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(Continued from page 59.)

I will not again advert to the words *επ'ελπίδι, σίη, υιοθεσία,* and *απολυτήρωσις.* Enough has been said already to determine their meaning, and, if *Κησις* be well understood, no textual difficulty rests upon any other expression. I proceed rather to state the principal doctrines in the text.

Doctrines.

1. The state of body upon which the saints enter at the resurrection shall be visibly glorious.
2. The principal designs in sustaining the surrounding creatures according to the economy of the present world is to declare the glory of God by the splendours of our celestial condition.
3. The world is now enslaved, and sensitive natures tortured by sinful man.
4. A great part of the matter which now composes the various classes of creatures, shall pass into a permanently glorious condition in the bodies of saints.
5. The resurrection of any irrational animals, being absurd and contradictory, is impossible.
6. There is an established and intimate connection between man and the whole creation; a sympathy of condition and of destiny which shall more fully appear at the end of time.

Rev. William M'Millan. This was the first literary institution founded west of the Allegany mountains.

Baltimore College, President, Rev. Dr. Knox.

Washington College, Washington, Virginia, President, Rev. Mr. Baxter.

Greenville College, Tennessee, President, Rev. Dr. Coffin.

North Carolina University, President, Rev. J. Caldwell, D. D.

Hamden, Sidney, Virginia, President, Rev. Mr. Hoge.

REFORMED DUTCH.

College of New-Brunswick, New-Jersey, President, Rev. Dr. Livingston.

The Unitarians have 3 Colleges; the Baptists 2; the Episcopalians 3; the Congregationalists 7; the Presbyterians 12; and the Dutch Reformed 1.

We by no means intend to say that these institutions are the exclusive property of those denominations. All we intend is that they have the controul of them. An exclusive property, indeed, in but few instances, in these 28 colleges, would render them more efficient in promoting the views of those whose power directs their operations. Were all the literature acquired in these colleges sanctified, how great a blessing to the church and to our country! We have reason for gratitude that so much of it is.

THE HIRED MAN AND HIS EMPLOYER.

Employer.—Thomas, you are industrious and attentive to my business; we are all pleased with your manners; but there appears to be something in your character, which I do not altogether understand.

Thomas.—Well, if you are not satisfied with me in any point, tell me, that I may reform : or, if it be what I cannot alter, though I should regret the necessity, I must look for another place.

Emp.—The latter I should regret as much as you, and as to reform, that is not exactly what I mean. You always evade the harnessing of our horses when we wish to ride out on Sunday to visit our friends. You are alone some time every morning and evening. You never can be found to attend to our wishes when our friends are with us on Sunday. In truth, I rather suspect you are of opinion that I and my family ought to reform.

Thom.—Now I understand you. I endeavour to serve God, and keep his commandments, which you think sometimes interferes with my duty to you. Do you dislike—

Emp.—Stop, Thomas. I do not dislike religion. You know I hold a pew in church—I pay my stipends—I go to church in the forenoon—I am a member of a Bible Society, and pay punctually my subscription for aiding in the circulation of the best book in the world—I give to the poor, and deal honestly with all men. This I call religion. Do not say I dislike religion.

Thom.—Do you allow me to speak freely?

Emp.—You may, undoubtedly, for your good sense pleases me, we cannot doubt your integrity.

Thom.—I wish I better deserved your good opinion; but to leave that—Your notions of religion, I confess, are very different from mine. You believe the Bible—We shall try religion by it, shall we?

Emp.—Certainly. I admit whatever is there.

Thom.—Then “Remember the Sabbath day to keep it holy, in it thou shalt not do any work,” is the fourth commandment. “Pray without ceasing,” is also the command of God. The Sabbath cannot be kept holy if it is employed in any other way than in worshipping God, by reading the Bible, by prayer,

praise, hearing the Gospel preached, religious conversation, meditation, and the reading of books strictly religious. Now there is no more religion in visiting neighbours, in conversation about farming, trading, politics and fashions, than there is in buying, selling and labouring. Religion means the communion of the creature with God, and practice of all duty, because God commands it. When we are commanded to "pray without ceasing," it cannot be too often to be alone every morning and evening, to pray to God in secret.

Emp.—O! you are praying then, when you are alone every morning and evening; is that it? Our minister sometimes preaches on the subject of secret prayer, but I was not aware that he meant retiring to some lone place as you do. Indeed we could not conjecture how you were employed. But how you spend your solitude in prayer I cannot understand. I would not intrude on your secrets, but I am curious to know what you say and do.

