

THE
EVANGELICAL
WITNESS.

PUBLISHED UNDER THE PATRONAGE OF THE AMERICAN
EVANGELICAL TRACT SOCIETY.

EDITED BY
JAMES R. WILLSON, A. M.

Having, therefore, obtained help of God, I continue until
this day witnessing both to small and great, saying none other
things than those which the Prophets and Moses did say.
Acts, xxvi. 22.

PUBLISHED MONTHLY.

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JANUARY.

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This number has been longer appearing than was intended when we issued the last No. of Vol. II. We hope to be punctual in future, and would solicit our friends who are in arrears to forward, as soon as possible, the amount due, and all our friends to use some effort to enlarge our sphere of operations.

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C. Gates
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THE
EVANGELICAL WITNESS.

VOL. III.

JANUARY, 1824.

NO. I.

REMARKS UPON CHRIST'S SATISFACTION.

Wherewith shall I come before the Lord? is an inquiry the import of which is known to him only, whose spirit feels the weight of guilt, and who is solicitous to enjoy the favour of his Maker. That men, adopting their own reasonings upon the subject, should give unavailing, and contradictory replies to the question, may be readily admitted; and that the decision of God himself, when revealed, should be misunderstood by some, and perverted by others, is not too much to suppose. Upon subjects less intricate, and requiring much less self-deniedness to the pride of human understanding, great perplexity has been brought, by the introduction of theories to meet particular cases, and answer particular purposes; and by a loose phraseology, consecrated by use, or sanctioned in periods of little logical precision, by distinguished names, apparent countenance is given, in course of time, to positions which, indeed, have no foundation, except in the ingenuity of

man, or warrant, except what an imagined utility may afford.

Few subjects have suffered more, in these respects, than the doctrine relating to what the Son of God has done for sinful man. We shall not be so presumptuous, as to suppose, that we are able to shed upon the subject one ray of additional light. Our humble aim extends not beyond the attempt to gather a few pencils of that celestial splendour, which distinguished men of God have so abundantly spread upon this interesting field of investigation, that, amidst the clouds superinduced by others, we may be directed in the paths of a consistent faith, and evangelical profession. In our present remarks we take for granted the admission of man's fallen and hopeless state, the indispensable necessity of satisfaction being rendered to the justice of God, in order to the salvation of the sinner, and the fact, that Jesus of Nazareth has actually rendered such satisfaction, in yielding to the demands of the violated law, the ransom of his precious blood. Our inquiry is therefore limited to a few considerations which the subject naturally involves; and which will include an examination of some terms and phrases very commonly used, in discussions on the doctrine of the atonement, and to the truth in reference to its extent.

The considerations which the subject naturally involves, alluded to just now, we hope, if candidly examined, will prepare the way for harmonizing the views of those who love the truth, and to whom this doctrine of the ground of reconciliation with God, is very precious. We then submit to our readers,

1. The consideration of the import of some terms, so frequently employed, by Christians of every name;

these are *propitiation*, *atonement*, *satisfaction*, *sacrifice*, *ransom* of Jesus Christ. None of our readers, we hope, will deem a moment's attention to the import of these words, calculated to draw the heart from the magnitude of the great subject itself. Our aim is to conduct to the thing, and by a precision, in the signs employed, to lead to an accurate understanding of that which is signified. *Propitiation*, or *propitiatory* victim, is that which makes favorable. Such is its import in common language, and such it is, as employed in the consecrated language of inspiration. *ἱλασμος*, 1 Joh. ii. 2, and *ἱλαστήριον*, *hilasterion*, Rom. iii. 25 : the two terms so rendered in the New Testament, are derived from *ἔλεος*, *eleos*, which signifies *mercy* or *compassion*. Every theologian knows, that the terms now noticed, and rendered *propitiation*, correspond with that in the Old Testament, which is so frequently translated *atonement* and *ransom*. See Exod. xxix. 36, Job. xxxiii. 24, &c. The verb *ἱλασκομαι*, *hilaskomai*, from which these nouns more directly flow, signifies to *satisfy* or *atone for*, so as to make *reconciliation*—See an example of this, Heb. ii. 17. A similar application of the term we have in the Greek version of the Old Testament, in Dan. ix. 24, exactly answerable to the original Hebrew, translated, *to make reconciliation for iniquity*. So Luke, xviii. 13—God *ἱλασθητι*, *hilastheti*, *be propitious to me a sinner*; or, *be reconciled through a ransom*, is a rendering which more fully gives the idea of the text. The application of these nouns, Hebrew and Greek, to which we have adverted, to the *mercy seat*, in the Holy of Holies, by which the law, in all the tremendousness of its curse, was covered, casts no small portion of light upon their

