

THE
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THE UNITY OF THE CHURCH.

That the church of God has suffered much from division has been a fact admitted and deplored by all ages. It has formed one of the leading offences in true religion, one of the most painful subjects of grief and anxiety to the pious, and suggested many projects as a remedy, which, not being founded in truth and righteousness, have usually terminated in enlarging the evil. A circumstance of such frequent occurrence, of such long duration, and extending so far as it does in the present day, when the endless number of Christian sects presents a frightful mass of confusion although they dwell together in considerable peace, must be calculated to disturb the pious with a doubt whether the long sought piety really exists. An attempt to shew, therefore, that such unity does exist, and to explain in what it consists, may be useful at once to encourage and direct the friends of truth in their expectations and their efforts relating to this important object. Such an attempt is the object of this essay.

1. The church of God is one in fact, and incapable from her constitution of admitting distinct, divided, and independent, ecclesiastical establishments. The first evidence we shall offer is the nature of the first promise given to fallen man in the garden of

HOPKINSIANISM.

It is often asked, "What is Hopkinsianism?" This is an important question, and one which honest, plain Christians would be very likely to put, when so large a portion of the clergy of the American churches are said to be Hopkinsian, and their numbers annually increasing, especially from the eastern seminaries.

It is believed that the following propositions contain the doctrines of Dr. Emmons: All of which are contrary to the Westminster Confession of Faith, and Catechisms, and to the Confessions and Catechisms of the several Reformed churches.

1. That God is not unto himself all sufficient, but partly depends for perfect happiness upon the enjoyment of his own creatures.

2. The intellect of man is naturally without depravity since the fall, as much as Adam's was in innocence.

3. The innate depravity of fallen man resides in the will only.

4. There was no covenant of works made with Adam for himself and his posterity in him.

5. Adam's sin in eating the forbidden fruit is not imputed to his posterity.

6. There is no covenant of grace.

7. Believers are not justified by the imputed righteousness of Christ.

8. That Christ is not the Eternal Son of God, by necessary generation.

9. That there are no means of grace.

10. That Christ made atonement for all the sins of all mankind.

11. That God is the author of every sinful volition as much as of every gracious one.

12. That all holiness consists in disinterested benevolence, and that the most decisive test of grace is a willingness to be damned for the glory of God.

We tremble while we record these heresies held by men who call themselves Christ's ministers.

ON PSALM-SINGING IN OUR CHURCHES.

The subject of the following extract is one which at present greatly agitates the visible church of God. It will undoubtedly be interesting to those who desire to promote the purity of God's worship, to learn the sentiments of Christians, beyond the seas, upon a subject so important as the praise of God. The evil complained of by the writer is a growing evil, and much fostered in our own country. That this extract may have the effect of opening the eyes of professing Christians and induce them to consider the practice as an evil indeed, is devoutly wished. The work from which the extract is taken is highly respectable as a periodical publication, and has an extensive circulation. The writer of the essay from which the extract is taken is a "Presbyterian Clergyman" of the established church of Scotland.

[From Blackwood's Edinburgh Magazine.]

DEAR SIR—There is not a more becoming, or a more Christian part of public worship, than the singing of psalms and hymns to the praise of God, with one voice and with one heart. A large and closely compacted congregation, fully imbued with pious and devotional feeling, and giving utterance to their whole soul in the fellowship and unison of some well-known and solemn tune, is a fine object of moral contemplation and reflection, and presents no unimpressive as-