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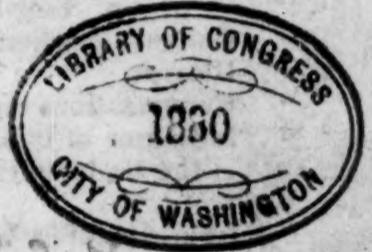
LITERARY AND EVANGELICAL

MAGAZINE.

Because of the house of the Lord our God, I will seek thy good.
Psalm cxxii. 9.

44

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THE
EVANGELICAL AND LITERARY
MAGAZINE.

For the Evan. and Lit. Magazine.

CONQUEST OF CANAAN BY THE ISRAELITES.

THE right of the descendants of Abraham to the land of Canaan has been questioned; and their conduct in taking forcible possession of that country, and exterminating its inhabitants has been severely censured. Unbelievers have represented this transaction as conclusive evidence that the lawgiver of the Jews was not sent by God, and that the command for extermination was not given from heaven.

To this it has been replied, that God, as the sovereign of the universe, has a perfect right to appoint the bounds of man's habitation, and to give to his creatures, as their inheritance, that part of his own world which seems best to Him; and that it ought not to shock our moral feelings, for Him to employ men, as instruments to inflict his righteous judgments, more than the use of earthquakes, pestilence and tempests for the same purpose. This view of the subject ought to be satisfactory;—because the divine sovereignty is unquestionable, and God always has good reasons for his conduct, whether he chooses to reveal or reserve them.

But while this is the case, some learned and ingenious writers have endeavoured to show that the Israelites, in conquering Canaan, only repossessed themselves of their own property; and that the work of extermination was one of necessity. Their arguments deserve attention. We shall present the substance of them, for the information of our readers.

THE INFLUENCE OF THE REFORMATION ON THE AMERICAN
REVOLUTION.

THE American Revolution, is the most important event in the modern history of the political world. The vast extent of our territory, and the past progress of our population, afford assurance that, at no very remote period, our fellow-citizens will be numbered by hundreds of millions. The prosperity and glory of such multitudes of human beings, bearing to us the relation of countrymen, cannot be contemplated without the most intense interest. Who can cast his eye along the line of time, and anticipate the future, without overpowering emotion? Two hundred millions of freemen! More than one fifth of the entire population of the globe, living together in this land of equal rights and equal laws! In all the annals of human things, there has not yet been a spectacle so sublime and magnificent.

But it is not only the effect on ourselves, which, in appreciating the importance of this event, we are called on to estimate. Science and commerce have broken down many of the barriers, which formerly separated nations; and, in the present day, there is greater intercourse between different countries in the civilized world, than formerly was carried on between different parts of the same empire. Every year, too, the facilities of this intercourse are increased; and new power is given to the moral influence exerted by one nation on another. At present, there are, in the elements of the American character, an activity, an enterprise, and decision, which cause us to be felt by all who come in contact with us. Should our institutions remain unchanged, when the population of this country shall be filled up, and we shall be moulded into one homogeneous mass, it will not be possible to measure the extent of our influence on the world.

Already, the intelligent and considerate in other countries, make these things subjects of serious thought, and contemplate our progress with the most profound attention; some, with high hope; and others, with deep anxiety.

An event, which is now exerting, and is likely hereafter to exert such mighty influences on our own destiny and on that of the world, is well worthy of most attentive examination, whether we regard its causes or its consequences.

The causes of the American Revolution have not, as yet, been fully developed. Historians and political essayists have kept themselves too much on the surface; have fixed their attention too much on outward things; without going to the secret

springs of human action, and the influences, which, by a slow and silent operation, formed the *moral character* of our nation, and prepared our forefathers to be such men as they were in the cabinet and in the field. The inhabitants of France, Spain, Italy, or the descendants of any of them, could never have achieved such an event as the American Revolution. In the present essay, *I shall consider the bearing and operation of Christianity on this great event.*

But, in the first place, I wish to present a distinct idea of that cause, the effects of which I have undertaken to examine. Christianity, as the word is used by different men, has widely different meanings. In one sense, it is the system of religion taught in the Bible: in another, it is this system modified—perhaps I ought to say, *perverted*—by political institutions, by ecclesiastical councils, and by philosophical speculations.

This religion, whether in its pure and simple forms, or in those of distortion and corruption, produces mighty effects wherever it prevails. It so goes home to the business and bosoms of men, so enters into all the concerns and relations of life, that it must be acknowledged to be a moral cause of great power: *there is none like it.* By the original constitution of that association called the Church, the members were all placed on an equality, and the primitive society was a well ordered democracy. There was no authority, but that which was voluntarily given to superior intelligence and virtue: the only power exercised, was a *moral power.*

But when Christianity had made such progress, as to attract the attention of the wise men and rulers of this world, it was seen at once, that if it could be changed from its original form, be brought into alliance with civil institutions, and made subservient to the designs of politicians, it would afford a more efficient support than heathen superstitions had formerly afforded. The experiment was tried with fatal success. The leaders of the church, who had long borne the frowns of power, and felt the fires of persecution, were fascinated by the smiles of imperial favour; the proposed alliance was formed, and the church was corrupted. The great body of believers soon sunk into a state of deplorable ignorance, and the mighty energies of a religion which connects man with eternity, were made to promote the designs of a profligate clergy connected with profligate rulers.

Still, however, the lamp of heaven was not wholly extinguished. During the whole series of the dark ages, rays of light shot through the gloom, and reached the understandings

of some favoured individuals, who were thus raised above the rest of their race. During this whole disastrous period, one enjoys a painful pleasure, in witnessing the struggles and aspirations of minds, conscious of their dignity, and disdaining the shackles which it was attempted to fasten on them.

At length the morning star of the Reformation arose.— This event forms a new era, in the history of our race. It is foreign to my purpose to inquire into its causes. Yet I cannot but observe that it is a subject well worthy of the most diligent study; and that he who does not thoroughly examine it, is not prepared to understand the parts of history most important, because most abundant in instruction, to us as men and as citizens.