import. Upon this, however, we do not dwell. We trust our readers will perceive that the import of the term *propitiation*, is that which renders God merciful to the sinner. This is that which Jesus, as the all satisfactory victim, has effected. *The Lord is well pleased for his righteousness' sake.*

Atonement is a term of similar meaning with that which has been now considered : A *propitiatory equivalent* for injury done, and accepted, as such, by the party injured ; and thus it is the same with satisfaction ; that which satisfies the requisitions of justice, so that no more is to be demanded. Thus the same word rendered *ransom*, Job. xxxiii. 24, is translated *satisfaction*, Num. xxxv. 31, and *atonement*, Exod. xxx. 10, and in its verbal form, Dan. ix. 24, as already noticed, *to make reconciliation*. The import of the term cannot be understood as embracing less than that which effects friendship between the parties who were at variance. Less cannot be understood as an *at-one-ment*,* a bringing of the parties to *one*.

The term *ransom*, is of a bearing equally obvious.-- Our references to the Old Testament, we hope, are sufficient, and the instances might be multiplied to weariness, to show that our translators understood the various words, *atonement*, *ransom*, *satisfaction*, &c. as synonymous, by their construing the same original term by all of them. The New Testament *λυτρον* and *αντιλυτρον*, *lutron* and *antilutron*, Mat. xx. 28, 1 Tim. ii. 6, are very emphatic, especially the latter : " It probably

*Such is the composition and origin of our word ATONEMENT.

signifies a *price*, by which captives are *redeemed* from the enemy, and that kind of *exchange* in which *the life of one is redeemed by the life of another.*" See Parkh. and his authorities. This precisely presents to us the nature of what the Redeemer, Jesus Christ, has done for sinners. *He hath redeemed (bought) us from the curse of the law, being made a curse in our stead ; υπεραγαπησεν ημων.* That which separates between God and the sinner is taken away. *Though he was angry his wrath is turned away, and he is pacified towards the sinner, in whose stead the Saviour gave his life, for all that he has done ; he comes in his appointed time of love, to bestow upon him the bought salvation.*

With those who deny the Deity of the Son of God, we know, upon this subject, so dear to the heart of every penitent believer, we can have no communion.— We grieve, indeed, in a matter of interest so deep to sinful man, to leave them behind, and we would so grieve, did we esteem and love them less than we really do. But there is no possibility of concealing the painful fact, that, as *Christians*, there is no common ground on which we can possibly meet. We are separated, *toto cælo*, as far as east is distant from the west. Those with whom we discuss the subject, and we, meet on the firm ground, the faith of the true *Godhead* of Jesus, who assumed our nature. Here, for a time at least, we can take sweet counsel ; and if on other points we must part, it is with the hope of seeing each other again, under circumstances more propitious, to part no more ; when under the more immediate auspices of that Redeemer, in whom we believe, our mistakes shall be corrected, and in the faith of God's elect, we shall be

more perfectly united. In the heart of every saint, the persuasion is deeply fixed, that no less than God could be his Saviour ; and that he who appears in that character, is qualified to do all that the sinner needs to be done, or that God requires should be done, is no less thoroughly believed. The qualifications of Jesus Christ, as a Saviour, we do not doubt, nor can we, for a moment, hesitate to ascribe to his saving work, all that perfection of excellence which the nature of the subject demands.

