

THE
BIBLICAL REPERTORY.

JANUARY, 1834.

No. I.

ART. I.—*Remarks on the Epistles of Ignatius.*

THE Epistles of Ignatius may be said to be the sheet-anchor of diocesan Episcopacy. They are implicitly relied on, continually quoted, and made the subject of unceasing boast, as decisive witnesses for prelatical bishops. Whatever testimony may be doubtful on the subject, *this* has been pronounced, for more than two centuries, altogether unquestionable. In short, so much has been said concerning these Epistles, in reference to the Episcopal controversy, that the opinion seems with many to be taken for granted, that if their authenticity can be established, the cause of Presbyterianism is, of course, defeated. On this account, we presume that a few simple statements respecting the history and character of the Epistles in question, will not be uninteresting to our readers.

Ignatius, as Eusebius tells us, was bishop or pastor of Antioch, early in the second century. Where he was born; how educated; when, or by what means, converted to the Christian faith; and at what time inducted into the pastoral charge of the church of Antioch—are all points concerning which nothing is now known. Some of the ancients alleged that he was the “child”.

words are undeclinable, and hence the most prominent modifications of thought are awkwardly expressed by particles, which must serve also to form the conjugations. They are placed either before or after the verb. *Pen* means to be; *raou pen*, I am, and we are; *tan tang lai pen*, ye are; *kon tang lai pen*, they are; *tang lai* signifying all, or many. *Moua nan rao pen*, I was; literally, "Time this I (to) be." *Moua tan ma, raou dai kin sam red leou*, When you came I had already eaten; literally, "Time you (to) come, I already (to) eat (to) cease." If a Siamese would express, I should be glad if I were at Siam; he can do it only as follows; "If I (to) be city Siam, I heart good much." Notwithstanding all this poverty, the language is rich, in cases when it is necessary to denote the precise relation of the speakers to one another. There are eight words to express *I* or *we*, which are identical in Siamese.

According to the Asiatic Researches, part v., there are three dialects; that of *Siam*, that of *Tai yay*, or *Great Tay*, and that of *Tay lung*. A specimen is there given likewise of the language spoken by a neighbouring people, called *Moi tay*, or by the English, *Meckley*. Their chief city is *Munnypura*. The *Jangoma* or *Jankona*, residing in the country of this name, which borders on Siam and Pegu, are said to speak a Siamese dialect. So also the people of the island *Jan Sylan*, near to Siam.

W. L. Plumer

ART. VI.—*A brief sketch of an Argument respecting the nature of Scriptural, and the importance and necessity of numerous, rapid, frequent, powerful, and extensive Revivals of Religion.*

“By a revival of religion we understand an uncommon and general interest on the subject of salvation produced by the Holy Spirit, through the instrumentality of divine truth. The work is very commonly preceded by a prevailing and affecting coldness on the subject of personal religion, such as leads Christians to feel the necessity of extraordinary prayer for themselves as well as others. In its progress the thoughtless are alarmed, convinced of their guilt, inquire what they shall do; receive Jesus as their Saviour; rejoice in hope of future glory, join themselves to the people of God; and in important respects pur-

sue a new course of life.”—*Rev. B. Dickinson in National Preacher.*

Another writer speaks of such a work as “a revival of scriptural knowledge; of vital piety; of practical obedience.... Whenever you see religion rising up from a state of comparative depression to a tone of increased vigour and strength; whenever you see professing Christians becoming more faithful to their obligations, and behold the strength of the church increased by fresh accessions of piety from the world, *there* is a state of things which you need not hesitate to denominate a revival of religion.”—*Sprague on Revivals*, p. 78.

Perhaps the foregoing definitions are sufficiently full and clear for our present purposes. That events substantially of the nature of such revivals as those just defined, are to be expected under the Gospel, and especially toward the dawn of the latter day glory, perhaps no intelligent believer in revelation will doubt. Should any desire proof, the following Scriptures may be regarded as conclusive. “And it shall come to pass in the last days that the mountain of the Lord’s house shall be established in the top of the mountains; and shall be exalted above the hills, and all nations shall flow unto it; and many people shall go and say, come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem, and he shall judge among the nations and shall rebuke many people; and they shall beat their swords into plough-shares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.” Isa. ii. 2—4. The same promises are made with amplification in Micah iv. 1—7. See also Isaiah xi. 10—16. and liii. 10—12. Hear also the following wonderful words of grace, “Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations, spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left.” Isa. liv. 2, 3 See also parts of Isa. lx. and many parallel places.

That the work of regenerating the world and reclaiming it from its deep revolt and foul apostacy, is not to be effected by the tardy, lingering and doubtful process, generally witnessed since the Reformation, the Scriptures do constantly affirm. Isaiah, speaking of the Gospel church says: “Before she travailed, she brought forth, and before her pain came she was delivered of a man child. Who hath heard such a thing? who hath seen such things? or shall a nation be born in a day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth

her children." chap. lxvi. 7, 8. Again: "Who are these that fly as a cloud and as the doves to their windows," Isa. lx. 8.

