does melt, while held by the priest in his hands, and brought near to the Saint's head, which is placed on the altar, is a fact which thousands of spectators are witnesses of every year. But however extraordinary this may seem, to suppose, as the Neapolitans do, that there is any miracle in the case, would be to make the experiments of the *Natural Philosopher* and the transmutations of the *Chemist* deserve this name, as some of them are far more surprising than the liquefaction of this Saint's pretended blood. The particular natural cause is not indeed absolutely agreed upon. Some have imagined that the heat of the hands of the priests, who keep tampering with the phial of blood during the celebration of mass, will be sufficient to make it melt. Others again have been inclined to believe that the liquefaction is effected by the heat of vast numbers of wax tapers of enormous size, with which the altar is decked out, and many of which are placed so conveniently that the priest can, without any appearance of design, hold the glass so near to them as to make it hot, and consequently dispose the inclosed substance to melt. I should be inclined to subscribe to this opinion, had I not met with a more probable solution. I am informed, (for I have never tried the experiment myself,) that a com-

*Milner, the great Jesuitical defender of the Papal tricks, to get rid of some of the marks of the *Criterion*, endeavours to throw discredit on the statements of Bishop Doughlass, by saying he had borrowed them from the infidel Gibbon. It would be going beyond the truth to suppose that Milner, who was cotemporary with each of them, did not know that Doughlass' *Criterion* was published in 1754, and Gibbon's *Decline and Fall*, in 1776—82 years after. This is a specimen of Milner's honesty!

position of *crocus martis* and *cochineal* will perfectly resemble congealed blood; and by dropping the smallest quantity of *aqua fortis* amongst this composition, its dry particles will be put into a ferment, till at last an ebullition is excited, and the substance becomes liquid. That a glass may be so contrived as to keep the *aqua fortis* separate from the dry substance, till the critical moment when the liquefaction is to be effected; may be easily conceived. And indeed, the phial containing the pretended blood, is so constituted. It is something like an hour glass, and the dry substance is lodged in the upper division. Now in the lower division of the glass a few drops of *aqua fortis* may be lodged without furnishing any suspicion, as the color will prevent its being distinguished. All the attendant circumstances of this bungling trick, are perfectly well accounted for, by admitting this solution. Whenever the priest would have the miracle take effect, he need only invert the glass, and then the *aqua fortis* being uppermost, will drop down on the dry substance, and excite an ebullition which resembles the melting. And upon restoring the glass to its former position, the spectator will see the substance, the particles of which have been separated by the *aqua fortis*, drop down to the bottom of the glass, in the same manner that the sand runs through. The Neapolitans, (as fit subjects to be imposed upon as the most servile bigotry and superstitious credulity can make them,) esteem this annual miracle as a mark of the protection of heaven, and whenever the blood fails to melt, a general panic ensues. Now upon a supposition that I have assigned the real cause, the priests can prevent the success of this miracle whenever they please; and accordingly we know that they actually do so, when they have any prospect of advancing their own interest, by infusing a notion into the minds of the Neapolitans, that heaven is angry with their nation.*

“But why do I send you to the extremities of Italy, to see this notable miracle performed by Papists? An itinerant chemist some years ago, entertained the Protestant inhabitants of Great Britain, with the same feat, for the small price of a shilling; and I am told that it is a standing exploit in the experiments of Mr. King, who, I believe, does not pretend to be a conjuror, or worker of miracles on the strength of it.

“Not only the Church of Rome, but the Eastern Churches also, have their standing annual miracles. An instance of which we have in Maundrell's account of his journey from Aleppo to Jerusalem, where the reader will find a particular description of the manner in which the Patriarch of the Armenians brings fire out of the Holy Sepulchre. This annually repeated operation, carries so visibly, the air of an imposture, in the judgment of the ignorant Turks, that it does infinite disservice to the cause of Christianity among them.” Colchester ed. 1824. Doug. Cri. by Marsh.

Dr. Middleton, in his letter from Rome, shewing the uniformity of Paganism and Popery, says, “The melting of the blood of St. Januarius at Naples, whenever it is brought to his head,

*A few years back, when the Court of Naples quarrelled with the Pope, His Holiness prevailed upon Januarius not to let his blood melt that year.

which is done with great solemnity on the day of his festival, whilst at all other times it continues dry and congealed in a glass phial, is one of the standing miracles of Italy. Yet Mr. Addison, who twice saw it performed, assures us that instead of appearing to be a real miracle, he thought it one of the most bungling tricks that he had ever seen.

Mabillon's account of the fact seems to solve it very naturally, without the help of a miracle: for during the time that a mass or two are celebrated in the church, the other priests are tampering with this phial of blood, which is suspended all the while in such a situation that as soon as any part of it begins to melt by the heat of their hands, or other management, it drops of course into the lower side of the glass which is empty; upon the first discovery of which, the miracle is proclaimed aloud, to the great joy and edification of the people.

But by what way soever it be effected, *it is plainly nothing else, but a copy of an old cheat of the same kind, transacted near the same place*, which Horace made himself merry with in his journey to Brundisium; telling us how the priests would have imposed upon him and his friends, at a town called Gnatia; by persuading them, *that the frankincense in the temple used to dissolve and melt miraculously, of itself, without the help of fire.* See page 253, 1 vol. this Magazine.

These various accounts from different individuals, of a standing mark, which is held out constantly by the Papal devotees, as evidence of the truth of their religion, cannot fail to convince any reasonable man, that it is a trick which the priests of the Roman Papal system have borrowed from the tricks of the old Roman Pagan system.

We may also see in this a reason why the Papal superstition has been so sedulously devoted to keeping her people in ignorance of the sciences, lest they should be able to detect the frauds of their priests. What stronger evidence is needed on this point than the fact that these pretended miracles are always wrought among an ignorant people who dare not say other than the priest directs. Why is it that in this country, where their miracle working mark of the true church is so much needed to remove the mark of the Anti-christian beast from her forehead, our priests are so backward? It may be answered, that the spirit that put Galileo in the dungeon for his philosophical discoveries, that condemned Newton and the learning of the world, had not the forming of the minds that founded and built up this free and enlightened people. Let Papal priests have the training of our youth, and the days of miracle working may begin with us. There will be no need for a superannuated Bishop to hurry away from Bardstown to work miracles in France. He may then find disciples among us to take with his tricks and proclaim—a miracle! a miracle!!

AN HUMBLE DEFENCE FOR SPEAKING TRUTH, AND DOING GOOD.

PROVIDENCE has been more equal in the distribution of means of personal security, to all the animal creation, than we are apt to conclude, on a superficial view of nature. The strength of the lion is not a surer protection than the fleetness of the hare; and the shell of the tortoise, or the pointed quills of the porcupine, are perhaps, unequal to the defence of the buzzard, who, by a remarkable instinct, keeps off all aggression by vomiting on whatever offends him. How apt this last mode of battle is to that practised by some featherless bipeds, called men, our readers can better judge after finishing this article.

Before they read any farther, we beg them to peruse two pages of the No. of this periodical for June of this year, viz: pages 254—5. In answer to those pages, which, if we are capable of judging, contained a moderate, respectful, and perfectly decorous defence, of one of the Editors of this Magazine, from a very injurious and wholly unfounded charge brought against him by name, in a newspaper; that paper (*the Baptist Banner, and Pioneer, published at Louisville, Ky.*) has poured out a column of abuse, scarcely paralleled even in these times, for its falsehood and vulgarity. While a decent self respect forbids us from putting ourselves on a level with those over whom victory itself is a degradation—even when they occupy positions of direct conflict with us, on great principles; it would be a mere love of low company which could seduce us into such companionship, when they who seek it, are nothing to us, in any conceivable way that is not purely personal;—and neither meddle with nor understand any thing of sufficient interest or importance, to provoke a controversy, amongst protestant christians. Such, we are grieved to say, is exactly the position in which we are obliged to place a Mr. WALLER, who is one of the Editors of the paper before named; and who appears, though a total stranger to us, to have lost no occasion of showing his hatred to us. We have not, and do not mean to have, any controversy with him; first, because we will not hold *personal* controversy with any body: and secondly, because, if we chose to depart from that settled principle of our religious and editorial lives, we may say, as a beloved friend once said of Mr. Hamond, of Cincinnati, whom Mr. W. quotes against us with so much satisfaction:—"there are far decenter men, with whom we might quarrel about far more important things." We deem it proper however, and due to ourselves, to our readers, to truth, and to the evangelical part of the Baptist churches, to make a few observations, in order to put the whole matter in a clear light, and at rest, *on our part*.

REV. ROBERT J. BRACKINRIDGE.—This reverend gentleman, who has been not inappropriately styled "*the Robespierre of the Presbyterian Church,*" has an article relative to us in the June number of his periodical, full of froth and fury, and abounding with those billingsgate personalities and Grub-street metaphors, for which he is so unenviably distinguished on both sides of the Atlantic.

On this extract we make two remarks. The first is, that Mr. Waller is probably not aware that he subjects himself to a prosecu-

tion for *libel*, for calling a man a murderer, or a traitor, even by innuendo; and therefore, unless he is ready to prove before a jury, that we are both, he ought not to publish such charges against us; especially if he really believes, as he has said, that we are disreputably fond of going to law. We propose to prove both his assertions false, by our conduct: for we shall spare him when we could easily convict him for *libel*; and we will bring no suit against him—though he says we are so eager for such things. Our second remark is, that whatever we uttered in the way of controversy abroad, was in defence of our country; and as we are now republishing it all, our country can judge whether Mr. W. has justly characterized it; and can at the same time decide on *his* feelings towards Mr. Geo. Thompson, and Abolitionism—whose slang he has taken up against us.

The front of our offending consists in mentioning, on the authority of a Baltimore paper—the *Patriot*, we believe—that the Rev. R. J. Breckinridge had instituted a suit against the Rev. Mr. Everett, the Universalist, for a division of the funds arising from a sale of the tickets of admission to a logomachic tilt which came off in Baltimore about a year since, between these two theological gladiators.

We observe upon this, that the offence was far greater than is here stated, as any may see, by turning to our June No. already referred to. Further, that this extract contains a new falsehood, in charging to a paper which never published it, the identical untruth first printed by Mr. W. Mr. Breckinridge never demanded, much less sued for, but constantly refused when it was offered him, any part of the funds in question. Mr. WALLER asserted the contrary; and made his assertion the ground of abuse. He now charges on an innocent paper his fabrication. Thirdly, let it be remembered, that to get a fling at us here, he takes sides with Universalists;—as in the paragraph above, with the Abolitionists: and that the “logomachy” he derides, was, by the grace of God, a triumphant defence of what he himself admits to be one of the fundamental doctrines of the gospel of the Lord Jesus Christ.

We let all his ribaldry pass with but this single remark: That, to our surprise, we find an Old School Presbyterian clergyman, in Baltimore, can use language which would be looked upon as exceedingly unbecomingly in the veriest blackguard that walks the streets of Louisville!

This is not true; it is not becoming if true: it is libellous and actionable. We pity it; and forgive it; marvelling to find such things from one, who supposes he is a minister of the *only* gospel church. A sprinkled heretic, could hardly do worse.

He was a lawyer and a politician before he was a divine; and figured quite conspicuously in these characters in Kentucky. If our information be correct, he was equally as famous, before he sported the lawn, as since, for his aristocratical airs and hectoring spirit; and we half incline to the conjecture that it was an exhibition of these traits of character, more than his affection for the poor, which occasioned the necessity of his going to law.

It is true, we were called in the course of Providence, to serve our generation both as a lawyer and a legislator, before God placed us in the ministry of reconciliation. And we are obliged to add, in

justice to our former, and in sorrow over some of our present professional brethren, that we have had most painful evidence that the courtesies of life and the ordinances of good society, not to say many of the personal virtues, are no better, alas! oft-times not so well observed, by the latter as by the former. There was no respectable lawyer or politician of our day, in Kentucky, who would have put his name to the article we are extracting from.

This sentence was written and published by a Presbyterian, and by the chief agitator of the ocean that has engulfed his church in discord—a church once respectable for its harmony and its salutary influence; now a reproach to religion, a proverb and a by-word throughout the civilized world; her peace destroyed and her glory departed forever.

So far as this is personal, we have nothing to say. God has condescended to use our poor labours for the vindication of his glorious truth, and the reformation of his beloved church; what we have done, more or less, is recorded for posterity and the judgment bar; we calmly expect both awards. As to the virulent hatred of the Presbyterian church manifested in the paragraph, we simply say, there is no better scriptural evidence of a false prophet, than that he should slander and revile God's dear people. Mr. WALLER has uttered, not what *is*, but what he hopes *may be*. What good man would not blush to be praised by the tongue that could utter such words?

The quarrels and the schisms of the Presbyterians pervade all parts of the country, and are published in every newspaper; and yet the prime mover of all this disgraceful strife, while he is swept by the tempest that is scattering his denomination to the four winds, finds time derisively to speak of the "numerous fractions" of the Baptist denomination! This is a rare exhibition truly!—that a member of a denomination torn in tatters by intestine feuds, and about to expire from wounds inflicted by her own divisions, should reproach others for schisms!!

We believe it is the universal opinion of the ministers and members of the Presbyterian church in the United States, that there never was at any former period, as much capability of great and extensive usefulness, nor as much promise of it, by that venerable body, as at the present moment. Mr. W. will therefore, have to postpone the delightful spiritual feast, anticipated at its *expiration*. As to our alleged *derisive* mention of "*numerous fractions*" of Baptists; and "*reproach (of) others for schism*"—we enter two pleas. The first is, not guilty;—and our very words show, what was really true, a spirit of kindness on our part, for every 'fraction,' great or small, of evangelical Baptists. We have no sort of sympathy with the unchristian temper of this Baptist Editor; but have rejoiced, and will again rejoice, in every occasion which a good providence throws in our way to manifest by substantial tokens, our earnest desire that God would greatly bless all pious and sound Baptist churches. If it were needed, we could adduce more than one proof, that this has always been our feeling; a feeling, thank God, too deeply fixed in our religious principles and experience to be even ruffled by the coarse bigotry of the Baptist Banner and Pioneer. For a second plea, we say, our language was strictly true and appropriate; there

are "numerous fractions" into which the Baptists in America are split; and *Mr. Waller*, with all his vanity and pretension, is not the organ of more than a *single one* of these fractions; and we were perfectly right, to hold him and his paper, and not all the Baptists of the nation, responsible for an act of gratuitous wickedness or folly. That the particular interest to which the *Banner and Pioneer* is devoted, may be very extensive—even the largest of all, does not affect the matter in any way; unless indeed, to make us bewail that a body so respectable should have committed its advocacy to such a champion, as the one with whom we have now to do.

Aye, more; to this "fraction" of the Baptist denomination, there have been added during the last twelve months, almost as many members by baptism as there are members belonging to the Old School Presbyterian churches in the United States; and more have been added to it in Kentucky during the same period than there are members belonging to both the parties of Presbyterians in this State.

If this is true, the only pain it gives us is, that a great deal more is not done by so large and so pious a body, for the general advancement of the cause of our divine Master: more we mean, in the support and spread of the gospel, in the large sense; more for general benevolence, general knowledge, general advancement of society. For we suppose even *Mr. W.* will admit, that being dipped is not the *only* good work. There seems however, to our dull spirit, not precisely the temper of the "*little flock*" in such idle boastings, and carnal comparisons. A church with ten members, of whom nine know and do their master's will, is a stronger, yea, a more numerous church—strange as the assertion may appear,—than one of a hundred members amongst whom eight only of that kind are found. The Presbyterian church, odd as the statement may sound to *Mr. W.*—this expiring, outcast, degraded, *little* church, was so great and numerous, that she was very nigh being swamped; but now she is purged so thoroughly and is so mercifully reduced, that if she will be humble and meek, she is likely to form the right wing of that body "terrible as an army with banners" Talking about big and little churches, will *Mr. W.* tell us whether the Moravians, or the "*population of some four millions*" for whom he acts, is the larger body? and which has done most for Christ?

We hope, when we shall allude to the editor of the Magazine again, our notice will be * * * an article exhibiting more of the gentleman, to say nothing of the Christian!!!

We hope so with all our hearts! Never could a sentence more appropriate, close an article! Believe us, reader, it is written, every word of it by *Mr. Waller*! You observe the three stars? We omitted three words where they stand: guess what they could be, that should make the wonderful confession be a charge against us, instead of an honest condemnation of himself. "See," saith the *Areopagetica*, "the ingenuity of truth, who, when she gets a free and willing hand, opens herself faster than the pace of method and discourse can overtake her!"

[Continued from page 311.]

THE DOCTRINE OF TRANSUBSTANTIATION.

No. XI.

CXXXI. It is proper to advert now to a change in the institution made by the Roman church, which is, perhaps, one of the greatest abuses it has been guilty of—a change which has destroyed its nature by converting the *communion* of the faithful into a sort of spectacle in which the priest alone eats and drinks—the people not participating with him, nor even hearing what he utters. This is what is called a mass without communicants; so that the people go to *see the mass* instead of going to the communion. So long has this abuse prevailed, that in Catholic countries, it is a settled and approved form of speech, so to express it. The Italians, for example, say, *Veder Messa* and *Sentir Messa*—*Messa grande* cioè quella che si canta. The Spaniards say, *oyr Missa*. The French, *aller oïr une Messe*, which is scarcely better, for they are content if they see. But if the Eucharist be a *supper*, as has been proved, how absurd to invite persons to supper, who are not to partake of it, but only to *see it*. If we may judge from the writings of the early Christians, they would have thought it strange language to say, *let us go to see the Eucharist, or to hear it*. The style in vogue in the days of the Apostles, was “that the disciples came together to break bread,” Acts xx, 7—2. xlvii. But the Romanists have invented not only masses without communicants, but private masses, or masses celebrated without having any persons present. It has become a usage for the priests of that communion to chant or to say masses in the church, for those who will pay them for it. Although this is contrary to the Decretum, 1 Dist. de Consec. Can. *Hoc quoque*, which is as follows: “No priest shall presume to celebrate the solemnities of the mass, if there are not two persons present to give the responses—the priest being the third; because when it is said in the plural, *the Lord be with you*, and that in secret, *pray for me*, it is clearly proper that a response should be given to his salutation.”*

Pope Innocent III, perceiving the incongruity of these solitary masses, got over it in this way. He said “we ought piously to believe that the angels keep company with those who pray; according to the saying of the prophet, “I will sing to thee in the presence of the angels.”† Thus it is proven that the priest never sings alone. And when he says, “take, eat,” though alone, it may, by the same rule, be presumed, that he addresses the angels. But it would have

*Nullus presbyterorum Missarum solemnia celebrare presumat nisi quibus presentibus sibi que respondentibus ipse tertius habeatur, quia cum pluraliter ab eo dicitur *Dominus vobiscum* et illud in secretis *orate pro me* aptissime convenit ut ipsius respondeatur salutationi.

†Pia credendum est quod angeli Dei, comites assistant orantibus secundum illud propheticum in conspectu angelorum psallam tibi. Lib. 2, chap. 25, *Mysteries of the Mass*.

been better to have expunged this clause from the Missal, when they converted the *communion* into a *solitary* act of the priest.

CXXXII. This abuse deserves an investigation. For in the first place, masses without communicants are contrary to the command of our Lord, who said "take eat," to the twelve—and to his command "do this." But the Romanist replies, suppose there is no one worthy to partake with the priest? This cannot be, if the gospel be preached in its purity. It will take effect in the conversion of some. But how can the priest know who are worthy and who are not so, if they make a credible profession? (2) The example of our Lord has the force of command. What resemblance is there between our Lord at the table with his disciples, administering the bread and the cup to all of them, and the priest celebrating mass without communicants—turning his back on the people, and not being even heard by them? How unlike the sacrament as administered by the apostles? (See Acts, ii. chap. and xx. chap. 1 Cor. x 17.) Admit for argument's sake, that our Lord instituted both a sacrament and a sacrifice, by what right do the Romanists separate them—admitting the people to partake of the sacrifice, but denying them the sacrament? The Romanists undertake to do what they *cannot do*, viz: make a propitiatory sacrifice of our Lord for the dead and the living; but they omit to do that which they *can do*, viz: administer the sacrament to the people. (3) In addition to this, they destroy not only the definition of a sacrament, but the sacrament itself. Paul defines it (in 1 Cor. x, 16,) the *communion of the body of Christ*. A mass without *communicants*, is therefore, not a sacrament. A common supper, (which *coena* signifies,) implies *communion*. (4) Not a passage can be produced from the writings of the ancient church, in support of *masses without communicants*. Bellarmin admits (in lib. 2, chap ix, of the Mass,) that he finds no express passage in the writings of the ancients, which shows that they ever offered sacrifice without the communion of some one or more persons besides the priest.*

CXXXIII. But it may be useful for a moment to advert to what the ancient writers do say. CHRYSOSTOM (in Hom. 3, on Eph.) expresses the following sentiments, by which it appears that this corruption was beginning to take effect in his time: "In vain the daily sacrifice is made—in vain we wait at the altar since none communicates." And a little after, "The Lord said these things to you all, who rashly and impudently wait here; for every man who does not partake in the mysteries is rash and impudent." He adds, "Tell me, if one be invited to a feast, and wash his hands, seats himself, is ready at the table, and yet does not eat, does he not do dishonor to him who invited him? Would it not be better that he should not be present? Thus thou also art present. Thou hast sung thy hymn, and because thou hast not retired with the unworthy, thou hast professed to be of the number of those who are worthy. Why then, do you remain, and not participate at the table? You say you are unworthy. Then you are unworthy to

*Nusquam expressè legitur à veteribus oblatum sacrificium sine communionè alicujus vel aliquorum præter ipsum sacerdotem.

participate in the prayers." Bellarmin (in lib. 2, cap. x, of the mass) remarks that Chrysostom exceeded moderation in these views, as well as in some other things. JUSTIN MARTYR (in 2 Apol.) says, "The deacons distribute bread to each of the persons present." IGNATIUS (in Epis. to the Philadelphians) says, "One bread is broken to all." Pope AGAPETUS (cited in 2 Dist. de Consec. canon *Peracta*) says, that "After the consecration is made, all those who do not wish to be excluded from the church, must communicate, for so the apostles ordered, and the Roman church holds."* This canon is no longer observed in that church. JEROME, on 1 Corinth. xi, says, "The supper of the Lord ought to be common to all."† "Coena communis," does not mean a "private mass." The author of the constitutions ascribed to CLEMENT, (lib. 2, chap. 61,) says, "Let every one receive the body of the Lord."‡

The Liturgies, though falsified in many particulars, shew that the bread was distributed among all the faithful; and in the mass the priest uses language to the following effect: "that all we who shall have partaken of this altar," &c. or "the sacraments which we have taken"§—which words are senseless when the priest alone partakes, and absurd when no person is present with the priest. Bellarmin pretends that they refer to those who communicate in other churches. || GREGORY I, Bishop of Rome (in lib. 2, chap. 23 of his Dialogues) says, "The deacon cries out according to custom, if any one do not communicate, let him retire."¶ William Durand, though a defender of the abuses of the Mass, (in his Rational, lib. 4, chap. 53) admits, "that in the primitive church, all those who were present at the celebration were accustomed to communicate every day."** He says, too; that the ancient custom was to offer, or set forth on the table, a large loaf, sufficient for all.†† Hence the table was called the altar because the offerings of the people were called sacrifices—that is sacrifices of thanksgiving, not of propitiation, which the Romanists pretend are made in the mass. If the multitude was greater than the church could contain, the sacrament was repeated as appears by the epistle 79, of Leo to Dioscorus, if indeed, that epistle is properly ascribed to him.

CXXXIV. The custom of having several altars in a church, owes its origin to this perversion of the eucharist. At these altars, particular or private masses, are celebrated for money. IGNATIUS

*Peractâ consecratione omnes communicent qui noluerint ecclesiasticis carere liminibus; sic enim et apostoli statuerunt et sancta Romana tenet ecclesia.

†Dominica coena omnibus debet esse communis.

‡Accipiant singuli per se Dominicum corpus.

§Ut quot-quot ex hac altaris participatione sumpserimus etc sacramenta quae sumpsimus, &c. Lib. 2, chap 10, De Missa.

||Haec verba dicuntur propter eos qui alibi communicant.

¶A diacono, juxta morem, clamatum est, ut non communicantes ab ecclesia exirent.

**In primitiva ecclesia omnes qui celebrationi missarum intererant singulis diebus communicare solebant.

††Offerebant enim magnum panem et omnibus sufficientem.

(in Epist. to the Philadelphians) says, the whole church has but one altar. (Ἐς θυσιαστήριον πάση τῇ ἐκκλησίᾳ.) EUSEBIUS (lib. 10, chap. 4, History) describes the exterior and the interior of the temple at Tyre. He speaks of only one table or altar in the midst of the temple. JEROME (on Amos iii.) says "there is but one altar in the whole church, but the heretics have several." BASIL (on Ps. cxv.) says the same thing. CHRYSOSTOM (in Hom. 18 on 2 Corinth.) says "we have only one baptism and only one altar." This plurality of altars was copied from the Pagans; so Prudentius says in lib. 1, contra Symmachus; Omnibus ante pedes posita est sua cuique vetusta a rula

Virgil says, Venus had a hundred altars in the temple of Paphos.

. Ubi templum illi centumque Sabaes,

Thure calent arae. . .

We might refer here to the declarations of the prophet Hosea, viii, 11, "Ephraim hath made many altars to sin. Altars shall be unto him to sin." This corruption crept into the church as early at least, as the time of Gregory I, Bishop of Rome, (A. D. 590—604,) for (in Epist. 50 of book 5,) he speaks of a temple in which there were thirteen altars.* Bellarmin says, (in lib. 2, chap. 9, 10, of the Mass,) that Ambrose speaks of altars in the plural; but he does not say so in this respect to *one* temple, much less does he refer to such small altars as are erected in Roman churches. He also cites from Tertullian's book concerning penitence, chap. 9, the words *aris Dei adgeniculari*. But the penitents did not kneel near the altar,—they were forbidden to approach it. The true reading of the passage is *caris Dei adgeniculari*, and so Pamelius has rectified the manuscripts of the Vatican. At all events, Tertullian does not say that there were many altars in the same church. But suppose that it were so—it is still, an abuse, but only of a little earlier origin than we suppose. The Council of Trent (ses. 7) declared that private masses might be called common, because the people communicate in them spiritually, and because they are celebrated by the public minister and for all the faithful. But this is contrary to common sense. Such masses can never be a communion in the breaking of bread.

That Council did not condemn masses in which the priest alone communicates sacramentally, as though they were unlawful, and as being private; on the contrary it approved and commanded them. The fact is, they had become a source of profit. Rents were annually given to the church in consideration of private masses. Covenants were made to say masses for the repose of the soul of a man's relatives, which, by the law of England, were transmitted to the heir, and not to the personal representatives. (Year Books, 42, Ed. 3, Hil. 14, p 3—2 Hen. 4, M. 25, p 6—I Hen. 5 Hil. 2, p 1.—2 Hen. 6 Trin. 14, p 51.) Even masses are said for the souls of little children, who die after baptism, although that church holds, that such go directly to paradise. Thus the love of gain multiplied altars which were consecrated by relics. But we cannot dwell upon this point. It is sufficient to indicate its origin and its cause.

*Illic tredecium altaria collocasse.

CXXXV. We shall now add some general observations upon this doctrine of the Roman Catholic Church. In the first place, it may be remarked that the Romanists, by their doctrine of the carnal presence, do great dishonor to our Lord Jesus Christ. It is unworthy of the glorious humanity of the Son of God, to suppose that it is enclosed within a morsel of bread, or contained in a drop of wine, which we know are exposed to many casualties. He did, indeed, humble himself, that he might exalt us, yet this was before his resurrection. But now that he has ascended into heaven, the scriptures inform us that he is to humble himself no more. They speak now only of his glory. Philip. ii, Acts ii, 3. (2) This doctrine tends to dishonor our Lord, inasmuch as it supposes him subject to the will of a priest, who, by pronouncing five words, with the intention to consecrate bread, causes the Lord, himself, to come into his hands, bodily. (3) This doctrine tends to exalt man, and to detract from the glory of God, because it requires us to believe that a man has the power to make his God, and to create his Creator, as Pope Urban II says, (see Antea lxxxiv.) and to give to a priest, who is a mortal and a sinful man, a greater power than all the angels and all other creatures possess. (4) It dishonors our Lord, because it teaches that hypocrites—his enemies—even Judas, by partaking of the sacrament, take and eat his very body—that his body is still exposed to be wounded; for although the Romanists teach that the body can receive no pain, yet the ignominy remains. (5) The rubrics of the mass do dishonor to our Lord by many of their cautionary provisions, inasmuch as they provide for contingencies which cannot be admitted, even in supposition, without dishonoring him. (6) Private masses, said for money, are dishonorable to him—because they make merchandize of the holy sacrament, and, (according to this doctrine,) of the very body of the Saviour. These masses said for money, are not unlike the sin of Judas. (7) The processions which the popes order on the days of their coronation and great festivals, are a profanation of the sacrament, and tend to do dishonor to the Lord Jesus Christ. These are so ordered, that the host precedes the pope at a great distance. It is carried on a white horse, under a canopy supported by citizens of Rome. The pope follows, being carried on the shoulders of men, under a canopy supported by princes or the ambassadors of princes; the emperor himself assisting, if he is present. If the pope prefers to ride on horseback, the emperor holds the bridle of his horse, after having held the stirrup for him to mount, as is described at length in book 1 of the sacred ceremonies.*

Who does not see that this ceremonial is designed rather to honor the pope than our Lord Jesus Christ? Is not this a fulfilment of the prediction of Paul, in 2 Thess. ii? Do we not here discover, not only idolatry, but tyranny? If the reader will take the trouble to peruse the form of this papal mass, as described in lib. 2, chap. 14, of the Sacred Ceremonies, he will see that the prelates and the people present, adore the pope ten times as often as they do the host on the altar.

*Sec. 2, chap. 3, Major princeps etiam si rex esset aut imperator stap-ham equi papalis tenet.

CXXXVI. This doctrine of transubstantiation, and of the carnal presence, contravenes the analogy of the faith and the doctrine of the human nature of our Lord. It is the supreme good of man to be united to God. But the difficulty of effecting this union consists in this, that the way is long, and we are wayward, and born out of the way. Our first parents apostatized, and all their children are perverse. As we cannot bring straw to the flame without its being consumed, so it is impossible to unite sinful man to the infinitely just God, without his being consumed. (Judges xiii, 22; Exod. xxxiii, 20; Heb. xii, 29.) The goodness of God, however, provided a way. And because we could not approach Him, he drew near to us, and became united to our nature by investing his Son, (the Word and Eternal Wisdom,) with human flesh, whose human nature is the only tie which can connect us with God. He is our Immanuel. John xiv, 9; Gen. xxviii, 11, et seq. Now we may approach God without being consumed in his glory. He has become visible in the Son, who being one body with us, communicates to us also, his Spirit—makes us his brethren, and thereby sons of God. His humanity was laden with opprobrium, that he might invest us with glory, 1 Cor. vi; Eph. v, 30. He was born in a manger, that he might open to us the celestial mansions. He was a stranger on earth, that we might become citizens of heaven. He was condemned by an earthly judge, that we might be absolved by the heavenly judge. His death is our life. His resurrection our victory. He ascended in his human nature to heaven, to prepare a place for us: He will return at the last day, and receive us to himself. The sinner who shall approach to God, except by the way of Christ, will be destroyed, and more fearfully than the men of Bethshemesh were. 1 Sam. vi, 19, 21.

Such then being our faith, he who denies the doctrine of the humanity of our Lord Jesus Christ, or indirectly subverts it, cuts the tie which unites us to God, and undermines the very foundation of our holy religion. No wonder that Satan has always been intent upon falsifying this doctrine, either by denying or changing the humanity of our Lord. Valentinian taught that the body of Christ was spiritual,—Marcion taught that it was imaginary,—Eutiches confounded his human nature with the divine,—Nestorius separated the divinity from his humanity. These old heresies were, in later times, re-constructed in different forms; but what we have now to shew, is, that the doctrine of transubstantiation is inconsistent with the doctrine of the human nature of the Son of God, and therefore a heresy.

CXXXVII. Every human body has its several parts in place; that is, in their natural, proper place; but this doctrine assigns to our Lord, a body, all the parts of which, are in one and the same point, because it teaches that in each particle of the host is the entire body of Christ. Such a body cannot be a human body. (2) Every doctrine which attributes to a body those properties which are peculiar to, or inseparable from, the soul,—those properties *to wit*: which distinguish the soul from the body, denies, in fact, the nature of that body. The doctrine in question does this; for it teaches that the body of Christ is not circumscribed by limits in space—that

it does not occupy any place—that it is wholly and entirely in each part. (3) Every thing which can be denominated *body*, has some length. But this doctrine teaches that the body of our Lord, under the *hostia*, has no length. A point has no length. Therefore, it cannot be a body, or the doctrine involves this contradiction that length is inclosed in that which has no length. (4) To separate a body from itself is to destroy it: but this doctrine separates the body of Christ, which is in heaven from the body of Christ in the mass.

CXXXVIII. The Romanists, however, compare this doctrine to the doctrine of the incarnation, but it has not the least resemblance to it. The doctrine of the incarnation does not teach that the body of our Lord existed before the incarnation, but this doctrine of transubstantiation teaches that the priest creates or makes a body already made, which is as absurd as to suppose the annihilation of a body which no longer exists. By the doctrine of the incarnation, we are taught that the body of our Lord was nourished and increased by the same methods as other human bodies are nourished and increased. The mystery is, that a virgin should conceive; but this fact is accounted for in the holy scriptures; it was by the power of the Holy Ghost,—a power adequate to produce all possible effects. But this doctrine teaches that bread is changed into the flesh of the Son of God. By the incarnation, our Lord took a body which was only in one place at the same moment, but this doctrine ascribes to our Lord a body which is present in a hundred thousand different places at the same instant. By the incarnation, our Lord Jesus Christ made himself manifest to us. He was *GOD manifest* in the flesh, (1 Tim. iii, 16,) but this doctrine *conceals* him, and is at variance with our senses. "If it were possible," says Tillotson, "to be true, it would be the most ill natured and pernicious truth in the world, because it would suffer nothing else to be true". . . . "If it be true at all, it is all truth; and nothing else is true: For it cannot be true unless our senses and the senses of all mankind be deceived about their proper objects, and if this be true and certain, then nothing else can be so, for if we be not certain of what we see, we can be certain of nothing." This cannot be affirmed of the doctrine of the incarnation, which teaches that the Eternal Word took a human nature, (in a manner too mysterious for us to understand,) similar to ours in all things except sin. (Heb. ii and iv chapters.) The incarnation is a profound mystery displayed in things supremely excellent. It concerns the union of the divine with the human nature. It contains nothing contradictory or absurd. This doctrine of transubstantiation, on the other hand, leads to many absurdities. Thus, it teaches that the body of Christ, (as he was at the table with his disciples, administering to them the sacrament,) was totally different from his body that was in the sacrament—The former was subject to pain—the latter not; The former ate,—the latter did not:—The former breathed,—the latter did not:—The former saw with the eyes,—the latter did not:—The former received aliment and was nourished,—the latter could receive no nourishment:—The former moved—was in a place—was visible—and appeared in the ordinary human form; the latter could

not move, was not in any place; was invisible, and contained entirely in a drop of wine, and in a particle of bread. If these two can be the same body, is it possible that such a body can be a human body like ours? Does not this doctrine then, tend to overthrow the doctrine of the human nature of our Lord Jesus Christ? (Heb. ii, 14, 18—iv, 14—16.)

CXXXIX. But the Romanists say, that our Lord Jesus Christ was passible and infirm in his *natural* being, but was without infirmity in his *sacramental* being; that is to say, the Romanists under the pretence of *different respects*, of one and the same being, in fact, ascribe two beings to the body of our Lord. Let us bestow a moment on this evasion. It is admitted that a man may be strong, or learned, considered in respect to another person, but feeble or ignorant in respect of a third. This is intelligible, but when we so speak, we speak comparatively. These respects do not terminate in the substance or subsistence of which they are affirmed. But a man cannot be in one respect wholly and entirely a man, and in another respect not a man. A single individual or substance has but one being or subsistence. It is the being and subsistence which constitutes the individual. Essence, we may say, is common to all individuals of the same species, but *being* or *subsistence* belongs to each individual. It is chimerical therefore, to suppose that our Lord has *two beings*, seeing that his *being* is that which constitutes him *one*. In regard to rational creatures, *being* or *subsistence* is that which constitutes the person or *hypostasis*, (a Greek word used to express the subsistence or substance, as well as the person.) If then, our Lord has two beings, (e. g. a natural being, and a sacramental being,) he has two persons, (a natural person, and a sacramental person.) Further: the destruction of the *being* of a body, is a destruction of the body itself—to destroy being, is to annihilate. It follows then, that our Lord is destroyed in the mass, when this sacramental being is destroyed, either by the fraction or by the corruption of the species. Observe, too, that every real sacrifice requires that the thing offered should be destroyed or consumed. But the Romanist tell us that the mass is a real sacrifice, and therefore the thing offered in the mass is destroyed. The thing offered, they say, is the body of the Lord Jesus Christ, and if that be so, the body of the Lord is destroyed. Yes, they reply, but only as it respects his *sacramental being*. To this, we reply, (adopting for a moment this distinction,) that if the natural being of our Lord is not destroyed, it follows that his natural being is not that which is offered in the mass; and this proves that the sacrifice of the mass is another and a different sacrifice from that which he made on the cross; for there he offered his *natural* being. Indeed, if we consider this matter closely, we shall find that the mass is a sacrifice of *considerations* and *respects*, and that nothing *natural* is offered. But the very definition of the word "Sacrament" refutes this notion.—*Sacrament* signifies a *sacred sign*. *Sacramental*, therefore, signifies *significative* or *representative*. Now what does *sacramental being* mean? Why *significative being*; and the doctrine then is, that the sacrifice of the mass is a sacrifice of the *significative* or *representative* being of the body of our Lord. If the Romanist does not like

this definition of the word *sacramental*, he will please to give us another. But especially, we desire to know how our Lord has, in the host, a *significative* or *representative* being, seeing that the sacramental being which they ascribe to him is not adapted, in any respect to *represent* his natural being: for that which represents a thing, must itself be *visible*; but this sacramental being is invisible. Again, that which *represents* should resemble that which is *represented*; but this sacramental being, is wholly unlike the natural body of our Lord. Once more. The Romanists say, that our Lord had a natural being, (inasmuch as he brake and gave the bread,) and another sacramental being, which is under the species of bread. We ask, then, was not our Lord also under this species, in his natural being? Does not the Roman Catholic church hold, that our Lord Jesus Christ and all his nature, his soul, his body, with all its parts, are under the species of bread, in the mass? How then, do they mend the matter by this imagination of sacramental being? It is an attempt to conceal the contrarieties of the doctrine, under a shadow; because they teach, that the natural being is under the species; and to call it the *sacramental being*, is to denominate it as though it were a different being, when their own doctrine is, that it is the same being.

FACTS AND CONSIDERATIONS, IN REGARD TO ECCLESIASTICAL CONTROL IN BENEVOLENT OPERATIONS.

Reports of Presbyterian Boards to the Assembly of 1839.

THE church of God is the pillar and ground of the truth (1 Tim. iii, 15); and it is by enlarging the place of her tabernacle, by lengthening her cords and strengthening her stakes (Isaiah xlv, 2)—that her inheritance is to be increased, and the whole family of man, at last brought into the household of faith. As there are no new truths, so there are no new contrivances, no new methods, by which God will convert the world unto himself. We use the word *new*, however, with reference to the Bible itself; for there have been many changes *called* new, which were, in truth, only restorations of the most ancient and established methods, instruments, and doctrines of God: and such things must necessarily occur from time to time, so long as man is weak and corrupt; and the Church herself, in a great measure indifferent to divine things, and prone to be seduced for a time, into errors and mistakes.

We have greatly rejoiced that all the branches of the Church of Christ, are successively waking up to this plain and simple fact; and that so many of them are already completely alive to it. Thanks be to God, the day is past, when God's people will allow close corporations, and irresponsible and unscriptural associations, undisputedly to enter upon the most important parts of the Church's duties, and usurp the high prerogatives of her divinely instituted officers and courts.

The Annual Reports of three of the Boards of the Presbyterian

Church in the United States, are upon our table, and have excited these reflections. We have before us,

The Second Annual Report of the Board of Foreign Missions of the Presbyterian Church in the United States of America. May 1839, pp. 44.

The Annual Report of the Board of Missions, (that is, Domestic Missions,) of the General Assembly of the Presbyterian Church, in the U. S. A. Presented May, 1839, pp. 80.

The Annual Report of the Board of Education of the General Assembly of the Presbyterian Church, in the U. S. A. Presented May, 1839, pp. 24.

The three pamphlets will furnish the general reader with an accurate idea of much that the Presbyterian Church is doing, and proposing to herself, in the way of the world's conversion,—in so far, that is, as she acts officially and in an organized form. There is one defect, which renders the general view incomplete; we mean the Report of the Board of Publication, in regard to which important institution, we will say a word before we close these remarks.

All these Reports contain information on their respective subjects, which can hardly be obtained, certainly not in so authentic and systematic a form, from any other quarter; and we therefore presume, they may be objects of interest to all who are laboring and praying for the good of Zion; but especially, to every member of the church, by whose authority they have been laid before the public. We earnestly recommend them to the general and careful study of all such; the more especially as our limits do not permit us to extract largely from them, or to re-publish more than a few of the most interesting details.

The Board of *Foreign Missions* reports \$62,979.62, as the amount of receipts into its Treasury, during the year which ended on the 1st of May, 1839. It sent out during the same period, five Missionaries. The Board has under its care, missions in Northern India, in Eastern India, amongst the North American Indians, in Western Africa, and in China; and proposes to establish new missions as fast as the indications of Providence permit, and the man and means are furnished, in all the great divisions of the earth.

The following remarks taken from pages 21—2 of the Report, place in a clear light, a very important branch of the general subject:

When the General Assembly established a Board to take charge of the Foreign Missionary work, they engaged in a great enterprise, involving many solemn responsibilities, and requiring from the ministers, elders, and members of the whole church, their most earnest prayers and self-denying assistance. It would be no light charge to say that the Church was not *in earnest* in undertaking this work. From her very constitution as a Church of Jesus Christ, she could not neglect or refuse to engage in this work in some form; and the Providence of God most clearly called her to act through an organization within herself, that the tens of thousands of her Israel might have their individual responsibility to God, in this matter, more directly brought home to them. In this great work the Church is now engaged, and this Report gives the evidence that her missionaries, and a portion of her ministers and members, have, in solemn earnest, given their hearts to the promotion of the blessed cause. What was a problem with some—Whether the Presbyterian Church could sustain and conduct

the work of Foreign Missions—has been solved; and nothing remains but to “speak unto the people that they go forward.” There can be no retreat, no misgivings as to the result, no faint heartedness in the work itself, without incurring the displeasure of Zion’s King. The call to the church is, **ONWARD**, till all her ministers and all her members come up to the requirements of the word and Providence of God in relation to it. This will be to promote her best interests at home: for, just as the Church possesses a missionary spirit, will she possess the spirit of peace and holiness, and be enriched with the divine influences of the Holy Ghost, blessing the means of grace for the salvation of souls, for building up his people in the faith, and for clothing his ministers with the spirit that was in Christ. It cannot be otherwise. These interests are dear to the heart of every true believer, even when his faith is weak and his fears many. If he have faith at all, his heart will rejoice in the prosperity of the Church of Christ. This elevating and healthful influence, existing as it does in the missionary cause, meets him as an angel of love and mercy in his darkest frames; it touches a chord found in every renewed soul; he rejoices in hearing of the salvation of the benighted heathen; and the consciousness of such a principle existing in his heart, is often the harbinger of breaking day to his own soul, wearied and burdened with a sense of sin. No Church, therefore, in the present aspect of Divine Providence, can neglect this cause, and prosper. No Church can afford to spare the holy and evangelical principles which it promotes and cherishes—or to throw away “that bond of perfectness,” with which it binds the members of her communion to herself and to each other. No Christian can neglect it without loss to his own soul; nor, while refusing to cherish it, has he evidence that he is governed by the self-denying principles of the gospel. A Christian, in the exercise of faith, cannot be indifferent to these great interests. If he has been saved from the wreck when the waves were breaking over him, the desire of his soul will be to hasten the return of the life-boat, that others may be saved from the same destruction.

A committee consisting of Rev. Ashael Green, D. D., Rev. Robert J. Breckinridge and Col. Thomas McKean, were appointed upon the Annual and Supplemental Report of the Executive Committee; and subsequently recommended for adoption various resolutions expressive of the sense of the Board, on some of the fundamental principles of the great subject committed to it. We give a few of these powerful and important statements, as samples of the whole; and commend the truths they set forth, to the serious consideration of the Christian public.

The Board feel deeply sensible of the immense obligations pressing upon our Church to increase her efforts, and extend her operations for the conversion of men. Those who most clearly hold the truth, are most bound to spread it: and those who are most alive to its importance are best prepared to extend its influence. At the present moment, on the eve of the fiftieth meeting of the Church in General Assembly, and in the midst of the general joy for a most remarkable deliverance, we feel peculiarly called on to give emphasis to these great ideas. And while we earnestly beseech, as many of our brethren as are yet unsettled, and as many as are no longer diligently engaged in their covenanted calling, to consider well the claims of Foreign Missions upon them; we at the same time concur in the views of the Executive Committee, that mature time and years, high attainments, useful and honorable employment, instead of exonerating even our pastors from these claims, do rather prove their superior fitness for this glorious and indispensable work. Nor can we perceive why the Church should not as properly call men, by the proper agency, to this as to any other work. The General Assembly having fully expressed the mind of the Church

on the subject of the formation of Presbyteries by our foreign missionaries,—and there being a unanimous wish in our whole body, that the true and full principles of the gospel of Christ should be faithfully carried out, in all their bearings, upon the cause and in the conducting of Foreign Missions; it seems to us appropriate to express our undiminished confidence in our system, for spreading as well as perpetuating, the truth. And it is our full belief, that a simple and constant adherence to its great principles will disembarass the work itself of some of the chief difficulties of detail, which have been experienced by others; will place the relations of the missionaries to the Church at home, and to each other and their work abroad, on the most satisfactory footing; and will make the course of this Board, and of its Committee and Officers, clear, uniform, and wise. We do, therefore, recommend great caution on this subject; and especially in adopting rules, maxims, or principles, after any other bodies, not guided by our fundamental views on the general subject.

We do sincerely believe that the Church of God, as such, and by virtue of the Divine authority invested in it, and the Divine command resting on it, is not only called upon, but bound to do its uttermost for the conversion of the whole world; and that if there be any direct efforts which can be better made in a mode not ecclesiastical, yet such at least as can be better made by the Church as such, should be so made; and that the work of missions is most eminently of this kind. We do, therefore, earnestly hope that no attempts will be hereafter made from any quarter, or for any part of the foreign field, whether pagan, papal, or other, to enlist our churches, or to operate amongst them, in favor of other missionary institutions. We desire to occupy no more than our own field; but we wish to do that fully; and we expect to be allowed to do it without conflict or even collision.

It is earnestly desired by the Board that the whole Christian world should know precisely the ground we occupy, the doctrines we profess, and the religion we are striving to spread abroad amongst men. We feel that, in all possible circumstances, a similar unreservedness and candor on the part of all missionary institutions is indispensable to public confidence; and that to withhold it, would justly excite the suspicion of the Church of Christ.

The Board of *Domestic Missions*, (which is the true nature and object, and ought to be, the title of the board styled, *the Board of Missions*,) reports the sum total of receipts for the past year, at \$43,000:—the whole number of Missionaries and Agents in commission any time during said year, 260, of whom 106 were new appointments made during that year; the number of congregations and districts aided, at 600. It is stated that these Missionaries have labored in 23 of our States and Territories, and in the Republic of Texas; and that their aggregate amount of labor is equal to that of 200 pastors for a single year. Their labors have resulted, by God's blessing, in the addition of 1400 members to the church on examination, and 1350 more by certificate; and the various churches they serve, contain an aggregate of 20,000 members. There have been organized within the year through their instrumentality, 60 new churches; and about 100 new houses for public worship, have been erected. They report as under their care, 400 Sabbath Schools, in which 2500 teachers give instruction to 20,000 scholars: and in addition, 300 Bible and Catechetical classes, containing 6000 learners. Besides these specific details, are others of a more general kind, relating to other great objects of benevolent and Christian effort, to prevailing sins, to religious revivals, to the state (or as the French

better express it, the *movement*) of population—and other matters ; all of which are full of interest and importance.

The following extract from the 35—7 pages of this Report, will enable the reader to form a clear idea of *one part* of the subject embraced in it.

That the Church may form some definite idea of the *magnitude* of the work committed to their Board of Missions, we will sketch their field, and merely hint at the wants of its several parts. In the *Northern*, and *Middle States* which are included in our field, the number of feeble Presbyterian churches and congregations needing aid, has greatly increased within the last few years, and more especially within the last year. This has been occasioned principally by emigration, the tide of population has been setting westward, and the strength of many of our northern and eastern churches has been transferred to the great Western Valley; and in the separations which have recently taken place, and are now taking place, very many churches have had their members lessened, and their resources diminished. These separations, tending to the permanent purity, and peace of our churches, have a temporary influence in weakening their strength for sustaining the institutions of the Gospel. Such churches, in their struggle to maintain the purity and order of God's house, have certainly strong claims on the benevolent sympathy of their stronger sister churches. By aiding them *now*, in this season of peculiar need, with the blessing of God, they may be saved; they may soon recover their strength, and be able in their turn to gladden others by their *thank* offerings to the Lord. Hundreds of such weak and feeble churches in the northern and middle States, are looking to your Board with intense anxiety for *immediate* aid, and in this section of our common country, there is still much vacant land to be possessed by the Church. In this portion of our field, double the work yet performed will be required to meet the present exigency. These States are not to be neglected. The Southern Atlantic States, in their whole extent, from Maryland to the Gulf of Florida, demand from your Board immediate attention, and energetic action. The number of feeble Presbyterian churches in the whole South, requiring the fostering aid of your Missionary Board, is exceedingly great; and the amount of population, destitute of all the precious privileges of the Gospel, we presume not to calculate. The wants of the South are very great. This vast section of the Presbyterian Church, has strong claims; in the hour of trial, and deep depression, none have stood more firm, none more ready to make sacrifices, and endure trials in the cause of truth and righteousness, than our brethren of the South. When the Church was in danger, the South in solid phalanx came to her rescue. Let the Church in return, liberally and cheerfully lend her aid to build up the waste places of the South, and send salvation to the perishing thousands of her population. The whole South is open to your Board, and the way fully prepared to act efficiently through that entire section of our country.

In the upper section of the great Mississippi Valley, is a missionary field of vast extent, and of incalculable importance. When we survey this widely extended field, including *six States* and *two large Territories*, and count the number of feeble churches contained in it, many of them recently formed, and without pastors, and when we look over the immense tracts in this large section, where no churches have yet been formed, and where the people are living without any Gospel privileges; and when we take into our calculation too, the rapid increase of the population in these extended regions of moral desolation, the conclusion is forced upon us, that to meet fully the wants of this section alone, would require more than all the resources your Board have ever yet had at their command in a single year. And yet this field, vast as it is, is only a part of that immense valley which

is looking to your Board for men to teach them the way of life, and for means to aid their feebleness in sustaining Gospel institutions. In the southern portion of that great valley, there is another field almost as large, and much more destitute. The whole south-west, with the exception of a few favored spots, is literally a moral waste, and calls loudly, and most affectingly, for immediate and energetic action. And throughout this great valley, from the lakes on the north to the Gulf of Mexico on the south, ministers are greatly needed, and if sustained, aid must be obtained from abroad.

We presume no contributor to the funds of this important institution can hesitate, after reading the foregoing observations and statistics, to take consolation from the reflection, that God has been pleased to give him or her a part, in so great, so good, so necessary a work.

The *Board of Education* reports the amount of funds collected during the past year, at \$33,930.77; the number of beneficiaries under the care of the Board, is 338. It is stated that more than 1000 individuals have been aided at various times in their preparation for the work of the ministry: that above 100 of these have been at various times, in the employ of the Board of Domestic Missions, 40 of them being so at present; and that 17 have gone on Foreign Missions. It is acknowledged that many young men who had the ministry in view, and who have in former years been aided by this Board, have left it since the apostasy and schism of 1837 and 8, under circumstances which leave little doubt, that it was a mercy to be relieved from their further support.

The following are the chief of the resolutions adopted by the General Assembly on the report of a committee consisting of Rev. John C. Young, Rev. A. Alexander, D. D., and Mr. James McKenzie; they will be found in the appendix, on p. 13, of the Report.

Resolved, That it be earnestly recommended to the pastors and members of our churches that prayer be made to God continually, that he would pour out his Spirit on the hearts of our young men, and prepare multitudes of them to serve Him in the ministry of reconciliation.

That it be recommended to our pastors and elders to look out, in all our churches, for young men of suitable piety and talents, who may be educated under the care and by the assistance of the Church, for the work of the Gospel ministry; to converse and pray with such young men on the subject of their dedicating themselves to the service of God, in preaching the Gospel; and to endeavor by every proper means to induce them to qualify themselves for becoming the ambassadors of Christ to their perishing fellow men.

That while the Assembly would recommend to the Board of Education the exercise of all due caution in the reception of its candidates, and a strict supervision of them during their whole course of instruction, to prevent the sacred funds entrusted to their management by the Church, from being perverted to the support of those who are unworthy of the patronage of the Church; the Assembly would also recommend to the Board to aim at a great enlargement of their operations and usefulness—and to effect this desirable object they would recommend to the Board to use increased exertions to augment, not merely the contributions of our churches to this cause, but the number of candidates under their care.

That it is the deliberate conviction of this Assembly, formed as the result of much experience, that an efficient system of agencies by which all the churches of our connection may be visited from year to year, is, in the

present condition of Christian feeling and knowledge on the subject of benevolent operations, absolutely indispensable—that the Assembly therefore earnestly recommend to the Board of Education the employment of a suitable number of zealous and discreet agents, by whose instrumentality, or the instrumentality of voluntary agents engaged to co-operate with them, all the churches may have this important cause annually presented before them; and the Assembly would recommend to its churches that they receive with kindness and hearty co-operation the labors of the agents of all our ecclesiastical Boards, remembering that the service in which these brethren are engaged, is an arduous self-denying service, undertaken not for filthy lucre, but for the glory of God, that our people may have an opportunity of understanding their duty, and discharging it in reference to the advancement of Christ's kingdom in its various branches.

There are several subjects, and a few broken considerations, which we think it necessary to suggest in connection with these Reports, and with which we will close this synopsis of them. Some may appear novel, others perhaps of no importance; and possibly there may be one or two, which most will regard as important.

1. We think a greater degree of simplicity should be observed in these Reports, and all like them. We instance two points in which this has struck us. And first, the repeated and rather inordinate puffs which are scattered through the pages, especially of the second and third Reports. Thus, "the men the Board have employed as agents, are tried men," &c;—"these brethren have labored with devoted zeal," &c;—"it is to the judicious and indefatigable labors of these devoted men," &c;—"this brother has labored with his accustomed diligence and fidelity;"—"your agent has labored with apostolic zeal," &c;—"the personal sacrifices and labors of this invaluable brother," &c. These specimens are from pp. 31—34 of the second Report. From the third Report, p. 6, we select the following: "has prosecuted his work with the same indefatigable zeal," &c;—"the Board has great confidence in the prudence and zeal of that brother, &c.—Of the same general character is the pompous parade of the "grade" of D. D. in the names of the members of these Boards; which is the more remarkable, as the last Assembly, by a most timely, Christian and modest act, forbade the like disfigurement of its records. We have nothing to say against conferring this or any other degree; only that it ought to be worthily given and worthily received; and that where it is neither, as is too often the case, "it is like a jewel of gold in a swine's snout." But we have this to say against the everlasting parade of a man's titles, that it is immodest, and contrary to the simplicity of the gospel; and that this is most emphatically the case, when men give their honorary titles to themselves; as is the case with such as print their honors in their own minutes. "I counted," said a friend to us, "——'s title seventeen times, in one copy of his own ——."

2. It is a subject of regret to us, to see a *surplus* of money on hand reported, by every one of these Boards; a surplus, which in the aggregate, reaches to nearly \$15,000. It is a remarkable fact, that while so many other benevolent operations are languishing for funds, these Boards of the Presbyterian Church should all have a surplus of cash on hand. It speaks much for the liberality of the

churches; and much for the prudence of the Boards; but whether so much for their enterprise and faith, we respectfully submit to their own consideration. We take it to be clear as light, that one of the worst possible ways to get a wise and discreet Christian to give money to any cause, is to show him that you have not been able to spend properly, what he has already given you. And this subject is the more important, when we reflect that although the aggregate sum of \$140,000 given by the churches, during a single year, to these three great objects, appears considerable; yet if divided amongst all our communicants, and all our friends, not being regular members of the church, who yet contribute to these causes;—it is a mere trifle—a fraction of a dollar, to each person. Surely then, when the liberality of the church needs stimulating, the organs of that liberality ought at least to get out of the way of the wheels; if our Boards feel no call to pull, they ought not at least, to hold back!

3. There appears to us to be a spirit of human and pecuniary glorification, liable to creep into these organizations, which ought to be sedulously watched against, and unscrupulously expelled. One of these Boards reports twelve vice presidents, another the enormous number of eighty! Now what conceivable use can there be for either number? Or indeed, for any vice president or president at all? Somebody is wanted to preside at the meetings of the Board perhaps; and what is the presbyterial usage, on this subject? Is it to elect a permanent president, and any quantity of vice presidents; the bulk of whom are not even members of the Presbytery? But these Boards, let it be remembered, glory in being presbyterian in the fullest and strictest sense. Then let us put aside man worship; and still more carefully money worship. One of these Boards allows any person to become, what is called an *honorary member*, by paying a given sum of money, say \$30; and to become an *honorary director*, by paying a little more, say \$50. And two of them report between them, three closely printed pages, in double columns, of honorary personages. One of them prefixing its list with the ominous notification, that the General Assembly has authorized the procedure. Now can any one imagine of what use an honorary member or director can be to a strictly elective body, exercising a specific delegated trust, such as are all these Boards; or what rights or privileges, can properly be bestowed upon such persons, when they chance to intrude on the sittings? Above all, will any child of God tell us, what Christian right or privilege there is, that may be purchased with money? And will any Presbyterian tell us, where he finds in his standards, the liberty to sell the direction and control of the interests and duties of the Church of God? This whole matter is extremely deplorable; and is the result of a servile imitation, on our part, of some of the most objectionable features of the voluntary societies. It is not matter of feeling only; it is matter of profound principle. For who shall openly assert the right to sell membership in the Church of God? And if not membership, still less controlling influence, eminent rank, enduring power! We have pressed this subject once and again, in our place, in the church courts, and in the church boards, without avail; we now

solemnly appeal to the body of the people of God, against a radical vice, which it is their duty to expel from the church. Let there be an end put to buying and selling membership, office, rank, power, and influence in the church, or the church Committees or Boards.

4. We think it our duty, once again, to say, that the location of the principal seats of the operations of these Boards is not proper, in respect to them all, and ought to be changed in part. There are now four Principal Boards of the Presbyterian Church; viz: the three whose reports we have been speaking of, and the *Board of Publication*, of which we shall speak presently. Of these, one, namely, the Board of Foreign Missions, is located in the city of N. York; the remaining three, in Philadelphia. The location of the first named Board in New York, is proper, on all accounts, unless an undue and excessive expense should be caused by that location, and prove to be a sufficient reason for changing it. On this subject, we think there is reason for doubt, but at present no more. But that three Boards out of four, should be located in Philadelphia, we consider not only unreasonable but absurd. Whether reference be had to the necessities of the Boards themselves, or to their just influence upon the churches, or to the wise and proper distribution of employment, duty, and advantages through the body of the church—or indeed to any conceivable aspect of the subject; it seems to us astonishing that such an accumulation should ever have been attempted, much less so long persisted in.

5. We have mentioned the *Board of Publication*. It is destined, if wisely managed, to be an engine of inconceivable power, in promoting sound and enlarged scriptural knowledge, and extending a healthy religious literature throughout the country. The General Assembly, in our poor opinion, never did a wiser act, than in establishing this Board; and there are few better things it can do, than efficiently and steadily enlarge, extend and watch over its operations. We do not doubt, that if the pastors of our churches do their duty to their people, to this cause, and to the soul stirring occasion, on the coming day set apart in December, for the celebration of our Jubilee, and the endowment of this Board; there will be an ample and noble response from the churches. The church has been delivered, most wonderfully delivered from spiritual error and ignorance; it is most appropriate, that she testify her devotion to knowledge and to truth, and mark her gratitude to God, in a way answerable at once to the magnitude and the method of her deliverance. Let us perpetuate at once the light which has saved us, and a glorious monument of the nature of our relief. We have been delivered by truth: let us make one great and unanimous effort to embalm, if we may so speak, the church itself, which has been saved, in the very truth which preserved her. Let us make that precious safeguard so familiar to the world, that all men shall have it as a household commodity. "Books are not absolutely dead things, but do contain a progeny of life in them to be as active as that soul whose progeny they are: nay, they do preserve, as in a phial, the purest efficiency and extraction, of that living intellect that bred them. They are as lively, and as vigorously productive, as those fabulous dragon's teeth; and being sown up and down, may chance

to spring up armed men. * * * * A good book is the precious life blood of a master spirit, embalmed and treasured up on purpose to a life beyond life." So argued the most gifted of mankind—he who of all the earth, best knew and best used what books contained, to purposes of beauty and grandeur. Full of the greatness of his subject, he has drawn the picture of a commonwealth,—which, with no great changes, may well apply to a long abused, but now at length, redeemed community of Christian people; who are ashamed of the past, and panting to signalize the future by more worthy deeds; deeds, amongst which, not the least worthy is that, for whose ample performance we now plead. "Methinks I see in my mind a noble and puissant nation rousing herself like a strong man after sleep, and shaking her invincible locks: methinks I see her as an eagle muing her mighty youth, and kindling her undazzled eyes, at the full mid day beam: purging and unscaling her long abused sight at the fountain itself of heavenly radiance; while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she means, and in their envious gabble, would prognosticate a year of sects and schisms."

6. We have already spoken of a spirit of servile imitation of the voluntary Boards. What else could have ever seduced our church into the idea of having Boards at all; or so long and so fixedly bound her to them? They are to us a cumbrous, and a needless machinery;—rendered originally necessary by the impotency of the principle of independency; but entirely out of place in a Presbyterianial system. They are not the Church; they are not a committee of the Church, except in a most illegitimate use of the term. Their only proper use is to conceal the real effect of their operation: which is, *first*, to divest the Church of its proper control over the particular subject, in the guise of a real delegation of power; and *secondly*, to vest this divested power, in a few central hands, at the seat of operations, under the guise of sharing it with some hundred persons scattered over the land, and physically incapable of taking any material part in it; and who may be fortunate to escape censure, as intrusive, if they sometimes attempt it. These Boards are an excrescence upon Presbyterianism,—to which they have no affinities, and in relation to the true action of which, they are useless or hindrances. Formerly, the Assembly appointed Standing Committees, to this work. This is the proper mode. Let a committee of moderate size be appointed on each important subject; let it be really a committee, and really responsible; let it be a *separate* committee for each interest; and let them, if necessary, be distributed. Then the Church will really do its work; and the work will be really done on ecclesiastical principles. Then we shall no longer be at sea; but be safely in port,—as a working, scriptural, Presbyterianial organization.

AN INQUIRY INTO THE CONDITION OF THE AFRICAN RACE IN THE
UNITED STATES.

An inquiry into the condition and prospects of the African Race in the United States; and the means of bettering its fortunes.—By an American. Philadelphia. Haswell Barrington & Haswell. 1839. pp. 214, 12 mo.

THIS book is the production of a young man born and educated at the North; who, up to a recent period, was a violent abolitionist; and whose conversion from some of the errors of that unhappy sect, has resulted, as is not uncommon,—in a publication of his mental experience. It is to be gathered from the internal evidence of the book, that the author, at about twenty years of age, began to doubt his abolition theories; and that within the four or five years which have since elapsed, he has travelled a little through some of the slave states—changed some of his opinions, and written and published this volume. He states in his preface, p 20, that in preparing his labors for the press “he has consulted no man, and but few books.” On page 25 he says that it was since a certain series of anniversaries in New York, about four or five years ago only, up to which period he had never seen a slave; that “he has seen something of slavery;” and on page 46, that “two days actual observation” gave him altogether a clearer view of the system of what slavery is, “than he had ever before been able to obtain by asking ‘hundreds’ of people, ‘a thousand questions.’”

The wonder is, that under such circumstances, any one should consider himself, or herself, permitted, much less obliged, to write a book. And a still greater wonder would be, that the book itself, however well meant, should not be crude, erroneous, shallow and commonplace.

We have been reading, writing, arguing, observing and meditating on this subject, since our first entrance on the theatre of active life, (and that is no brief space,—as the gathering frost upon our brow admonishes us;) and if our judgment be allowed to have any weight, we can confidently assert, that no desideratum in our literature is greater than a calm, clear, and independent work, devoted to the History, Condition and Prospects of the Colored Race; having an especial reference to the solution of the various problems connected with that race amongst ourselves. Such a book, if worthy of the subject, would be a noble monument of patriotism and benevolence, and a standing addition to English history and philosophy.

BROWN'S AMERICAN SYSTEM OF GRAMMAR.

The American System of English Syntax, developing the constructive principles of the English Phrenod or Language, and impressing them on the memory by pictoral and scenical demonstration; thus enabling the adult at home, and the child at school, to acquire in a few months a better knowledge of Syntax by the American System, than they can ever acquire by the British. By James Brown. Philadelphia: published by J. Blackmarr—1837. 12 mo. pp. 442.

A VOLUME handsomely bound in red morocco, with the foregoing title was put into our hands, with a request to examine it, by the gentleman who has been lecturing in our city, on the system inculcated by the book. He was also good enough to expound to us, some of the mysteries of the new method, as well as some of the terms of the science, and some of the pictoral demonstrations. The whole affair exhibits one of the most extraordinary vagaries of the human mind, which has ever fallen under our notice; and seems to us to have about the same relation to the science of Grammar in general, and English Grammar in particular, as the figures of the Chinese puzzle, if their Chinese names were attached to each, would have, to an improved system of Geometry with its nomenclature.

There are two modes of improving the state of any science; namely, first, by simplifying its methods, definitions, &c., so as to make more clear, and more effective, the established truths of the science: and secondly, by improving the nomenclature of it. In either or both of these modes, the actual state of any science, not already perfect, may be really improved: or by either or both, what may be intended for improvement, may most materially injure the science itself.

There are two modes also, in which the state of science may be radically changed; namely, first, by advancing and enlarging it, upon the basis of existing truth, or by the discovery of new truths, to be added to it: and secondly, by a revolution more or less thorough, in the fundamental principles of the science itself.

There is no doubt that Grammar, especially in its restricted or particular sense, and no doubt the Grammar of our language, might be materially improved, by simplifying its rules, and modifying some of its artificial methods. The tables of *Thersch* for the Greek verb, afford an example, as we think a most striking and successful one, of the benefits which the grammar of a language may thus receive. But on the other hand, nothing is more likely to suffer damage from tinkering, than this very science; of which our country and age seem destined to afford memorable examples, from the Hebrew Grammar of Professor Stuart, to the American System of Mr. James Brown.

Mr. Brown indeed, sets out for a fundamental revolution in the entire science of Grammar—both in its principles and its terminology; confining himself indeed to our language for the present, but ultimately subverting all, if his system can conquer, rather massacre ours.

It is impossible to impart to the reader an accurate idea of his principles and methods, in the limits to which these observations are confined. We will therefore content ourselves with a few brief citations of his principles, terms and representations, taken from various parts of the book.

Part I. Illustration 1, p. 34. "A sentence is an assemblage of two or more words containing a condition!"—To illustrate this, on page 36, are cuts of a watch, a figure of interrogation, a crown, a man in a posture of supplication, and a rain bow: which represent the five conditions, namely, 1, affirmation. 2, interrogation. 3, command. 4, petition. 5, intimation. A *condition* is defined to be "the heart of the sentence," p. 35; there are said to be but five in all, and therefore but five possible sorts of meaning in sentences, corresponding to the terms given in the conditions above; and what is very odd, it is asserted that no words, by their "dictionary meaning" can express any of these five conditions! By this time, we trust our readers have a clear notion of what a *sentence* is. If not, they will find the subject illustrated through 35 closely printed pages, by the aid of many cuts, and most prodigious terms.

Part II. Illustration 1, chap. 1, p. 70. There are two parts of speech, viz: *Cormos* and *Ramus*. The former, he tells us, p. 435, answers to the noun, pronoun and interjection—which are the fundamental parts of speech; the latter to all the others, which are accessory only. And this grand idea is illustrated through a large portion of the book, and with pictures and terms, never paralleled, we venture to say.

Let us now give a few random definitions. Syntax is a science consisting of the constructive principles of language. p. 179. The four parts into which it is divided, are Poieology, Syncratology, Syntithology and Consignification. p. 180.

The alphabet is divided into three unequal parts, called Hypergrams, Hupograms, and Thurograms. p. 213.