2. Another consideration of infinite moment, upon this subject, arises from the point mentioned, in which all the people of God so harmoniously agree. Since it is so that the Son of God thinks it no robbery to be equal with the Father, and the Father himself, with emphasis, recognizes the equality of the Son, how comes it, that the Father gives to his eternal Son commands and promises, that the Son submits to these commands, and receives, and pleads these promises, yields obedience to the precepts, and obtains the promised reward ? In all of these, we see an undeniable indication of superiority on the one side and of inferiority on the other. Is this superiority and inferiority *personal* or *official* ? Is it *natural* or *voluntary* ? That it is neither personal nor natural, but official and voluntary, we have the most undoubted assurance. This otherwise inexplicable mystery, is explained by the revelation of the federal transactions among the persons of the adorable Trinity. We are not unapprised of the objections urged against the idea of a covenant arrangement among these Persons ; but the scriptural revelation, upon this point, settles the matter with us. All

What can be granted to the objection we readily yield : that the imperfections of human deeds in the matter of covenanting, must be, in our apprehension, excluded from the case before us. God speaks to us upon the subject, after the manner of men, and it becomes us to endeavour to sublimate our conceptions of the divine transactions, and elevate our minds toward the grandeur of the objects presented for consideration. That the Sovereign Ruler of our world, in his allwise providence, has directed and authorised, amongst men, such transactions as are calculated to explain his own actings for our sake, (and who knows but for the very purpose of this explanation ?) is a call upon us to confess his goodness, and to admire his wisdom. It is these federal transactions, between the Father and the Son, that regulates the whole concern of our salvation. Here is *an everlasting covenant, ordered in all things, and sure.*—Here are glorious agents, from eternity proposing glorious ends, and devising adequate means for the infallible attainment of those ends, which we find unfolding in the dispensations of time. It is here we find Jehovah's pleasure expressed, in reference to the salvation of sinners ; and here we have the consent and engagement of the Son. Without such consent and engagement, the Father could not have laid upon the Son the iniquities of men, nor punished their iniquities in him. Without such consent, and that for a *determined* and *worthy* end, the Son could not have submitted to become a man of sorrows, the scorn of men, and object of his Father's wrath. *The covenant of peace shall be between them both.* The blood of the everlasting covenant is the price of the transgressor's deliverance.—

The work and the reward of the Son of God are precisely stated. *Lo! saith he, I come to do thy will. I came down from Heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.* This is the ground of that assurance which we have: *All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out.** These annunciations assure us of a definite end being proposed, in the councils of God, to be effected by the descent of his eternal Son; that he came in pursuit of that end, according to voluntary engagement; and that he will accomplish it to the utmost. It is worth our while to look back upon these verses—1. The Father has a determined purpose—He gives some to Jesus to be saved. 2. The Son comes down from Heaven to do this will, or to fulfil this purpose of the Father: *I came down from Heaven to do the will of him that sent me.* 3. The infallible accomplishment of this united will of the Father and of the Son—*All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out.* 4. Thus we see the idea of the Son's coming for an indefinite purpose, to be made definite subsequently, by the Father's decree, or by the volition of man, is out of the question. The hypothesis is gratuitously assumed, and is turned by those who assume it to pernicious purposes. It is an anti-Christian thought.

*John vi. 37—40.

3. It ought not to pass unnoticed, that in the grand arrangements of God, he gives a conspicuous place to the displays of his goodness. He is good and he doeth good. Notwithstanding the deranging influence of sin, upon the order of nature, we still witness in its constitution, the beneficence of the original arrangement. The organs of sensation in men may and do become, often, the inlets of pain and sorrow, but they likewise are the avenues of pleasure, and in their original situation, were exclusively so. In the luxuriance of the weed we have evidence of the fertility of the soil and of the effects of culture. In the developement of the scheme of grace it would indeed be strange, if some of the peculiar rays of the divine glory beamed not forth, upon some of those who are the enemies of God, and who will continue so, without any purpose, on his part, to effect their reconciliation to himself. The world is placed under a dispensation of forbearance and of mercy, for the express purpose of applying the salvation of God, to the objects of his love. That many for a time should, in virtue of the relationships of life, participate in great, though transient good, is according to the dispensations of the Almighty, and agrees with the condition of things upon earth, though neither intended to secure, nor issue in eternal life. God will not change, nor will he mar the grandeur of the constitution of mercy, formed exclusively in favor of his destined friends, for the sake of denying incidental good, and temporary benefits to his enemies. From this, however, the conclusion would be unwarrantable, that God and his Christ, in the arrangements of grace, had equal respect to the destined friend, and known unreconciled foe, whose

enmity should be endless as his existence. Let us trace the steps of Divine mercy, witness with gratitude the bounties of Divine goodness, and give glory to God for his administrations among the sons of Adam ; but let us likewise take care not to dishonour his wisdom, his justice and truth, under the idea of glorifying his goodness ; let us never set the eternal intentions of God, and the actual results of his providence, in hostility against each other.