Thom.—In a man's religious affairs he should speak with prudence and caution. But as I am sure you do not mean to make any bad use of what I shall say, nothing shall be concealed. Before I venture to speak to a great and holy God I endeavour to compose my mind by meditating on the greatness, the goodness, and the mercy, of my Father in heaven, and on my own meanness, and sins and wants; I then kneel down reverently, and confess to him who knows all hearts every one of my sins that I remember, and I hope I try to remember them all. I do not forget my original sin, and as I know he hates sin, and that those who die in their sins must be most miserable forever, in a place of endless woe, I pray him, for Christ's sake, to pardon my sins and give me a right, on account of Christ's righteousness, to heaven, when I die. I thank him for all the good things I have by his bounty, and beseech him to make me a good man, to make me love him with all my

heart, and his laws, and all men. I also pray for others that they may be brought to know the salvation by Christ, and I do not forget you and your family.

Emp.—Why truly, Thomas, all this might well employ more time than you spend alone. But if you had a family and saw much company, played an evening game of whist, or danced with the young folks to midnight or later, you would not think all this necessary—indeed you would not continue this practice.

Thom.—Good company would not prevent it; and I should avoid all other company as much as I could. For the whist and dancing they certainly would stop the praying, so I would avoid them altogether.

Emp.—What? you think them wrong! Do you think whist and dancing improper?

Thom.—You say they would keep me from God, and you are right. Whatever keeps us from God is wrong.

Emp.—“Keeps us from God!” I don’t understand this. Is every man kept from God who does not pray as you do? Surely you admit that though my religion is not so precise as yours, yet it will bring me safe to—— God is what I was about to say, but, really, coming to God is what I have no distinct understanding of.—Bring me to heaven I mean; yes, my religion you admit will bring me to happiness at last?

Thom.—You will excuse me from answering that question. I do not wish to pronounce on any man’s state. I leave that to God.

Emp.—Come, be candid, speak plainly. I felt some temper rising when you spoke of the cards and whist keeping a man from God, but I will be cool—this is an important business. I admit that you have more knowledge of the Bible than I: for you read it much. I never doubted before that I was a Christian and would attain to happiness after death; but, to say the truth, the thought of being made happy by coming to God has started a new train of reflection.

You seem to be made happy by going to God in prayer, and you would forego the pleasures of whist and dancing for that happiness. I know nothing of this. Some strange doubts spring up and trouble me. To God we must go at death, for "the spirit returns to God who gave it." How can our spirit be happy in returning to God, if we are never happy in going to him here? But no—I will not doubt. I have always been much at ease on this point. I cannot have been mistaken all my life. Such a man as I am cannot go to perdition. What say you, Thomas?

Thom.—I hope you will not, but, "unless your righteousness exceed that of the Scribes and Pharisees, you will undoubtedly perish." "You cannot serve two masters; you must cleave to the one and hate the other." You admit that your company, your cards, and your dancing, give you more pleasure than drawing near to God. Hence it is plain you are so far from loving God that you hate him. Now should you die loving your amusements more than your Maker, how can you expect to be happy in his presence to all eternity? There are no cards, nor dancing parties in heaven. "Without holiness no man shall see the Lord."

Emp.—But all my neighbours and acquaintances think better of my state. I am very intimate with many of them, and have been for years; did they judge of my state as you do, they could not deal with me in so unfriendly a manner as not to tell me.

Thom.—No doubt they think you perfectly safe. They have need to think you a Christian, or what would they think of themselves—for you are more sober than most of them. You are not a profane swearer, some of them are very profane. You do not get drunk, some of them do often, and at your table. Few of them ever go to church, you sometimes do. To condemn your religion, would be to condemn their own. But even did they agree with me, would they certainly tell you? Do you think they are all in the way to heaven?

Emp.—Really, Thomas, I never thought of that at all.

Thom.—Nor they probably, of your prospects after death. But even should they, and think of you as you suppose; ought this to satisfy a man of your understanding, in a case where the question respects your eternal misery, or eternal happiness?

Emp.—But you know I am well thought of by the people of this county generally, as they have more than once, by a vote almost unanimous, elected me to represent them in Congress; I have been in the Senate of the United States. A great many of those who have thus given me their suffrages are as religious, I should think, as you would desire them.

Thom.—Very true. A great majority of the people of the United States profess religion, I think, in some form. But what kind of men did you find in the Congress, and Senate, and great officers of the general government?

Emp.—Why, truly, there was too much profanity among them, though they were intelligent and gentlemanly men generally.

Thom.—Do you think they prayed? Did they ask God's blessing on their meals? Did they hold prayer meetings? Did they even talk on religion? Do you think them men who pray in their families?

Emp.—If these things are religion, few of them have any of it; I never saw one of them look into a Bible.

Thom.—Do they not swear profanely, play cards, even for money, keep mistresses, attend balls and races, and profane the Sabbath?