Alphaoology, chap. II, p. 237. A sentensic Cormas is one which forms the sentential elements of a Seramus into a full sentence character. Cormi are divided into Namitive and Unnamitive. p. 252.

There are four Genders; viz, Masculine, Femenine, Ambi, and Muo. p. 265.

In speaking of what Grammarians in their ignorance have called *pronouns*, it is said, p. 253, "There are about sixty of the unnamitive carmi in the English phrenod, which are used as the representatives of other words. This family of unnamitives is divided into Exhibitives and Unexhibitives."

A large portion of the work is devoted to the exposition of the principles of the new system, in relation to the *Verb*, herein called *Seramus*, and defined to be "a word which contains the elements of a sentence character." p. 272. And here we find a nomenclature, which is a fair sample of the whole. The word *Tense* is discarded for the word *Timedex*; and the present, imperfect, perfect, &c., are substituted by Phemic Timedex, Presynphemic Timedex, Prediphemic Timedex, &c. &c.

If ever an envious Juno sat cross legged over the nativity of any intellectual offspring, (as great old Milton hath it); if ever a book

came backwards into life, like a Freezeland chicken, with its whole plumage, bent against the mode of all fowls besides—we should hazard the conjecture of such a woful fate to this; if it were not that men, who ought to know far better than ourselves, have said the contrary. Our readers cannot be more surprised than we, when they learn that many recommendations from persons, who *ought to be* competent to decide, are appended to this book; and amongst the most extravagant, is one from Dr. Samuel B. Wylie, Vice Provost of the University of Pennsylvania!

BOCCACCIO'S EULOGIUM ON THE MONKS.

THIS exquisite master of Italian literature, often mentions, in his *Decamerone*, the manners of the Ecclesiastics of his day, (he was born 1313, died 1375,) in Italy. In his Twenty-Seventh Novel, the Seventh that is of his Third Day, he delivers a panegyric on the Monks, which we here translate.

"However the ancient Monks may have desired the salvation of men, those of our day desire only their money and their wives; and seek to frighten the foolish by vain stories, and childish pictures. They teach that all sins are purified by giving alms and paying for masses, in order that, as they have not become monks from piety, but only from laziness and sloth,—all may be obliged, by their love for the souls of their ancestors, to contribute to their support; one bringing them bread, another wine, while a third prepares their meals. They reproach the luxury of men—in order that others abstaining, they may enjoy all: they condemn usury and dishonest profits, in order that, when men would restore that which they tell them would conduct them to eternal perdition, they may endow themselves more largely, and canvass for bishopricks and other high prelatures. They teach us to do what they say; to fill their purses with silver, to confide to them our secrets, to observe chastity, to be patient, to pardon injuries, to speak evil of none; things, which in themselves, are equally good, proper and holy. But what motive animates the monks? This, that they may themselves do, what they could not, if the men of the world did it also. Who knows not, that without money, their idleness would not endure long? If we expend our wealth on our own pleasures, they cannot long enjoy theirs in their convents. If we cherish our wives, these monks will no longer have the sole disposal of them. If we practice neither patience, nor the pardon of injuries, they dare not frequent our houses, nor sport with the honor of our families."

We leave it to our readers to determine, how far the lapse of five centuries may have rendered this picture false.

Two hundred years after Boccaccio, the great Luther, once a monk himself, completed the picture, which such multitudes of enlightened scholars and pure men, for so many ages before him, and continually since, have sketched, in precisely the same colors and outlines.

In his Commentary on the Epistle to the Galatians (on chap. ii, v. 18,) he gives us the following

Form of a Monkish Absolution.

"God forgive thee, my brother: the merit and passion of our Lord Jesus Christ, and our blessed St. Mary, always Virgin, and of all the Saints; the merit of thy order; the straightness of thy religion; the humility of thy confession; the contrition of thy heart; the good works which thou hast done and shall do, for the love of our Lord Jesus Christ, be unto thee available for the remission of thy sins; the increase of desert and grace; and the reward of everlasting life. Amen."

Upon this, Luther truly remarks, "Ye hear the merit of Christ mentioned in these words; but if ye weigh them well, ye shall perceive that Christ is there altogether unprofitable, and that the glory and name of a Justifier and Saviour are quite taken from him, and given to monkish merits."

What those *merits* are, in any moral estimate, righteously made, we may judge from the eulogium of Boccaccio. None, of course, will question the suitability of *such* persons 'binding and loosing' in the dreadful name of God.

In what degree are these things applicable, to the priests of our day?

§ NOTICES, RECEIPTS, ACCOUNTS, ANSWERS TO LETTERS, &C.

May 28—July 19, 1839.—Alexander Hamill, of Balt., \$5 for '38 and 9. —Rev. D. A. Penick, Pioneer Mills, Cabarrass Co., N. C., name added to our list, and paid \$2.50 for one year in advance.—Rev. F. K. Nash, Beattie's Ford, Lincoln Co., N. C., name added, and paid \$2.50 in advance.—Rev. D. Brown, of Tennessee. \$2.50, through Dr E.—Rev. D Lacy, of N. C., \$5.00.—S. S. Patterson, Lancaster Co., Pa., name added from January last, and \$2.50 paid in full for the current year.—Dr. W. A. Walker, Rogersville, Tenn., \$2, and name added from June, '39.—James D. McMullen, New Prospect, Green Co., Ala.—name added from January, '39.—We received a letter signed Wm. M. King, jr. who franked the letter as P. M. at Plymouth, Illinois, on the 6th of April last; in which we were requested, in the name of our respected agent, in that region, to send our Mag. to Mr. Presly Dunlap, of Rushville, Illinois. We added the name to our list; published the fact in our notices for May; and sent the Magazine for that month as directed. In the early part of June the No. for May was returned, with the following endorsement on the cover; "Refused, as P. Dunlap is a young man that is very transient he says that he would like to have the periodical. Returned from Rushville, Illinois." This has no signature. Who wrote it? What does it *really* mean? We will give a copy gratis, for one year to any person who will prove from the premises, the true act they require of us to perform!—The P. M. of Lexington, Ky., under date April 10th informed us that our friend and agent, J. D. of Lexington, had directed the Magazine to be sent to "John Curry, Leesburg, Scott Co., Ky." The mistake in the county is corrected by request of the P. M. of Leesburg, date 25th May; and the other matter attended to. As to the money paid to our agent, it is all right; it will be paid over to us by the first opportunity, and its receipt published then. All payments to our

agents are good; we also take the risk of the mail, in all cases of remittance, and credit at par notes of all sound banks.—J. N. Shepperd, direction changed from Janeysville, Miss., to Ripley, Brown Co., Ohio. Nothing has been received in the manner indicated. The Nos. for August '38, and March '39, are sent to Ripley. It is out of our power to make up the half volume for the fore part of '38, for Mr. S., as we have no extra Nos. for the month of Feb. '38. We could send him the Nos. for Jan., March, April and May, of that year, if desired.—J. W. Whitehill—Maytown, Pa., \$5 for '38 and '39.—Rev. A. D. Campbell, direction changed from Pittsburg to Alleghany, Pa.—Dr. S. Philips, Liberty, Bedford Co., Va., \$4, per Mr. V. S.—Gen. E. C. Carrington, Halifax, Va., \$5.—Dr. L. C. Rives, of Cincinnati, O., refuses to take the Mag. out of the office; for which sudden purpose, after years of other views and acts, the P. M. gives us no reason.—Miss Armstrong, Calvert street, Balt. subscribed from Jan. '39.

A kind and welcome letter from Samuel Weir, Esq., of Columbia, S. C., dated June 14th, was sent by *accident*, from Baltimore to the Western part of Virginia—and so came to hand after the foregoing matter had gone to press. The letter contains \$25, to be credited as follows, viz: \$2.50 to Mr. Weir himself; \$2.50 to Rev. James H. Thornwell, whose direction is changed from Lancasterville to Columbia; \$2.50 to James S. Scott, of Columbia, (a new subscriber,) for the present Vol., the back Nos. of which have been sent by mail; \$17.50 to John S. Scott, of Columbia, (a new subscriber,) for the Magazine from the beginning. This sum pays Mr. John S. Scott's subscription for 1840 and '41—besides paying for the four Vols. already completed, and for the current one. This is generous and unusual confidence in times like these; especially from a stranger. We will endeavor, if God spares our lives, not to forfeit it.—The back Nos. of the present year have been sent to Mr. Scott, by mail; but we are at a loss to know how to send the four bound volumes to Columbia; and shall be obliged to have some directions on the subject. We could send them any week by ship to Charleston, if we knew to whom they should be consigned.

On the subject of our back volumes, we regret to say, that we have not above a dozen complete copies of the work from the beginning, left for sale. We have a large supply of the Vol. for 1835, and a pretty good one of those for the years 1836 and '7; our deficiency is in 1838; for which year we have a considerable stock of odd Nos., but only a few complete sets.—We are able to supply only about fifty more complete sets of the back Nos. of the current year.—We respectfully suggest to our subscribers, who have odd Nos. for 1838, to take care of them, as we propose soon to make a schedule of those we have; in order that we may get from those who have what we lack, or give to those who lack what we can supply. To subscribers who have not our first three Vols., we will dispose of them unbound, on the most liberal terms, to complete sets; and will present them to all public libraries and associations, that will have them neatly bound, and preserved for use.—Our first Vol. was of them all, the most exclusively devoted to the Papal controversy; and our third contains many papers on the Semi-Pelagian controversy; while it and the second, contain our letters from abroad. It is right however to say, that the last are of the less value, as the complete series of *Memoranda of Foreign Travel*, of which they formed but a small part, is now in press, in a separate form.

THE
BALTIMORE LITERARY
AND
RELIGIOUS MAGAZINE.

VOL. V.]

SEPTEMBER, 1839.

[No. 9.

REVIEW OF SCHMUCKER'S POPULAR THEOLOGY.

Elements of Popular Theology with special reference to the Doctrines of the Reformation avowed before the Diet at Augsburg in MDXXX. By S. S. Schmucker, D. D. Professor of Christian Theology in the Theological Seminary of the General Synod of the Lutheran church, Gettysburg, Pa. Second edition. Leawitt, Lord & Co. New York, 1834.

No part of the Christian church, however feeble, or obscure, is destitute of interest to the pious mind. The salvation of *one* soul awakens a new interest in the armies of heaven. In this respect there is a strong sympathy between the church triumphant and the church militant. Nor are our Christian regards shut up by the enclosures of our own denomination. They extend to all that bear the Christian name. We speak safely when we say that the truly pious of other denominations have read or heard the story of the self-denying and stupendous and humble and successful labors of the Moravians, with a zest as real and as pure as if it had been the narrative of labors in which their own religious community had been the actors.

These remarks are naturally suggested by the position occupied in the Christian army of America, by the Lutheran church. However small or feeble it might be, all God's people would feel an interest in it. But when we remember both its supposed and its real relation to the great reformer whose name it bears, and when we remember the fact that it already has in our nation more than one thousand churches, about fifty thousand communicants, and holds a mighty sway over a population of not less than half a million, our interest rises into a dignity of commanding power. It is impossible for a good man to look upon such a community without having his heart beat with strong emotion. So much is at stake. So great is the danger. So bright is the prospect, if all be well managed. And so disastrous the results, if an improper course be taken.

For the last ten or fifteen years, Dr. Schmucker has been to other communions in the land, the most conspicuous member of his own

denomination. Whether he has more influence in the Lutheran church than any other man, we do not attempt to decide. It often happens that a man by means entirely fair and honorable, yet as to himself merely fortuitous acquires great conspicuity, before the world generally, but has comparatively little influence in the body, with which he is most closely allied. Whether this be so in the present case, we know not. We are inclined, however, to believe that our author stands as high in the estimation of those who know him best, as among persons not of his own communion.

The fact of his being professor of theology in the seminary of the General Synod of his own church, and that he was selected by the vote of the same body, to give to the public an expose of the theological opinions of Lutherans generally, would surely indicate his possession of the highest confidence of his brethren. For we ought to inform our readers, that in the first sentence of the preface, the author says: "the following work was undertaken at the request of the General Synod of the Lutheran church in the United States."

In the remarks which we shall make, we are not aware of any desire respecting the author or his denomination, stronger than that he, and the church of which he is so conspicuous a member, should be beautified with all that conformity to evangelical doctrine, scriptural practice, and real holiness, which constitute under her glorious head, the brightest ornament of any people, professing godliness. While we say thus much, we also confess that we did not take up the work, whose title is found at the head of this article, entirely free from apprehension, that it would not be found the best thing of the kind which we had seen. The author had several years since made an impression on our minds, which the tooth of time had not entirely effaced. He had with no little noise of trumpets, introduced to the American theologian his translation of that very insipid, spiritless, and in some things erroneous work, Storr and Flatt's *Theology*. Like the rest of our neighbors, we gave audience at the sound of the trumpets, and our admiration lasted until we began to read the book. The more we read, the more we were dissatisfied, until we were almost ready to pronounce the whole a theological hoax. We may safely say, that a more complete failure to lead the minds of theologians beyond their previous attainments was seldom, if ever, made in this or any other country. Our plainest country pastors whom we know, were in the habit of weekly giving their people more sound doctrine in the deep things of God, than was generally to be found in this shallow work. When we saw our author's own work, therefore, we remembered Storr and Flatt. Yet we determined to examine patiently and candidly. Especially as the copy which fell into our hands was one of the second edition, (printed in 1834.) Whether there be a later edition we know not, but we recently obtained the latest edition which our bookseller had. We also found some young theologians of another denomination, reading and praising the work. The whole history of the work clearly indicates that it is likely, at least for some time to come, to be a standard work among a portion of the people of this country, especially those of the German Lutheran affinities and origin. We accordingly determined

to examine it with care. The result of our investigations the reader has in the following remarks.

We regret that we must advertise our readers that we find much to blame. We do not say that there are not some things worthy of praise, and some truth in the work. Nor do we say that we have nicely weighed and accurately determined whether the book has more faults than excellencies. But this we do say, its faults are very numerous and very glaring.

One thing which must strike the reader is, that the work is destitute of all symmetry. This feature is drawn so small, and that so large, that one must feel at a great loss to determine by what rule the author was governed in drawing his portraiture of revealed truth. The great subject of the eternity of God, is disposed of in less than three lines. And the whole chapter or section on the attributes of God, occupies but eighty lines, with the proof texts appended in notes. When one sees such amazing brevity in a treatise professedly respecting God—a system of divinity—he is naturally led to inquire whether the man is merely writing a brief creed, or does he meditate a primer for children? Looking at the dimensions of the volume, you see this is not his object. In the preface too, the author declares that it “has been his prayerful effort, throughout the whole, to render the work instructive and edifying to the intelligent Christian and theological student; and he hopes it will be found not entirely useless to ministers of the Gospel.”

What light does he think the ministers of truth would gain on the character of God, by a discussion of eighty short lines? “Condensed as the discussions are,” we cannot conceive that this part of the book contains even a tolerable syllabus of the sublime subjects which it introduces, but which it cannot be said to discuss at all. It is no discussion, not even a “condensed discussion” of the eternity of God; to say “his eternity, or existence, without beginning or end, is taught in Scripture, and seems also to result from his self-existence,” and thus dismiss the whole matter without another word. We might mention many other instances of a brevity, which amounts almost to a mocking of the reader. Why is this? Had the author no room? He has written a work of 350 pages, 8vo. In many parts of his work he shews plainly that he was at no loss for room. He introduces quite at length, the American Colonization Society, American slavery, the Constitution of the United States, the American Revolution, General Jackson's Proclamation against the Nullifiers of South Carolina, tells us that document is “able and lucid,” and indeed discusses *ad libitum* all varieties of matters, however foreign from the subject of theology. We very much doubt whether either a “theological student or a minister of the gospel” would be professionally assisted by such disquisitions. We do not profess to discuss politics; but we should be much at a loss to know how to bring General Jackson's Proclamation into a *system of theology*. We knew indeed that the General was a Doctor of Law, but we had not heard that in the judgment of any he ought to be a Doctor of Divinity. [We say this with profound respect for the Ex-President.] We have often heard of and we have sometimes seen a steeple with a church attached, or a portico

with a house annexed, but this "popular theology" is no less out of proportion. When we have read Gulliver's Travels, we have been struck with the admirable preservation of proportions, as he went through the land of the giants and the pigmies.

Nor can we express any great satisfaction at the author's modes of illustrating difficult subjects in theology. Indeed some of them are quite intolerable. They betray a want of resources, or a want of good taste in the selection from materials in possession, which we did not expect. We had seen and read the Notes of the famous Dr. Adam Clarke on James i. 17, where it is said, "with the Father of lights is no variableness neither shadow of turning." The commentator has introduced (we suppose for the purpose of making the matter plain) a mathematical diagram and a long mathematical demonstration, and in conclusion proposes (following Wakefield,) that the passages be translated—"Every good gift and every perfect kindness cometh down from above, from the father of lights, with whom is no parallax, nor tropical shadow." Truly this is darkening counsel with words without knowledge. The great truth of the text is plain to every one. It asserts in terms understood by all, the absolute unchangeableness of God. But what the "parallax and tropical shadow" of the Almighty can mean, plain people will confess they cannot understand; and those who are not plain people, but affect superior learning may think they understand it; but they only deceive themselves. This instance of philosophy foolishly applied, we had known for years. And we had hoped it was the only instance of such extreme folly in modern times. But our author has supposed that he would explain the doctrine of the Trinity, by the science of Algebra. In treating of the divine *essence* and of the divine *persons* he says, "they are to be considered as equivalent to the Algebraic terms X and Y, which stand for unknown quantities or properties; as if it had been said "in X respect, God is one, and in Y respect he is three;" and thus the propositions are no more contradictory than if we were to say, "a triangle in X respect (i. e. considered as a figure) is one, and in Y respect (in reference to its sides) it is three," or that man in X respect (in reference to his soul and body) is two-fold, and in Y respect (considered as an individual of our race) is one." Our dislike to all such modes of attempting to represent the most sacred and awful truths is exceedingly strong. It is based on the fact that such modes of presenting the subject, are to our feelings shockingly familiar, that they never really explain any difficulty; that they make the matter more dark than it was before, and that they have an indecent pedantry about them. We would even rather go to Saint Patrick and the "immortal Shamrock," for an explanation of the mystery of the Trinity. Indeed, our author having gone through his Algebraic quantities, seems to feel that he has not helped the matter much, and adds: "We do not forget that the trinity of the triangle results from its material properties, in as much as, like all matter, it consists of parts; and God is without parts, [*ens simplicissimum.*"] Surely seeing this, he ought to have saved his algebra for some other occasion. We are not very patient when we read such things, and see them offered to the community as *lights*, we suppose a part of "the light of the 19th century."

The respectable schoolmen never in all their refinements sent out any thing on the doctrine of the Trinity, which seemed to us so much to affect a knowledge denied to man. "Who by searching can find out God, or understand the Almighty to perfection?" We hope, if our author ever publishes another edition of his "Popular Theology," he will for the "people's" sake as well as for his own sake, leave out all such things, which are alike offensive to good sense and to reverential piety. He ought not to be led astray in this or any other matter, by an affectation of a capacity to make things plain. However, we ought not to be surprised, by such things from our author, for he tells us who are at least some of his guides. In a note he says, "The writer would here recommend especially to theological students, some excellent and able remarks on the divine agency in human actions, appended to Rev. Dr. Ely's Synopsis of Didactic Theology." In another note he speaks of "that radical divine and distinguished writer, Dr. Ely." We do not wonder that a theological professor with Bonycastle's Algebra in one hand, and Dr. Ely's Synopsis in the other, should come poor speed in explaining the "things hard to be understood" in a system of Divinity.

We have also been struck with the great want of reference to Scripture authority in the whole work. In twenty pages of the work (from 64 to 84,) in which the author treats of the doctrine of the Trinity—the importance of loving and serving God, &c. &c., we find not one single text of Scripture adduced to establish any doctrine. Seneca is quoted and Paul is forgotten. The Declaration of American Independence is referred to as the "Magna Charta;" but the great charter of gospel privileges is left unnoticed. The author seems to have such a leaning to other things, that he puts for pages together, no honor whatever on God's word. In discoursing on the importance of loving God, he uses some eloquent language. His mathematical propensities lead him to say: "No arithmetician can calculate the value of his [the Saviour's] smiles, or the horrors of his frown." This may sound well; but we think it would have been as well to have quoted at least one text, especially as the Holy Ghost had given us one so much to the point. "If any man love not our Lord Jesus Christ, let him be anathema maranatha." We think the excellent John Brown of Haddington, uttered common Christian experience, when he said: "So far as I ever observed God's dealings with my soul, the flights of preachers sometimes entertained me; but it was Scripture expressions which did penetrate my heart, and that in a manner peculiar to themselves."

The Scriptures have one great advantage over all human reasonings, however cogent they may seem: and that is, they speak with an authority which the conscience understands and obeys. They are an end of all controversy. But even mathematical demonstrations and arithmetical eloquence, touching divine things, are without force. The human conscience, says "Paul I know, the Evangelists I know, the Prophets I know, but who art thou with thy big words, thy sounding brass, thy tinkling cymbels? I know thee not, I owe thee no allegiance." A supply of sufficiently numerous and apposite proof texts, is certainly a desideratum in the work. Our

author must not, however, understand us as complaining concerning his performance for the lack of them, when he is discussing President Jackson's Proclamation against the Nullifiers, and several other matters, which he has introduced, and respecting which, we ourselves, even with the aid of Cruden, could not furnish him with proof texts *pro* or *con*.

As our author belongs to a denomination, which at least by ecclesiastical enactments, makes a good deal of the Augsburg Confession, he is not a little at a loss what to say on the subject of creeds. This difficulty must have been increased by the fact, that the very body which asked him to write his popular theology, desired him to put high honor on that ancient and extensively adopted symbol. In the preface, he says: "Out of respect to the glorious Reformation, the same ecclesiastical body, (the General Synod of the Lutheran Church,) desired that some reference should be had to the doctrines then avowed, and THE AUGSBURG CONFESSION BE INTRODUCED." The capitals are ours. With such a request before him, our author, in a subsequent part of the preface, says:

"Fundamental errorists indeed ought to be the subjects of uncompromising controversy, and of exclusion from church privileges. To this end, as well as to ascertain the fundamental soundness of applicants, for sacramental and for ministerial communion, some comparison of doctrinal views is unavoidably requisite. Nor is it a matter of any moment, whether the parties present their views to each other orally, or one, or both communicate by writing. In either case we have a creed; that which is written possesses some manifest advantages over its oral counterpart. The error of creeds lies not in their being reduced to proper, but in their undue length and rigor of construction on those minor points, which ought not to be embraced in them."

In another place, pp. 41, 43, the author speaking of the Augsburg Confession, says:

"No minister, however, considers himself bound to believe every sentiment contained in these twenty-one articles; but only the fundamental doctrines. Accordingly, the pledge of adoption required at licensure and ordination, is couched in the following terms: 1. Do you believe the Scriptures of the Old and New Testament to be the word of God, and the only *infallible* rule of faith and practice? 2. Do you believe that the *fundamental* doctrines of the Word of God, are taught in a manner *substantially* correct, in the doctrinal articles of the Augsburg Confession?"

"The Lutheran divines of this country are not willing to bind either themselves or others, to any thing more than the fundamental doctrines of the Christian revelation, believing that an immense mass of evil has resulted to the church of God, from the rigid requisition of extensive and detailed creeds. The Saviour and his apostles have left no other creed than that contained in the Scriptures; and although experience and the nature of the case require some mutual agreement as to the doctrines to be inculcated by the ministry in any portion of the church of Christ, lest one should demolish what the other is laboring to build up; yet we can see no sufficient warrant for any Christian church to require as a term of admission or communion, greater conformity of view than is requisite to harmony of feeling and successful co-operation, in extending the kingdom of Christ.

"What unshackled friend of truth can doubt, that the introduction of so many minor ramifications of doctrine into Modern Confessions of Faith, and the requisition of them all as terms of ecclesiastical admission and com-

munion, destroyed the natural estimate which every unbiassed mind would form of the relative importance of each? Who can doubt that men were thus led to regard and denounce as heretics the members of other communions, who held as cordially as they themselves did, all the essentials of the Christian system; and in the eyes of the great Head of the Church, were perhaps more acceptable than their self-erected judges? In short, it cannot be denied, that the enormous amplitude of the principal Protestant symbols; and the unqualified assent to them which was for a long time required, were and ever would be a bone of endless contention, and the prolific mother of bigotry and sectarianism. Had the early Protestants endeavored to select the principal and fundamental doctrines of Christianity, required a belief of them from all applicants for admission into their ranks, and agreed among themselves that discrepance of views on matters of non-fundamental nature, should neither be a bar to ecclesiastical communion nor fraternal affection; they would have saved the church from the curse of those dissensions, by which piety was in a great degree destroyed; and on several occasions, the very foundation of Protestantism shaken. What can be more painful to the true Christian, than to witness those who love the Lord Jesus, wasting their strength in mutual crimination for departure from some jot or tittle of a creed, not involving the grand scheme of gospel truth,—nor clearly determined in Scripture, which ought to be directed against the enemies of the cross, which ought to be expended in bringing sinners to Christ?

“But although the Lutheran divines are strenuous advocates for liberty of thought, and free untrammelled investigation of God’s Word, there is really as much doctrinal agreement and more harmony of feeling among them, than is found in any other church in America. Indeed, we do not hesitate to record it as our deliberate opinion, that full latitude of investigation within the bounds of fundamentals, is better calculated to beget unity of faith than symbolic restrictions. How can that man be an impartial inquirer after truth; how can he throw open his soul to the full influence of evidence, who knows that exclusion from his ecclesiastical connexions, ejection from his pastoral charge, and the exposure of his dependent family to poverty and want, would be the consequence if his investigations should result in the rejection of a single article in his confession of faith?”

Can the reader now tell us what Dr. Schmucker thinks of creeds? If he can, we profess ourselves willing to learn; and we confess that we need to learn. On the whole we can form no opinion of what he would prefer, except that he writes just as the enemies of systematic theology in our church write, when they are trying to prepare the public mind for the reception of loose or wild notions. This incessant ringing of changes on the words “*fundamental doctrines*”—“*substantially correct,*” &c., has for years marked a class of men in America, who are in fact opposed, utterly opposed to strict discipline and sound doctrine. They are the very catch words of the loose Arminian, Semi-Pelagian and Pelagian party, which combining endless shades of difference, yet unites a great host of zealous partizans, who are most obstinately bent on subverting Calvinistic theology, and introducing a “*glorious Reformation by means of the lights of the 19th century.*” “*Lucus a non lucendo.*”

On the subject of Original Sin, our author is utterly unsound. Indeed, according to him, original sin is no sin, but a mere “*disorder of the bodily and mental system.*” He does not regard original sin as exposing any to the displeasure of God. Indeed he says *totidem verbis*: “We cannot suppose that God would condemn us

to perdition and eternal misery merely on account of this depraved (disordered) nature; for we are in no sense the authors or causes of it; and a just God will not punish his creatures for acts they did not perform."

It is not our purpose to enter at this time, into a discussion of the nature of sin, original or actual. But we cannot in fidelity to God, refrain from saying that on this subject our author is as loose and as contrary to the whole teachings of God's Word, as any Socinian could reasonably ask him to be. It is amazing that one who professes to follow the Augsburg Confession, and who bears the name of Luther can attack the great doctrines so zealously maintained both by the symbol and the reformer. The second article of the Confession reads thus—II. De Peccato Originis.

"Item docent, quod, post lapsum Adæ, omnes homines secundum naturam propagati nascantur, cum peccato, hoc est, sine metu Dei, sine fiducia erga Deum, et cum concupiscentia, quodque hic morbus, seu vitium originis verè sit peccatum, damnans et efferens nunc quoque æternam mortem his, qui non renascuntur per Baptismum et Spiritum Sanctum.

Damnans Pelagianos, et alios, qui vitium originis negant esse peccatum et ut extenuent gloriam meriti et beneficiorum Christi, disputant hominem propriis viribus rationis coram Deo justificari posse."

Stronger condemnation of the author's doctrine could not be found any where, unless it be in the writings of Paul. Indeed we were surprised to find that in the body of the work he generally eschews quotations from the Confession, unless it be to explain it all away; as on "original sin." We venture nothing when we say that on this and some other points, Paul and Pelagius are not more utterly opposed, than our author and the Augsburg Confession.—We think there could not be a more appropriate answer to many things in the book, than the simple word of that honoured creed appended or prefixed to each article. How can a writer profess reverence for a creed, and then so grossly, and diametrically and zealously oppose its doctrines? When we read the author's slighting remarks on creeds, we had our fears awakened that all was not right. But when we came to the article on original sin, we had his practical commentary on the subject. This subscription to creeds "for substance of doctrine" seems to pervert men's views and stupify their consciences by whomsoever it is practiced. All our feelings revolt at such alarming results.

Our author is no less opposed to his own adopted Confession on the subjects of free-will, human ability, &c. We shall not swell this notice by quoting the 18th Article of the Confession, but shall satisfy ourselves merely by quoting a few of the author's ideas, as found on pages 141 and 142, where he says:

"This system (the Lutheran) regards man as incapable of performing the conditions of salvation prescribed in the gospel, (repentance and faith,) without the gracious aid of God; but maintains, that this necessary aid consists in means of grace and invariably accompanying influences of the Holy Spirit, for the sincere (not perfect) use of which, all men possess the entire ability—(physical and intellectual) and the sincere and persevering

use of which is always, sooner or later, made effectual to the accomplishments of the above conditions of salvation.

"By "sincere" use, is not here meant, a perfect use, but a volition (and consequent effort) to use the means of grace aright, made in view of the proper motive. Any motive is proper, and pleasing to God, which is appealed to by himself in his word, such as the hope of heaven, the fears of hell, a regard to "what will profit a man" in time and eternity, as well as the more noble motives of gratitude, love, and a sense of moral obligation. That the unregenerate can be influenced by some of these motives, we presume will not be denied. The difference between a sincere and a perfect performance of an act is not only obvious to the common sense of all mankind, but also taught in the sacred volume. No mortal, not even the most advanced Christian, can perfectly fulfil the requisitions of the all-perfect law of God. The degree of perfection attending our efforts at duty, will generally be proportionate to our advancement in Christian life. But however various be the degree of success attending the effort, all true Christians make it sincerely. But not only can every true Christian act with sincerity in this matter; every truly penitent and awakened sinner can resolve sincerely, that is in view of the proper motive, to seek the Lord; nay, even every careless sinner in a land of gospel light possesses at all times the power to reflect on the evidences of his obligation to serve God, and in view of them, that is, in view of the proper motive, that is, sincerely to resolve to seek his forsaken God."

We were compelled to read again and again, before we could fully realize that we were reading the words of a Christian minister, a theological professor in the 19th century, who professed to maintain the doctrines of the Reformation and of the Augsburg Confession.

We had intended to notice some strange definitions, and some other remarkable expositions of doctrine; but we pass them by and conclude by noticing only two things more.

The first is a strange art of misrepresenting that great reformer Calvin. Our author lets no opportunity pass, of saying something unfair respecting that great man, of whose institutes even Dr. Heylyn, the admirer and biographer of Archbishop Laud, referring to the early part of the 17th century, says, "The book of Institutes was, for the most part, the foundation on which the young divines of those times did build their studies." Indeed Calvin is beyond all doubt the prince of uninspired theologians. We, therefore, cannot follow any, who speak slightly of him, or who carelessly or wantonly pervert his views. On page 247, our author speaks of "the peculiar views of Calvin relative to the divine decrees," and attributes the discords of the reformers in no small degree to this thing. We did think, and we still think Dr. Schmucker ought to have informed himself better before he attempted to make his readers believe that Calvin stood alone on the doctrine of decrees—that on this subject his "views were peculiar." Had our theological professor never read Lutser *De Servo Arbitrio*, nor his preface to his Commentary on the Epistle to the Romans? Had he never read his severe reproof to Erasmus for saying very much what Dr. Jenks in his *Comprehensive Commentary* has lately said?

Erasmus had in a work against the doctrines of grace, said of predestination, "What can be more useless than to preach this paradox to the world?" To which the following passage is a part of Luther's reply. "If you believe the doctrines in debate to be

(as indeed they are) the doctrines of God; you must bid adieu to all sense of shame and decency thus to oppose them. Where alas! is your reverence of the Deity, when you roundly declare, that this branch of truth, which he has revealed from heaven, is at best *useless* and unnecessary to be known? What! shall the glorious Creator be taught by you what is fit to be preached and what to be suppressed? Is the adorable God so very defective in prudence as not to know, till you instruct him, what would be useful and what pernicious? Or could not he whose understanding is infinite, foresee, previous to his revelation of this doctrine, what would be the consequences of his revealing it, till the consequences were pointed out by you? If then it was his pleasure to make known these things in his word; and to bid his messengers publish them abroad, and to leave the consequences of their so doing to the wisdom and providence of God; Who art thou, O Erasmus, that thou shouldst reply against God; and say to the Almighty, what doest thou?"

It is not true that Calvin's views were "peculiar" to himself. It is true that his views were opposed by some men of that day, and that even some of the reformers thought his mode of stating the doctrine of predestination, and the prominence he gave to it were not wise. But we may safely assert that neither Dr. Schmucker nor any other man can prove that any of the reformers rejected the doctrine, or embraced an Armenian view of it.

One of our author's faults is a flippancy in asserting things to be so and so, without either proof or investigation. This is one of the errors of the times. We have already alluded to one instance respecting Calvin. We shall presently make a quotation for another purpose, in which Dr. Schmucker pronounces Calvin to be supralapsionian. Has Dr. S. ever read Calvin? If he has not, why does he speak of him? If he has, why does he misrepresent him? Does he not understand him? What does he mean by supralapsionian? We suppose he means by it the same, which other men mean by it, viz: One who holds that God irrespective of man's fall in Adam, determined on the salvation of some and the destruction of others, and that God determined that Adam should necessarily fall. The doctrine might be stated more at length, but this gives the main idea. Now we utterly deny that Calvin ever taught the doctrine of the Supralapsionians, as commonly understood, or as defined by any respectable writer in the world. We challenge our theological professor or any man living to prove the contrary. This flippancy in assertion in theological professors respecting matters not understood is only equalled by Dr. Beecher's assertion, that the Catesion Philosophy was the same with the "Atomic system." We verily hope that towards the close of the 19th century our writers in the abundance of their light, may also acquire a little caution and candor. We think that Fielding perhaps has somewhere written a chapter to shew that there is a manifest advantage in one who is about to write on a subject, having some information respecting it before he begins.

But to our quotation. It is found on page 97, and is as follows:

"Are the decrees of God relative to the future destiny of man, formed in view of the voluntary conduct of each, and according to it?"

"The affirmative of this proposition seems evident both from reason and scripture, and was eventually held by Luther, Melancthon and all their immediate earliest coadjutors. That this statement of Luther's opinions is correct, may be clearly seen, not only from numerous passages of his works, but even from the 12th Article of the Augsburg Confession, which he had reviewed and sanctioned, and in which the cognate opinion of those is condemned, who maintain that no believer can fall from a state of grace. For such is the connexion of the cardinal points of the theological system, that the advocates of this doctrine cannot consider repentance and faith as the effects of election, but must rather regard them as considerations of it. The writer, however, feels constrained to say, that neither Luther nor his earliest adherents, had receded, far enough from the Augustinian error to be entirely consistent in their theological phraseology. The illustrious Calvin and his supralapsarian followers afterwards maintained the unconditionality not only of election, but even of reprobation. This opinion has, however, long since been abandoned by the great body of the Reformed church in Continental Europe, who have adopted the Lutheran view. The principal congregational divines of New England are also unwilling to term these decrees of God unconditional or absolute, however they may differ as to the circumstances which in the divine mind led to their adoption."

Our author certainly treats other reformers with nearly as little courtesy as he does Calvin. Here is round assertion in abundance. With great confidence the author refers to the 12th Article of the Augsburg or Augustan Confession. Will our readers believe us when we tell them that there is not one solitary word in the article on either of the subjects, on which he declares the article good proof. The first verse of the first chapter of Genesis has as much to do with decrees or falling from grace, as the said 12th article which is as follows.

'XII. De Poenitentia.

'De poenitentia docent quod lapsis post Baptismum contingere possit remissio peccatorum quocunque tempore, cum convertuntur. Et quod Ecclesia talibus reduntibus ad poenitentiam absolutionem impertiri debeat. Constat autem poenitentia proprii his dantur partitus: Altera est, contritio sen terrores incussi conscientiae agnito peccato. Altera est, fides, quæ concipitur ex Evangelio; sen absolutione, et credit proptir Christum remitte peccata, et consolatur conscientiam, et ex terroribus liberat. Deinde sequi debent tona epera, quæ sunt fructus poenitentiac. Dominant Anabaptistas, qui negant semel justificatos posse amittere Spiritum Sanctam. Item qui contendunt, quibusdam tantam perfectionem in hae vita contingere, ut peccare non possint. Damnantur et Novatiani, qui nolebant absovere lapsos post Baptismum redeuntis ad poenitentiam. Rejiciuntur et iste, qui non docent remissionem peccatorum per fidem contingere, sed jubent nos mereri per satisfactiones nostras."

In all this, not one solitary word is spoken of the divine decrees for or against. We confess that we are utterly amazed. Did Dr. Schmucker think that nobody would ever look into the 12th Article to see what it did say, or whether it said any thing about decrees? Nor does the article, in the slightest degree allude in any way to those who hold the doctrine of the perseverance of the saints. It

condemns the doctrine of the Perfectionists, who said they could commit no sin. And this is what our writer calls approving the "cognate opinions of those who maintain that no believer can fall from a state of grace." Worse and worse! Our stock of wonder and patience is nearly gone. Shame, shame on such perversions of the opinions of the mighty dead, and of venerable symbols. Our author seems to lack confidence in his own assertions, for he presently adds: "The writer feels constrained to say that neither Luther, nor his earliest adherents had receded far enough from the Augustinian error, to be entirely consistent in their theological phraseology." What will not a man do when he has plunged into a whirlpool and is about to be swallowed up!

We do not know that we ever read a paragraph that contained more unfair representations, than that which we have last quoted. But we cannot dwell on it. We wish to inquire, however, respecting the last sentence in it. What will our brethren in New England say of it? We know very well what the New Haven divines teach on the subject. They have long since abandoned the doctrine of unconditional and absolute decrees. Their avowed adherents, we presume, go with them.

We also know what Dr. Woods and the gentlemen at East Windsor hold on these subjects, and that they are sound to the core, and that Dr. Schmucker's remarks have no truth in regard to them. We know also that many coincide with them.

We know, moreover, that if our author has correctly represented the present "principal Congregational Divines of New-England," they have very far declined from the doctrines of their fathers. We give a few specimens.

Dr. Griffin, says, "The only question is, what does God perform? What does he accomplish by positive power? What does he permit? If it is a fact that he changes one sinner, and permits another to take his course to ruin, he always intended to do the same." "The doctrine of election, thus necessarily deduced from that of regeneration, is abundantly supported by the Word of God. There we are distinctly taught that God eternally elected a part of mankind, not on account of their foreseen holiness, but to holiness itself."—Park Street Lectures, pp. 174, 175.

"The Scripture doctrine of election," says Dr. Smalley, "I understand to be this, that a certain number of mankind, including all who will actually be saved, were chosen of God to salvation from all eternity; in such an absolute manner, that it is impossible any one of them should finally be lost." It is a wrong notion of the doctrine of election, to suppose that God's choice of persons as the heirs of grace and glory, was grounded on his foreknowledge of their faith and works." "If he foresaw that any number of them would cordially believe and obey the gospel, it must be because he determined to put such an heart in them. Consequently, his electing them to eternal life, could not be grounded on his foreknowledge of their doing the things required in order to their salvation; but his foreknowledge that they would do these things, must have been grounded on his purpose to give them effectual grace, work-

ing in them to will and do, of his good pleasure."—Smalley's Sermons, pp. 260, 264, 266.

"The elect," says Dr. Hopkins, "are not chosen to salvation rather than others, because of any moral excellence in them, or because their moral characters are in any respect better than others. The difference between them and others, in this respect whenever it takes place, is the fruit and consequence of their election, and not the ground and reason of it. All mankind are totally guilty and ill deserving. And all must perish forever, were it not for electing grace; were they not selected from the rest and given to the Redeemer, to be saved by him, and so made vessels of mercy prepared unto glory."—Hopkins's System, vol. II. 143, 151.

President Edwards is no less clear and decided. He says: 'It is absurd to call such a conditional election as they talk of by the name of election, seeing there is a necessary connexion between faith in Jesus Christ and eternal life. Those that believe in Christ, must be saved according to God's inviolable constitution of things. But if they say that election is only God's determination in the general, that all that believe shall be saved, in what sense can this be called election? They are not persons that are here chosen, but mankind is divided into two sorts, the one believing, and the other unbelieving; and God choose the believing sort; it is not election of persons, but of qualifications. God does, from all eternity choose to bestow eternal life upon those who have a right to it, rather than upon those who have a right to damnation. Is this all the election we have an account of in God's Word? "God in the decree of election is justly to be considered as decreeing the creature's eternal happiness antecedently to any foresight of good works, in a sense wherein he does not in reprobation decree the creature's eternal misery, antecedently to any foresight of sin, because the being of sin is supposed in the first place in order to the decree of reprobation, which is, that God will glorify his vindictive justice; and the very same notion of revenging justice, simply considered, supposes a fault to be revenged. But faith and good works are not supposed in the first place, in order to the decree of election."—Miscel. Obs. pp. 150, 162.

What do our New-England brethren say to this charge or praise from the Lutheran professor? Do they accept it, or do they reject it? We have often in private asked; whether Dr. Schmucker had fairly represented them? We have never seen a sufficiently open and full reply to the statement he makes. Our brethren owe it to themselves to let the world know precisely the ground they occupy.

Such are some of our thoughts respecting this work. To remove all our objections, nearly the whole work should be re-written. We did at one time hope that Dr. Schmucker would have greatly promoted sound theological doctrine in his denomination. But we can imagine no surer method than that which he has adopted, of bringing into entire disuetude the great doctrines of the Augsburg Confession. His work has no just pretensions to being an exposition or defence of that venerated symbol. It is indeed a most dan-

gerous, and we feel compelled to say, unfair and uneven gross misrepresentation of the sentiments of its formers, as expressed in it; and in their other writings.*

[For the Baltimore Literary and Religious Magazine.]

"IN UNDERSTANDING BE YE MEN."

It is a common infidel objection, that Christianity is hostile to the free exercise of the mind, and to the cultivation of our understanding;—that it requires us to despise our natural powers—and to take for granted things which cannot be made evident to our reason, and which reason absolutely rejects as contrary to it, and in themselves impossible. It is said religion maintains its sway over men by appealing to their imagination, exciting unreal apprehensions, and thus enlisting their fears against the very teachings of their own nature,—and that it is only by drawing men into enthusiasm, and unfitting men for the sober exercise of their judgment that the system of priestcraft is upheld and its dominion established. As if in anticipation of this very objection, the Apostle has urged upon the Corinthians, (1 Cor. xiv. 20,) the diligent and faithful use of the means and opportunities of mental improvement.

Among the reasons why the inspired writer has left on record this exhortation to all who profess Christ, we select the following.

I. *The cultivation of the understanding is necessary to all valuable and permanent success in preaching the gospel.* All the ministers of Jesus aim to effect a complete change in the views, and characters, and actions of men,—so that they may rightly estimate the great things that concern their souls, and may be influenced by the love of God instead of selfishness, and that they may live soberly, righteously and godly. If therefore they only work upon the imagination and the sensibilities, they may produce a great effect, and a lasting effect, but not the one they are sent to produce,—to make men wise, holy and happy. In order to this, reasoning is necessary to produce a thorough and enlightened conviction of the folly and sin of their former courses, and a choice of God as their portion and his service as their chief business, as being at once their duty and indispensable to their happiness. And this conviction must be

* The foregoing article, has been contributed from a source, to say the least, not inferior in public estimation, to the author of the work reviewed. The editors of this Magazine, have not given even a cursory examination to Dr. Schnucker's Popular Theology; and therefore are not willing to be held responsible in the premises, farther than this, viz: that the present reviewer, is a gentleman of distinguished ability and large acquaintance with the particular subjects discussed, and that his views and statements are on every account, worthy of great attention, and must undoubtedly receive it. On the other hand, our relations with Dr. S. have been such, that we have read, and under a sense of duty published, the present article with surprise and pain. If the Dr's views and principles are not accurately represented, we think he ought to show it; if they are, we are obliged to say, his system is radically unsound. Our pages are open to him.—Edrs.

deep and abiding, that it may influence the whole life.—Such being the end of the Apostle, he labored to instil just principles; had he contented himself with making impressions, he must always have remained to keep the impressions clear and lively, for as they are the effects of striking and forcible representations, they must be temporary and must pass away when the mind is diverted by other objects. Unless, therefore, he had remained with them to produce new impressions as the old ones faded, his labor would have been lost. He strove to store their minds with useful truths, and to excite them to meditate upon the truth and to obey it, that it might work in his absence and after his death. He did not regard his hearers as mere passive creatures upon whom he was to be continually operating to keep alive their enthusiasm, but as rational beings, responsible to God for their actions and their use of the understanding. He therefore taught them knowledge that they might be able to form correct judgments and inclined to take a right course.

Besides, had he sought only to move the feelings, the general prevalence of idolatry, and the influence of early associations would have been continually acting by its fictions and its ceremonies on their susceptible imaginations, and working them into enthusiasm. He endeavored to bring them to know Jehovah the only living and true God, to know him as their Creator, Preserver and Benefactor, as their Lord and their judge—as the only God, and upon whom must rest all their hopes; and who was able to destroy soul and body in hell. To fit them to resist the temptations, the allurements, the solicitations of heathenism, to control their own passions, to lay aside the fear of man and to endure his vengeance,—he qualified them with knowledge, and fortified them with a full understanding of plain, solemn, seasonable truth.

Paul wished to raise up in the converts, efficient laborers for the spread of the Gospel; that they might be such, it was indispensable that they should fully weigh and understand the truth, and exercise their minds with patient thought, calm recollection and extensive consideration. To qualify them to do this, to rouse their minds to vigorous action, to force them from the mental indolence, and selfish indifference to the truth and the interests of others which characterizes uncultivated persons, especially in a state of heathenism, it was essential that they should have learned by exercising their thoughts upon it, the importance of the truth and its preciousness. It is true he aimed at much more than making them interested in cold speculations about abstract questions,—he aimed to make them view what God had revealed as related to their personal well-being; and as being of as much consequence to them as vital air and nutritious food were to their life and health. "*It is good to be always zealously affected in a good thing.*" In proportion to our sense of the importance and desirableness of an object, will be our wishes and efforts to obtain it; if the truth be not sufficiently understood to interest our feelings, to awake our desires, and to engage us in action, it will do us no good, for it will produce no more effect than if we were ignorant of it. The Apostle aimed to lodge it in the understanding, that like the seed in the ground it might vegetate and grow, and that like the leaven in meal, it might work

a complete and beneficial change. He considered the truth as the great means of making men better; therefore he endeavored not only to teach it, but to make his hearers investigate it, that thus being rooted in them, it might have free course and make them wise, righteous and blessed,—and that they might hold forth the word of life and by their example and endeavors, shine as lights in the world.

All hope of valuable and permanent success must rest upon the use and improvement of their understandings by the hearers of the Gospel.

II. *The decline of religion follows upon the indolence of the understanding.* By religion is meant the love of God and man—or the disposition to render unto God the things which are God's, and unto every man the things which are his. Religion declines when the mind is sluggish,—for if we think not of God, how can we love or reverence or obey Him? If He be absent from our thoughts, how can he reign in our hearts? Or if thoughts of him are vague and wandering like our reveries or waking dreams, what desires shall we have for his favor, what endeavors shall we make for his honor? All religious services to be acceptable, must be performed intelligently, with our thoughts about us, for God looketh upon the heart, and "he abhors the sacrifice where not the heart is found;" it matters not whether the affections are set upon the world, or the mind indifferent and stupid, the service cannot be pleasing to God. Five words spoken intelligently, with a desire and a design to glorify God and do good to others, are better in his sight than the greatest efforts of a prodigy of learning, or one clothed with miraculous gifts, whose mind is not alive to God.

The power of religion declines when our minds are not employed upon it, and the comfort of religion ceases. This is inevitable, for we are sanctified through the truth and we find peace in believing. Feeling cannot subsist without energy of understanding; hence the duty of looking to Jesus, and of renewing daily our apprehensions of the reality and the value of divine things; hence the duty of calling upon our souls and all within us to bless the Lord, and forget not all his benefits. Here lies one of the chief reasons and great advantages of prayer. In prayer we lift our mind to the contemplation of God, of his mercy, of our sins and duty; and thus we solemnly recollect ourselves; and survey the path of our feet in the light of heaven, and the presence of God. But if the mind be turned away in idleness, or in trifling pursuits, or overcharged with cares, or suffered to wander vainly, the sense of God's nearness to us passes from our minds, and prayer, and every religious duty, become difficult, and lifeless and burdensome. This state is often called *desertion*, as though God had hid himself and withdrawn his grace, while in reality it is only the natural and necessary result of the carelessness and distraction of the mind. *It is, however, often the just cause of God's suffering his neglectful people to walk in darkness.*

The cultivation and the exercise of the mind is indispensable to our maintaining the power, or enjoying the comfort of religion. And where the people are not fed with knowledge, and do not ex-

ercise themselves in the study and contemplation of divine things, there can be little else than the form and name of piety.

III. *The cultivation of the understanding is necessary to a wise and consistent Christian course.* Where the mind is not stored with valuable knowledge, and accustomed to reflection, there Christian professors are often fond of novelty; they are imposed upon and carried away by the glare of what is new. What seems fitted to produce good, is adopted and eulogized,—although it seems to be fitted only because it has not been tried and its tendencies and incidental evils are not obvious on the first glance. They, therefore, try without examining, and they insist that the church of God shall be made the scene of the experiment. In all such instances, the evils that were predicted, arise,—the faults in the system and its unhappy results become visible, and their continuance cannot but do mischief. Those who have been drawn in, and have gone headlong, are unwilling to see what is manifest to all, and they are still more unwilling to acknowledge what they see; and hence they too often resort to unworthy devices, or countenance the use of mere trickery, to hide their own folly and shield themselves from blame. Hence not only the charge of inconsistency but of absolute desertion of moral principle is brought against them, and not as individuals, but as members of Christ's church. Whereas on the other hand, Christian men think and deliberate and examine. They are able to perceive the consequences of new plans of action, and to refuse to adopt them; and if they are deceived, they are wise enough to see that it is better to obey God, and forsake their own schemes, and hazard the charge of inconsistency, than to rely on any policy—better to trust in God rather than make bad worse, by covering mistake with trickery. They have sense enough to confess their errors, because they feel themselves in the wrong, than to confess only for policy, and thus to add further dishonor to the cause of God.

If men use their understandings aright, they will be on their guard against another mischiefequally pernicious with fondness for novelty,—an excessive regard for antiquity. "To reverence the teachings of antiquity," says Von Raumer the historian, "and the institutions of former times, is our duty, but it degenerates into foolish superstition, when it seeks to bind the present generation in such fetters as would absolutely incapacitate it for producing in its turn any thing valuable as a bequest to its successors. It is no proof of reverence to our ancestors, to cling to their institutions when all the circumstances which have suggested them, have disappeared; it is rather a most irreverent assumption that if they were living, they would cling with obstinate idolatry to unsuitable and inexpedient courses."

Thinking men will estimate things according to their relative importance. Viewing matters in another light, led to the early and bitter controversy between the Greeks and the Latins about unleavened bread, and to their schismatical alienation from each other. From a like cause, sprung the foolish tenacity of the church of England in insisting on the cross in baptism and on particulars of church garments. What bearing had uniformity in these things, on the interests of religion? What barrier were they against error?

To insist on uniformity in these and the like things, as a term of

communion, and as foolish as it was wicked. Paul's precept and example furnish us with our rule in relation to this,—he yielded every thing but principle, but he maintained his liberty even in trifles. He would give offence to none, where by concession he gave up no truth and put no person in danger, but he resisted steadfastly and at every hazard all who usurped authority where Christ had given him freedom.

It may be objected. Do you exclude the poor and the illiterate? Cannot the uneducated adorn the doctrine of God our Saviour? This objection is unfounded,—to the poor the Gospel is preached. It comes down to them but it does not leave them as it finds them, it not only gives them new hopes but it enlarges their views, improves their capacities and makes them wise and prudent. The gospel does not, like systems of philosophy, demand that man be instructed before he can understand it,—it comes to man as he is and lifts him higher than the knowledge of all human philosophy can raise him. It suffers him not to remain unthinking, but it inspires him with a new life, opens a door of hope, kindling lofty and holy desires, and animating him to do the will of his heavenly Father. The desire to do his duty, leads him to inquire, reflect and compare, it tasks his faculties and strengthens them by salutary exercise,—it turns him away from folly, and more than any other excitement to mental activity—a concern to act right—results in the cultivation of the understanding.

But it may be asked, do you deny that the feelings are the proper avenue to the heart? There is no method of awakening right feelings but by presenting suitable, important truths, and only when right feelings are awakened will right action follow. You may produce great distress or great joy by terrific or delightful representations, but that joy will terminate in desires for a renewal of the representations that moved it, and that distress will only drive to some means of relief. The truth is God's appointed instrument of saving the soul,—it can only operate through the understanding. We assume to be wiser than God when we choose out new means, and take the surest method to secure to ourselves disappointment and mortification. No beneficial,—certainly no saving change of character can be produced except by enlightening the understanding, and no real progress can be made in holiness, unless the mind be habitually conversant with scriptural truth.

Would we by our endeavors, secure permanent and valuable success,—would we maintain the life and increase the power of religion over us, would we enjoy the comfort of it and walk wisely and consistently, let us use the faculties and means and opportunities with which we are favored,—and leaving those who seek our hurt to the mercy of God, *"in malice let us be children, but in understanding men."*

K. H.

PAPISTRY OF THE XIX. CENTURY, IN THE UNITED STATES.

No. VI.

Letters, &c. viz. From Bishop England on Captain Rock's Proclamation; from the Rev. W. Hogan, in reply to the Rev. Bishop; from an Irishman, to the Rev. William Hogan; and from an Irish Catholic to an Irishman: copied from the Charleston Mercury, the Columbian Observer, and the Democratic Press. Printed and published at No. 11, S. Sixth street, Philadelphia. August 27, 1823.

Letter from the Right Rev. Doctor England, Catholic Bishop of Charleston, to the Proprietor of the Charleston Mercury.

MY DEAR SIR,

WILL you allow me room for a few remarks upon a Libel upon my native country and my religion, which is found upon the first page of your publication of Monday last, but which libel of course is not yours. It is taken from the Cork Advertiser, and the editor of that print, not the proprietor of the Mercury in Charleston, is the person responsible for the article.

I have seen many similar articles copied from the same and similar sources in the public prints in this country, and though I felt deeply mortified, I was silent; but the production which now lies before me, would, if genuine, warrant many of the opinions entertained of Irish Roman Catholics by good men who have been imposed upon. As much, if not all the value of those remarks must depend upon the character and opportunities of the commentator, I find it unavoidably necessary to give my name to those who may read this article.

The article is the Proclamation signed "Capt. John Firebrand, Patrick Fury, and Timothy Bloodsucker, all sworn to walk knee deep in Orange blood." It is directed "To Joseph Leicester, and the other heretic rascals;" and after a variety of threats proceeds to give warning, that in consequence of Sir John Rock's, K. C. B. power, and the number of his subjects, and the divine prophecy, "not a heretic will be on Irish ground two years more." The proclamation also states the expectation of the subscribers, "that the noble Wellesley will not give arms to Orangemen to tyrannize over his loyal Catholic subjects;" and further states, "that as the House of Parliament are to put down the Orange devils, with the blessing of God," the subscribers will assist them, the parliament, and assumes that the subscribers have for allies, "God, and the Virgin Mary, and all the Saints in Heaven;" and further threatens "the fate of Hoskings and Major Going"—that is, murder to the said Leicester and all other heretic rascals.

This is an evident palpable insinuation of a Popish plot to murder the Protestants, and that the conspirators are encouraged in their criminal designs by the conduct of the Lord Lieutenant of Ireland and the Parliament of Great Britain. To advert even but lightly to the long continued system of fabrications, of which this is but a miserable particle, would require a volume. But if this be believed by the Protestants of America, what must they think of the Roman Catholics of Ireland? What must they think of us,

who, born in that country and professing that religion, live amongst them here?

Sir, I do not believe such a proclamation was ever issued by any Roman Catholics in Ireland. I look upon it to be a forgery of the Editor of the Advertiser or of some of his associates. This is a serious insinuation, it is one which in America is always looked upon with prejudice bordering upon incredulity, and subjects him who makes it to the greatest inconvenience. Still, sir, I unhesitatingly publish it, because I know the Advertiser; because I know the Roman Catholics of Ireland; and because I know the cause and the nature of the disturbances of that country. Few if any persons have had better opportunities of being intimately acquainted with those subjects.

The Advertiser has been, during upwards of twenty years, the most prostituted vehicle of calumny against the Catholics of Ireland. To read any statement concerning the Catholics upon it was considered worse than folly. This was the fixed attention of the respectable Protestants of Cork, to my knowledge, during many years. I have by me now several Irish papers, giving an account of the attack upon the village of Glanasheen, published by you some time since. They all, so far as they go, agree with the Advertiser; but that paper has in addition to their statement, the circumstance of the attempts of the schoolmaster to escape, and the cry of the assailants to "kill the heretic devil!"—Now you will observe, that single expression, if used, would give a peculiar feature to the whole transaction, and for that we have the expression upon the authority of the Advertiser; and what are we to infer from the silence of all the other papers, many of them edited by Protestants? I have by me several numbers of the Dublin Evening Post, the Dublin Weekly Register, and the Cork Mercantile Chronicle, detecting and exposing scores of fabrications in the Advertiser against Catholics. I have myself frequently exposed its calumnies, and more frequently passed them by unheeded; for as they were only in the Advertiser, I found the trouble would be endless, and the inconvenience of the paragraph little, where the Advertiser was known—but here your readers know it not. To me the testimony of the Advertiser is, if I may use the expression, the evidence of falsehood upon the subject of Catholicity, or upon that of liberality.

I know the Roman Catholics of Ireland—few if any persons ought to know them better. For years I was not merely an attending member of the Catholic Board, in the country where this proclamation is said to have been issued—when in Dublin I attended on the General Board; but I was one of the members, who, whether they were led by wisdom or not, for many years, had a principal share in pointing out the course to be followed by the Catholics of Ireland. I had also during many years a principal share in the spiritual regulations of one of the most populous dioceses in the country. No plan or suggestion was a secret from me. And in the presence of God I solemnly avow as I shall answer for it at the tribunal of my Maker, never in a committee or board of laymen, or in a meeting of clergymen, numerous or otherwise, public or private, did I ever hear or know of any proposal or plan, or question,

which was in the least degree, remotely or proximately, tending to harm any person in body or mind, on account of not being a Roman Catholic. On the contrary, I never, in any meetings which I ever attended, witnessed more liberality of sentiment or abhorrence of a persecuting spirit; and our uniform exertions were constantly used to diffuse those same principles through the poorer classes of our people. In the discharges of this duty we found many difficulties, arising from the harassings and oppressions which they and we had to endure, yet I am convinced the very worst amongst them would not issue such a proclamation as that in your columns.

I know the cause and the nature of the disturbances. I had the best opportunities of knowing. I was for many years Chaplain to the prison of the city in which the Advertiser was published. I attended most of the persons executed in that county for those years, and the greater number of them suffered in consequence of those disturbances. I enjoyed their confidence—from them I received all the information which they could give me—I was enabled by their instructions, upon conditions of secrecy, to see and converse with their leaders—those leaders gave me the most minute details—with their consent I negotiated between them and Lord Talbot, then Lord Lieutenant of Ireland, for pardon, upon the surrender of their arms and a cessation of the outrages. The Lord Lieutenant, through Mr. Gregory, his Secretary, offered to allow me to associate with Mr. Wrixon Becher, the member of Parliament for Mallow, and Mr. Deane Freeman, two of the most respectable magistrates in Ireland, or any other two magistrates of the county whom I might prefer, and with certain exceptions, authorised us upon certain conditions, to receive the submission of the insurgents, and to grant them the royal protection—but the conditions and exceptions put it out of my power to act without betraying the confidence which the peasantry reposed in me. I attended upwards of three hundred of the convicts under the Insurrection and other acts, previous to their transportation to New South Wales. From them, taken separately at several times, men of various characters, and from various parts of the country, between whom there could be no collision; and who could have no motive in deceiving me, I have had my information. I have had it from some of the spies and prosecutors as well as from their victims. I could not want the means of accurate knowledge; I could not be deceived. But the public here have only my character to assure them that I do not deceive them, I can give them no more. I do assure you sir, and the public, that I never could in any one instance, that I can recollect, find that any one of the unfortunate creatures thought that his religion sanctioned his crimes—but I have in several instances found that a clause of the oath of secrecy in the county of Tipperary, especially, was *“never to reveal any of the secrets even to a Priest in confession!”* The unfortunate Irish peasant is too much maddened by the middleman and by the tythe proctor, and the bodily hardship and the torture of mind, and the cries of his starving children, to think of the noble Wellesley and the Parliament of England. He is obliged to leave the noble lord to the bottle throwers at the theatre, and packed grand juries of the city of Dublin. He has no property in the

Parliament. The portion of my harrassed Catholic countrymen, since the Tudors and the Stuarts confiscated their properties because they would not change their religion—and since the whigs flung them out of the pale of the Constitution, that they may establish a Protestant ascendancy in Ireland, has been poverty, calumny, exile, assassination and the gallows; and when the better spirit of a more liberal age, or the necessities of the nation, has rescued them from their thralldom, that dire oppression which appeared to have been smothered, is raked up from the filth in which it lay mouldering, to set the nation in a blaze.

Even the very vehicles of calumny themselves carry their own reutation upon their fronts.—Those very papers are filled with the accounts of the Catholic Clergy's exertions to disarm the peasantry, to repress violence, and to do all that Christian charity and ardent zeal can suggest, to teach, to console, to restrain, and protect the wretched descendents of one of the most cruelly persecuted people that ever existed; and yet this is to be represented as a Popish conspiracy to massacre Protestants. The volunteer corps, which it is pretended are heretics, are many of them Catholics. I have the names of their officers, many of them Catholics, before me. I observe the names of the magistrates who preside at the trials—the gentlemen who prosecuted in several cases, all are Catholics. I know them well—many of them are my intimate friends.

There are many very erroneous notions of Catholic tenets and principles in South Carolina; yet the spirit of liberality, and the courtesy of politeness, prevents the evils which would arise from those mistakes. We live together in peace, good will and harmony; let us cultivate it daily more and more. The Protestants of South Carolina are not responsible for the misrepresentations of the *Cork Advertiser*, nor the persecution of Orangemen. The editor of the *Charleston Mercury* had a right to publish news for his fellow-citizens; and I trust it will be allowed also, that, although I aspire to the honor of being an adopted citizen of America, I cannot forget that I am by birth an Irishman; and that although in the intercourse of society I make no religious distinctions, and am proud to count among my best friends and my most numerous and valuable acquaintance, persons of different religious denominations, I may without offence wipe away foul aspersions flung upon my religion. I believe too, that I do more for the peace of society and the promotion of liberality of sentiment, by showing that the Irish Catholic is not a furious monster, plotting the death of his Protestant neighbour, than by being silent under the pretext of peace, and permitting a mischievous fiction to pass uncontradicted as a fact.

I must own, sir, that I have had much ado to restrain my feelings as I wrote, and fear that perhaps I may have been too warm in some expressions; but I hope some allowance will be made for one, who, at the distance of thousands of miles, finds an old and often refuted enemy vilifying his country and his religion to a well disposed people, who have had little opportunity of knowing either, and amongst whom he is destined to spend the remainder of his days.

I remain, my dear sir, your very humble servant,

J. JOHN, Bishop of Charleston.

Charleston, July 30, (1823 we presume.)

From the *Columbian Observer* of August 18, (1823 supposed.)

To the Editors of the Columbian Observer.

A LETTER has lately appeared in the *Charleston Mercury*, signed JOHN, BISHOP OF CHARLESTON. This letter, which, on perusal, I found, to be little more than an elaborate delineation of certain titles, places, and prerogatives, said to have been possessed by the Right Rev. author in Ireland, has occupied a little of my attention, much more, I am sure, than you will admit it merited; however, if you will allow me room in your interesting and truly patriotic paper, I shall present to my Irish Roman Catholic brethren in this country a few observations on this uncalled-for and unique production.

John, bishop of Charleston, introduces himself to the Catholics of this country, by requesting from the editor of the *Charleston Mercury* room for a few observations on a libel on his native country and religion. The libel he tells us, is a proclamation signed Captains John Firebrand, Patrick Fury, and Timothy Bloodsucker, all sworn to walk knee deep in Orange blood, directed to Joseph Leicester and the other heretic rascals. In the course of my observations on this letter, I shall leave the Right Reverend author's Episcopal and private character entirely out of the question; I shall consider him merely as a pedantic scribbler, entitled to some credit in this country, where he is not known, and where a man's official situation gives a tinge to almost every act he performs. I shall confine myself to a few observations on his unwarrantable assertion, that the proclamation is a libel on his country and religion.

The Bishop of Charleston will be kind enough to allow me to assume it as a principle established in law, that "truth is no libel;" this admitted, I trust I can acquit the writer of the proclamation of any intention to libel the bishop's country or religion. Was not the proclamation issued in Ireland? Was it not published, read, and well received in Ireland? He does not venture to assert that it has been fabricated in any other country. Are not the sentiments of the proclamation those which now animate the deluded Catholics of Ireland? Are not the *priest-ridden* peasantry of the south of Ireland, literally firebrands, furies and bloodsuckers? How then, assuming the principle that truth is no libel, can John, Bishop of Charleston, assert that the proclamation is a libel on his country and religion. It is evident the Bishop's object is not so much to acquit the deluded Irish of the imputations of firebrands and furies, as to show that the Roman Catholic church does not sanction their conduct; his sole object must be (if he has any, besides a pompous wish to unfold the long roll of his titles) to prove that the Roman Catholic church does not countenance the unchristian feelings which the Catholics of Ireland entertain towards their Protestant brethren. He seems to be anxious to convince us, at this side of the waters, that it constitutes no part of the Roman Catholic doctrine, to persecute heretics. Did John, Bishop of Charleston, tell us that it formed no part of Christian doctrine, to persecute and hold no faith with heretics, I should implicitly credit him; but I regret being obliged to believe, and I shall demonstrate the truth of it, that to persecute heretics and hold no faith with them, is con-

sidered not only by the deluded Catholics of Ireland and elsewhere, but even by some of the most eminent Roman Catholic theologians, as constituting an integral and vital part of their doctrine; nor can it be otherwise, while all Roman Catholics maintain the Pope's supremacy, and the generality of them, his infallibility *ex CATHEDRA*—whoever is acquainted with the history of the Pope's Councils and writings of Roman Catholic divines, needs no proof of this assertion.—We find the following monstrous doctrine which demonstrates it in the constitutions of Pope Gregory the 9th; "Heretics cannot be termed either children or kindred, but according to the old law, thy hand shall be upon them to spill their blood." It is a maxim well understood by Roman Catholics who are weak and wicked enough to submit to the system of discipline at present adopted by the Court of Rome, that disobedience to the laws of the Pope and his Court of Cardinals, not only excludes a man from salvation, but subjects him to forfeiture of all civil rights. No person can become a member of the Roman Catholic church, without making the following profession of faith, which is to be found in every ritual now used in the church, "I acknowledge the Holy Catholic Apostolic, Roman church for the mother and mistress of all other churches, and I promise true obedience to the Bishop of Rome, successor to St. Peter, prince of the Apostles and vicar to Jesus Christ, and I do receive and profess all other things declared and defined by the sacred Canons, general Councils, and particularly the Council of Trent, and I do anathematize all things contrary thereunto and all heresies which the church has anathematized," (cursed.)

It is expressly decreed in the 19th Session of the Council of Constance, that no faith is to be kept with Heretics. Belarmine, who has long been considered the oracle of the Roman Catholic Church, says in his Treatise *De Laicis*, that heretics are to be destroyed root and branch. But, sir, I need not have recourse to foreign authorities to prove that it forms an integral part of Roman Catholic doctrine, to hold no faith with heretics.—What but a conviction, that no contract or compact with heretics is binding, could have induced the Catholics to violate the treaty of Nantes, one of the most solemn ever entered into? What else would have occasioned the massacre at Paris, on the memorable 24th of August, 1572, when according to Mezzera, 25,000, and to Thuanus, 30,000 Protestants were murdered in cold blood by a priest-ridden Roman Catholic mob, and no sooner did an account of the nefarious transaction reach the then Pope, Gregory the 13th, than he ordered a solemn procession, at which he attended in person in the church of St. Louis, to offer solemn thanks to the God of peace, for the bloody deed. The whole of this shocking transaction, is to be seen at present in Rome, in a magnificent painting, entitled *THE TRIUMPH OF THE CHURCH*. With these historical truths before him, how can the bishop of Charleston even insinuate, that the outrages in Ireland, are not sanctioned by the Roman Catholic church? I will go farther and contend that all the excesses and barbarities committed in that country, are to be attributed solely to the amalgamated system of faith and discipline to which the deluded

Irish Catholics conceive themselves bound to submit; not shall they ever have peace in that or any other country, until the Pope's supremacy is confined to spirituals, and their clergy become more respectable, less numerous, and more zealous in promulgating a knowledge of the scriptures. We have had, even in this city, a fatal instance of the influence of the Roman Catholic religion, not only on the moral but even political conduct of its members. Have we not seen them, at the instance of an overbearing, domineering, licentious monk, of the name of W. V. Harold, hired and imported for the purpose, rush headlong regardless of all consequences, into the most shameful excesses? Were it not for the paucity of their numbers, and activity of our police, Heaven only knows to what lengths their fanaticism might carry them. The Irish Catholics, uninfluenced by religious prejudices, are an open-hearted, generous, brave people; remove them from Ireland, rescue them from the influence of Pope's craft and priestcraft, and there never was a braver, never a more generous people; but while in Ireland, while influenced by priestcraft, they cannot be depended upon, they cannot, nor do they depend even upon each other.