Those Theologians who conclude, that because God employs bad men, as instruments, in the fulfillment of his purposes, and confers upon them those endowments which fit them for such instrumentality, he therefore must have intended their eternal glory, reason with great inaccuracy. In carrying forward the designs of grace, Immanuel compels the subordination of fallen spirits and of the worst of men. He secured the purposed end by the price of his blood ; and every mean, requisite to the attaining of that end, was secured at the same time. Hence the sovereignty of Messiah over all nature, animate and inanimate, rational and irrational, good and bad for the welfare of Zion. Eph. j. 22, Phil. ii. 7, 8. Let the smatterer in theology sneer at the assertion, or spare himself the exposure of his own folly, it will nevertheless remain true, that the enjoyments of the wicked are bestowed upon them because of their connexion with the elect of God. Salvation and the means of it are secured for the elect ; the enjoyments of the wicked are subservient to the welfare of the saints, and are bestowed upon the sinner for their sake. And could we trace all the connexions in which these stand to each other, there is no doubt but it would

appear, that all the mitigations of evil, and all the positive good, experienced by the enemies of God, are, more or less, according to the proximity of the points of relationship in which they meet with his people.—The history of Joseph, the story of Lot, the success of Cyrus, and the case of the Jews, all conspire to the confirmation of these remarks. Let the reader at leisure consider Gen. xviii. and xix. and chapter xxxix. 5. Isa. xlv. 4. Mat. xxiv. 22. No ultimate good is provided for the reprobate; the partial and transient good which he possesses is not for himself, but for the chosen of the Lord. We say these benefits, thus enjoyed by the wicked, are *incidental*, not because their possession of them was either unforeseen, or not intended, but because, such possession was not the main end, being really intended as subordinate and subservient to something greater. What that is, has been already seen.—Against the truth, now before us, the little quibbles of very small men, and even the eloquent rodomantade of the author of the book called—rather miscalled—“The Mediatorial reign of the Son of God,” prove nothing.

4. Another consideration which should occupy our attention, when meditating on the subject of the atonement of Christ, is, what is indispensably requisite in that atonement, so that it shall be really available for the salvation of any. If it secures not the removal of every obstacle, insurmountable to the sinner, it does nothing. Suppose for the moment that guilt is removed upon condition of faith and repentance, but the sinner left under the power of the hard and evil heart of unbelief, which infallibly turns him away from the living God, what is gained to the sinner? He is dead in sin,

and a release from the sufferings of wrath is procured, upon condition that he inspires himself with the spirit of life! What does such a scheme effect for man?—That view of this subject taken by Pelagians of old, or that by semi-Pelagians of later times, is utterly subversive of the doctrine of salvation by grace. And most assuredly, all the schemes of modified Pelagianism, adopted at this day, are the most senseless and incoherent of the waking dreams that are abroad. Leave the sinner under the power of spiritual death, without a divine nature, and so destitute of faith, and his salvation is absolutely impossible. The atonement that is available, and merits the name, must then secure the renovation of man's fallen nature, by the spirit of all grace; procure a living faith, effect union with the Saviour, and obtain remission of sin, acceptance with God, and eternal life. He must indeed be ill acquainted with his Bible, who knows not that the satisfaction of Jesus Christ is represented as having all of these connected blessings in its train, as its proper fruits. We entreat our readers to carry along with them, as they accompany us in these remarks, the import of the terms *atonement, propitiation, &c.*; correct views of the covenant arrangements of eternity, wherein originated the mediatorial transactions of the Son of God in time; of the personal glories and mediatorial excellence of Jesus Christ; that the possession of many incidental benefits, by the sinner, in time, is no proof of a satisfactory expiation of his crimes by the blood of the Lamb; and that expiation of sin, by that precious blood, is accompanied with every grace of the Spirit of God, and every saving blessing of the covenant of redemption,

issuing in the full enjoyment of eternal life. *He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?*