It is true, that in none of the foregoing passages of Scripture is the word revival, used; yet is it altogether a scriptural word in application to a rapidly improving state of the church of God. "Wilt thou not revive us again, that thy people may rejoice in thee?" Ps. lxxxv. 6. See also Hos. vi. 2, and xiv. 7, and Habakkuk iii. 2. The objection that the conversion of one soul, yea the edification of one believer, is a revival, and therefore the word ought not to be technically used, does not seem to be valid. For if the conversion or edification of even one soul be a revival, much more is that a revival, when many souls are converted and many believers built up in faith and hope and love. Neither again can we concur with those, who assert the impropriety of the term on account of the fact that it supposes the previous existence of religion. For in the first place it is true that revivals do generally occur in communities previously possessing some pious members, and, secondly, the word revival strictly means a restoration to life of that which was in whole or in part dead. Now in a revival, dead souls are revived, brought to life; and religion, killed by sin, is revived, restored to life and activity in the souls of men. There are as strong objections to the use of the term Trinity and Theology, as can be alleged against the term Revival. We have no contest, however, with those who prefer another phraseology, such as has often been employed. Robe speaks of "an extraordinary work of the Spirit of God." Whitefield, of "a remarkable work of God." Edwards, of "a surprising work of God." In some cases our Scots brethren seem to have a strong and unnecessary prejudice against the word revival, yet there some dear brethren constantly pray and labour for "the out-pouring or down-pouring of the Spirit of God," and speak in glowing terms of the wonderful works of God in the west of Scotland of which their fathers have told them.

It would be "logic misapplied" to prove that revivals, essentially such as have been here described, were known in the days of Joshua, of Josiah, of Ezra, of John the Baptist, of the Apostles, and frequently in the early ages of Christianity. The history of the church for several of the earliest centuries, if properly written, would be to a great extent the history of glorious revivals. Such would unquestionably be the history of the church in Ethiopia under the labours of the Eunuch, baptized by Philip, and others, his coadjutors. Such was the history of the church at Lyons, where Ignatius and others of "like

precious faith" published salvation, and where, although from the heights of one rock sixteen thousand martyrs took their flight to glory, yet did not religion decline, or the church perish. Indeed throughout the Roman empire the time and place of martyrdom often, perhaps generally, furnished an occasion for unusual displays of the power of the Holy Ghost. Five hundred souls are said to have been converted at the martyrdom of one young lady in Rome. Pliny, in his Epistle to Trajan respecting the Christians, says that Christians were every where so increased both in towns and countries, that the [pagan] temples had lain well nigh desolate, and that there had scarcely been any [idolaters] to buy off the sacrifices.

Tertullian also, who wrote about the end of the second and beginning of the third century, thus addresses heathen magistrates, governors and emperors, in regard to their cruel wars and bloody persecutions against the Christians. "We could also make a terrible war upon you without arms or fighting at all, by being so passively revengeful, as only to leave you; for if such a numerous host of Christians should but retire from the empire into some remote region of the world, the loss of so many men of all ranks and conditions would leave a hideous gap and a shameful scorn upon the government; and the very evacuation would be abundant revenge. You would stand aghast at your desolation, and be struck dumb at the general silence and horror of nature, as if the whole world had departed. You would be at a loss for men to govern."* It is also an amazing fact, that although in less than six hundred years after the ascension of Christ, somewhere between thirty and fifty millions of Christians suffered martyrdom, yet in the beginning of the seventh century there were in many places thirty Christians for one pagan. Now these and other similar facts show the utter impossibility of writing any veritable history of the church in early times on any supposition, that would exclude the existence of exceedingly powerful, numerous, extensive, rapid, permanent, frequent and scriptural descents of the Holy Spirit, melting down the hills like wax, his right hand teaching him terrible things and his two edged sword being very quick and powerful.

From the year A. D. 606, or the time of the beginning of Daniel's 1260 years up to the beginning of the Reformation, we know not much of the true church of God, yet perhaps enough to show that to those who lived "in caves and dens of the earth and wandered about in sheepskins and goatskins" God did not leave

* Tertull. Apol. contra Gent. cap. 37.

himself without witness, but gave fruitful seasons in many times of refreshing.