I shall not presume to dictate to the constituted authorities of Ireland, how they are to bring its deluded inhabitants to a feeling of duty and a sense of religion. I shall not say whether the tythe system shall be abolished or commuted, whether the present taxes should be taken off, or new ones levied; but I will fearlessly say, that until there is some clearer evidence than that exhibited by John, Bishop of Charleston, of their not being secretly encouraged in their present excesses, by the priests of Ireland, they should not be allowed any influence or right in the management of the civil concerns of that country.

I have had as good an opportunity as any man, of ascertaining the religious and political sentiments of the Catholics of Ireland. I have been for several years in the habit of visiting some of them in prison before and after sentence of death had been passed on them; and I do most solemnly declare, that as far as I had been able to ascertain, the generality of them thought it no crime to murder a Protestant, a Proctor, or a Guager, (I quote their own language.) These horrid and anti-Christian sentiments might be removed, if the Catholic priests did their duty, but they do not. I appeal to the Irish Catholics in this country—there are some of them who never saw a Bible until they came to this country, who never heard a sermon or exhortation except at Christmas and Easter; and what was it even then, a vulgar dissertation on the obligation of the laity to pay their pastors, accompanied with a threat, that if they did not, they should do public penance, or incur the odium of a ludicrous excommunication, which the poor people are taught to consider as the greatest of all evils. John, bishop of Charleston, tells us that the papers of Ireland applaud the zeal of the Catholic clergy; we all know, and the Bishop knows it by experience, that it is possible to impose on the editors of papers and that even editors are sometimes violent partizans.

The Bishop's zeal was highly thought of when first he arrived in this country; he was highly extolled as a writer, when he under-

took to edit the United States Miscellany, of notorious memory; but it was soon discovered that his zeal was of too evanescent a quality to last long, and that he undertook the Miscellany, not for the laudable purpose of advancing the interests of the Roman Catholic religion, but to indulge his own vanity, by giving us, from time to time, a catalogue of titles, honours, distinctions, places and acquaintances which existed only in his silly imagination. There are several in this country, who were well acquainted with Mr. England in Cork, there was not an individual from the humble tobacconist to his honour the Mayor who did not hear and see Mr. England at every election; he need not therefore tell us who he was, we know him well. How much more in character would he be, if he would write a mild, apostolical letter to his deluded brethren in Ireland, exhorting them to peace, to duty and allegiance; he should recommend to them, in place of indirectly justifying their present conduct, to lay down their arms, to conduct themselves as good citizens and pious Christians ought, and thereby remove those pretexts which the British government have for withholding from them those privileges which are the birth-right of man.

John, Bishop of Charleston has been endeavoring in conjunction with his reverend brethren to establish in this country, the same system of church government upon which they now act in Ireland: I conceived myself bound in conscience to oppose them, and though I have used no other measures than those of the gospel, I have succeeded beyond my expectations; nor should I wish to desist if the Lord spares me, until I make him and his brethren feel that their authority is purely spiritual, and that they are bound to love their neighbour, whether Protestant, Presbyterian or Jew, as they love themselves.

WILLIAM HOGAN,

Pastor of St. Mary's Church, Philada.

August 19, 1823.

From the Columbian Observer of August 27.

To the Editor of the Columbian Observer.

SIR,

I FIND with surprise, that my reply to John, Bishop of Charleston, which appeared in your paper of last Monday, has not been well received by some of the Irish Roman Catholics of this city: whether their disapprobation arose from an exposure of the truths contained therein, and to which the majority of them were total strangers, or from a desire to detach some of my congregation from me, I shall not at present inquire; nor am I disposed to recall a single expression or sentiment contained in that reply. But, as several whose motives I do not question, and whose simplicity places their intentions beyond the reach of suspicion, have asked me, "what was my reason for answering the Bishop of Charleston, or charging the Roman Catholic church with inculcating the doctrine, 'that no faith was to be held with heretics,'" I cannot withhold an answer from them.

The Roman Catholics and others of this city are well acquainted

with the nature, progress, and termination of a controversy which subsisted for several months between Dr. England and myself. The entire of it appeared in a scurrilous paper edited by him, and two pamphlets written by me. I had good reason to think that the impression on the minds of those who took the trouble to read our controversy, was favourable to me. The prelate, well aware of this, seeing himself fallen in public estimation, his veracity impeached, his sincerity doubted, and his *zeal* questioned, writes and subsequently publishes, in some of the factious papers in Ireland, several letters, in which he endeavours to place my whole conduct in the most disparaging point of view, alternately denominating and denouncing me, heretic and infidel. Finding my character thus calumniated in my native country, and among my relations and friends, it is not to be wondered, I should defend myself by all proper means—my reply to Dr. England, was not only proper, but the only weapon of defence within my reach, under present circumstances. It is a principle well understood, and universally acted upon in all proceedings, civil as well as religious, that when a charge is made on any member of society, entitled to civil or religious protection, the character of the individual or individuals who advance it, becomes a fair and fit subject of investigation; if it can be proved that he or they are entitled to no credit, the charge falls to the ground. Now permit me to assure my inquiring brethren, that my sole object in replying to Dr. England, was to shew the community here and in Ireland, that he is not to be credited; that he is an habitual and wilful wanderer from the truth. But though the Bishop's best friend cannot justify his conduct in persecuting me here, and calumniating me in the most uncharitable manner in all the factious papers of Ireland, to which he and all such vociferous demagogues have access, still the Court of Rome approves of his conduct; the more he persecutes me, the better *Catholic* he is considered. This circumstance necessarily led me to a consideration of the course pursued by that court, against all, without distinction, who have opposed its unreasonable pretensions. The Irish Roman Catholics of this city should first understand my reply before they venture to censure it. There is a material difference between the *Roman* Catholic Church and the Catholic Church; by the *Roman* Catholic Church, I understand the Court of Rome, its College of Cardinals, privileged orders, Friars, Monks, &c.—by Catholic Church, I understand a congregation of faithful members, professing the same doctrine, under one head, "whose kingdom is not of this world," and whose jurisdiction is purely spiritual. Far be it from me to charge the latter with sanctioning the unchristian doctrine, that *no faith is to be kept with heretics*, or that her priests countenance the barbarities and outrages now committed in Ireland; but I say with confidence, and perfect indifference, as to the effect it may have, in attaching or estranging some of the Irish from St. Mary's Church, that the former does, and that it constitutes a vital part of her doctrine, to *destroy* all who oppose her. If the Irish Catholics of this city and country will open the pages of history, they can satisfy themselves on this subject. Did not the Court of Rome, during the reign of Mary Queen of Scots, encourage and connive at some of the most barbarous murders ever recorded in the

pages of history? The fury of a *priest-ridden* mob was such, that they spared neither age nor sex. A circumstance occurred in the Island of Guernsey, at the mention of which, the human system shudders to its centre. A priest-ridden mob seized on a mother and two daughters of hers, tied them to a stake for the purpose of setting fire to them; one of the daughters was near her confinement, and through excess of pain, was prematurely delivered of a daughter. Some humane person thought to rescue the infant from approaching destruction, but he was reprimanded by the presiding magistrate, who was a *good Roman Catholic*, and the innocent infant was burnt with her mother. Pope Pius the Fifth excommunicated Elizabeth, and absolved her subjects from the oath of allegiance, merely because she was a *heretic*. Do we not see at the present day, a Monk of the order of La Trappe, commissioned by the present Pope and his Court of Cardinals, to murder and massacre those generous Spaniards who are struggling for their freedom and their rights? When this wretch entered Seville, with his sabre still wreathing with the blood of his brother, we find an innumerable multitude of Friars and Monks, accompanied by a priest-ridden mob, all *good Roman Catholics*, wishing to meet and congratulate him. With such facts before the Irish Roman Catholics of this city, are they, can they be surprised at my having asserted that the Roman Catholic church, such as I have defined it, sanctions and encourages the excesses committed in Ireland? If they imagine that I am determined to support the system of government now acted upon in Rome, they are mistaken; I never will acknowledge that the Pope has any temporal control, authority or jurisdiction, whatsoever "*jure divino*." I never will acknowledge that whether he is *right or wrong*, he is to be obeyed; on the contrary, I shall always oppose and resist such monstrous doctrine. Should the Irish Roman Catholics of this country wish to submit to it, I shall not envy them; and if I am to enjoy their support only on condition that I should prostitute my reason and rights, as they have been obliged to do in their native country, the sooner they withdraw it the better.

August 21, 1823.

WILLIAM HOGAN,
Pastor of St. Mary's Church.

[Continued from page 369.—Concluded.]

THE DOCTRINE OF TRANSUBSTANTIATION.

No. XII.

CXL. The doctors of the Roman Catholic Church maintain that God can cause one thing to be in many different places at one time. THOMAS, indeed, (Dist. 14, Quest. 2, Art. 2,) held that one body cannot be in two different places, locally at the same time; but SCOTUS the subtle doctor, came after him and held the contrary; and the multitude have followed him. But upon this matter, three things are to be observed: First, that this question does not turn upon the power of God, but upon the will of God. We have shewn that the revealed will of God is clearly contrary to the doctrine of the carnal presence. Secondly, we say that before we found our faith upon the power of God, we ought carefully to consult his truth. To deny or fight against his truth, on the ground of his power, in other words, to say that he will do that which he has declared he will not do, because he has power to do it, cannot be well pleasing to him. We have no reason to believe that God wills to do things contradictory and repugnant to themselves, or to their own nature or essence. Now this doctrine of Scotus and the Roman church generally, involves the belief that God wills to do things which are contradictory and absurd. It supposes that God wills a thing to be at a distance from itself—above and below itself, and separated from itself. It supposes (to speak of it as a possibility) that the same man may be at Rome famishing in a prison, and at London feasting in a palace at the same instant—that a drop of water may be in a hundred thousand millions of different places at the same instant. In fact, that one drop may fill the bed of the ocean, by being in every place in it—or the whole atmosphere of the earth, and so deluge the earth, and yet be *only one little drop*. God can by a creative act no doubt instantly deluge the earth; but this doctrine is not that;—it is, *that being one drop and only one drop*, it may, by being in different places, fill the sphere. But it is not necessary to detail the various contradictory positions which this doctrine involves. It is enough to say, that it is not the usual method of the Infinite Supreme to work in this way; and his word furnishes no ground for us to believe that he does so in any case.—But thirdly, we say that to teach that the body of Christ is in many different places at the same time subverts the whole Christian faith, and destroys the human nature of our Lord Jesus Christ, and this is the point of view in which we proposed chiefly to consider it.

(1.) If the human nature or body of Christ was such as to allow it to be present in several places at the same instant, why did he submit to go from place to place as other men do? In Luke ii. 41, 51, we are informed that Joseph and Mary went up to Jerusalem, and took with them the child Jesus,—that when they were returning, he remained, till he was sought for and found by them in the temple sitting with the doctors. When inquired of by Mary, con-

cerning his motive, he said unto her, "How is it that ye sought me? Did ye not know that I must be about my Father's business?" Now this answer assumes, what is true in respect to every mere man, that he can be in but one place at one and the same time, and on that ground, the force of the reply depends viz: that as he could not both go and stay he chose to remain at Jerusalem, rather than return with them to Nazareth, because at Jerusalem were his most important duties.

(2.) This notion that the same body may be, at the same instant, in a plurality of places, weakens the certainty which we have of the truth of certain doctrines of vital importance. We believe that our Lord Jesus Christ suffered death under Pontius Pilate by crucifixion, and that he died and was buried, and on the third day he rose again and ascended up to heaven. Now if the human body of Christ could be but in one place at the same instant, we know that his body was wholly and entirely on the cross during the crucifixion, and not also in any other place. We know that his body wholly and entirely died, and was not elsewhere at the same instant alive. We know that during its interment it was wholly within the tomb and not also elsewhere. That when it ascended into heaven it wholly ascended, at one time and from one place in the presence of the same persons, and did not in a duplicated existence remain. The reader well remember that the notion we combat, is applied by Romanists to the body of our Lord before he was glorified. They apply it to the act of the institution of the Eucharist, which was before our Lord suffered, and of course before he was glorified. Now we say that the constitution of nature, which is God's work and appointment; the conduct of our Lord himself while on earth, and the Word of God, all concur to oppose this doctrine of the Romanists. It is a mere human invention, calculated to overthrow our faith, and establish universal scepticism even in those things, to the truth of which, our senses and our consciousness testify.

(3.) It is worthy of remark, that the Romanists themselves condemn those who hold that the body of our Lord Jesus Christ is every where. They call them Ubiquitarians, and yet they teach that it *may be* every where. For if it can be in a million of different places, why not in five or fifty or five thousand millions? Why not in every place; and if their doctrine leads to this, why should they condemn as absurd that which they say is possible and not repugnant to Nature? The only difference between the Ubiquitarians and the Roman Catholics in this particular is, that the former say the body of Christ is every where, and the latter say it can be every where. It is of no consequence that the former deduce their opinion from different principles, for men may by different roads come to the same precipice. But they both destroy, by this doctrine, the doctrine of the human nature of our Lord Jesus Christ. Augustin (in Epist. 57 to Dardanus,) writes thus, "The Saviour has imparted immortality to his body; but he has not deprived it of its nature. We must not suppose that it is diffused every where: for we must take care not to establish the divinity of the man, in such a way as to take away the reality and truth of his body." (*Ventu-*

rus est in eadem carnis formâ atque substantia, cui profecto immortalitatem dedit, naturam non abstulit. Secundum hanc formam non est putandus ubique diffusus. Cavendum enim est, ne ita divinitatem astruamus hominis, ut veritatem corporis auferamus.)

(4.) We have already proved that this doctrine of the carnal presence in the host, establishes two bodies of our Lord Jesus Christ which are contrary to each other.

CXLI. But the Romanists reply that God has made in several instances two bodies to be in the same place at the same time; and, therefore, it is not incredible to suppose that he may make one body to be in two places at the same time. We repeat here a remark already made, that the question turns upon God's truth and purpose, rather than upon his power. The infinite power of God is adequate to do many things which perhaps he never has done, and never will do. His attributes are to be considered as blending perfectly in one whole, and no attribute of His can ever be made a foundation for subverting the operation of another attribute. But regarding the proposition above stated, as depending upon the philosophy of nature, (which is nothing but a human and a very imperfect record of the ways of God, as manifested by the operations and laws of nature,) we may argue thus: If two bodies can at the same instant occupy the same place, it is impossible to give or to see any reason, why three bodies may not be in the same place at the same time, or why thirty, or three hundred, or three millions, or three hundred millions of bodies may not be at the same instant in the same identical place. By this principle the whole ocean may occupy the space within a common tumbler—nay more, taken drop by drop, it may occupy the place of one drop—and the solid globe taken by particles may be put in the space occupied by one particle, and that particle may still occupy ever so small a portion of the centre of the sphere of the drop, and thus the solid earth be submerged in a drop. God has power to annihilate, or to change the laws of nature, and the properties of matter; and without changing the properties which at the beginning, he imparted to his material creations, he may accomplish for aught man can know, all that this doctrine teaches. We fear to speak in such a way as to limit the power of God. It seems irreverent to do so. But we may say that God's ways in nature, and his revealed word, no where give any support to such a doctrine. This leads us to examine the Scriptures usually cited by them.

(1.) They say that the body of our Lord Jesus Christ passed through the doors into the room where the disciples were assembled, the doors being shut; or he passed not through the space which the doors opened, but the very doors. (John xx. 19. *Belarmine lib. 3, de Euchar. cap. 6, §. Alterum corpus Christi transivit per januas clausas.*) Read the passage, and you will find that the evangelist does not say that our Lord entered *through the shut doors*. The phrase is, "the doors being shut or locked where the disciples were assembled, Jesus came and stood among them." How he entered is not stated. Did the doors open of their own accord, as the prison doors did for Peter, at a subsequent time; (Acts xii. 10,) or by divine power, (Acts v. 19,) and close again;

(Acts v. 23,) the eyes of the disciples being holden that they should not perceive it? (Luke xix. 16.) And is it not more reasonable to suppose that the doors or the walls should give way to let their Creator pass, than to adopt the notion which we oppose; or to suppose that the body of the Lord was without place or solidity? But as the Romanists pretend to defer to the opinions of the fathers, let us recur to them. The author of the questions ascribed to JUSTIN near the end of the question 117, says, "that our Lord Jesus Christ did not enter to the apostles by a change of his body into spirit, but he entered in his true, massive solid body; doing by his divine power, things contrary to nature." His access to them was effected by a miracle, but we are not taught that the miracle consisted in making his own body and the body of the door, or of the walls, or of the roof of the building, or of any part of them to occupy at the same instant the same place in space. CHRYSOSTOM, upon this passage of John, merely says that Christ entered, the doors being shut. LEO (in Epist. 81, ad Palestinianos Monachos) says, *Clausis ad eos ostiis ingressus*. He entered to them, the doors being shut. AUGUSTIN, tract 121, upon John, says, "*Moti autem corporis ubi Divinitas ostia clausa non obstiterunt. Ille quippe non eis apertis intrare potuit quo noscente virginitas inviolata perman sit.*" That is, it was a miracle, but the last remark in this passage must not be understood in a sense that would be inconsistent with the holy Scriptures. (See Luke ii. 23.) CYRIL (upon John, lib. 12, chap. 53,) shews that the miraculous change was not in the body of our Lord, but in the nature of things. He says, "by his omnipotence he overcame the nature of things." (*Clausis foribus repente Dominus omnipotentia sua natura rerum superata ingressus ad discipulos est.*) JEROME (in Epist. to Pammachius,) says, that Origen proved by this passage, that Jesus Christ after his resurrection, had an aerial and spiritual body, saying (*Christus non dissimulat naturam aërii corporis et spiritualis clausis enim ingreditur ostiis,*) that Christ does not conceal the nature of his aerial and spiritual body, for he enters through closed doors. But he answers thus: "Tell me thou acute disputer, which is the greatest, to suspend upon nothing so great a mass as this earth, and to balance it on unstable waters; or that God should pass through a closed door, and the creature give place to the creator." (*Dic mihi acutissime disputator quid est majus tantam terræ magnitudinem appendere super nihilum et super aquarum incerta librare; an Deum transire per clausam portam et Creaturam cedere Creatori.*) That is, a miracle was wrought upon the doors or walls, whereby they (the creature) gave place to the Creator. This conclusion is not repugnant to the doctrine of the human nature of the body of our Lord. Bellarmine cites Epiphanius and Hillary upon this point—but their opinions were heretical. The former taught that Christ in his resurrection rose indeed in the same body, though changed into a spiritual subtilty or tenuity. Hillary was a worse heretic. He held that our Lord Jesus Christ suffered no pain in his death, and that the wounds which he received on the cross were as if an arrow had pierced the water or wounded the air.

This example (to conclude,) proves nothing to the point for

which it is alleged, except upon the assumption that the miracle *must have been performed, and could have been performed only* in the particular way which this notion supposes. Whereas in truth we can form no conclusion upon the matter. We can no more know how God operates in performing a miracle, than we can understand how he creates. A miracle is a mystery, and we receive it as a fact which owes its origin to the incomprehensible power and wisdom of God. See Tholuck's Comment on John xx. 19, 20.

CXLII. As another example adduced for the same purpose, we are told that the body of the Lord Jesus Christ came out of the sepulchre without removing the stone that covered it; and hence it is concluded that his body passed through the stone, and while it was passing two bodies must have been in the same place. But let us turn to Math. xxviii. 2, and to Mark xvi. 4. There was, or there had been a great earthquake. For the angel of the Lord descended from heaven and came and rolled back the stone from the door. Is not this decisive? JEROME it is true (in Epistle to Hedibia qu. 6) thinks that the stone was rolled away by the angel after the resurrection, but he does not deny that it gave place to the rising body of the Lord. Nor does he say, that his body passed through the stone, which is the point in question. But it is safer to follow the evangelists: Jerome gives no proof of his opinion. But we have LEO, who says (in Epist 95, to Leo Augustus,) that on the third day the flesh of the Lord rose, the stone of the tomb having been rolled away. (*Revoluto monumenti lapide, tertio die caro resurrexit.*) But these examples are apposite to prove the converse of the proposition under consideration. We now return to the direct proofs alleged.

CXLIII. Bellarmine brings another proof of this doctrine concerning the plurality of places, as he pretends, from the appearance of our Lord to St. Paul at his conversion. He contends that the Lord was in heaven in his human body and also was near to Paul when he appeared to him. But our Lord appeared from heaven to Stephen when he was stoned, Acts vii. 57; and why may we not believe he appeared from heaven to Paul in the same way. The cardinal contends that the companions of Paul heard the voice of the Lord Jesus Christ, and that fact he relies upon as a proof that the Lord had descended from heaven. But were it the fact that Paul's companions heard the voice, that would not prove that the body of the Lord being in heaven, was also on the earth. But Paul says, Acts xxii. 9, that his companions "heard not the voice of him that spake to me." The passage in Acts ix. 7, therefore must be understood to mean that they heard the voice of Paul, but saw no man to whom it was addressed. (But see Tholuck's Commentary on John xii. 28, 30.) We may say upon this subject, that we know not how these supernatural appearances were effected. We are informed only of the fact, and no inference can be drawn as to the *manner* in which the omnipotence of God operates. It is profane to be wise above what is written. When Paul was caught up into the third heaven, he knew not whether he was in the body or out of the body. He believed that it might have been effected by the power of God in either way, but God only knew in which way it was ef-

fect. We conclude with a passage or two from the fathers. AUGUSTIN in lib. 20, against Faustus the Manichean, chap. 11, says, that Christ could not be corporeally present at the same time in the sun, and in the moon, and on the cross. (*Christus secundum præsentiam corporalem simul et in Sole et in Luna et in cruce esse non potuit.*) VIGILIUS the Martyr in lib. 1, against Eutiches, says, "the flesh of Christ was not in heaven when it was on the earth, and now because it is in heaven it is not on the earth." (*Caro Christi quando in terra fuit non erat in coelo, et nunc quia est in coelo non est utique int'erris.*) AUGUSTIN in Tract 30, on John, has the following remark. "It must needs be that the body of the Lord in which he rose, should be in one single place, but his truth is every where spread abroad." (*Corpus Domini in quo resurrexit in uno loco esse oportet, veritas autem, ubique diffusa est.*)

CXLIV. Again: The doctrine of the humanity of our Lord is utterly inconsistent with this doctrine of the Roman Catholic church, because this doctrine involves these propositions, viz: that the body of the Lord is present in the sacrament without occupying any place—that his body is entire in each and every part of the host, and in each drop of the cup. It would be a waste of time and of effort to enter into an argument upon this topic. The Romish doctors would take us, if we would consent to follow them, into a discussion of the idea of *place*—the *sorts* of place, &c. And therein we should be obliged to weary ourselves and our readers with the subtleties of Aristotle,—his categories, and his physics; (for if we may judge by the frequent citations of his works, Aristotle has almost as much authority with them as the Evangelists,) but it cannot be necessary. The mind that can doubt upon this proposition, or which could gravely peruse such metaphysics as are usually brought into this argument, would scarcely be convinced by an appeal to the Scriptures or to common sense. In fact, the reader has already had a specimen of this kind of argument in No. XCIII. and XCIV. We leave it to him therefore to say, whether these propositions as well as the notion of *accidents without a subject* are not inconsistent with the doctrine of the glorified human nature of our Lord.

CXLV. Leaving this objection to be pursued by the reader, we now add that notwithstanding the miracle which is constantly wrought (according to the Romanists) in transubstantiation the sacrament itself is much less efficacious in their view than baptism in which no such miracle is wrought. They hold that baptism is absolutely necessary to salvation; but they admit that many have been saved who have never partaken of the Eucharist. By baptism, they say, original sin, and all actual sins, as well mortal sins as venial sins, committed before baptism, are remitted and effaced. The Eucharist on the other hand, is useful only in respect of venial sins. They hold also, that sins are remitted by baptism without any satisfaction or penance; but he that has partaken of the Eucharist is not on that account exempted from Purgatory. Baptism, they say, effaces by one operation, all past sins, but a great many masses are necessary, to deliver a soul from Purgatory. Hence it appears that according to their own views, a sacrament in which there is no

miracle, no transubstantiation, has a vastly greater effect than the Eucharist in which bread is transmuted into the very body of our Lord.—That is to say, the outward sprinkling of water is more efficacious (themselves being judges,) than the inward reception of our Lord Jesus Christ. This is their doctrine. Thus they exalt and depress the sacraments at their will. They make the Eucharist fertile in miracles but sterile in utility, and after having exalted the sacrament of baptism into an indispensable and saving ordinance they profane it by degrading it into a washing of bells.

CXLVI. It is time, however, to close this discussion. Our object has not been to collect all that has been said upon this subject, but to give merely an outline with sufficient help, to further investigation; if the reader should desire to make it. We can hardly suppose, however, that any intelligent Protestant will think it worth the while to pursue this matter for his own satisfaction, whatever he may think proper to do for the sake of others. Those who have been educated in the belief in this doctrine of the Roman Catholic church, may desire to examine more fully the merits of this question. The power of education is very great. Men are slow to admit themselves addicted to a superstition. They may sincerely believe very absurd things. We would deride no man for his conscientious opinions; yet we are not indifferent to the prevalence of false opinions. It is the duty of those who know the truth to exhibit it in the spirit of kindness to those who hold it not, and if possible to prevail upon them to contemplate it. The cause of truth requires only an intelligent and candid investigation to insure the defeat of falsehood and error. Enough we trust has been said in these articles to prove to the satisfaction of a candid Romanist, that the doctrine of transubstantiation is not so clear that he may safely continue in it without investigation. And if any such shall be induced to investigate the subject for himself much will be gained. And the imperfect exhibition of the question which has been attempted will facilitate his inquiries by referring him to sources of more ample information. The reader, however, will not suppose that any thing new has been advanced upon this subject. Nothing of the sort is pretended. In fact, the best discussions of this subject are to be found in authors who wrote in the 16th and 17th centuries. To one of these authors the writer of this article is chiefly indebted for the preceding observations. They are in fact, little else than an abridged translation and a different arrangement of the matter of Du Moulin's Treatise, *De L'Eucharistie ou Cene du Seigneur*. Much of the matter of that author, however, has been omitted, which a controversialist would find it interesting to consult.

For the convenience of such readers, as may have occasion to refer to the foregoing discussion, we subjoin the following summary or statement of its principal topics with reference to the paragraphs.

(1.) The object of this discussion proposed. The nature of the error in question. An explanation of the words *supper*, *eucharist*, *mass*, &c. The causes and progress of change in the doctrine.—(in Nos. 1 to 7 inclusively.)

(2.) The doctrine of the Calvinistic churches concerning the Lord's Supper.—(stated in Nos. 8 to 11 inclusively.)

(3.) The doctrine of the Papal church concerning the Lord's Supper.—(Nos. 12 to 20.)

(4.) The doctrine of the Christian Church during the first few centuries, concerning the Lord's Supper.—(Nos. 21 to 23.)

(5.) The doctrine concerning the same, as taught by Augustine, Justin Martyr, Irenaeus, Clement of Alexandria, Tertullian, Origin, Cyprian, Eusebius of Caesaria, Ambrose, Gaudentius, Gregory of Nazianzum, Ephrem, Jerome, Chrysostom, Cyril of Alexandria, Macarius, Vigilius, Procopius Gazaeus.—(Nos. 24 to 74 inclusively.)

(6.) When the doctrine of transubstantiation was first established as an article of faith.—(Nos. 75 to 82 inclusively.)

(7.) Some of the causes or occasions which contributed to the introduction of this error specified.—(Nos. 83 to 85 inclusively.)

(8.) Concerning the opposition made from time to time to the introduction of this error, and the persecutions consequent thereon.—(Nos. 86 to 89 inclusively.)

(9.) The doctrine of transubstantiation proved to be inconsistent with the nature of a sacrament as understood by the Romanists themselves.—(Nos. 90, 91.)

(10.) This doctrine of the Papal church confutes itself. It is involved in many contradictions.—(Nos. 92 to 94 inclusively.)

(11.) The institution of the Lord's supper as related by the Evangelists and by the apostle Paul, confutes the doctrine of transubstantiation.—(Nos. 95 to 107 inclusively.)

(12.) It is the style of the Holy Scriptures to give to *signs*, the names of the things signified.—(Nos. 108 to 112 inclusively.)

(13.) The words "This is my body" are clearly explained by those which follow, and which are applied to the communion in both species. Some remarks upon denying the cup to the Laity.—(Nos. 113 to 118 inclusively.)

(14.) The Apostle Paul in his account of the institution of the supper, removes all difficulties. Several passages of Scripture cited and explained.—(Nos. 119 to 121.)

(15.) All the circumstances of the last supper celebrated by our Lord with his disciples, are contrary to the doctrine of the carnal presence and transubstantiation.—(Nos. 122, 123.)

(16.) The unwarrantable use of language by Romanists, in respect to this doctrine.—(No. 125.)

(17.) Some observations on the use of figurative language.—(Nos. 126 and 127.)

(18.) The sixth chapter of the gospel of John does not refer to the sacrament of the Lord's Supper; nor does it teach the doctrine of transubstantiation.—(Nos. 128 to 130 inclusively.)

(19.) Of masses without communicants; of a plurality of altars in the same church.—(Nos. 131 to 134.)

(20.) The doctrine of transubstantiation tends to dishonor our Lord Jesus Christ.—(No. 135.)

(21.) This doctrine also contravenes the analogy of faith and is repugnant to the doctrine of the human nature of our Lord.—(Nos. 136 to 139 inclusively.)

(22.) The doctrine that the body of our Lord is in different

places at the same time, is repugnant to the doctrine of his human nature: it tends to overturn the Christian Faith and those who teach it involve themselves in contradictions.—(No. 140 to 144 inclusive.)

(23.) The Romanists by teaching that the body of our Lord is present in the sacrament without occupying any place—that it is entire in each and every part of the *hostia* and in every drop of the cup, deny in effect the human nature of our Lord and contradict themselves.—(Nos. 145, 146.)*

ANOTHER EFFORT OF PAPAL BENEVOLENCE, RENDERED ABORTIVE BY
PROTESTANT OBSTINACY.

THE statement published below, appeared in *The Sun* newspaper, of the 27th of July. That paper is by great odds the most extensively circulated, of any published in Baltimore; and being a penny paper circulates amongst those portions of our population from which our more pretending *six pennies*, are excluded. The reader will observe also, that the statement is sworn to, and the signature of a city magistrate added. It is impossible therefore, but that the knowledge of the transaction thus made public, must have reached all directly interested in it; if not the entire Baltimore community. After the lapse of a month, no denial is published on the part of the papists; whence we conclude the statement is true. No notice whatever is taken of the audacious conduct of the papists, by any of our city papers; nor by papers published elsewhere, so far as we have observed or heard; and the statement appeared in the *Sun*, as an advertisement! What free, independent, disinterested, vigilant, and Christian-like guardians of public virtue, order and freedom, our newspaper conductors are! A public institution attempts by fraud and violence to retain the illegal possession of a child, against its own and only parent; and this avowedly upon principles of religious proselytism and intolerance, alike insulting to the public faith, and contemptuous to the public authorities; and not a voice is raised to vindicate religion, to uphold the majesty of the law, nor to enforce the sacred claims of nature her-

* In concluding this learned, temperate and able article, we take leave to make two suggestions. The *first*, is to its respected compiler; whom we venture to advise to have the article published in the form of a book. And before doing so, would suggest to him one addition to the treatise. As it stands, it is rather an analytical confutation of the errors of Popery, than a full and direct demonstration of the opposite truths. We suggest with diffidence, the addition of a more direct demonstration, both rational and scriptural. Our *second* suggestion is to the *American Tract Society*, and to the *Board of Publication of the Presbyterian Church*; both of which organizations we respectfully invite to the calm and diligent study of this article; in the hope that one or both, may find reason to publish it, in their *volume series*—in either of which it would occupy a distinguished place. It is beyond all comparison superior, to the *Thoughts on Popery*, which forms a part of the series of the former body. This article would make a volume of about 220 pages 16mo. [E. VRS.]

self! Oh! land to be pited, where vice no longer fears either punishment or exposure; where the friends of virtue regard with indifference, or at least in silence the most atrocious violations of her firmest safeguards.

This is the fifth or sixth case in which some of the papists of Baltimore have attempted to possess themselves of the female children of protestants—by fraud, force, or seduction, within six years. The one immediately preceding this,—the case of the child called BURNS, was foiled by the great diligence and promptitude of the child's friends. Our readers will remember the case, as we published several articles about it; and we are not likely to forget it, as General Williamson and young Mr. Tiernan threatened to put us to death, for our share in rescuing the orphan; even although it was done by due process of law. Here again the *benevolence* of the priests and nuns, and the most pious intentions of their male and female coadjutors in society, have been rendered abortive; and now by rather a shorter process. The mother very properly went and took her child. And must we constantly remind the papists, that the Reformed in Baltimore are *four to their one*; and that while it is unreasonable to expect four men to be frightened by one, it is still more absurd in the weaker party to provoke a just indignation by ceaseless outrages, and to put to nought their own safeguard, namely strict obedience, to law? The newspapers may be muzzled by their patronage, or the fear of losing it; politicians by their votes, or the danger of not getting them. But the mass of men seek no offices, own no newspapers, have no favors to ask, and dispise all attempts at intimidation. This great mass of protestant men, and as the present case shows, women too—has borne already more than ever was borne before in any other land, with an insulting, domineering, superstitious, minority; who under the dictation of corrupt and insolent Ecclesiastics, lose no occasion of doing acts, which are intolerable; and which indicate what is to be expected, as they get more and more foothold amongst us. We are advocates for the strictest obedience to law; therefore we are for obliging those who thus dispise and violate it, to keep it towards others, while they enjoy its protection themselves. And therefore, cordially rejoice, at every proof that the community will no longer tolerate the audacious transgressions, to which the priests and nuns have been accustomed. Well done, say we,—well done, Mrs. O'Neal!

TO THE CITIZENS OF BALTIMORE.

The following statement of facts is respectfully submitted to the citizens of Baltimore, for their consideration:—

In the spring of 1829, I resided in Buren street, near the jail; at that time I was dreadfully afflicted with the inflammatory rheumatism, to so deplorable an extent that I had but little hope of recovery—was obliged to break up housekeeping, and, by the advice of a physician, remove into the country. I had two children at that time, who are still living; one of them I determined to take with me, and a lady of the Protestant profession hearing of my severe afflicted state, came to my residence, and kindly offered to take the other child, (a little girl,) educate and raise her as her own, to which I consented. A Catholic lady of my acquaintance, hearing this,

came to my house, and insisted positively that the lady should not have the child, that she valued her soul more than ten thousand worlds, and said that she could and would get her into the Female Orphan Asylum as a boarder, and that she would pay her board. She promised me faithfully that I should have my child again, in case of my recovery, (of this fact I have witness,) stating at the same time that the child should never be bound out from that institution. I finally consented to resign my child to the Catholic lady, in consideration of this promise, and she was accordingly entered as a boarder in that institution.

After several years of severe affliction, I fortunately partially recovered my health, and believing myself to be capable of taking care of my child again, I determined to take her with me to Virginia. I made application for my daughter at the institution, to the Sister Superior, in the month of June, 1838. The Sister informed me that they were not permitted to leave the institution until they had made their first communion, and that my daughter would make it in 1839, at which time I could have her. With this statement I was perfectly satisfied, and returned to the country.

Last May, I again came to Baltimore, for the purpose of taking my daughter home with me. On applying this second time, a similar statement was made, with the additional information that my daughter had not made her first communion, was not at present pious enough to do so, and that it was postponed until another year.

My daughter hearing this was much grieved, and requested me to wait on the ladies who constitute the Board of Directors. In accordance with my child's wish, I waited on Mrs. Tiernan, and she advised me to wait on the Board, stating that there was no doubt that they would give me my child, and treating me with great kindness and politeness. I next waited on the Board, (the 1st Monday in July, I think it was,) I stated my wish to them; they questioned me as to who was my father confessor; I told them that I did not confess to any person. They next enquired who was my teacher; I answered that God was my teacher. The President of the Board then remarked, that I was a pretty woman to raise a child, and that I was not fit to have her—in which sentiments the other ladies thought proper to express their concurrence. I told them that I had been several times on this errand, and had not gained any satisfaction. The President then thought proper to inform me—"You have got satisfaction now; you had better go home, go to the priest, read your book, and then you will be better satisfied." I then observed that I would have my child; to which the answer was—"If you get her, you get her by force."

On Thursday last, July 25th, 1839, I hired a hack, and, in company with two female friends, who went to protect me, took my child, assisted her in the carriage, and brought her away. A person there in the appearance of a gentleman, attempted to take her from the arms of her mother. I regret I do not know who this valiant individual is; because if I did, his name should be published through the papers of this city; but thanks to my female protectors, we conquered him.

ELIZA ANN O'NEAL.

Personally appeared before me, one of the Justices of the Peace, in and for the city of Baltimore, ELIZA ANN O'NEAL, and made oath that the above statement is a true account of the occurrence as above detailed.

Sworn before JEREMIAH STORM.

INTERCEPTED LETTER, FROM A D. D. IN HIS NOVICIATE, TO THE
VENERABLE FRATERNITY.

(*Confidential.*)

Venerandissimi, Honoratissimi, Reverandissimi, Doctissimi, &c.
&c. &c.

I cannot express to you my profound astonishment, at finding myself by your side. No man can foresee either his calamities or his successes. Count this which you will—it is true nevertheless, as I said to a distinguished layman, on being informed of the event; "You have greatly and most unexpectedly embarrassed me by this kindly meant, and undeserved compliment." His reply was ominous, and made me start; "You are not more surprised than they are who sought and have been refused the same degree."—Can it be possible!

You ask why I should be either surprised or embarrassed? I am surprised, venerable brethren, because having openly, publicly, repeatedly contended that faculties of mere letters, ought not to confer degrees purely scientific; that if they did, they ought to do so only in rare and remarkable instances; and that the church of Christ ought to discountenance the growing evils of an indiscriminate, too general, and unmerited bestowment of honors, which practically confer power and make grades, amongst equals; I am greatly surprised, that one so thinking, and so unworthy and undesirous of any compliment which might separate him from the mass of his brethren,—should be selected for such an object. I am embarrassed, because I had always refused all *mere honour* with as much decision as others sought it; because I had decidedly spoken and acted, and was fully determined to continue to speak and act, against the ecclesiastical effects of literary distinctions; because I had, and all men had, the highest respect for those who were pleased to distinguish me in this manner, and therefore I could make no explanation without danger of giving offence; and finally, because I was obliged, at all hazards, to have it distinctly understood that my principles remained unaltered, that my conduct would continue as before, and that I had been not only a passive but an ignorant instrument of spontaneous and altogether undeserved kindness.

Certainly nothing could be more handsomely done; if such things are to be done. Certainly there was no quarter from which such a compliment ought to be more impressive. Certainly no man, who is accessible to the impression of human approbation could fail to be deeply affected by a distinction *intended* as this was, and conferred by such men, as DR. NOTT; GOVERNOR SEWARD (my old classmate); CHANCELLOR WALWORTH; LIEUTENANT GOVERNOR BRADISH; JOHN C. SPENCER, Esqr. Secretary of State for the commonwealth of New York; M. HOLLEY, Esqr. Surveyor General of the State; Honorable A. C. PAIGE, State Senator; Rev. Dr. TUCKER, of Rhode Island; Rev. Dr. VANVECKTEN of Schenectady, &c. &c. The great majority of honorary degrees, are conferred in a manner purely selfish and sectarian. Colleges, needing similar favors, or needing even more substantial tokens of gratitude, confer

their degrees too often with an eye to the main chance. And still more frequently, influences purely sectarian so evidently predominate, or more truly, are the only influence at work, that public disgust or ridicule might be justly excited. It is therefore not a little consolatory to have *escaped such distinctions*; and to have fallen into hands, of whom nothing can be said but this—the honor they have conferred would have been most distinguished if it had been well merited.

But, my masters, let it not be supposed that this explanation is meant for you. I would not so rudely demean myself, on my first entrance into your venerable company, as to offer apologies which no conceivable degree of self complacency could prevent you from laughing in the face of him who uttered. Your body has conferred at least this lasting benefit on the colleges and the doctors—that any degree may be conferred on any body, without sensibly diminishing the standard long erected. You cannot be more sensible, excellent fathers, than the public has long been, that the great majority of your body, never did, never will, never can do a solitary act, to entitle them to the distinction they have received. For a new comer amongst you therefore to apologize for his unworthy intrusion, would be like a lecture on virtue in a convent, or on patriotism in a meeting of party politicians.

I must say, however, that there are amongst you, though not all, yet many of our best, wisest, most learned men; men whose companionship ought to have profited your general body more; and in regard to whom, I am willing to propose for your imitation at least one useful example: let us sit down at their feet, and learn wisdom.

It is the custom in some countries, as for example France, *mettre au concours* to compete for every thing. Men are not promoted and distinguished by favor or accident; but all things are decided by public competition. In case this were so with us, I would venture to suggest as a thesis for the next doctorate Rev. xi. 13; the words rendered “and in the earthquake were slain *of men* (οὐρατά ανδρατων, i. e. titles, D. D. and L. L. D., &c.) seven thousand.”

I have it is true, most reverend gentlemen, enjoyed before this many titles: but hardly until now, a single one that had no service of any kind attached to it. I have held rank in the military service, and rose regularly to the grade of Colonel; which I mention the rather to justify the accuracy of your distinguished member Dr. S. *Lugens* Cox of New York, who habitually gave me this military title when abusing me after the Assembly of '37, from his pulpit on the Lord's day.—I have also borne divers civil and political titles; such as Attorney and Counsellor at Law, Legislator, &c.; and have been again and again twitted both in print and by word of mouth, for so great crimes, by men less prompt of speech than Dr. Cox.—I have also held titles of a kind, more approaching, what might be called scientific; not engineer exactly, but a sort of curator, surveyor of the high ways; an office most honorable even in ancient Rome, and which led the rich and liberal patricians into almost incredible expenditures for the public good, and made the title *curator viarum*, or *curator aquarum* amongst the most distinguished in the state.—I was also loaded with titles, in my earlier years, of a mystic kind; that is I was a most diligent and deeply learned Free-

mason, and took about nineteen degrees therein, more or less.—These are as Lord Coke says, a taste; and may suffice for the present. For honoured gentlemen, I refer to them only to say—that such was my idea about Christ and his gospel, that when he, as I humbly trust converted my soul and called me to preach to others the unsearchable riches of his grace; why I left at once and forever, all my titles and employments—and followed him. And those were not *mere* titles, in any case; and in most of the cases, the duties were arduous and uninterrupted; and in some, most useful and profitable. But now I find myself amidst a class of Christian ministers, regaled and magnified by *mere* titles, where no titles should be; and by titles which conduct to no useful end, impose no wholesome labors, are connected with no real service, and do not even necessarily presuppose past merit! In good sooth, reverend fathers, I am not able to comprehend, why my former titles for which so many of you, have so often chid me, are not full out as good as the one I now share with you; and therefore why I may not take things just as coolly, as simply and as frankly as I did before.

To be plain with you, this is just what I intend to do. And as I was liable before to the insinuation that I dispaired of ever being of you, and therefore held unreasonable views and wild purposes about your rights and dignities; this may be a real goodness of Providence, to enable me from an unquestioned position amongst you, to urge more successfully, my warfare against the injurious pretensions so often set up on your behalf. I therefore beg leave to say with all courtesy and reverence, that I feel myself as much bound to be laboriously engaged for the good of man and the glory of God now as before; that I feel as sacredly obliged as ever, to adhere to the proper duties of my covenanted calling; that I shall adhere as rigidly as ever to my own proper and unpretending name and surname—so far as I have any control whether in form or in fact; that I shall refuse as steadfastly as heretofore all ecclesiastical reverence, to whomsoever, by reason of all extraneous titles; and notwithstanding, some leading doctors in leading positions, have censured the General Assembly of '39, for expunging all impertinent titles from its minutes—I cordially approve and will continually defend that wise, meek, and modest act; and in fine, my very worthy masters, I just set down the kind and undeserved estimate placed by the gentlemen at Union College upon my services in the cause of general literature, and especially of sound theological learning, in the category of whatever other exaggerated compliments may have been at any time bestowed upon me—and cease not to bear in mind that I am the follower, the servant, of one who was lowly of mind, and whose kingdom is not of this world.

Venerable brethren; he whom God has appointed his ambassador, and given a name suitable to his work, has little need to seek from other sources his appellation or his rank.

July, 1839.

R. J. B.

SIGNAL DISCOMFITURE OF PAPAL UNCHARITABLENESS AND INSOLENT
 LENCE, IN FREDERICK CITY.

WE have been called in the providence of God to take part in a most remarkable and triumphant movement of the Reformed churches of Frederick City, in Md.; touching which, the following authentic statement gives full information to the public. It is drawn up, authorized, and its publication requested, by the Rev. Messrs. BEALL, ZACHARIAS, HARKEY, BROWN, and SMITH; who are in charge of the *Protestant Episcopal, the German Reformed, the Lutheran, the Methodist Episcopal, and the Presbyterian* congregations in that city. We commend it to the serious consideration of the Christian and the lover of our free institutions.

Mr. Breckinridge's late visit to Frederick, Md.

For a considerable period, embracing several years, the Roman Catholic faith in this place appeared, in the view of many, to be advancing in strength and numbers. Yet such was the general state of things amongst us, such the timid, or fastidious feeling of repugnance to every thing like controversy—such the aversion of many of our hearers to listen to remarks upon the errors and delusions of the great anti-Christian apostacy—that most of us thought, perhaps erroneously, that we could do little towards directly arresting its progress, and exposing its hideous aspects. The apprehension that even the most guarded exposure of the corruptions of the Romish Hierarchy, would awaken in its behalf, the hue and cry of persecution, may have led us to be silent too long. But happily, though no thanks are due to us for it, such a course of proceeding has been for some time pursued by their priests in this place, as to have removed our difficulties and our apprehensions. A series of discourses have been delivered in their chapel, for several weeks, not to say months, in which all the dearest principles of our Protestant faith have been assailed and denounced—and we and our people have been consigned over to uncovenanted mercy, or rather to hopeless perdition. Apparently relying upon their imagined strength, and cheered by the prospect of increasing popularity, these men appear to have been lured into the adoption of a plan of more open and bold assault;—and flushed by the early appearances of success, proceeded even to deride and hurl defiance at the protestants, and banter them to come forward and defend themselves. With one accord we thanked God that the way was now open. We were prepared at once for the conflict; and some of us without further delay, in reliance on the Lord of Hosts, marched right up to the battle line.

In this state of things, learning that the Rev. R. J. Breckinridge, owing to a providential circumstance in respect to his church,* could if requested, visit our city, and spend a few days with us, we, fully relying on the hearty concurrence of the whole protestant community, at once expressed our cordial assent that one of our

*His church was closed, undergoing repair.

number should tender to him a special invitation. Mr. B. accordingly came and delivered in each of our protestant churches in this city, successively, a series of discourses, which have, blessed be God, fully and we hope forever, awaked this whole protestant community to the fallacy, corruption, and folly of the dogmas of Popery. We record with gratitude, the harmony and unanimity of feeling and sentiment, which pervade the breasts of our people on this vitally important subject. We cannot give any extended analysis of the several discourses which were delivered—a general outline is all that we shall attempt. In the first then, Mr. B. sustained the position, that the Roman Catholic hierarchy is *the* grand apostacy, and Antichrist foretold, every where throughout the Old and New Testament. In the second, that she is *fundamentally heretical* in her doctrine, and *grossly idolatrous* in her worship: in the third, that she is *schismatic*. In the fourth that she is a persecuting and corrupt church. And in the fifth, that she is *finally apostate and rejected by God—no longer a real church, but a political hierarchy, dangerous to human freedom and our civil Institutions.*

These discourses have been heard by a large proportion of the adult population of this place. The attendance at all our churches was beyond all precedent. The attention was fixed and unwearied to the close. God has greatly honored his servant and the cause of truth, in all this intense excitement of the public mind—and to his name be all the praise. The eyes of this community are now opened to the importance of this subject; and as our brother who has laboured with us in the Gospel of God has truly said “it will be their own fault if they are ever closed again.” We feel determined to resist every attempt to excite it among our people at this time, mutual jealousy and sectarian prejudices. It has been an old maxim of the Devil—“divide and conquer.”—Whilst we cherish unabated attachment to the non-essential points in doctrine and order, which constitute our denominational peculiarities, we have, in reference to our great protestant cause inscribed on our banners this motto, “United we stand, divided we fall;” nor will we suffer any artifice of Jesuitical cunning to drive us from our two grand positions, that “the Bible is the religion of Protestants,” and that “we agree to differ.”

Aug. 19, 1839.

*The Protestant Ministers in charge of the
Five Protestant churches in Frederick.*

ESCAPE OF A NUN FROM THE CARMELITE PRISON IN AISQUITH STREET.—PRODIGIOUS EXCITEMENT IN BALTIMORE.

OUR last form goes to press under a state of things in our city which we could wish we had more time and space to explain to our readers.

On the 18th of August, being the Sabbath day, about noon, a nun, who proved to be OLEVIA NEAL, formerly of Charles Co. Md.; but for the last *nineteen years*, a prisoner called Sister ISABELLA, succeeded in getting out of the Carmelite Nunnery in Aisquith street; and after being repulsed by several families, was received and protected by a worthy citizen, living a few doors from the Convent.

The scene of operations lying not many squares from the church of which the Senior Editor of this Magazine is pastor; a member of his congregation on his return home from church in the forenoon, was at the spot just in time to see and know the real state of affairs; and hastening back, took us, and several influential citizens directly to the poor nun. We found on our arrival a croud collecting; a prodigious excitement getting up, in consequence of an attempt to force back the Nun into the convent; and no body disposed to take the direction of affairs. In this crisis, we assumed the responsibility of directing the Mayor to be sent for—and the woman to be protected, if necessary by force. On the arrival of that officer, the family who had protected the Nun turned her over to his care; and he took her to the Hospital of the Washington Medical University, for present protection and care.

The Nun stated that she had entered the Convent at a very early age; that she had long desired to escape; that on one occasion before, she had got out, and was met and carried back by Priest GILDEA. And she demanded in the most earnest and piteous manner the protection of the people. Many rumours soon got afloat,—which aided in exasperating the public mind; but whether they were true or not, we shall not now enquire.

The natural consequence of such an event happening in open day, in the midst of a large city, and on the Sabbath day—was a tremendous agitation in the public mind. During the Sabbath afternoon and night, and Monday and Tuesday—many thousands visited the scene of the escape; and for hours together blocked up the streets adjoining the convent. A feeling of intense interest and settled indignation amongst the protestants, and of sullen fury and deep shame amongst the papists—was widely prevalent, and strongly expressed in many ways. And there was some real or feigned apprehension that a mob might tear down the convent. To prevent which, some hundreds of troops were kept under arms, part of Sunday, Monday and Tuesday nights.

The papists have industriously circulated the report, that the Nun is deranged. This may be true; but if it is, it does not justify the papists in keeping a prison in Aisquith street. But we may observe, (1) That if it is deemed needful to the popish cause to prove her insane, there is a lawful, usual and fair mode of trying that question; let a writ *de lunatico inquirendo* be issued, and twelve

men find the fact on their corporal oaths. (2.) This is the universal charge made in all such cases; *Milly McPherson* was mad, *Maria Monk* was mad, &c. &c. (3.) We had a personal interview with the woman, and she seemed to us sane enough; so she did also, to other disinterested gentlemen, competent to decide, both *professionally* and otherwise, in such a case.

Much pains have been taken to heap odium on us for our agency—which was very small—in this affair; and to misrepresent our course, feelings, and principles. We have not space now to rebuke such pestilent slanderers. But we must say we have done just what we think every honest man, who loves liberty, virtue, and God, ought to do for any poor female who falls in his way in great tribulation, and demands his aid. We shall do the same or more, every time we have the opportunity; and thank God for the honor thus put on us.

Our mind is clear that people have in view of the law, as much right to be papists as to be any thing else; and that if they choose, they have the right to shut up their doors and stay in their houses, and call themselves Nuns. But we positively deny, that any Priest or other man, has a right to keep a prison on his own private account, or on the account of any foreign prince, or potentate whether he be called pope or king; and in that prison lock up free American citizens and keep them there, subject to stripes and chains; the laws, meanwhile, having no power or access therein. And we assert and maintain, that the civil authorities are bound to examine into such cases, and to abate such prisons, like any other nuisance; and to punish their vile keepers like any other public criminals; yea and to use, if need be, the power of the state for that end. And still farther, we contend that if the rulers will not do it, society ought to reject such rulers as unworthy—and as accessaries to all the villainy they connive at. And finally, if there remains no other mode of redress against intolerable evils, society *en masse* is divinely commissioned to rise and correct them. The right of revolution itself is a sacred and an inalienable right; much more the right, to protect the weak, the oppressed, the suffering,—when in God's name they demand it at our hands.

It is perfectly true that every law ought to be exactly obeyed; but there is no law for the Priests to keep a prison for women. It is also true that the public security depends entirely on universal obedience to law: but security of person, is as sacred and as precious a right as security of property; and ought to be as rigidly enforced. Let the laws be supreme; this is what we demand. But let it be *every* law, *all* the laws: the laws which protect the *personal* rights of *Olevia Neal*, as really those which protect the *property* of *Priest Gildea*; the laws which make the law itself supreme, as fully as any other portion of the law.

Thank God, the stupor which rested on the public mind is dissipated. Discussion is no longer considered sedition. The people see that we have told them, only the truth. The public mind is turned to this great and growing danger, and the press and the public authorities of this protestant city and country—must at last discover that we are free and protestant; and that we intend to con-

tinne both, at all hazards. If a crisis must come to decide these questions; as well now, as at another time.

We shall resume this subject—when we have more space and leisure.

NOTICES, RECEIPTS, ACCOUNTS, ANSWERS TO LETTERS, &c.

JULY 20.—Rev. Dr. Miller, of Princeton of N. Jersey, \$2.50, which pays for 1839. AUGUST 26. Mr. James Battie, bookseller, New Orleans, new agent. Col. Samuel Winfree of Richmond, Va. \$5.—P. M. of Evans Mills, Jefferson Co. N. Y. informs us, on behalf of Rev. R. Pettibone, late place, now removed to Canton, St. Laurence Co. N. Y., that the Magazine is no longer taken from the office, and that Mr. P. wishes it discontinued; which is done, leaving him, if our books are correct, indebted to us: in \$7.50 for three years subscription up to end of this year.—Our friend the Rev. D—B— of Alabama, is informed in answer to the enquiry contained in his letter of July 19; that four years subscription *appear* to be due up to the end of the current year.—Revd. Richard Lea of Laurenceville near Pittsburg, Pa. writes us under date July 15, as follows: “Your course in the Magazine I approve, I have taken it from the commencement, and admire your fearlessness. I wish it discontinued for the following reasons alone: Last year I received nine numbers; this year beginning at January, I have received but 3 numbers instead of 7; it is perfectly useless to mention matters of this kind at the office. I returned one number, and soon after received the same. I paid Patterson, Ingraham & Co. for 1838 in advance, and send you the one dollar enclosed, for half a year upon your part, but for three numbers upon mine.” To this we respectfully reply, that we are sorry to loose an old subscriber, especially for a cause out of our reach; that our Magazine is regularly mailed, after being carefully put up and directed, which is all we can do; that this has been done, as usual, in regard to Mr. L.—all whose lost Nos. are probably in the Pittsburg P. O. Further, we deem it but fair to say, in reply to the rather emphatic *money part* of the above note,—that \$2, is not the price of our periodical, as plainly appears on its title page; that we never take subscribers for half a year; and that the \$1 sent us, even supposing, as seems insinuated that it is hardly due—is of no use whatever to us, being a *shin plaster* payable at Cleveland, on Lake Erie, in Ohio.—The P. M. at Louisville, Ky., informs us, that James D. Breckinridge Esq. refuses to take the Magazine sent to him for several years past, out of the office; and returns the No. for August. (Mark vi. 4.)—Rev. Upton Beall of Frederick, Md., name added; and \$2.50 paid for one year from August '39.—Samuel R. Hogg of Frederick, Md., name added; and paid \$2.50 from August '39.—Rev. B. Zacharias, and Frederick A. Schley Esq. both of Frederick, Md., names added from August, '39.—P. M. of Blacks and Whites P. O. Va. \$5; one half to be credited to Rev. Theoderick Pryor; the other to Capt. Richard Jones; and desiring Capt. Jones's Magazine to be discontinued.

Our subscription list like that of all periodicals to their respective proprietors,—is a subject of much interest and some anxiety to us. We have just been overhaling it; as it had become necessary to copy out the mail book afresh, on account of the multitudes of erasures, interlineations, &c. This is the second time in less than five years, that this has become necessary. And yet the increase is very far short of what such facts, would

lead an uninitiated person to suppose. At present, our income *barely* keeps us from actual loss; the entire labour of conducting the work and managing the concern, having been always gratuitous; and our advances for the three first years, very considerable.

We find that our subscribers are distributed over *twenty one States and two Territories*. The States to which we send no number of our Magazine, are Maine, Vermont, New Hampshire, Rhode Island, and Arkansas. The states in which we have the smallest number of subscribers, are Michigan, *one*; Georgia, *three*; Delaware, *five*; Mississippi, *six*; &c. Those in which we have most are, Maryland, *a hundred and fifty*; Pennsylvania, *a hundred and twenty*; Kentucky, *a hundred*; Virginia, *seventy-five*; South Carolina, *twenty-five*; &c. The great *dispersion* of our subscribers produces two important results: one, namely, in the immensely increased influence of our Magazine; and the other, in the fact, that from the nature of the case, payments to it must be exclusively voluntary; so much so, that we have never received a farthing but in this way; and have lost hundreds of dollars, whose payment we had no means of enforcing; and hundreds more are due, and unpaid only from carelessness or forgetfulness. On all these as on all other accounts, it is important to our success, that our list should be *increased* to such a size, as to give us, in ordinary times, and in this voluntary way, a regular and stated sum, sufficient to cover the actual outlay of the work. And to effect this in the entire absence of all active agencies, we must rely for the time to come, as in time past, on the interest which the friends of this enterprise take in it. Full one quarter of all our subscribers are ministers of the gospel; while by far the larger part of the rest occupy such positions in society that there is scarcely one who might not aid us *materially* with very little inconvenience to themselves. It is for a great cause and for the means of more suitably and effectually advocating it—that we thus condescend to plead, as no personal inducements could ever move us to do;—and that to multitudes as deeply interested as ourselves, and better qualified and therefore more bound to promote it. We have some noble co-workers; for whom, God be thanked. Alas! why should there be any other sort!

THE
BALTIMORE LITERARY
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VOL. V.]

OCTOBER, 1839.

[No. 10.

REVIEW OF THE CASE OF OLEVIA NEAL THE CARMELITE NUN, COMMONLY CALLED SISTER ISABELLA.

In our No. for September we published a rapid sketch of the principal facts connected with the case of the poor Carmelite, whose fate has excited such a profound sensation in our city. According to our promise we now resume the subject, which is indeed altogether too momentous to be allowed to pass by without a deliberate and thorough consideration; and which we are all the better prepared to discuss and to decide, after the delay which has occurred, and in the exercise of that tranquillity to which the public mind is again restored.

We consider it not amiss to say, that our whole aims in the treatment of this sad affair, are public; and that we shall not willingly or needlessly intrude upon private matters, or wound private feelings. At the same time we have a great public duty to perform; and we shall discharge it, in the fear of God, and in utter disregard of the wrath of man. The poor Carmelite, will doubtless never see these lines; and therefore any expression of our profound compassion for her misfortunes and our deep indignation against the treachery and wiles which have brought her to ruin, and as they say to madness—would be alas! but idle words. How consoling is the assurance that there is a land where the weary are at rest; where the victim is at last set free; and where the rod and the snare of the wicked and the oppressor, are broken in pieces! In that bright world, we hope to meet this poor, oppressed, deluded, broken-hearted child of sorrow, face to face, once more; and to find, that indeed, while the strong ones of earth derided her, and the cunning ones entrapped her past deliverance,—God her Saviour, gently guided her along her thorny path, and bore her safely through the fire, and through the deep waters, in the bosom of his love!

But we have much to say that requires a firmer mood than this. Let us say it all, even in the solemn consciousness that it cannot aid her, who is the chief actor in the scene. It may at least, turn aside some other victim from the path of sorrow; or it may arouse

the sleeping justice of society; or at the least, it will abide, as a testimony—a deliberate, conscientious, untrified testimony—for liberty and truth—against hypocrisy and crying wrong.

On the 18th day of August, which was the Lord's day, the senior editor of this Magazine, had preached as usual at 10 o'clock in the forenoon, to the congregation, which for nearly seven years he has ministered to in spiritual things—in Baltimore. About noon, and immediately after the public worship of God was concluded, a very valued friend, who is (as his father before him was) one of the most respectable men in the city, called upon us, at the house of another esteemed friend, who is also one of our most respected citizens; and briefly informed us, that a nun had just made her escape from the Convent in Aisquith street; that she was as yet protected by a worthy citizen, whose house she had entered; that a crowd was collecting; that there were rumors of an immediate attempt to carry her back by force to the convent;—that no one seemed to know what was best to be done; and that our presence was desired on the spot. Without a moment's hesitation, we all three went to the scene of the affair, which appeared to threaten such instant and serious results. As we went, the writer of this article called on a gentleman, who is on all accounts one of the most influential in the city; and who is a member and class-leader in the Methodist Episcopal church; both those before named being members of our own church. We called here for two purposes—(1) to learn the name of the nearest magistrate; (2) to carry with us, the weight of the presence of the principal citizens in the immediate neighborhood of the commotion. A similar call was made by the other gentlemen, on one or two individuals; and in a few moments we arrived at the corner of Aisquith and Douglass streets—accompanied by men, above all suspicion—and accustomed to be looked to, as the very patrons of civic and social propriety. When we arrived on the ground, we found *a mob of just the same kind of men in great part*, already there! It is needless to add, that in such hands, every *good cause*, was not only safe but sacred.

After a brief exchange of sentiments with a few groups of friends—we entered the house adjoining that in which the nun was; which was occupied by a personal friend and member of our church, a widow, who was also the proprietor of the house into which the fugitive had been received. At our request the master of the other house came in to us; and at our suggestion sent immediately for the Mayor of the city; while we passed into his house with the Rev. Mr. POISAL, of the Methodist Episcopal church, and the friend who came first for us. Here we suggested that a few resolute men who could be relied on for prudence and courage, should be let into the house; and that all force should be resisted by force, till the Mayor should arrive. This was immediately done.

We take leave to say that after mature consideration, we see nothing better than what was suggested on the instant. If the woman had been carried back by force, no human power could have prevented a bloody and most fearful riot; which in its progress would have involved the whole city, and covered it with mourning. Besides this, the nun was free and of full age—and therefore, with-

out warrant of law, no one had a right to molest her; and common humanity, honour and religion required that she should have the protection she piteously demanded. Still further, the glorious axiom of the common law holds with us,—that a man's house is his castle—and may be defended lawfully, against the whole world; and especially against lawless attempts to break into it. And finally, the Mayor as chief Executive officer of the city—was the proper person, to take charge of the whole affair.

It has been said, that no one had any thought of using force; or of taking back the nun without her free consent. Such statements are false; they were never thought of, till it was found what would be the certain effect of an appeal to force; and they can be disproved by hundreds of men, of unimpeached and unimpeachable veracity. When the nun's escape was discovered in the convent, men and women issued from it, and ran in all directions up and down the streets in pursuit and anxious search for her, after she had luckily found shelter. Priest GILDEA, who is confessor to the convent, was very soon on the ground—and repeatedly attempted, and positively insisted again and again on having an interview with the nun. And not only papists, but even protestants, vociferously demanded the instant restoration of the nun to the convent, with or against her will;—until the decided indications of public indignation awed down such audacious and mad projects. These facts are all perfectly notorious; and the names of leading persons, who urged and favored such a disposal of the nun, are in every body's mouth.—So perfectly well established was the fact of a contemplated rescue, and so fatal did such an attempt appear to us to be; that while we were in the same house with the nun, and while the matter was undergoing a vociferous discussion out of doors; we proposed, and all within approved the idea—that while we defended the house to the last extremity, the nun should change her dress, and be privately removed, if the Mayor did not speedily arrive; so as at once to defeat the attempted rescue, and keep matters in statu quo; and the execution of the project was prevented only by the prompt appearance of that officer.—The truth is, the papists were by no means prepared for the intense feeling which was so suddenly manifested throughout the city; and when they saw the real state of things, they became satisfied that a change of plan was indispensable; and then without hesitation denied their former intentions and ate their former words.

What it takes us many words to relate, passed very quickly. While it was passing, we had, at the Carmelite's request, a personal interview with her, in the presence of the two gentlemen who entered the house in which she was, with us; and also of several members of the family residing in the house. This interview was brief, but decisive. On its own account, as well as on account of the public attempts to prove madness on her; or as Dr. MILLAR has not hesitated to say, that she was a "*perfect maniac*"—we will try to give the reader an accurate impression of the scene.

We were ushered by a narrow winding stair-way, into a small upper chamber of a house only one room deep, and of very low pitch. The front windows of this room, were immediately on the street, about ten or twelve feet above the pavement; and under

them were hundreds of men violently excited about the poor sufferer, who could see and hear every thing, if it so pleased her. At a back window, seated on a low chest—in a posture of meek and quiet sorrow, was the unhappy Carmelite. She appeared to be a female somewhat above thirty—with a full and rather pleasant face, and large black eyes. Her appearance was that of a person in ordinary health; and her dress the peculiar and shocking costume of her order. She held in her hand a white handkerchief of very fine texture; and with becoming modesty instinctively hid her feet under her dress—so that the imperfect and barbarous protection for them, required, as we knew, by her order, might not be visible. Her arms were bare to the elbow—and exhibited such an aspect of exposure and hardship, as to excite some suspicion in our mind, as to her condition in the convent. Indeed we expressed these doubts as kindly as we could, during the conversation, by a question as to her quality; whether, namely, she had been a sister or a domestic? She replied humbly but firmly, *a sister*.—We repeat these things, because they give the reader a just idea of what we wish to convey; and because they show what was our own state of mind, at the time. We were indeed deeply interested in all that transpired, but never more perfectly qualified to see, to hear, and to decide, on the things of which we speak.

We took a seat at the side of the nun. Mr. POISAL sat on the edge of a bed, on the other side of her. He had gone up stairs a minute or two before us; and as we entered the room he said to her, this is Mr. B., naming us. Her reply went to our heart; she extended her hands towards us, and repeating our name, said almost convulsively—“*I claim your protection!*” May God do so, and more to every man’s soul, who shall dare to outrage nature and heaven, by resisting such an appeal, in such a case! We told her we had come to her, for no other purpose.

A rapid conversation, in which several took part, immediately ensued, from which we learned in substance; that her name was OLEVIA NEAL, originally from Charles Co. Md., but now called sister ISABELLA; that she had entered the convent *very young*, (the precise age not stated by her, but as some have said at *six*, or as others say at *sixteen* years of age,) and been in it *nineteen years*; that she had been long anxiously trying to get out, and had once succeeded in making her escape into the street, when she was met and forcibly carried back and subjected to severe penances; that having again escaped, her anxious desire was for present protection, a desire she repeatedly expressed; that however, she wished all to understand that she did not desire to change her religion, but only her condition as a nun; that she did not wish any violence offered either to the nuns or priests on her account, against whom, indeed, she said she was not disposed to make any accusation; that she felt agitated and unfit for any extended conversation, on the subject of her past trials, and asked only for security, repose and tranquillity till she could collect her faculties and decide more maturely on her future line of conduct; which was the more necessary, she said, *as they had told her that her mind was weak:—that having no friends in whom she could confide, she was obliged to throw*

herself on the public for protection. Much more was said, which we do not think it worth while to repeat at present. But as a sample of the general style of conversation; and as a proof that she is a "perfect maniac," we will detail one item more minutely.

She was asked if a nun had not escaped some months ago?

Yes, it was I:—was her reply.

How happens it that you were back again?

I was met by a gentleman, immediately after getting out, and carried back.

Who was that gentleman?

No answer.

Was it PRIEST GILDEA?

Yes sir.

What was done to you, when you were carried back?

There are penances to undergo. I was subjected to them.

Did they whip you?

No answer; but a mournful smile.

Did they imprison you?

I have said I endured the usual penance.