The foregoing considerations prepare the way for a satisfactory settlement of the much agitated, and deeply interesting question, respecting the extent of the atonement. Opinions upon this subject are ranged into four grand divisions:—That it is a proper substitutionary satisfaction for all mankind, the enjoyment of the benefits of which is suspended upon certain terms to be fulfilled by the sinner: that there is no substitutionary satisfaction in what Christ has done; but only a mere *exhibition* of the divine character, which *might* or *might not* be turned to the advantage of the sinner:—that Jesus really died for all, and all shall absolutely be saved by his blood:—that he satisfied for his Church only, those given him out of every kindred, and people, and nation, who shall infallibly be saved by his grace. The first, is the Arminian view; the second, the Hopkinsian, differing little from the Socinian; the third, the *Huntington* Universalist, the most consistent of all these heresies; the fourth, the followers of Jesus Christ, of the Apostle Paul, of Augustine, of Calvin, &c. on the doctrines of grace. It is the confirmation of this last view at which we aim in these remarks, without promising to detain long in the refutation of objections. We shall, however, before coming more directly to the proof, employ a moment longer in the examination of certain terms and phrases, often used in this discussion.

Among the phrases which it is proper for us to examine, as employed in the discussion of this subject, are such as these: *intrinsic worth of Christ's blood,—in*

itself sufficient for the redemption of all men,—being the blood of a person of infinite dignity, every drop of Christ's blood is infinitely valuable; and much more to the same purpose. Now, upon this subject, we should be deeply impressed with the truth of the infinite glories of the person of the Son of God, and with the conviction, that none but God could save the sinner, and that the value of what he has done not only unspeakably exceeds what the highest in the ranks of creation could effect, but inconceivably exceeds in worth the utmost conceptions of men and angels. It is the work of the great God our Saviour. The phraseology adverted to above, was doubtless employed for the purpose of expressing the exalted opinion which was entertained of what is done by Jesus Christ. We acquit many distinguished men and communities, who use the phraseology, of any error in their doctrine upon this point. We only say the mode of expression is unguarded, and however safely understood by sound divines, is both liable to abuse, and has been abused by men of head and heart less hale. We may likewise remark that, from the dawn of the Reformation till the middle of the 17th century, the precision of theological language was in a progressive state. In those countries where doctrinal conflicts were most frequent and most ardent, the precision was greatest. Holland and the British isles in this took the lead. This was especially the case in the period intervening between the Synod of *Dort* and that of *Westminster*. The majority of those assemblies were equally sound in the faith, but the 24 intervening years, from the peculiar state of the churches and of the nations, gave occasion for the for-

mation of men peculiarly qualified to state and defend, with precision, the doctrines of grace. The effect of this is seen in the documents composed at Westminster. There we find the truths, in relation to the satisfaction of Christ, stated without any of that looseness of phraseology which marked the Geneva, the old Scottish Confession, the 39 articles of the English Church, and the labours of the venerable Synod of Dort. It is from this chaste and luminous production, the Westminster Confession, that we learn to reject from our theological vocabulary, high sounding, well intended, but unmeaning phrases. In this document, upon this fundamental article, there is nothing conceded to the enemy, not even a term of dubious import, which ingenuity can pervert as a convert for error. "The Lord Jesus by his perfect obedience, and sacrifice of himself, hath fully satisfied the justice of the Father, and purchased, not only reconciliation, but an everlasting inheritance in the kingdom of Heaven, for all those whom the Father hath given unto him." Here is the truth, the whole truth, and nothing but the truth, on the subject.

But is there not a sufficiency of merit in what Christ has done for the salvation of *all men*? I reply, the scriptures are silent as to such a sufficiency, and matter of fact, as presented in the course of Providence, does not authorize the assertion. Many perish. Where is the evidence of its *sufficiency* for the salvation of those passed by, and *for the sin of those* foreordained to condemnation? God the Father did not intend salvation for them, Christ did not, nor did the Holy Ghost; the Scriptures give no intimation of such sufficiency, and if we believe it, it is not from evidence but from some pre-conceived opinion.