When we direct our attention to the history of the work of the Holy Spirit in Great Britain, we find that, from a very early period revivals were known. The venerable Bede gives the following, among other wonderful accounts of occurrences under the ministry of Paulinus:* “King Edwin, with all his nobles, and a very great multitude of people, believed and were baptized A. D. 627, in the eleventh year of his reign, and the hundred and eightieth from the arrival of the English in Britain. He was baptized at York on Easter, April 12th, in St. Peter’s Church, which he himself had hastily constructed of wood, when he became a catechumen and was ready for baptism.” A little after in the same chapter, speaking of a period about eight years later, he says:—“So great is said to have been the fervor of faith at that time, and the desire of baptism, among the people of Northumberland, that, on one occasion, Paulinus, coming with the king and queen to a royal residence, called Alegebrim, remained there with them thirty-six days wholly engaged in catechizing and baptizing. During all this time he did nothing else, from morning until evening, than instruct the people (who came thither in crowds from every village and neighbourhood) in the Gospel, and, when instructed, baptized them.” Many similar fragments of history pointing to glorious revivals might easily be quoted from the same author as well as from others. In North Britain also has God many times, during the last three hundred years, poured down his Spirit in a most remarkable manner. Church history has few brighter pages since the days of the Apostles than those which record God’s wonderful dealings with sinners at Shotts, at Kilsyth, at Cambuslang, and at multitudes of places in the west of Scotland, in the days of John Livingstone, of James Robe, of James Young, of David Blair, and other holy men.

Glorious revivals have long and often been experienced throughout Wales, whence the Gospel has had free course and powerful advocates. But it seems as if God, in his sovereign mercy, ordained that America should be, in a peculiar and full sense, the land of revivals. Almost, if not altogether, as far back as we read of the Church of God in this wilderness, we read of extraordinary religious influences being at times afforded. The history of these revivals is known to the readers of the Repertory sufficiently for our present purposes.

Seeing that such events have occurred, and will undoubtedly occur in still greater power and frequency, it may be well to

* Bede Hist. Ecc. Gentis Anglorum, pp. 145-46, Cantab. 1643.

spend a short time in considering the necessary accompaniments and evidences of such revivals as are desirable.

The first thing which we shall notice, is solemnity. We mean something more than sobriety, or mere seriousness, even a quiet, subdued, fixed stillness, and awe of the soul, resulting from some clear apprehensions of eternal things, as eternal things. We have no confidence in those religious raptures or impressions which breed lightness of mind and spiritual carelessness. When God the Spirit comes down to exhibit the spirituality, extent, and terrors of a violated law, or the still grander, sweeter awfulness of a glorious Gospel, it would require more than usual insanity of heart and folly of mind, to yield to a tripping levity, a flaunting demeanour, or the wicked irreverence of an unholy familiarity with God, and all things sacred. Truly pious feelings are seldom more rudely assailed than by exhibitions of a something, which, for want of a better name, we call impudence, in prayer. Indeed, a want of becoming solemnity is manifested in many ways. When such want exists, the subjects of a reputed revival have far less of the fear of God after their supposed conversion than before it. Yet the word of God in the Old Testament has more than once or twice declared, that "the fear of the Lord is the beginning of wisdom." And the New Testament declares, that we cannot otherwise "serve God acceptably, than with reverence and godly fear." And sound reason loudly proclaims, that the human mind, having even a general and vague, yet realizing view of eternal and holy and infinite things, must be deeply solemn.

To genuine revivals of religion always pertains a degree of permanency, both in themselves and in their effects. A genuine revival of religion may have a sudden commencement. Indeed the Lord whom we seek often delights to come suddenly to his temple. "In the mount it shall be seen." "Man's extremity is God's opportunity." When the spouse, having acquired the spirit of patient waiting, forbade the awaking of the beloved until he pleased; the next thing is "Behold he cometh, leaping upon the mountains and skipping upon the hills." And when she had sought the beloved on her bed, in the streets, and at the mouth of the watchmen, then evidently with joyful surprize it is added, "It was but a little that I passed from them, but I found him, whom my soul loveth."

Swift as their thoughts their joys come on,
But fly not half so swift away.

So that though the Lord often appears suddenly, yet does he not ordinarily leave his church suddenly. Or if, in a sense, di-

vine influences are suddenly withdrawn from a church, their previous effects, when saving, continue. It is the goodness of formalists, of hypocrites, and of self-deceivers, that is like the morning cloud and early dew. On the other hand, no man wonders that Moses, who had stood in the midst of the ineffable effulgence and dazzling glories of Mount Sinai, contracted such a brightness of visage as for a long time to require the veil for the relief of his beholders. It is therefore both pertinent and important in the history of revivals to inquire, not merely whether at the time they seem to arouse, and even to enkindle pious emotions, but also whether they nourish pious principles. Does the revival bring the church permanently to stand upon higher and holier ground than formerly?