The fundamental principle of the Reformation was this; that the Bible is the sole depository of the religion which God has revealed; and that to know the doctrines and duties of religion, we must have recourse to the scriptures. "*The BIBLE, the BIBLE is the religion of Protestants.*" Now, it is the effect of Christianity as derived from the Bible, and embodied in the doctrines of the Reformation, which I am led by the subject to investigate.

A slight sketch of the political state of the country from which we derived our descent, is necessary to the purpose in hand. When the Reformation began in England, the throne was occupied by Henry the 8th; and in succession until the Revolution in 1688, by Edward 6th, Mary, Elizabeth, James 1st, Charles 1st, Charles 2d, and James 2d. It is well known that all in this list of English monarchs, held arbitrary principles; and steadily endeavoured, by all means in their power, to enlarge the prerogative of the crown. Henry the 8th favoured the Reformation, because he chose to be head of the Church instead of the Pope. The extent of the monarch's power is evident from this fact, that the religion of the nation changed with that of the ruler. Edward the 6th was a Protestant, and during his reign the Church of England was Protestant. Mary was a Catholic, and the Church of England was reconciled to the Pope. Elizabeth again was Protestant, and the Church of England became Protestant.

Another fact which most decisively proves the prevalence of arbitrary power, is, that in this period the sovereign was authorized by acts of Parliament to "*issue proclamations with pains and penalties:*" that is, the proclamation of the sovereign was a law of the land.

Another evidence equally decisive, was the establishment of the High-Commission Court, and the Star Chamber. The

High-Commission Court grew out of the clause in the act which constituted the *Queen* head of the Church. By this clause, she was authorized to appoint a Commission with unlimited powers as to spiritual and ecclesiastical affairs. Perhaps no Court, the Inquisition excepted, ever exerted its powers in a manner more arbitrary and oppressive. The *Star Chamber* was a Court held by the King or Queen as head of the Church, in which cases were determined not by any law of the realm, but by the sole pleasure of the sovereign; and yet the decisions were as "binding to the subject as an act of Parliament."

And what perhaps is more striking still, when Parliament interfered on behalf of some unhappy men, who were suffering under the oppressions of these tyrannical tribunals, the Queen commanded the House to deliver to her the bills which they had prepared. "With this high stretch of her majesty's prerogative, the Commons quietly and tamely complied, and their efforts came to nothing!"

From the succession of James the 6th, until the fall of Charles the 1st, there was a continual struggle for the extension of the royal prerogative. Indeed the whole House of Stuart had one and the same spirit; and the English constitution was not settled in its present form, until William the 3d, was called from HOLLAND and placed on the throne in the year 1688.

The study of the portion of history, to which we have adverted, is full of instruction. But no English writer has yet done justice to this subject. Hume, with all his talents, was too much both of a tory and an infidel; too much the apologist of the House of Stuart, and the enemy of the Puritans, to be impartial. He has, however, made some precious confessions, which may perhaps be quoted in the sequel.

One lesson, of very great value, which may be learned from the facts recorded in this period, is, that ignorance and corruption disqualify men for the enjoyment of liberty. In the reign of Henry and Elizabeth the great body of the English nation were so sunk in ignorance and gross sensuality, that they could form no adequate conception of genuine freedom. The people and the clergy were content to remain under the dominion of Rome. It was the government which began and carried on the Reformation. And the Church was moulded to suit the views and prejudices of the ruling powers. Man, without information, is always found, either a wild, fierce, untamed savage, far out of the pale of civil society; or a poor, degraded slave, crouching down before kings and priests as

the vicegerents of Heaven. This, however, is too well known to be insisted on in this place.

But it is much to my purpose to observe that knowledge alone does not prepare men for liberty. Some of the most highly gifted men that ever lived, have been the most refined flatterers, and the most obsequious minions of royalty. A man enslaved by vice, and devoted to sensuality, is ready to offer himself to the master who will most pamper his lusts, and indulge his passions. A community without habits of self-government, must be kept in order by force, instead of being ruled by law. Indeed a government of laws, is a government of moral feeling expressed in the laws; and of course is suited to no community, but that in which a high-toned morality generally prevails.

These preliminary remarks have kept me almost too long from the direct discussion of the subject. They, however, seemed to be necessary to give a fair exhibition of it. I shall proceed now to consider the effects of the Reformation, and its connexion with the interests of our own country.

The maxim has before been quoted from the celebrated Chillingworth, that "the Bible, the Bible is the religion of Protestants." Now as the Bible was the great instrument of the Reformation, one effect of the Reformation was to send men directly to the Bible for religious information. The influence of this on general improvement was great and manifold.

It was necessary to the purposes of the Reformers, that they should go to the Scriptures in the original languages. To qualify themselves as interpreters, they were obliged to lay open all the stores of ancient learning. And to enable them to do this, they founded literary institutions, made collections of books, and with incredible ardour and perseverance, pursued those studies, which enlarge the mind and strengthen all its powers. The Protestant Universities were crowded with students, emulation was enkindled, facilities of improvement were multiplied every day, and a progress made in knowledge, which in other ages would have been thought incredible.

Besides; there soon arose a violent controversy between the Reformers and Papists, which served still more to rouse the mind and sharpen the intellect. The interests at stake were so great, the consequences of victory or defeat so important, that nothing which the powers of man could do, was left undone in this contest.

The principles of the Protestants, however, gave them a most decided advantage in the course of intellectual improve-

ment. While their adversaries were hampered by bulls, and decretals, by decisions of councils, and opinions of fathers, they went directly to the Bible. There they were taught to call no man master on earth, and received the precept, "prove all things, and hold fast that which is good." Their untrammelled minds acted with all the energy of freedom, and they proceeded on the principle, *examine first and then believe*. The effect of this was most manifest in all the countries that embraced the Protestant faith. The march of mind was greatly accelerated, and the progress of improvement was rapid.