She was not pressed farther on this painful subject; being evidently unwilling to speak fully of it. We must say in explanation, that we had known for some time the fact of the former escape of a nun; and also Mr. GILDEA's agency in her re-capture. And we shall show before we conclude this article, that the questions as to the stripes and chains, were not idle or unsuitable; but most pertinent, and most natural. The priests must not suppose that we neglect their affairs; nor that we tell always all we know of their matters. We have indeed no spies, and no secret machinations. But there are in Baltimore eighty thousand pairs of protestant eyes and ears; and the papists have taken so much pains to make us odious, that others in revenge, unduly honour us. So few prominent men are willing to stand boldly on the Lord's side in this great controversy; that the thousands of private persons who are meditating it and turning it in their thoughts—do not forget even the humble instruments, whom God condescends to employ in his controversy with the Beast and the False Prophet.

The poor Carmelite, we have admitted, said more than we think it necessary now to repeat. She is reported to have said much which we did not *hear*; and cannot therefore, avouch as true. Enough was *known* for undisputable truth, to produce the most intense excitement in the public mind. When to this was added the many dreadful things reported to have been stated by her, and those natural exaggerations to which all rumors seem liable in their progress from man to man; it is not to be wondered at, that the whole city was moved; nor by consequence that the intervention of the Mayor, first rendered necessary by the violent pretensions of the papists; was afterwards considered not less so by the excessive agitation of the whole community. When he arrived on the ground, he found the larger portion of the crowd so decidedly protestant—that the proposal to take the nun to the hospital, which though a public institution is under the care of another set of nuns, was positively rejected by the crowd; and she was taken by general con-

sent, for present protection to the Washington Medical College, where there is an infirmary under protestant influence.

Our *personal* agency in this affair has now been fully stated. It was throughout, unpremeditated, and obviously called for by divine providence. We do not regret it; our only regret is that we were not able to do more available service, than we fear was done, to an unfortunate fellow being, who has been placed by untoward circumstances in such a position as to render it difficult, if not impossible to serve her effectually. We earnestly hope that the day is near at hand, when every honest man, will feel it a duty and an honour, to do more than we have been able to do; and which would not be worth the naming, but for the threats of personal violence; the placards inviting the papists to pull down our house and church; the newspaper inuendos, and the papal clamour that the whole of this excitement is traceable to our anti-papal labours—with more of a like description; which have unitedly induced us to record with some minuteness, our real agency in the affairs of the nun. And now in dismissing this portion of the subject, we have merely to say, that our minds and hearts are fully settled on this whole subject; and reproach, danger, and death itself are to us, lighter than chaff, in comparison with keeping a good conscience, doing our master's work, and finishing our course with joy.—Neither do we forget, that they who bound themselves by a great curse to eat nothing till they had slain Paul; swore and plotted only to their own hurt and shame.

Upon any view of this subject it must certainly be allowed, that the public have no sort of interest in its minute personal relations. But on the other hand it is equally clear, that the most insignificant of these individual details may involve principles and interests of the largest and most weighty kind. Such we feel confident is the case; and having that impression we shall now proceed to make such observations as appear necessary.

It would be a profitable and striking exhibition, if some one would take the trouble to collect the sentiments of the most profound thinkers, and the most active promoters of the good of mankind; in regard to the danger of tolerating the popish religion in any free state. John Wesley openly declared that he considered it dangerous and uncalled for, to allow of such a system in any protestant community, for this reason chiefly—that as it was of faith amongst papists, that no faith need be kept with heretics—therefore heretics so called, could have no faith in them; in short, that no adequate guarantee could be given by such persons, for loyalty to the state, or fidelity to men, and therefore, neither men nor states could safely trust them. John Howe, in the most trying and impressive circumstances, and when under the strongest temptation to conceal or modify his principles, or at least to be passive; publicly and boldly declared, that he considered the papal religion so corrupt that no Christian government could allow of it, without offending God. John Milton in his majestic work, *Pro Populo Anglicano Defensio*,—towards the close of the preface, has these words; “Therefore we do not admit of the popish sect, so as to tolerate papists at all, *for we do not look upon that as a religion, but*

rather as a hierarchical tyranny, under a cloak of religion, clothed with the spoils of the civil power, which it has usurped to itself, contrary to our Saviour's own doctrine."

Similar to these, have been the conclusions of the ablest of mankind in all countries but our own, until within a period comparatively recent. We have taken a different view of the subject, from an early period of our history; and universal religious liberty, or at least a very enlarged toleration has been every where established in the United States. For our parts, we cordially and *ex animo*, embrace the principles of the largest liberty, in all possible cases. But we incline seriously to doubt whether the community at large, or our tribunals in particular, have as yet, really examined this important subject in all its practical bearings; and we apprehend that many and unforeseen difficulties will yet occur, in carrying out principles precious to us all. Let us illustrate by a case. The Universalist is rejected from the stand, as an incompetent witness, because he does not believe in a future *state* of rewards and punishments; and the Atheist, because he *doubts*, even, concerning the existence of a moral Governor of the Universe. But the oath of a papist is taken unquestioned, although it is part of his faith that if he be a priest, he is not bound to tell the truth on oath before a *heretical* tribunal—which is to him as a nullity, and his oath therefore, no oath; while any popish layman, may commit deliberate perjury, and be absolved by the next priest;—yea absolved for a trifle in ready money, set down in the *Tax Book* of the Pope's Chancery!

The truth is, however, that papists in the United States so far from being satisfied with the same religious liberty which we all enjoy—require us to allow them the exercise of peculiar and most iniquitous privileges, which are hostile alike to our principles, our feelings, and our patriotism. Papists, who never tolerate any other religion, when they can by force suppress all dissent;—papists who in Spain, Italy, Portugal, Mexico, Gautamala, and all South America, at this moment forbid the free exercise of any religion but their own; these same papists come here amongst us, and not content to enjoy all we enjoy, require, yea and exercise special privileges granted to none else!

Is there any Episcopal prison in Baltimore? Is there any Methodist jail where women are kept under lock and key, bars and walls—for private *tuition* by single gentlemen? Is there any Presbyterian Confession, Council or Tribunal which has required the erection of prisons, and provided laws for the whipping, chaining, and putting to death of women confined therein? And then set up in practice their vile principles, in open day in our streets? No man believes, no man insinuates, that such things are. No protestant asks, desires, or exercises such exclusive and outrageous pretensions.—But ninety-nine out of every hundred protestants in this city, strongly suspect, if they do not firmly believe, that the so called Carmelite Nunnery in Aisquith street, is a prison for women; who are there kept against their wills, and without warrant of law; and who under the pretence of religion, are subjected to the absolute and private control of unmarried men!

We protest in the name of God and of a free people, that these unmarried men have no right to keep a prison for women in our city. We claim it as the sacred right of these poor women,—a right for whose free exercise, virtue as well as liberty pleads in tears; to have free egress from that prison, at their own choice—yea at their mere caprice, yea whether they be "*mono-maniac* or "*perfect maniac.*" We solemnly demand of the public authorities that they see into this prison, and thoroughly inspect it from the garret to its darkest subterranean cell. We call upon our Legislators, to invest the guardians of the public freedom and morality, with all needful authority, to examine, decide, and act in this matter. We invoke the sovereign people, the virtuous men of every party, to lay aside their unworthy animosities, and cast their votes for men, who in whatever public trust, will enforce *equality* before the law; and put away all *exclusive* privileges, and especially all execrable pretensions to imprison the free, without a lawful warrant.

Six hundred and twenty-four years ago, on the 20th day of last June, our heroic ancestors recovered from King JOHN at *Runny Mead* their ancient liberties. The forty-third Article of *MAGNA CHARTA* forbids that any freeman shall be imprisoned, but by the lawful judgment of his peers, or by the law of the land. This glorious enactment is the foundation of all personal liberty. Against that *MAGNA CHARTA*, the reigning Pontiff INNOCENT III. issued his Bull, disannulling it forever, and condemning with Anathema, it and all who upheld, enforced or contended for it. During these intervening six hundred years, liberty and popery have been eternally at war; and will be to the end.

Will any say, that the Convent in Aisquith street is not a prison? Our answer is prompt and simple. Satisfy the public mind on that head, and our argument on this point is at an end. Prove to us, by competent persons, freely admitted to inspect the house, to examine every part, to see their mode of life, and rules and vows, to converse in private with each nun; prove to us, in an honest, fair mode, that the inmates have free and full opportunity and permission to leave it at their discretion—and then we say,—let all stay and welcome, who choose to stay of their own accord. Against nunneries as *schools*, we have no *legal* objection. Against nunneries as *proselyting* houses, our objections are not *legal* ones.—Against nunneries as *sinks of moral pollution*, our objections still, are not *technically legal*;—But against nunneries as *prisons*, our objection is strictly and directly, that the laws and constitutions, the liberties and customs, the peace and dignity, the security and order of society utterly forbid them. Let that argument be met, or let the fact be disproved.

The fact never can be disproved. They are prisons. The Canon law proves it. The history of their suppression every where proves it. The testimony of all eye witnesses; the revelations of all escaping nuns; the structure of all convents; the sensation produced by every escape;—every fact connected with the subject conspires to prove irrefragibly, that they are prisons. And we boldly assert, and appeal to the constitution and laws of the country, and to the whole legal profession, and to the learned bench every

where; that being prisons, they are public nuisances, and may be, and ought to be, abated by due process of law.

Will any say this cannot be; that public violence would be the result; bloodshed the necessary consequence? We indeed know that an armed conspiracy has been formed in this city, composed chiefly of foreign ruffians; and its avowed end is, to defend at all hazards, these prisons for women. Two thousand men, it was boasted, were prepared, armed, and waiting for the signal to be given, by a certain toll of the great bell of the Cathedral;—and would have rushed—not on any mob, but as is unblushingly avowed on private citizens and designated property. We remember the events of St. Bartholomew; of 1641 in Ireland; and of the like description in all lands. But we remember also our ancestors, our liberties, our God. If the laws are not supreme, and cannot be enforced; the sooner this is known, the better for all. If there be a party in the state stronger than the state itself, let us abolish the pretended state, and construct society anew.

But such fears are absurd and childish; they are silly as they are base. There is a spirit in the law, before which all other spirits habitually give way. And there is a spirit in the American breast, which will enforce the law—oppose what will. The men who passed night after night under arms to protect the prison in Aisquith street, were nine-tenths of them, staunch protestants; and cordially detested the institution they would have lost their lives in defending. Of nineteen men, who at the call of the Mayor moved with fixed bayonets upon the stern and tumultuous mass, at the most critical hour of the late excitement; of these nineteen men, who in fact by their gallantry decided the whole affair at its very crisis—it is doubtful if one was a decided papist; *and two were active members, (one of them an elder) in our own church!*—And we and such as they, are the putative authors of all the commotion; the marked objects of organized vengeance; the butt of the sneers of scribblers, who are far better disposed to slander their fellow protestants than to meet an enraged mob.

Some however, and amongst them one of the city newspapers, have set up this defence alike of convents and the conduct of the papists in the present case, viz: that as females enter them voluntarily no one has a right to interfere; and as they freely bind themselves by solemn oaths, those oaths oblige them, and the public should not interfere. It is truly astonishing that any one, but especially one presumed to be fit to conduct a newspaper, should be found capable of advocating such atrocious principles.—If a man binds himself by contract however solemn, to any duty small or great, or any interest however minute or immense; the power of the state, through its chancellors, will interpose for his relief,—if fraud, collusion, deceit, false pretences, failure of consideration, or even honest mistake can be substantiated. But a poor female may be morally influenced by friends, deluded by proselyting nuns, seduced by cunning priests, betrayed by the workings of her own fancy, misled by the irregular exercise of some of the best feelings of the heart, or in a thousand ways induced to take a step which she supposed would lead to peace, innocence and blessedness here

and hereafter, but which she discovers afterwards has brought her nothing but sorrow and shame; and after *nineteen years* of anguish, when she seeks deliverance is calmly told, the fraud, the fatal mistake, the infernal deception, is irremediable on earth!—Yea the strong man, shall need only to show that he acted before mature age, and the act in many cases is void *per se*, and in every case is voidable; but the poor girl, shall be [tr]epanned by the law itself, which under the vile influence of papism and to the infamy of the state, allows her at the tender age of *sixteen*, to bind herself in defiance even of paternal tears,—to irrevocable perdition.—The stout man, shall be allowed to treat as a mere nullity all pretended oaths administered without the authority of law, and shall be delivered by the whole public force from oaths which are contrary to morality and law, even though put to him by corrupt officers of the law itself; but a weak girl under strong delusion, shall swear oaths alike [f]orbidden by the law of God, and the good of society; she shall swear these oaths, to men and women having no sort of right, power or warrant, to administer any oath whatever; and who are themselves the party alone benefited by the ruin of the poor victim; and yet these oaths, are so sacred that no deliverance is to be hoped from their frightful obligation!—And this is what *men* advocate as religious liberty, public virtue, social duty, and sound law!

A far more common turn which is given to the whole affair is that the nun is deranged. This seems to be the grand fact on which the papists seek to rest the case; and the pains taken to prove it have been to a great degree effectual in diverting public attention from the true issue in the case. The only tangible proof on this subject, is contained in the following certificates, which were published in the city newspapers.

The Carmelite Sister who left the Convent yesterday, Sunday, and whose name is Isabella Nealle, has been to my knowledge, afflicted with this monomania for upwards of five months: she thinks that she can live without eating and drinking. As I have not seen her since April last, she may now be better on that point, but for all, my opinion is she never will be in her right senses.

Baltimore, August 19, 1839.

P. CHATARD, M. D.

Having read in yesterday's Evening Post, "that it was the opinion of the Faculty of the Washington College, that Miss Isabella Neal, "the apparent cause of the present excitement," was "sane," I deem it my duty to the Faculty to state, that they have expressed no opinion on the case. As regards my own individual opinion, I am free to say that I consider her a *perfect maniac*.

J. H. MILLER, M. D.

President of Faculty of Washington University, Balt.

Baltimore, August 20, 1839.

We the undersigned, members of the Faculty of Medicine of the Washington University of Baltimore, having been applied to by Col. Wm. Brent for our opinion in reference to the case of Sister *Isabella*, who was placed in this Institution by the Mayor of the City, on Sunday last, state as follows:

That we have visited her several times, and from the general tenor of her conversation, we are clearly of opinion, that she is not of sane mind;

there is general feebleness of intellect, and we are unanimous in the belief that she is a MONOMANIAC. We also feel it an act of justice to state that she made no complaint of her treatment while in the Convent, other than having been compelled to take food and medicine.

SAM. K. JENNINGS, M. D.

WM. W. HANDY, M. D.

JOHN C. S. MONKUR, M. D.

EDWARD FOREMAN, M. D.

JOHN R. W. DUNBAR, M. D.

August 21, 1839.

We call the reader's attention to the remarkable discrepancy between the statement of Dr. Miller, and that of all the other gentlemen. One of the best settled principles of evidence is, that a party shall not be allowed to contradict his own proof; and unless the papists can show that "*perfect-maniac*" and "*mono-maniac*" are one and the same thing, they can hardly expect the public to believe that the nun could be both at once. Or if she could, then perhaps she might be a *third* thing at the same time, viz: *sane enough* to know that a convent was not a fit place either for a lady or a Christian,—*sane enough* to get out,—and *sane enough* to refuse positively to go back again into it.

The certificate of Dr. Miller, however, is utterly incorrect, in point of fact. There is not one person of the hundreds who have seen this nun, who does not *perfectly* know that she is *not* a "*perfect maniac*;" and the professional testimony of his brethren cannot possibly establish any thing more decisive against the Nun; than it does against him, either professional incompetency or extraordinary carelessness in the use of terms. In regard to the statements of the other gentlemen, we will not pretend to call in question the exact accuracy of what they say; and still less their own firm conviction of the propriety of their course. It is, as it appears to us, rather remarkable however that Dr. Chatard should have felt at liberty to give a statement intended to prove the *present* condition of a patient, whom he had not seen for four months. And we respectfully submit to *all* the gentlemen who signed the third one of those published certificates, whether it is not calculated and used to produce an impression on the public mind entirely aside from any which they themselves would consider true and just? Indeed we might go to Dr. Chatard himself, and ask if he would assert professionally that a person who is of unsound mind in regard to food and drink; is therefore *necessarily* incapable of forming a true and sane conclusion against being further confined in a convent? We respectfully enquire of the signers of the last certificate—whether they are willing that their names and influence should be used to prove, that because a woman "is not of sane mind"—that *therefore* she should stay in a nunnery, or *therefore* is acting as a mad-woman in trying to get out? It is perfectly manifest that all these certificates were got and used, to justify the papists, and to rob the poor nun of public sympathy; and the point of our present observations is, that the certificates create the impression that the woman was incapable of acting rationally, in the *particular act* which it was alone necessary to explain; while in fact it is notorious to all who

saw her, that although she might be weak of intellect and unsettled on particular subjects, yet she was perfectly rational and clear, in regard to the desire and purpose to quit the convent. We deeply regret that excellent men should have allowed themselves to make general statements, which they ought to have seen would be used for purposes of *particular* wrong and injustice. For with all respect for the medical and personal character of these gentlemen, we unhesitatingly assert our conviction on personal knowledge, that no twelve men on their oaths will ever say, after hearing the proof, that this nun was insane when she escaped from the nunnery. That is the point—the whole point. The woman was not “*maniac*” nor “*mono-maniac*,” nor “*perfect maniac*” when she escaped. She did that act *ratiqnally*,—and we defy the whole world to establish the contrary, by any method known to the laws of any civilized people; and we are confident of our ability to prove the fact to the satisfaction of any jury, if the opportunity is given. If it is important to the papal cause to prove this woman mad when she escaped, let the attempt be fairly made; let a writ be issued; let a jury come; let witnesses be called and *sworn*; let the cause be heard and issued; and we predict she will be found of sound mind and memory, in that act, and on that eventful day.

But suppose her to have been “*perfect maniac*,” it is the first intimation the public has had that the Aisquith street convent, was a hospital for the insane. It appears too, that she was not the only maniac there. On Monday night after her escape, a carriage load of refractory nuns, was privately removed under the cover of darkness; and on the following Wednesday night the most frightful screams, which *appeared* to come from the convent, were explained by a priest next morning, by coolly saying, there was *another* deranged nun in the convent; and that event was followed by another secret removal of inmates! Perhaps all the deranged and all the refractory will be pretty soon removed, and the secret places sufficiently hidden, to offer another examination of the premises by a packed committee. We shall see. It required many months to *arrange* the Canadian Convents, for a sham examination after the disclosures in regard to them. It may be done sooner here.

We say, suppose sister Isabella to have been really “*perfect maniac*”—or generally “*mono-maniac*”—or only a mono-maniac “for upwards of five months”—or least of all to have been merely afflicted with “general feebleness of intellect;”—suppose it true, is it any defence of nunneries, either in a moral or legal point of view? Really nothing appears to us more natural, than that a long course of monotonous imprisonment should enfeeble the intellect; and if it be attended with rigor and unkindness, and given up to filth and crimes, that the moral faculties should perish, and reason herself stagger and fall. The question which interests society is this—by what authority—for what ends, and with what effects are these private prisons established? The answer, so far as the papal exposition of sister Isabella’s case goes is this;—they are in order to run women mad, and then on account of that madness claim the forcible custody of their persons!

There is one aspect of this subject which we never think of but

with pain and the deepest solicitude. One of the great evils of our times is the general destruction of all personal influence—and the substitution of general and organized control in the stead of the more healthy action of the old fashioned condition of society. No man has any personal influence derived merely from his virtues and abilities; no name is sacred, no authority is revered. The boy in the place of public resort will deride the counsel of the hoary head; and the neophyte will openly mock the wisdom of experience, however amply fortified. For a time the public press arrested this terrible declension, and presented a bulwark around which the better elements of society might have gathered for defence. At length the press itself has fallen, in the same struggle in which all personal influences had fallen before it. There was a time when the press directed public sentiment; now the *press* as such does not exist as a separate interest. Every newspaper belongs to some certain opinion, some particular interest, some determinate object. Its whole end is to promote *its own end*; and all society so deeply feels this, that no man regards what the bulk of our papers say, as true or fair; any farther than he can otherwise ascertain the facts. The whole object of Whig papers is to elect Whig men to office; and the whole object of the Administration press is to keep its party in power, and itself in patronage. And to gain those ends, they speak or are silent, praise or blame, blow hot and blow cold, be all things or be nothing—upon all other subjects. As a necessary consequence of this condition of the press strong men and good men fail, or avoid connexion with it; because they will not “turn about and wheel about,” at party dictation; nor substitute party ends for those of virtue, liberty and truth. An inferior class of men become the conductors of the press; men who influence no party; but who are the mere echoes of their “patrons;” who in their turn dismiss them, or set up another paper the moment their mere *party* interests require it. The newspaper press thus becomes morselled out—and entirely loses all elevated, united and general character; while parties and interests, buy their advocacy, or absolutely set them up as their notorious property; and make them the simple vehicle of their interests, instead of the real organs of public sentiment, the real advocates of public interests. This is a most deplorable state of affairs; and while truth obliges us to make the statement, we do it with grief and shame. That it is true,—that the newspaper press is to a pitiable degree destitute of real strength, independence, public confidence, and settled influence—no man can doubt who has paid any attention to the subject.

Never was this fact more apparent than during the recent excitement in this city. Never was any truth more manifest than that the real, settled, intense feeling of this community—was neither felt nor uttered by the newspapers. One good has resulted from this great evil. The protestants of this city have been obliged to see, that there is no protestant newspaper here, in any true sense of that term; and the day we predict is not remote, when this mighty interest will be forced to have its organ also. There is wealth enough and there is interest enough; and there would be patronage enough, to support a first class daily newspaper in Bal-

timore—which should be the candid but fearless advocate of protestant sentiments, and protestant principles. Who will move forward in this indispensable undertaking?

We cannot close this paper without expressing our conviction that a great revolution has commenced in public sentiment,—and that mighty events are brewing in the hearts of the people. Men feel that religion is an affair of daily life, and that they who corrupt it are the enemies of God and man. They perceive that, while they slept the enemy has sowed tares, thickly amongst us—and they are resolved now that they are fully awake, to redress if possible their former inattention and unfaithfulness. The time is gone when papal mobs may rush into our churches and drive out the worshippers; or terrify our citizens so that they dare not meet to hear the subject discussed. There is no longer any terror of papal violence. There is no longer any public indifference even towards papal fooleries; for the people have looked under the apron of the ecclesiastic, and to their horror, see the blood basin and the sacrificial knife! Our enemies say it was we who awakened this community to the sense of their true condition and duty. They do us over much honor. The hand of God is in the whole progress of this controversy between the corruptions of the past, and the light of the advancing day. For three hundred years it has not ceased to agitate every part of Christendom; nor will it, till the pope of Rome ceases to assert and exercise the power and authority of God on earth, or at least till the countless army of his subjects cease to reverence that power, and to obey that authority. The price of liberty is perpetual vigilance.

[For the Baltimore Literary and Religious Magazine.]

SLAVE FACTORIES IN THE UNITED STATES.

Messrs. Editors:

THE recent escape of the nun (Miss Neal,) from the Carmelite Nunnery in Baltimore, should satisfy the people there are institutions in this state, and I believe even chartered corporations, which notwithstanding our much boast of "liberty of the citizen" exercise the privilege of debarring the citizens in those institutions of *their liberty*. Is this a constitutional privilege or is it illegal? If an American citizen had been cast into the Inquisition, or impressed into the naval service of Great Britain, the press of the United States would scarcely have ceased its denunciations of the act; and where is the distinction between openly forcing you into imprisonment, or keeping and cajoling you into it, under *false pretences*? A young girl goes to school in a nunnery, or to the "Sisters of Charity," she is an orphan *and has property*, every attention is paid to her, the sisters make her believe they love her as they do their own life; young and unsuspecting, she believes all they tell her, and that their

fond attachment proceeds from real *love*—she consents to become a “sister;” her vows are annual, her treatment is most kind and affectionate, soon she is advised to take the “*black veil*,” and then her doom is fixed. She takes a vow to devote the remainder of her life to the religious exercises practised in the nunnery—and transfers her property to the *church, for the good of her soul*. And after that is done, she then and only then, sees her true situation. Whatever else may constitute a part of her vow, certain it is, that vow *confines her within the walls* of a nunnery *for life*. Is she then a slave for life or a free woman? After a little she finds she has been deceived, advantage has been taken of her youth and inexperience, and she desires to regain her liberty, but it is in vain; she is referred to her vow, and unless she can escape, her life is that of a slave and she is miserable. Miss Neal is certified by the Faculty to be deranged on but one subject, she desired to live without eating, *she* does not complain (as hundreds have before her) of harsh treatment; but she does, knowing and appreciating her political privileges as an American citizen, complain, that she was imprisoned contrary to her will; and on all subjects except the one above mentioned the Faculty admit she is in her sound senses.

I would here ask whether derangement on the subject of living without eating may not have been produced by the nunnery system of *fasts*. If so, then her confinement in the institution has had the effect of deranging her mind.

The public press appears to me to be more infatuated than a young novice. The press in Baltimore, with but few exceptions is a political press, and yet under the guise of preserving the peace of the city, they advocate the cause of the minority; yes—a vast minority, a minority of more than three hundredths, for the protestants in wealth and number exceed the sum of the Catholics as a hundred to three.

That of which I most complain, is, that whilst the people are boasting of their *liberty*, political and civil, and on that ground advocating tolerance to the Catholics, they seem to forget, that the Roman Catholic principles encouraged and carried out, result in *slavery*. As a protestant I would desire to see protestant principles pervade society, but our constitution admits of free toleration in religious *opinions*, and in their *expression*. I therefore legally oppose *them*, but I am yet to learn that if I through youthful ignorance or any other cause deprive myself of my liberty, and again desire to resume it, (and that not in contravention to the law of the land) that I cannot do so; and yet such is the result of the establishment of nunneries.—*the black veil and slavery for life*.

I am told by our newspaper editors, the law is open to the sufferers; this is a most important and fatal mistake. If I am confined in the penitentiary or illegally detained in jail, I can see

my lawyer, and through him can have my case brought before a court of justice—but no such opportunity is afforded to the unfortunate prisoners in a nunnery or convent. There is an entire seclusion from the world. No oath of illegal imprisonment can be there administered, and consequently no sheriff with a *habeas corpus* does enter. Upon the recent occasion, a committee of three was requested to enter the convent; to see what, and to talk to whom?—those who staid there willingly; but think you the disaffected were allowed to be present? Oh no, and even if they were, they were surrounded by those who could punish them if they dared to speak their sentiments, and who, if they did could have them removed elsewhere, before legal assistance could have been procured.

Let those therefore who advocate religious toleration under the constitution, draw the distinction between that constitutional privilege in its proper and legitimate exercise and those PRACTICES which arise from such toleration. The constitution says “enjoy your opinion but preserve and protect your liberty.” If therefore the Roman Catholics have, in carrying out the detail of their religion, established institutions which produce *slavery*—is that also a constitutional privilege? No other religious denomination requires high fences around their houses or iron bars on the windows, or in any part of the institution, and why should the Roman Catholics be surrounded with such symbols of slavery?—Why are not *their gratings wood*? The reason is very plain—the *slave; iron bound slave*, desires her *liberty*, and *wood* is not strong enough to restrain her.

These convents and nunneries differ from all other secret associations. The jails and penitentiaries are visited by the grand juries and other citizens. You enter a Masonic lodge, but you return again to the world, your family and friends; but once enter a nunnery and farewell to all—no matter what you witness, no matter what you suffer, no matter if compelled to be present at conventions for subverting the constitution of your country, there you and your information remain,—the iron bars forbid your exit, and the “*muria ahera*” arrests your cries.

Who is to be blamed for these disturbances? None but the people who establish and sustain those institutions. They make laws and adopt a mode of proceeding which results *on exposure*, in outbreaks of the people. It is not the case in relation to any other sect or denomination of religious people. Why is the good they perform to be hid under a bushel? Why do they not allow their “light to shine before men?” Why are they so secret? Let it be answered that all secret *associations are dangerous to liberty*; and if our legislators are determined to foster these nunneries and convents, by granting them acts of incorporation and otherwise, they would at least act wisely if after what we have known to result from such associations, even

in the United States, they would require that they should submit their establishments and inmates to be inspected and communicated with, in such manner as is practised in similar institutions where confinement is practised. Let our grand juries, the great preservers of our peace, the bulwark of our liberties, have power to visit all such places and make such investigations as to them may seem proper. When this is done, religious and political freedom will both be better guarded and protected; but if this or some similar plan be not adopted, it must result in this country as it has already in many parts of Europe—the Inquisition and Monasteries will soon require to be put down by the strong arm of the law. Adopt such a course, and the Inquisition, Monasteries and their usual practices will not vegetate in the United States; but without it, we shall have as elsewhere the full grown upas tree—which will overshadow and poison every thing within the reach of its baneful influence.

In conclusion, to the conductors of the public press who exercise a *lopsided* neutrality, I would say, that the course you now pursue must result in an immensity of evil, as it has done wherever the press has been gagged, as it is on this subject generally in the United States. It is to you the majority of the public look for information on all subjects of public interest. The difference between Romanism and Protestantism has shaken the foundation of perhaps every government in Europe, and to suppose the same state of things will not happen here is ridiculous. The public ask for light, give it to them—you are indirectly sustaining the minority, and that too, contrary to your own avowed principles on religion. Go on thus to give the minority support until it grows larger and stronger, and if you want to know what must be the result look to the history of England and Europe generally for the last three hundred years. Let the subject be freely and openly discussed, I do not mean that you should surrender a greater portion of your paper to this, than to any other subject of public and vital importance, but give it a fair proportion. Give the public light, one or other of the parties where the difference is so total, must be in error—let them see both sides of the question, (and avoid personalities) and the matter will be so settled, that we never shall have either to dread or meet the results of the same controversy as have transpired in those countries where both church and state have conspired to keep the people in ignorance. It is useless to say the Americans are a thinking and a reflecting people; all this presupposes acquired information, which is not within the reach of thousands except the press will give it to them. Political and religious liberty are the two great desiderata of mankind, and whilst you are willing to enlighten on the one, you are equally bound to give them information on the other. B. C.

THE SCOTTISH COVENANTERS.

I.

CAN virtue's friend, who uncontroled may climb the heathery steep,
Gaze scornfully where guards the cairn the martyr's blood-bought sleep,
And say, "A fanatic lies here;" and with a pitying smile
Descant on mad enthusiasts,—the ignorant, the vile?

II.

Enthusiasts! by the freeman's step, that treads on Scottish strand;
By the pure faith that sanctifies the altars of the land;
By hymns of praise at morn and eve, unawed by fear or shame,
Poured from her peaceful hamlet homes—still honored be the name.

III.

Enthusiasts! would the proudly wise, who flings his scorn and sneer,
On graves and names long hallowed by the patriot's love and tear—
Would he, when gleams in mount and vale the persecutor's brand,
To quench with blood the altar-fires of his own father-land;

IV.

When all around are fainting hearts and falsehood's hollow smile,
The bloody foe, the traitorous friend, fierce war, and covert guile;
No hope on earth, unless he quit the banner of his God,
And crouch a slave upon the land, where his free fathers trod;

V.

Would he renounce all earth-born joys, and choose his wintry bed
On howling heath, with darkness round, and tempest o'er his head;
And, trusting in no arm of flesh, undaunted face the fires,
The axe, the torture, and the sword, like Scotland's covenant sires?

VI.

If on the plains where Wallace fought, the patriot's bosom swell,
And the bold Switzer drops a tear upon the grave of Tell,
Shall Christians with irreverent eye, behold the wild flowers wave
Above the mound, once stained with blood, the covenant hero's grave?

VII.

They sleep where, in a darker day, by dreary moss and fen,
Their blood bedewed the wild heath flower, in many a lonely glen:
When forced to flee their humble homes, for Scotland's covenant Lord,
They grasped to save their holiest rights, the Bible and the sword.

VIII.

They rest in peace—the Enthusiasts! who unreluctant flung
To earth the proffered gold, and scorned the lures of courtly tongue;
They rest in peace, who knew no rest, when with loud curscs driven,
And hunted 'mid the wintry fells, and 'rest of all but heaven.

[For the Baltimore Literary and Religious Magazine.]

VOLUNTARY SOCIETIES.

IT is known to every observer of passing events, that various circumstances have occurred recently, tending to draw attention to those popular associations, denominated *voluntary societies*. The very commendable stand taken by the Presbyterian Church in determining to conduct Foreign Missions by her own Board of Missions, has led some writers to throw out insinuations against her, as though she were about to array herself against the Am. Bible Society, and all others of a voluntary character. Now as there seems to be much looseness of declamation on this subject, together with the manifestation of an attachment to these societies almost idolatrous, it may not be amiss to present a few thoughts, that may serve to guard the minds of some against erroneous conclusions touching this matter. A full discussion is not aimed at, but rather the presentation of some things that we consider fundamental on the subject, and which may serve as topics on which others may meditate and enlarge.

The position which we assume as correct and scriptural is this :—*That God, in providing for the wants and the welfare of man, as a social being, gave directions for the organization of no more than two kinds of societies.* One is the *Church*, or ecclesiastical government; the other is the *State*, or civil government. Of course we now speak of society in a view more extended than that of the family relation.

That God established a church in the world will not be denied by any Christian; and it appears to me equally plain, that he provided expressly for civil government; with all due deference to those who make a great noise about the social compact. "The powers that be are ordained of God;" this certainly teaches the fact that civil government is an ordinance of God. As to the best form of government, either in church or state, this question is not involved in our subject. Inasmuch then as God was fully acquainted with the nature of man, with his condition as a member of society and with all the circumstances of that condition, it is reasonable to suppose that the provisions of infinite wisdom would be sufficient. That is, that if men would see to it, that both church and state should perform their appropriate functions; each moving in its proper sphere, and moving aright; where would be the necessity, we ask, for the organization of any other society? No other truly benevolent society performs any work, that does not properly belong either to one or the other of these Divine institutions. Take, for example, some of those that are religious in their aspect. If the church in her organized capacity had attended faithfully to the command of the Saviour—"Go preach the gospel to every creature," need we ever have heard of any voluntary *Missionary Societies*? If she had taken special care that her children and all others, as far as practicable, should be enabled to search the scriptures, the phrase "*Bible Society*," might have been yet unwritten. And so of other kindred associations. The same reasoning will

hold good, with regard to those voluntary societies, whose operations connect them partly with religion and morals, and partly with the functions of civil government. That all such as are denominated Temperance, Colonization, or Anti-Slavery Societies, have this two-fold bearing, could easily be made appear were it necessary. Now on the supposition generally assumed by these, that Intemperance and Slavery are evils and require a remedy, what can be done by any or all of them, that might not as well be done by the church and the state, in their appropriate sphere? As we do not intend to enlarge, however, and as our train of thought must now be apparent, it is time to give some explanations, and answer such queries as naturally present themselves to the minds of those who have not investigated the subject.

1. The question then arises here, did those good men who united in forming such societies do wrong in this matter; and should they all be dissolved at once, on the ground that they usurp the prerogatives of Divine institutions? We answer, by no means. It cannot be denied that several of them at least have proved a great blessing both to the church and the world. But the sole ground on which their formation and continuance can be justified is, that the church, or the state, or both failed in the fulfilment of their duties; and that there was no good reason to believe that expostulation on the part of those who perceived the defect, would have been of any avail in leading them to perform the work for which the societies were organized. When this state of things occurred, we humbly conceive that judicious men might then act without a violation of moral principle. And that it has occurred on many subjects cannot fairly be denied. Take as an illustration the subject of Temperance, fifteen years ago. Church officers and members distilled and sold the intoxicating draught, and State laws licensed the traffic. Nor did individual remonstrance avail in the least to change this state of things. Consequently, a society, or united effort was demanded; and it has proved a blessing indeed. Yet still, wherever churches, in their organized capacity have taken up the work in earnest, there most has been accomplished; and we may see something of the potency of state action, in the effect produced by the late Act of the Legislatures of Massachusetts and Tennessee. If mere human societies can do much in opposition to vice, surely such organizations as are appointed of God for the very purpose of being "a terror to evil doers," can do more. It follows then, if we are correct in these views, that before any company of men organize themselves into a society to accomplish some important benevolent work, of the kind specified; they should know that they cannot prevail on their respective church connections to undertake it as a body, or if it be appropriately a business of civil government, that the state will not act efficiently in the matter. It will then be proper for them to proceed; but they should do it with two objects specifically in view. One is, of course, to effect the purpose for which they associate, in the use of proper means: the other, to arrest the attention of church, or state—as the case may be—by proving to them that the object is good, and that it can be accomplished. And the moment such an effect is produced, as

that the church, or the state, manifests all readiness to go forward in the matter, there should then be a perfect willingness on the part of the voluntary association to dissolve the body; and thus shew that they do not consider a mere human institution permanent, or on a par with that which is of Divine appointment. If they refuse to act in this way, they should take the ground that church and state are not Divine institutions, or that voluntary societies have the same sanction. Consistency requires this at their hands.

2. The incidental tendencies of voluntary societies are of great importance, and should be closely observed.

That some of them are good, and some very bad, can easily be shewn; but we have room only to glance at the subject. The anniversary meetings of these societies have brought good men more closely together, and have thus removed sectarian prejudices, and given wider scope for the exhibition of that important truth, that all real followers of Christ agree in essential matters, however much they may differ in such as are only circumstantial. This is certainly a beneficial result, and we give these societies due credit. Observe, on the other hand, the tendency of these meetings in leading many to glory in their organizations, and speak of them in such a way as to shew that they consider the church of Christ herself, in her organized capacity, as eclipsed by these luminaries! Notice also the insinuations and even sneers that appear in some papers, as to the unfitness of church courts for managing missionary and other operations, in which large sums of money must be handled, as though none but sharpers were wise enough to attend to this department; and forgetting too that Elders, Deacons, &c. are often merchants, and sufficiently numerous to co-operate with the clergy in this business. It is no uncommon thing to hear comparisons drawn between the harmonious anniversaries, of these societies, and the meetings of church bodies of different denominations, in which discordant feelings are often elicited; and those who talk most about it are usually such as have never reflected enough to be able to give any rational account of the matter. Those ministers that take a leading part in the one, are generally such as take a similar stand in the other. Hence the triumph manifested by the characters alluded to, rests on the supposition that the Lord made a mistake in organizing a church; that it would have been better to leave the whole matter to voluntary societies. In order to test the matter more fully, however, let a society be formed to transact all kinds of church business that involve differences of opinion—all cases of discipline that excite deep feeling, &c.—and leave to church judicatories only such matters as occupy the attention of the associations now in existence—and especially those about which true Christians can unite—and perhaps we will then see whether the mere term *voluntary* can act as a charm to dispel all discord from human society. But as matters now stand, the character of the church must suffer; and it will continue to suffer until she learns to do her appropriate work in her organized capacity.

Finally. The tendency of the age is to despise governments, and refuse submission even to good laws. Has not the rage for

voluntary societies some connection with this spirit? If they continue to occupy the place of the church and of civil government, and take the same place in our affections that has hitherto been given to the latter; neglect, if not contempt of these institutions will soon follow, and then they will be esteemed as shackles, or as a burden that freemen should not bear. Do we not hear already, the cry of "no government?" sounded by those who are leaders in voluntary societies; and in some places, contempt for public authority is carried so far, that the civil magistrate bears the sword in vain. The cry of "no church," may soon follow.

The writer is a member of several voluntary associations, and helps them according to his ability; he would guard however, against the tendency to abuse, which is obviously connected with such bodies; and so soon as the church can be induced to do her own work, and thus "come up to the help of the Lord against the mighty," he will cheerfully vote for a dissolution of them all.

S. S.

MEMOIRS, TO SERVE AS A HISTORY OF THE SEMI-PELAGIAN CONTROVERSY IN THE PRESBYTERIAN CHURCH.

No. XII.

Original Minutes and Signatures, of the Body that issued the Act and Testimony.

WE have been fortunate enough to secure the lost minutes of the body which issued the Act and Testimony; and now present them to our readers—together with a few memoranda, for three of the members of the body. For our part, we consider these precious relics; and sincerely hope that the original signers of that important document, —will one and all do the church the favor to record whatever is on their minds touching those dark days—which in their judgment it may be useful to preserve.

The following papers were drawn forth, by a notice published by us, and at our request in other journals.

Union, Va. December 24th, 1833.

REV. WM. M. ENGLER:

Rev. and Dear Sir;

I perceive in the last Presbyterian a call for the minutes relating to The Act and Testimony of 1834. I think it possible, I have the only minutes of the meeting, in existence. The original copy is now before me; it is as follows, viz:

"Phila. May 26th, 1834.

(Lecture Room 7th Pres. Ch.)

At a meeting of a number of ministers and elders of the Presbyterian Church, convened for the purpose of deliberating on the best method of promoting the interests of said church in the present crisis: The house was called to order, and the Rev.

William Wylie appointed chairman, who addressed the throne of grace for the blessing and direction of God.

The Rev. D. R. Preston was appointed secretary of the meeting.

After a free interchange of views on the objects of the meeting, Rev. Messrs. J. V. Brown, Alexander A. Campbell, W. D. Snodgrass, and A. B. Dodd, and Messrs. Dunn and Boyd, were appointed a committee to prepare a protest against the judgment of the General Assembly this day rendered in the case of the Second Presbytery of Philadelphia against the Synod of Philadelphia; for adoption, and signature by the members of the present General Assembly.

A committee of nine was appointed to prepare an Act and Testimony to the churches, on the present crisis of the church; consisting of the following persons, viz: Rev. R. J. Breckinridge, Dr. Green, Dr. Snodgrass, and Messrs. Gray, Alexander M'Farlane, Boyd, Winchester, Dr. H. Campbell, and William Wylie. The meeting adjourned to meet in the Seventh Presbyterian church on Wednesday evening at half past seven o'clock.

Concluded with prayer.

Wednesday evening, May 28th, half past 7 o'clock.

The meeting convened agreeably to adjournment. Constituted by prayer. The minutes of the last meeting were read.

The committee appointed to prepare an Act and Testimony to the churches reported. Dr. Green, Dr. H. Campbell, and Messrs. Engles, Wm. Latta, Steel, and Gray were appointed a committee to take into consideration the report, with power to offer such amendments as may be necessary, and to report to the next meeting. Adjourned to meet on Friday morning at six o'clock. Concluded with prayer.

Friday, May 30th, 6 o'clock, A. M.

The meeting convened. Rev. Wm. Latta in the chair. Constituted by prayer.

The committee appointed to prepare a protest reported; which report after some consideration was postponed, and re-committed to the same committee, to make such amendments as were directed by the meeting.

The committee appointed to take into consideration the Act and Testimony, reported several amendments. The Act and Testimony was then adopted.

Rev. Messrs. Engles, Winchester, McKean, and Dr. Mitchell, were appointed a committee to superintend the publication and circulation of the Act and Testimony.

Adjourned to meet at eight o'clock this evening.—Concluded with prayer.

D. R. PRESTON, *Sec'y.*

It is necessary for me to state here, that I was prevented by severe illness, from attending the next, and subsequent meetings. I believe, however, there was little done, except to obtain the signatures to the Act and Testimony, and perhaps some conversation about ways and means to defray the expense of publication. If my memory serves, I learned this much from other members. I suppose my absence from the concluding meetings was not observed, consequently no one was appointed secretary in my absence—nor did I ever receive any directions as to the disposition of the minutes. I have frequently thought of publishing them, in past days of misrepresentation. I now send them to you, not doubting but the members of the original meeting will concur in such act—for we have nothing to conceal—our cause has never needed the veil of night. Why then should I withhold the minutes? In contrasting our present state with that of '34, when we were few, despised by our enemies, and suspected by friends, are we not bound to bless God, and take courage. To Him be all the glory; to Him all the glory belongs.

Your brother in Gospel bonds.

D. R. PRESTON

The foregoing letter and minutes, were forwarded to us, by Dr. Engles of Philadelphia, to whom, as the former expresses on its face, they were sent; with the note which follows.

Philadelphia, Jan. 5th, 1839.

Dear Brother Breckinridge:

Agreeably to the call in the Presbyterian, the minutes relating to the Act and Testimony have been sent me, and are now transmitted. I searched for the original draft of the Act and Testimony, but was unable to find it. I can state however, that the committee met in my study, and several alterations were made in the phraseology, and a few erasures—chiefly I think to *soften* some points. I suggested the addition of the eighth Recommendation and I think of the sixth. My object as then stated was to keep the matter alive during the year. The paper was first published in the Presbyterian; June 12th, 1834, with the signatures of *thirty-seven* ministers and *twenty-seven* elders. Affect. yours.

W. M. ENGLS:

We now add some exceedingly interesting details, from the pen of the venerable Dr. Green of Philadelphia.

Philadelphia, Jan. 5th, 1839.

Rev. and Dear Sir:

In compliance with a request contained in the last No. of the "Baltimore Literary and Religious Magazine," that "the original signers" of the Act and Testimony, would communicate "notices of the facts relating to the first signing of it." I now submit to you what occurs to my recollection, in regard to the origin and issuing of that important paper:

It is much to be regretted, that the minutes of the meetings which were held at the period in contemplation, cannot be found. If my memory does not deceive me, I have seen and read those minutes, long since they were made. It even occurred to me, that they might be among the loose papers which have been accumulating in my study, for four or five years past, and I spent the greater part of a day in looking them all carefully over, in hope of finding the *desiderata*; but my search has been in vain.

I know that you were requested to make the draught that you prepared; but, as far as I know, it was by *individuals*, who had not yet taken the form of a committee.* It was with equal surprise and gratification, that I was

* It was by a vote of the convention on the motion of the Rev. Dr. Snodgrass, now of Troy, N. Y.—[Edrs.]

called out of the General Assembly, into the grave yard back of the church where the Assembly sat to hear the reading of what you had prepared. You read sitting on a tomb stone, to a considerable number of us—some sitting, and more standing; but all listening with the most intense earnestness. You told us, when you came to the statement of erroneous doctrines prevalent in the church, that you had been spending a large part of a day with Mr., now Dr. Hodge, on the list of heresies; and had put down none which he did not agree with you, had been broached in the church.

After we heard the paper, it was agreed to have a meeting of such members of the Assembly, and of such other ministers and elders, as were known to be favourable to our views, and who were then in the city. Notice of the first and of several subsequent meetings, were if I mistake not, put up publicly on the door of the church in which the General Assembly held their sessions.—Of this fact, however, I could wish that other memories beside mine were consulted, before it is publicly affirmed. Notices and measures hostile to the sentiments of the New Schoolmen were, I know, in several instances, given, in the manner I have mentioned; and I think, but in this am not positive, that one in relation to the Act and Testimony was of the number. Not that we were invited to attend a meeting to deliberate on a publication to be issued under that title; but to consult on the measures which the dangerous and critical state of the church rendered indispensable. The title to be given to our publication was a matter of grave discussion, and brother Engles had more to do with that point than any other member.—I think you left the city soon after the paper was written.*

After the reading of the paper, a Committee was appointed to review it; and to propose alterations and amendments, if such were deemed necessary, to be discussed and decided on at the next meeting. Our meetings, of which there were several, were always held in the evening; as the members of the Assembly could not attend at any other time; although there was much conversation in private, through the day, in regard to the best course to be pursued. The meetings were held in the school house adjoining and belonging to the church. Nor was it made a point to exclude our opponents. Few of them were likely to attend, we were well aware; but we made no concealment of our purpose; and I mistake if there were not *videts* from among them, though no speaker, at some, if not all our meetings.

When the committee to whom your draft was referred, made their report, few alterations were proposed—none as far as I recollect, except by Mr. Engles and myself. My alterations (for those of Mr. Engles I have no recollection of farther than that some were proposed) consisted almost wholly, if not altogether, of slight additions to the first three paragraphs; and I think they were all adopted. But I am perfectly clear that more, far more, than nine-tenths of the paper as it went before the public, and is now before the world, remained exactly as you penned it at first.

In the last volume, the twelfth, of the Christian Advocate, for the month of June, (1834,) you may see a copy of the Act and Testimony, as it was first issued—with its title, date of publication, and the original signers—

* The establishment of the principle *elective affinity*, the denial of the right of presbyteries to examine applicants in all cases—the security given to semi-pelagianism by a series of acts and adjudications, and the denial of power and means of resisting it; these things created the crisis, which induced the convention to come as it were spontaneously together.—The Senior Editor of this Magazine, left Philadelphia before the convention broke up, leaving with the late Dr. McGraw, Mr. John Gray of Easton, and a few friends like minded, authority to add his name. He presumes it was added by the first named gentleman; as it follows next to his. The title of the paper was given by the drafter.—EDITS.

thirty-seven clergymen and twenty-seven laymen. It was completed and signed just about a week before the rising of the General Assembly of 1834. The doings of that Assembly, or the most important part of them, were reviewed at length, and with particularity and many strictures, in the several monthly Nos. of the Advocate, till the close of that year and the termination of the work. The two last numbers contain a defence of the Act and Testimony—the last one of all, is devoted to a reply to an article in the Biblical Repertory, from the pen of professor Hodge.

What influence the publications in the Advocate might have had, in waking up the church to a sense of its danger and its duty, and thus preparing it for the decisive action which ultimately freed it from its thralldom, I pretend not to say. I laboured most assiduously to produce this effect, for the seven last years of my editorship; and my publication was widely circulated, although never very numerously subscribed for. But whoever and whatever were the agencies and instrumentalities employed, we ought to be deeply sensible that it was God who preserved and delivered our church. When I look back, I am surprised that we were not swallowed up in heresy and misrule. Our opponents had it in their power to ruin us; and I verily believe it was in their inclination (I speak of the leaders of the party) as much as in their power, to change the whole of our ecclesiastical system—not much perhaps in form, yet substantially and totally in fact, after the example of Geneva, and the Neologists of Germany. But a merciful God restrained them, and overruled both their mistakes and our own neglects, to bring our affairs to the happy crisis which we unexpectedly witnessed, at the meeting of the General Assembly of 1837. Among the secondary causes which had influence in leading to the events which then took place, I have always thought and said, that the Act and Testimony was the most powerful and important. It roused the church, and concentrated the views and action of her best friends. Before the issuing of that paper, there seemed to be no general opinion that any reform could take place, except by laboring after it in the usual routine of the church courts; although I stated in the General Assembly of 1834, and afterwards repeated it in the Advocate, that if the course pursued were persisted in, the orthodox must, and I thought would resort to first principles. But it was the Act and Testimony that prepared us for this, and showed us that there was a large part, and the best part of the church, ready and determined to take this ground, if the Assembly of 1837 should follow in the footsteps of that of the preceding year. In such an event, I have no doubt that we should have raised, and rallied under the banner of the constitution.* But how different would have been our situation from what it is at present! We should have appeared as Seceders, and the New Schoolmen as the regular General Assembly. It was with great propriety that, on your motion, the first act of our convention in 1837, after it appeared that we had a majority in the Assembly, was, to offer up our united and fervent thanks to God, for his merciful interposition in our behalf. Let us never forget it, nor cease to praise him for our deliverance.

Respectfully and affectionately yours,

Rev. R. J. Breckinridge.

ASHBEL GREEN.

We have also been fortunate enough to lay our hands on what we suppose is a copy of the first separate impression of the Act and Testimony; to which are attached the names of the original signers. It is in the form of a tract of four pages 8vo; double columns

* The friends of reform in the Presbyterian church—from 1831 to '37, were divided in sentiment, as to the facts and events which should decide the lawfulness and timeliness of secession; It is generally known, and was always openly declared by the Editors of this Magazine—that they were opposed to secession so long as the truth might be preached and error combated in the bosom of the church.—EDITS.

of print, occupying three pages; and at the bottom of the last column, two short columns of names; the first containing the names of 37 ministers, the second of 27 ruling elders—making in all the 64 original signers. The document itself is dated thus, "*Philadelphia, May 27, 1834:*"—the tract is headed "*The Presbyterian Extra, Philadelphia, June 19, 1834.*"—It is with mingled sentiments of veneration and tenderness, that we recall to public observation these once derided names. It was a great duty to which God called them; and in his gracious strength they simply, courageously performed it, not knowing whither it would conduct them, or whereunto it would itself grow. How nobly did the church respond to them! How signally has God owned and blessed their movement! How close and absolute is the connexion between that movement in '34,—the mighty conflict of '37, and the great deliverance consummated in '39!

MINISTERS.—James Magraw, Robert J. Breckinridge, James Latta, Ashbel Green, Samuel D. Blythe, S. H. Crane, J. W. Scott, William Latta, Robert Steel, Alexander A. Campbell, John Gray, James Scott, Joshua L. Wilson, Alexander M'Farlane, Jacob Coone, Isaac N. Candee, Robert Love, James W. M'Kennan, David R. Preston, William Wylie, William M. Engles, *Cornelius H. Mustard*, James C. Watson, William L. Breckinridge, John A. Symmes, I. V. Brown, David M'Kinney, George Marshall, Ebenezer H. Snowden, Oscar Harris, William J. Gibbon, William Sickels, Benjamin F. Spilman, George D. M'Cuenn, George W. Janvier, Samuel G. Winchester, George Junkin.

ELDERS.—Samuel Boyd, Edward Vanhorn, Williamson Dunn, James Algeo, James Agnew, Henry M'Keen, Charles Davis, William Wallace, A. D. Hepburn, Joseph P. Engles, James M'Farren, A. Symington, A. Bayless, Wm. Agnew, George Morris, Hugh Campbell, Thomas M'Keen, James Wilson, Daniel B. Price, Carver Hotchkiss, Charles Woodward, W. A. G. Posey, James Carnahan, Moses Reed, James Steel, George Durfor, John Sharp.

We had thought of adding a note or two, to a portion of these names. But the time is not yet come. We find that several are gone to their rest; and what is curious, amongst these, and perhaps only, the first name of each class of signers—*James Magraw, D. D.*, of Cecil Co., Md., a minister; and *Samuel Boyd, Esq.* of Brooklyn, N. Y., a ruling elder. Mr. Boyd's death was in another respect remarkable. During the trial of the great church case at *Nisi Prius*, a few ministers and ruling elders, held several meetings in the rooms of our Board of Domestic Missions in Sansom street, Phila.; in which they sought by prayer to God and mutual conference, direction on these points: (1) What ought the church to do if this case is finally lost? (2) What if it is gained? (3) What, if its decision is long protracted? These were precious and important meetings, in many ways. No public notice has

been taken of them; none is perhaps necessary;—we hope however, their minutes will be preserved. At one of these meetings, the most crowded and important one,—we sat by the side of Mr. Boyd. That night he was attacked with fatal disease; and in three days, was asleep in Jesus.

Let us never cease to remember with humility, that on that list there was one apostate; *Cornelius H. Mustard* of Delaware, a minister; who publicly retracted his signature. We do question his desire to do his duty, as it appeared to him, both in giving and withdrawing his name. But we record his example as a sad proof of human weakness, and a solemn warning to all.

THE NUMBER OF THE BEAST IS 666. Rev. XIII. 18.

SOME years ago a distinguished citizen of Va. whose name we forbear to mention, as he is now dead—published a critical and historical exposition of the *Revelation of John the Divine*. Before the pamphlet, (for it was nothing more) was issued; its author, with great flourish of trumpets, put forth a proclamation on his honor as a gentleman—that he had discovered and would perfectly solve all the mysteries of that book—and especially that couched under the Number 666. His pamphlet was most puerile and ridiculous; a mere ebullition of spite against the gospel of God, having no better support than overweening vanity. We forget what solution he gave to “the number of the beast.”—At that time the Rev. Dr. John Breckinridge had the control of the editorial columns of a religious newspaper published in Lexington, Ky.; and we remember the spontaneous and universal burst of ridicule, with which he overwhelmed the pamphlet and the solution; by showing, that on the principles of the author he might himself be the great beast intended,—as his own name written in Greek letters, on the principles of his solution on honour, contained the fatal 666!

There is no end to the names that have been found, and may be manufactured, whose letters in whole or in part, may be made to count 666. While therefore we do not deny that some things have been well argued touching this matter,—we must say that great caution and sobriety are necessary in laying much stress on such uncertain expositions.

Our own opinion is in accordance with that of those persons who give a very simple solution of this matter. We think 666 is really to be taken as “the number of a man”—that is a human number—a period of time; and the beast meant, is the Inquisition, which arose just 666 after the beginning of the Roman Apostacy. We take the incipience of the apostacy to be in the power of the popes to force conformity in doctrine by temporal punishments; that is, *organised persecution of the truth*. This power, for 666 years was exercised by the bishops; then it was found necessary to create a separate tribunal, on account of the extent to which *heresy* had spread; and the Inquisition was this tribunal. If any will examine

the subject they will find that this simple and natural exposition, covers every part of it—and fully explains it.

We consider the following statements and explanations to say the least, curious, and therefore give them a place. They appeared originally in the *Church of Ireland Magazine*; in which they formed part of a review of *Barlow on Antichrist*.

“When the celebrated William Bedell; afterwards bishop of Kilmore, was staying at Venice as chaplain to Sir Henry Wotton, (King James’s ambassador to Venice during the interdict,) there came a Jesuit named Caraffa, to Venice, printed some theses of philosophy and Divinity which he dedicated to the pope, under the title of Paulo V., Vice Deo.

“While Paulo, the illustrious historian of the council of Trent, and other learned men, were wondering at the measureless audacity of this title, Mr. Bedell first observed that the numeral letters of the words Paulo V., Vice Deo, being put together, made exactly 666, the number of the beast in Revelations.

“Hereupon he communicated this to Paulo and other divines, and they carried it to the duke and the senate. ‘It was entertained,’ says Bishop Burnet, ‘almost as if it had come from heaven; and it was publicly preached over all their territories, that here was a certain evidence that the pope was antichrist. And it is like, this was promoted by them, more because they found it took with the Italians than that they could build much upon it; though it was as strong as the like computation of the Greek word *Lateinos*, upon which some of the ancients laid some weight. This flew so over Italy, that lest it should take too much among the people, the Pope caused his emissaries to give it out every where that antichrist was now born in Babylon, and was descended of the tribe of Dan; and that he was gathering a vast army, with which he intended to come and destroy Christendom. Therefore all Christian princes were exhorted to prepare all their forces for resisting so great an invasion. With this piece of false news (which was given out very confidently) the other conceit was choked. But though Mr. Bedell makes use of it in his book against Wadsworth, yet he was too modest a man to claim the discovery of it to himself; but Sir Henry Wotton assured King James that he first observed it.

“We give a variety of these curious computations on this Apocalyptic number:—

“In the Apocalypse (chap. xiii. v. 18,) we read, ‘Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred and three score and six.’ Let us look for a moment at the names taken by the Popes, and we shall arrive at an extraordinary result.

“First name. Vicar-General of God upon earth—a name assumed by Pope Innocent III., who established the inquisition and originated the crusade against heretics.

“Second name. Vicar of the Son of God—a name taken by several Popes—Clements, Martins, Bonifaces, and Juliuses, and inscribed over the doors of the Vatican.

“Third name. Paul V., God’s Vicar—a name recognised by the Pope, when so addressed by Bellarmine.

“Fourth name. Silvester Secundus—the Pope who first commenced the crusades.

“Fifth name. Lateinos—the Greek word for Latin, the name borne by the corrupt Western church, and the language in which her superstitious and idolatrous services are performed.

“Sixth name. E. Latine Basileia—the Greek for Latin or Italian kingdom, which is the Pope’s territory, the seat of the beast.

“Seventh name. Benediktos—the Greek name for the Pope who generalised the monastic life.

“Eighth name. Romiith—the Hebrew word for Roman, in which Papists glory, as the distinctive name of that constitution they call a church, every soul out of which is cursed.

NUMBER COUNTED.

1.
VI C ARIVS GENERA L IS D EI IN TERRIS.
51 100 00150 000000 50 10 500 01 10 0000 10,666

2.
VI C ARIVS FI L II D EI.
51 100 00150 0150 11 500 01.....666

3.
PAV L O V. VI C E - D EO.
005 50 05 51 100 0 500 00.....666

4.
SI L VESTER SE C VN D VS.
01 50 500000 00 100 5 0 500 50.....666

5.
L a t e i n o s.
30 1 300 5 10 50 70 200.....666

6.
E L a t i n e B a s i l e i a.
8 30 1300 10 50 8 2 1200 10 30 5 10 1.....666

7.
B E N E D i k t o s.
2 5 50 5 4 10 20 300 70 200.....666

8.
R o m i i t h.
200 6 40 10 10 400.....666

“Many other names of Popes, &c., in Hebrew, Greek and Latin, are coincident in making out the number of 666; and it is further remarkable, that until the time of the reformers, the word ‘mystery,’ *mysterium*, was inscribed upon the Pope’s mitre, according to the words of Scripture, ‘And upon her forehead was a name written, *Mystery*, *Babylon the Great*, the mother of Harlots and abominations of the Earth.’”

THE TAX BOOK OF THE ROMAN CHANCERY.

JOHN † (*dagger*, no bad emblem of a persecuting Jesuit, or of an Inquisitor General of the Pope for the U. S.) *John Dagger*—if that be the name he prefers, to his own, John England; is getting terribly misused about the *price of sin* in his pure sect. The REV. MR. FULLER, a Baptist minister of S. Carolina, used some expressions not quite reverential, in a Temperance memorial, and illustrated some position by the *price of sin* in the bosom of "holy mother;" when down came John *Dagger* England, in full pontificals upon him, and through him upon the whole protestant community. The worthy Bishop having long ago convinced himself that he has not a single sense which is worthy of the least credit in any thing it asserts; no doubt supposes every body else has the same sort of senses, and is as easily befooled as himself. And as the two things he is represented to love most, viz: good papal doctrine, and good liquor, were getting into trouble together; the paternal bowels of his lordship were moved to an unprecedented degree. In this paroxysm he has undertaken to prove, that all the world have been in error for about *four hundred years*, on the subject of *Indulgencies*, and other points therewith connected; that the whole sum of human testimony, immense as it is on those subjects, proves nothing; and that he *John Dagger* England, is just about the chap, that will set all the affair in its true light, and redeem at once liquor and papism from all suspicion and taint.

There was once a man sued for damages done to a kettle which had been loaned to him—as it was aledged, and cracked in his service. His defence was; (1) That he had never had the kettle at all; (2) That the kettle had a crack in it when he got it; and (3) That it was sound when he returned it! This is a syllabus, *mutatis mutandis*, of Bishop England's argument as published in the Charleston papers—about the "*Tax Book of the Roman Chancery*."

The Roman Ecclesiastics in this country, as over the earth, seem to have really lost all capacity as well as all erudition. They can neither speak nor write; and are as a body the most deplorably deficient even in professional attainments, of any other class in the community. This is the fifth or sixth of them who has come forward of late years in this country, to be immolated in honour of 'holy mother.' May we not soon expect the honour of seeing Mr. Eccleston take to the quill or the rostrum? His canonicals fit him by this time we suppose?

Our principal object in noticing this matter at present is to say, that as Bishop *John Dagger* England, says the "*Tax Book of the Roman Chancery*;" is spurious and forged—we will, as soon as we can command the leisure and space, publish the principal chapters, if not the whole of the book, in the original Latin and with a literal English translation, in successive numbers of this Magazine. We suppose the book itself is the best possible answer to his arguments against its being; as well as a full explanation of his reasons for denying its authenticity.

This is a bad country to *sell sin* in; and therefore the rate of exchange of the Roman Chancery dont need to be exposed to vulgar eyes. A little traffic, in a quiet, honest way,—suits the present state of things better. It is a *hard money* business as yet; and the "*Banque du Pape*"—is therefore repudiated. We have two copies lying before us.

[For the Baltimore Literary and Religious Magazine.]

THE REVIEWER REVIEWED, OR SCHMUCKER'S THEOLOGY AGAIN.

Messrs. Editors:

ALTHOUGH encumbered by a multitude of other duties, I had for some time past intended in accordance with your former invitation, to transmit a contribution for your magazine, which so fearlessly exposes the dangerous and antichristian principles of popery, in the so called Rome of America. The cause of Protestantism is one, in which, as in that of Tracts, Bibles and Sabbath Schools, individuals of the several Christian denominations, though differing among themselves, can harmoniously labor together; and I have repeatedly heard as well from your own lips, as from my brethren in your city, that on subjects of common interest, you are a friend of mutual co-operation. An article in your last number however, seems to admonish me, that a communication of a different character, might at present be quite as appropriate; and although we are just in the closing and hurried week of the session, and the reply, to be in time for your next number, must be sent in a few days, I hasten to pen it.

For some reason or other, one of your contributors has felt called on, to invite the attention of the public to a little work which I published six years ago, at the request first of the Synod of West Pennsylvania, and then of the General Synod; and which has since its publication, been recommended by different judicatories, including the General Synod, as a correct exhibition of the views most generally entertained by the Lutheran church in this country. As the work is designed chiefly for Lutheran laymen and theological students, as it attacks no other denomination, but treats all with respect, it is singular that the reviewer should at this late day recall the attention of the public to it. This appears the more surprising, as he seems to regard the work as possessing claims of a very inferior order. After all the zeal with which the reviewer goes to work, and the zest with which he seems to devour his supposed victim, betray more confidence in the claims of the work, than he himself seems to be aware. But perhaps the solution of this matter may be found in the fact, incidentally stated by him, that he found students of other denominations reading and praising the book—*Hinc illæ lacrymæ!* Therefore it was necessary to enrol the Popular Theology, in the *Index Expurgatorius* of Protestant

popery! Or, possibly the selection of the Popular Theology, as the point of attack, may be in part a *ruse de guerre*, to warn his readers against looking at a plan for promoting brotherly union, recently proposed in the *Appeal to the American Churches*. Now if the reviewer felt it his duty to counteract the influence of either of these works, he had certainly a right to do so; but it was no less his duty to execute his task with candour and Christian fairness. As to his numerous unfriendly personal insinuations, his language of denunciation, his charges of heresy, &c. &c., I shall assuredly not take the trouble to answer them in any way. They may pass for what, in the eyes of impartial readers, they are worth. Indeed, the reviewer has so completely done, and overdone his work, has killed his foe thrice dead, or to pursue his own favorite martial figure, he has given his "trumpet" such an overstrained blast, that it has yielded a stentorous, uncertain sound, and his impartial hearers will perceive that they must make some grains of allowance for the overheated ardor of their herald, and look elsewhere for a fair estimate of the book. I will only remark, in the language of the Biblical Repertory, who animadverting, on Dr. Channing's charge that the Orthodox of Massachusetts, were aiming at the overthrow of religious liberty; "It is to be regretted that 'the reviewer' should so far forget himself, as to adopt the *art of controversy*, which consists in making the adversary odious, instead of proving him in error."

Before the reviewer subjects the Popular Theology to the knife, he indulges in some observations on the Theology of Drs. Storr and Flatt, which to the biblical scholar, must sound singular enough. He pronounces that work "very insipid and spiritless," "a complete failure," and "the whole almost a theological hoax." That the work would prove very insipid and spiritless to a man, whose reading has been so much in the polite literature of "Gulliver's Travels" and the legends of "St. Patric," and who evinces such a fondness for the animated chase of hunting heretics, is not surprising. That the lay reader may however judge of the appropriateness of the reviewer's ridicule, it may be proper to make some explanation. During the last sixty years every part of the sacred canon has been assailed by the infidel critics of Germany. All the writings of antiquity have been ransacked for objections, either to the genuineness or integrity of every book of Scripture, but especially of the New Testament. The integrity of some passages and the interpretation of others have been disputed. A series of philosophical systems more or less infidel, have deluged Germany and continental Europe, and threatened to overthrow the church of the Redeemer in the land of the Reformation. For thirty years, during the height of this intellectual war, Storr and Flatt were among the foremost of the few, who defended the cross of Christ, and in a Quarterly Magazine* and numerous other publications, presented the most able refutations of every form of critical and philosophical infidelity, which Germany produced. In this thorough sifting of God's word, many passages which the older divines (and per-

* Flatt's Magazin für Dogmatik und moral.

haps some of our day, like the reviewer with "Cruden's Concordance" for his guide,) adduced as proof of particular doctrines, were given up as inapplicable. Now the *Theology of Dr. Storr* is composed in view of all these assaults, gives a condensed view of the different objections and theories, with short refutations of them, vindicates the orthodox interpretation of the Scripture proofs for the trinity, divinity of Christ, &c., gives new interpretations of some passages and a thoroughly sifted collection of others; and in all these departments furnishes the student with specific references to the volume and page of the best works on both sides. In short, that work presents a plain, impartial statement, not of new doctrinal discoveries, against which Storr contended, but of what remain as the clearly ascertained doctrines of the Bible, after it had passed through that fiery ordeal. In many cases it states merely results; and it is designed as a manual to conduct the student through the more extensive study of the different topics. That such a book could be fully appreciated only by those who have attained some proficiency in critical and philological studies is evident; and there is one other method of accounting for the reviewer's judgment of this work, which seems not to have occurred to him, namely, that however learned he may be in the whole circle of other sciences, he has paid but little attention to these. That the work is differently estimated by many clergymen in our land, is evinced by the fact, that large and expensive as it is, two editions of one thousand copies each, have already been sold. But how men of the very first standing in the American church speak of the work, without necessarily agreeing with its author's views on every topic discussed, their own written language, communicated to the writer at the time he published his translation, may show. Say, Drs. Alexander, Miller, and Hodge; "From the productions of Dr. Storr which have already fallen under their observation, the subscribers have been led to form a high estimate of his erudition, his judiciousness, his zeal for the fundamental doctrines of the gospel, of his habit of extensive and accurate investigation, and especially of his intimate acquaintance with the sacred Scriptures. These characteristics are abundantly manifested in the work you have now submitted to their examination. They conceive it to be one of great value in itself and particularly adapted to the state of theological literature in our country." Dr. Turner, professor of Bib. Lit. in the Episcopal Theol. Sem. in New York says: "To those who are at all acquainted with the author's work, it is unnecessary to say one word of recommendation. It must be a gratifying circumstance to the friends of theological literature among us, that a system of divinity drawn up by so great a biblical scholar, is about to be presented to them in their vernacular tongue." And professor Stuart of Andover, thus characterizes Dr. Storr and his work: "I have been acquainted with the character and principal works of Storr for some years. During the last twenty years of his life, he was considered, I believe, by all parties of theologians in Germany, as the most distinguished defender of those sentiments, that are generally styled the doctrines of the Reformation, which that country then afforded. His *Biblical Theology* is a work of great

labor, of much thought and profound disquisition." The reader may judge how much the opinion of the reviewer is worth, who pronounces the publication of such a work "almost a theological hoax."