Genuine revivals of religion produce and nourish deep and unfeigned humility. To many, the question thrice propounded to the prince of orators, What constitutes eloquence? and his thrice repeated answer, action! must be familiar. An early writer in the Church, taking advantage of the thought, in attempting to define true religion, has said it consists, *first*, of humility; *secondly*, of humility; *thirdly*, of humility. No man's religion can go any further than his humility. No man grows in grace except as he grows in humility. According to the Scriptures, sin consists very much in the opposite of humility, pride. To speak therefore of a proud Christian is a perfect absurdity, if thereby we mean to designate a holy man, yet governed by pride. And to commend a revival as genuine, which has inflated the minds of its subjects with self-conceit, and high opinions of their own powers or virtues, is as unwarrantable as if it had produced the spirit of revenge, of lying, or of murder. Ten times do the Evangelists record that saying of our Saviour, they record no other so often, "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted." A want of humility at such seasons is generally manifested by the assumptive conduct, unbecoming freedom, or dogmatical positiveness of its subjects. Servants act unbecomingly to their masters, children to their parents, young people to the aged, members to officers in the church, young converts to older Christians; or superiors have a lofty carriage towards inferiors. Like Diotrephes, the proud love to have the pre-eminence. Sometimes pride bursts out in fierce contentions, and dotings about strife of words to no profit. Wherever humility is lacking, true religion is lacking.

All genuine revivals will bear the test of the apostle James, when he says, (chap. iii. 17.) "The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

Revivals, not tending to make us love our neighbours as ourselves, are not genuine. We have no right to believe that he has obtained forgiveness of God, who has not forgiven his brother, nor that he has obtained mercy, who does not love to show mercy. How dwelleth the love of God in one who could relieve a brother's wants and distresses, and will not? If these views be scriptural, it is not difficult to tell what we are to think, in the main, of those revivals, which in their progress assume the character of a religious quarrel carried on by ministers and a few adherents against the body of the church, and the unconverted part of the congregation. Neither can we stand longer in doubt of these reputed revivals, which, as one of Solomon's seven abominations, sow discord among brethren, destroying mutual affection and confidence between pastor and people, the eldership and the church, one member and another. It was the son of the bond-woman whose hand was against every man, and every man's hand against him.

All genuine revivals are produced in connection with evangelical truth. That error and fiction have no power or tendency to promote conversion or sanctification, need not be proved. It is alike plain that some truth, such as mathematical truth and the truth of profane history, is alike powerless in subduing the heart. But not all religious truth, nor even all revealed truth, is suited to inspire hatred of sin. To the peculiar doctrines of the Gospel is reserved the high honour of subduing the heart, and binding the soul to the throne of God. The only apparent exceptions to this doctrine, are, *first*, that any part of revealed truth may be employed for awakening the soul, and the law is always used to impart "the knowledge of sin." While this is true, yet but little is done towards a man's salvation when he is merely alarmed and convinced of sin. The work of salvation, of purification, and justification, is subsequent to these fears, and these convictions. The other apparent exception to this doctrine is, when the soul seems to receive holy comfort from expressions not found in the Bible. Thus hope and joy seem to have been communicated to Bunyan's mind from a verse in the Apocrypha: "Look at the generations of old and see did any one trust in the Lord and was confounded?" Eccl. ii. 10. This passage Bunyan supposed to be in the canonical writings, and was upheld by it, and although on discovering that he was mistaken in this supposition his heart seemed to be pained for a moment, yet did not his comforts utterly leave him. Now the true way of disposing of this seeming objection to the principle we would establish, is to state what is the undoubted truth, viz. that although the passage be not in the very words of Scripture, yet does it contain in

a very clear light, one of the fundamental and common truths of the evangelical system. It is precisely equivalent to this passage: "He that believeth shall be saved." So that we may boldly assert, that religious excitements in which it is taught and believed, that without the shedding of blood can be remission of sins, or that justification is by the works of the law, must be regarded as spurious.

Again: All genuine revivals are produced by the power of the Holy Ghost, and the genuine subjects of such revivals ascribe their conversion to the power of the Holy Spirit. The Scriptures leave us no room for doubt on both these points. Phil. ii. 13. Ephes. i. 18—20. 2 Thess. i. 11. 2 Pet. i. 3, and 1 John iii. 5, may be regarded as conclusive on the first point; and Rev. i. 5, 6. Ephes. i. 6 and 12. 1 Cor. xv. 10, sufficiently establish the last point in the assertion at the head of this paragraph. Should any desire more fully to investigate this subject, they are referred to Augustine, Epis. 107; also Augustine, lib. de Grot. cap. 24. Also, Gurnall's Christian Armor, vol. i. pp. 12—14. It is an exceedingly feeble objection to this doctrine, that the Spirit is not always mentioned, when sinners are called upon to believe, or when conversion is spoken of. Although not *always* mentioned in connection with this subject, yet is the Holy Ghost throughout the Scriptures declared to be the efficient cause of regeneration.* Besides, hell is not mentioned once in the decalogue. Are we therefore to infer that there is not just as real, close, and indissoluble a connection between transgression of that decalogue and hell, as if hell were named at the end of each statute? It is, therefore, undoubtedly true, that revivals not produced by, and ascribed to, the power of God's Spirit, are not genuine.