But it deserves to be distinctly remarked, that besides the mighty intellectual efforts, which were thus called forth, the very turning of the mind to the Bible, that inexhaustible treasure of heavenly wisdom, produced a wonderful effect. The history, the poetry, the eloquence of the Bible, apply powerful stimulants to the human intellect. But apart from these, the sublime truths of Christianity give a new and lofty tone to the mind, and a wide range to the thoughts. The doctrines of this religion respecting the nature and the ways of God; respecting man's immortality and the method of redeeming mercy; respecting eternity and its connexion with man's passions, and actions, and habits, are all suited to give elevation to the thoughts and dignity to the mind of man. And in this he finds a powerful motive to intellectual improvement.

There is another consideration, of great value in our present inquiry. The great principle of Protestantism applies to the whole mass of the people, as well as to the Pastors of Churches and Doctors in Theology. Every person is sent to the Bible, and directed to judge for himself. There are no *proxies* in this form of religion. Every individual is responsible for himself; and the priest has no power to answer for, nor absolve the sinner. All are referred "to the law and to the testimony;" and the great design of the pastor or teacher is to afford assistance to his flock in understanding the Bible. The minister of religion is bound to go from house to house, to address the young as well as the aged, and diffuse among them all, as far as he possibly can, the knowledge which he himself has acquired. Who does not see that this process will produce great effects in awakening a desire of improvement, and creating an intellectual excitement. Facts correspond to this reasoning. The Reformation has not only favoured the interests of literature and science, but has promoted general information among the people, in a manner and to an extent utterly unprecedented. Schools and acad-

mies, as well as colleges, flourish most in protestant countries.

The foregoing statements authorize the conclusion that as far as the interests of liberty are connected with intellectual improvement, the influence of the Reformation has been in a high degree salutary.

But it has been said that knowledge alone does not prepare men for freedom. It is an old maxim, that *virtue* is the foundation of a republic. But here, too often, a distinction has been made between personal and political virtue; and it has been taken for granted, that a man may be politically honest, while he is personally corrupt. A wicked and dangerous doctrine! The maxim in its proper meaning is true; and it is important that it should be explained. When I speak of a republic, I mean a government in which the sovereignty is lodged in the people. It is the people governing themselves by an expression of their moral feeling and their will in the form of laws. It is in fact, then, a government of laws. The men appointed to administer the law will go just so far as public sentiment prompts them. To insure the execution of the laws, therefore, there must be in the minds of a majority of the people, at least, a deep and fixed reverence for these laws. But this cannot be the case, unless the people are individually accustomed to self-government; or, which is the same thing, habituated to act under the influence of virtuous principles. Hence it is true that virtue is the foundation of a republic. Hence also we see, why true republicanism always gives elevation of feeling and dignity of character. A nation of republicans is a nation accustomed to act in conformity to lofty principles; a nation in which each man, instead of being restrained by power, or governed by fear, lays voluntary restraints, and in fact governs himself.

From all this it is evident, that people may be so sunk in ignorance and vice, so enslaved by sensuality, as to be entirely unfit for liberty, because incapable of self-government. Their thoughts and feelings are all below the level of this elevation. Now, if, in this situation, there is a mere increase of knowledge, probably impatience of servitude and desire of liberty will be created. A revolution may take place. But because the people have never been accustomed to self-restraint, every man will think that liberty consists in doing just what he pleases; and scenes of anarchy will ensue, to which even "the calm of despotism" will soon appear preferable. In the end "*the ancient regime*" will be restored.

But if while intellectual improvement is communicated, the moral powers are cultivated; if virtuous feelings are awakened; and virtuous habits are formed, then the people are raised above the level of slavery. They will of course be free. The aspiring and ambitious will find no materials, wherewith to build up their schemes of aggrandizement. The force of public opinion, and the mighty power of lofty moral feeling will completely put down all who attempt to be masters. The whole nation will be so high, that none can rise above them.

Now the moral influences of the Christian religion are very great. Its precepts sustain a character of elevated sanctity, and its motives possess a mighty energy. The standard which it establishes is high. The hopes which it awakens are purifying. The faith which it requires, overcomes the world. No discipline so effectually teaches man to master his own spirit, and to govern himself, as the discipline of Christianity.

But besides this, there runs through the whole Christian system, a lofty tone of feeling, which in a powerful manner touches human sympathies, and awakens high feelings, and aspirations which bear the soul towards Heaven. He who has been delivered into the mould of the Gospel, and has received on his own soul the impress of God's image, while he is taught to cherish all the gentleness and meekness of Christ, feels that he is not a thing to be trodden under foot by his fellow man; that every thing low and grovelling greatly misbecomes such an one as he is; and that he ought continually to rise in the scale of moral greatness by forming high purposes, and executing his best conceptions of good.

This moral elevation unfits man for being the slave or tool of tyranny.—It prepares him to be a freeman. Accordingly we find that wherever Protestantism prevailed, it produced political changes advantageous to the people. Let England, Scotland, Holland, Switzerland bear witness. Nay, an appeal may be made even to France, where, although the Reformation did not triumph, yet it produced many changes of great value to that interesting but unfortunate country.

But it deserves to be remarked still farther, that the appeals which were frequently made to the Bible, and the various discussions carried on during the period of the Reformation, naturally led to the discovery of a truth most fully recognised in the Scriptures, that *God alone is the Lord of conscience*; and that as there is no power in man to bind it, so there is no right to make laws for that purpose. This truth, which was dimly seen and but partially understood at first, was gradu-

ally developed, and brought forward with greater prominence, until all genuine Protestants at length received it as an undoubted axiom. And when the fundamental principles of religious freedom are clearly perceived, men are not far from the knowledge of their political rights.