We now proceed to the ill-fated Popular Theology, and as an evidence of our disposition to profit by the hint of the reviewer, ("lucus, a non lucendo,") we shall pursue the *lucidus* ordo of exposing first his misapprehensions, then his misrepresentations of the book, and finally his want of acquaintance with the subject in dispute, or (to use his own polite language) "his flippancy in asserting things to be so and so, without proof."

His first misapprehension relates to the phrase "Calvin and his supralapsarian followers," which he contends necessarily implies that Calvin was a supralapsarian, which we certainly did not intend to assert, for we entertain the opposite opinion, though the subject has been disputed. On a review of our language we concede its susceptibility of such an interpretation. Perhaps, to a reader unacquainted with the facts in the case, it would most naturally convey that idea. But when it is recollected, that both sublapsarians and supralapsarians were universally termed Calvinists, and followers of Calvin, and that the supralapsarians held the absoluteness of the divine decrees with more rigor than did some of his sublapsarian followers; it is evident that the phrase "Calvin and his supralapsarian followers," would not necessarily imply that Calvin was a supralapsarian. The reviewer also contends that the phrase "Calvin's peculiar views," amounts to the assertion, that Calvin was entirely alone in those opinions. But here we think he is hypocritical. How often do we speak of "the peculiar views of Luther on the eucharist"; yet who would thence infer, that his associates did not participate in these views? Certainly no one. By the peculiar views of Luther or Calvin, we generally understand those views by which they with their followers are distinguished from each other; and that the doctrine of *absolute* decrees was in some respects such a distinguishing doctrine will be seen in the sequel.

Again the reviewer has mistaken the position of the book, of its author, and of the Lutheran church. He reasons and censures us, as if we professed, or were under any obligation to adhere to every thing in the Augsburg Confession. Yet, even from his quotation from the work, his readers can perceive his blunder; and see that in rejecting the few errors of that Confession, we are doing exactly what the Lutheran church professes to do, for she binds her ministers *only to the fundamentals* of the Augsburg Confession. Indeed from the manner in which the reviewer lavishes his censures on us for not adhering to every jot and tittle of the creed, we very much doubt whether he has ever read the whole of it! Does he know what the portions omitted in the Popular Theology, contain? Does he know that one of them speaks disparagingly of the obligation of the Christian sabbath? Would he have us practice private confession and absolution? "If he has not read them, why does he write about them," and especially why does he adventure to censure his brethren for doing that, for which, if better informed, he would praise us? In short, if he had given a fair account of the

book he would have presented to his readers a statement like this : " The Lutherans in this country do not believe any one of the reformers to have been either infallible or inspired ; although they regard the doctrines avowed by Luther, Melancthon and their followers, as upon the whole, more accordant with God's word, than those embraced by the Calvinistic churches. They believe that the progressive studies of learned and pious men of different denominations, the increasing lights of philology and exegesis, have tended to elucidate more fully some portions of the Scriptures ; so that whilst they have abandoned some things taught in the Augsburg Confession, such as the doctrine of the real presence, private confession, lax views of the sabbath, and in these respects have approximated nearer to the Reformed churches ; yet on the doctrine of absolute predestination, and its cognate topics, they have receded farther from the Calvinistic scheme, than Luther and his earlier followers had done, and occupy exactly the grounds of the Moravians (who profess the same creed), the Methodists, the Non-Calvinistic Episcopalians, and some Congregationalists and others in our land." Such is the exact position of the Lutheran church, and has in the main been of the orthodox portion of it in Germany, for near a century past. This position is avowed in the book, and ought to have been apprehended by the reviewer. The right of the Lutheran church to occupy this ground, in common with the majority of Protestants in this land, we shall not stop to argue with the reviewer or any other man ; and all his vituperation for our not adhering to every thing in the Augsburg Confession, falls harmless at our feet. The Christian propriety, yea the duty of pursuing this course, of abandoning human creeds just as far as our continued studies convince us that they differ from the word of God, and of making no more articles a test of Christian and ecclesiastical fellowship, than experience proves necessary to harmonious co-operation, is we conceive a most solemn and appropriate topic of investigation, our views of which we have endeavoured to present in the Appeal to the American Churches.

But we presume the reviewer himself does not receive every thing taught by Calvin, and yet is unconscious of impropriety in calling himself a Calvinist. Does he believe in the doctrine of non-elect infants ? Does he hold with Calvin the absoluteness and unconditionality of the decree of *reprobation* ? Does he receive Calvin's peculiar views of the eucharist, intermediate between those of Luther and Zwingle ?* And happy indeed should I be if the reviewer would cordially embrace the opinion of Calvin on Christian liberality and union. The reader will excuse the introduction of a quotation from the Appeal above referred to, in elucidation of this topic : † " The writer takes pleasure in being able to cite in support

* Calvin's language is : " Dico igitur in cena *mysterio* per symbola panis et vini Christum *vere* (the very word used in the Augsburg Confession,) nobis exhiberi, adeoque corpus et sanguinem ejus, in quibus omnem obedientiam pro comparanda nobis justitiam adimplevit ; quo scilicet primum in unum corpus cum ipso coalescamus ; deinde particeps substantiæ ejus facti, in bonorum omnium communicatione virtutem quoque sentiamus. Instit. Lib. iv. c. xvii. 11.

† Pp. 105, 106, of 2d edition.

of his position the opinion of that distinguished servant of God, Calvin; whose zeal against *fundamental* errorists will not be disputed, but whose magnanimous liberality in reference to all but fundamentals appears to be but little known, and still less appreciated. He even goes much further than our plan of union proposes, and dissuades from schism, if a church neglect to discipline for the grossest immoralities, whilst our plan proposes, that in regard to government, discipline, and mode of worship, each one shall, as heretofore, connect himself with that branch of the church, whose forms he believes best calculated to advance the kingdom of the Redeemer. His language in a letter to Farrel, is this: "I only contend for this, that they should not create schism in any church, which, although very corrupt in morals, and infected with strange doctrines, *had not entirely departed from that doctrine*, on which Paul informs us, the church of Christ is founded." Can the reviewer embrace these views? Can he emulate the magnanimity of Calvin? We fear not. Seeing, then, that he does not agree with Calvin on some material points, and yet considers himself a good Calvinist, he should endeavour, at least as an achievement in mental discipline, if not from higher motives, to train his mind to the habit of judging others by the same rule, which he applies to himself.

But the reviewer also *misrepresents* the book.

He asserts, "Our author lets no opportunity pass of saying something unfair of this great man" (Calvin). This statement was indeed news to the writer himself; and, after a re-examination of his work, he is still of opinion, that it is totally destitute of foundation. On several topics the writer did, what every one has a perfect right to do, and what the reviewer does of others, without any signs of trepidation, he stated the dissentient opinions of Calvin; and on Confirmation, which Lutherans regard merely as a solemn mode of admitting to sacramental communion, he adduced Calvin's testimony in favor of it; but it was his aim to do it fairly, nor has he seen any reason, in the review, to doubt his success. There are, we think, but four topics in the book in reference to which Calvin is mentioned. In not a single case is any thing disrespectful said of him; in one place he is styled "the illustrious Calvin" (p. 37.) in another "the distinguished reformer" (p. 252), in a third again "the illustrious Calvin" (p. 239), and in the fourth (p. 247), Calvin and the other reformers are together spoken of, as "men, distinguished so highly for intellect, and chosen of God to accomplish so great a work." Does this language justify the reviewer's charge? But he asserts, that the views of Calvin are misrepresented in being called "peculiar." His misapprehension of this phrase we have above explained. All that it implies, is proved by a confession which the reviewer unfortunately for himself makes on the subject. He says, "It is true, that Calvin's views were opposed by some men of that day, and that even some of the reformers thought his mode of stating the doctrine of predestination, and the prominence he gave to it, not wise." If there had been nothing peculiar about his views, would the others have opposed him? It was the absoluteness of the decree of predestination, which his opponents disapproved; for, that the Lutheran church ancient or

modern has rejected the doctrine of divine decrees altogether, we did not assert, and the Popular Theology affirms the reverse.

Again, the reviewer misrepresents the discussion of the *Trinity!* Without the shadow of truth he asserts: "Our author has supposed that he would explain the doctrine of the trinity by the science of algebra,"—and "he affects a knowledge denied to man," and after a long string of ungentlemanly, not to say unchristian observations, designed to cast ridicule on the book and its author, he passes this off as a fair account of the writer's discussion of the article of the Trinity. Now would any reader infer from this, that the whole discussion of the trinity itself, making ten pages, consists entirely of scripture proofs, and a digested, yet simple, statement of their meaning? Would he suppose, that the reference to algebraic letters, does not occur in the discussion of the doctrine of the trinity at all, but in some supplementary remarks, added not to explain the trinity, but to show that the objections drawn from reason, against this doctrine as taught by scripture, are futile, even on the grounds of reason itself? And, that even there they are not referred to as an explanation of the essence and persons of the trinity, as the reviewer affirms, but that in showing, that the *words* persons and essence, are not used in their common signification as in reference to men, these *words* are compared to the algebraic letters, as designating certain *relations* revealed in scripture, whose intrinsic nature is unknown? Would the reader believe, that throughout the whole book there is not a single sentence pretending to explain the intrinsic nature of the trinity? Yet all this is the fact, and may be inferred even from the following extract from the book itself; which forms the transition from the discussion of the doctrine of the Trinity to that of the objections alledged against it. "From these scripture proofs it is evident, that the sacred volume most undoubtedly does teach a threefold distinction in the Deity, a distinction which is not merely figurative, or modal, or subjective, but real. The intrinsic nature of this distinction is *not revealed* in scripture, and is *wholly incomprehensible to us*. Yet is the charge of contradiction between the declarations of the sacred volume on this subject and the dictates of reason, which is so often and confidently made, demonstrably inapplicable to a judicious statement of this tenet. The pious believer will find no difficulty in admitting this doctrine; for he sees its beauty and harmony running through the whole plan of salvation; yet, as this volume will doubtless fall into the hands of many who are perplexed with honest doubts on this subject, and as several respected individuals of this class have expressed a desire, that the relation of the doctrine of the Trinity to reason might be considered in it; the writer subjoins the following seven propositions, the principles of which, he trusts, contain satisfactory answers to all such objections that can be started. And may the good Spirit of God bless the entire discussion of this article, to the conviction of the sincere inquirer after truth!" Where now,—to say nothing of that sense of honor, which governs high-minded men of the world—where, we ask, is that honesty which should ever characterize the Christian? Was it the spirit of the Saviour which guided the reviewer in such gross misrepresentations of the book?

But we pass by other similar representations, such as his censuring the introduction of a discussion on civil governments, and, concealing the fact that he had before his eyes an entire article of the Confession, calling for the discussion;—and hasten to elucidate several parts of his review, in which he *exposes his want of acquaintance with the topics under discussion.*

He positively denies, that Luther, or a single one of the early reformers, rejected Calvin's views of *absolute* predestination! The Popular Theology admits Luther's attachment to that doctrine in his earlier life, and his having taught it in some of his works; but affirms that he, Melancthon and their coadjutors eventually rejected it from their creed. Our argument from the declaration of the Augsburg Confession, which condemns "the opinion of those who teach, that such as have once become pious, cannot fall from grace," or as the Latin copy reads: "cannot lose the Holy Spirit," he disposes of in a summary way, by calling the persons referred to *perfectionists!* It does not seem to have occurred to him, that if they were such perfectionists, they must have been Calvinists; if the pious cannot fall from grace at all, they cannot fall finally. And then, the unqualified condemnation of the opinion that the pious cannot "lose the Holy Spirit," without the reservation "finally," which the reviewer would interpolate, and the fact that this reservation is taught no where else in the entire Confession, appear clearly to decide against the reviewer's interpretation. Our arguments from Luther's own words, the reviewer passes over in silence.

As this is a subject on which it is easy to err, and on which men of more Christian spirit and learning than the reviewer displays, have entertained different opinions, it may be useful to devote a few moments to its elucidation. It is of no use here to quote passages from Luther's works teaching this doctrine. The Popular Theology had admitted his former adhesion to the Augustinian view of this subject. In reply to the reviewer's passage from Luther's work to Erasmus, which was written in the earlier part of his life, about twenty-one years before his death, when he had not yet laid off many of the Romish and Augustinian opinions which he subsequently rejected; we might present hundreds of passages teaching and implying the contrary opinion. We present a single specimen carefully translated by us from Walch's edition (the best) of Luther on the Galatians. We select this that those who have the English translation of this excellent work, may compare it, and see how uncertain a guide such translations are on disputed points. "And all the prophets foresaw in Spirit, that Christ would be the greatest sinner, whose like never appeared on earth. For as he is made a sacrifice for the sins of the whole world, he is not an innocent person and without sin, is not the Son of God in his glory, but he is a sinner for a season forsaken of God, Psalm viii. 6. He bears the sin of St. Paul, who was a blasphemer, a persecutor and injurious; of St. Peter who denied Christ; and of David, who was an adulterer and a murderer, and caused the name of the Lord to be blasphemed among the gentiles. In short, he is the person who hath taken upon himself, and bears in his own body *all the sins of all men in the whole world, who ever have lived, are now living, or*

who shall hereafter live; not as if he had himself committed those sins, but being committed by us, he took them on his own body, in order to make an atonement for them with his own blood.* We might refer the reader to a work entitled "Lutherus Lutheranus," of 700 pages 8vo, consisting entirely of extracts from his works, showing that on all the distinguishing points between Calvinists and Lutherans, Luther occupied the ground subsequently maintained by his followers. But obviously, even this would not settle the point. The only impartial and decisive course is to examine all his works, and also all his correspondence, according to their date; and trace the gradual change in his opinions. This, according to the unanimous testimony of all Germany, no man has ever done more impartially than the celebrated Dr. Plank, Professor of Theology at Göttingen, in the preparation of his invaluable work, entitled, "*History of the Rise, changes, and Formation of our Protestant System of Doctrines, from the commencement of the Reformation till the Introduction of the Form of Concord.*" (1580.) The entire impartiality and great ability of this work, which cost the author twenty years of labor and investigation, are conceded by all parties. The result of his examination may be seen in the following valuable quotation, which, whilst it fully sustains the positions of the Popular Theology, also renders it intelligible, how such a diversity of sentiment might naturally exist on this subject. "Nevertheless, the Lutheran divines did not, for a long time, see proper to take any notice of it, (viz: of the prominence and full developement given to this doctrine by Calvin, and of its introduction into the Swiss churches;) and even the zealots of Lower Saxony, who had taken occasion from the Geneva "Consensus," to renew the contest concerning the Lord's supper, observed a perfect silence on this incalculably more important doctrine, although Calvin appeared to urge them the more explicitly to its adoption. Melancthon alone declared to him, that although he would not quarrel with him about it, he would never consent to adopt his (Calvin's) views on predestination.† But the silence of the other Lutheran divines on this subject, although it might appear to have been the result of indifference, was owing to a very satisfactory reason, of which the greater part of them were well aware. It cannot be denied, that the Augustinian theory of Predestination had already been forsaken by the Lutheran church. Yet her divines could not but feel, that they had *changed* their ground. The fact could not be concealed, that Luther had once embraced this doctrine in its full rigor, and even zealously defended it against Erasmus, and that his early adherents, including even Melancthon himself, had at first done the same. It is indeed true, they could prove that the doctrine was not long retained, and *that Luther himself had abandoned it!* But even this concession would give an advantage to an opponent in

* See Walch's edition of Luther on the Galatians, p. 276.—"In summa, er ist die person, die an ihrem Leibe trägt, und auf sich geladen hat alle Sünden aller menschen in der ganzen Welt, die da gewest, noch sind, und seyn werden." See also the common English version, p. 254.

† Melancthon did not ever answer the first letter of Calvin, in which he requested his assent to the doctrine. See Calvin's epist. p. 133, 153.

this dispute, which they were utterly unwilling to concede to Calvin. They therefore determined, rather not to dispute with him on this subject at all. But there was another reason, which probably aided in causing them to keep silence on this subject. The greater part of Lutheran divines had, like Luther himself, receded from the Augustinian theory of predestination, very probably without themselves being fully aware how this result had been brought about. They found themselves removed from it, before they had wished to be; and it was Melancthon, and no one else, who had produced the change. In the first improved edition of his *Loci Theologici*, and doubtless still earlier in his oral lectures, he had proposed a theory, which, both in its principles and consequences was in direct contradiction to the Augustinian view. This contradiction, which Melancthon himself took no pains to bring to light, was however, at first, not generally perceived. Hence several of the principles of his new theory; were adopted with the less apprehension, especially as each one of them, considered by itself, appeared to be incontestably true, both according to reason and Scripture. Thus his cardinal ideas of the divine election of all men in Christ, of the universality of divine grace, of the extension of the atonement and merits of Christ to all men, had been embraced by nearly all the divines of their party, and by Luther himself, before they perceived that their views of an absolute decree of God, and the Augustinian doctrine of predestination were utterly irreconcilable with them. But, when at last they made the discovery, they found their position in several respects an embarrassing one, and were unable immediately to extricate themselves. They felt unwilling, not only so suddenly to abandon a doctrine which they had professed; but even to abandon it at all. They were conscious that Augustin's doctrine of predestination appeared to be inseparably connected with some other parts of his system, such as the total inability of man to do any thing good, which they were firmly determined never to relinquish. On the other hand, they were just as anxious to retain the features of Melancthon's theory, which they had adopted; and were therefore brought into a dilemma, which they could not but feel. The greater part of their divines now adhered to the view of Melancthon, that God desires and strives to bestow salvation on all men in and through Christ, from which it necessarily followed, that his decree concerning the destiny of each individual could not be absolute. But they at the same time retained the opinion of Augustine, that depraved man can do nothing at all in the work of his salvation, cannot exert even the feeblest effort of his will; which seemed just as necessarily to imply that the salvation or damnation of each individual, could be decided only by an absolute decree of God. Some of them probably had an impression, that there must be some method of avoiding the last mentioned inference; but their views were indistinct. Hence it happened, that during the Synergistic controversies some of them again embraced the Augustinian theory in full. The greater part of them, however, believed that all they wanted was a more systematic adjustment and connexion of the opinions they entertained, and this conviction was undoubtedly the principal reason for that caution,

with which, in direct opposition to the polemic spirit of that age, they evaded a controversy on this subject. It was, therefore, not until 1561, that a formal dispute on this subject occurred between the Lutheran and Calvinistic divines, the occasion of which was the celebrated Zanchius, at that time professor of theology at Strasburg.* Here then is a correct and impartial statement of the facts in the case, which never has been, and never can be successfully controverted. We might easily confirm the different items of this statement by copious extracts from the writings of our early divines, but *cui bono*? We have different editions of all Luther's works at hand, we have the Loci Communes of Melancthon now before us; and, after glancing again at the articles "De vocabulo gratiæ," and "De prædestinatione," we are amazed at the unconscientious recklessness of the reviewer in so positively asserting, that not one of the reformers abandoned the doctrine of absolute predestination! We had marked a dozen passages, to confirm the statement of Dr. Plank concerning this distinguished reformer; but our article is already extended beyond our original intention, and we refrain; merely advising our "flippant" reviewer, if his library or that of his institution contains the necessary works, rather to set himself to the study of the natural resources, than to retail, at second hand, statements that have been refuted a hundred times.

That our reviewer should know but little of German divines, would perhaps be excusable, if he did not so dogmatically undertake to contradict the statements of others, without understanding fairly what he says or whereof he affirms; but what shall we say to similar erroneous statements concerning American divines? The declaration of the Popular Theology, that "the principal divines of New England are also unwilling to term these decrees *unconditional and absolute*, however they may differ as to the circumstances, which in the divine mind led to their adoption," he flatly denies, and with singular infelicity asserts (how "flippantly" we will not say) that Dr. Woods would not assent to our affirmation. We will therefore let Dr. W. speak for himself, and thus have the pleasure of introducing the reviewer to a better acquaintance with that respectable and venerable servant of Christ, than he seems hitherto to have enjoyed; merely reminding the reader that we had asserted nothing about the *opinions* of those divines on this subject, but only that they are "unwilling to term these decrees *unconditional and absolute*."

"We inquire next (says Dr. Woods, in his Letters to Unitarians) whether the purpose of God respecting the salvation of men is *unconditional and absolute*. I know that in consequence of particular errors which have prevailed, it has been so represented by many of its advocates. But the language is certainly liable to be misunderstood, and ought not to be used without special care. Why should we employ words, which will not convey, truly and exactly, to the minds of others, the views which we ourselves entertain?"

* Dr. Plank's Geschichte, &c. vol. vi. pp. 806, 809. Göttingen 1800.

† Pp. 65, 66, of the edition of 1820.

Here, as before, I look at the divine conduct in saving sinners, considering that as exactly corresponding with the previous divine purpose. And my inquiry is,—does God actually save sinners *unconditionally*? The first answer I give to this is, that God would never have saved them, had not Christ interposed, and made an atonement. This, then, is a *condition* of human salvation; it is the grand event, on account of which God forgives. But I inquire farther; does God actually save sinners, that is, forgive them, and receive them into his kingdom, without any condition *on their part*? The Bible furnishes the answer. “Repent and be converted, that your sins may be blotted out.” “He that believeth shall be saved.” This is the uniform representation of the Bible. The condition of eternal life *to be performed by men*, is repentance, faith, obedience. They can no more be saved without these, than without the death of Christ. These conditions it is true, are of a different nature from the atonement; but they are equally necessary. From this view of the subject, I come to a satisfactory conclusion. If God does not actually save sinners without conditions,—his purpose and conduct always agreeing with each other. In his eternal purpose, he regarded *the same conditions*, and regarded them *in the same manner*, as he does now, when he saves. Clearly then, the purpose of God to save men, cannot, in this respect be considered as unconditional. And as the word is apt to be understood, as excluding all regard to these conditions, and being so understood, involves a palpable and dangerous error; *the use of it ought I think to be avoided*, except where the particular error to be confuted, or some other circumstances, will show plainly, that it is used in a sense agreeable to the truth.” This quotation is too explicit to need remark. Independently of its sound reasoning, it affirms exactly what the Popular Theology declares. Whether the reviewer's beloved brethren of East Windsor, to whom he also appeals, would stand by him in this emergency any better than Dr. Woods, we have not the means of knowing.

There is but one other topic on which we feel it necessary to make any remark, namely the alarming bustle, which the reviewer makes about the Popular Theology, denying, that any one will be consigned to perdition for Adam's sin; or that God will condemn us for the fact of being born with a depraved nature; because we venture to affirm, as the reviewer says *even totidem verbis*. “We cannot suppose that God would condemn us to perdition and eternal misery merely on account of this depraved (disordered) nature; for we are in no sense the authors or causes of it; and a just God will not punish his creatures for acts they did not perform,” apparently implying by his surprise, that this is something new. He adds without any other proofs, that on the subject of depravity, innate and actual, “the author is as loose, and as contrary to the whole teachings of God's word, as any Socinian could reasonably ask him to be.” Now this is a grave charge. And if the vituperative character of the review, the apparently *innate* propensity of the reviewer to scatter at random the various names of heresy regardless where they fall, did not so fully disarm his charge in the minds of impartial readers, we should feel as if we ought to set

about a formal effort, to clear our skirts of Socinianism, now for the first time in our life, laid to our charge. But how a conscientious man, with the Popular Theology in his hand, could find it in his heart to associate its author in any way with Socinians, we do not see; and will cheerfully refer to that righteous judge, before whom the writer and reviewer must both soon render their account.

As to the *imputation* of the *guilt* of Adam's sin, the reviewer ought to have known before entering on his task, that that doctrine has been rejected by the great mass of Lutheran divines for near a century past. It is rejected by the Moravians, who also profess the Augsburg Confession. It is rejected by our Methodist brethren, by a large portion of the Episcopal, Baptist, and Congregational churches of our land. Spangenberg, in his Exposition of Moravian Doctrine, translated from the German by Latrobe, which is the avowed expose of the doctrines of the United Brethren, says: "Thus are all men, *who do not submit to be delivered from their corruption*, under the wrath of God, according to Ephes. ii. 3, and forasmuch as all have sinned; 1 Kings viii. 46, so hath death also passed upon all men.—Rom. v. 12; vi. 20." Again, "It is evident, that the sin on account of which men are damned, consists in this, that they will not believe the divine and salutary truth, that God has so loved them, as even to give his only begotten Son to be the Saviour of the world."* The celebrated Dr. Dwight, whose Theology contains a fair representation of the views of a large portion of the New England divines, and of many others in England and America, says: "When I assert, that in consequence of the apostacy of Adam, all men have sinned; I do not intend, that the posterity of Adam are guilty of his transgression. Moral actions are not, so far as I can see, transferable from one being to another. The personal act of any agent is in its very nature, the act of that agent solely, and incapable of being participated by any other agent. Of course, the guilt of such a personal act, is equally incapable of being transferred or participated. Neither do I intend that the descendants of Adam are punished for his transgression"† Dr. Woods, in his Letters to Unitarians, says: "The orthodox of New England at the present day are not chargeable with the same fault. *The imputation of Adam's sin to his posterity*, in any sense which those words naturally and properly convey, is a doctrine which we do not believe. If any shall say, as Stapfer does, who refers to Vitringa and other reformed divines as agreeing with him, "that for God to give Adam a posterity like himself; and to impute his sin to them, is one and the same thing, I should not object to such an imputation." And to this opinion of the Dr. the writer cordially assents. Such an imputation is taught in the Popular Theology, only it is called by its right name.

In regard to the total inability of man to turn to God or save himself by his own strength, the absolute necessity of the influences of the Spirit, and the sufficiency of the means and grace of God for the conversion and salvation of all who sincerely seek and use them,

* P. 89, and p. 196.

† Vol. I., pp. 478—479.

all which doctrines are taught in the Popular Theology; a few extracts will show, that the ground held by the Lutheran church, is exactly that of the Moravian, the Methodist, and some other churches. "The Lutheran church (says the Pop. Theol. p. 123,) has always regarded the doctrine of natural depravity as a primary article of the Christian system. Nor, can it with propriety be viewed in any other light; as it is the only certain basis for our belief in the necessity of a Saviour, and of the sanctifying influences of the Holy Spirit. The doctrine is, moreover, so frequently and forcibly inculcated in the word of God, that no man ought to profess to be a believer in the Scriptures who denies its truth." Again, "The great body of Lutheran divines, has regarded natural or innate depravity, as that disorder in the mental and bodily constitution of man, which was introduced by the fall of Adam, is transmitted by natural generation from parent to child, and the result of which is, that all men who are naturally engendered, evince in their action a want of holiness and a pre-disposition to sin." Again, p. 127, "This natural depravity disqualifies its subjects for heaven, because the action of depraved (disordered) faculties and powers would not even in heaven itself, be conformed to the divine law, and could not be acceptable to God." "The Lutheran system regards man as incapable of performing the conditions of salvation prescribed in the gospel (repentance and faith) without the gracious aid of God," but also maintains that this grace will be given, and these means be made effectual to all who sincerely seek and use them. Now that these are substantially the doctrines of all the non-Calvinistic evangelical churches of our land, we need not stop to prove. But as the reviewer, in the beginning of his article which seems to have been written at a different time and in a different spirit, makes some profession of Christian sympathy with other denominations, especially with our Moravian brethren, and as they profess the same creed with us, we will merely show him, that on this, as on all other important points of doctrine, they agree with us. "Yet God doth not stop here, but he addresses himself to the heart of man, and none is left without a visitation. But the misfortune is, that either the poor human race, for the most part, pays no attention to such calls, or does not follow the divine drawings." (p. 63.) Again; "The number with whom the Holy Ghost found entrance, was at that time very inconsiderable," p. 184. "But the poor slave of sin and of the devil must become willing to receive the grace of God in Christ, that is offered to him," p. 196. "For if any one who still loves and is a slave of sin, who will not be converted to God, or who if he has been converted, gives way to evil, neither acknowledging nor repenting of it, or desisting from his sin," &c. p. 219. From all that has now been said, it is evident, that the reviewer must either retract his denunciations of the Popular Theology and the Lutheran church, or resign more than half of the entire American church to the same fate: which he will do is to us personally a matter of very small interest; although as a professed disciple of the Lord Jesus, we shall always rejoice in every demonstration of fraternal regard and affection among Christians.

In conclusion, we would ask, what good is to result to the cause of the Redeemer from such attempts, as the reviewer has essayed, to abuse and ridicule individuals or denominations for not being Calvinists, who do not profess to be? Are individuals of other denominations no longer to be permitted to publish, what they believe to be the truth of God, without personal abuse and detraction? If the book contains errors in the reviewer's opinion, why did he not with due observance of the rules of decency and Christian decorum towards the author, endeavour in the spirit of Christian kindness, to controvert its supposed errors from Scripture and reason? From such men, all professions of friendship for other denominations who entertain the same views, or even opinions more different still from Calvinism, are too shallow to mislead. Such ebullitions of hatred and bigotry as the reviewer betrays, merely prove that Romish intolerance yet dwells in nominally Protestant bosoms. The only thing wanting is power, and such men would light up the fires of persecution as readily as ever papal bigotry did in days gone by. It is such scenes, that cause the intelligent Protestant community so often to sympathize with the Roman Catholics, in the efforts made against them; to mistrust the safety of our liberties in the hands of their Protestant leaders, as much as in those of the Catholics, and believe themselves safest when the balance of power is divided equally between both. In as far as such efforts succeed in diminishing the usefulness of an individual, they must of course be matter of regret to him and the friends of religion; but the responsibility rests with the detractor, and remains to be met by him at his final account.

S. S. SCHMUCKER.

Theol. Sem., Gettysburg, }
Sept. 14th, 1839. }

NOTICES, RECEIPTS, ACCOUNTS, ANSWER TO LETTERS, &c.

AUGUST 27—SEPT. 23, 1839. Rev. Richard Johnson, Columbia, S. C. \$2.50 for 1839, name added and back numbers sent.—George Dunn, Esq. Petersburg, Va. \$5, on account, (for 1836 and '7,) per A. G. of Balt.—Mrs. Ann Patterson of Philadelphia, \$2.50 for 1839.—Rev. A. Macklin of Philadelphia, \$2.50 for '39.—Rev. John L. Pitts, Rev. S. W. Harkey and Dr. Albert Ritchie, of Frederick city, Md. names added from September, '39.—Rev. Wm. M. Atkinson, Winchester, Va. \$2.50 for one year, and name added.—Miss C. McKenzie, direction changed to Philadelphia, paid \$3 in full to the end of '39—and discontinued at that time.—We have received a cheering letter from J. Wayt, Esq. of Waynesboro' Va. for which we are obliged; and have credited the money enclosed, to himself \$2.50,—and to Rev. James C. Wilson \$2.50.—Rev. Colin McIver of N. C.—inclosing \$2.50 for Alexander Morrison and \$2.50 for John Thompson—both of Fayetteville and both for '39; Mr. T. being a new subscriber and the back Nos. sent. The sermon inquired for by Mr. McI. was published in our No. 12 of Vol. II. for December, 1836. If we can lay our hands on odd Nos. without breaking a Vol. we will send them with much pleasure. The printed document also came to hand; and if we can command the leisure will be disposed of as suggested.—Austin P. Cox,

Frankfort, Ky., name added to our list, and the Vols. for 1835, 6, 7 and 8 together with the Nos. for this year up to September inclusive,—sent to Grigg and Elliott of Phil.; from whom we have received per R. Armstrong of Balt. \$12.50—for the five volumes—to the end of this year.—Rev. J. N. Shepperd—direction changed to Utica, Licking Co. Ohio; and \$5 credited to his account, which pays up to June, 1839. We have no No. for February, 1838, which we could send without breaking an entire set. We will however, attend to the matter and if we can obtain one, will send it with the others written for.—Mr. Owen Gill, Pratt street, near Gay, Balt. name added from October, '39.—S. Bickley, Baltimore, paid \$2.50 for '39.

FIVE HUNDRED copies of the first Article of this No. were printed off and distributed by sale and otherwise, in pamphlet form, in Baltimore, about the middle of September. The eagerness with which they were sought after, is another evidence of the deep interest which pervades the public mind on the whole subject. It is with regret we are obliged to state, that the *American and Republican Newspapers*, refused to print a separate advertisement of the pamphlet, when offered by one of our booksellers!—How melancholy is this proof of all that the article itself asserts, of the condition of the press? Papers that teem with advertisements and puffs of scores of public immoralities, dare not admit three lines to say, a feeble voice is raised on the side of public virtue; if so be, the priests do not give consent.

UNPRECEDENTED AND EXTRAORDINARY ACCIDENT.—A correspondent in Frederick city, Md. under date of Sept. 16, informs us that “Priest _____ has got a young widow here *eniente* and has run off. Father _____ sent her to Baltimore, but she would not stay. She is back, sent for our Mayor, for the constable and for a lawyer to know what she could do. The thing has taken wind, and every body knows it; the Catholics confess it, &c. &c.” As it is one of those *rare occurrences* which may never come to pass again; the heretics will of course, take no notice of it, and soon forget it. The refugee priest will go into another diocese and get *new faculties* (supposing any *new* ones necessary!) and the whole affair will blow over. It is however rather unfortunate that the matter should explode, so soon after PRIEST RYDER’s harangues in favor of papal purity; and in such juxta position to the Nun’s case in Baltimore. Might it not be advisable for Mr. Eccleston to remove one of our Baltimore Nunneries, (we have near half a dozen white and black, branch and principal)—up to Frederick? In that case such accidents would be provided against; or could at least be concealed.

THE AUTHOR of the letter signed a “*Seeker after Reform*”—can have an interview with us whenever he pleases; and his object accomplished— if we approve it—after examination. We have not called to examine the papers referred to—because we do nothing in the indirect way, in which our interposition was solicited. We try to be honest and recommend the same course to him. His soul is worth more than his “*situation*,” whatever that may be.

✽ OUR RESPECTED correspondent in *East Tennessee* is informed that we have received his letter of Sept. 4, and the printed documents accompanying it. We should be indebted to him, or to any other friend in that region, for a full narrative of the rise, progress, and present state of the troubles in the Presbyterian churches there, to form a part of our series of MEMOIRS, on the Semi-Pelagian Controversy. We have been surprised and grieved at the backwardness of those who know important facts in regard to this great controversy, in committing them to a faithful record; as well as, at the indolence and carelessness of others who might easily compile and perpetuate a body of evidence, which our children will grieve

at not possessing. We do not mean this by any means for our friend in Tennessee; and hope he will show how inapplicable it would be to him. But we must say, our efforts to perfect our *Memoirs* on the Semi-Pelagian Controversy—have been wholly disregarded by many to whom direct application has been made; and by nearly all besides. If men choose to be misunderstood by their own generation, and run the risk of being infamous with posterity, through a sloth that will not even perpetuate their own defence—when triumphant vindication is in their reach—be it so: we have done what we could to prevent it. Is there no one in Western New York—nor in the synod of Albany, nor in that of New York—nor in Jersey—nor in Northern Ohio—who will take this matter in hand? Are we to lose the facts, connected with the great disorders from 1802 to 1808 in Tennessee and Kentucky?

The following letters will explain themselves.

Sweetzer's Bridge, Md. Sept. 7th, 1839.

Dear Sir:

Your papers addressed to Abner Linthicum, William Linthicum, John M. Wheeler and Samuel Thomas, are no longer taken out of this office. John M. Wheeler left this neighbourhood four years ago; Abner Linthicum, senior, Esq. says he knows nothing of you or your paper, and *never did know*;—William Linthicum says he should like to know by what authority you sent your paper to him, and to look to said authority for your pay;—and S. Thomas wants his bill up to date, and wishes to see no more of your papers. I SAY, *send all their bills to me forthwith!*

Yours, W. LINTHICUM,—Postmaster.

By B. Marriott, agent.

Mr. Postmaster:

The Magazine is no longer sent to the gentlemen you name. *John M. Wheeler*, became a subscriber to us in January, 1836; so that you are mistaken, we suppose, in saying he moved away four years ago. But that is immaterial; he owes us \$10 for 4 years' subscription up to next January—which you will please remit to us by return mail; as on your own showing you are responsible to us for it by Act of Congress. *Abner and William Linthicum*, appear by our books to owe us \$10 each—which we will be happy to receive: being for monies advanced by us for them, for paper, printing, &c.—for nearly four years. Be pleased to say to the latter gentleman that our authority for sending our paper to him was either the *Rev. Mr. McKee* a Protestant Methodist Minister, who acted as agent for our work in that region—or as the Junior Editor thinks, a near relative of Mr. L. resident in our city—a gentleman of his own name, who has been friendly to our work. The same to Mr. A. L. whom we shall be happy to see on his next visit to Baltimore; but who after getting our paper nearly four years, ought to consider the greatness of our loss as well as the smallness of his improvement by it. *Mr. S. Thomas* paid *Rev. Mr. McKee* for 1835—and in January last paid our publishers for 1836, 7 and 8. He now owes only \$2.50 for 1839.—We have now complied Mr. Postmaster, with your request, and send you stated accounts above for \$32.50, which please collect, and remit, reserving the usual per cent. for your trouble. And be so good as to inform us in your next letter—what is the matter with these excellent gentlemen; and what we have done to excite such sudden displeasure in such punctual and valuable patrons.

Your obliged and obedt. servts.

The Proprietors.

OUR PRESENT No. was put to press before the publication of the Correspondence between the Mayor of Baltimore, on the one side, and Archbishop Eccleston—and divers gentlemen calling themselves "a committee" (of what? of whom? Why keep that a secret?)—in regard to the late "*dastardly and wicked attempt*"—as Mr. *William George Read* and his "a committee"—call it. The attempt of the poor Carmelite seemed to us very natural; and we can hardly suppose Mr. Read and "a committee" mean to characterise it by these terms. And yet it is notorious that nobody, unless they so interpret the conduct of this poor Carmelite, made any "*attempt*" good or bad, "*against a family of unoffending and pious females*." If these gentlemen mean to say, as we suppose they do, that any body had any desire to injure in any way, any of the Nuns;—they say, what we grieve to be obliged to tell them, they know is not true. It was for and on account of injured, insulted and oppressed, or if Mr. Read please "*pious and unoffending females*"—that the public indignation was roused to such an unusual degree; it was *against* their vile oppressors, and seducers, that this "*dastardly and wicked*" indignation manifested itself. And all this, Mr. Eccleston and his henchmen know full well. So that this official attempt to give the matter its present turn, is an insult to the city—and a gross and deliberate perversion of notorious facts.—We shall return to this correspondence.

THE
BALTIMORE LITERARY
AND
RELIGIOUS MAGAZINE.

VOL. V.]

NOVEMBER, 1839.

[No. 11.]

REVIEW OF THE CORRESPONDENCE BETWEEN THE ARCHBISHOP AND
THE MAYOR OF BALTIMORE.

THE following letters of MR. ECCLESTON and GENL. LEAKIN, appeared in the city papers almost coincident with the publication in pamphlet form of the article from our October N^o., reviewing the case to which they refer. There appeared with them a letter to the Mayor from *Will. Geo. Read, Timothy Kelly, Basil S. Elder, Thos. Meredith, and Edw'd Boyle*, calling themselves "*a committee*," (but of whom, *non constat*.) asking that the correspondence might be published; and the Mayor's reply consenting thereto. We will not trouble our readers with "*a committee*," at present; and content ourselves with recording and commenting on so much of the correspondence as is official and important.

Baltimore, August 31, 1839.

SIR—We have lately passed through scenes which caused me no little solicitude for the religious society under my spiritual jurisdiction, and as their ecclesiastical organ, I take the earliest opportunity, since my return from New York, to express to you, and those who so nobly co-operated with you, my thanks for the protection afforded to the Carmelite Convent. This duty, we owe perhaps more to ourselves than to you. For in the consciousness of having faithfully and fearlessly discharged a high official obligation and in the *helpless sex of those* who claimed your protection, you must find the proud and ample recompense of a generous heart.

It is with the deepest grief that I have witnessed those scenes of violence which you were called on to repel—scenes but little in accordance with the spirit of the Catholic pilgrims who first landed on our shores, and offered the open hand of fellowship to the persecuted of every creed and clime. In *Baltimore*, especially, I was not prepared to expect them, where the very name of our city reminds us of the Catholic founder of Maryland, one of the earliest and truest friends of civil and religious liberty. Yet it is in this city that we have witnessed a cruel and unmanly attack upon the reputation and peaceful abode of inoffensive women, many of whom are descended from the first colonists of Maryland, and who, holding still the faith of their fathers, have chosen to enter a religious community and divide their time between the practices of prayer, self-denial, and the instruction of youth. Connected, as they are, for the most part, with the oldest and most respectable Catholic families of the State, and being unrestrained in

their communications with their friends and relatives, they have protectors out of the Convent and out of the Priesthood, able and willing to guard their rights and to invoke for them, if necessary, the protection of the laws of the State. But compassion for the inmates of the nunnery was not the motive of the assailants of the premises. The escape of an insane member of their community whom her companions had watched over with the affection of sisters, and who every body will now admit, would have been far happier with such friends than elsewhere, was made the pretext for directing upon them the most ruthless and terrible violence, from which, under Providence, they have been rescued mainly by your promptness and energy. I rejoice to add that every distinction of party and creed was lost in the general determination to maintain the rights of conscience and the supremacy of the laws. And I should be ungrateful, if I did not publicly acknowledge the obligations which we owe to the liberal and just course pursued generally by the *press* in the midst of those exciting events. I am persuaded that the manly and upright efforts of a portion of it had a powerful influence in resisting the spirit of persecution and repelling the calumnies which were industriously circulated in order to influence the public mind and to urge on the reckless to deeds of violence.

It would extend this communication unreasonably, if I attempted to enumerate the many persons whose generous exertions came under my own observation. I must therefore beg you to convey my thanks to the citizens generally, and to those more especially who were personally engaged in the defence of the Convent, for the protection so efficiently afforded in the hour of danger.

I have the honor to be, sir, very respectfully and gratefully, your obedient servant,

SAMUEL ECCLESTON,
Archbishop of Baltimore.

General S. C. LEAKIN,
Mayor of the City of Baltimore.

MAYOR'S OFFICE, Sept. 7th, 1839.

Most Reverend Sir:—I have received and read with much satisfaction your letter approving of the measures pursued for protecting the Carmelite Convent in this city, and its respectable inhabitants, from threatened outrage; and feel grateful on behalf of those fellow citizens who so cheerfully united in rendering those measures effectual, for the kind expression of your thanks. It is but just, however, for me to state that we only performed, on that occasion, a duty which every citizen of Baltimore, and especially every officer and member of the city police, is bound at all times to perform to the best of his judgment and ability.

The Constitution and Laws of our State entitle to protection from unlawful violence, persons of every description, without distinction as to sex, age, condition, religious denomination or political party; and, in like manner, every owner of property without exception, is entitled to have it protected from destruction or injury. It is both my duty and my inclination, as chief officer of this city, impartially, and with all necessary promptness to obey, support and enforce the Constitution and the Laws, to the utmost extent of the powers and the means entrusted to me, which I believe to be amply sufficient, while I am supported, as I feel confident I shall be on all such occasions by the efficient aid of a very large majority of my fellow-citizens of every sect and of every party.

During the recent scenes which you witnessed and so deeply and justly regret, the disposition to commit acts of violence was so strongly and openly manifested, it was obvious that nothing but the conviction of a powerful resistance, dangerous to the persons and even to the lives of the assailants, could have restrained them from proceeding to the commission of actual

outrage on persons and property. Happily the result on that occasion was such as I hope and trust will satisfy you and the religious society under your spiritual jurisdiction, that they may feel assured of enjoying, in Baltimore, that protection and security as to their persons and property, and the free exercise of their religion, which in common and equality with all others they have a lawful and just right to expect. The result will also have given a gratifying proof to the friends of humanity that such protection can be surely effected under most alarming circumstances, without serious injury to the most reckless of the criminal assailants, and that it may not often be necessary for the supporters of the law to be the punishers of those who wantonly disobey them.

I am sincerely and respectfully

Your obedient servant,

S. C. LEAKIN, Mayor.

To the Most Reverend Archbishop of Baltimore.

The reader will not fail to observe that these letters reveal a state of public feeling as confessedly existing in Baltimore—which those who have been observant of the course of events must have noticed before. There was a time in this good city, when the papists could rush into a protestant church in Eutaw street and drive out the worshippers, and even forbid and defy the Rev. Mr. SMITH (once a papal priest) to preach in this city. There was a time when PRIEST GILDEA could boldly intrude into another protestant assembly, worshipping in East Baltimore street—and during the exercises, publicly revile and insult the officiating minister. There was a long period of time—during which no man was safe, who ventured to call in question the doctrines of papism, even in the exercise of official duty; and within three years last past, a member of the Baltimore bar, refused to appear for a child, kidnapped and secreted by certain papists, because as he said—his house would be burned over his head. Now, we have a high official expression of thanks, by the “ecclesiastical organ” of the papists in all this wide empire—“for protection”—afforded to a portion of that “religious society.”—While we confidently assert our conviction that this whole matter proceeds on a totally false assumption; while we are ready to risk the assertion that no protestant in this city has any desire to molest any papist in the lawful exercise of his equal and sacred religious rights; yet we cannot avoid noticing the salutary change which has been so recently and so obviously produced on the minds of the papists themselves. It is good for them to feel at length, that the protestants know and will maintain their own rights and privileges; that they are weary of insult and dictation; that they see the necessity of repressing an insolence too long endured from an intolerant and bigoted minority; and that *equality before the law* is imperatively demanded by the general voice of society. We rejoice to know that papists are as certain of protection, as we are ourselves, in every lawful act; and we rejoice that they have discovered, that like us, they are entitled to no more. That society is safe, when every citizen confides in the law; and where every law is so administered as to justify that confidence.

It must however be conceded that many things which may be strictly lawful—may also be deeply offensive to society;—and that no rule of private morality or public virtue is better settled, than

that such things become improper when they become occasions of public scandal and injury. The laws omit all mention of many things, and provide no punishment for many others—which society could not endure; and he is a bad citizen, who will persist in such acts when their obvious effect is to convulse society—without any adequate necessity, or chance of corresponding advantage. Now supposing Mr. Eccleston to be so deeply grieved as he says, by recent events in our city; why does he persist in setting up new and extensive establishments, which have every where produced popular excitements, and will continually do it? No sentiment is more firmly fixed in the minds of men than that nunneries are sinks of moral pollution; and that nuns are victims of priestly licentiousness and cruelty. And yet no part of the papal operations in Baltimore is more sedulously cultivated and enlarged than these nunneries; and nothing is more certain than that the same feeling of deep hostility to these establishments which has pervaded every portion of the civilized earth, and which so strongly and so justly pervades this community—will be liable on every emergency to manifest itself on the part of certain portions of society, in what Mr. Eccleston calls “ruthless and terrible violence, cruel and unmanly attacks.”—Cannot the priesthood do without nunneries? If they can—why persist, to the manifest jeopardy of public order, in that which society rejects and abhors, even supposing the laws have not provided a remedy against them? If they cannot,—what a perfidious lie is the pretence of priestly chastity.

If we were not liable to misrepresentation, we would not consider it necessary to say, that we utterly oppose all irregular movements of society—for any purpose whatever. The law as it is, honestly administered;—the law changed by the medium of the ballot box;—the ballot box, law and all, subjected to fundamental changes, when needful, only in a sober and well ordered way, this is our political creed. It is the creed of liberty, of the revolution, of the Bible. We say thus much also, that we may the more distinctly and emphatically add the expression of an honest indignation against the Jesuitical attempt of Mr. Eccleston—to create the impression that any portion of the protestants of this city, ever intended to perpetrate the least personal offence against the Nuns themselves. He speaks of “the helpless sex of those who claimed” the Mayor’s protection; as if he did not perfectly well know, that the most violent of the people asked nothing more than that *legal and sufficient protection* might be given to the nuns. He says, “we have witnessed a cruel and unmanly attack upon the reputation and peaceful abode of unoffending women;” when he is as certain, as he is of his own existence, that it was not against these unhappy women, but against their supposed seducers and jailers that the public indignation was roused; and that “their peaceful abode” was in danger only because, and so far as it was believed to be their prison. No protestant in Baltimore ever had a thought of injury to any nun—because she chose “to enter a religious community”—or because she chose to stay there; and it is a gratuitous calumny for Mr. Eccleston to say that any protestant directed “the most ruthless and terrible violence,” for any violence at all, against any

nun. We were amazed to find the Mayor in his reply to this deliberate perversion of notorious facts, countenancing instead of rebuking the falsehood. Does GENERAL LEAKIN believe—and will he venture to tell his fellow-citizens, when he again solicits those suffrages, for which this billing and cooing with the Archbishop is—we venture to suggest—a bad bate;—that out of the thousands and tens of thousands in this city who were deeply interested in the fate of ISABELLA NEAL—any single man, or at least any number sufficient to justify a general and unqualified charge, meditated, much less “*threatened outrage*” on the “*respectable inhabitants*” of “*the Carmelite Convent?*” That many enraged persons may have meditated the destruction of the convent itself, we will not deny; though we do not know the fact. And that the conduct of the Mayor in preventing such an act was proper and most commendable—we readily admit. But the Mayor has taken a serious task upon his hands, in endorsing the statement of the Archbishop. The truth is, as the whole city knows, that the universal feeling amongst all true protestants, was profound sympathy for the poor nuns; and that one great cause of the intense excitement was the rumor, said to have originated with the escaped nun—that several others were detained against their wishes. It is a pretty story indeed, for these pure and holy priests to outrage society by their treatment of their nuns; and when public sympathy explodes upon the priests, for them to have the audacity to say the indignation is levelled against the nuns!

Mr. Eccleston shows clearly by the course of his remarks that he did not himself believe the statements we have been exposing; else why take so much pains to prove that the nuns have other *protectors* besides the mob, that as he argues, was only prevented by force, from doing violence to them? This is a very curious argument to use against meditated violence,—*the victim does not need your protection!* Fie Mr. Eccleston; a Jesuit, not to say an Archbishop, ought to reason better.

But let us examine a little, this new defence; for the statement, if true, is really important. These nuns, says the person under whose “*jurisdiction*”—they are, “*being unrestrained in their communications with their friends and relatives, they have protectors out of the convent and of the priesthood, able and willing to guard their rights and to invoke for them, if necessary the protection of the laws of the State.*” In the foregoing part of the same sentence, he had said “*they are connected for the most part with the oldest and most respectable Catholic families in the State.*” Now we omit all notice of the fact that the Archbishop himself, being an apostate from the protestant faith, furnishes in his own person the strongest possible proof, that families not Catholic, nor yet “*the oldest and most respectable;*”—have a direct personal interest in all the affairs of a body, one of whose chief objects is to proselyte protestant children. We omit also, all comment on the suspicious anxiety manifested by the Archbishop, whose “*jurisdiction*” is despotic over the “*religious society*”—committed to his hands, not by their own free choice—but by the mere dictation of a foreign tyrant:—that all other authorities should stand aloof—and all profane apprehensions

that his sway may not be immaculate, be rebuked and silenced. We come directly to the point, and assert that the statement of Mr. Eccleston is deceptive and untrue, and can we think be clearly shown to be both.

It is *deceptious*: for contrary to the assertion of the Archbishop, it is impossible for any effectual protection to be extended to these nuns—by friends “out of the convent and out of the priesthood”—even if they were so disposed; and unhappily, the priests take effectual care, that if such friends be papists, they shall never be so disposed. What protection has been extended to *Otisia Neal*, by friends “out of the convent and out of the priesthood?” Where is she now? Answer to that Mr. Eccleston. Where is she? And how came she where she is? Her “protector” COL. BRENT, posted up to Baltimore; got *ex parte* certificates contradictory of each other, insufficient in law and in reason, none of them sworn to, and no cross examination permitted; on these certificates he took his “*perfect maniac*”—kinswoman, and placed her precisely where she had most earnestly desired never to go again, viz: under the power of nuns and priests; and where she may be now, who can tell? If he had taken any other course, he would have subjected himself to the whole vengeance of the priesthood; besides abetting at least indirectly, the exposure of his church. As a good papist he did not dare to do either; nor will any good papist ever act otherwise. This, let it be remembered, is the treatment which nuns receive from their *natural protectors* “out of the Convent and out of the priesthood”—when they have succeeded, after *nineteen years* of horrible sufferings, in effecting their escape. They are proved to be insane—withdrawn from public observation—secreted—and probably sent back. Things have transpired in the convent, which it would degrade the priesthood and the sect, to have revealed; therefore the priests dare not permit a witness to testify; nor the friends of that witness, if they be papists, to allow her the means and opportunity of so doing. *Every eloped nun is always insane; and always will be. And their friends “out of the convent and out of the priesthood” will always treat them as “perfect maniac” or “mono-maniac”—or any other sort of maniac, that the security of their priests and their sect may be supposed to require.*

But we repeat, the statement of the Archbishop is *deceptious*; for there is no adequate mode in which protection can be extended to the inmates of his convents, either by their friends, or by the laws of the country. One of the vows of all the orders of professed, is *obedience*; absolute, unquestioning, unqualified obedience. Here is an irresistible moral barrier. But suppose it removed. Who is the nun, who becomes dissatisfied, to complain to? To her confessor? surely it is most natural to expect that her seducer and accomplice—or if she has resisted his vile solicitations, her oppressor and persecutor; surely it is most clear, that he will be her messenger to an indignant relative, who at the first motion will cut his ears out,—or to some generous advocate, who will forthwith arraign him. How natural and simple is this method of getting redress in a convent! Let her then complain to her sister nuns, or to the mother abbess.

Yes, they will be likely to aid her no doubt; and are fully empowered to do so, as we shall see directly! Did Mr. Eccleston ever try to *persuade* a tiger to let go a lamb? It is a very simple and successful effort of eloquence is it not? Eurydice was charmed nearly out of hell by the lyre of Orpheus; but we protest we never heard of a nun, whose sorrows and woes so prevailed, as to cause the Pluto and Proserpine of her dark prison house, to send her forth smiling towards the realms of day.—Let her then complain to some casual visitor, *through the grate!* Surely; and be told on by the sister spy, constantly at her elbow, and sent to do "usual penance" as poor *Olevia Neal*, was! Or suppose two agree and complain together, to some idle visitor accidentally thrown in converse with them. If the visitor be a papist, as is most likely—protection, redress, and escape, are of course certain! If a protestant, and unlike too many protestants, one who has bowels to feel for human woes; one who has no fear of losing votes, subscribers, or custom; one who is not afraid of public reproach, nor private assassination; if by miracle it should chance to be *such* a protestant—what, we ask could he or she do? Nothing: we solemnly aver—nothing. He may return with a writ, if he can get one, which it is most probable he cannot. But can he identify the woman; who has been already secreted or substituted by another—or privately carried to Emmitsburg or Georgetown—or made "*perfect maniac*"—or even "*mono-maniac*." He may tell the facts publicly by word of mouth, or in print if any paper will publish them,—which probably they will not. And then for his pains, he shall be called by protestants, a seditious, uncharitable, persecuting bigot; and be marked as an object of papal vengeance.

We do then manifestly see, that the Archbishop's statements, in regard to the *protection* which may be extended to these nuns, are *deceptious, wholly and totally deceptious*. We shall now proceed to show that they are *untrue, simply and specifically untrue*. They are untrue; (1) In saying that these nuns are "*unrestrained in their communications with their friends and relatives*;" (2) In saying that they are considered by the papal church, or their own friends, being papists, as subject to or placed under "*the protection of the laws of the State*"—in any such sense, that their superiors can be compelled to treat them as free Americans.

It is quite useless to debate about a matter of fact; and there is no necessity for even an *apparent* contest about veracity between Mr. Eccleston and ourselves. That prelate has solemnly sworn, as one of the conditions on which he received and holds his present dignity from the Pope of Rome, "*that he will render absolute obedience to the constitutions and precepts of holy mother church*." (PALONO p. 733, folio edition of 1729.) Now if he will examine the Decrees of the Council of Trent—he will find in the xxv. Session, *De Regularibus et Monialibus* two and twenty chapters, expressly settling the subject matter of the present question. Some of the things determined (*statuenda*) by the Council in these terrible chapters—are the following. In CHAP. I. there is a most pointed charge that the institutions for the regular orders be not allowed to lose their importance and activity; a rule well kept by Mr. Eccleston: In

CHAP. III. it is determined that no house for the professed shall be erected in any diocese, without the license of the Bishop, first had; which makes the Archbishop responsible for the erection of the new prison near the Monument, with its dungeon deep enough for two rows of cells, one above the other: CHAP. IV. settles that no regular under any pretext shall go to any other place, or submit to any other person, whether prelate, prince, university, or community, nor use any privilege or faculty bestowed by others,—without the superior's consent. That if any shall do so, they shall be severely punished, at the discretion of the superior, as disobedient. That they shall not leave their convents, even on the pretext of going to their superiors, unless they shall have been sent or called by them. That if they be found without such a mandate, in writing—they shall be punished by the Bishop of the place, as deserters of their institutions: CHAP. V. orders, with a solemn appeal to the divine judgment, and a threat of eternal damnation—that the inclosures around the convents shall be restored and kept in order; and that disobedient and refractory nuns shall be kept in, by Ecclesiastical censures, and other punishments (*ALIASQUE PÆNAS*) according to the necessity of the case, the aid of the secular arm being invoked if necessary, to this end. And all Christian princes are exhorted and secular magistrates enjoined (*injungit*) by the holy synod, under pain of excommunication *ipso facto* incurred, to afford the necessary aid. That no nun after her profession, shall go out of her convent, even for a short time, nor on any pretext—unless for some lawful cause approved by the Bishop. *That no one, of whatever rank, condition, sex or age, shall enter the inclosure of a convent, without a license in writing from the Bishop or Superior, under pain of excommunication, ipso facto, incurred.* And such licenses should be given only in cases of necessity; and cannot be granted, by any but the Superior or Bishop, in any manner or for any purpose: CHAP. XIV. points out certain cases in which all *regulars* (monks and nuns) shall be severely punished (*severe puniatur*): CHAP. XV. fixes the age of profession at *sixteen years*; a papal statute contrary to the law of God and of nature, which our state to its lasting infamy, has copied into its statute book: CHAP. XVIII. admits that there are cases, in which it is expressly lawful to coerse virgins and widows, to enter monasteries and take the vow against their will: CHAP. XIX. provides that if any Regular shall pretend that he or she took the vows, through force or fraud, or shall even say that it was done before the proper age, or any thing of the kind; or shall wish to lay aside their dress for any cause, or even to depart with it on, without the permission of the superior; they shall not be heard—except within five years next after the day of their profession; nor even then, but upon the regular bringing of the alledged causes before the Superior and Bishop. But if they shall have beforehand laid aside their habit, they shall not be permitted to alledge any cause; *but shall be forced to return to the monastery, and be punished as an apostate; being denied in the mean time every privilege of their religion.*

It may seem needless to add any thing to such and so decisive testimony—and yet we will refer to the only remaining *written au-*

thority in the papal church, which is equally venerated with that of the Council of Trent. We mean the *Canon Law*—the great repository of papal jurisprudence. If Mr. Eccleston will consult the *CORPUS JURIS CANONICI*, Vol. 2, of the Lyons edition of 1737, in the *Tractatus de Ecclesia*, *Titulus XXII.*, he will find 107 folio pages of Latin, from page 402 to 509, treating upon the general subject "*de Religiosis.*" In those 107 pages there are more than one hundred and seven flat contradictions of what he has said, in the matter now under discussion! We make at present a single citation. On folio 421, *Titulus XXII. Caput III. Sectio XI. § XI. Hac Constitutio, &c.* It is declared to be the mind of the church "that no professed person, however disobedient to his superiors, can be left to himself so as to become his own master, and be free to go where he pleases, and serve his own depraved desires, to the disgrace of the religious state, especially of his own order, and to the public scandal; nay rather this is the desire of Holy Mother, that places may be provided into which the incorrigible may be received, or forcibly shut up, (*coacti includantur,*) and that as far as possible she may provide for their safety and for that of others, by removing the sick sheep from the midst of the faithful, lest the well be infected."

If our space allowed, or it was at all necessary, we could multiply citations without limit, from the *Canon Law*, which Mr. Eccleston has sworn he receives and will execute to his uttermost power; which should disprove in the most positive manner, his assertions and insinuations, as to the free agency of nuns, or other professed, or indeed any of his "subjects"; as all persons in his diocese who have embraced the ecclesiastical state are considered, by himself, by them, and by the pope to be. We will cite one or two places, which must fill the simple hearts of American readers with amazement; and ought to cover every priest with dismay. In Vol. III. of the *CORPUS JURIS CANONICI—Pars quinta, de Judiciis,—Titulus VI. of Pars II. Sec. VI. p. 561.* This is the substance of the section: "*That Ecclesiastical Judges have power to commit accused persons to prison; yea to condemn them to perpetual imprisonment.*" The V. head of this section is in these words "*In crimes proceeding from incontinence, and in atrocious offences requiring deposition or degradation, when the avoiding of justice by flight is to be apprehended, and so the necessity for personal detention arises, the BISHOP may proceed to summary reformation and necessary detention.* Concil. Trid. Sess. xxv. Sec. 2, *De Reform, Cap 6, med.*" Under the VII. head of the same section in the second paragraph cited as a *Glossa*, "*In 6. De Penis Cap, Quamvis, lib. V. Tit 9, Cap 3,*" are these words, "*The Ecclesiastical Judge can condemn his subjects to do penance, on the bread of sorrow and the water of affliction, in temporary or perpetual imprisonment.*" The last paragraph of the VIII. head of the section, which is also the end of the diabolical section itself; is in these words, "*Perpetual imprisonment is in the place of the ancient practice of confinement in a monastery, and was introduced for the very same end, viz: that the accused person, might be removed from all occasions of crime and of public scandal.*"

Now in the venerable names of honour, integrity and truth,—by

which courtesy obliges us, *as far as possible*, to suppose a jesuit to be governed,—religion being out of the question; we demand, how was it possible for Archbishop Eccleston to make the statements he did, after swearing to enforce the enactments we have now cited—and hundreds like them? It grieves us to be obliged to expose such shallow and unblushing perfidiousness. But we confidently expect the verdict of every honest man—that it is *deceptious and false* to say that these poor nuns have “unrestrained communications”—with friends out of the convent; and that in the contemplation of the papal church, its decrees, or its prelates, they can claim “*the protection of the laws of the State*”—against their vows, their Superior, their Bishop, or their church.

Indeed the “*Archbishop of Baltimore,*” as he arrogantly calls himself, shows by his very manner of speaking on this as on the former subject; that he was conscious of “*paltering in a double sense.*”—He talks of a “*religious society*” under his “*jurisdiction;*” and the Mayor of the city in his reply reiterates the notion of that “*jurisdiction.*” In the case of the Mayor we set down the use of this term, to the score of mere civility; presuming that he is not deeply versed in papal jurisprudence. But the Archbishop, no doubt uses it considerably, and in his mouth it is most pregnant with meaning.

We shall lay no particular stress on the arrogance of a man's calling himself “*Archbishop of Baltimore,*” when four-fifths of the people of the city—do not belong to his heretical sect; though if we should call ourselves “*Pastor of Baltimore,*” none would be more forward than papists to cry out against the pretension as audacious. Nor shall we stop to show that Baltimore is not a church but a city; and therefore, if Mr. Eccleston would follow Scripture, common sense, or historical truth, he should call himself “*Archbishop of the Romans in Baltimore*” or “*of the Roman Church in Baltimore*”—instead of “*Archbishop of Baltimore.*” Neither do we suppose it to be needful in this connexion to show, that the practice of calling men *Bishops of the place*, instead of *Bishops of the churches of God* in such and such places—grew up with, and sprang out of the papal apostacy; and that it reveals at once the *secularity* and the *ambition* of that antichristian hierarchy. Nor finally, will we pause to show, that all these things are aggravated in their force and consequence, by the fact, that this “*Archbishop of Baltimore*”—received that title, dignity, office, trust, and “*jurisdiction*”—not from the free voice of any portion of his fellow-citizens; but from the grace and favor of a foreign tyrant, called Pope of Rome; and contrary to the spirit of our laws, and of the constitution of the United States. These things and many like them, we pretermit for the present, and proceed to speak rather of the “*jurisdiction*” itself, than of the name and quality in which it is exercised.

Perhaps the most palpable argument against the papacy, is that it is a purely temporal empire. The seat of its dominion is the former capital of the world—called the holy and spiritual city. There is its senate, composed of members to whom at their creation it is expressly said, “*you constitute the senate of the city, you are the equals of kings, the cardinals of the whole world,*” (*Ceremo-*

niarium, lib 3.) Over all presides an earthly monarch, clothed in purple, lodged in palaces, surrounded by guards, and followed by a troop of dignitaries and officers of all names and grades. The empire of this monarch, is parcelled out into provinces, which are again divided into smaller provinces, and these subdivided into other districts called dioceses; and over all these territorial divisions, which embrace and cover the whole earth, the *sovereign* pontiff, appoints governors, whom he calls primates, metropolitans and bishops,—and who according to his lawyers and judges the expositors of his laws and constitutions, have a plenitude of power, far above that of princes, states, and governments—given to them by God himself, for the control of all human affairs. All these governors take the most comprehensive oaths to their sovereign, by which they bind themselves to him, far more explicitly, than any subjects are bound to any other prince; thus creating a body of sworn vassals to the pope in the bosom of all foreign states. This temporal empire called papism, has also its tribunals, civil and ecclesiastical—before which crimes are investigated, causes litigated, and judgments rendered. It has its tributes, taxes and contributions, drawn under various names, as of right, from every part of the earth. It has established a code of civil law separate and distinct from all others; and has a jurisprudence as peculiarly its own as that of any empire that ever existed. And to complete the list, it has its prisons, its punishments, its inquisitors and its executioners, in every part of its dominions. Thus fortified it speaks as a mistress and a sovereign; it orders, it commands, it forbids, it decrees, it curses, it reigns!

Now then we comprehend what the "*Archbishop of Baltimore*" means, when he speaks of a "*society*" under his "*jurisdiction*."—*Jurisdictio*, says the monk CALEPINI, in his great *Dictionarium Octolingue*, is "*juris dicendi potestas*"—*the power of decreeing justice*: and after corroborative definitions from five languages besides Latin—he establishes that given by citations from Cicero, Servius Sulpitius, and Suetonius. Yes; we perfectly comprehend what the pope's governor for this infidel province of North America means by his "*jurisdiction*." And by the grace of God, we are determined to make that jurisdiction regulate its pretensions, so as to accord with the laws and liberties of a free people.

It is vain and absurd, as well as utterly beside the subject for the "*Archbishop of Baltimore*" to claim the exercise of this "*jurisdiction*"—as a matter of conscience; for him to invoke "*religious liberty*" as the basis of his right to erect prisons for women; for him to plead "*the rights of conscience and the supremacy of the laws*," as the ground of a claim to recapture and lock up, as insane—a free woman, escaped from a nunnery. "*Religious liberty*" is a simple thing; it means that Olevia Neal had a right to come out of the Convent; and that Mr. Eccleston had no "*jurisdiction*"—to hinder her. "*Rights of conscience*," are sacred, when used to regulate our own faith and practice; they are violated not preserved, when the "*Archbishop of Baltimore*" presumes to regulate and control otherwise than by means purely moral and scriptural, the conscience of another. "*The supremacy of the laws*"—does not mean

that the "*Archbishop of Baltimore*" by virtue of his warrant from the pope, shall erect prisons for women; but it means that the laws forbidding their existence shall be enforced against them. It does not mean, that the Pope's property in the nunnery in Aisquith street shall be held inviolable and sacred, while Olevia Neal's personal rights are sacrificed and trodden down in that convent; but it means, that the pope's property shall be obliged by the officers of justice to be put only to lawful uses, and that Olevia Neal's personal rights shall be sacredly respected. It means that the nunnery and the nuns, shall both be protected in what is right—restrained in what is wrong; and both, without any sort of regard to the pope's warrant, or the Archbishop's "jurisdiction."—Our Mayor never said a more true or a more pertinent thing, than in his letter to Mr. Eccleston, that "the constitution and laws of our state entitle to protection from unlawful violence, *persons* of every description without distinction as to sex, age, condition, religious denomination, or political party." Let "*the religious society*" over which the "*Archbishop of Baltimore*" exercises "*jurisdiction*"—remember this sacred truth. Let the Mayor and the public never cease to bear in mind, that it is as illegal to imprison or to recapture a free woman, without warrant, as it is to pull down a convent; and that priests and nuns, and their myrmidons in doing the former act, are as much a mob, as any can be in doing the latter: and that the Mayor is as much bound in defence of personal rights, to call out the police and the military, if necessary, and to fire upon an Archbishop and his mob; as in defence of rights in reality to fire upon the most avowed mobocrat and his mob. The Mayor has hit the nail upon the head. *The Constitution and Laws, do protect persons; and that without the least regard to their condition or religious denomination.* Our laws know nothing about Archbishops or Popes. But they know every thing about absolute freedom of person, to every citizen of the commonwealth. They protect the property of all; but they know nothing of a "*jurisdiction*"—which provides private prisons for free women.