The final and consummating evidence of the genuineness of a revival, according to common sense and revelation, must be the fruits of holy living. It was to this principle the Saviour appealed when he said, "Do men gather grapes of thorns, or figs of thistles?" The apples of Sodom do not grow on the trees of Paradise. Brainerd, remarking on the effects of the revival among the Indians says, "I think it worthy of remark, that numbers of these people are brought to a strict compliance with the rules of morality and sobriety, and to a conscientious performance of the external duties of Christianity, by the internal power and influence of the peculiar doctrines of grace. God was pleased to give those truths such a powerful influence upon the minds of these people, that their lives were quickly

* See Charnock's Works, vol. iv. pp. 439—488.

reformed, without my insisting on the precepts of morality, and spending time in repeated harangues upon external duties.”* Much more is said in the same place on this subject. May not one reason of the sudden cessation of reputed revivals be, that the hearts of those concerned in them were never truly and firmly bound and engaged to the glorious things of the Gospel? During the whole time their hearts were saying of the revival, “O that it were gone, that we might buy and sell and get gain.” If the people, who have recently had among them a reputed revival of religion, do afterwards exhibit an unsubdued fondness for wealth and splendour, for pride and party, for self and sloth; if they engage in vexatious law-suits, in giving or receiving usury, in extortion, in daring speculations; if they exhibit bad tempers, show severity of feeling towards servants and dependants; if they adhere to their old tricks of overreaching their neighbours, of chaffering and jockeying; in short, if a holy life does not succeed the revival, then was it no blessing to those who experienced it.

Having said thus much summarily on the history and nature of revivals, let us now take into consideration some things which show that it is important and absolutely necessary that such revivals as we have described should be numerous, extensive, rapid, powerful and frequent. We shall consider the whole subject in special reference to the United States.

In the first place, we in the United States are making the most important experiment in civil government ever yet made, our enemies themselves being judges; and without these revivals, the experiment must fail. More than once already has hung, “the peace of America by a thread, and factions were sharpening their weapons to cut it.” Of late years especially, have the wormwood and the gall of party spirit dashed over the bowl of our political festivity. Witness the ruthless spirit of persecution which ran high under one name, and of late was converted into a mere political party. Behold again the haughty attitude of some threatening political vengeance, and of others hurling the sternest defiance. See disappointed aspirant denounce disappointed aspirant, or unite destinies with him against a successful aspirant. How often have readers of the Scriptures been reminded within a few years of that remarkable passage—“The same day Pilate and Herod were made friends together: for before they were at enmity between themselves.” Luke xxiii. 12. During times of such excitement not only is common and statute law, but also fundamental

* See Gillies' Collections, vol. ii. pp. 443—445; and Edwards' Works, vol. x. pp. 310—314.

law, yea, all law disregarded. In assemblies popularly called conventions, parties are organized, inflammatory addresses are prepared and sent forth to the people, and political doctrines insisted on as of the most ancient authority, which are as new as the party avowing them. Let men belong to what party they may, or let them belong to no party, and they will still say these remarks are just. All know that of late years our minds have been forced into very horrid familiarity with such words as swords, pistols, coercion, resistance, disunion, civil war, &c. Factions are of two kinds, to both of which we are subject. There is the *factio optimatum*, which rages and burns in the high places, and practises its intrigues with those in authority. There is also the *factio popularis*, which rages in the mind of that most terrible of all wild beasts, an excited populace. In our country these orders of factions, though distinct as in Rome, yet often unite for special ends, and when they do, and the populace can boast of *talents*, and the great ones of *numbers*, there is not a little danger. These factions, in the language of the Father of his country, "are likely, in the course of time and things, to become potent engines, by which cunning, ambitious, and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of government, destroying afterwards the very engines which have lifted them to unjust dominion."*

We have no hesitation in asserting our unqualified and unwavering belief, that nothing but the prevalence of true religion, as promoted by glorious revivals, can hinder the faithful historian from emblazoning on the page of our country's future history that solemn truth so often read and so little regarded: "FACTION IS THE GRAVE OF REPUBLICS." But should even this evil be avoided, yet others might destroy us. Our large cities and towns, without the sanctifying influences of the Gospel, will become filled with dissipations, oppressions, frauds, riots, mobs, the habitations of cruelty, the dens of thieves and robbers, and the dark retreats of an organised atheism, and will vomit forth a lawless, rapacious, ignorant, and reckless horde worse than northern barbarians; or, like Sodom, being filled with pride and idleness and abundance of bread, their inhabitants will be sinners before the Lord exceedingly; and the hundred spires of sacred temples which now draw off in harmlessness the electric fluid of the divine wrath, will be laid low; and our Boston and Charleston, our Philadelphia and New York, will be as Sodom and Gomorrah, as Admah and Zeboim. The press too, may easily become licentious, the people fawning, the rulers sycophantic, honest