Once more: At the beginning of the Reformation, the great subject of inquiry and controversy was *doctrine*. But the dispute had not proceeded far, when that of *church government* excited very serious attention. Abuses here had become enormous. The simple form of democracy was utterly rejected; and a system of ecclesiastical tyranny had been devised, adopted, and matured, exceeding in its claims and the extent of its oppressions, any thing ever before contrived. The very minds and consciences of men had been held in chains. Disobedience to priests and priest-ridden kings, was held to be no less than treason against the head of the church. But when the people had recourse to the Bible, they soon saw that there was no warrant in that book of God, for the assumptions of power under which they had groaned. And nothing was more natural than the inquiry, what right have popes, and bishops, and prebends, to exercise the authority which they claim? Who is the head of the church? and where is the power which belongs to the church vested?—These inquiries led unbiassed minds to the discovery, that *Jesus Christ* is the *only* head of the church; and that as far as any power appertains to the body as a voluntary association, it belongs to the whole company of believers.

These discoveries produced new commotions and contests, the history of which is very curious and instructive. The authority of the pope was utterly renounced by all Protestants. But then it became a very agitating question, how was the church to be governed? This question was determined not by the *sole* authority of Scripture, but by a variety of circumstances, which appear to have modified the belief of men in relation to this matter. Thus in a country, where the king took the place of the pope, and the Reformation was conducted in conformity to the views of the ruling powers, dignitaries were established in the church, and great authority was vested in them. But where the Reformation was begun and carried on by the people, there was a near approximation to primitive simplicity. This was especially the case, if the civil government was republican. Holland, Scotland, Switzerland and Geneva afford examples and verifications of these last remarks. In those countries, the constitution of the church was constructed very much after the primitive

model; the power of the clergy was greatly reduced; the rights of the people were acknowledged; laymen were admitted to ecclesiastical judicatories; and it was acknowledged that the church had no right to claim any thing of the civil magistrate beyond protection. These were very important steps in the progress of religious liberty, and they exerted no small influence on the political affairs of the Protestant world.

But it remains for me to show how these events are connected with the American Revolution. This part of my essay, however, must be reserved for the next number.

Continued p. 561.

THE INFLUENCE OF THE BIBLE IN IMPROVING THE MORAL CHARACTER.

(Continued from page 462.)

THE effects of anger, in disturbing the peace of society are well known. During the violence of this passion, the operations of reason are suspended, or her voice is not heard, and her dictates are disregarded. The proverb is not without truth, *ira brevis furor*; under the paroxysm of rage, man becomes a madman, is deprived of his understanding, and is impelled by blind and furious passions. Those things are often done which no future regret can ever repair. Death is frequently the consequence of this dangerous excitement; and death always carries anguish to the heart of surviving friends. The guilty homicide, if murderer is thought too harsh a term, may, in moments of cool reflection, weep bitterly over the result of his own passion; but this sorrow, however deep and sincere, will not restore the dead to life, nor heal the bleeding heart of sorrowing relations, though it may, in some measure, disarm them of their resentment. During the fit of anger the restraint of the tongue is lost; and words, in a torrent, the most bitter and the most provoking are uttered. These often produce deadly strife and contention, or fix in the heart deep-rooted animosities and hatred; feelings which the apology, suggested and offered in calmer moments, cannot efface; but which sometimes descend as an inheritance from father to son. If malice and revenge are less violent, they are not less dangerous to the peace of society. If they do not suspend the operations of reason, they employ that reason in devising means for the execution of their diabolical purposes. The paroxysms of anger are soon over; but these remain principles of action for days and for years. Anger gives indications of the threatening storm, and thus furnishes, at least a moment, for escape or defence; but these coolly deliberate on

THE INFLUENCE OF THE REFORMATION ON THE AMERICAN
 REVOLUTION.—(Continued from page 514.)

THE statements which have been made on this subject might be extended to great length ; but it is time now to show their application to our own country. For this purpose, however, we must begin at a very early period.

There are few of our readers, who have not heard the name of *John Calvin*. And many of them have heard it sounded with epithets of bitter censure, and deep abhorrence, that they will be much surprised to learn, that he was once regarded as the greatest and best man, in the Reformed churches; was looked on with the deepest veneration; and, although poor and without worldly power, exerted a greater moral influence than any other man at that time in the world. Yet it was even so. Surely the virtue and understanding of a man must be great, when without money, without patronage, without pomp and show, he sways the minds of nations, and causes the force of his character to be felt on the destinies of the world. That it may appear that these things have not been said without consideration, let the reader know that Scaliger, Pasquier, Thuanus, Hooker, and other men like these, were accustomed to speak of him in the highest terms. The testimony of the *judicious* Hooker is so remarkable that I cannot help here transcribing it, with the remark that the author prefixed it to the famous work on Ecclesiastical Polity, which was written expressly against the system of church government adopted by Calvin. Concerning this system he says,

“ A founder it had, whom for mine own part, I think incomparably the wisest man that ever the French (Protestant) church did enjoy, since the hour it enjoyed him. His bringing up was in the study of the civil law. Divine knowledge he gathered not by hearing or reading, so much as by teaching others. For though thousands were debtors to him, as touching knowledge in that kind, yet he to none, but only to God, the authour of that most blessed fountain *the book of life*, and of the admirable dexterity of wit, together with the helps of other learning which were his guides. Two things of principal moment there are, which have deservedly procured him honour throughout the world : the one, his exceeding pains in composing the *Institutions* of the Christian Religion ; the other, his no less industrious travels for the exposition of Holy Scripture, according to the same *Institutions*. In

which two things, whosoever they were that after him bestowed their labour, he gained the advantage of prejudice against them, if they gainsayed; and of glory above them, if they consented. Of what account the master of sentences was in the church of Rome, the same and more among the preachers of Reformed churches, Calvin had purchased; so that the perfectest divines were judged they who were skilfullest in Calvin's writings; his books being almost the very Canon to judge both doctrine and discipline by."

Testimonials might be adduced from many others, both Protestants and Catholics, in favour of the genius, learning, and eloquence of the great Reformer; as for instance Papyre Masson, Father Simon, Bishops Andrews, Bilson, Morton, Stillingfleet, &c.