Emp.—Some of them, I fear, do all these things.

Thom.—And yet will you say that because they are elected by what you call a Christian nation, they must be on the way to heaven? I admit, it is very strange, that religious men should choose such representatives, whose example must have a very ruinous influence on the morals and religion of our country.

I own, I am surprised that the ministers of the gospel do not more generally preach against this, which they know to be a great evil. I am, however, still more surprised that the popular favour, should induce you to hope that you are fit for heaven, because you are thought fit for Congress. Indeed, though I trust there are some really devout, godly men in that body, I must confess the truth to you, the fact of any one's being there is rather, in my mind, an evidence against his religion. The account you give of them confirms this evidence. For the most part, I think Congress hall out of the way to heaven. For yourself, as you have asked about my secret prayers, may I ask about your views when you acted as a representative of the people?

Emp.—Certainly, Thomas, and I shall be candid.

Thom.—I am reluctant to use this liberty, but you grant it and have set the example. Did you, then, consider yourself as bound to legislate for the glory of God? Did you think it your duty to act according to the laws of God recorded in the Bible? Did you think that God would judge you by the Bible for every vote you gave in Congress? Did you love your constituents, and your fellow-citizens, because they are God's creatures? Did you intend to honour God by every act of yours, as a representative? Did you ever pray that God would direct you, in the votes that you should give, and in the measures that you should promote? Did you ever read the Bible, which you say is the best book in the world, and which is a rule to direct to man his duty?

Emp.—Thomas, I can hardly remember all your questions, but, I believe, I never did one of all these things. I endeavoured to adhere to the constitution, and keep my oath of office, as an honest man. What has God, or the Bible to do with Congress? He surely—but I go to far. What I have said almost alarms me.

Thom.—Not more than it does me. Christ Jesus is “king of kings and lord of lords,” and all men shall find that the Prince of the kings of the earth, will have something to do with Presidents, Senators, Congress men, and all other public men.

Emp.—It must be so. But indeed this conversation troubles my peace. I believe in a future state, I think—yes—I do. O! certainly, I believe the Bible.

Thom.—God has blessed you with riches, friends and public favour, may I say, you have not remembered him gratefully as you ought?

Emp.—You may. Indeed to confess the truth, I have rarely ever thought of him, and now I have been led to think of him, in this conversation. I cannot but feel that he is a terrible God. His goodness to me would seem to be some encouragement; but Oh! I have abused it all. He would be just in taking back all his abused gifts—that would be hell. I know not, but he will. But he is merciful.

Thom.—Only in Christ. Say not of God *he would be just*, he is and will be unchangeably and eternally just. He who is now king of kings, once died as a priest and paid a ransom, such as justice demands. “He bare our sins in his own body on the tree.” “The Lord laid on him the iniquity of us all.” “He was made a curse for us.” “By his stripes we are healed.” “There is none other name given under heaven or among men, whereby we can be saved.”

Emp.—Thomas, you quote the Scriptures, though I read them so little, it seems almost new to me.

Thom.—To obtain salvation you must believe in that Saviour, for “he that believeth not shall be damned.” You must receive him, and you must walk in him, or,—I shall speak; for your freedom wonderfully emboldens me; or that soul that God has given you, that soul that has been improved by reading and conversation, that soul that has laid so many plans about property and children and friends,

that soul that has held communion with legislators, that soul must faint, wither, and suffer forever in the deep agonies of — O! Lord, no, save it for the Redeemer's sake. Pardon me, Mr. K——, my feelings overcome me. I am a plain man, have I gone too far?

Emp.—No, Thomas, this is a most tremendous subject. That my soul, but an hour ago at ease, that my soul which has enjoyed so much good, should ere another day, faint and wither under the blasting wrath of an angry God. I see it is possible, and in one hour I feel a dread and horror to which my soul has heretofore been an utter stranger. If I am brought to this by a plain man, what would the tribunal of the judge of all be? O! Thomas, you have opened a fountain of bitter waters. I have felt rising up in my heart, in the course of this short conversation, corrupt and vicious thoughts, which I little imagined were concealed there. O! this is a reality, my life was a dream before. My sins are like great mountains. Who knows but God may yet save even me, by the blood of his Son?

Thomas and his employer had many other conversations, the spirit of God appeared to work effectually by the instrumentality of the humble labourer, and his employer's life testified that mercy triumphed over judgment.

FAST DAY.

The 4th Thursday of the last month was observed by the congregations and people under the care of the Northern Reformed Presbytery as a day of fasting.

The causes, for substance, are the violation of the Sabbath, by the constituted authorities of the land: in carrying the mails, and in the Sabbath reviews