* Marshall's Life of Washington, p. 697.

men flee an elective canvass, and down comes the whole fabric, notwithstanding our general unity of origin and interest, the vastness and connexion of our territory, the salubrity of our climate, the fertility of our soil, and our marvellous early history as a nation. Benevolent societies may send Bibles and Tracts, may plant schools, erect churches and support ministers; but without revivals all will be in vain, the land will mourn, the Constitution will be buried, and the cruel angel of tyranny proclaim throughout his dark dominions, that the car of liberty is rolled back and chained fast for centuries to come. The wisest and most patriotic of our political fathers have given to mankind views substantially corroborating those just expressed. Dr. Franklin, speaking to Paine about the Age of Reason, said: "I would advise you not to attempt UNCHAINING THE TIGER, but to burn this piece before it is seen by any other person. If men are so wicked WITH religion, what would they be WITHOUT it!" Washington also, in his last communication to his countrymen, says: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labour to subvert the great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connexions with private felicity. Let it simply be asked, where is the security for prosperity, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of a refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

"It is substantially true, that religion or morality is a necessary spring of popular government. The rule, indeed, extends with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric?"* But religion cannot be maintained and increased sufficiently except by revivals. It is therefore true, that without such revivals our experiment in civil government must be a failure. The importance of its success to mankind cannot make it successful.

Again: We in the United States are making a grand experi-

† Marshall's *Life of Washington*, vol. 5. pp. 699 and 700.

ment in church polity, having no connexion with the state, nor support from the civil arm; so that NOTHING but purely moral influence obstructs the passage of the whole nation to the gulph of Atheism. This is as it ought to be, God grant it may never be otherwise. The heaviest stroke of a nation's vengeance fall on the man or the men who shall devise any thing to the contrary! Important as we believe our experiment in civil liberty to be, we yet believe our experiment in religious liberty to be of still higher moment to the nations of the earth. Civil liberty may flourish under a limited monarchy with a free constitution; but religion under state patronage never can be pure, undefiled, and unspotted from the world; never can have free course and be glorified. How then is this moral influence to be preserved? Only by the prevalence of scriptural revivals. It is only by cultivating love to God and men, that we can keep the righteous from being sold for silver and the poor for a pair of shoes. It is only by the fear of God that the nation can be preserved from the sin of Jeremiah's time, when "every one neighed after his neighbour's wife." The grace of God alone can quench that febrile thirst, which pants "after the dust of the earth upon the head of the poor." Nothing but the fire of holy benevolence can effectually oppose the fire and the fury of fanaticism. It is not too late in the age of the world, nor in the history of America, for some master-spirit, filled with all deceivableness of unrighteousness, to gather around him an army of ignorant, infuriated fanatics, and go through the land, causing howling, lamentation and wo, and like a very tornado, making the land utterly desolate. Besides, there is at this time a most important discussion in progress in Europe, the chief force of which is derived, not from the galling effects of a hated establishment, nor from the manifest absurdity of the principles on which it is based, but from the example of America. The enemies of religious freedom are confounded by an appeal to things amongst us, but say. "Wait a few years, and you will see that religion in America is a sickly plant, not a flourishing tree under whose branches all the weary may find a quiet and cool retreat." In this state of things how unspeakably important that we should not spoil the pattern set for the world.

In the next place, nothing but such revivals as we have spoken of can cause genuine religion in this nation to keep pace with its rapid growth in some very important particulars. The growth of this nation in numbers is very great. We double our numerical strength in less than each space of 22 years. During the four years ending December 1832, more than 93,000 Protestant Irish entered the United States. That a large num-

ber of Catholic Irish entered our country during the same time, is at least very probable. But why mention particulars? Scotland, England, France, Belgium, Holland, Switzerland, Poland, Germany, Spain and Portugal, are pouring in tens of thousands of people every year. Besides, the increase of the nation by births has perhaps not been equalled by any other nation for centuries. Indeed, at the present ratio of increase, in far less than a century, the United States will contain a population of more than 100,000,000. Can religion grow with this growth except by glorious revivals?

The power of the nation, both in nominal and real wealth, is not less remarkable. Though our Atlantic States are growing amazingly in wealth, yet is wealth travelling to the west and south west annually by tens of millions. If religion be not promoted by glorious revivals, will not the wealth of the land soon be nearly all unsanctified?

The intellectual growth of the nation increases with no less rapidity. In some parts of our land the desire for general and thorough education amounts almost to a rage. And the catalogues and number of our academies, colleges, universities, seminaries, &c. declare an increase of studious persons that is really surprising. But should the head of the nation grow much, and the heart not at all, what a monstrous appearance we shall make!