But there were various circumstances, which gave a wide diffusion to the influence of Calvin's talents, besides the opinion that he was the greatest champion of the Reformation in his day. Some of these circumstances we must state.

It has before been observed that the English nation changed the character of its religion several times with the character of its sovereign. In the reign of Mary, Popery was received as the true faith. Many of the sincere Protestants fled from the persecution of the bloody queen, and sought refuge among their brethren on the continent. Calvin received them kindly; interested himself greatly on their behalf; and procured for them comfortable places at Geneva, Frankfort, and other cities. Many of these persons were pleased with the primitive simplicity of the Genevan mode of worship, and the popular form of church government restored by Calvin. And on their return to England carried their preferences with them. They diffused their sentiments among their countrymen; and while the sovereigns of England were stretching their prerogative, and striving to establish arbitrary power, these disciples of Calvin, both among the clergy and laity, under the name of Puritans made vigorous opposition. But here instead of giving my own speculations on this subject, I beg leave to make several quotations from writers who cannot have been influenced by prejudices, which it may be supposed by some, warp my judgment. My first quotation will be from a sermon preached by the celebrated *Dean Swift*, on what Tories and high churchmen are accustomed to call the "*martyrdom of king Charles I.*" I hope the length of the extract will be pardoned, because Swift enters fully into the subject, states it with his usual perspicuity and force, and assigns the very reasons for the rise and growth of republican sentiments in

England, which would be assigned by an accurate historian. The reader will make due allowance for his prejudices.

“ In the reign of this prince, Charles the martyr, the power, and prerogative of the king were much greater than they are in our times, and so had been for at least seven hundred years before; and the best princes we ever had, carried their power much farther than the blessed martyr ever offered to do, in the most blameable part of his reign. But, the lands of the crown having been prodigally bestowed to favourites in the preceding reigns, the succeeding kings could not support themselves without taxes raised by Parliament; which put them under the necessity of frequently calling those assemblies; and the crown lands being gotten into the hands of the nobility and gentry, besides the possessions of which the church had been robbed by king Henry the Eighth, power, which always follows property, grew to lean to the side of the people, by whom even the just rights of the crown were often disputed.

“ But farther: upon the cruel persecution raised against the Protestants, under queen Mary, among great numbers who fled the kingdom to seek for shelter, several went and resided at Geneva, which is a commonwealth governed without a king, and where the religion contrived by Calvin is without the order of bishops. When the Protestant faith was restored by queen Elizabeth, those who fled to Geneva, returned among the rest home to England, and were grown so fond of the government and religion of the place they had left, that they used all possible endeavours to introduce both into their own country; at the same time continually preaching and railing against ceremonies and distinct habits of the clergy; taxing whatever they disliked as a remnant of Popery; and continued exceedingly troublesome to the church and state, under that great queen, as well as her successor king James I. These people called themselves Puritans, as pretending to a purer faith than those of the established church. And these were the founders of our dissenters. They did not think it sufficient to leave all the errors of Popery; but threw off many laudable and edifying institutions of the primitive church, and at last even the government of bishops; which having been ordained by the apostles themselves, had continued without interruption, in all christian churches, for above fifteen hundred years. And all this they did, not because those things were evil, but because they were kept by the Papists. From thence they proceeded by degrees to quarrel with the kingly government; because, as I have already said,

the city of Geneva, to which their fathers had flown for refuge was a commonwealth or government of the people.”*

* It is nothing but justice to hear the account given by the English Dissenters, of the reasons of their separation from the church of England. The following is extracted from a sermon of one of the most distinguished of their preachers. “The fundamental PRINCIPLES of our DISSENT are the very same as those of our PROTEST against the church of Rome. Those principles are;—the sole *supremacy* and *legislative authority of Christ*, over the faith and the consciences of men;—the unrestricted *use* of the Bible, and its *sufficiency* as the rule of religious belief and obedience;—and the unlawfulness and impiety of human *dictation* in matters purely belonging to religion. The sober and consistent application of these principles appears to our most serious judgment, to *require* a conscientious separation from the religious establishment of our country.” The preacher then declares that he and his brethren love and honour the pious members of the national church, and then proceeds thus,

“But it is ever a part of the respect and honour due to them to tell our brethren why we are constrained to differ from them. We rejoice that their church is purified from the grosser errors of the Romish Community; but we lament that she still retains an unscriptural conformity in many points of doctrine, constitution, and worship. We especially lament that her constitution involves a denial, virtually at least, of the three GREAT principles of Protestantism; and that she is tied and bound with the iron fetters of a merciless *uniformity*, imposed by the most profligate prince of the arbitrary house of Stuart,—so tied and bound with those heavy chains, that improvement and melioration are doleful and forbidden sounds to her! We cannot, moreover, be insensible to the strong fact, *that the church of England rejects communion with every PROTESTANT CHURCH on earth, but owns and exercises it with the CHURCH OF ROME.*”

The English Dissenters, I will add have been greatly ridiculed, and treated with much scorn because they raised such violent objections against things acknowledged to be indifferent, such as the cross in Baptism, kneeling at the Sacrament, wearing the surplice, bowing at the name of Jesus, &c. &c. But their reasons have not often been duly considered. Of these, one of the strongest was that things acknowledged to be *indifferent*, were imposed by authority. The government of the church did not leave the *conscience free*, where Christ had left it *free*. And they felt it to be their duty to oppose the principle—*Obsta principiis*, has always been their motto.

Again: The Reformation in England was carried on by the *government* not by the *people*. The great body of the people were at this time, as all admit, extremely ignorant of all the *principles* of Christianity: they knew nothing but rites and ceremonies. Observing the slight change made in these, and uninstructed as to other things, they knew almost nothing of the true nature of Protestantism. Hence they were ready to veer about with every change in the government as the sovereign might bid them. The Reformers from the school of Geneva, knowing how much an ignorant populace are affected by objects of sight and hearing, wished the change in religion to be palpable to the senses. And while they insisted that due provision should be made for the instruction of the people, they also urged that the badges of Popery should be removed. Their opponents were not willing that the reformation should be so thorough. The sovereigns of England wished to take the place of the Popes of Rome, and rule in the church as they had done before. Disputes then, which have been represented as mere trifles, involved considerations of very great importance, and principles, which no friend of religious liberty can renounce.