We do not consider it at all material to the case in debate whether the nuns in Aisquith street, and all others, be the purest or vilest of mankind. They "have chosen to enter a religious community," says "their ecclesiastical organ." Very well. It may justly be questioned whether their kind of "community" is not *contra bonas mores*, and therefore illegal; and when the occasion arises for the making of that question before a jury of free and virtuous men of the nineteenth century in this happy and enlightened land; it may be found that our opinion is not peculiar on that point. But we have nothing to say in that regard at present; the better the women are and the more honest their calling, the more perfect is their claim for protection in the enjoyment of their natural and civil rights. They "divide their time between the practices of prayer and self-denial, and the instruction of youth;" it is added. Very well again. We have nothing to say to that. We do not see that high walls, iron bars and grates, dungeons and so forth—are needful in either of those respects; still less, that the stated and secret conferences of unmarried priests, with these unmarried nuns are

either safe, respectable, or prudent. All this is as it may be. But what has it all, or any part of it to do,—with a question of right under our laws to convert these nuns into convicts; to withdraw them out of the reach of legal protection—to erect prisons for their safe custody, and to recapture them when they escape? Let our grand juries inspect these along with all other places of legal confinement—or let them be suppressed as places of illegal confinement. Let the law assure itself, by its proper functionaries, that they are not prisons, or else let them be put on the footing of all other prisons. Now the latter is manifestly impossible. Our laws will never provide a prison for the pope of Rome to put his refractory subjects in. Our laws will never recognize any right in the pope of Rome or his governors, to exercise "*jurisdiction*" over the persons of our citizens. It is impossible, and contrary to the whole spirit and nature of all our institutions. Then the other alternative must stand. If these be prisons they are illegal, and ought to be suppressed; if the Archbishop exercises "*jurisdiction*" by virtue of a foreign warrant, over the persons of free Americans—he is a wrong doer, and can be punished. And whether they be prisons or no,—whether this wrongful "*jurisdiction*" be exercised or no, are pure questions of fact, in regard to which, the proof is clear to a moral intent; and concerning which, when the proper case is made, the tribunals of the state will, no doubt, decide justly. Meantime let the functionaries of the law take notice—that they are responsible at their peril to know what the law is.

There is a flourish in the letter of Mr. Eccleston, about the contrast between the protestant intolerance of the present generation in our commonwealth, and the papal liberality of its reputed founders—which must not be passed by. We repeat his words: "Scenes but little in accordance with the spirit of the Catholic pilgrims who first landed on our shores, and offered the open hand of fellowship to the persecuted of every creed and clime. In Baltimore especially, I was not prepared to expect them, where the very name of our city reminds us of the Catholic founder of Maryland, one of the earliest and truest friends of civil and religious liberty."

GEORGE CALVERT, *Baron Baltimore*, was like the present "*Archbishop of Baltimore*," an apostate from the religion of Christ to that of Rome. In the disordered state of affairs in England during the early part of the seventeenth century, he endeavoured to found a papist colony in New Foundland;—in which attempt he failed. CHARLES I. King of England, himself an apostate like Calvert and the Archbishop—was greatly pleased to find CÆCILIUS CALVERT, the son of George, eager to execute his father's projects; and granted him, in the eighth year of his reign, the well known Charter for Maryland. We will give some extracts from it, and from other public and permanent acts, to show that Mr. Eccleston is a great civilian as well as a great ecclesiastic.

In that charter granted to *Cæcilius Calvert* by CHARLES I., the king states in the ii. Section of it, that the motive actuating Baron Baltimore in desiring "to transport a numerous colony, to a country hitherto uncultivated in the parts of America," was "*a laudable and pious zeal for extending the Christian religion, and*

also the territories of our empire;" and in *Sec. iii.* Charles adds that the motive actuating him in granting the charter was his desire to encourage with royal favour this "*pious and noble purpose.*" It is stated also, in the *ii. Sec.* by kingly authority that *Cacelius Calvert* was not only "son and heir of *George Calvert,*" but that he was "treading in the steps of his father." What all this means when spoken by Charles, of the Calverts, is plain enough.

SEC. iv. vests in Calvert and his heirs and assigns "the patronages and advowsons of all churches which shall hereafter happen to be built" within the limits of their charter: also "the license and faculty of erecting and founding churches, chapels, &c.; of causing them to be dedicated, consecrated, &c.; and also all and singular such and as ample rights, jurisdictions, royalties, &c. as the Bishop of Durham had within his bishopric and county palatine." "Advowson, (says Blackstone, *Com. ii. 19.*) is the right of presentation to a church or ecclesiastical benefice: * * and is synonymous with patronage, *patronatus*: and he who has the right of advowson, is called the patron of the church." So again of the county palatine of Durham, he says, *Com. i. 113*, "It is so called a *palatio*; because the bishop thereof had in it, *jura regalia*, as fully as the king had in his palace: *regalem potestatem in omnibus*, as Bracton expresses it."

SEC. xxii. provides that no interpretation of the charter, or any word, clause, or sentence of it shall be made "whereby God's holy and true Christian religion may in any wise suffer by *CHANGE, prejudice, or diminution.*"

The whole charter will be found in vol. I. pp. 11 of Maxy's edition of the laws of Maryland, printed in 1811. We aver that there is not one word in this charter which even squints towards a free toleration, much less religious liberty; that the scope of it in general, and many particular provisions are altogether irreconcilable with the liberties even of the tolerated churches, and insuperable barriers to the general spread of the gospel, except by means of a national church,—which every part of the charter contemplates; and finally, that considering the times in which it was issued, the source from which it emanated, the person to whom it was given, and the reasons assigned for granting it—its religious aspect looks towards the establishment, if not the exclusive existence of papism in Maryland. If any doubt the fairness of this representation, we beg them to examine *Bozman's History of Maryland*, from its first settlement, till the restoration in 1660; a work lately published by the authority of the state; and there they will find, not one word to justify, but numerous facts to disprove Mr. Eccleston's assertions.

The intervening period, of rather more than a century, from the Restoration of Charles II, to the American Revolution, we pass by at present; because the very act which made Maryland a free and independent state, proves incontestibly what principles still prevailed in regard to religious liberty. We come to the "Declaration of Rights."

This instrument contains statements which "*The Archbishop of Baltimore,*" would do well to examine, both as they establish the

absurdity of his principles, the illegality of his pretensions, and the erroneousness of his assertions. We quote several. It is declared in article 33, that protection of person and estate, in regard to religious faith, ceases in all cases where "under colour of religion, any man shall disturb the good order, peace, and safety of the state, OR SHALL INFRINGE THE LAWS OF MORALITY, OR INJURE OTHERS IN THEIR NATURAL, CIVIL, OR RELIGIOUS RIGHTS." Again, "All persons professing the Christian religion, are equally entitled to protection in their religious liberty." Again. "The legislature may, in their discretion, lay a general and equal tax for the support of the Christian religion." Again, article 35. "A declaration of a belief in the Christian religion" is instituted as a test of office, if there be trust or profit connected with it. See Laws of Maryland, vol. 3, p. 14. 15. It is believed that all these provisions except that relating to a tax for the support of religion are still in full force. This "declaration of rights" was adopted in 1776.

We now pass over nearly fifty years more, and desire Mr. Eccleston to turn to CHAP. 205, of the "Laws made and passed by the General assembly of the State of Maryland" at the session of 1824. He will there find an act entitled "An Act for the relief of the Jews in Maryland"—passed no longer ago than on the 25th of February, 1825. And if he will then ask the first Jew he meets (if he can so far overcome the astonishing and enduring hatred of papists to Jews, as to hold converse with a son of Abraham)—he will tell him—that for nearly two hundred years after the granting of our state charter to that "earliest and truest friend of civil and religious liberty," Cæcilius Calvert—a Jew in Maryland could hold no office either of profit or trust; unless he could do as Judge William Gaston of N. C. did. So that here are two pieces of casuistry for the Archbishop to explain together: namely, the veracity of a papal judge, when he swears he believes and will support the protestant religion; and that of a learned prelate, who asserts the unqualified and generous reception of "the persecuted of every clime and creed"—by the sect originally predominant in Maryland, and which from their origin, and as long as they had the power—acted on diametrically opposite principles.

The flourish about Baltimore is ridiculous. Mr. Eccleston is a native of Maryland, and ought to know more about the history of his own state. Baltimore was a protestant city from its origin, (see GRIFFITH'S work on Baltimore;) and we venture to predict will continue so to the end.

But how strange does it sound to hear a high dignitary of the papal church, commend liberty either civil or religious—and speak in praise of liberality to the oppressed, the persecuted and the unfortunate! For more than thirteen centuries, every quarter of the earth has witnessed the cruelty, intolerance, and tyranny of this terrible superstition. It has reduced persecution to a system; cruelty to an exact science. Its very faith is based on universal intolerance—and its creed assumes the dominion of all other churches. It has caused more human blood to be shed, than all other false religions put together; and has gone farther and done more, to suppress liberty of conscience, of thought, of speech and

of action, than any other organized succession that ever existed amongst men. In what papal country, at the moment we write, are any admitted to the same rights as papists? Is it in Mexico,—in the Catholic West India Islands, in South America—in Spain—in Italy—any where? In Rome the holy seat, of this *liberal* catholicism, what is the nature of the liberty, civil or religious, enjoyed by man?

And above all men, that a prelate, who holds his office by the mere grace and favour of a tyrant who has explicitly denounced every principle sacred to us as Americans and as freemen: that such a man should prate to us about our intolerance and illiberality, is surely most edifying. This GREGORY xvi, now reigning at Rome, has publicly and officially, again and again, pronounced his abhorrence of all the principles upon which our republican institutions rest, and for the purchase and security of which the blood of our fathers was poured out like water. He has over and over declared on his priestly and princely faith, that the universal church has responded in accents of cordial and unanimous applause of his atrocious proclamations against the rights, the hopes, and the consolations of human nature. And now in the midst of all this array of damning proof, this GREGORY, selects out of all the tens of thousands of his followers in this wide republic, one *Samuel Eccleston*, as the person most fit in his judgment, to represent his opinions, to advance his pretensions, and to exercise "*jurisdiction*" in his behalf, in free America: and this *Samuel Eccleston* does not blush to acknowledge the mark thus set upon him, and to do the service expected at his hands! *Samuel Eccleston* by the grace of God, freeman and citizen, has passed away: and *Samuel Eccleston* by the favour of the Apostolic See, "*Archbishop of Baltimore*" takes care of nuns, and writes about liberty! To what an abject and pitiable state may a man be reduced by his vanity and ambition!

Let no man suppose that we lay too much stress on these transactions; or that the cause is not adequate to the excitement it has produced. John Hampden refused to submit to a wrong which drew after it the violation of the liberties of Englishmen—though only a few shillings were directly at stake; and the result was the fiercest convulsions that ever England saw. Our ancestors refused to submit to the most trifling taxes and imposts, which the great bulk of them might never have paid, because the national freedom and independence were involved in the same principles; and the end was every thing that has grown and shall grow out of the doings of '76. The smallest and the greatest affairs are united in the providence of God. And if the fate of a poor Carmelite shall be the occasion of arousing this community to a perception of the dangerous principles, the illegal proceedings, and the intolerable pretensions of the followers and officers of the pope settled amongst us; it may save us by a timely and firm application of the principles of justice and liberty—from future trials and calamities, the end of which no man can foresee.

In the deep conviction of this truth are these dangerous labors performed. And whether our country will hear or will forbear—we trust in God for support and reward.

ESSAYS PRACTICAL AND SPECULATIVE.

No. I.

A Key to the Chronological Exposition of the Prophecies of the Lord Jesus.

WE are accustomed to consider prophecy, one of the most conclusive of all the various unanswerable proofs on which the Bible rests its claims, as a divine revelation. If it can once be established that future events in all their complexity, uncertainty and vastness, can be clearly and constantly predicted, with unerring certainty; then it inevitably follows that there is no such thing as human freedom, and that he who prophecies, has detected the principles by which all events, even our volitions, are invariably controlled; or else, that he has derived his knowledge of the unscrutable future, from an intelligence which must be infinite itself, and sustained by infinite force; that is from God. Let any man who doubts this, make a few attempts at predicting future, distant, and contingent events. I predict, that in a city of ten thousand souls, one will die, precisely at this hour, ten years hence: I then name the sex of the victim; then its age; then the family to which it shall belong; then the future hour of its own birth; then the disease which will carry it off; then add various and contingent circumstances, influenced for good or ill, by its demise. Every one can perceive, that the exact fulfilment of all these particulars, in a *single* case, could not occur once in a million times, upon ordinary principles; and that every circumstance added, augments immensely the chances against the prophecy. Then surely every one can see, that such predictions constantly and exactly fulfilled, and however repeatedly made, never failing or erring; prove beyond question, one of those alternatives, which we have just stated. The exact and habitual fulfilment of prophecy, demonstrates the absolute necessity of all events, and a full knowledge of the principles which regulate them; or else, the divine inspiration of the prophet. But we are conscious of the freedom, and the secrecy of our volitions;—therefore we have a proof equal in its weight to consciousness itself, that true prophecies are from God.

There are many and most exalted purposes, of grace and providence, on account of which the Ruler of the Universe interposes in this sublime manner, amongst its ordinary affairs. It is thus he comforts his people, by a sense of his perpetual presence; as they hear his audible voice, in the progress of events completing his words. So it is, that he supports their faith in the visible manifestations of his direct control of all his and their enemies, and his direct support of all his and their friends; as the exact fulfilment before their eyes, of his words uttered long ages past, demonstrates the watchfulness, the fidelity, the exactitude of God!—It is one merciful part too, of this standing miracle, that it steadily augments the confidence of the church, in the written word; upon which it puts such ceaseless honour.—Nor is it the least important of its uses, to teach us the nature of the times in which our lots are cast; and by consequence, the peculiar duties required of each genera-

tion of Christians. Prophecies are constantly fulfilling—and are still constantly remaining to be fulfilled; so that we have this three-fold division, namely; such as are already complete; such as are in a process of actual development; and such as are still buried in the womb of futurity. And this division will be true while the earth itself endures; for the fulfilment of the last prophecy regarding it, will be its own destruction.

It must be obvious then, that the study of prophecy, is an important duty; one whose performance, will not only increase our knowledge of the word and providence of God, and augment our faith and comfort in the gospel; but will fit us, as we can not otherwise be fitted, and instruct us, as we can be no otherwise instructed, for the business of our personal service in the Master's cause. Prophecy was not indeed intended to make us prophets, and no doubt much folly has been written and spoken by unstable men, carried away with strange delusions. But to answer the end of their own existence, predictions must be sufficiently plain and pertinent, to enable us to know precisely, upon adequate investigation, whether or not they have been accomplished; and if they have been, then how and when; and if they have not been, then what is our posture as touching their future fulfilment?—In this, as in every other sense, the Word of God, is a lamp to our feet, and a light unto our path; a light to which, even in the most restricted sense of the term prophecy, we shall do well if we attend; seeing that it not only shines into darkness, but that it springeth not from human efforts; but contrarywise issueth from God himself, being a gift to holy men, by the eternal Spirit. (2 Peter i. 19—21.)

In the study of the prophecies, many things are no doubt necessary, that we may be fitted for their proper interpretation; and even to those who possess the adequate previous knowledge and training, perhaps no department of scriptural exposition is more difficult, or requires more humility, piety, and patient waiting on the Lord. Without, however, enlarging upon this part of the subject, it will be enough for our present purpose to say, that the *chronology of future*, like that of *past* events, of prophecy as really as of history, is the point from which the whole subject can be the most advantageously surveyed; and which, neglected, must necessarily throw the whole into confusion. We are inclined to think that any ripe scholar, deeply imbued with the philosophy of history, could rectify many of the grosser blunders of those who have intruded into that noble science, by the mere force of a perfect chronology. He who is full of the spirit of a given age, knows that such and such things could not possibly belong to that age; and, of course, that the influences of these misplaced events, sometimes so largely insisted on, in fact never had any existence. So of prophecy: he who is skilled in its *chronology*—who has the sequence of the glorious future clearly before his mind's eye, (speaking now not of dates, nor of duration, but of order,)—this man has the very spirit of the subject; he instinctively rectifies or rejects the crudities which even abler men fall into; and keeps all parts of the subject in their divine relations to each other, with a precision not attainable in any other way. JOSEPH MEADE, who

has long ranked with the very best expositors of prophecy, conferred no benefit so great, upon subsequent students, as his admirable attempt to establish *the chronology of the future*; and his settled adherence to that method in all his expositions. And the absurdities of GROTIUS, and the absolute childishness of NEANDER, in their respective lucubrations on the Revelation of John, seem equally to have sprung from their respective mistakes on this very point.

In speaking of Scripture prophecies, we ordinarily direct our thoughts to those contained in the Old Testament; and they whose attention has not been long and steadily directed to the subject, will be surprised, when they come to consider it, to find how very large a portion of the New Testament Scriptures is made up of prophecies. We do not speak now of the book of Revelation, which is, as to the far greater part of it, entirely prophetic. But nearly all of the Epistles contain prophecies, more or less distinct; and some of them, as the second to the Thessalonians, nearly all the second chapter; and the second to Timothy, chapter third; with very many others, have an immense scope. This is, however, more particularly the case with the narrative portions of the New Testament, and with the discourses of our divine Master; the greater part of which latter are replete with prophecies, and some of them are scarcely any thing else but mighty and far-reaching predictions.

The personal predictions of the Lord Jesus are ordinarily remarkably plain and simple; being for the most part couched in common language, to the exclusion of the usual prophetic speech and images. There is a grandeur and appropriateness, as well as a peculiarity in this mode, which distinguishes the Saviour from all others; as much in this as in any other department of his personal ministry. And yet there is one difficulty in his prophecies, which has rendered them amongst the hardest to be expounded; and has caused some of them to be ranked, by wise, serious, and learned men, amongst the darkest portions of the word of life. We think it will clearly appear to all who will avail themselves of the suggestion, and examine those prophecies again in the light of it, that the total difficulty is *chronological*; the hitherto unanswered question being, to what event and period, of several spoken of, in the bosom of the future, do such and such prophecies relate? What parts of certain prophecies, for example, are to be applied to the destruction of Jerusalem, and what to the end of the world? And upon what principle, and by what rule, simple, uniform, and scriptural, can we determine this distribution of those numerous and difficult passages? So far as we are informed, no one has yet attempted to solve this difficulty, and exhibit such a rule as a key to unlock the only real difficulty in the prophecies of the Lord. And that the necessity for it is long-continued and pressing, we have evidence enough in the painful expositions of a long descent of numberless commentators, and in the various heresies which have so long and so extensively disfigured the church—resting not a little on these very difficulties. In our day, amongst other hereticks, those who deny all punishment in a world to come, support

their impious dogmas by referring all the terrible predictions and threatenings of the Saviour to the destruction of Jerusalem and the Jewish State; and deny entirely a future judgment.

We have been led in a very simple manner, to the discovery of what we consider an infallible mode of distributing chronologically the prophecies of the Redeemer; and if so, we are able to propose a constant and scriptural mode of solving every difficulty that can possibly arise, about the mode of their interpretation in this respect; which, if we have judged rightly, is the only one in which they can be reckoned, in the least degree obscure. It is the object of this essay, to suggest it for more general consideration; which we will proceed to do, with the single remark, that it has been our habit to apply it to the exposition of the scriptures, as we think with success and profit, in the public exercise of our ministry, for the last four or five years.

In the prayer, commonly called the Lord's prayer, which was given by him to his disciples as a model according to which, their own petitions might be framed; the ascription at its close, is to "our father which art in heaven," of "*the kingdom, the power, and the glory, forever.*" (Mat. vi. 9—13.) These words contain the whole secret, we have to propose. It will be found, we think, without a single exception—that the use of the three words, βασιλεια, δυναμις, δεξα—*kingdom, power, glory*, in the prophecies of Christ, settles invariably the chronology of the events predicted. Future events, which can be discovered from any portion of the scriptures, to have a direct relation to either of these, are at once *located* in the scheme of prophecy; and so far as the prophecies of the Lord are concerned, are thus at once rendered perspicuous. Thus if he speaks of any prophetic event connected with his *kingdom* merely; such event may be referred to the period of his personal ministry; terminating with his death, his ascension, or his pouring out of the spirit, according to the particular views of the individual on that subject; a subject we will not now discuss; but simply say, that in our opinion, it terminates with the last named of the three foregoing events. If a *prophetic* event is in a direct way connected with the *power* of the Lord, it is to be referred to the dispensation of the Spirit; that is, it must be located, within that period commencing with its first miraculous outpouring, and terminating with the second coming of the Lord. And if the predicted event is necessarily associated with the *glory* of the Saviour;—it belongs to that era whose beginning is signalized by his glorious second coming, and whose conclusion will be when the kingdom is given up to God—and he becomes all and in all!—We will just remark before proceeding to illustrate and prove this, that the English reader may rely with great confidence on the uniformity and fidelity of our common version, in this as in most other cases.

The least attentive reader of the Scriptures, is of course fully aware, that no word they contain is used in a more various and extended sense, than the word *kingdom*, βασιλεια—and that this is emphatically true, of its spiritual use. We shall not enter upon that matter at large, as it would be both tedious and unnecessary. But it seems clear enough that when John the Baptist says (Mat.

III. 2.) "The kingdom of heaven is at hand, (*ἤγγικεν*—*has come*)—he indicates the immediate commencement, of the personal ministry of Christ, of whose baptism by John, the account follows in the same chapter. Again, when Christ made the very same declaration, in the self same words the burden of his preaching, from the very commencement of his ministry (Mat. iv. 17;) none can doubt that he spake of his personal presence, and his direct agency and efficacy, in erecting the gospel state. So also, when he sent out his twelve apostles, commanding them to make this identical proclamation (Mat. x. 7;) and afterwards commissioned his seventy disciples, on the very same errand, (Luke x. 9;) it is still impossible to mistake the import of a declaration so variously and emphatically repeated. Why then should we doubt of the intended sense, when a prophetic truth is conveyed in the term? For example, Mark ix. 1, where the prediction is, "some of them that stand here shall not taste of death, till they have seen the *kingdom of God come with power*:"—why doubt, that the ushering in of the second stage of the dispensation of Christ, by the mighty events of Pentecost, is evidently intended; or at least the state of that dispensation under the mighty influences of the Holy Ghost?—The verse preceding the one now under consideration—viz: Mark viii. 38, contains an equally evident allusion to the second coming of Christ, at that period, when the dispensation of the Spirit (or of *power*) will itself be swallowed up in that of *glory*. But is it striking to observe how the Lord makes no declaration that any who heard him, should survive till the event spoken of in the first of these two consecutive verses; and how he totally changes the expression in the second, before that prediction is made. The very same fact occurs in Mat. xvi. 27 and 28; where, to a casual observer, or indeed to any one, who rejects the distinction we are endeavouring to set forth, the same events seem intended in both verses. But closely considered, we find the words *glory* and *kingdom*, plainly distributing the subject; and the declaration in the 28th verse, standing precisely as in Mark ix. 1, already cited.

In explaining the idea we have, of the use of the second term—*δυναμις*—*power*; there is less necessity for minute detail. In Acts i. 8, our Saviour immediately before his ascension, announced to his disciples the *power* of the Holy Ghost to come shortly upon them, with a divine baptism, (verse 5;) as their sole and complete support, to the uttermost part of the earth; which is therefore that influence and efficacy, yea that heavenly agent by which he had promised (Mat. xxviii. 20.) to be with them always. For this great endowment he commanded them (verse 4,) to wait the Father's promise at Jerusalem; a promise, the nature, extent and glory of which, almost his last systematic teachings to them, recorded in xiv. xv. and xvi. chapters of John's Gospel, so fully and mightily illustrate. Every reader who is familiar with the Scriptures, will recall at once a multitude of passages illustrative of what is here urged, viz: that the dispensation of the Holy Ghost, reaching from Pentecost to Christ's coming, in *glory*, is emphatically a dispensation of *power*, yea of the mighty power of God; both as it regards its outward manifestations, and its interior reign through grace, in

the souls of believers. If any are at a loss for examples, let them take a Greek Concordance, and under the word *δυναμεις* alone, they will find near a hundred, more or less pregnant.—The scope of this illustration is therefore, that the prophecies of the Lord, connected specially with this phrase, must be located within the same limits, and under the same blessed dispensation—to which it is itself appropriated.

The passages of holy Scripture which teach us of the second coming of the Lord Jesus,—his dispensation of *glory*, *δοξα*; are amongst the fullest, plainest, and most repeated, that relate to any future event. The substance of all is this; that Christ having come, and by a perfect work of instruction, obedience, suffering, and sacrifice, been made ‘unto us wisdom and righteousness, and sanctification, and redemption’ (1 Cor. i. 30) finished his *personal* dispensation, by his glorious ascension. But being now an infinitely exalted Prince and Saviour, (Acts v. 31;) he still intercedes for us, (Heb. vii. 25;) he sends to us continually an ever abiding comforter (John xiv. 18;) whose presence is a perpetual evidence of his glorification, (Acts iii. 33;) and whose office towards himself, is to make manifest his excellence and majesty. (1 Tim. iii. 16.) But he will come to us again himself; when this intervening dispensation of *power*, shall be swallowed up in one of *glory*. In the very act of his ascension, an angel was sent to promise his certain return, (Acts i. 11;) a promise he had most expressly recorded while in the flesh, (John xiv. 3;) a promise reiterated by his apostles after his ascension, (1. Thess. iv. 16, &c.) and which indeed in all ages of the church has been the consolation of her children and the terror of the wicked. (Heb. ix. 27, 28.) *Maranatha*, has been the everlasting faith of God’s people! (1 Cor. xvi. 22.) But it is equally clear that this *second* will be his *glorious* coming; to prove which, in addition to the numerous passages already cited, and those which we shall presently more particularly explain, let the reader consult 2 Thess. i. 7—10, and Rev. i. 7—8, compared with 1 Thess. iv. 15—17. Not to multiply useless proofs, we request the reader to examine carefully the narrative given in Luke ix. 28—36 of the transfiguration, in connexion with the subsequent statements of John and Peter,—who were present and witnessed it; the former in John i. 14, and 1 John i. 1 and 2; and the latter in 2 Peter i. 16—18, and the whole of the iii. chapter of that second epistle.—Now the conclusion of this summary is, that the scriptures affix a clear and particular idea to the *glory*, *δοξα*, of Christ, which is to be manifested, at his second appearing; and the conclusion of which dispensation will be the complete end of the work of redemption, and “the delivering up of the kingdom to God, even the Father.” (1 Cor. xv. 24.) And by consequence that in the prophecies of the Lord the use of that phrase, and of phrases equivalent to it; shows us the necessity of locating such parts of those prophecies, under this third epoch of the dispensation of Christ.

After this, perhaps tedious process of illustration and proof, we propose to exhibit the practical use of the principle suggested, by offering a rapid exposition of the xxiv. and xxv. chapters of the gospel by Matthew. They furnish us with a very enlarged and

majestic prophecy of the Lord; interspersed with many words of comfort, and with very particular directions for the conduct of his people, when they see the mighty events predicted, pass before them. The great difficulty is to decide clearly and certainly the chronology of the parts of this prophecy—extending as all the orthodox have supposed to the end of time; and yet obviously alluding, frequently and minutely to events then not far off. We will briefly propose a scheme for its division and interpretation.

The Saviour having in the conclusion of the xxiii. chapter, (verses 34—39,) plainly denounced the coming ruin of Jerusalem, and having again reiterated this in the beginning of the xxiv. ch. (verses 1—2;) when he had come to the Mount of Olives, a few of his most favoured disciples, (Mark xiii. 3,) urged him privately for a full explanation, touching these mysteries; viz: his own coming, and the end of the world, (verse 3;) or as it is expressed in Mark, the fulfilment of all things. In reply, we have the discourse of our Lord, filling the remainder of the xxiv., and all the xxv. chapters.

We suppose that a prophecy is contained in verses 5—14, of chapter xxiv.—which extends from the moment of speaking, to the end of the world. This prophecy divides itself into four grand periods, of which two are again subdivided into other less periods. The *first* period embraces verses 5—8; of which verse 5 constitutes a subdivision or separate period, and verses 6 and 7 another; verse 8, merely announces the *end of the beginning*; the conclusion of the *first* period. Verse 9 contains the *second* grand division of the prophecy; a complete period; the era of the persecutions of the church, by the nations. The *third* grand division, is embraced in verses 10—13; and each of those four verses, forms a separate, several, and successive prophetic period, containing the *internal* history of the church, during its ages of apostacy, delusion, and abounding iniquity; in which even the elect shall only and hardly *endure*. The *fourth* grand period, is stated and concluded in the 14th verse; which briefly announces the two great events which shall wind up the dispensation of grace; viz: the universal proclamation of the gospel, and the end of the world. The remaining part of the xxiv. chapter and the whole of the xxv., so far as both are prophetic; are occupied in illustrating, enforcing, and enlarging upon these ten verses. Thus verses 15—28 are an evident recapitulation, and enlargement upon the *first* grand period, predicted in verses 5—8. So also a careful comparison, of parallel passages will prove that verses 29—30, are responsive to, and a more particular exposition of the matter of verse 14. that is of the *fourth* grand era. Here we apply our key; in the 30th verse, the *great glory* of the Saviour, yea cumulated upon his era of *power* finished and merged in a brighter succeeding developement; fixes the chronology of these three verses, as well as that of the 14th.

From verse 32 of chapter xxiv, to verse 30 inclusive of chapter xxv, are a series of meditations, parables, and exhortations, which do not particularly enter into the present subject; except that verses 37—41 being really prophetic, may apply equally to several, perhaps to every period, great or subordinate; and except also verses 32—36, of which we will add a word presently. From verse

31 of chapter xxv to the end, is a grand description, admitted by all who believe in a future judgment, to be descriptive of it. And here again our key unlocks the exposition; for it is with *δοξα*, glory, that the 'son of man' is ushered, throned in peerless majesty, to accomplish that final act. There is another extremely magnificent concatenation which is here concluded, and which we cannot forbear to state. During the agony in the garden, "there appeared *an* angel from heaven strengthening" our blessed Lord, (Luke xxii, 43;) *one* angel, in the depth of his humiliation, when he made his soul an offering for sin, (Ish. liii, 10.) But in the year that Uz-ziah died (compare Isa. vi, 1—4, with John xii. 38—41, which prove, if Scripture can, the divinity of Christ)—the prophet saw him attended by a *train of angels*, that filled the temple: his common train; when he uttered to his servants, messages of wrath against his enemies! Jude (verse 14) tells of his being accompanied when he *executes* judgment, by "*ten thousand of his saints.*" So John (Rev. v. 11,) heard ascriptions unto the Lamb, from "ten thousand times ten thousand, and thousands of thousands" of angels round about his glorious high throne. But when it is to *judge* the quick and dead out of that book—for the mere opening of which such praises shook the heavens, that he comes *εν τη δοξη αυτου*—*in his glory*; then will "*ALL THE HOLY ANGELS*"—cluster round his way, and live upon his presence. (Mat. xxv. 31.)

We must not omit a slight notice of verses 32—36 of chapter xxiv. That verse 36 does not relate to the destruction of Jerusalem, or to any other event, connected with the *first* great period, (verses 5—8) is manifest to every reader of the Scriptures; since it can be shown plainly enough that all the main events of that period, and especially that particular one—were specifically foretold. That it does relate to the *grand* event of era *four*, (verse 14)—that is to the end of all things, is equally clear, for a reason the opposite of the one just given; viz: because *this* and *that* event, with the circumstances attending them, and no other, are thus, peculiarly and repeatedly spoken of. (Compare this verse with Mark x. 37—40,—and xiii. 32—40. Acts i. 6—7, and 1 Thess. v. 2.) If this be allowed, and we see not how it can be disputed; the paragraph may be rightly put before this verse, in the common version of the Bible, and there is no difficulty in it. In this case the difficulty lies in expounding these words of verse 34; viz: "This generation shall not pass till all these things be fulfilled." What things? Or what is meant by the words "this generation?"

There are several modes of solving this difficulty, which occur to us. One is by placing a paragraph at the commencement of verse 32; and referring verses 32—35 (allowing the paragraph at verse 36 to remain) to the *first* grand period; viz: to verses 5—8 and 15—26; from which latter, a short digression occurred in verses 29—31. This exposition takes *η γεννα*—*this generation*, in the literal sense of the English phrase; and in that sense, the words of Christ were, as now expounded, literally true. But we incline to another sense, as more natural, more just, and more pertinent. We suppose that by *γεννα*, is to be understood, the *new dispensation*, of which *kingdom, power and glory* were all three

predicated: and that Christ meant in this verse, as well as in the two remarkable ones immediately following, to express strongly and clearly this idea, viz: that the subsisting dispensation of God would change no more, as often before his dispensations had; but that the present basis should endure, till all things were wound up. No more changes similar to those which formerly occurred in God's mode of spiritual dealing with man; but the *γίνα* of Christ, in his *Βασιλεια, δυναμις, δεξα*, henceforth enduring, endless!—It strikes us, that the form and substance alike, of verses 35 and 36 greatly fortify this suggestion; as do also the very mode and especially the terms (*Και της συντελειας του αιωνος*), in which his apostles asked (verse 3,) for the very information he was giving them. In adopting this exposition, the paragraph should be removed from verse 36; and verses 32—36, would be taken as a most forcible statement of the instant commencement—and perpetual continuance, of the prophecy contained in the ten original verses (5—14) which were the foundation of the whole discourse.

It appears clearly enough, however, that whatever difficulty may be found in the passage now more particularly under consideration; it presses as strongly against all other modes of interpreting this remarkable prophecy, as against the one which we have been applying to it, merely in the way of example. And we have suggested these thoughts rather, because the other train lead us to this; than because we consider the truth of this, needful to establish that. The whole matter is full of importance and requires sobriety, modesty and humility, as well as learning and diligence, for its proper elucidation. It is therefore not without anxiety that we have again and again pondered the subject; nor is it with entire freedom from solicitude, that we now venture these suggestions of new principles and methods—however fully they commend themselves to our own acceptance.

The learned reader is aware that the Scripture, whose exposition as a key to the elucidation of so many other portions of the word of life—we have been attempting—is rejected entirely by the papal church; and is not allowed by it to form any part of the sacred Canon. Their most learned doctors, even Erasmus, vindicate this monstrous decision; and some even amongst the Reformed, and of that number "the *learned* Grotius," as he is idly called—have embraced the same opinion. We greatly doubt if there be any single text in the Bible, more important to be retained by all who desire to understand clearly the dealings of God, both with the church and the world; or one whose rejection throws so much embarrassment around the interpretation of so large a portion of the remainder. It is most curious that a church which pretends to divine illumination, should falsely reject that, without which it seems nearly impossible to expound satisfactorily, the position of the church itself. And it is not a little remarkable that Antichrist should thus signally expose his ignorance of Christ, in the very matter which sets forth the order and nature of his own contentions, persecutions and irredeemable ruin.—Truly the ways of God are most wonderful.

PAPISTRY IN THE XIX. CENTURY, IN THE UNITED STATES.

No. VII.

It is often asked by protestants, where do the papists get the vast sums of money which they expend on their various public buildings?

We can now answer that question, in part officially, and in part from private information.

They get a great deal by sturdy begging, from credulous protestants. For some time past, the city of Baltimore has been begged over, from house to house, for money to finish the Cathedral; *we suppose cells and all.*

Much is got by gambling. The Cathedral was built in great part by lotteries.

Large sums are obtained by levying contributions on their own 'subjects.' For a long time priest McIlroy, of Frederick, received regularly, a dollar a month from each papal labourer employed on certain canals and rail roads constructing in Maryland.

Immense sums have been realized by traffic and speculation. *They sold not long ago about a hundred slaves, and their White Marsh Estate in Maryland;* of which we expect a particular account.

They draw large contributions from the lower classes of European papists, by *penny a week* subscriptions.

The *Catholic Almanac* for 1839, published in this city, states (in an article on the life of Bishop Dubourg) that about \$160,000 were contributed in this way, in a single year, by the association in and around Lyons, in France.

They get heavy contributions from the *Leopold Society*, from the *Propaganda*, and other public institutions.

And as the documents printed below show, they have been for a long time receiving very large sums *from all the papal governments in Europe!*

"TO THE PUBLIC."

"I have hitherto remained silent, leaving to the friends of truth and innocence, the charitable office of defending me from a most violent and unprovoked persecution, which it appears knows no limits, and merely because I wished to establish peace among the Catholics of this city—A peace so long desired and anxiously looked for by all good men, and a peace as necessary to religion as it is due to the tranquillity and morality of the community at large. I now feel myself in self defence compelled to appear before the public.

"* The documents published in the last pamphlet of Mr. R. W. Meade, prove beyond the possibility of contradiction their authenticity and my conduct during my mission to Europe. They also contain a perfect refutation of all the calumnies of Mr. Harold. It is, however, my painful duty to answer a charge now brought against me in the name of Bishop Dubourg. I was appointed by that Bishop his special agent in Europe. I

"* These documents are deposited at Messrs. Carey & Lea's corner of Fourth and Chesnut streets, and can be inspected by any person who wishes to examine them."

A. I.

have faithfully complied with my duty, and I have rendered an exact account of all the sums received and expended by me. I wait the Bishop's answer.

The respect which I owe my religion, and which I have so sacredly and scrupulously adhered to in the whole course of this unprecedented persecution, tells me that I have no right to make use of my private and confidential correspondence with Bishop Dubourg, even in my own defence, until I should have tried every other measure of conciliation. I venerate and respect Bishop Dubourg; and I am very far from considering any man justifiable who breaks the seal of private and confidential communications to serve *ordinary purposes*, and I would rather suffer, than act against my principles. There is, however, a limit, beyond which my silence would be criminal; if that limit must be transgressed, the fault is not mine; the penalty must fall on him who provokes the scandal; self defence is the first law of nature; and if, in defending my character, I should be compelled to expose a confidential correspondence, let it be remembered that I have used every precaution in my power to avoid it.

"Admitting the letter of Bishop Dubourg to be genuine, still it is my duty, as a Priest, to observe a conduct precisely opposed to that of Mr. Harold, and instead of violating an express order of secrecy, I will wait Bishop Dubourg's answer to a letter I have addressed to him. But I pledge myself to the public and to those friends who have kindly received me as such, that if that answer is not satisfactory, that I will justify myself by publishing to the world the whole of my correspondence with that Prelate, and I shall leave it to them and the world to judge between us. I therefore respectfully request a suspension of opinion on the merits of the case for a very few weeks, till I can hear from the Bishop. In the mean time I annex copies of the accounts transmitted by me to the Bishop.

A. INGLESII.

Philad Nov. 24, 1823.

"An Account of the expenses which accrued and of the payments made for the Mission of Louisiana.

Paid Bishop Dubourg's draft to Petit Clair, - - -	France	8,281
Paid three drafts of Bishop Dubourg, amounting to - - -		52,000
Paid travelling and other expenses of six Missionaries, three of whom came from Turin, one from Chamberry, and two from Lyons, including the expenses of Mr. Mind to Bordeaux, and from thence back to Turin, - - - - -		9,187
Expenses attending the Mission, such as postages, printed notices, and publications, commissions, and presents to those who assisted in the different collections, - - -		3,013
My personal expenses, during three years and a half, including all my travelling expenses, - - - - -		10,000
	France	82,481

Amount received by me 80,277
Sums expended 82,481

Balance due me 2,204 fr. or \$440 30

A. INGLESII.

Philad. Nov. 1823

"A Statement of the sums received in Europe per account of the Louisiana Mission.

From the King of France	France	4,000
the King of Holland - - - - -		7,085
		11,085

Amount carried over - - - - -	Frances	11,085
From the Emperor of Russia - - - - -		20,000
the Emperor of Austria - - - - -		20,000
the King of Sardinia - - - - -		6,000
Sundry individuals, including the collections produced by the sermons at Paris of the Rev. Mr. M'Carthy - - - - -		29,192
		80,277

This sum of frances 86,277, was received by me. The balance of subscriptions were as follows :

From his Holiness the Pope - - - - -	20,400
The Grand Duke of Tuscany - - - - -	11,474
The Duchess of Lucca - - - - -	5,100
	—86,974

Frances 117,251

"These sums, as I could procure no bills to remit the amount, I wrote Bishop Dubourg that I left them at his disposition, and that his draft would be duly honored.

Total amount of Subscriptions - - - - -	117,251
Deduct total amount of expenses - - - - -	22,200

Balance in favour of the mission - - - - - 95,051

The above is an exact copy of the account transmitted to Bishop Dubourg.

A. INGLESII.

Philad Nov. 1. 1823.

ADVERTISEMENT.

Extract from Mr. W. MEADE'S continuation of HIS ADDRESS—pages 22, 23.

"Bishop Dubourg's character is too well known in this country to elicit any praise from so humble an individual as myself: suffice it to add that many of our respectable citizens, some of them scholars, equal to any in this or any other country, owe their education to this worthy Prelate, when at the head of the College of St. Mary's Baltimore, over which he presided many years. He is now Bishop of New Orleans, and of course his testimony, of Mr. Inglesi's character must and will be duly appreciated by every virtuous man in the United States. There is one circumstance attending this testimony, which must make it particularly unpalatable to Mr. Harold and those who are wild enough to support him; and that is, that Bishop Dubourg resides in the United States, and if Mr. Inglesi should through me, have transgressed in making use of his respectable authority, it is easy to detect it."

MR. HAROLD begs to submit to the PUBLIC, the following letter received a few days since, from Bishop Dubourg, by whose testimony Mr. Meade has thus committed himself to abide. It may be necessary to observe that the Bishop was not aware, at the date of this letter, of the public conduct of Mr. Inglesi at Philadelphia, or of the publications which resulted from it. This will account for his enjoining secrecy; as well as for the circumstances which justify the publication of his letter, notwithstanding.

"Right Rev. Bishop of Philadelphia—

(CIRCULAR)

New Orleans, 20th Oct. 1823.

"An Italian Clergyman ordained by me and then sent by me to Europe on an errand which supposed a degree of confidence, to which he unfor-

tunately did not prove himself entitled, lately arrived in Philadelphia; and as he knows that he would not be well received in this his adopted diocese, he may probably apply to your reverence for admission into yours. I would be sorry to take down the character of a Priest; but duty to religion compels me to invite you to be on your guard. I have strong reasons to believe him unworthy of any trust; yet I would not wish you to make any other use of my name than by requesting of him, as a preliminary to any faculty in your diocese, to exhibit to you *fresh testimonials and dismissions* from me, which he certainly will never apply for. Be pleased to keep this entirely to yourself, or if you think it necessary to communicate it to your Vicar General, to enjoin in him the same discretion. I fear he would give some great scandal.

"His name is A. INGLES, once alas, very dear to me for his apparent virtues. Never did a man practise upon a Bishop so subtle and sacrilegious an imposition. May the all merciful God forgive me his ordination, which I will always regard as a stain on my Episcopacy.

I have the Honour to be with respectful and Brotherly attachment—Rt. Rev. Sir,

Your most humble Servant,

L. WM. Bp. of New Orleans.

"[The Original Letter from Bishop Dubourg, is left at the Office of Alderman Binns, No. 70, Chesnut-street; who will take the trouble to shew it to any person who may call on him to read or examine it.]"

After the lapse of nearly twenty years, from the mission of the priest Inglesi,—we are furnished *again, officially*, with the fact of Bishop Purcell's visit abroad on a similar errand. Two years ago, a letter from Bishop Conwell of Philadelphia, was published in Paris, (and re-printed by us,) setting forth his claims. The visits of Bishop England are frequent. And the stream of beggars towards Europe; and of priests, nuns, and money from Europe, is nearly uninterrupted. If America is not subdued to the Pope—it will not be for the want of foreign gold.

The *benefit* hinted at in the annexed notice, is easily understood, by a reference to the account current of the priest Inglesi. We hope that amongst the *new faculties* of Mr. Purcell, one may be an ability to explain how honesty may consist with praising free schools in Cincinnati, by word of mouth and in print; and at the same moment abusing them in manuscripts sent to the *Leopold Society*. And another we trust may be, that of showing how truth can stand, what a man's pledging his honour and character that a certain passage is not in *Lagori*; when it is not only there in full—but was all the while known to him to be there. Such faculties as these, to a man in Bishop Purcell's position before the public, are worth a visit to Rome.

From the Catholic Herald.

ECCLESIASTICAL INTELLIGENCE.

"L' Ami de la Religion mentions, that the Right Rev. Doctor Purcell, Bishop of Cincinnati, remained in Paris a few days on his return from Rome, where he had several interviews, on the state of religion in the United States, with the Holy Father, who, in testimony of his high esteem, presented him with some precious relics, richly encased,—*named him as a* *stant bishop to the throne, and addressed to him a brief containing most*

extensive powers. Whilst in Paris, the archbishop being unable to attend his visitation, Bishop Purcell conferred the Sacrament of Confirmation at the churches of St. Ambrose, St. Gervase, St. Stephen, and St. James. He also administered the Sacrament at some communities and religious establishments. He concluded the exercises for the month of May at St. Germain-des-Prés. *The bishop's tour has not been without benefit to his own diocese. (???)* He returns with eight new missionarries, who have chosen to dedicate themselves to the holy ministry, in that quarter of the globe. This reinforcement will be of great benefit to so extensive a diocese, containing at present but twenty-eight priests, with a catholic population spread over an immense surface.

INDIRECT PROOF OF THE GENUINENESS OF THE TAX BOOK OF THE
ROMAN CHANCERY.

MR. ENGLAND who generally signs himself *Dagger*, John, Bishop, has taken upon himself the task of making the world believe that the Court of Rome never had a regular and fixed tariff at which dispensations and absolutions as well as indulgences were granted; and especially that the volume so well known to the learned for more than three hundred years, and so often reprinted in various parts of Europe, as the *Tax Book of the Roman Chancery*,—is neither genuine nor authentic; but is in great part forged, and as a whole spurious.

The Rev. RICHARD FULLER of South Carolina, with whom *Dagger*, John, Bishop, has commenced this controversy; has conducted it with such ability and force that it would be useless and indelicate for us to meddle in the *direct* issue. And the able editor of the *Charleston Observer* has so clearly shown the direct probability of the genuineness of the book (still leaving to Mr. Fuller the *positive* proof)—from the general scope of popery; that nothing need be said on that part of the argument.

On looking a little into the papers of *Dagger*, John, Bishop, it struck us, that there was a crumb or two not likely to be picked up, by our stronger brethren;—and which, although our limited reading in the papal controversy might make them seem unduly important in our eyes—yet on the whole, might amuse if not instruct our readers. We propose to set down a few of them—in the way merely of *indirect evidence* in the case now under public discussion in the south.

We find in the *Index Librorum Prohibitorum*; Romæ 1819, under the name *Banck*, on p. 24, this entry: "*Taxa S. cancellaria Romana, in lucem emissa, et notis illustrata. Decr. 16, Junii 1664, et. 13, Nov. 1662.*" The very next entry still under the name of *Banck*, is as follows: "*Tariffa delle Spedizioni della Dataria, Decr. 13, Novemb. 1662.*" These entries settle, past the power of logic to confute, the existence of these books at and before the date of the entries. Now we ask, *Dagger*, John, Bishop—to be so good as to show any attempt made by any reputable man of any country or sect, before himself; to prove the first of these prohibited books

a forgery. The rule of law and common sense is, that a fact proves itself, after a certain period of unquestioned existence. But the rule now contended for by this learned prelate is, that at the end of above three hundred years from the first printing of a certain book; and after it has been in the *Index* for a hundred and eighty-five years—during all which time, all the learned in all countries have received it as genuine;—the question shall still depend on our ability to get the original manuscript—and a living witness or two, to prove the fact of writing!

The fact of its being in the *Index*, retorts D. J. B. proves that it was from the beginning rejected and abhorred, as false and spurious, by the papal church. If that be a good rule—it shows that the Bible is rejected and abhorred as false and spurious by the church of Rome; for not only are very many editions of the Old and New Testaments, in the *Index*; but the iii. Rule of the *Index* is levelled in great part directly against the Scriptures. The finding a book in the *Index*, is proof only that Rome does not wish it read; and the not putting the *Tax Book* in it, till the light of the Reformation had made it too hideous to be allowed to walk openly abroad, is strong indirect proof that the book was genuine. A book of Rome circulates unquestioned for 135 years; then it is prohibited, without any charge however against its genuineness for 185 years more; then it is called a forgery, in *partibus infidelium*. This is good proof of the progress of light, but none at all against the authenticity of the book.

But Mr. *Dagger*, John, Bishop, insinuates that nobody in Europe now-a-days pretends that the book is genuine; at least nobody who is either scholar-like, or Christian-like, or gentleman-like. Let us see. At the end our edition of the *Index*, is an *Appendix* containing eleven separate additions, made by successive decrees to the list of prohibited books. The last of these decrees is as late as the 20th September, 1827. Contained in the first of these, and on p. 350 of the book—is this entry, "*Taxes des parties casuelles de la Boutique du Pape redigees par Jean xxii. et publies par Leon x. Publié par M. Julian de S. Acheut. Decr. 27, November 1820.*"—If Mr. D. J. B. wishes any additional confirmation of the truth of his suggestion, he will find it, if he will consult *De Potter's* work entitled *L'Esprit de L'Eglise*, tom vii. p. 22—27, and tom iv. p. 151—154. *De Potter* still lives; he was one of the leaders of the Belgian revolution; and his work was printed in Paris in 1821. In the place last cited he has four pages of remarks on and quotations from the *General Tariffs* for sin, in the papal church. His first authority cited is *Wolfgang, Muscul. loc. commun, Sacr. Theolog.* p. 215—225. He then cites the "*Taxæ Cancellariæ, &c.*" which he says "was first printed at Rome in 1514, and afterwards at Cologne in 1515 and 1523, at Paris in 1520,—at Venice in the *Oceanus Juris*, vol. 6, in 1523, and again in vol. 15, in 1584.—*Laurent Banck* consulted all these editions, and others besides,—to publish that which he gave with notes at Franeker in 1651. I have followed a modern edition (*Juxta exemplar Romæ 1514; Sylvæ Ducis 1706*) collated and certified to conform to the editions of Rome and Paris, by a commission of the municipal officers of Bois-le-Duc." These are the words of a *Philosopher* of the xix. century!—We

suppose the whole congregation of the *Index*, backed by a first rate modern philosopher—may be considered equal, in the assertion of a mere matter of fact (*viz*: whether the *Tax Book* is or not, of late years, commonly allowed to be a forgery;—to the denial of one Bishop *in partibus*. We confess we are not positive;—for the question has a squint of literature; and we know the Bishop's rare attainments. We have heard him say *Izic* for Isaac, and *Izrael* for Israel—and much of the same kind; standing with dignity august before admiring crowds—and hugging his abdomen with both his arms, to support his great attainments! Therefore we doubt.

If we rightly comprehend the pleadings of *Dagger*, John, Bishop—he does not say *all* the book is forged, out and out; but only that in general, it is a forged book. Upon this we may remark, that whenever he will condescend to point out the forged parts, or any of them—we will take upon ourselves the task of showing, that there is precisely as much reason to believe the part declared a forgery to be genuine—as any other part of the volume. Now general charges amount to nothing. Let Mr. D. J. B. either say that the whole is a forgery, out and out; or else let him say specifically what parts of it are forged. To do the former surpasses even his assurance; or if it does not—the fact of the existence and publication of a *Tax Book* of the Pope's chancery, is as fully established, as any fact about any profane book ever published. To do the latter subjects him to the ordeal, already stated. So that his dealing in general charges, is strong *indirect* evidence against both his cause and his candour.

But we remark still further, that if Mr. D. J. B. will point out and deny any leading principle in any addition of the *Tax Book* referred to by us, as genuine, in this or any other article; then we will undertake to prove *aliunde*—that is from other indubitable papal authorities, that the principle of the *Tax Book* so controverted, is a good papal principle! So that if the Book be forged—the forgery can at the most amount to no more—than a true and faithful collection into one volume, of matter scattered over hundreds. Every candid reader will see in this fact—the strongest possible indirect evidence of the genuineness of the book. If a book contains the most extraordinary and revolting principles—and asserts on its face, that it comes from Rome; a bare denial, three hundred years too late, by a Cork priest made into a Bishop *in partibus*, that there is a right use of the name Rome—is just nothing, if Rome be in all the principles set forth.

But to go from logic to law; if *Dagger*, John, Bishop will turn to the great *Dictionnaire Historique* of the priest Moreri (mark that, the PRIEST Moreri) Vol. iii. p. 150—151, of the folio edition of 1740, under the article *Droit Canonique*; he will find an exposition of the origin and composition of the Canon Law. Under the last period of that law, the priest Moreri records as expressly forming part of the "*Corps du Droit*" "*The Rules of the Apostolic Chancery made since John xxii. which are in number about 71.*" In Vol. ii. of his Dictionary, under the title *Banck*, he says that he (Banck) published the *Taxa Cancellaria Romana*, in 1651, and then adds: "This book which had already been printed at Rome in 1514, had afterwards been reprinted at several places, as at Paris, Cologne,

Boisleduc, Franeker and other places. *One may there see what penalty they must pay for the most enormous crimes and for the most infamous sins—as well on the part of Ecclesiastics as laics.* The *Titles* in the *Tax Book* are 70; the number of *Rules* is stated by Moreri, at “about 71.” We do not pretend that the *Titles* of the *Tax Book*, and the *Rules* of the *Chancery* are the same; but the odd fact lies here—that there should be *just as many titles of provision for pardon by the Chancery, as there are Rules in the Chancery—and yet the latter be genuine and the former forged.*

On examining the Canon Law, we find a great deal about these *Rules of the Roman Chancery.* In Vol. iii. of the *Corpus Juris Canonici*, pages 36—7, and again pages 74—90; and again page 200, making in all about twenty folio pages, are occupied in treating of only a portion of these *Rules.* In this body of matter the student will find much direct proof of a minute kind, of the genuineness of the *Tax Book*, or *Rules* for payment for the violation of the *Rules* of the *Chancery* itself. The truth is, the very existence of these *Rules of the Chancery*, is strong presumptive proof of the existence of a system of payment for breaking them; since the pope claims plenitude of power, and the right to grant *Indulgences*—a claim and right settled by the Council of Trent in the xxv. Session, *Decretum de Indulgentiis*; and since this claim covers every other part of the discipline of the church, and practically has been used to dispense every thing, and to absolve for every thing, for money. But on examining the matter closely we find (*Corpus, &c. Vol. iii. p. 74. Tractatus de Beneficiis Ecclesiasticis, Titulus viii. Observationes in Romanæ Cancellariæ Regulas*) that the division of the *Canon Law* touching the *Rules*, is exactly answerable to the divisions of the *Tax Book* touching the subjects of dispensation;—as any student will immediately see, on comparing the two! So that the facts compel us to believe that the whole are of the same origin—and equally authentic: that is, that the *Tax Book* is genuine if the *Canon Law* is; which is a pretty tough conclusion for the cause of *Dagger*, John, Bishop.

We have now shown that the logic and the law of the case, are both clear against *Dagger*, John, Bishop. Let us next try the chronology of it; still keeping to our narrow ground of indirect proof. D. J. B. is not very mealy-mouthed in his mode of talking about protestant witnesses; though by his rule of testimony all human proof is at an end—as no body but an interested witness will serve his turn—and no body else will admit such testimony. But we will hold to the naked point, of the forgery of the *Tax Book*—and just now, to the naked argument from chronology. *Antoine du Pinet*, the first great forger of this pure book, dates his epistle dedicatory to his famous edition of it, on the 26th of March, 1564, at Lyons.—(*Bayle, Article Pinet, note B.*) Here is one fixed point. All the editions before this were published by good Catholics, and always with *privilege* either of Pope or King. *Laurent Banck*, the publisher of the other great forged edition of the *Tax Book*, died Oct. 13, 1662; having published the book at Franeker in 1651.—(*Bayle, Article Banck, note B.*); nearly a century after *Pinet.* Now *Thuanus*, in his *Histoire Universelle*, tom. iii. p. 460—3, gives us a

terrible summary of the state of the Papacy, cited from Claude d'Espence, under the year 1663, a year before the issuing of *Pinet's*, and ninety-nine years before *Banck's* edition of the *Taxe*. He was the intimate companion of the Cardinal of Lorraine, and was with him both at the famous colloquy of Poissey, and at Trent. Pleading for the reform of the church, the Pope, he says, "should commence it by abolishing the disgraceful imposts which are levied from benefices, and suppress the sordid traffic of the DATERY and the CHANCERY, where every merchandize is set to auction," &c. &c. This same learned and candid prelate in a formal list of the means and instruments, by which Rome indulged her avarice, actually sets down the very book in dispute—"Taxa Cancellariæ Apostolicæ"—denouncing it, as most infamous in itself, most extensively circulated, and virtually by the authority of Rome.—(See his *Commentary on the Epistle to Titus, Chapter i. Digression 2, page 67.*) Now we crave of *Dagger*, John, Bishop, the solution of this chronological phenomenon; upon the supposition that *Pinet* put in the filth of the *Tax Book*, AFTER *Espence* had thus spoken!

But let us try another witness as to this chronology. *Nicholas Clemangis* was elected Rector of the University of Paris, 1393; he was afterwards secretary to Pope BENEDICT XIII.; and lived till about 1440; say within one hundred and twenty-five years next before *Pinet's*, and largely over two hundred years before *Banck's* edition of the *Tax Book*. And yet this prelate, in many passages has quoted the facts and almost the words of the disputed book. Speaking of exactions by dispensations in his *Tract de Prasulibus*, p. 56, he thus breaks forth: "The church which Christ hath taken for his spouse, without wrinkle or blemish, disfigured by this horrible villany, is now the shop of all pride, of all trading, of all filching and stealing, where the sacraments are hung out for a show, all the orders, even the priesthood itself: where favours are sold for silver, dispensations for not preaching, licenses for non-residence: where all offices and benefices, yea, even sins are bought and sold: lastly, where masses and the administration of the Lord's body are set to sale," &c. &c. These samples present the argument; and we can only pretend to that at present. If any of our readers wish to look into this sort of testimony, they will find a tolerable compend in the *Review of the Council of Trent*, written in French by an eminent advocate, councillor to HENRY IV., and translated into English by *Gerard Langbaine* of Oxford, in 1638; especially *lib. 2, cap. 4*, which treats of the Pope's taxes.

There is another aspect of this argument worth a moment's consideration. We find that the *Tractatus Tractatum, seu Oceanus universe Juris*, &c., which appeared at Venice, was published by papists and with papal approbation throughout. The 15th vol., dated in 1584, was published by order of *Pope Gregory XIII.* But in that 15th vol. p. 368 as well as in the 6th vol. issued 1523, behold this identical *Taxa Cancellariæ*! Strange, that infallible pontiffs should twice re-publish a gross forgery on their own church; once forty years before the forgery existed, and again twenty years after *Pinet* had completed it.

Again; on a minute examination of the titles of the contested

editions, and those of indisputable genuineness, we find the following facts. The title of *Pinet's* forged edition of 1564, was, "*Taxe des Parties Casuelles de la Boutique du Pape.*"—(See Bayle, Article Pinet, Note B.) The title of the Paris edition of 1520, published by Toussaint Denis, was, "*Taxa Cancellariæ Apostolicæ, et Taxa Penitentiariæ itidem Apostolicæ.*"—(Bayle, as above.) The edition published in Rome in 1514, by order of *Pope Leo X.*, has this title: "*Taxa Cancellariæ Apostolicæ, et Taxa Sacræ Penitentiariæ Apostolicæ.*"—(Bayle, as above.) Now the fact is, that the quotations and references, by the learned, before the date of *Pinet's* edition, are all by express citation of titles, or by indubitable references—to the indisputable papal editions; as containing all the tremendous things which D. J. B. says were forged by Protestants! And even after the date of *Pinet's*; and even *Banck's* edition which was nearly a century later, most of the citations are still from the Papal editions. The difference of the titles renders the mode of citation a perfectly clear argument on the subject! Take *Claude d'Espence* as an example; who in the passages quoted and referred to by us, cites the *Papal editions*, by their exact title: and this, before the publication of *Pinet's*. Take, also, the case of *D'Aubigne*, in his *Confession de Sancti*, printed in the *Journal of the Memorabilia of the reign of Henry III.*, which was published after *Pinet's* edition; but in which he quotes and cites the *Tax Book* by the Papal title, and not by that given by *Pinet*. Now here is a small matter of fact which we are curious to see solved—in a plausible way by *Dagger J. B.*: and which, in default of some solution puts the subject to rest.

In further collateral illustration and proof of the truth for which we now contend, the reader is requested to consult any history of the *Council of Constance*; and he will find that the *Reforming College* as it was called, of that famous council, agreed on certain important articles, and presented corresponding resolutions to the council. In *Lenfant's* History of that Council (*London 4to edition of 1730*) several pages of the vii. Book, are taken up with this subject and report; which the reader will find on pp. 345—349 of *Vol. ii.* The reference in the Index of the work is thus "*Tax of the Chancery of Rome*"—and the subject matter is specifically, the reforms proposed in the Chancery. This was nearly a hundred years before the issuing of the first known edition of the printed Tax Book; and the commotion raised at Constance, most probably led to the more orderly transaction of the business of the Chancery—and the final publication of its regular charges. On page 316 is a quotation from the *Tableau de la Cour de Rome*, of *AYMON*, by which it appears that in his time, the duty of taxing the Bulls sued out of the Pope's Chancery, appertained to the "*Abbreviators of the petty bar, with the Apostolical Registers.*" In further illustration of the whole subject, reference is made to pp. 147 and 151 of *Aymon's* book. This seems to show most conclusively, that there has been for ages, a *Tariff*, at which dispensations might be had, at the Pope's Chancery. But this is equivalent to the proof of the genuineness of *this Tariff*; for it is the chief one ever known to exist; the direct proof of its genuineness is clear and full; and every separate priu-

ciple of it can be established as true papism, *aliunde*. We see not, how proof could be more conclusive.

We fear *Dagger*, John, Bishop, is not much given to reading sermons—especially protestant ones. We therefore ask him to excuse us for referring to one—for a piece of information somewhat german to the case in hand. In *Vol. i. of The Morning Exercises*, page 606—in the xvii. sermon of the Vol. are these words: “There is a book lately published by *Anthony Egans* B. D. late Confessor General of the Kingdom of Ireland, and now minister of the gospel according to the reformed religion. The title of it is thus, “*The Book of Rates now used in the Sin-Custom-House of the Church and Court of Rome, containing the Bulls, Dispensations, and Pardons for all manner of Villanies and Wickedness with the several sums of moneys given and to be paid for them*” The author then proceeds to quote some of the rates; but they are for sins rather too bad to repeat, without the most absolute necessity. The sermon we quote from, is against “*The popish doctrine which forbiddeth to marry,*” &c. and the *Vol.* it is in, was printed in London in 1675. We should like to know of D. J. B. what book that was to which reference is had; and whether a Confessor General for all Ireland, who lived near two hundred years closer to the fountain head of the present dispute—is not as good a witness, as a Cork priest, bishop in *partibus*—of the present day?

There is one kind of indirect evidence which is of very great force, and which might be accumulated to the extent of many volumes: we mean proofs of the condition of the court and clergy of Rome in those ages, which produced, and which most unblushingly made public the *Tax Book of the Chancery*; proofs which show that just such a book was to be looked for in just such times. We make a few citations and references. *Alvarus Pelagius*, quoted by *Bellarmino* as an ardent defender of *John xxii.* who is the admitted founder of the chancery; in his work *De Placitu Ecclesie*, says of the Prelates at Rome, “They celebrate the mysteries for money; they sell the body of Jesus Christ; they consecrate and ordain for money; they give the sacraments for money; they buy and sell the sacraments,” &c. Again he continues, “I have been often in the chamber of our Lord’s chamberlain, and have always seen money changers and tables covered with gold,—and ecclesiastics who counted and weighed the gold.” The whole detail of this business is given in the *Tableau de la Cour de Rome*, of *Jean Aymon*, already cited. He was once domestic prelate to *Pope Innocent xi.* His work is abridged and published at the end of the edition of 1744 of the *Taxe de la Chancellerie Romaine*—And this state of things had been long continued; for *Mathew Paris* (in Henry iii. year 1225) reports a letter of *Pope Honorius iii.*, in which he avows in terms, “That the desire of riches had been at all times the scandal and opprobrium of the See of Rome; which clearly appeared in this, that nothing could be done at Rome without a great expediture of money—and without making large presents.”—*Eneas Silvius*, afterwards *Pope Pius, ii.* says, (*Opera* p. 149, *Epistle 56.*) “There is nothing which the court of Rome will not accord for money; it sells imposition of hands and the gift of the Holy Ghost; and with

money you may obtain all sorts of pardons.”—*Baptist Mantouan* has a Latin couplet in his iii. Book *De Calamit Suorum Temp.*—to this effect, “Rome sells temples, altars, priesthood, sacrifice, incense, prayers, heaven, and God himself.” This man was Prior General of the order of Carmelites, about the era of the first publication in Rome of the *Tax Book of the Roman Chancery*; and had in the book itself, proof enough of his statement. We will pass by for the present, Conrad of Üsperg,—St. Bernard, Ives of Chartres, Godfrey of Vendome, Durandus, John Gerson, Clemandis, John de Hesse, Peter d’Aille, Theoderic Vrie, Claude d’Espence, d’Aubigné, Petrarch, Antonime Archbishop of Florence, the Monk Langius, Roderic of Zamera, Bayle, Marchand, Muratori, Ranaldus, Guichiardini, Maimburg—and scores besides; we pass them all, and all their indirect testimony by, supposing that those cited, who saw with their eyes, and had not a whit of interest to confess more than the truth, are as likely to know the truth as a Cork priest bishop in *partibus*, who lives three hundred years after the book first appeared, and who has all possible interest to deny the truth.

We merely set out to give a sample of the true state of this question of fact,—as judged by *indirect* testimony. The papal controversy is the most extensive of all that ever existed; and of this controversy, amongst the most extensive portions, are the testimonies to papal corruption—and especially to the licentiousness and rapacity of the Court of Rome.

Amongst the indirect evidences against *Dagger*, John, Bishop, a very strong one, is his disingenuous way of making quotations, extracts, and statements both of fact and authority. Let us set down one, which seems to settle one of his main defences. If we understand him, he desires to have it considered that the True *Taxa Cancellaria*, could be only one or two things; (1) mere fees to the pope’s officers who prepare, and deliver the Bulls, Briefs, &c.; or (2) fines imposed for crimes already committed. If they be the former, the case is settled—for the pardon is admitted; and the fact of the pardon, more than the price of it, is the question,—though he indeed, in that view, admits that a price is paid. But as to the notion of fine, the argument of D. J. B. is flatly contrary to his own Canon Law. In the *Corpus Juris Canonici* Vol. iii. *De Judiciis, Pars ii. Titulus vi. Sectio viii.* It is expressly written, “A pecuniary penalty ought not to be inflicted for crimes!”

Upon the whole, why should an American citizen so anxiously defend the temporal interests of a corrupt foreign despotism; if in fact this matter touches only the Court of Rome? Do the papists of this country hold themselves responsible for all the corruptions of the Court of Rome in all ages?

DISORDERS AND EXCESSES AMONGST PAPAL LABOURERS ON OUR
PUBLIC WORKS.

ONE very remarkable and uniform fact about the papal religion is, that it makes no body any better; and as it is the very end of all true religion to make people good, we cannot see but that this is a fatal objection to papism.

It cannot be alledged, that virtue or holiness, or any personal excellence, or any kind of goodness is necessary, to be a good and true papist, in full communion with the church. We know a man who is a rigid papist, who for many years has gone regularly to mass every sabbath morning; got drunk before dinner; and whipt his wife before supper. And we presume every person living amongst papists, can recall hundreds of instances. to prove what we assert, viz: that not only is religion no part of papism—but that the most rigid and regular papists are very often openly immoral.

This is exceedingly natural; for the object of the papal system is not the correction of sins, but their pardon. Other religions discipline men for sins; because their principles require men to be holy. But Papists do nothing with sin, but confess and get it pardoned; so that not he who quits sin, but he who tells it to his priest most fully, is the best papist.

As the papal superstition spreads in this country, vice and immorality spread with it. And that of a description before unknown amongst us. The very worst class of our population, is to be found amongst devoted and rigid papists along the lines of our public improvements, spreading terror and crime, in all directions around their abodes.

We beg the reader after perusing the notices which follow, to ask himself, what he would think if he were to hear of Protestant Christians, in full communion with any of the Reformed churches, behaving as the members of holy mother are therein described as having done? What would the public say—and say justly—if the Presbyterian church tolerated murderers, and robbers, and ruffians of every grade, in her bosom? The wisdom from above is *first pure and then peaceable*; but what multitudes of papists, first polluted by disgusting vices, and then dangerous by habitual outrage and violence, are scattered over the face of the nation?—

[From the Hagerstown Torch Light.]