In fine, the growth of the nation in numbers, wealth, intellectual power, and in some other respects, is such, that without remarkable, glorious and frequent displays of divine grace, the wickedness of the wicked, the lawlessness of the profane, the licentiousness of profligates, the fooleries of superstition, and the impieties of atheism, must ere long overrun all that is good amongst us. Our nation, if not sanctified, will be a moral and political Maelstrom that will swallow up the last and the best hopes of the patriot and the Christian in reference to our miserable world, or more than volcanic Vesuvius, whose burning lava will scathe and scald and deluge, not only the American people, but the inhabitants of the whole world. This is an appalling subject.

Without genuine revivals of religion it is impossible that our benevolent Societies can be sustained, much less increased in usefulness. It is a delightful fact that the world is in a moral posture far more advantageous for the spread of the Gospel than it has assumed for centuries. It is also true, that in benevolent exertions we have as yet but made a beginning. Indeed one half of the Christian army does not seem to have girded themselves to the battle. And yet there is "a cry among the nations," Give us books and send us men, that may tell us how we may avoid

an eternal hell and be happy forever. Some have heard this cry already; and it lasteth so long, and waxeth so loud, that even the dead, one would almost think, must soon hear it. It seems as if ere long the Christian church will be compelled to renounce her name and forsake her colours, or go to work in greater earnest than ever she has done since the Apostolic days. Of late a voice seeming to come from the angel having the everlasting Gospel to preach has, with unwonted urgency and imperiousness, summoned all our national societies to redoubled efforts.

In this state of things, the cause of benevolence must renew its strength, must mount up with wings like eagles, or as the sun, rejoice like a strong man to run a race. But whence can this cause derive alimant in sufficient quantities but from the rapidly growing numbers and devotedness of the sons of God? Indeed, without these glorious revivals of religion, our theological seminaries may be razed to the foundation, and their funds restored to the heirs of their donors, for they would soon be without converted inmates. Our sabbath schools must languish, and instead of our national union going on to bless a world, she will lose her ninety thousand teachers, and her six hundred thousand pupils, and her thousands of libraries at home. Our domestic missionary boards and societies will not be able to retain any confidence among the pious, for then the Spirit will have ceased to descend and convert thousands annually through their endeavours. Our Tract and Bible Societies will then have ceased to bless this land. There will not be holy men enough at their anniversaries to perform their funeral rites, and the world will slumber on in its vileness and guiltiness. Our Boards of Foreign Missions must cease their doings forever. There will be no more of the spirit of Foreign Missions, no Missionaries, no funds to send them. Such must be the appalling result, unless the American churches shall have a regular, a frequent succession of blessed revivals, times of the right hand of the Most High, seasons of refreshing from the presence of the Lord.

All the foregoing statements and reasonings derive much additional force and pointedness from the fact that, undoubtedly God's providence seems to designate America as one of the nations to bear a conspicuous part in the introduction of the latter day glory. Indeed President Edwards in his work on Revivals, chap. 5. sect. 3. has some reasonings by no means inconclusive, to show that the Sun of righteousness will rise in this western world, and roll his glories back on the old world. Whether these reasonings be true or false, one thing is certain. Nothing has occurred since the publication of that work, that opposes the

idea, while much has occurred to favour it. But dropping this idea, on which it were easy to enlarge, what Christian can doubt but America is to be one of those nations to whom is reserved the honour of filling the earth with the knowledge of God? O! how important then that in this land we have one glorious revival after another until the nation shall feel and think and resolve and act as one man. But we pass on to remark,

That beyond all doubt these persons, other things being equal, who are subjects of renewing grace in revivals, do make more solid and useful members of the church of Christ than those who are brought into the church at other times. On this subject we beg leave to introduce the testimony of one whose observation has been extensive, and we doubt not correct. Our countryman, Mr. Nettleton, has said* in speaking of revivals and their subjects: "My heart has often been *refreshed*, when some Timothy has *brought me good tidings of the faith and charity of these young converts*. No tidings have been more '*refreshing*.' I have often had occasion to adopt the language of Paul, on this very subject; *what thanks can we render to God again, for all the joy wherewith we joy, for your sakes before our God*.