After having thus stated the foundation and principles of puritanism, the Dean proceeds with an account of its growth till the breaking out of the civil war, and the overthrow of Charles. He thus concludes his narrative. "That odious Parliament, had first turned the bishops out of the house of Lords; in a few years after they murdered their king; then immediately abolished the whole House of Lords; and so at last obtained their wishes, of having a government of the people, and a new religion, both after the manner of Geneva,* without a king, a bishop, or a nobleman; and this they blasphemously called, 'The kingdom of Christ and his saints.'"

To the testimony of Dean Swift I wish to add that of two other writers, whose sentiments could not have been influenced by prejudices in favour either of republicanism or the ecclesiastical discipline of Geneva. One of these is the celebrated historian Hume, who was the avowed advocate of the House of Stuart. He says, "So absolute was the authority of the crown, that the precious spark of liberty had been kindled and was preserved by the PURITANS ALONE; and it was to

* It is evident that Dryden held the same opinion on this subject with Swift. In his political poem, called the *Hind and Panther*, he characterizes the Roman church under the fanciful name of the *Hind*; the church of England is the *Panther*, and the Presbyterian is called a *Wolf*. Of this last, he thus gives his opinion,

The last of all the litter scap'd by chance,
And from Geneva first infested France.
Some authors thus his pedigree will trace,
But others write him of an upstart race;
Because of Wickliffe's brood no mark he brings,
But his innate antipathy to kings.

What though your native kennel* still be small
Bounded betwixt a puddle† and a wall,‡
Yet your victorious colonies are sent
Where the north ocean girds the continent.
Quicken'd with fire below, your monsters breed
In fenny Holland and in fruitful Tweed;
And like the first, the last affects to be
Drawn to the dregs of a *democracy.*

But, as the poisons of the deadliest kind
Are to their own unhappy coasts confined;
So *Presbyt'ry* and *pestilential* zeal
Can only flourish in a COMMONWEAL.

The poet, in all probability, adopted this sentiment from the *learned* and *sagacious* monarch James I, whose common saying on this subject was, "no bishop, no king." James had been bred a Presbyterian, and had good opportunities of knowing the spirit and tendency of his mother church.

* Geneva, † The lake of Geneva. ‡ The rampart of the city.

this sect, whose principles appear so frivolous, and habits so ridiculous, that the English owe the WHOLE FREEDOM of their constitution." (Hist. of England. Vol. v. p. 189.)

The other author referred to, is a writer in the London Quarterly Review, a work too well known in this country to be characterized here. In vol. xii. year 1817, page 517, the Reviewer gives an account of the influence of religious disputes in originating political parties in the times of which we speak; describes the Roman Catholics as disaffected to the government; and then, turning with his accustomed virulence on the Puritans, thus utters reproaches, which we receive as honourable testimonials. "The Puritans were not less disaffected, but they were less treasonable, because they expected no foreign assistance, neither were they at that time so strong a party in themselves. *It soon became apparent that they tended naturally towards republicanism; for certain it is, that monarchy and episcopacy, the throne and the altar are much more nearly connected than writers of bad faith, or little reflection have sought to persuade mankind. - - - - - Besides this insensible, but natural inclination towards democracy, which arises from the principles of a popular church government, there was another cause why the current should set in that direction; it was only under commonwealths, that the Puritans saw their beloved discipline flourish; the sufferance which it had obtained in France was won from the crown, and was exposed to continued and imminent danger from its known enmity."*

These are not mere opinions taken up at random, but founded on truth and nature. A popular form of church government will as assuredly operate favourably for liberty, as men's principles will influence their conduct. But if any refuse to admit this, their prejudices are so strong, or their understandings are so obtuse, that it is waste of time to reason with them. I will not use language so harsh as that of the *Quarterly*, and say they are men of bad faith; but certainly they are men of little reflection.

It has been seen, in part, how it came to pass that the Geneva discipline exerted such influence in the nation from which we derived our origin. But I ought to observe farther, that it was one of the grand desigus of the illustrious Frenchman* to give as wide diffusion as possible to the principles,

* Calvin was born at Noyon in France, and was bred a lawyer. Perhaps it was in part owing to the influence of his previous studies, that when he entered the ministry, and appeared in the character of a Reformer, he so much more clearly than any of his brethren, understood the true character

which he had embraced under the full conviction that they were true and salutary. For this purpose he exerted himself with success, to establish a college at Geneva, which by the high character of its professors, should draw to it aspiring young men from all parts of the world. Owing chiefly to the great fame of Calvin, this seminary was crowded by students from England, Scotland, France, Italy, Germany, and Holland; "and none who were anxious to make proficiency either in sacred or profane literature, thought themselves right till they had attended it a considerable time." This institution has flourished from the days of Calvin to the present time, and although destitute of the wealth and splendour of other establishments, for variety and extent of knowledge, it is not surpassed by any University in Europe.

These statements will enable us to account for a fact implied in the following part of the testimonial quoted from Hooker: "The perfectest divines were judged they, who were skilfullest in Calvin's writings; his books being almost the very canon to judge both doctrine and discipline by." The fact is this: *that Calvin's books were translated into English and kept in the churches for public use.* They were made text books in colleges, and put into the hands of tutors to be expounded to their scholars.