THE CANAL WAR.

We have been permitted to read the official Report of Col. Thruston to Gen^l Williams, relative to the operations of the force under his command, against the Rioters on the Canal, and have only time to make a hasty selection of the facts embraced in the Report.

On Tuesday morning the 27th Aug. Col. Thruston moved from Cumberland with a force of about 80 men, composed of Capt. King's, Haller's, and McCulloh's Volunteer Companies, in the direction of Little Orleans; where he arrived at 12 o'clock the next day, and found all the laborers at work, without any suspicion of his approach.—Captured all the men on the section, picked out such as could be identified as Rioters, disarmed them all, destroyed the arms and moved up the line. On reach-

ing the next section above, the Col. discovered that an express had been sent up by the workers announcing the arrival of the troops; consequently those who were conscious of guilt had an opportunity to conceal themselves, or to carry off their arms. From this point up, they were engaged in searching for concealed arms and pursuing those who fled. They were joined by Col. Hollingsworth's and Major Barnes's Calvary, destroyed 40 or 50 shantees and shops; took and destroyed about 120 guns and pistols, and captured 26 of the prominent leaders, who are now in the Cumberland Jail. The troops were actively engaged for five days, and performed a march of 81 miles. The state of the country along the whole line is described as being in the most unhappy condition. The lives and property of citizens and contractors so utterly at the mercy of the ruffians that not one of the people within their reach was willing to give information or even to be seen communicating with the troops. A regular organization among the laborers was forming. They possess, as far as could be ascertained, about 500 stand of arms, and but a few days ago they procured a further supply of 50 large duck guns from Baltimore.—The troops found a number of copies of printed Pass words and Countersigns, one of which was sent to Gen'l. Williams, and handed to us by him.

A Mr. Hughes who was beaten at Little Orleans, by the Rioters, is now lying at the point of death, and a German laborer who had been literally roasted alive by them, is now undergoing severe suffering.

The Calvary returned here on Monday evening in good health, after experiencing great fatigue and deprivation, in a march of many days over a rugged and uninhabited country.

The following are the Pass words and Countersigns of the Connoughtmen, to which we have referred:—

- Q. The winter is favorable.
 A. So is Friendship increasing;
 Q. True Connoughtmen is valiant,
 A. Yes, and never will be defeated.

Quarreling Words,

- Q. That Connoughtmen may be steady.
 A. And they will be respected.

Pass Words.

- Q. That all Connoughtmen may be nice.
 A. Yes, without they may meet their enemies.

[From the Cumberland Civilian of September 21.]

THE RIOTERS ON THE CANAL.

An Examining Court, composed of Justices Wright, Taylor, and Mattingley, was held on Saturday and Monday last, at the Court House in this place, for the purpose of investigating the charges against the Irish rioters on the canal, lately arrested by the military, with some others since arrested by the civil authorities. With the particulars of this investigation we have been politely favored by a gentleman in attendance during the whole trial.

There were about twenty-seven prisoners. The Messrs. McKaigs appeared as counsel for the State, and Messrs. Semmes and Matthews for the rioters. A great number of witnesses were summoned and in attendance; perhaps eighty or ninety. Much interest was excited among our citizens by the trial, and the Court House was crowded during the whole investigation. The counsel for the State preferred several different charges against the prisoners, which were fully sustained by the evidence. John Atwell, John O'Donnell, Patrick Reynolds, Hugh Agan, James Ferguson, Edward Kelly and Hugh Murray, were charged with a riot on the 11th of August

last; and also of robbery at the same time of Henry Knapp and others, on the line of the canal; and fully committed to Jail, on both charges, to await their trial at the next county court, on the 14th of October. John O'Donnell was also committed on a charge of committing an assault with intent to kill Peter Quigly. John Doud and Timothy Manion were committed for an assault with intent to murder James Hughes. The evidence in this case was of the most aggravated character.

Patrick Brady was committed for arson, the burning of the dwelling house of Wm. Brown, in Washington county, and will be sent to Hagerstown for trial. Peter M'Nally and Patrick Moran were committed on a charge of attempting to destroy the dwelling house of Benjamin Heiskel. John Sloan, John Joice, Felix Mallon, Daniel Guigan and John Kelly were committed for a riot; James Murray for robbing Stephen Stump; and Martan Horon and Timothy Kelly for an assault with intent to murder Thomas Mulay. John Carr was required to give security in the penalty of \$1000 to keep the peace. Six or seven were discharged.

There was a development of facts, which showed that many other persons, who have not yet been arrested, were engaged in these and other barbarous and savage outrages along the line of canal. Many important witnesses, those best acquainted with the facts, being some of the persons who were assaulted and beaten, were not present—some from inability from the wounds received, and others who were driven off by the rioters for fear of their lives.

From the above list of crimes charged and defendants committed, it is manifest that the line of the Canal from Oldtown to the South end of the Tunnel, has been for some time past, the scene of the most savage and barbarous outrages. The testimony produced before the Examining Court, gave evidence of a most horrible and lawless state of society amongst the labourers on the Canal. No man's life was safe.

[For the Baltimore Literary and Religious Magazine.]

THE GOSPEL MYSTERY OF SANCTIFICATION, BY THE REV. WM. MARSHALL.—*Abridged.*

No. I.

[*The heads of the Sections are taken from Hervey's intended edition of the work, which he never accomplished.**]

ASSERTION I.—THAT PRACTICE AND MANNER OF LIFE WHICH THE SCRIPTURE CALLS HOLINESS IS NOT ATTAINABLE BY OUR MOST RESOLVED ENDEAVOURS, BUT IS GIVEN THROUGH THE KNOWLEDGE OF HIM THAT HATH CALLED US TO GLORY AND VIRTUE.

That we may acceptably perform the duties of holiness required,

* When Whitfield asked Hervey, how he was convinced of his self righteousness and driven out of his false rests, he replied, "Your journals, and especially your sermon, *What think ye of Christ?* were a means of bringing me to the truth, and Marshall's *Gospel Mystery of Sanctification*, has been as so much precious eye salve to my dim and clouded understanding." Marshall was one of the godly ministers, ejected by Charles 2d.; his own experience of the inefficacy of *the legal system* to produce peace and holiness, induced him to write this book. It is commonly said that Marshall was an Antinomian, and that he made justifying faith to be, believing that we were saved. The charge is wholly unfounded; it owes its currency solely to ignorance of his writings or of evangelical doctrine. The *Christian Spectator* says, *Toplady had a strong tendency to Antinomianism.*

in the law, our first work is to learn the effectual means whereby we may attain to so great an end. This will prepare the understanding and attention of the reader for what follows. For 1st, it acquaints you with the great end for which all those means are designed which are the main subject of this book. The scope of all is to teach how to attain to the practice of that which God requireth of us in the moral law. The aim is to show how these duties may be done when they are known, and therefore I will not delay to set forth what they are, but will only briefly remark that this holiness is *spiritual*, Rom. vii. 14. It consists in right thoughts, imaginations, and affections, but chiefly in love,—not only in refraining from indulging sinful lusts, but in longing and delighting to do the will of God and in a cheerful obedience to God. The law is *exceeding broad*, Ps. cxix. 76. The Lord is not at all loved with that love that is due to him as Lord of all, if he be not loved with all our heart and might. We are to love every thing in Him, his justice, holiness, sovereign authority, all seeing eye,—and all his decrees, commands and judgments,—and all his doings. We are not only to love him better than all other things, but singly, as only good and the fountain of all goodness, and to reject all fleshly and worldly enjoyments, even our own lives, as if we hated them, when they stand in competition with our enjoyment of him or our duty towards him. We must love him so as to yield ourselves wholly up to his constant service in all things, and to his disposal of us as our absolute Lord whether it be for prosperity or adversity, life or death. For his sake we are to love all men, whether friends or foes, and to do them in all things that concern their honor, life, chastity, worldly wealth, credit, and content, whatever we would that men should do to us in the like condition; Matt. vii. 12. This spiritual universal obedience is the great end to which we must attain, and this attainment is not impossible, for it is no more than an acceptable performance of those duties of the law, which a merciful God will certainly delight in, during our state of imperfection here. That you may aim to do them, with earnest desire, consider their great excellency. They are so excellent that we cannot conceive any more noble work for the holy angels in their glorious sphere. They are the chief works for which we were framed in the image of God, for which we are renewed in the image of Christ, and for which we shall be perfected in our glorification. They are works which depend not merely on the sovereignty of the will of God to be commanded or forbidden, but are in their own nature, *holy, just, and good*, Rom. vii. 12; and proper for us to perform, because of our natural relation to God and our fellow creatures. These are sufficient to render the performers holy in all manner of conversation, by their fruits,—even if no other duties had been commanded; and by them, is secured the performance of all other duties, and without them there can be no holiness of heart or life imagined. We are naturally bound to perform these duties, by our reason, and before we have a revealed law. Therefore they are called natural religion, because the manners of all men ought to be conformed to them under the penalty of eternal death.

The 2d thing contained in this introductory remark is *the necessity of learning the effectual means of being holy, and that to learn them is the first thing to be done in order to the successful attainment of true godliness.* Many regard means as superfluous and useless. When they know the nature and excellence of the duties of the law, they account nothing wanting but diligent performance, and they rush blindly upon immediate practice, making more haste than good speed. They are quick in promising, Ex. xix. 8. They look upon holiness only as the means of safety from ruin, they inquire what good thing shall I do, that I may have eternal life?—not, *how may I be enabled to do any good thing?* Many preachers spend all their zeal in pressing the immediate practice of the law, without displaying the effectual means of performance, as if the works of righteousness were like those servile employments which need no skill but industry and activity. In proof that we need to know how we may be holy, consider

1st. We are all by nature void of all strength and ability to perform acceptably what the law requires, we are dead in sins, and children of wrath by the first sin of Adam. Rom. v. 12—19. Eph. ii. 1—3. Rom. viii. 7—8. This doctrine of original sin is a firm basis to the assertion now to be proved, and to many others in this work. If we believe it to be true, we cannot rationally encourage ourselves to attempt a holy practice, until we are acquainted with some effectual means to enable us for it. Say to a strong healthy servant, *go*, and he goeth, but a bedridden servant must first know how he may be enabled to go. Men show themselves strangely forgetful or hypocritical in professing original sin in their prayers, catechisms, and confessions of faith, and yet urging upon themselves and others the practice of the law without consideration of any strengthening, enlivening means,—as if there were no want of ability but only of activity.

2. All men know, if their consciences be not blind, that they are under the curse of God, for their actual sins. Rom. i. 32—ii. 2—iii. 9. Gal. iii. 10. Is it possible that a man who knoweth this to be his case, and hath not learned any means of getting out of it, to love God immediately and every thing in him, and to yield himself willingly to the disposal of God, though God should instantly destroy him? Is there no skill or artifice required in this case, to encourage the fainting soul to universal obedience?

3. The light of nature does not teach us these effectual means. *We are like sheep gone astray and know not which way to return, until we hear the shepherd's voice.* "Can these dry bones live" to God in holiness? "O Lord, thou knowest," and we cannot know it except we learn of thee.

4. Sanctification whereby our hearts and lives are conformed to the law, is a grace of God, communicated to us by means; Acts xxvi. 17—18. 1 Pet. i. 2—3. Rom. vi. 17—18. There are several pieces of the whole armor of God necessary to be known and put on that we may stand in the evil day. Eph. vi. 13. God hath given in his Scriptures plentiful instruction, that we may be thoroughly furnished unto all good works. 2. Tim. iii. 16, 17.

If God condescend to teach us this way, it must be greatly necessary for us to learn it.

5. The way of godliness even when plainly revealed, is not so easily learned as the duties of the law,—they are known in part by the light of nature, and therefore are the more easily assented unto. 1 Cor. i. 19—21. ii. 14. 1 Tim. iii. 16. The learning of it requireth double work, because we must unlearn our former deeply rooted notions and “become fools that we may be wise.” To get this knowledge, we must pray earnestly to the Lord as well as search the scriptures; Ps. cxix. 5—32.—cliii. 10.—2 Thess. iii. 5. Surely these saints did not so much want teaching concerning the duties of the law, as concerning the means whereby they might do them.

6. It is of great necessity to our establishment in holy practice, we must have some ground of hope of divine assistance, which we cannot have if we do not use such means as God has appointed. *He nurseth those who remember Him in his ways.* Is. lxiv. 5. No man is crowned except he strive lawfully. 2. Tim. ii. 5.

Experience showeth plentifully how pernicious to a holy practice is ignorance or mistake of the effectual means. Many content themselves with external performances, because they never know how they might attain to spiritual service. And many reject the way of holiness as unpleasant, because they know not how to part with a right hand or right eye, without intolerable pain, whereas if they knew them, they would find the ways of wisdom to be pleasantness. Others set out upon the practice of holiness with a fervant zeal, but run not one step in the right way, and finding themselves frequently overcome by their lusts, they at last give over the work and turn again to folly. While others austere afflict their bodies that they may kill their lusts, and when they see their lusts are too hard for them they despair and are driven by horror of conscience to commit suicide, to the scandal of religion. If God bless this discovery of the powerful means of holiness, so as to save some one from despair, such fruit would countervail my labours; though I hope God will enlarge the hearts of many by it to run with great cheerfulness, joy and thanksgiving, the way of his commandments.

SEMI-CENTENARY CELEBRATION IN THE PRESBYTERIAN CHURCH.

It falls more naturally within the province of the weekly religious journals, than of our like ones, to keep the great subject of the Jubilee celebration fresh in the minds of our churches. We have however, several times reminded our readers of the greatness of the event, and the excellency of the object proposed to be specially endowed on that occasion. Partly in execution of the same duty, and partly as chroniclers of passing events, having special interest and relation to ourselves and our readers; we record the following letter—which sufficiently explains itself. It is reprinted from a No. of the *Presbyterian*, issued soon after its date. The project it proposes, will, we greatly fear, fail: at least if the religious press in the Presbyterian body, is to be taken as any just expositor of its general sentiment. With that, it found so little favour, that only one newspaper (*The Protestant and Herald*,) in the connexion, besides that in which it appeared, even gave place to the letter; which is only so far to be regretted, that nothing else, has as yet been proposed, as a substitute for the suggestions contained in it.

BALTIMORE, Sept. 3, 1839

Dear Brethren—I received your favour of August 29th, several days ago; and am exceedingly glad to find by it, that the *Board of Publication* has taken up, in good earnest, the subject of its liberal and ample endowment, on the occasion of the approaching Jubilee of our Church. If it were possible for me to withdraw other engagements both public and private, already made before the receipt of your letter, I would not hesitate to accept the temporary agency urged upon me by you. Although I am not able to do what you desire, I will cheerfully do what I can; and expecting if permitted by divine Providence, to spend the month of October, and part of November, in the west—I will, if it meets your wishes, exercise, wherever God may allow me, and free of all expense to the Board, the agency offered to me for our own Synod.

I was called by the Lord to be in the city of New York, at the Anniversary of the American Bible Society, in May last, to advocate a great interest, long dear to my heart, and which seems at last to have commended itself to God's people; I mean the restoration of the Bible as a Class Book to the schools. There I met Dr. *Phillips*, of that city, Dr. *Campbell*, of Albany, and Dr. *Snodgrass*, of Troy; and in conference with them upon the state of our beloved Church, and especially in connexion with the decision of the Supreme Court of Pennsylvania, reversing the *Nisi Prius* decision, and thus vindicating righteousness in the particular case, and religious liberty throughout the land: One of the brethren I have named, (but which I cannot tell, nor whether it was not the spontaneous thought of several of us)—one of them suggested the fact of the synchronous occurrence of this great deliverance, and our first Jubilee, under the General Assembly. The coincidence struck us all—struck all to whom it was mentioned—and when suggested to the Assembly itself, resulted in the appointment of the coming celebration—and the determination to endow worthily, nobly, the *Board of Publications*, as a monument of the great occasion, of God's signal mercies, and of the Church's gratitude.

I desire to do my part towards this sacred service. I propose therefore, to give to this Board one hundred dollars a year for five years; upon condition that my life is spared so long, and that ninety-nine other subscriptions of a like amount, either from individual persons, or from several per-

sons united in one subscription, shall be obtained, by the end of the year 1839. This will secure \$50,000—to be kept as a *permanent fund*, of which the interest (\$3000 per annum) shall be devoted to the *permanent* objects of the Board. I suppose this subscription can be easily filled up. And then the collections on the day appointed should surely amount to a sum not smaller than this. Twelve or fifteen hundred churches, at fifty or a hundred dollars each, would make two or three times the sum stated.

I suggest then that we ought to raise \$100,000, and that this is enough for this object. That \$50,000 ought to be raised as above proposed—in one hundred subscriptions of five hundred dollars each, (either by individual persons or by several associated for this object)—payable in five annual payments, as a permanent fund. And that \$50,000 more ought to be raised by congregational efforts, in ready money.

The fear of being thought presumptuous—the hope that God would put forward some better suggestion by some other hand—have until now kept me silent. Your letter seemed a providential call to speak out. If what is said is well, it will commend itself to God's dear people; if not, it will draw forth whatever matter he has yet in store for our guidance in this important business.

With Christian love, yours truly,

RO. J. BRECKINRIDGE.

Rev. WM. ENGLER,
Rev. H. A. BOARDMAN, } *Committee, &c.*
Dr. A. W. MITCHELL, }

PRIEST MAGARY AND HIS FRAIL PENITENT.

In the last No. of this Magazine (p. 479)—under the caption "*unprecedented and extraordinary accident*,"—we gave a short account of one of those *rare occurrences* in the papal church, which happening in the quiet and puritanical village of Frederick, has attracted more notice, and caused more excitement—than is agreeable to the priests, just at present. The affair has had its *denuement*; and, young Master, or Miss Magary, (we know not which) ceases to be a conjecture—by becoming a matter of fact.

"THE WIDOW WHOSE CASE I MENTIONED SOME TIME AGO, HAS RECENTLY GIVEN BIRTH TO HER CHILD, AND TOOK AN OATH, ADMINISTERED BY OUR MAYOR, THAT PRIEST MAGARY (OR MC.GARY) IS ITS FATHER. SHE LIKEWISE TOLD HIM THAT THE SCENE OF THEIR ABOMINABLE VILENESS WAS THE CONFSSIONAL!!!!"

The foregoing words are from a letter dated Oct. 9, 1839, at Frederick city, Md. They are the words of one above all suspicion. He adds "SHE OFTEN MET HIM THERE!!!!"

Now remember, *it was at the Confessional!* The *Confessional*, in which the priest sits, in the stead of God, to hear the secrets of the heart laid open; and like God to pardon, or to condemn,—to bind or loose, for time and eternity! The *Confessional*, in which fathers and husbands, and sons, and brothers,—trust their dearest relatives, alone, to the secret temptations and corrupting instructions of persons—whom they as well know to be licentious and debauched, as they can know any fact they never saw with their own eyes.

Here are the fruits of *Celibacy*, and the *Confessional*! Young Master Magary, is a most potent argument—for *Celibacy*, and the *Confessional*.

Now let any honest Catholic man ask himself, what conceivable business, had priest Magary, with this widow's or any other woman's sins? Does not God know the heart? And is not God able to forgive sins—without the leave of priest Magary? If the woman had been in the way of duty—she would have been out of the way of temptation. And every woman who is in the same way of folly, is in the same way of temptation. All who escape mental, moral, or personal corruption from the confessional,—are indebted to their own modesty and virtue, and not to the nature of the confessional, nor the chastity of the priesthood, for their preservation. Are not these priests mere men; and generally very wicked men? And are not their penitents poor weak mortals? And does not God teach us to pray "*lead us not into temptation!*"

Again; we beg every modest Catholic woman to consider whether it would not be far more becoming in these priests, to take to themselves suitable companions—to marry honest women and rear up respectable families; than to make false and perfidious pretensions to chastity and superior holiness—and by their villanies bebauch society!

Nobody believes that priests are correct in their moral conduct. Every body knows they are not. Ever since auricular confession and nunneries have been established, the priesthood has been polluted. If such things as this happen in the confessional of a church—what are we to expect in the confessional of a nunnery?

We must not do Priest Magary injustice. He is only more unfortunate—not more criminal than the bulk of his brethren. Will the "*Archbishop of Baltimore*" excommunicate him? Will he cause him to be deposed? Pish! The Archbishop is an excellent man. But he is a man of sense; and he knows that if he should be strict in cases of this sort, he might bid farewell to all quiet and repose in time to come.

If Priest Magary had *married* the woman, he would have committed a mortal sin; and ought to have been and would have been duly and regularly deposed, and fully and sufficiently cursed, with bell, book, and candle. But as he *only seduced* the woman—the sin is quite of an inferior rank; it is a small affair—in fact, the chief difficulty of it is, young Master (or Miss) Magary.

Indeed we are not positive that even the young priest (or priestess) is in the way, of a canonical adjustment of the whole matter. We read in the *Tax Book* of the Pope's Chancery, *Titulus XLII. De Lapsu Carnis*, that *absolution to a priest who keeps a concubine, with a dispensation for orders and benefices, costs 21 Tournois, 5 Ducats and 6 Carlines*. And such is the nature, and so ample the privileges of the priest's office and the dispensations, absolutions, and indulgencies allowed Mr. Magary—of which that just quoted is a very feeble and modest sample; that we can hardly suppose he has missed all the chances of getting off safe and sound. Let us therefore be consoled with the confident expectation of his soon finding another field of usefulness, in some other state or country.

Nor need we have any fatal apprehensions, either about the 'widow'—or young Magary. For a trifle she shall be pardoned—and the child legitimated. The rates are all set down. It is of faith that the Pope can legitimate his own children; much more Priest Magary's.

And this is Popery? *Practical Popery?* This is the holy faith PRIEST RYDER lectured so long and so learnedly about?

Ought a lady to be considered "*perfect maniac*" or even "*mono-maniac*," who runs away from such a religion?

NOTICES, RECEIPTS, ACCOUNTS, ANSWERS TO LETTERS, &c.

SEPTEMBER 24—OCTOBER 16. We have received from the Revd. D. Lacy, of Raleigh, N. C., \$7.50 by the hands of Mr. Towles,—which with \$5 before received, pays in full up to the end of this year; and delivered to Mr. T. the bound *Vols.* for 1835, 6, and 7, and the No. for Feb'y '39; Mr. L. having already received the *Vol.* for '38, and the Nos. of the current year, as far as issued.—A. N. Bigelow of Richmond, Va., \$3 in full, and subscription discontinued at the end of the year.—Mr. John Allemon of Stephensburg, Frederick Co., Va., \$2, for which, by his request, we have sent him extra Nos. of Sept. and October, and will send the Nos. November and December; and regularly after that.—E. L. Mathes, of Old Salem, Washington County, E. Tennessee, \$2.50—on account; and will send the back Nos. written for, viz: the five first Nos. of 1837.

STATE OF MARYLAND MASS HOUSES. We should like to know whether the Mass Houses erected at the *public expense*, in the *Maryland Hospital*, and in the *Baltimore City and County Alms House*, and in the *City Infirmary*; are open for the general benefit of society, or only for the persons immediately interested? If for *all*, the *public worship* set up at *public expense*, and in *accommodations provided by the public*, ought to be such as the *public* can attend, without being guilty of idolatry. If for papists only—then we should like to know by what rule *papists only*, are provided for, in a protestant community? Are all our rulers, and public men Papists, or are they infidels? Or do the people know what is done with their money, by their servants? Or are the Christians of Maryland content to establish papacy, and pay for its support?

THE COUNTY ALMS HOUSE, has been converted not only into a papal Mass House—but into a papal prison. An aged German Catholic in the western end of Baltimore, whose wife was in the Alms House, became uneasy about his soul—and asked for Protestant instruction. His priest heard of it; told him his wife was dead; sent him to the Alms House to see about her burial, and wrote a line to the *papal keeper*, lately put over the institution, that the man was mad—and must be confined! He was confined, till it was by mere accident heard of, by some protestants, and the man rescued.—There is great excitement about the matter, which we are assured is as stated above. We hope to get a full statement of the particulars.—What have the priests and the Medical Faculty to say to this case? Is it "*perfect maniac*;" or only *mono-maniac*?"

APROPPOS OF MANIACS; we are informed, and consider it due to Dr. Miller, *President*, &c., to say that he declares, he never said or certified that the Nun Olevia Neal, was "*a perfect maniac*." What he said was, that she was "*at present*, a maniac." So it stood, in the written certificate; but Priest — (we withhold the name at present)—or *somebody else* (!)—altered, interpolated, forged upon the Doctor's certificate. This

is a serious matter. And although this statement is made without Dr. Miller's knowledge; *it is taken from one who heard him say what is now repeated!* There is however no great difference between "maniac" and "perfect-maniac."—

IT IS NOISED about town, that Mr. Eccleston, "*The Archbishop of Baltimore*"—has written to the Pope, for liberty to get married; he and all his Priests! PRIEST MAGARY'S, at least,—it is to be hoped, will get leave to wed.

THE FIRST article of this No. was published in pamphlet form, about the middle of October; and 500 copies circulated, by sale and otherwise, chiefly in Baltimore. The demand for this and the former pamphlet has been so great that we have put to press a much larger edition, of a pamphlet containing both of them—and much additional matter,—which will be ready for delivery, about the 5th inst. It will be No. 1—of a Series of Tracts in the Papal Controversy; which will be published, as circumstances require, and public support will allow. No. 1, will contain nearly 40 pages, 8vo; and will be sold at 15 cents by the dozen. Applications for it, post-paid, and inclosing the monye—can be made, to *David Owen, Bookseller, 2½ North Gay street, Baltimore.*

Laurenceville, Sept. 10, 1839.—Rev. and Dear Sir—Through the kindness of a friend, I saw your remarks upon my letter, for what you denominate a *shin plaster*. I gave a silver dollar to the Clerk of the Bearer, for convenience of carriage. My friend will settle to your satisfaction. Your usual candour will induce you to publish this as an offset to your remarks. Yours respectfully, Richard Lea.

In regard to this we have only to say, we never saw the 'friend' mentioned in it; but received through the hands of a resident of Baltimore a silver dollar, and returned by him, the shin plaster. All else remains as before; and we are very sorry Mr. L. should have had any trouble or uneasiness about the matter.

OUR SUBSCRIBERS in Baltimore who have paid our agent *Mr. Owen*, and got receipts from him—we presume have no desire that their payments should be acknowledged *again* in print: *Mr. Owen's* receipts for all subscriptions to this Magazine are good; and persons residing in Baltimore, or passing through this city—desiring to subscribe, or to pay money on account of subscription to this work—may find him at his Bookstore, No. 2½ North Gay street, near the centre of the city. City subscribers in arrears will be called on by him, (if they do not find it convenient to call at his Bookstore) during November and December.

THE SENIOR EDITOR, expecting to be absent from the city part of November and December—bespeaks before hand, the indulgence of his correspondents, for any apparent neglect, that may occur.

THE
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VOL. V.]

DECEMBER, 1839.

[No. 12.]

[For the Baltimore Literary and Religious Magazine.]

1. A VINDICATION OF THE COSMOGONY OF MOSES FROM THE ATTACKS OF GEOLOGISTS.

2. AN EXAMINATION OF THAT PORTION OF DR. BUCKLAND'S GEOLOGY, (ONE OF THE BRIDGEWATER TREATISES) ENTITLED "CONSISTENCY OF GEOLOGICAL DISCOVERIES WITH SACRED HISTORY."

3. A REVIEW OF AN ESSAY ON "GEOLOGY AND REVELATION," BY J. G. MORRIS—AN ARTICLE IN THE AMERICAN MUSEUM FOR NOVEMBER, 1838.

BY J. HORWITZ, M. D.

UNBELIEVERS have often been the means made use of by the *nouveaux venus*, on the arena of science, for the attaining of reputation. Thousands, who would forever have dwelt in merited obscurity, have been enabled by a fortunate attack on the unbeliever, to procure for themselves a reputation—sometimes ephemeral, but often lasting. Like the famous Walter Tyrrell whose reputation rests only upon having by accident, destroyed the life of a king, these sciologists in literature and strugglers for eminence in the Temple of Fame, owe their elevation often to the mark at which their writings have been directed.

Though we are firmly convinced, by a diligent and careful investigation of the holy record, that every portion of the creation as presented by the cosmogony of Moses, is in perfect accordance with the powers of Deity—and are fully satisfied of, and firmly believe in its truth, yet we are as strongly inclined to believe that no subtlety of reasoning, nor beautifully formed, and ingenious theories, could make the Scriptures accord with the notions of geologists—much less could we be induced to add our faith, to the futile and trifling arguments advanced in some of the pieces—whose titles we have set at the head of this article. Indeed from all we have been enabled to gather—and from the many pieces we have read of a similar character, the only result is to show to the world an almost inconceivable ignorance of the original Hebrew—to fix upon their authors a woful want of science—and to settle

upon the minds of all who read with thought, the conviction that they are the only individuals concerned who can justly lay claim to being unbelievers.

A cursory perusal of a few pages of the Essay on Geology and Revelation, induced us to recur to the title page, to see whether the Rev. gentleman had embraced the whole treatise, in inverted commas, or whether Dr. Buckland's name had been placed at its head. We looked in vain and generously supposed that the *soi-disant* author in his abstraction, carried away by the profundity of the subject, had forgotten the marks of quotations, or that in his anxiety for the diffusion of the important information, contained in the Essay, had humbly prefixed his own name in preference to the doctor's. No doubt satisfied that the name of the almost professor of Gettysburg college, would carry with it more weight than the names of all the geologists in Christendom. We pardon the omission, and think the commission fully justified by the purity of the motives.

A late author has well observed that "There is a body of men, insignificant in number, and with some exceptions, in talent, who impatient of the labour of continuous research, or perhaps unfitted for its exercise, have sought to storm the temple of science and possess themselves of its treasures. The members of this brotherhood are, generally speaking, imperfectly acquainted with the facts and laws by which modern physical science is upheld. They feel the force neither of mathematical nor physical reasoning, and regarding the noblest doctrines of science as founded only on speculation, they are ambitious of the honor of placing them on a surer and more extended basis. Those who are thus blind to the force of physical truth, are not likely to discover the errors which their own minds create and cherish. Embarrassed by no difficulties the stream of their speculation flows on without eddies or currents; such a class of speculators have no position in the lists of science, and they deserve none."

In order to verify to the reader the hint that we threw out, that the only unbelievers were these authors, we will compare their views with those of M. Comte an avowed atheist, in his late work on Positive Philosophy. M. Comte, one of the greatest of modern philosophers, finding it impossible to make the cosmogony of Moses, as he understood it, agree with the exact sciences, rejects the Bible altogether and says, "To minds unacquainted with the study of the heavenly bodies, though often otherwise well informed on other branches of natural philosophy, astronomy has still the reputation of being a science eminently religious, as if the famous verse *Cœli enarrant gloriam Dei* (the heavens declare the glory of God) had preserved all its force. It is however certain as I have proved, that all real science stands in radical and necessary opposition to all theology; and this character is more strongly indicated in astronomy than in any other: precisely because astronomy is, so to speak, more a science than any other, according to the comparisons already made. No science has given such terrible blows to the doctrine of final causes, generally regarded by the moderns as the indispensable basis of all religious systems, though it is in

reality but the consequence of them. The knowledge of the motion of the earth ought alone to destroy the first real foundation of this doctrine—the idea of a universe subordinate to the earth, and consequently to man, as I shall more particularly show in treating of this motion. But, independent of this, the exact exploration of our solar system cannot fail to put an end essentially to that blind and boundless admiration, which the general order of nature inspires, by showing in the distinctest manner and under a great number of different aspects, that the elements of this system were certainly not arranged in the most advantageous manner, and that science allows us to conceive easily a better arrangement.”

These are the views of M. Comte, an avowed atheist, rejecting final causes. These Scriptural geologists on the other hand, equally determined to go hand in hand with science, to defend geology and the suppositious theories of philosophers, at the expense of revelation, more bold and sacrilegious than even M. Comte, lay their ruthless hands upon the Bible, and impiously place in the mouth of Moses, ideas never intended or expressed,—profanely twist the Bible to suit their own views, and to hold themselves up to the world at once for profound Hebraists and most erudite and liberal geologists.

To enter more directly upon the examination of the Essay upon Geology and Revelation, one of the minor articles referred to in the heading of this article, we quote from the Rev. Mr. Morris's remarks, the following passage, that he may have the full benefit of all his astonishing humility.

“According to the Mosaic chronology, man was placed on the earth at about that time, (6000 years ago) but is it said that his habitation was then originally created? IT SAYS NO SUCH THING. It is presumptuous in the unbeliever to maintain it, for his assertion is unsupported by proof, and *therefore* his conclusion is wrong. The Mosaic phrase “In the beginning God created the heavens and the earth” does not specify any particular time, but expresses an indefinite period,” &c. &c.

Now if the most trifling essay writer (even upon Geology and Revelation) were to commence a work with a sentence of the same nature, as the first in the Bible, relating in the first half, an occurrence supposed (according to Mr. Morris,) to have taken place “millions of millions” of years ago—and then, without any notice of the transition, and at the same time connecting the two parts by a copulative conjunction, relate occurrences that had transpired but twenty-five hundred years before, we should look upon the writer as an ignorant tyro, who was unacquainted with the merest elements of language, and who was wholly incapable of expressing his views in an intelligible manner. What presumption then must it be in any individual to attempt to fix this character, this ignorance, this want of common sense, upon the most remarkable man that has ever existed upon the face of the globe, upon that man who has given laws and religion to the whole world; who conduct-

* The curious reader will find the original of this, in almost the same phraseology in Dr. Buckland's Geology, page 25.

ed his nation through almost interminable deserts; who was the intelligent instrument in the hands of Deity for performing the most surprising miracles; upon that man who alone knew God face to face? And shall any creature of God's hand dare presumptuously to raise his head, and fix the indelible stigma of "darkness and ignorance" upon the inspired penman of God's own selection?

Passing over this unnecessary presumption, we would humbly suggest that it appears to us, that the errors of all the writers upon this subject seem to commence with a too slight examination of the Bible itself.

But let us to the law and the testimony.

1. The first word which occurs in the Bible בראשית is *one* that has afforded the easiest opportunity for those desirous of forcing the sacred writings into an agreement with their supposed discoveries in science, to show their slight examination of the original, and to impose upon the unthinking a specious example of ingenious perversion. All the writers upon this subject italicise or print in small capitals the translation, "In the beginning," whenever used and with great rejoicing, call your attention to this pliable sentence, as if they had discovered in it the powerful "elixir vitæ" which was to sustain their drooping religion. Mr. M. says, "the Mosaic phrase, in the *beginning* God created, &c., does not specify any particular time, but expresses an indefinite period, a distant, undefined time," &c. Again. "Moses does not say that on the *first day* the heaven and earth were created, but "in the beginning," and therefore," &c. Prof. Buckland (who has the honor of agreeing in this respect with Mr. Morris) says "In my inaugural lecture published, &c. I have stated my opinion in favour of the hypothesis which supposes the word "beginning" as applied by Moses, &c. to express an undefined period of time." And again. "It is nowhere affirmed that God created the heaven and earth in the *first day*, but in the beginning." Such are the views of many, who have written upon this subject, and we must be permitted to say, without due reflection. We propose then to say a word or two upon this potent charm בראשית. It is necessary for us to remark in the first place, that in Hebrew there is this peculiarity with regard to cardinal numerals, viz: that from 3 to 10 they are masculine with a feminine termination, and vice versa. So that we have שלש, three fem. שלשה, three masc. for the Cardinal, whilst we have שלישי 3d, m. שלישית third fem. For the number one, we have cardinal אחד one. m. אחת one fem.—the ordinal of which is ראשון first m., and ראשית & ראשונה first fem. So that by the regular formation of the ordinal numbers we have the word ראשית signifying necessarily "first," and בראשית "at first."

We next intend to show that wherever this word ראשית is used, throughout the Bible, it never signifies "In the beginning," meaning an indefinite, undefined, illimitable period, as these gentlemen would have us believe—but is always employed to signify the first of a regular series of events, following each other in the order of time.

Gen. xlix. 3 v.—אתה כחי וראשית אוני—“Thou art my might and the first of my strength.”—Assuredly Jacob did not mean (as it would signify if translated according to these gentlemen, “Beginning of my strength”)—that Reuben was born at an indefinite period, endless ages before—but that he was the first of his children—the first creation of a regular series of creations (if the word creation may be here applied for the sake of explanation):—

Exodus xxiii. 19. ראשית בכורי ארמתך The first of the first fruits of the land—Also Exodus xxxiv. 26—here properly translated in King James’s Bible, “first”

Lev. xxiii. 10. ראשית קצירכם The first fruits of your harvest.

Num. xv. 20 21. ראשית ערסתכם The first of your dough.

Deut. xviii. 4. ראשית דגןך First fruit also of thy corn.

1 Sam. ii. 29. מראשית כל מנחת From the first of all the offerings. (English Bible chiefest)—also, xv. 21.

Nehem. x. 37, 38. ראשית אריסתינו First fruits of our dough.

Job xl. 19. הוא ראשית דרכי אר &c., He, the chief of the ways of God.

Psalms lxxviii. 51. The chief or first of their strength.

Psalms cxi. 10. ראשית חכמה יראת יהוה which is properly translated by “the first or chief wisdom is the fear of the Lord,” and which has been completely reversed by the translators who have it, “The fear of the Lord is the beginning of wisdom”—and though the translators have translated it incorrectly, yet, “beginning,” by no means signifies an illimitable time, but the first part of wisdom.

Prov. iii. 9. From the first of all thy increase. Amos vi. 6: “Anoint thyself with the chief ointment.”

We have given almost every passage, we believe, in which this word is used—and it must be evident to every one, that there are but two passages in which it could, by possibility, be translated “Beginning,” and then not to signify endless millions of ages—infinite—illimitable periods—but used in the common English acceptation of the word—the first part of any thing. We have, moreover, shown that this word, in accordance with the genius of the Hebrew language is an ordinal numeral signifying “first.” So that we think an impartial mind must conclude from the original signification of the word in Hebrew, and its continued application throughout the Bible, that בראשית is not that mysterious “beginning” which falls so powerfully upon the ears of those professors—but simply “FIRST”—showing that there were several things created on “the first day”—and that of those things, “First God created the Shamayim,” &c.

Before leaving this portion of our subject, we would observe that the Hebrew word for “beginning” is invariably תחלה from the root חלל, —and would refer to several passages in which this word is employed, and where it is properly translated in King James’s Bible. “Beginning”—Vide—Gen iv. 26—x. 8—xiii. 3—

xli. 21. (It occurs eleven times in Genesis, and is always translated "beginning.")

H. H. H.
Num. xvii. 11. 12.

2. The Essayist next says "The first verse of Genesis; must be understood as referring to the creation of the universe,—and a critical examination of the Hebrew word translated "heaven," would show that it includes every thing that seems to be above us, and "the earth" is particularly mentioned because it was the theatre of the operations subsequently described."

Hear also Dr. Buckland, page 27. "The first verse of Genesis, therefore seems explicitly to assert the creation of the universe; "the heavens," including the Sidereal Systems, "and the earth" more especially specifying our own planet as the subsequent scene of the operations of the six days about to be described."*

Rejecting the explanations which Moses himself gives of the words employed, in the first verse, they universally blunder into a labyrinth of error, and it is only by continued blundering, that they are enabled to strike, by accident, upon some path that will lead them from its dark and deceptive windings. Every writer that we have read, takes for granted, that the word "shamayim" being translated "heavens," signifies the solar system, the heavenly bodies, or, as Buckland says, the sidereal system. "First God created the shamayim and (aretz or) earth.,, Now let us inquire what is intended by the word "shamayim." We do not intend to enter *very minutely* upon the examination of all the words connected with this subject—we shall have occasion to examine critically every portion when we give our view and translation of the first two chapters, in a subsequent essay. We are told on the second day, "And God said let there be rakiang, (an expanse—a spreading out—a space,) from the root, rakang, (to extend—to expand—to spread out)—in the midst of the waters, and let there be a division between the waters and the waters"—(original, "to the waters")—and God made this expanse (vulgarly translated firmament,) and he divided between the waters which were beneath the expanse, and the waters which were raised in the expanse, and it was so, and God called this (rakiang)—(expanse, space or firmament) *shamayim*," and this is precisely the meaning of the shamayim in which are placed the sun, moon, and stars.—Consequently the two words shamayim and rakiang are (thus far) synonymous, and signify nothing more than the space in which the heavenly bodies are suspended.

To a mind unaccustomed to investigations of this nature, the creation of space, may appear somewhat curious and abnormal, but Moses merely intended to show the recipient for the works of the Deity, and then proceeds to inform us of those bodies which were designed to occupy a portion of this recipient. The difficulty that arises here, is the creation of a mere negative—the absence of matter.

*A plagiarism so direct as the above, almost copying *verbatim et literatim*, the words of Buckland, hardly deserves to be noticed.

It is, however, as easily and readily understood as the creation of darkness, (the mere negative or absence of light) as mentioned in Isaiah xlv: 7. וְיָצַר אֹר וּבִרָא חֹשֶׁךְ rendered by "I formed light and create darkness"—or the creation of evil in the same verse. To prove clearly that this distinction between the *heavenly bodies* and the *shamayim* is well founded, and that Moses has been perfectly consistent, and has continually preserved this distinction, we will quote a number of passages pointing out the absurdities and contradictions that would arise from translating it—"sidereal system" or "heavenly bodies."

In the same chapter, after relating the creation of the sun, moon, and stars, he adds, and "God placed them in rakiang hashamayim (in the receptacle—in space)—showing at once that the bodies themselves are totally different from the *shamayim* or space. We shall notice hereafter the proper distinction between *rakiang* and *shamayim*, and why they are both here employed. As the Rev. Dr. Buckland, Professor Pusey of Oxford, and Mr. Chalmers have kindly informed us of the opinions of some of the fathers upon this point, we shall take the liberty of giving the views of fathers equally venerable, and certainly as well versed in Hebrew lore as even St. Jerome himself.

At the outset we must notice that *shamayim* is not a plural noun—but in the dual number, and signifies but two, and no more—and here again we would suggest that perhaps the gentlemen, with Prof. Pusey at their head, would do well to remember that whenever the *chirick* is short, i. e., whenever it is under the *yod* of the plural termination ם׳, and especially when preceded by a *pathach* the noun is dual, and signifies but *two*, as יָד׳ a hand, יָדַי׳ two hands, &c., so that by no possibility could the word mean more than *two* of the heavenly bodies.

Yarchi and Maimonides affirm, after the talmud chagiga and the commentary Bereshith Raba, that *shamayim* is an abbreviation for עַשׂ & מַיִם Eysh and Mayim—fire and water,—the quiescent *Aleph* being lost after the guttural *Hay*.

A question arises here which it is strange should never have occurred to these learned bibliographers. Moses, in describing the works of creation, gives a particular account of every thing created, even the veriest shrub, and yet passes over in silence according to their interpretation, the creation of the waters. Indeed he speaks of them in the second verse, it would appear without any previous notice, and it would be truly astonishing, were there not some foundation for the signification just quoted for *shamayim*, (viz:) that it signifies *eysh*—fire and *mayim* (the two waters)—and thus also we are enabled to understand why the noun is dual—and why Moses, the most particular and consistent of all historians, makes mention of the *mayim* or waters, in the second verse, having already noticed their creation in the very first line being included in the ם׳׳׳ *Shamayim*. We likewise see that Moses intended to convey the idea when he used both words in the expression *Berakiang Hashamayim*, that the great luminaries were to act from the *Rakiang* (or general space) through the *Shamayim* (or atmospheric space) upon the

earth. Or in other words, that *rakiang* is the general term for space, and *shamayim*, a specific term applied to the atmosphere and its space; and that when it is said to be composed of fire and water, we intend that they are the natural results of the atmosphere—that without it there could be no clouds—no dew—no light—no combustion, &c. &c.—hence no irrigation—no animal life. But more of this anon in a future essay.*

Gen. ii. 1. "Thus the heavens and the earth were finished and all their host," **צבאם** understood by every body to signify the universe, or "heavenly bodies"—consequently *shamayim* cannot include the universe.

Gen. ii. 19, **וַאֲתָ כָּל עוֹף הַשָּׁמַיִם** "And the Lord formed every bird of the *shamayim*," which would of course signify, according to the learned Prof.'s interpretation, the birds that descend from heaven, from Jupiter or Saturn—but the translators, appointed by King James to translate the Bible, and whose version we now follow, seeing the evident nonsense of rendering *shamayim* by "the sidereal system" were forced to translate it *air*—and the verse runs, And the Lord God formed—every fowl of the AIR.

Prov. xxx. 19. **דֶּרֶךְ הַנֶּשֶׁר בַּשָּׁמַיִם** The way of an eagle in the *shamayim*, which also they have seen fit to render, *in the air*; and properly so, for the translators were too well acquainted with the habits of birds, to suppose that the eagle in his erratic course would ever feel inclined to wend his way up to the great Orion, and they were compelled to limit his flight at least to the atmosphere, (it being a well known fact in ornithology, that the Condor, the bird of strongest flight, can ascend no higher than about 16,000 feet above the level of the sea,) and hence to translate the word *bashamayim* by "in the air."

Gen. viii. 2. **וַיִּכְלֹא הַגֶּשֶׁם מִן הַשָּׁמַיִם** "And the rain from the *shamayim* was restrained."—Surely these gentlemen will not pretend to tell us that rain falls down from the *dog*-star.

Gen. xxvii. 28. **מִטַּל הַשָּׁמַיִם** And therefore God gave thee of the *dew* of the *shamayim* (here translated heaven.) Surely the gentlemen will not mean to insinuate that the *dew* falls from the "Little Bear." Indeed we are here struck with the peculiar ignorance, and result of that ignorance in the translators and their present followers—for instead of permitting Moses to express himself properly and in strict accordance with all our present philosophic notions of the formation of dew, they have unwittingly forced him to say that which he could not have intended. Moses meant the dew of the atmosphere; from which and which alone we now know the dew to be formed.

Deut. i. 10. **כְּכֹכְבֵי הַשָּׁמַיִם לְרֹב** As the stars of the *Shamayim*, for multitude," evidently distinguishing the stars from the *shamayim*, and showing that the stars are in the *shamayim*.†

* The inquisitive reader may find something on this point in Buxtorf's Lexicon, under the word **שָׁמַיִם**.

† Though we have promised to point out more particularly the nice distinction between *rakiang* and *shamayim*, yet we would remark that to us, as Moses has written, they are the same.

Joshua x. 13. השמש בחצי השמים The sun stood still in the midst of the *shamayim*.*

Psalm xxxiii. 6. ברבר יהוה שמים נעשו וברוח פיו כל צבאם
By the word of the Lord were the *shamayim* made, and all the *host* of them by the breath of his mouth.

Isaiah xlii. 10. "For the stars of the *shamayim* and the constellations thereof shall not give their light. The sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Here the sun, moon and stars are mentioned as separate and distinct from the *shamayim*.†

* We would here remark the distinction we make between *rakiang* and *shamayim*. *Rakiang* is general space, *ad infinitum*, and *shamayim* is that portion of space with its contents, the atmosphere, supposed by philosophers to extend forty-five miles from the earth, and called *shamayim* from its peculiarity, (viz:) אש *fire* and מים *water*, without it neither would exist. Should we therefore be asked whether we mean to assert that the sun and the stars are placed in the atmosphere? viz: within the reach of forty-five miles, we should surely answer in the negative. But Moses described to us, according to appearances, as it appears to us, and strictly philosophical, for without an atmosphere, these luminaries might shine forever, yet we should not perceive them; they are visible to us only through the medium of the atmosphere. Hence we translate the 17th verse of the first chapter of Genesis—And God placed them (the luminaries) in the *rakiang* (through the medium) of the *shamayim*, to cause the light to shine upon the earth.

We would suggest here to the curious reader to notice the 9th verse of the first chapter of Genesis: And God said, they shall collect the waters מַתַּחַת הַשָּׁמַיִם from under the *shamayim*, unto one place, and the dry land shall appear, &c. Now, if *shamayim* could by possibility signify *sidereal system*, what was the necessity for the Deity to have said from under the *shamayim*? Was there any fear that they (viz: the waters) would collect above the heavenly bodies, (viz: above the stars,) some billions of miles from the earth? For we should suppose that Moses used words suitable to the Deity, or the very words that God uttered. But if *shamayim* be the atmosphere, then we easily perceive the necessity of the phrase, the waters being included and existing in the *shamayim*, were chaotically intermixed, all through the *shamayim*, either in an incipient gaseous, vapoury, or watery state; hence by the order of the Deity, they were to be collected, and come under the guidance and direction of the *shamayim*, that the *shamayim* might press on them, be a guard, that they should not escape in evaporation, and hence the term, *under the shamayim*, was necessary and proper—that they might always be kept *under* by the *shamayim*, and be located and collected together in one place, so that the dry land might appear.—We then find that God called the dry land *aretz*, and to this condensation or gathering together he called *seas*.

We will briefly notice that when we give the rendering of King James's Bible, it is not that we approve of that translation; far from it, but it not being our present purpose to give a new translation of the Bible, and as we have no better to refer our readers to, we use it as the most convenient and best vehicle to make ourselves intelligible to those readers who may not understand the original.

† In Dr. Buckland's *Geology*, page 27, there is a note by Professor Pusey, to the following effect: "The Hebrew plural word *shamayim*, Gen. i. 1., translated heaven, means, etymologically, the higher regions, all that seems above the earth," &c. &c. &c.—E. B. Pusey.

Hebrew must have become somewhat scarce in England, otherwise the

Passages innumerable might be brought forward to show, that from one end of the sacred Scriptures to the other, the distinction between the shamayim and the heavenly bodies has been most carefully preserved—but we are persuaded that a sufficient number has been presented to show conclusively that Moses has said that “First, God created the place, the expanse, the atmosphere in which he was about to place the creatures of his hand—that having created the “*locus in quo*,” he proceeds methodically to inform us that the earth was created first of all the heavenly bodies, &c. &c. We think that this is settled beyond the possibility of doubt—and would now ask what becomes of all the wonderful discoveries of these essayists. They disappear like the mist before the sun—the substratum of their would-be metaphysical subtleties being taken away, the whole fabric of delusion crumbles into an amorphous mass of unintelligible jargon. What shall we now think of the bold and apparently learned style in which we are told, “The first verse of Genesis *must therefore* be understood as referring to the creation of the universe, and a critical examination of the Hebrew word translated “heaven” would show that it includes every thing that seems to be above us, as Mr. Morris had the goodness to inform us.

3d. Having disposed of the heavens, we are next treated by the essayist in a magisterial strain with an important philological decision. “The original word for *made*,” says the Rev’d Pastor, “is not the same with that translated *created*, in the first verse. It *never* means to create *de novo*—to *originate*, &c.—but to fit a thing to another, to appoint, to constitute.” Here our author prefers to follow Bush on Genesis, as cited by Comstock, page 283, who says, “The original word for *made* is not the same with that rendered create. The latter term signifies to re-form or renovate, while the former more often implies *constituted, appointed, or set apart*.” The gentleman has forgotten, however, that the word for *made* is here וַיַּעַשׂ third pers. sing., fut. in *kal* from עָשָׂה he made, with a conversive *vau*, whereas the word to appoint, to constitute is וַיִּצְוֶה from which וַיִּצְוֶה (an appointed time) a season, is derived. But if it be true that it means to appoint, to constitute, &c., then *man* also

Regius Professor of Oxford would not have written so much at random, policy would have required caution, for fear of detection, and from all we have been able to gather from his Notes to Buckland’s Geology, we are inclined to think (as is the case with some great Hebrew scholars on this side the Atlantic) that Hebrew is not his forte.

Professor Pusey says “The Hebrew plural word (with due deference to the Professor, the word is dual) shamaim means etymologically,” &c. We should like to know what the Professor means by etymologically? For we are curious to know the etymology! and should owe him many obligations for it!—He surely cannot mean to resort to the pitiful and petty method of taking off the א — ב being left, put a י between the two letters, and then look for אֵיב posuit—he put—there is no sense in that derivation, at any rate it cannot signify as the Professor would have it: “The higher regions—all that seems above the earth—God above—God on-high—God in heaven, &c. &c. Indeed this truly is *ad captandum vulgus*; and if he should derive it from, simply, אֵיב *ibi, illic*, &c. there, yonder, still we would ask whence the notions of *higher regions*, &c. &c. But we are treading holy ground, the gentleman is a Regius Professor!

was appointed, constituted, or patched about this time—for Moses says (using the same word in a different person) **נְעִשָׂה אָדָם** we will make man, (English translation, "Let us make man,") i. e. according to Mr. Morris, "appoint *man* to his present offices;" though he is very anxious, in another portion of his incomparable production, to bring the united testimony of geologists with regard to the length of time that man has been upon this earth, to substantiate the Scriptures. Do they require such flimsy support? According to his theory, man also was created at that indefinite period, the "beginning," and was appointed to his present offices on the sixth day.

How consistent and conclusive are the speculations of incipient philosophers. Mr. Morris here differs somewhat from his authority on other points, (the Regius Professor of Oxford,) and as we said above, follows Bush. Prof. Pusey, more humble in his pretensions, tells us that "he is not aware of any language in which there is a word signifying, necessarily, created out of nothing." Prof. P., however, thinks that the distinction between the words **בְּרָא** and **עָשָׂה** is that the former **בְּרָא** can only be used with reference to God, and is a much stronger term than **עָשָׂה** which may be applied to man. We think that both these gentlemen differing among themselves, widely differ from the true meaning of the words. This word **בְּרָא** concerning which there has been more contention in the philological world, and which has given rise perhaps to a greater number of theories and speculations than almost any other word in the Holy Text, occurs, with its variations, about sixty times in the Bible—and there is no passage, in which this word, under any form appears, where it would be possible to show that it ever signifies "creation out of nothing." Indeed so far from this being the signification of the word, there are numerous instances in which it would be impossible, by any stretch of imagination, or in accordance with any rules of philology, to render it thus. Before proceeding to bring forward passages which must be conclusive in showing that **בְּרָא** by no means necessarily signifies "create out of nothing," (as the learned Mr. Morris would infer), we beg leave to notice the signification of that passage in which both **בְּרָא** and **עָשָׂה** occur together.

Moses, as if in anticipation of the construction now about to be put upon him, and if possible to prevent it, makes use, in summing up the history of the creation, of both words in the same verse and with the same signification. Gen. ii. 4.

אלה תולדות השמים והארץ בהבראם ביום עשות יהוה אלהים. These are the generations of the heavens and the earth, when they were created, (**בְּרָא**) in the day that the Lord God made (**עָשָׂה**) the earth and the heavens. Thus we perceive that Moses thought that with the Deity to make and create were one and the same, and that with equal propriety either word might be used, without intending a difference of meaning.

Gen. ii. 3. **אשר ברא אלהים לעשות** rendered in King James's Bible, by "which God created and made," and supposed by Prof. Stuart of Andover, to signify which "God created by making." We would humbly inquire whether there is any possible signifi-

tion to be attached to *this* translation of the original. Does the Professor suppose that the great God created or formed this world as a potter forms or shapes his clay *by making* it according to a particular model? Is not *making* and *creating* synonymous with the Deity, and why then this unnecessary tautology; on what new notion of philology does the Prof. of Andover give this gerundive force to the infinitive form of the verb.

We apprehend, therefore, that the true and logical interpretation of this passage (borne out by the peculiar construction of the words,* is) "*Which God had created, to do, to be active, to make*"—teaching to philosophers in this simple sentence, that infinite variety of motion which characterizes this boundless universe—showing distinctly that motion, activity was to be a never ending attribute of that matter which God had created—and that all that hereafter should occur or appear new, in the ever changing forms, and countless modifications which present themselves to our observation, are the effects, not of creation, but of pro-creation.

Truly there is no passage in this wonderful book (the offspring of inspiration) which does not bear upon its face the evident marks

* לעשות is, in the infinitive, from the root, עשה he made, or he did a verb defective, in לה changing the ה into ות in the infinitive, so strictly translating the word, signifies to make, to do, to be active, to operate. Now if the sense imported as given in the English translation of the Bible, which God had created and made, it ought to have been אשר ברא אלהים ועשה or more hebraically idiomatical אשר ברא ועשה אלהים. There can, therefore, be no doubt that the true translation is, which God had created to do, to work, to be active; teaching us that God having once created matter, he gave it impulse, *va tu, go thou*, so that whatever new phenomena there may appear on the theatre of this universe, they are no more than effects of the original creation of matter and motion, and only pro-creative.

We will for a few minutes examine the pretensions of Professor M. Stuart's erudite translation, "*which God had created by making.*" Although we are aware that some grammarians assert, that by the aid of one, or more, of these four letters, ם, ל, כ, ב, prefixed to the infinitive, the gerund is expressed, yet when ל is prefixed it can never signify *in making*, e. g. we may render מפקוד from visiting כפקוד when or while visiting בפקוד in or by visiting, yet לפקוד simply signifies *to visit*, and not *to visiting*, much less *by visiting*, and should we grant all the Professor wishes, it ought to have been בעשות and not לעשות, which either signifies to do, or according to him, *to be doing*, to be active, to be making.

We will quote a few passages of similar construction, where the infinitive is put at the end of the sentence, and invariably signifies *to do, to make*. Gen. xi. 6. וזה החלם לעשות. And this they have begun to do. Ibid, אשר יזכו לעשות which they have imagined to do. Gen. xviii. 19. To do justice and judgment. Exod. xxxvi. 5. The Lord commanded to make. Deut. vi. 3. Observe to do, &c. &c. Indeed a true philological critic should always bear in mind the peculiar strength, intrinsic meaning, and nice distinction of the original; for there is a force in the original, that can seldom be rendered, and there are some passages, and some words in all languages that can never be satisfactorily translated into another, so as to make both idiom and sense (and yet give the force of the original) in the translation.

of divine origin. We never reflect for any length of time upon any passage of the Five Books of Moses, even the most unimportant in its bearing, but we are enabled to perceive its perfect consistency with every other portion of the pentateuch—and to acknowledge its curious accordance with the latest discoveries, that the mind of man has been permitted to make. We want no stronger weapon in our hand to defend this book against the unhallowed attacks of unbelievers, than a thorough and critical knowledge of the original language. We would earnestly and sincerely recommend its continued study to the essayists on geology and revelation. But to return to our subject. We would refer to Joshua xvii, 15. **וכראת לך שם בארץ** and 18, **וכראתו** which passages have both been rendered by * 1, "and cut down

* Some writers, in whose train follows Professor M. Stuart, have learnedly informed us that whenever the word **כרא** is in the conjugation of *pingel*, it signifies "to cut down"—because, forsooth, it is found in *that* conjugation, in the sentences so translated in King James's Bible. We challenge Dr. M. Stuart, to show us another passage in which it could be so rendered.

Professor Stuart of Andover has followed, at second hand, Buxtorf, who says under the root **כרא** when in *pingel* it signifies *to cut down*, and quotes the two passages in Joshua. Buxtorf has also two more passages, (viz :) Ezekiel xxi. 19, and xxiii. 47. The translators, however, of King James's Bible, who were better acquainted with the subject, render the first passage in Ezekiel by *choose* and the second *dispatch*.

The Professor asserts magisterially that whenever **כרא** occurs in *pingel*, it always signifies to cut down. Now it so happens that this word in Joshua is the only one, that can by any possibility or stretch of imagination be thus rendered—and the reason why in Joshua it is pointed in *pingel*, is simply this: *pingel* is a conjugation, which signifies to act with diligence, with intensity. Let us, therefore, examine the subject matter.

The children of Joseph came up to Joshua boasting, asking him, "why hast thou given me but one lot and one portion, to inherit, seeing *I am עם רב* a people of multitude—a *numerous people*." Joshua retorting, answered them ironically, **אם עם רב אתה**, go into the forest, for so **יער** signifies and *form, shape, or choose* thee a country in the land, &c. &c. In other words, *act with diligence* and industry, there is plenty of forest—form it into habitations—not a word about *cutting*. We can not better convince our readers than by quoting a passage directly in point.

Deut. xix. 5. "As when a man goeth into the forest **ביער** with his neighbour to *hew wood* **לחטב עציב** here the word for *to hew* is **חטב** and his hand fetcheth a stroke with the axe to *cut down* the tree, &c.

לכרת העץ here for *to cut down*, is used the proper word **כרת** we might cite numerous other passages, but we hope this will suffice.

That *bara* cannot be that peculiarly strong word which necessarily signifies to produce out of nothing, we will quote a few additional passages: Ex. xxxiv. 10, Translated in the English Bible by *done*. Num. xvi. 30, *made*. Ps. lxxxix. 47, *made*. Isaiah lvii. 19, I created the fruit of the lips, viz: speech, &c.

In truth the word *bara* has four meanings, viz: *create, form, shape, choose*, but it is no stronger when used by the Deity than a number of other words—hence, at the creation of man and animals, the words **עשה** made, **יצר** formed, **ברא** created, are used *promiscuously* to signify bringing into existence. Yea, **שרץ**, **קוה**, **דשא**, **היה**, all when used as a

for thyself,"—**ב**, "thou shalt cut it down"—the true meaning, however, is "to form or shape for yourself a country," and not to cut down the wood; the Hebrew word employed for *cut*, in the sense of "cut down," is always **כרת** and to *hew* is **חטב** the use of the word, however, in either sense, is not to create, shape, form, cut down, from nothing.

Ps. lxxxix. 12. **צפון וימין אתה בראתם** The north and the south thou hast created them. Quære? What is the creation of a mathematical point? Does it not mean, Thou hast *formed, shaped?* Isaiah, lxxv. 8. "*I create Jerusalem,*" certainly no one will pretend to tell us that Jerusalem was a creation *de novo*, that it was formed in heaven from nothing, and cast into the midst of Palestine; does it not signify "*I form,*" "I build up Jerusalem?" We think it must be evident that **ברא** does not mean, necessarily, a creation from nothing,—*de novo*—and we repeat that it would be difficult to show that it ever has that signification. So much for Mr. M.'s critical examination of **ברא**, and now for Prof. Pusey, who asserts "that **ברא** is indeed so far stronger than **עשה** that **ברא** "created can only be used with reference to God, whereas **עשה** may be applied to man."

We find that there are literary pretenders, and those in high places, on both sides of the Atlantic. We have often been accused with being smatterers in literature, and though it may be allowed that we are "*generally read,*" yet we are frequently told that very few amongst us are *well* read, and that still a smaller number can lay claim to being profound in any one branch. All these accusations, we are willing to grant, are not without some foundation, but we are gratified to be able to add, that many of our compeers reside on the other side of the Atlantic, and that the old world nourishes in its bosom, and feeds upon its own substance, as great Charlatans in literature as the new. An "*ipse dixit,*" so boldly pronounced as that of Prof. Pusey, rests upon nothing more than an ignorance of Ezekiel—to which we next refer for the signification of **ברא**.

Ezek. xxi. 19. (orig. 24) **ויד ברא בראש דרך עיר ברא** (here the word has been very properly translated in the English version, choose.) "*Choose* thou a place, choose it at the head, &c. Here we find the word **ברא** applied expressly to man—and again xxiii. 47. **וברא אותהן בחרבותן** Here again we find the word **ברא** (translated *dispatch*) applied to a company of men.

We think, then, that we may be permitted to differ from the

command to produce something that has not existed before, and in a verbal form, are words of creation, and we can show passages where they are thus promiscuously used. And although there is a fine distinction between these words, yet it is only obvious to the Hebraist, but to one not so acquainted with the language, or rather superficially so, it is difficult to elucidate it. This grows out of the peculiarity of the language itself—for in Hebrew most nouns are derived from verbs, or in other words, verbs become nouns, with some alterations or additions; hence, in creation, the substance to be produced, would naturally have its prototype verb, as **שָׂרְצוּ שָׂרִץ** let germinate grass, or (grass grass) **שָׂרִץ** they shall creep, creeping thing, &c. &c.

learned authority of the Gettysburgh Professor, Morris, when we have shown that בְּרָא by no means implies, necessarily, "creation from nothing," and likewise from the authority of the Regius Professor of Oxford, when he asserts that בְּרָא is only applied to God, having shown two passages at least in which it is equally certain that it is applied to man.

While upon this point, and as we have quoted and replied to his philology, we will say a word or two to Prof. Pusey, upon the reason advanced by him for believing that the acts of creation to which Moses particularly referred, commenced with the third verse. The Professor grounds his belief on the fact that this and the subsequent verses are introduced with, "and God said," &c., whilst the first verse commences, "God created," &c.

The professor, it seems, is inclined to think that it is necessary for the Deity to express his will, his wish, before the creation can take place. "And God said," &c. says he, seeming to imply that the creation of the first day began, when these words "are first used." We have before heard of, and listened to futile reasons and attempts at warding off a truth that was unpalatable by any of the most trifling means, but we think we may safely say, we never did listen to any arguments that brought conviction to the mind upon abstruse points with more certainty than these most logical views of the professor. Every time, says he, that an author makes use of a new mode of expression, or changes his form of description, he intends to point out a new epoch, *and that at the short interval of millions of years!!* But, perhaps the Regius Professor thinks that it would have been better to have begun the account of the cosmogony, by dashing, as Horace recommends to the epic poet, into the very midst of the tale :

Most epic poets plunge "in medias res,"
Horace makes this heroic turnpike road,
And then your hero tells where e'er you please,
What went before, by way of episode.

And, therefore, Professor Pusey says the Bible should have commenced "and God said let the heavens and earth be created," &c.

We call our fathers fools, so wise we grow,
No doubt our wiser sons will call us so.

But this is not the only reason advanced, there is another equally strong and conclusive. It is, for sooth, that Patavius and Episcopus* will have it so.

Truly
—— He is a shrewd philosopher,
And has read every text and gloss-over,
All which he understands by rote,
And as occasion serves, can quote.
He can raise scruples dark and nice,
And after solve 'em in a trice,
As if divinity had catch'd
The itch, on purpose to be scratch'd.

*We might note here, that Mr. Morris has also (as usual) shown his learning by telling us the opinions of Patavius, &c., "the fathers," as he terms them.

4. Next in order we would make but a single remark on the word ארץ earth. Our object in examining for a moment this word, is to show its precise signification, and assign it its proper place in the creation. An attentive examination of the original, informs us that this word is derived from the root רציץ which, according to Buxtorf, signifies (confregit, quassavit, &c.)—he broke in pieces—he pulverized—teaching us that the word ארץ derived from this root, signifies that pulverable, friable, gritty matter which we more specifically denominate *earth*, and in contradistinction of that body we call "*water*," which eludes the touch, and is incapable of pulverization and retention between the fingers, and in this respect, essentially differs from the ארץ

We thus clearly perceive that the creation of water could not have been included in the creation of ארץ which is so named, from its peculiar and distinctive property—and, that unless, as we have before remarked, the word שמים include מים the waters, there has been no mention of the creation of this great and important body, in the cosmogony of Moses.

Indeed the verse following seems still more forcibly to corroborate this view. Moses, after mentioning the creation of the shamayim and aretz, says ורוח אלהים and the wind of God waved upon the surface of the waters. For Maimonides will have that רוח signifies *wind*,* and in this interpretation he is borne out by the three targums or commentaries on the Bible, viz. Onkelos, Yerushalmy, and Ben Uziel, who all make use of the word blew; and the wind blew. This signification of the word רוח is confirmed by a reference to Gen. 8, 1, ויעבר אלהים רוח and God made a wind to pass; also Exodus 10, 13, ורוח הקרים and the east *wind* carried the locusts, &c. We would then inquire what is meant by wind? We understand by it *air* in motion. If we now put together what has been previously said with regard to shamayim and aretz, we find that Moses, in the first two verses, tells the Israelites of the creation of the four elements, as they then understood them, (viz.) אש מים ארץ & רוח *fire, water, earth, and air*. Whatever then may be our present notions with regard to fifty-two elements, Moses was speaking to the children of Israel, and to them he spoke in accordance with their notions. And, indeed, even our present chemical notions arise merely from a sub-division of these four elements, which may still be considered as the cardinal points that give rise, by decomposition, to the present number. It must be admitted that the seven metals, "gold, silver," &c. have been known from the remotest antiquity, and yet they were considered by the ancients as coming under the grand

*The 40th chapter, first volume, of Moreh Nebuchim begins thus: רוח is an associative noun, a noun that has several meanings. It is the name of the air, (viz:) one of the four elements. He then quotes מרחפת מרחפת אלהים &c. The two Targums, Onkelos, and Yerushalmy, both translate מרחפת by מנישבא and Jonathan Ben Uziel, by מנתבא but they all three signify *blew*.

division "earth." It is in obedience then to their views that Moses, in his first two verses, explains to them the creation of the *four elements*.*

5. Mr. Morris, in his essay, continues—"at this point of time (the creation of light,) may have terminated, that indefinite period, &c. &c. which consisted in making the light appear, or in other words, in dispelling the clouds and vapours that had entirely obscured the sun. The words, 'let there be light,' do not necessarily imply that light had never existed before, but only that it was called forth, &c." (Here is a literal copy of Comstock's Geology, page 293, we would observe en passant q. v.)