"During the leisure occasioned by my late illness, I have been looking over the regions where God has revived his work for the two years past. The thousands who have professed Christ in this time, in general appear to run well. Hitherto, I think they have exhibited more of the Christian temper, and a better example, than the same number who have professed religion when there was no revival." A few paragraphs further on he says, "When I look back on revivals which took place ten or fifteen years ago, I have been agreeably surprised to find so many of the subjects of them continuing to adorn their profession. Take the whole number who professed religion as the fruit of these revivals, and take the same number who professed religion when there was no general revival, and I do think that the former have outshined the latter. I have not made a particular estimate, but from what I have seen, I do believe that the number of excommunications from the latter is more than double in proportion to the former." This testimony is good not only for the excellence of revivals in general, but also for the purpose of proving that subjects of revivals, other things being equal, excel in graces and usefulness those who are born into the kingdom when the attention to religion is not general and solemn. All this too is just what we might expect. Any husbandman

* Letter in Spirit of Pilgrims for Feby. 1829.

knows that a plant set in the ground during a time of general drought, even though it live, does not thrive and grow like one planted during a season of refreshing showers. The great difficulty with young converts is to get them in their thoughts to conceive, and in their hearts to adopt, a high standard of holiness. This standard is always higher in genuine revivals than in times of general languor in religion. Of course, they are more apt to surmount this difficulty. But reasoning is not necessary. The facts are admitted by all to whom this article will do any good. If then these and other things already stated be so, how important not only that we have large additions of real Christians to our churches, but also that these real Christians be diamonds of the first water, stars of the first magnitude, at least not men of the dwarfish stature of our modern race of believers. Then we must have these glorious revivals.

The importance and necessity of genuine and numerous and mighty revivals will further appear if we will but consider that thus alone can we be prepared successfully to repress spurious revivals. We are aware that this is a subject of some delicacy, yet we presume that few will doubt but there are at least in some branches or sections of the American church spurious religious excitements, which do not advance genuine religion as much as they hinder it. We say not now where or when such excitements have occurred. We merely allude to their undoubted existence, and add, that those who promote them have no confidence in the reasonings of those, who know nothing of revivals by personal experience. Besides, a people who have enjoyed a genuine revival, will be the last to approve, in their taste at least, the silly doings of some of our modern revivalists. But we only meant merely to allude to this point, and pass on to two other points.

The first of the two is the argument drawn from the priceless value of the soul in favour of revivals. Verily any soul is of sufficient worth to demand the most fervent prayers and strenuous efforts for its salvation. Let us for a moment look upon the soul as capable of enjoyment and suffering here and hereafter. If regenerate, what carefulness is wrought in it, yea what clearing of itself, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what holy revenge, yea what ineffable love, yea what unspeakable joy. If unregenerate, it is the subject of tormenting fears, of unprofitable carelessness, of delusive joys, of wicked revenge, of unholy burnings, of tempestuous indignation, of mortal enmity to God, of vile ingratitude for mercies, and of dark forebodings of the wrath to come.

And in eternity the righteous soul shall flourish continually,

shall enjoy more than eye hath seen, or ear heard, or the heart of man conceived; shall go from glory to glory, being swallowed up in blessedness and in God; while the impure soul will be sinking deeper and deeper in ruin, and wretchedness, and guilt, and darkness, and despair, and remorse. In that state forlorn, passion will meet passion in "the fierce clash of sinful souls, until wrath and vengeance want a name." Comprehend all that is durable in eternity, all that is valuable in heaven, all that is horrible in hell, and all that is meant by the fierceness of God's wrath, and you will then know something of the value of a soul. The mightiest angels will require a whole eternity to learn the worth of one soul. How valuable then must those revivals be in which not merely one soul, or one score, or one hundred, but hundreds of souls are born unto God.

The last argument we shall hint at in favour of the importance of revivals is, that in nothing else earthly, can the glory of God be equally promoted. It is true, that at the creation of the material universe the morning stars sang together, and all the sons of God shouted for joy. Yet do we not hesitate to declare our belief that loudly as the heavens declare the glory of God, yet a revival, yea a genuine conversion, speaks more to the honour of God than the whole material universe, considered as a mere physical structure. If this be true, the conversion of a thousand souls more loudly proclaims the glory of God than the creation of a thousand material worlds. There is a force, a clearness, a tangibility, a brightness about the manifestations of justice, holiness, love, mercy, truth, faithfulness, wisdom, and power in saving a sinner, which we in vain search for in the work of creation. No wonder then, that the Scriptures represent all holy beings in the unseen world, from the feeblest saint up to Him that sitteth upon the throne, as rejoicing at the conversion of even *one* sinner. It is a stupendous event. There will arrive a period in duration, when the brightest beams of the clearest summer sun would be but as darkness compared with the indescribable beams of glory that shall proceed from every one of the redeemed. Even our bodies, as Chrysostom says, will shine seven times brighter than the sun; or, as Paul says, they will be like Christ's glorious body. Thus, wherever the redeemed shall be, they will publish in a manner that mere dead matter, however organized could not, that God is just, is holy, is wise, is mighty, is love. Thus will be known unto principalities and powers in heavenly places by the Church the manifold wisdom of God, and that in all ages to come. If, then, we would promote God's glory in a wonderful manner, let us labour for revivals of religion, the religion of the Gospel of Christ.