From all these facts, we learn how it was that the doctrine and discipline of Geneva, spread and acquired such influence in England: we see how opposition to the arbitrary designs of the court and the extravagant pretensions of the hierarchy was excited and strengthened, until the monarchy was at length overturned. The great body of the people, however, were not sufficiently enlightened and virtuous for a republican government. Great disorders ensued, and after the death of Cromwell, the nation, tired of anarchy, invited to the throne the deceitful and profligate Charles. True to the principles of his family, he no sooner found himself firmly seated, than he began to stretch the prerogative, and aspire to arbitrary power. It was then that the disciples of the Puritans stood up to maintain their rights; that Russell and Sidney died martyrs to liberty, and the Scotch Covenanters presented their bare breasts to the weapons of *Claverhouse* and *Dalziel*. These were the men, however caricatured and ridiculed now, who kept alive the precious spark of liberty, and preserved

of the principles of Ecclesiastical polity laid down in the New Testament. Every where, but in the Calvinistic societies, it was adopted as a maxim, that the church has authority to decree rites and ceremonies, and make them binding on the conscience.

it, until by the revolution of 1688, many of the great principles of civil and religious freedom were settled. And be it remembered, that it was under the reign of William III, a *Dutch Presbyterian*, that the act of Toleration was passed, and the constitution of England was settled in such a form as to make her now the freest country in the old world.

At this stage of the argument it is important that I should furnish a few chronological dates, for the support of some remarks, which will hereafter be offered. The Reformation was begun in England under the reign of Henry the Eighth, who came to the throne in 1509. He was succeeded by Edward the Sixth in 1547. In his reign the Reformation was greatly advanced: but he dying young, his sister Mary, a bigotted Papist, was crowned queen in 1553. The English church then returned to Popery. But on the accession of Elizabeth in 1558, the church again became Protestant. It was in her reign that the Puritans began to come into notice, and considerably to increase; as they did during the regal life of James, who was called to the throne of England in 1603. His son, the unfortunate Charles, began his reign in 1625, and was beheaded in 1649. The commonwealth lasted from that time until the restoration of Charles II, in 1660. This profligate prince reigned until 1685, when his brother James II succeeded him, who in 1688 was compelled to abdicate the throne. William the Third, prince of Orange, was then made king, and the British constitution was placed on a solid foundation.

Let us now turn our attention to some dates and facts respecting our own country, that it may be seen what effect all these events had on the genius and character of our population.

It is well known that the first settlement in New-England was made by a company of separatists from the English church, who had fled from their own country to Holland, to avoid persecution and enjoy the liberty of worshipping God according to the dictates of their own conscience. These men in number about 100 landed at Plymouth in Massachusetts, in the year 1620. In 1628 settlements were made at Salem and Charlestown by about 300 persons, and in the following year more than fifteen hundred souls came over and made a settlement at Boston. These were all religious persons, who had suffered much for their non-conformity, and left their own country that they might enjoy liberty of conscience. In like manner settlements were made, in various parts of the country; and several thousands of as good men as any in England, with nearly eighty well educated, pious.

and zealous ministers of the gospel came to that part of our country, that they might be out of the reach of royal and prelatical oppression, and escape the vexations and cruelties of the Star Chamber and High-Commission Courts. The institutions of these people were all in accordance with their principles. They established schools, erected churches, educated their youth, trained them to habits of self-government, and adopted every measure to promote enlightened piety, under popular forms of ecclesiastical polity.

A large portion of the original population of the middle States, were also prepared by all their religious habits, and popular forms of church government for the adoption of truly republican principles, and the enjoyment of rational liberty. The whole body of emigrants from Holland, and the north of Ireland, the posterity of whom now form the Presbyterian and Dutch Reformed churches in the United States, derived their principles originally from the school of a republic, and in fact from the great Genevan reformer, who was at once a profound lawyer, and a consummate theologian.

The principles and habits of this race, were brought by these emigrants into Virginia, North Carolina, and so extended to the South. When *Davies* poured forth the thunders of his eloquence in Hanover county, that man, who is said by some to have given the first movement to the ball of the revolution is known, even though in boyhood, to have been a delighted listener, and a fervent admirer.

But it ought to be admitted that many members of the church by law established in this country, were among the most zealous and devoted friends of the cause of political liberty in the United States. Their names are enrolled in history, their deeds are registered in records as imperishable as the race of man, and a grateful country will always delight to cherish their memory. While, however, it gives me the highest pleasure to make this acknowledgment, I am compelled by my convictions to observe, that this furnishes no valid objection to my argument. For,

1. These men were Protestants, and had felt the excitements and had partaken of the general improvement of the Reformation. Many of them, too, had adopted those principles of liberty which had been established in England by the revolution of 1688; and knew well what the birth right of an Englishman was. The forefathers of the writer of this essay, were of this class of citizens, and he well remembers the lessons learned in his youth, from near kindred, who took an active part in the revolution. But

2. The *monarchical* part of our established church was on the other side of the ocean. By reason of its remoteness from us, it exerted much less influence than otherwise it would have done. This is so obvious, that many writers have severely censured the ecclesiastical administration of the English church for their want of wisdom, in not completing the establishment here. Nay, it has been confidently asserted, that, if a suitable number of bishops had been provided for the American branch of the church, the people would have remained in their allegiance to the British monarch. In addition, it may be remarked, that such was the management of the established church in the southern colonies, that it had lost a great part of its moral influence; so that when the props and buttresses of the establishment were removed, it fell at once.

3. But it deserves particular consideration, that the great writers, whose works had the chief influence in directing the sentiments, and forming the principles of the leading men of the southern country, were trained under Puritanical influence. The immortal Locke, whose works have contributed much to enlighten our country, entered Christ Church College in the University of Oxford, the very year that the celebrated Puritan Owen, was placed by the long parliament at the head of that Institution. That great divine is well known to have held the soundest principles respecting political and religious liberty. And such were his talents, his learning, his piety, that we may well suppose he made a deep impression on a young man like Locke. The very principles contained in the immortal work on *Toleration*, were such as the author might have learned, and probably did learn from the head of his College.