Having proved, to his own satisfaction, that the heavens, &c. were created millions of millions of years ago, and having converted the sublime Moses into the merest driveller, the reverend perverter of the scriptures finds it even difficult to believe that the Deity created light as detailed by Moses; and, therefore, covers the earth, and thereby obscures the sun (which the reverend gentleman finds convenient to have been created under the head of *shamayim* from the beginning,) for millions of years with thick vapours and clouds, suspended by themselves for this indefinite period, and which the sun is not capable of penetrating. It is in vain that Moses relates an account of the first vapour that ever ascended from the earth; in vain does all science rise up in opposition to so preposterous a supposition; the professor's brains are so clouded that he must needs bring an impenetrable vapour over the face of the uncreated sun! In attempting to hold up the fanciful speculations of geologists, he is not content with destroying the validity of the Bible, but overturns every other science in his headlong course. In one breath he tells us "the earth may have been covered with vegetables, and inhabited by successive races of animals for ages," &c.—and, in the very next, assures us that "darkness covered the face of the deep," because thick clouds covered the face of the sun, and *He* was incapable of any agency. What system of natural philosophy or physiology is that which tells the gentleman, who is so strenuous in upholding science, that vegetables spring up and flourish, that animals are born and live without heat and without light? What belief in the truth of the Bible is that which rejects Moses's account of the very first vegetables that existed on the surface of the earth, and supplies its place by an Utopian speculation that bears not even the recommendation of ingenuity? Or what scientific principles is that which enables the reverend gentleman to suspend for thousands of years, thick clouds, as a screen before the sun, and dispel them by the creation of

*The ancient notions of four elements, (viz:) אש מים רוח ועפר *fire, water, wind, (or air) and dust*, is undoubtedly correct. For although fire being but a chemical affinity, between a supporter of combustion and a combustible, water can be reduced into two gases, oxygen and hydrogen, and air into oxygen and nitrogen, &c., yet as homogeneous substances, they are each a *sui generis*, and are elements of the most powerful kind. And although modern chemists have divided the earth into a number of sub-divisions, yet as a *tout ensemble*, it is an element,

light without a sun, which was not permitted to act, according to Mr. M's interpretation until the fourth day? A closer attention to the original would have shown the gentlemen who have entered upon this subject, that the translation "let there be light," is not correct. The Hebrew expression אֵר אֶהְיֶה is properly a *future* tense, and signifies, most expressively, "light *shall be*"—and light was. The sentence itself implying that it was a new creation—a something that *shall be henceforth*.* But Moses, when permitted to speak for himself, not only expresses thus positively that something not before existing, something future was to be made, but furthermore adds that "God saw the light, that it was good." Having created something new, Moses, to show us that God was satisfied with his creation, writes that he saw "it was good." Now if it had existed for undefined ages, how unnecessary for an expression of opinion upon that which had been from the *beginning*.

A reflecting and impartial mind, considering this portion of scripture, must be satisfied that there was no other intention than that of approbation bestowed upon something new. And though there can be no question but that the Deity knew the nature and qualities of light from all eternity, yet it is evident that he was pleased, through Moses, to express his satisfaction when he suffered it to come into being. With God אָמַר וַעֲשֵׂה he said, and it was done. The word here employed (יְהִי shall be) is as much a word of creation as בָּרָא . Indeed every word employed in the first chapter, indicative of a command from the Deity, is equally strong with God, and as expressive of creation as בָּרָא יְהִי shall be אֶרְשָׁא , shall germinate תּוֹצֵא , shall bring forth, &c. &c., all which import creation. But had light existed before, how came the great Jehovah, millions of years after, to see it was perfect? Or would it, for a moment, be supposed that he could have created any thing that should, for ages, have remained imperfect? But the reverend essayist infatuated with what, *perhaps*, he believes *his own* speculations, blunders on, determined to prove something, and at last arrives at the sapient conclusion, that in order to give geologists more time, he must squeeze Moses out of space.

The question, however, which has presented greater difficulties to the minds of religious men, and which has been more tauntingly repeated by the unbeliever than any other, is the apparent contradiction which a slight examination would present, between the creation of light on the first day, and the absence of the sun until the fourth day. Voltaire, who has done more, perhaps, than any other man towards discrediting the sacred writings, asked, and with some plausibility, "how will you account for the existence of light before the sun? Whence the succession of three days and three nights before the creation of that luminary?"

Every advancement in science serves to shed a new light on the Bible. The farther we advance, the more intimately we become acquainted with the nature and properties of the bodies by which we are surrounded, the more intelligibly are we enabled to understand the cosmogony of Moses. Des Cartes was the first who

* יְהִי is a verb of the third person, sing. fut. in kal, from the root יָהַר a verb defective in יָהַר and properly signifies *shall be*.

advanced the theory, that light was a subtle pervading fluid that existed independently of other bodies, but required to be influenced by some agent to bring it into activity. This theory was again brought up and ably sustained during the life time of Newton, and has since received the support of most of the philosophers of the continent, such as Euler, Du Fresnel and Pouillet. It was this theory that led La Place to the conclusion, that the sun was the *cause*, but not the *source* of light; that it was possible, nay probable, that *light* did exist independently of the sun, in a state termed by analogy *latent*. We are well aware that many degrees of *heat* are absorbed, and become perfectly latent to all our senses, on the conversion of a solid into a liquid, or a liquid into an æriform body, which heat is again liberated, or becomes free, upon the return of the body to its original state. So with *light*. We contend, therefore, that light is a subtle fluid, "sui generis," which remains latent to all our senses until acted upon by the sun; that then it comes into a state analogous to free caloric, and is appreciable by our senses. These are the latest and best received philosophical opinions of the day upon this point; and, strange to say, they are all borne out to the very letter in the account given by Moses. The original word for this *latent light* is אור which was created upon the first day; "and God said יהי אור light shall be—and light was. We have before shown that it was an original creation, from the context and use of the word. Our object, at present, is to show its consistency and correctness. Moses having narrated, in its proper place, this creation of latent "light," proceeds, on the fourth day, to give us the *instrument* by which this light was brought into activity. For, in Hebrew, whenever the letter מ is prefixed to a noun, it is the sign of instrumentality, as גדול great מנדל a tower, from its magnitude, שופט a judge, משפט judgment, (the instrument issuing forth from the judge,) יורש an heir, מורשה an inheritance, חגר he girdled, מחגרת a girdle—and the word here used to denote the luminaries, is the word אור light, with מ prefixed מאור and consequently signifies only, and properly the "instrument of light." In addition to which, all the verbs in this account, viz: 14, 15 and 16 verses of 1st chap. of Genesis, are employed in the conjugation of hiphil, infinitive mood, which conjugation has the signification of causality, and means always "to cause another to do a thing." These three verses should then be translated as follows:

V. 14. "And God said, there shall be instruments of light, in space (to be seen) through the medium of shamayim, to cause a division between the day and the night."* Here the intelligent reader will observe that Moses does not say the "instruments of light are to divide," but to cause the division in another body between the day and the night.

V. 15. "And they shall be for instruments of light, in space

* להבדיל to cause a division—infinitive mood, in hiphil from the root בָּדַל, he divided.

through the medium of the shamayim, to cause the light to shine, (the verb here לְהַאֲרִיךְ is in the infin. of hiphil,) or to bring forth light upon the earth.

V. 16. And God made two great instruments of light—the great instrument of light for a ruling power of the day (for so לְמַשְׁלַת signifies*) and the little instrument of light for a ruling power of the night; and the glitterers—stars or shiners, (i.e. He made them also;) and God gave them, in the expanse of the shamayim to cause the light to shine upon the earth.”

By dwelling for a moment upon this translation, not the imaginative offspring of a too prolific brain, but based upon the strictest philological views. We perceive that the Divine word, delivered through Moses, has been so wonderfully and peculiarly penned, that the farther we advance in science, the greatest strides that it is possible for our intellect to take, so far from diminishing in one iota, the credibility of this beautiful cosmogony, only serve the more clearly to establish its truth and consistency. We may now as boldly hurl back the darts thrust by unbelievers against the validity of the word of God, and ask “what becomes of their chimerical contradictions?” Do they not result from ignorance and presumption?†

Connected with this, Professor Buckland says, “it seems impossible to include the fixed stars among those bodies which are said to have been set in the firmament of heaven to give light upon the earth, since without the aid of telescopes, by far the greater number of them are invisible.”

The professor troubles himself with a difficulty which, by no means, presents itself in the Bible. Moses speaks of the creation of the sun and moon, and points out the object of their creation with reference to this globe, and then proceeds, and also the stars, that is, “God also made the stars” (the words וְאֵת הַכּוֹכָבִים are governed by יַעֲשֶׂה and he made,) without pointing out any particular object in view with reference to us.‡ And if Moses had intended to express that they should be subservient to certain purposes in this earth, would it be impossible to believe that the advantages derived to the navigator were not in his mind, since before the invention of the compass there was no other guide to navigation? Does the professor think, that because Moses spoke of the sun’s being created to cause the light to shine upon the earth, that,

* מַשְׁלַת is a participle. fem. benoni, from the root, מָשַׁל and used here as a participial noun, the לְ prefixed signifying *for*, were it the infinitive, it would be either הַמְשִׁיל or הַמְשֵׁל

† It may be here observed that *air* being the greatest receptacle of this latent light was called *par excellence* in Hebrew, by the Chaldee word אַרְיָר (derived from אָרַר) (as the Bible אֶרֶץ) there being no original Hebrew word for it.

‡ Precisely as if I were to say I built a house to reside in, a stable for my horse, and a college. The verb *built*, governs all the three objects, viz: house, stable, and college; but I have described the uses, only of the first two, but not the third, so the verb יַעֲשֶׂה governs the great luminary, the little luminary and the stars, viz: he made the stars also, the uses of the first two are described, the great to rule the day, and the little to rule the night, but the third is not described.

therefore, he is not likewise the cause of light, and heat, and vegetation, and animal life to the remaining ten planets; and, perhaps, to other worlds, of which our imperfect knowledge keeps us in ignorance? Indeed we are astonished at the pertinacity with which these supporters of religion discover difficulties where none are presented to the mind of an individual who reads not *hypercritically*, but with *the view of understanding and believing*.

But promising to enter more fully into this subject, and to show clearly the possibility of three days and three nights before the creation of the sun, in a future essay upon the proper translation of the first two chapters of Genesis, we arrive at the examination,

6. (Of the proper signification of the word $\square\prime$ (*day*). Geologists, in the infinity of their wisdom, had discovered, beyond the possibility of a doubt, that from the formation of the strata which compose the body of this earth, it must be much older than the Mosiac account could possibly allow, by any regular philological examination of this record. Faber had incontrovertibly calculated that 36,000 years were quired; Boubée, of Paris, some 300,000; McCulloch, of England, was content with some millions; and Professor Lyell had proved that "to assume the evidence of the beginning or end of so vast a scheme as is comprehended in the globe, &c. &c., is inconsistent with a just estimate of the relations which subsist between the finite powers of man and the attributes of an infinite and eternal Being!" It became necessary then, for some ingenious supporter of geology and revelation, to discover the means of reconciling this evident contradiction between the 6,000 years allowed by Moses and the endless millions of McCulloch, or Professor Lyell's want of beginning. It was not long before the small word $\square\prime$ which we now propose to examine, proved its mighty efficacy in relieving the conscientious scruples of geologists, and from being considered a regularly recurring period of twenty four hours, was magically converted by some into a thousand years; by others into endless ages. And, consequently, we find in Buckland "that the days of the Mosiac creation need not be understood to imply the same length of time which is now occupied by a single revolution of the globe, but successive periods, *each of great extent*."—And again, there is, I believe, no sound critical or theological objection to the interpretation of the word "day" as meaning a "long period"—and in *Silliman's Supplement to Bakewell's Geology*, that "he considers the six days of creation as periods of time of indefinite length, and the word "day" as not of necessity limited to twenty-four hours.

It is truly strange that at this day we should be called upon to determine the signification of this word $\square\prime$. For hundreds of years, it has been understood and believed that Moses spoke of the natural "day"—and it has been handed down, through successive generations, from those to whom he spake, as signifying 24 hours, until this wiser generation has discovered that Moses's account cannot be correct, unless a day can be counted into a thousand years, or into endless ages.

There can be no question but that when this word is employed in the plural number $\square\prime\prime$ it signifies more than twenty-four hours, as

the word *days* in English or *ἡμέρας* in Greek, or that when by synecdoche it is employed for *time, life, &c.*, as "*the day of Babylon*," "the day in which Israel came up out of Egypt;" but this is not to our present purpose; we have to do with יום in the singular number, and as employed in the first chapter of Genesis.

"And there was evening, and there was morning—day one" יום אחד*. We would, in the first place, ask what is the signification of the evening and morning? Does it not plainly point out the period included by one day? Or are we to be told that the evening and the morning include 1,000 years; or that they are the beginning and *ending of endless* periods? Indeed it would seem that Moses in this, as in the case of ברא had foreseen the possibility of such an interpretation, and to guard against it had defined what he intended by *one day*, viz. one evening and one morning. We will not be told that one evening and one morning constitute 1,000 years, much less that one thousand evenings and mornings constitute *one day*. Not only is it thus defined, but to each day as mentioned, a numeral adjective is annexed to show more plainly what was intended. Moses does not say "this is *another* indefinite period," but says most clearly, "and there was evening and there was morning—day the second." Again, Moses spoke to the children of Israel 2,500 years after the creation of the world, in a language then well understood (if ever)—and in accordance with their understanding. When Moses used the word יום in the first of his books, the Hebrews attached the same definite meaning to it, as when employed by the same writer in other portions of his books—and *à fortiori* when employed by him in the same way and in the same chapter. We propose then to show to what manifest absurdities and contradictions we should be led, by the interpretation proposed by these biblical geologists. Let us turn to the Bible, Gen. ii. 3, "And he rested on the seventh day from all the work which he had made, and God blessed the seventh day and sanctified it." Here the seventh day, employed in the very same account, must, on their reasoning at least, be a period of 1,000 years—nay, of indefinite extent! Surely no trifling resting spell after the labour of creation—and, if ever we should be so fortunate as to reach the termination of those six indefinite periods employed in creation, and in commemoration of which we are ordered to "labor six days," but in it (the seventh) thou shalt do no work"—what an endless church going will arise!—what continued and ceaseless prayers for indefinite periods!! How prosperously should we exist for a thousand years without "labour" from our sons or daughters, or man servants, or oxen or asses!!! "Tell it not in Gath, publish it not in the streets of Acalon!" Gen. xviii. 1. "And he sat in the tent in the heat of the day." Quere, is the heat of a thousand years here meant?

* We would remark here *en passant*, the difference between the numeral used on the first day, and those on the others. On the first day the cardinal number אחד one, only, unique, is used instead of the ordinal ראשון *first*—may not that be to teach us, that one evening and one morning constitute one day and not a thousand years—or that it was the only unique day that ever existed, and that there never had been time before.

Exod. xvi. from v. 22 to 31. The gathering of manna. "Six days shall ye gather it, but on the seventh day, which is the Sabbath, &c., and, therefore, he giveth you, on the sixth day, the bread of two days." Did Moses (the same law-giver) intend to say, that "he giveth you on the sixth day the bread of two thousand years," &c. &c.?

Lev. viii. 35. "Therefore shall ye abide at the door of the tabernacle of the congregation, day and night, seven days." Here, of course is intended seven thousand years, particularly as it is limited by "day and night;" showing the length of a generic "day."

Josh. x. 13. "So the sun stood still, &c. and hastened not to go down about a whole day." Here the motions of the heavenly bodies were arrested for one thousand years! For a thousand years did the battle last—(warlike people those ancients)—and, surely, we must add another thousand years to our chronology, during which generation the battle of Gibeon was fought! Again, Job iii, from 1 to 6, cursing the day of his birth—"let it not be joined unto the days of the year—let it not come into the number of the months." Surely a day must here be less than a month or year, unless we are also told that our present month was 30,000 years.* But why multiply examples to prove so manifest an absurdity. The holy record teems with passages all tending to show that no stretch of imagination could lengthen יום (a day) beyond 24 hours. Indeed, when Elijah subsisted on the meal brought by the angel, for forty days and nights, it means 40,000 years. And Moses, himself, remained upon Mount Sinai another 40,000 years! Hence, time enough, say these religious philosophers for geological speculation. All which, simply means that the right hon. Francis Henry, earl of Bridgewater, having left £8,000 for treatises on natural philosophy, &c., to the glory of God, the gentlemen cannot give up the prize—the money must he earned—but there are difficulties in the way—what shall be done with Moses? The money was left to make geology agree with revelation—but still, Moses, according to their notions, is in the road! Oh! that difficulty is soon conquered. Now, that we are better acquainted with geology and the physical sciences—now, we strike out the first two verses, and and say they mean millions of millions of years ago; or, we inform you that the

*In addition to the above passages, in the text, concerning *yom*, to show that it cannot mean more than one day of twenty-four hours, we will quote from Exod. xvi. 22 to 28, where we find the rulers of the congregation had come to Moses to complain that the people had gathered on the sixth day a double portion each—and which will be remembered was prohibited. Now what did Moses tell them? "This is that which the Lord hath said מחר to-morrow, (viz:) the 7th day is the rest of the holy Sabbath unto the Lord, bake that which you will bake to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you—to be kept עד הבקר until the morning." Now unless it can be proved that מחר to-morrow signifies 1,000 years and עד הבקר until the morning is also synonymous with 1000 years—we say until that can be proved, it must be yielded that from יום הששי the sixth day, unto יום השביעי the seventh day (which was the morrow and the sabbath) was but one day of twenty-four hours.

six days of creation now signify 600,000 years! *What proof have you? How do you get it from the writings of Moses?* By any fair exegesis—by any rule of philology, can you detach the first two verses from the rest to mean millions of years? Why—we are all Regius Professors of Oxford, and we say so. But, according to your explanation gentlemen, you would make Moses an idiotic writer! “It matters not—geology must be true—and moreover we, professors, tell you that this word called *yom*, mentioned 2,000 times in the Bible, on which the sabbath, the festivals, the laws, depend; on which all religious observances are founded, we tell you that in the first chapter this word *yom* signifies one or two thousand years.” *What proofs, gentlemen?* We are Regius Professors—we are D. D.’s—laymen, be hushed! On the same principle, should a geologist hereafter appear, and assert, from geological indications, that there never was a universal deluge, we should immediately see Regius Professors enter the arena, and their followers on this side of the Atlantic, (little essay writers,) who would affirm that מַבּוּל does not signify a deluge, but Dutch potatoes! And that Noah’s ark meant nothing more than Knickerbocker’s chest—for geology must have room, and must agree with Moses. If not we will make Moses agree with geology.

7. We propose next to say a few words upon the present state of geology, and its accordance with scripture. All those, who have written on this subject, and who have given their theories to the world with regard to the length of time, thought necessary to have produced the present formation and juxta position of strata, have differed from each other on every point connected with it. Phenomena, which, to some minds, appear indubitably to have arisen from certain causes, force altogether a different conclusion upon others, who have observed them in a different bearing. The existence of particular appearances, that require, according to the impression made upon one individual innumerable ages, might easily have resulted, say other philosophers, equally eminent and observant, from a lapse of time, much less than the Mosiac account allows. Indeed there is scarcely a fact in the whole range of geological formation, bearing upon this point, that may not give rise to various speculations, equally well founded, and equally worthy of credit. The impression made by the appearance of the mines of Elba to one author, as noticed by Cuvier, was that it had been worked 40,000 years before, whilst another was equally clear that 5,000 years were sufficient to produce the appearances presented. He, who is permitted to deal with endless ages, will handle them “ad libitum;”—the individual, on the other hand, who is confined to the Mosiac account, will bridle his imagination, greatly contract his calculations, and with equal cleverness, to much shorter periods. Mr. Lyell is of opinion that “successive strata containing, in regular order of superposition, distinct beds of shells, &c., could only have been formed by insensible degrees in a great lapse of ages.” And again, we are informed that “the waters of San Felipo form *strata of solid carbonate of lime of thirty feet in twenty years*; so that since the deluge, time enough has elapsed, at this rate, to form bodies of lime-

stone thicker than any formations we are acquainted with. Thus is fact arrayed against fact, theory placed in opposition to theory, and speculation to the express words of the Bible. Such, however, has been the course of progress with every science with which we are at all acquainted. Rude and imperfect notions, crude theories, and fanciful speculations, have gradually yielded to sound views, correct doctrines, and certain knowledge. At first, humble in pretensions, the theorist gradually gains confidence, advances with rapidity, boldly asserts without foundation, and loses his footing by his own overweening confidence. It is then that true science, based upon fact, follows the overthrow of visionary speculation. The geologist, as we have before hinted, diffident at first, ventured to suggest through Fåber, that 36,000 years were intended. Boubèe boldly exclaims that 300,000 years, to a fraction, are required, and McCulloch tells us that *that short period* was expended in the formation of New Castle coal! All these, however, are distanced by Professor Lyell, who asserts it to be impious to attempt to look either for a beginning or end. It is upon the ruin of such wild and imaginary speculations as these that we expect to see erected the true fabric of geological theories, in point of the time required in stratiferous formations. But these geologists have, in the course of their attempt to overthrow the authority of Moses, seized upon every circumstance, no matter how absurd, or how soon after they have been forced to abandon it, as a chronometer for the measurement of antideluvian time. Some, "by measuring the annual depth of earth, *now* deposited in the valley of Egypt, have attempted to fix the period at which the Nile began to overflow." But this is equally vain, since the multitude of modifying causes must render all such deposits useless, &c.* Others have reasoned yet more illegally—they have limited their reasoning to a contingency upon a contingency, which all the gentlemen of the "green bag" would tell us at once is illegal; being in their language, "*potentia remotissima.*" Listen to one or two examples. We are asked in the first place, to grant, without sufficient grounds, that all lime-stone that we now see, originally and gradually, was formed from shells, and then, upon this supposition, the sapient conclusion follows, that it must have required endless ages for the formation of lime-rocks, such as the earth now presents. But, gentlemen! we do *not allow* that lime-stone has been all formed from shells, for this simple reason—that if the conclusion above stated, does follow, then your supposition contradicts Moses; and we cannot allow any supposition to stand in opposition to the express words of the holy text. But should it be admitted that lime-stone is thus formed, would it, therefore, follow that ages were required to produce the present appearances. We think not. We humbly conceive that until we can learn, beyond a doubt, the nature and rapidity of the antideluvian changes, we can draw no such conclusion. Again, and upon the same mode of reasoning, we are asked to admit that coal is a mineralized vegetable. And then, say Boubèe, McC., &c. what inconceivable periods for the present depth of strata are demanded!

* Comstock.

Notable examples those, of what we were once taught to call "*circuli vitiosi*." These, however, do not seem to offer as great obstacles in the way of Moses as those fossiliferous formations in the secondary and tertiary strata. The secondary containing principally marine animals, muscles, testaceous bodies, &c. The tertiary, wholly differing from this, contains mammalia of the Eocene period, but marine and fresh water depositions, &c., the fossil remains of various animals, now supposed to be extinct, and which, they reason, show that more time has elapsed than that stated by Moses. For of the 6000 species of fossil remains found in the strata, there are only 600 corresponding species now on the earth—and hence, there must have been, say they, *several* total destructions and reproductions of animals and plants on this globe. Here we are asked to believe that these geologists are acquainted with all the species of animals and plants now existing on the earth, when every day is proving more and more clearly, the absurdity of such an admission.

When botany was in a much more advanced state than geology, or geology at present, and when its votaries believed that they were much better acquainted with it, than any one can pretend to be with geology, a visit to a single mountain* (Mount Lebanon,) presented the astonished naturalist with 400 nondescripts in that particular science. And with these facts staring us in the face, shall we pretend to say that these fossil remains have not as many corresponding species now extant, as *one deluge* would seem to demand. From the facts then, that lime-stone contains shells of extinct species, (as far as their researches extend)—from the great number of strata in some portions—the amount of alluvial matter found in some sections—from the supposition that lime-stone was formed from shells—that coal is of vegetable formation, that fossil remains of animals and plants, now supposed extinct, have been found, and that the lower strata consist, principally of marine and amphibious animals, the inevitable conclusions follow that "a great lapse of ages has transpired since the creation of the world—that continued destructions and reproductions have taken place—that "no devastating wave of a diluvial character can be supposed,"†—that geology is based upon facts, (such as these,) and must be true, and hence that, *whenever Moses stands in opposition*, He cannot be correct, but has written down the effusions of his own unphilosophic brain! We have stated thus, "en masse," the views of geologists, not as wishing to enter into the arena with those who investigate geology merely as a science, and with the object of being benefitted by *all* the discoveries made in the philosophic world. We make no pretensions to being geologists ourselves, and have only to do with the science, so far as it comes in collision with revelation. Our object has been to show that the facts upon which their reasoning is based, are altogether uncertain, rest mostly upon supposition, and had no evident conclusions. We rejoice, however, in the progress of the science. In searching for improbabilities, they may discover realities! By looking for the philosopher's stone

* Barton.

† Professor Lyell.

the noble science of chemistry was founded. And should future investigations bring forward stronger facts, and which would seem to be in direct opposition to the present received account of the cosmogony—nay, should we be unable, by our limited powers, to bring forward scientific objections, or overthrow, by incongruities and contradictions, the reasonings proposed—should the united testimony of men of science agreeing with regard to the time required, and the facts advanced, press strongly upon us—still, still we would think that we had answered all their theories, and rooted out all their supposed facts, by asking the question, “what could prevent the power omnipotent from creating, at first, those formations with their present appearances?” Yea, who will dare say that the great I AM (original *I will be*) did not thus create them, *designedly*, to elude the enquiries of presumptuous man!! We say that we would prefer thus to answer these geologists (in spite of the denunciation of Professor Hitchcock, of Amherst, that “to hold to a perfect formation at first, is worthy of the *dark ages*,”) than to pervert one line of the Holy record, or add one tittle to its true import. Nor do we think it more difficult to conceive of the creation of a perfect formation of lime-stone or coal, than to comprehend the creation of Adam a perfect man. Shall we next be told that Adam was created a *babe, to till the ground*; and that, by gradual increments, he became a man? Where will this impiety lead us?

We think then, that no facts (discordant as they are,) yet elicited—no theory yet proposed, and no argument yet advanced, require that the popularly received account of the date of the cosmogony should be changed. A recurrence to the points, we have attempted to establish, will show, we think, that not the slightest foundation is to be seen in the Holy record for any interpretation lengthening the age of the world beyond 6,000 years. We have clearly shown that *bereshith* is not that mysterious “beginning” which human ingenuity would invent to supply the geologists with time—that the word *yom* is not a magic talisman, to be converted from twenty-four hours to 1,000 years, and from 1,000 years to twenty-four hours, as suits the caprice of a Buckland or a Silliman—that even were this mysterious beginning admitted, we think it has been most clearly shown that then were created not “the heavens and the earth,” (meaning, thereby, the sidereal or solar system and the earth,) but that then were brought into existence “the atmosphere and the earth.” If these points be established, or if we have succeeded in demonstrating the last, we have effectually overthrown all the wild and speculative theories, built upon an *ignorance of the Bible*.

Nothing with which we have ever met, has so forcibly impressed upon us the truth of the maxim, that

“A little learning is a dangerous thing,
 “Drink deep, or taste not the Florian spring,
 “For shallow draughts intoxicate the brain,
 “And drinking largely sobers us again.”

as the investigation of the sacred Scriptures;—the illiterate and thoughtless man, who *skims* over the holy page, meets with difficulties innumerable, and is easily persuaded to believe that inconsis-

encies and contradictions without number, are to be found in these writings. The man, however, who has advanced somewhat in literature, and with it, obtained an inkling of science, is desirous of making all his ideas upon different topics, accord with the Scriptures—and though he may have a clearer view of some portions than the illiterate and thoughtless, yet whenever the Bible comes in collision with his preconceived notions of science, his view is obscured, and his comprehension of the divine meaning mistified. It is then that he thinks himself called upon to *make* Scripture accord with science, and the Bible with his views. He wraps himself up in the clouds of his own brain, and the light of Scripture truth, is forever shut out from his view. The man of true science, on the other hand, with a profound knowledge of the original Hebrew, with diligent and patient investigation, who is willing to believe that all the difficulties of the Bible result more from his own ignorance, than from errors on the part of the inspired writer, is the one who delights to follow Moses through his curious and wonderful account of the creation—who sees the most beautiful consistency throughout—who is astonished, and exults in the fact, that no matter what may be our advances in science, no matter how curious and astonishing are the discoveries of philosophers, the words of Moses still accord perfectly with all philosophy. The formation of *dew*, the knowledge of evaporation and consequent formation of clouds, the proper classification of plants, and the distinction between the cause and source of light are distinctly taught in the holy text. Not only so, but the regular transition from cause to effect, is distinctly and beautifully preserved. Where can a clearer example be found, than when Moses, after having spoken of the creation “of every plant of the field before it was in the earth, and every herb of the field before it grew, adds, *for* the Lord God had not caused to it *rain* upon the earth, and there was not *a man* to till the ground.” Here are the reasons assigned, to obviate which, “there went up a mist from the earth,” (teaching us evaporation, caused necessarily by the creation of the sun, on the day after the creation of the plants and formation of clouds)—“and *watered* the whole face of the ground, and the Lord God formed man,” &c. There was no rain and no cultivator. The Lord God caused the *rain* and formed the *tiller*. The consequence of the falling of the rain on the mountains was the production of the “four rivers,” which are next described. But, not only *here*, throughout “this holiest, this sublimest book,” there are passages pregnant with evidences of its “deep philosophy,” and clearly proving it, that

“Most wonderful book! bright candle of the Lord,
Star of eternity.”

And yet, despite the necessity for continued and persevering study and application, to attain to a correct knowledge of this wonderful mass of divine and philosophic lore, it is on this subject alone that men are satisfied to become adepts at once. A smattering of Hebrew—a perusal of Rosenmüller—a translation from

the Germans, or a disingenuous plagiarism, creates a Solomon in religion.

In science, learning, all philosophy,
Men labored all their days, and labored hard,
And dying, sighed, how little they had done;
But in religion, they at once grew wise.
A creed in print, tho' never understood
A theologic system on the shelf,
Was spiritual lore enough, and serv'd their turn.

We would then, with repeated earnestness, recommend the diligent investigation of the Scriptures. We are satisfied that much more is contained on its pages than has yet been understood. To essayists in particular, (whom we have so long overlooked, in examining their originals,)—to them we would say, study the original Hebrew—reflect upon the sacred writings—“study by day and meditate by night”—“nocturna versate manu, versate diurna,” and we think that even they might be able to produce an *original* idea. Leave geology—leave natural history, (upon which also we understand they write,) and, perhaps, in their own appropriate spheres, they may be able to add *one* new idea towards a proper understanding of the Bible, but never again enter upon a “critical examination of the original,” as they term it, until they have, at least, made themselves acquainted with the rudiments of the Hebrew language. We take our leave of them, perhaps, forever, and remind them, in parting, that

The world's as full of curious wits,
Which those that father, never writ,
As 'tis of bastards—which the sot
And the cuckold owns, that ne'er begot.

We know not what may be the result of our own labors, nor the fate of this short essay. Should it be favorably received, we propose to give, shortly, a correct version, as we think, of the first two chapters of Genesis. If not, we are yet satisfied with believing that we have written to prove יהוה אמת ותורתו אמת וכל הכתוב בספר תורת משה עבדו מבראשית ועד לעיני כל ישראל אמת.

The reader will please to take notice that the font of Hebrew type not having been sufficient, and being withal mixed, some had the points and some were without. He, therefore, will have an eye ONLY to the letters.

N. B. As the chapters and verses of the English Bible often differ from the original, the reader will therefore take notice that where they thus differ, it is marked for Hebrew, an H, over the figure, and for English, an E.

GERMAN METAPHYSICS.*

Your letter, my dear Sir, was not received until a few days ago, in consequence of my absence from home. The freedom with which you comment upon my remarks about the German metaphysics, does really delight me; for I always like a letter to exhibit the earnestness and even irascibility of oral conversation; as I then feel that my correspondent has an interest in what I say.

"You have too much honesty to employ it, (cant of the reviews) knowingly; and if you gave your mind free scope, too much intellect to be gulled by it. Examine for yourself, and remember the observation of Coleridge—'pronounce not upon an author's understanding, until you understand his ignorance.'" I do not copy these lines from your letter for the purpose of recrimination, though you are just as obnoxious to the charge contained in them, as I am; but for the purpose of having my text and commentary on the same paper. So then you think, my friend, that I am a mere parrot, prating other men's words, and feeding upon the mere offal of German metaphysics, which falls from the critical shambles of canting reviewers. I have too much self-respect, and too keen a sense of justice, to express even an opinion, much less to pass sentence of condemnation, on any class of writers, upon no better evidence than the meagre crumbs, the diluted drops, the tattered shreds of German metaphysics, with which some of our reviews are filled. The remark of Coleridge is a just one; though it derives no authority from his name, for he was always in a perfect delirium, produced by the influence of the exhilarating gase of German metaphysics, and died a memorable example of splendid genius and rare abilities, wasted in efforts rendered abortive by their wrong direction. It is true that the clear light of his strong Anglo-Saxon mind does now and then break in fitful flashes along the dark mists of his writings, but only to exhibit to us a mournful instance of a great mind perverted by an over-fondness for the poetico-philosophical rant of Plato, and the German metaphysicians. Of all the silly nonsense ever written by a man of learning, (for Coleridge was a man of learning,) his attempt to prove that the philosophical methods of Bacon and Plato are the same, is amongst the most preposterous. I should really like to see the man of any pretensions to learning, who would seriously attempt to maintain such a position before my face, if it were not for the kindly regard which I entertain for human nature. The quotations which Coleridge makes from Bacon's writings in support of this proposition, are just about as strong proof of it, as the mortar from between the bricks of a house is, that the material of the house is mortar; for when Bacon's writings are examined, his doctrines are found to be as entirely different from the apparent meaning of the detached quotations, as the material of the house is found to be from the mortar, when the house itself, and not the detached mortar, is seen. I cite this one example of Coleridge's errors, that you may

*The following letter, from a gentleman of Maryland, to a gentleman of the South, has been sent to us for publication.—[Ed.'s.]

“examine for yourself,” and thence perhaps discover a clew, by which you can thread the mazes of all the rest. But to go back from this necessary digression. I say, the remark of Coleridge is a just one, and I have acted in this matter under a full sense of its obligation, for I have assiduously studied the nature of the German metaphysics, and have, I think, fully apprehended the chief source of its errors. The most sensible of all the German metaphysicians (for though a Frenchman, he is a German metaphysician) is Cousin. His “Introduction to the History of Philosophy” contains a great deal of correct thought and fine writing; but taken as a system of philosophy, it is so ridiculous that one might almost suppose it to be intended for a caricature. For example: one of its prominent doctrines is, that no great man can be born on an island; and for this most sage reason, because on an island all things are limited. This surely is well-reasoned philosophy. It gives us the trouble of re-adjusting the arrangements in the temple of fame—of changing the order of renown, in which history has placed the supposed-to-be great intellects of the British isle, of taking down Bacon, Locke, and Newton, from the highest niches, and putting Des Cartes, Mallebranche, and, though last, not least, Cousin himself, in their places. The system of morals, also, which is a corollary of Cousin’s philosophy is dreadfully odious. The principles which Cousin lays down as regulating the developments of human history or humanity, as he calls it, no more recognize the free agency of man, than the law of gravity does the free-agency of matter. There is equal necessity in both cases. For example: he maintains that Demosthenes was not a great man; otherwise he would have comprehended the crisis in which he lived, and would have known that in resisting the power of Macedon, he was engaged in an impossible work—was contending against the developments of humanity—against the transition from the development of the finite, to the development of the relations between the infinite and the finite. and would, instead of raising his voice against the power of Macedon, have poured forth his matchless eloquence in her praise, and launched his thunders against Athens until she quailed beneath the dominion of Alexander, and thus gave way to the necessary development of humanity. Here, then, is a glorious system of morality—success is virtue,—failure is crime—the noble spirits who have, in all ages fallen, clinging to the institutions of their country, and died with words of encouragement to their countrymen, upon their lips, are reckoned among the well-meaning, but ignorant, of our race; and the bloody conquerors who have pushed their iron sceptres over the prostrate hopes and liberties of nations, are installed among the benign benefactors of mankind, the chosen agents by which God works out his providence. Such are the fruits which German metaphysics bear when planted in a French soil. Can any man eat of such fruit and keep his senses? It is because I consider Cousin one of the most sensible of this school of metaphysicians, that I have cited him, in order that you may infer my opinion of the rest, from my opinion of this favourable sample, and that you may “examine for yourself.”

The German metaphysicians are not a unique class peculiar to modern times. The same sort of thinkers have existed at several different periods of the world. Such were Plato and others among the ancient Greeks; and such were the later Platonists or clectics and the schoolmen. The error of this class of thinkers, is pointed out, with marvelous sagacity, by Lord Bacon, in his *Advancement of Learning*. He says: "Another error hath proceeded from too great a reverence, and a kind of adoration of the mind of man; by means whereof men have withdrawn themselves too much from the contemplation of nature, and the observations of experience, and have tumbled up and down in their own reason and conceits. Upon these intellectualists, which are, notwithstanding, commonly taken for the most sublime philosophers, Heraclitus gave a just censure, saying—"Men sought truth in their own little worlds, and not in the great and common world;" for they disdain to spell, and so by degrees to read in the volume of God's works; and contrariwise, by continual meditation and agitation of wit, do urge, and as it were, invoke their own spirits to divine and give oracles unto them, whereby they are deservedly deluded"—"For the wit and mind of man, if it work upon matter, which is the contemplation of the creatures of God, worketh according to the stuff, and is limited thereby; but if it work upon itself, as the spider worketh his web, then is it endless, and brings forth indeed cobwebs of learning, admirable for the fineness of thread and work, but of no substance or profit." This portrait drawn by the hand of him who saw further into the sources of philosophical error, than any one who ever lived, with a little distortion of every feature into a more hideous aspect of error, is an exact likeness of the German metaphysician. These German metaphysicians never see things as they really are. To talk of the use of common-sense in philosophy, is to their minds a paradox. Their "pure reason," about which they prate so much, is over at war with their senses. To their eyes, every object in nature is covered with mists, and fogs, thrown over them by their "pure reason;" and these mists and fogs they call the mystery of an ever-living presence or some such nonsensical jargon. The world to their eyes, is a mere camera obscura, full of phantasmagora; but their "pure reason" reaches beyond this world, and apprehends absolute truth, of which this world is but an imperfect manifestation. This doctrine of the pure reason advocated so strongly by Kant, has a striking resemblance to Plato's doctrine of reminiscence, which was maintained upon the supposition of the eternal pre-existence of the soul, which is the modified metempsychosis entertained by Plato and Cicero; and the doctrine of absolute truth is very much the same as Plato's doctrine of forms, which are pure truths independent of matter, and which are according to his notion, the only objects of philosophy. The absurdity of Plato's doctrines have been so often and so fully exhibited, that I mention them in order that you may compare them with these doctrines of pure reason and absolute truth, and thereby be enabled to detect the fallacy of these. It is the infallibility which they ascribe to the faculty of pure reason, for which they contend, that begets in these German metaphysicians, that dogmatic confidence, which forms so prominent a feature

in their intellectual character, and leads them to speak of the English philosophy as superficial and shallow. There is more vain boasting, and arrogant self-sufficiency, in one of their treatises of metaphysics, than in all the English ones I ever read. They pretend to comprehend every thing, even eternity, and God himself; and ridicule the modest pretensions of the English philosophy, because it considers these things as mysteries hidden from the scrutiny of man. Truly, the knowledge of these German metaphysicians "passeth all understanding." They talk as if they were God Almighty's privy counsellors, and that "without them, was not any thing made that was made." Would to God, that the pure fountains of Baconian philosophy could pour their sanative floods over delirious Germany, and bring back that land of genius to her sober senses.

Yours, very truly,

THE WIDOW LOWE VS. PRIEST MAGARY.

A correspondent says to us, "I have obtained a certified copy of the oath of Mrs. Lowe, and send a literal and careful transcript of it. The papists are trying to blast her character, and to destroy in this way, according to their usual practice, the credibility of her testimony. But, fortunately for her, she has obtained a letter written by *Father McElroy* not long before her connexion with *McGary*, in which he gives her an excellent character. There is nothing that can be alleged against her (worse than her connexion with the priest,) but what is got up *now*, by *themselves* for a *specific purpose*."

Here follows the oath; which, if it be short, is plain:

THE EXAMINATION OF ELIZABETH LOWE, A WIDOW WOMAN, TAKEN BY ME, MICHAEL BALTZELL, ONE OF THE JUSTICES OF THE PEACE OF THE STATE OF MARYLAND, IN AND FOR FREDERICK COUNTY, ON THIS 5TH DAY OF OCTOBER, 1839—WHO SAITH THAT SHE WAS DELIVERED OF A MALE ILLEGITIMATE CHILD ON THE 3D DAY OF OCTOBER, 1839, AND THAT JOHN FRANCIS MCGARY, OF FREDERICK COUNTY, IS THE FATHER OF THE SAID CHILD.

her
ELIZA X LOWE,
mark.

Taken and signed before

M. BALTZELL.

Witness

PHILIP ROHR.

Our correspondent adds, in a postscript, "Our mayor, Mr. Baltzell, on inquiry, informed me, *that he had issued his writ to our Sheriff to take the priest, and bring him into court!*" That is, we presume, as in other cases of bastardy, to oblige him to provide for the support of this young *filius populi*. Here is the result of *celibacy and the confessional*.

This matter is worse in its last aspect than in its first. By the canon law, there are ways enough to escape the consequences of seductions and bastardy. But there is no mode by which a priest can be allowed to appear before, or be judged by a criminal tribunal, not ecclesiastical! The lad (or lass) Magary is not a hard matter to manage. But a precept from a paltry mayor, against one of the pope's sacred and inviolable priests! This is the serious part of the affair; and here is the place for "*the archbishop of Baltimore*" to interpose his "*jurisdiction*."

Another correspondent informs us that a pamphlet is being prepared by a competent hand—which will develop the whole affair. We are glad of it. No honest course fears the light. Let the public hear the truth, And it is high time that the unnatural and hypocritical pretensions, and the gross and constant enormities practised under their veil, were fully exposed to public contempt and detestation.

A FEW MORE WORDS ABOUT PRISONS FOR WOMEN.

Savannah, Oct. 10th, 1839.

GENTLEMEN:—Although at a great distance from you, I have heard of your doings; and they meet with my most decided approbation. An honest, fearless man, in church or state, (provided he be intelligent and prudent withal,) is a *desideratum* in these days of truckling policy, and culpable taciturnity.

Toll the bell, sound the trumpet, spring the rattle, and shout from the house-top, that the people may know and feel the weighty obligations binding upon them to resist the claims of priestly domination. There is a point beyond which the votaries of female oppression dare not pass; all the blood will rush toward the heart, and with one convulsive struggle, throw off the load.

I respect even the prejudices of the man that marches boldly up to the citadel of "spiritual wickedness," though it be "in high places," and pledges himself to its entire demolition.

You are, Messrs. Editors, "treading out the corn," and I am not surprised that you should refuse most positively to be muzzled on any terms. There is a certain class in almost every community who "will not come to the light, lest their deeds should be re-proved." If they will not come to the light, we must reverse the order of things a little, and bring the light to them.

I perceive you are determined to *wipe* the *papistical dish* that is spread out before you. Will you please, after you shall have done so, to show us the *rag*, and then turn the dish "*up-side-down*," for there may be as much filth *beneath* it, as there is *upon* it.

I have been waiting with some anxiety to hear the result of the Olevia Neal case, and was aware of the efforts which would be resorted to in order to prove her insane. And was she indeed insane? Not altogether so, according to the showing of five medical gentlemen. She is what they are pleased to call a *mono-maniac*. This is a new word, it is not in our vocabulary. I wonder it did not occur

to these sons of Esculapius, that as they were submitting a certificate for the inspection of the people, it would be best to address them in their own language. Technicalities are out of place here.

In our country, female character must be held sacred, and every thing that is calculated to infringe upon their liberty, and honour should be met with the most prompt resistance. We are the guardians of the weaker sex, and let *that man's name perish from the earth*, who would plead for their vile seducers or oppressors. For my own part, I would not desire to live in that community where the name of woman is disregarded, her rights trampled upon, or her wrongs winked at.

Nunneries are *cages built by priests*. Are they filled with *clean or un-clean birds*? Let history answer the question. We aver that taking all the circumstances of the case into the account, the parties concerned must lay themselves open to corruption. They tempt the Devil to tempt them. Did Paul, James, John, or even Peter himself, build prisons for females? We know that Peter was a married man, and it had been much to the credit of his reputed successors if they had been married also. St. Paul says, 1 Cor. ix. 5, "Have we not *power to lead* about a sister, a wife, as well as other apostles?" He takes it for granted that they had; but he no where says "We have power to *drag* them about."—Much less does he say, we have power to lock them up in prison, put the key in our pocket, and visit them when we please, and do with them *as we please*. If, therefore, these venerable men had no power to drag about, or lock up a wife, i. e., a woman whom they might claim as their own property, who gives our modern Irish, Dutch, and French priests *power* to come here and lock up in prison for their accommodation, our *native born, American women*, who are not their wives? We protest against such abominable usurpation. Those females are detained contrary to their will, or they are not. If they are not, why refuse to let them be interrogated, and examined upon the subject? Nay, why do not the priests demand, for their *own credit sake*, that such an examination shall frequently, and stately take place? If they are *forcibly detained*, I call upon the legal authorities of the land, to come to their rescue. I call upon every man that has a republican heart, yet beating in his bosom, to feel for their sad case. Nay, I call upon heaven and earth to avenge their wrongs.

This entire nunnery system was concocted in the dark ages of ignorance and of superstition. It has the mark of the beast in its forehead. It is a disgrace to the land. It is at variance with the genius and spirit of our government and institutions. It is *withering* to female reputation. It is disgusting to reason, repulsive to philosophy, degrading to human nature, and offensive to our *common* Christianity.

Oh! Sirs, the cries of those *hapless, hopeless*, beings, that were forced away from the Convent in Aisquith street, under *cover of night*, are now ringing in my ears; they haunt me; my very soul is pained within me, and I am ready to ask, what has become of the spirit of our fathers?

Let the question be put. Who are these nuns? The answer is, they are our daughters, or *sisters*. Push the enquiry to the *very door* of the *priest's habitation*. What have you been doing with these feeble women? Where have you conveyed them? Will it be answered, it is none of your business? Our reply is, it is our business, and we will let you know it, and make you feel it, gentlemen. "But those individuals wish to stay where they are. They entered, and now remain voluntarily. They are treated with tenderness and respect." Just convince us of all this, and we have done; but pardon us, gentlemen, if we should require better evidence of these facts than *your mere words*. We must have ocular demonstration; nothing else will do. We must not heal this hurt of the daughters of our people slightly. If we do, "the stones shall cry out of the wall, and the beam out of the timber," shall witness against us.

You are right Sirs, in the positions which you have assumed. I know you are right, and therefore you have no reason to be ashamed of the cause in which you have embarked. They may call me (for aught I care,) a *mono-maniac*, and you, (by leaving out the left limb of the *m*.) a *no, no, maniac*; but this should not stop us from the course of duty. Public opinion, which is the vehicle and organ of legislative omnipotence, must be enlightened, for in its illumination under God is our only safety.

I have no prejudice against Roman Catholics as men and women; many of them are very clever people; but against the bloated and overgrown privileges of their priesthood, I would most solemnly and deliberately enter my protest. Do with this as you please.

I am, yet with great respect,

JAMES SEWELL.

[For the Baltimore Literary and Religious Magazine.]

THE THEOLOGICAL EXAMINER.

No. III.

ἩΑΥΤΑ ΔΟΚΙΜΑΣΤΕΙ.

What is the evidence necessary to authenticate a religious system professing to be of divine origin?

No one who believes in the existence of a Supreme Intelligent Creator, can reasonably deny, that he *could* make a direct communication of his will to man, *if he so pleased*. Such a revelation is, therefore, not *impossible*. And what is termed the ordinary course of Providence in this world, must necessarily form but a small part of those vast plans by which the universe is governed; and hence, for all we know to the contrary, the established method of communication between the Supreme Being and his intelligent

creatures in other worlds may be that of direct verbal intercourse. It is, therefore, not *improbable*, that he who planted the ear should speak unto it—that he who formed the understanding and the heart, should instruct them in the knowledge and love of himself.

That a supernatural revelation of moral and religious truth is desirable, is often realized, in the highest degree, even by him, who in the pride of his intellect, is unwilling to receive knowledge, in any other way, than by original discovery. For when the philosopher, in his self-sufficiency, explores the physical world, in search of spiritual knowledge, or pursues, with joyous expectancy, the phantoms of his own imagination, mistaking their ærial forms for the solidity of moral truth, he soon discovers the delusion, and his jaded spirit turns from the pursuit, a prey to the consuming flame of unsatisfied, insatiable craving for knowledge—doubly unhappy—possessing too much discernment to be deceived by manifest error—too little penetration to perceive that religious truth is discoverable, neither in the constitution of the material universe, nor in the vain conceits of metaphysical speculation.

Where is the *philosophic* rejector of revelation that has not frequently experienced the bitter disappointment which results from the study of nature alone? Where is the reflecting man, who, feeling the insufficiency of natural science, to satisfy all the desires of his never dying soul, is not 'almost persuaded' to embrace revealed religion, in order that he may at once enjoy that full assurance of faith which is so congenial to the truly philosophic mind, and which results alone from a cordial reception of the truth, as witnessed by him "who speaks that which he knows, and testifies that which he has seen."

With the man who perceives the peculiar adaptation of revealed religion to the wants and circumstances of human nature, the first and most rational proceeding is, to enquire BY WHAT CRITERION HE MAY ASCERTAIN, WHICH OF ALL THOSE EXISTING IN THE WORLD IS THE RELIGION GIVEN BY INSPIRATION OF GOD? And more than one true religion is inconceivable; for God, who is the creator of the universe, and also its moral governor and judge, cannot be supposed to be the author of that absurdity and confusion which necessarily result from a plurality of religious systems.

In examining the present question, it is not necessary to enquire in what way our all-wise maker might have created us, so as not to need a revelation, or why our duty is not discoverable in the phenomena of the physical world around us; or why He has rendered it necessary for us to be instructed at all? With these questions mortals have nought to do. We know, however, that we are created ignorant; but with the capacity for acquiring knowledge, together with the liability of being deceived in its acquisition. And hence, the importance of the correct answer to the present inquiry. It will enable us, at once, to recognize the truth of God, discriminating it from the inventions and opinions of men.

Should a man of unimpeachable morality command me, in the name of God, to resign all my earthly possessions, and to go forth with him to relieve the distresses of my fellow creatures, and to disseminate the knowledge of a religion, which he professed to

have received from heaven, at the same time telling me that I should be opposed and persecuted by the world in the discharge of these duties, but promising eternal happiness in a future life as the reward of my obedience, and threatening eternal misery in case of disobedience, it would be my duty, before I believed and obeyed him, to ask, by what authority doest thou these things, and who gave thee this authority? What sign showest thou? With no other testimonials than his previous good character, and the undoubted purity of his motives and doctrine, I should certainly not regard him as a divine messenger. For the fact of being a good man is no evidence of inspiration. And the doctrine, how excellent soever, when compared with my previous knowledge, may be no more than is discoverable by any man of superior intellectual endowments; excellence of doctrine alone is, therefore, no evidence that a system of religion is of divine origin.

Suppose he should then, constantly affirm that God had taught him the doctrine, and had commanded him to teach others, and that he had the most undoubted assurance of the divinity of his mission. Now it would be difficult not to attend to such an individual, especially if he had previously established his character for veracity; nevertheless, I ought not to feel obligated to obey him as a divine teacher. His affirmation would not be positive proof, and the fullest assurance existing in his mind would be no evidence to me: because his consciousness, how distinct soever to himself would be wholly intangible to my perceptions. I should, therefore, be reasonable in requiring a palpable interposition of God, attesting his divine commission. The natural operation of my mind would be to desire and expect some *external evidence* (of which I must be competent to judge,) establishing a correspondence between the Creator and this, his professed messenger.

Suppose, again, I being ignorant of astronomy, he should by the proper calculations, foretell an eclipse: Or taking advantage of my ignorance of the laws of caloric, he should produce ignition simply by friction, and require me on this evidence to receive his message as divine. Doubtless I should be greatly staggered at this extraordinary knowledge and power, and, perhaps, like the mass of mankind, regarding an *incomprehensible argument* as conclusive, I should adopt his religion as of divine origin. But, by this kind of evidence, I ought not be thoroughly convinced, for being unacquainted with the matter, I could not be competent to determine whether or not these wonderful things were the result of scientific research. But, supposing I remained incredulous after this manifestation of superior power, nothing could produce in my mind the full assurance of conviction, but a *manifest suspension, or control of some law of nature, with the ordinary operation of which I am perfectly familiar.*

Suppose, lastly, that the man, in the midst of a raging storm should command the winds and the waves to be still, and there should immediately ensue a perfect calm; or by a word give sight to a man whom every body knew to have been born blind; or by a mere command, restore to life a man whom I knew to have been dead several days. In opposition to this evidence, no doubt could stand.

This would be an indubitable interposition of the God of nature, and I should know that if I did not obey this man, it would be at my peril. The evidence of his divine commission would be such as a man of the meanest capacity could perceive and appreciate; for the experience of all has rendered it absolutely certain that there is no efficiency in an *earthly* voice to calm the boisterous elements; nor any power in the expression of a *human* mandate to restore the dead to life. When, therefore, a religious system is thus authenticated, its divine origin is manifest; and to its revealer we would be constrained to say—"Master, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him."

This then, is the kind of evidence necessary to *authenticate* a divine revelation. Not the veracity of the messenger, nor the excellence of the doctrine—but miracles of common apprehension, wrought avowedly to seal the commission of a divine instructor; miracles, which are manifest suspensions of those natural laws, with the ordinary course of which, men of common understanding, are supposed to be acquainted.

To object to the argument from miracles on the ground of their being *impossible*, is manifestly absurd; for the Being who created the physical universe, and who sustains it by his power, can undoubtedly control, reverse, or suspend its operations at pleasure. Nor is there in the nature of a miracle, any thing *improbable*. It is in itself nothing more than a temporary suspension, or control of a natural law, not in order to correct any error in the original constitution of nature, but to accomplish an extraordinary and important moral purpose, which, humanly speaking, could not be accomplished in any other way. If we admit that a knowledge of true religion is essential to man as a responsible being, it is manifest that this religion must be either discoverable by him in the exercise of his natural powers, or it must be the subject of express revelation. But the knowledge of true religion, is not *naturally* discoverable, it must, therefore, be the subject of direct revelation; and revelation in any is *miraculous*, whether it be immediately communicated to every individual, or promulgated mediately by commissioned agents. Hence, the probability of miracles is in direct proportion to the desirableness and necessity of a supernatural revelation of religion.

And, moreover, the peculiar circumstances of man render miracles *necessary*. He is confessedly a sinner, alienated from God; and without controversy, afraid to hold a *personal* intercourse with him. But unless he be restored to the favor of his Creator, he must be miserable forever; and that restoration is to be effected only by learning and obeying the Divine will. How, then, can he be assured of the veracity of the individual who professes to be the ambassador of mercy from his righteously offended Maker, if, to his ministerial credentials be not affixed the inimitable signet of heaven?

Admitting the antecedent possibility of miracles, and being in circumstances which render such divine interpositions necessary, it is exceedingly inconsistent to reject the testimony of competent

witnesses concerning them. The testimony of plain, sincere men, that a miracle was wrought in their presence, is as credible as that concerning any other uncommon event, which, so far as we are capable of judging, is rendered probable by the nature of the case. But, with especial reference to the Christian religion, the evidence of its inspiration does not rest alone on the miracles wrought at its first promulgation, and merely the record of which has been transmitted to succeeding generations. Its inspiration is proved, likewise, by a miracle so peculiar and unexceptionable in its character, that all men, every where, in the successive generations of the race may be eye-witnesses of its performance. This miracle is a miracle of knowledge; and consists in a series of prophecies, uttered by different individuals, in different ages of the world, concerning all the more important events, from the creation to the end of time. These prophecies, so far as accomplished, form a striking counterpart to the history of the world, as transmitted to us by indubitable record. And since they were delivered so many ages before their accomplishment, the events predicted were necessarily beyond the reach of unassisted human foresight; and, consequently, each successive fulfilment will but accumulate the evidence of their divine original, together with that of the religious system, with which they are inseparably connected.

From the view here taken of miracles, namely, that they are interpositions of the Supreme Being, for the purpose of authenticating a system of religion, it is manifest, that a false religion cannot be thus authenticated; for the propagation of error is inconsistent with the moral perfections of the Deity. The objection, therefore, that a false prophet may work miracles to prove his doctrine, and deceive mankind, is sufficiently refuted by its absurdity.

In conclusion, we remark that a religious system, in order to establish its claims of divinity, needs but present the external authenticating evidence of miracles and prophecy. Of this evidence every responsible man is amply qualified to judge. It lies level with his capacities, and requires no other intellectual exercise than that employed in the ordinary affairs of life. If, then, a man reject a religion thus authenticated, because he disapproves of some of its doctrines, and cannot understand others; is he not as unreasonable as the invalid, who being ignorant of physic, refuses the medicine because it is unpalatable, and because he cannot perceive in what manner it will accomplish his cure? The fact is, man is not antecedently qualified to pronounce upon the subjects of revealed religion; if he were so, his knowledge would be such as to render revelation unnecessary; but, the very term *revelation* presupposes him ignorant of matters to be revealed.

We say not, that the external evidence is all that should be given, in proof of a religion; but we say that it is all that should be asked. It is alone sufficient to establish the divinity of religion, and, therefore, when a religion is presented to us thus authenticated, we are to lay aside our cavils and prejudices, and with docility and reverence, believe implicitly, as the infallible word of God, every doctrine contained in the revelation. Should any part meet our ap-

probation, as being peculiarly adapted to the wants of our nature, or by which we can perceive and appreciate the superior excellence of the revelation itself, every such circumstance should call forth our gratitude to the Revealer, who, in addition to the external evidence sufficient to *authenticate* the revelation, does in his wisdom and goodness afford this gratifying *confirmation* of our faith.

It is obvious that these remarks have a special reference to the Christian religion, since it is the only religious system which is authenticated by the kind and degree of evidence here shown to be necessary for such a purpose. That its first teachers wrought miracles, and delivered prophecies, is a matter of historical record; and is as susceptible of moral demonstration, as any events whatever, of which we have not been eye witnesses. That the prophecies of the Bible are, at this time, receiving their accomplishment, is a fact of which any one may be assured, who will take the trouble to make himself acquainted with the present state of the world. And this kind of evidence has been accessible to all men in every age of the world, from the delivery of the first prophecy, shortly after the creation, to the present time; and it will continue till time shall cease, a universal and perpetual miracle in proof of the divine origin of Christianity.

But our beneficent Creator, doubtless, to strengthen the faith of believers, while infidels should be left utterly without excuse, has graciously afforded the strongest *confirmation* of his religion in its exalted excellence compared with every other religious system. "Indeed it is '*sui generis*.' Its laws alone, are universal. It alone appeals to reason and its own practical results in proof of its superiority. Alone it is forbearing. It alone places universal beneficence above partial love, and selfish gratification. It alone is addressed to our superior nature, giving the highest exercise to the highest faculties." It alone raises men above the beggarly elements of the world; and while it *excites* every holy aspiration after a glorious immortality, at the same time sanctifies the soul and renders it "meet to be a partaker of the inheritance with the saints in light." So that those who deny the divine origin of all revelation, have not been unwilling to admit that if God had given a revelation to man at all, it would have been the religion of Jesus Christ.

The Christian religion then, presenting the same hopes, fears, and threatenings to all, and inculcating principles, which, if universally adopted, would establish peace and righteousness throughout the earth, possesses a high claim to an attentive consideration. Is it not then, the duty of all, at least to examine the Scriptures whether these things be so?

R.

[For the Baltimore Literary and Religious Magazine.]

JOHN BUNYAN AND LORD MANSFIELD—LAW AND GOSPEL AGAINST
PAPISM.

MESSRS. EDITORS,—I have been a subscriber to your valuable and independent magazine for some years, and read your communications with much satisfaction—have, at times, supposed that the commencement of the 33d chapter of Ezekiel had operated with some force upon your minds; and like Luther, Knox, and many other truly enlightened worthies, of fearless and independent spirits, who, when they saw the enemies to religion and true liberty approaching, feared not to raise the trumpet, and give the necessary alarm.

The information you communicate should, in my estimation, be freely circulated, spread far and wide—the blast of the trumpet should be heard, and attended to, throughout our free and happy country, if we have any desire that our blessings should descend to our children. As a country and people, we are exalted by a gracious Providence in mercies, blessings, and privileges far above most nations of the earth. Tyrants envy our exalted and happy state; and the tyranny of the Jesuits, the most cruel and oppressive of all tyrannies, is, I fear, employed to crush our free institutions and liberties. What other object is contemplated in sending from Europe so large amount of money to this country, to establish seminaries (so called) and buildings of one kind or another, (called religious,) and what are the armies of Roman Catholic priests sent here for, but with an endeavor to sap the foundation of our liberties, and bring us into Roman vassalage? Let the reflecting seriously contemplate these movements before it is too late. The great and glorious American revolution was conducted on sound principles, and enlightened the whole civilized world; light is gone forth, no power on earth can conceal it; and a severe and most artful struggle is now progressing—light and liberty are opposed to darkness and tyranny—and the secret tyranny of the Church of Rome (I would call it the political junto at Rome,) is most conspicuous in the struggle. I truly rejoice to hear that the poor helpless nun received the protection she was so fully entitled to in our free country (or, in truth in any country in the world,) and preserved from being dragged again to her confinement, but let us ask what would have been her present situation, or what would now be the situation of those who were the helpers of the helpless, the protectors of a woman in distress, had the case occurred where papists had full control? and in the neighborhood of an inquisition?

The question is easily answered; I shudder to think of it; it is no light or trifling consideration; let us be abundantly thankful that we are not yet so degraded; that the inquisition is not yet in our immediate neighborhood; had it been so, the poor nun and all of you, gentlemen, who interested yourselves on her behalf, would have been snug enough by this time, and under the kind care of those whose tender mercies are cruelty.

In your last number you request the sentiments of thinking men, relative to the popish religion, and the danger of tolerating it in any free state. In my reading I have met with the opinions of good old John Bunyan and Lord Chief Justice Mansfield, pertaining to

the subject of popery; which I send you, copied verbatim. The extract is from a London edition of Bunyan's Works, published in 1736, vol. i, page 352. Lord Mansfield's opinion was given in his charge to the jury, on the important trial of George Gordon, esq. for high treason, in 1781, taken in short hand by Joseph Gurney.

John Bunyan was neither pope, cardinal, nor archbishop, not possessed of much of the wisdom of this world, that puffeth up—yet nevertheless, was a true scriptural bishop, enlightened liberally with the wisdom that cometh from above, and the teaching of the Holy Ghost; to him it was given to know the mystery of the kingdom of God. He says—"Antichrist is the adversary of Christ; an adversary really, a friend pretendedly, so then Antichrist is one that is against Christ, one that is for Christ, and one that is contrary to him, (and this is that mystery of iniquity, 2d Thesa-lonians, 2 and 7.) against him in deed, for him in word, and contrary to him in practice. Antichrist is so proud as to go before Christ, so humble as to pretend to come after him, and so audacious as to say that himself is he. Antichrist will cry up Christ; Antichrist will cry down Christ; Antichrist will proclaim that himself is one above Christ. Antichrist is the man of sin, the son of perdition; a beast, hath two horns like a lamb, but speaks as a dragon. Christ is the Son of God; Antichrist is the son of hell. Christ is holy, meek, and forbearing; Antichrist is wicked, outrageous, and exacting. Christ seeketh the good of the soul; Antichrist seeks his own avarice and revenge. Christ is content to rule by his word; Antichrist saith the word is not sufficient. Christ prefereth his Father's will above heaven and earth; Antichrist prefereth himself and his traditions above all that is written, or that is called God, or worshipped. Christ hath given us such laws and rules as are helpful and healthful to the soul; Antichrist seeketh to abuse those rules to our hurt and destruction."

For the present we leave the good sayings of Bishop Bunyan and insert the opinion of Lord Mansfield, who, in his charge to the jury, before mentioned, says—

"Thus much let me say, it is most injurious to say this bill, called Sir George Saville's, is a toleration of popery. I cannot deny that where the safety of the state is not concerned, my opinion is, that men should not be punished for mere matter of conscience, and barely worshipping God in their own way; but where what is alleged as matter of conscience, is dangerous or prejudicial to the state, *which is the case of popery*, the safety of the state is the supreme law, and an erroneous religion, so far as upon principles of sound policy that safety requires, ought to be restrained and prohibited; no good man has ever defended the many penal laws against papists upon another ground; but this bill is not a toleration, it only takes away the penalties of one act out of many."

I have written out my paper—if any part of this communication, with any correction or alteration you may be pleased to give it, is worth your receiving, or will add the weight of a feather to a good cause, it is much at your service.*

Baltimore County, Oct. 15, 1839.

[* The author of the foregoing letter is an Evangelical Baptist—one of our oldest citizens and Christians.—[Edvs.]

NOTICES, RECEIPTS, ACCOUNTS, ANSWERS TO LETTERS, &c.

OCTOBER 17—NOVEMBER 28.—William Michael, of Belle Air, Md., left directions at the office, to stop his subscription, at the end of the year. If our books are correct, Mr. M. owes us for the current year.—We have received \$10, and a very kind letter (published in the present No.) from Rev'd J. Sewell, of Savannah, Geo.; which pays for himself for 1840, and for Rev. J. W. Tally, Dr. James Morell, and Dr. Richardson, new subscribers, all of the same place, for one year, beginning with Sept. '39; the back No.'s sent to them.—G. A. D. Clark, Cumberland, Md., paid \$2,50 to Mr. Owen, and got the back No.'s, from Jan'y '39.—Col James Patterson, Mountjoy, P. O., Lancaster Co. Pa. \$5, for '39 and '40.—Rev. Charles P. Cummins, Dickinson P. O. Cumberland Co. Pa. name added and \$2,50 paid for one year, commencing with Nov. '39.—Rev. J. H. Grier, Lycoming Co. Pa., \$2,50, for 1840.—John Ralston, Chester Co. Pa., \$2,50, for 1840.—Rev. Alexander Boyd, Bald Eagle P. O. Clinton Co. Pa., name added from Jan'y '39, and back No's sent.—Rev. Wm. J. Gibson, Hollidaysburgh, Pa., name added, and back No's from Jan'y sent.—Rev. R. Steel, and Jonas Wyman, of Abingdon, Pa., \$2,50 each for 1839, and the subscription of the latter to be stopped at the end of this year.—Received from Mr. Wm. S. Martin, of Phila., the following sums, viz: for L. R. Ashurst, of Pa. \$2,50; Rev. Samuel Hodge, Shiloh, Tenn., \$2,50; Ananias Platt, Esq. of Albany, N. Y. \$2, 50; Rev. John H. Redington, of Moscow, N. Y., \$2,50. We have also received Mr. Redington's letter, of Oct. 18, and have credited him as per said letter, up to the end of the year 1840 in full; and have sent the No's for September and October, which had miscarried, a second time.—Rev. Thomas Aitkin, Sparta, Livingston Co. N. Y. name added from November '39.—In answer to the memorandum given to us, by Mr. L. H. Williams, in regard to the subscription of Col. James McKeehan of Cumberland Co. Pa., we have to say, that in Jan'y, 1838, the P. M. of *Newville* inclosed us \$1, with directions to send the Magazine to Col. J. McK, to that place; and it was sent there for about a year and a half, when we received a notice from the P. M., to change the direction to *West Hill*, to which place it has gone regularly since. So the matter appears on our books; and if correct, there is due us the sum of \$4, in full, till the end of this year.—Rev. J. Mason, of Bridesburg, near Phila., \$2,50.—Rev. Peyton Harrison, Martinsburg, Va., \$5, for two years' subscription.—Received through James Shanklin, Esq., P. M. Union, Va. \$5, from Rev. D. R. Preston, the statement of his account will be given in a future No.—Rec'd. \$5 from Rev. J. L. Montgomery, of St. Francisville, La. \$2,50 for himself, and \$2,50 for Rev. Jahleel Woodbridge, Baton Rouge, La., and the Nov. No, sent, as requested.—The name of H. D. Kellogg, Woodville, Mi., added to our list from Nov. The politeness of W. A. Sheldon, Esq. P. M. St. Francisville, La. is gratefully acknowledged.—Rec'd \$5 from Mr. G. G. White, P. M. Oxford, O., and credit given agreeably to his request, for the sum remaining in his hands, to the following individuals: \$2 to W. H. Robertson, for 1839; \$5 to T. B. Creery, for 1838 and '39; and \$3 to R. H. Smith, for '39. The subscriptions of Messrs. Smith and Creery to be discontinued at the end of the year.—The direction of Thomas F. Swim, changed to Somerville, Butler Co., Pa.—Rec'd \$5 from Joseph Henry Lumpkin, Esq., Lexington, Ga., for 1838 and '39.

WE HAVE THE AUTHORITY of one of the most respectable Protestants in Baltimore, for saying that the Nun, OLEVIA NEAL, is confined in the *Maryland Hospital*, under the care of the *Romish Nuns*, called *Sisters of Charity*; and that she is exceedingly desirous of being set at liberty. The person on the authority of whose unquestioned truth this statement is made, had the fact from the lips of the Nun herself!!! Do we live in a land of laws? Is the spirit of Protestant freedom dead in this commonwealth?