The only other names which I shall mention, are those of Milton and Algernon Sidney. The prose works of Milton breathe the very purest and loftiest sentiments of liberty, expressed in language worthy of the author of *Paradise Lost*. I need not add that Milton was a zealous Puritan. The *Treatise* of Sidney on Government has been a manual for our statesmen. The leading principle of this work is, "That power is delegated from the people to the prince, and that he was accountable to them for the abuse of it." As a striking instance of the influence exerted by these great men on the feeling and sentiment of the people in this state, I may be permitted to mention that this principle, and the heroic courage with which it was maintained, caused the name of *Sidney* to be associated with that of his co-patriot *Hampden*, in

giving a title to one of the most useful public schools in the state of Virginia; I mean Hampden Sidney College, in the county of Prince Edward. But Sidney belonged to that same illustrious race of men, who derived their principles originally from the Reformation as it was established in the republic of Geneva.

I have no doubt but that superficial thinkers will attribute much less to these causes, than I have done in the preceding remarks. But men who have attended to the progress of opinion, and have remarked how one generation operates on those which succeed it, will readily admit the principles on which my argument is built, and the study of history will convince them of the truth of my statements. But if any deny them, they will have to account for such facts as the following.

After the complete breaking up of the Feudal system, there was a large increase of the power of the crown in Europe, and a continual effort to extend the prerogative. But on the event of the Reformation, wherever the people embraced the principles of Protestantism, there was a general elevation of their moral and intellectual character, which opposed a mighty barrier to the progress of despotism.

Again: wherever the principles of the Genevan school prevailed, there the efforts in favour of civil and religious liberty were most vigorous; and the power of the people was most felt by the ruling party. I appeal to the history of Holland, of the civil wars in France, of England and Scotland, as well as to that of Geneva and the United States. I appeal to the progress of the Reformation, and to its particular details in all parts of the world; and I call on all who doubt or oppose my statements to account for the actual progress of things on other principles consistent with historical truth. And let them not tell me of particular instances, in which men who adopted the Puritan faith and discipline acted inconsistently with their principles. This can be done in any case, where great numbers are engaged. Nay, it has often happened that the most devoted friends of liberty, under an unhappy impulse, have exhibited a mortifying inconsistency of conduct. But a philosopher, instead of being led away by particular instances of this kind, will trace with steady eye the operation of moral causes, and ascertain the general effect. He will mark the gradually extending influence of principles once admitted, and see how in each succeeding age, they acquire a greater moral power; until at length that which was regarded as a new notion, and was violently opposed as a strange innovation, is received as an axiom, which it is folly

to dispute, and adopted as a principle of action, which it is wickedness to impugn.

Now this progress of opinion, this effect of one age on another is one of the most important subjects of history. Very few writers have treated it *worthily*; and very few readers have traced it on philosophical principles. Indeed in this country the philosophy of history is but little studied; and many men who have risen high in the States, show most clearly, in their speeches and essays, that they have not learned the proper use of this branch of human knowledge. This is especially true in relation to the influence of religion on man's opinions and moral feelings; and most particularly in relation to christianity as a moral cause. I have been mortified to read speculations on this subject over the signature of most respectable names, which betray deplorable ignorance, or wilful misrepresentation. My comfort is, that *learned* foreigners will not see this display of ignorance in American writers.

I seem to myself to have shown; 1. That christianity as derived from the Bible is a moral cause of great power; and that where this religion is brought to bear on the great mass of a nation's population, it gives them an intellectual and moral improvement, which unfits them for slavery,—which raises them to the dignity of freemen:—2. That the Reformation gave a mighty impulse to the human mind, and new elevation to the human character, so as to prepare the *Reformed* for important improvement in their political condition, and lead the way to it:—3. That the adoption of popular forms of church government, has a mighty influence in preparing men to assert their liberty:—4. That this whole influence, and the various efforts to which it led, were, by a wonderful ordering of events, brought to bear on the population of our country: and hence I draw the conclusion, that the Reformation, and *that*, as it was established at Geneva, had a very great influence in preparing the people of this country for the glorious revolution. It was thus that a high moral elevation was given to the character of the people; the nation was enlightened; it had a *public opinion*; it was accustomed to self-government; in fact it was free; and the heroic resolution of our fathers was to resist designs to enslave them. In successfully doing this, they extended their views of the great subject of liberty; and most happily devised a form of government; in which no burden is laid, but for protection; no authority is exercised but for the restraint of the vicious.

But it is not enough to consider what prepared the country for the revolution; we ought also to see how we were carried through the struggle, and brought to adopt the best form of government, that ever diffused its blessings through any portion of the human family. *(To be Continued.)*

THE INFLUENCE OF THE BIBLE IN IMPROVING THE MORAL CHARACTER.

(Continued from page 527.)

WE speak of the man who is a christian, not merely by assuming the name, and making the profession, but who is such in reality; whose character is forming by the word and Spirit of God, to greater and greater degrees of resemblance to the character of Christ. Surround this man with the provocations and trials which excite the anger, resentment, impatience, fretfulness, &c. of others; and we maintain that he will contribute to the peace and happiness of society in a much greater degree, in consequence of possessing this character, than others, in similar circumstances, would do. What is the most plausible reason assigned for resenting an insult and avenging an injury? It is to prevent a repetition of the offence. If you tamely submit, it is alleged, you draw on yourself the reproach of cowardice; you invite aggression by declaring that you may be insulted with impunity. Shew yourself a man of spirit; resent the injuries you receive, and they will not be repeated. This is the way, this is the language, and this is the spirit of the world. The Bible teaches a different method, holds a different language, and infuses into the christian a different spirit. The question is, which of them is most conducive to the happiness of man?

Has cowardice a more natural connexion with meekness, forbearance and the forgiveness of injuries than it has with those passions which inflict these injuries? If courage be, as some suppose it, in part at least, a natural quality, or constitutional trait of character, then, the want of it is not criminal, any more than the want of bodily strength. Has the christian no other way of manifesting his magnanimity than by the indulgence of anger, malice and resentment, and by inflicting punishment on those who displease him? Does it not display more true courage and fortitude to subdue these turbulent passions, and maintain meekness and tranquility of mind, under those provocations, which, in the opinion of the world, will justify resentment and revenge? Is it not a much