Still it is urged, the Saviour being an infinitely dignified person conferred an *infinite* value upon his every act, and conveyed an infinite worth to every drop of his shed blood, any of which had merit enough to meet and obliterate the infinite guilt of the sin of the whole world. We have said enough, it is believed, to secure us against the suspicion of the impious attempt to detract from the *absolutely* infinite excellence of our Redeemer, or to diminish aught from the value of the all-perfect righteousness of God our Saviour. We may then be permitted to ask in turn, if the infinitude of the Saviour rendered every act of his life and every drop of his blood thus of infinite worth, how come it that so many acts were exacted of him, and so many drops of his precious blood shed? Let us take care when attempting to exalt what Jesus has done, that we do so according to truth. We must not speak wickedly for God, nor celebrate one excellence at the expense of others. We profess ourselves not to be very apt at the comprehending or handling of *infinities*, and we suspect those who employ the above language, if they affix any meaning to it, confine their idea of infinity, as applicable to what Christ did and suffered, to that which is usually denominated *mathematical*. No man will affirm that the sins of the whole elect of God are absolutely infinite. There is no such infinity on this side of Deity. It is in one respect only that sin is said to be so, in other respects it is limited. And may there not be a sense in which infinite worth is predicable of what Jesus did and suffered, and yet in other respects what he did and suffered be limited?

Admitting all this, still, it is said, there is an *infinite sufficiency, value, or worth*, in the Saviour's blood for the redemption of *all* mankind. We shall then examine the import of this epithet *intrinsic*; that is, *in itself* not accidental. To see the sufferings of our Redeemer in this light, we must separate him and them from all covenant stipulation, from all connection with mankind, a simple participation of our nature excepted, and from all ends proposed to be effected by him, through these sufferings, and view him merely as enduring pain—suffering the wrath of God! This is considering the sufferings of Christ *abstractly*, and thus we learn what they are *intrinsically*; and we ask, in such a light, can we conceive of them possibly taking place? Setting aside covenant arrangement, can we conceive of the Son of God coming into our world? Without his consent, and that for the attainment of a valuable end, can we conceive of the Father pouring forth upon his Son the treasures of his wrath? Inconceivable, upon any principle of wisdom, justice, or goodness! But were it possible to suppose them thus to take place, we ask, what would be their amount of merit? what their value? All will at once exclaim, nothing, less than nothing; the supposition is fraught with all that is revolting, with all that is horrible! We are certain it was not thus he came and suffered, and therefore we must have recourse to the conditions of his appearance in our world, that we may form an estimate of the worth of what he did. He came according to covenant stipulation, and that for the gaining of an important end. Read at leisure, Heb. x. 5—7, and Joh. vi. 37—40, with the parallel places. There we learn that, in the mission of the Son of God,

all was precise, all was fixed, the end determined, and adequate means settled for its attainment. Here then we find the foundation of those sufferings of Jesus, here they were stipulated, here they were proposed for a valuable object, and here both their *existence* and *value* were settled for the attainment of that object. This value is *abundant*, but as an eminent divine has remarked, not *redundant*. *Oblatio Christi peccatis nostris est equivalens, &c.* "The oblation of Christ is an *equivalent* satisfaction for our sins." We ought not, with the Remonstrants,* to suppose that it is of doubtful import, a thing that *may be* received or not; an idea altogether at variance with the truth of his satisfaction, and of his blood as a *price*. Nor, with the Papists, ought we to imagine that, in it, there is a *redundancy*; a doctrine from which is derived the chief part of their treasure of indulgences. The scripture indeed, sometimes speaks of the *abundance* of grace, indicating thereby, either its *great sufficiency*, or its greatness above that of the first man, or its power in overcoming aggravated crimes."† The Son of God was indeed qualified to have brought in a righteousness, of value adequate to the salvation of all men; but this he has not done.

It is vain to distinguish by saying, that the blood of Christ derives its *sufficiency* from his person, and its value as a *price* from covenant agreement. This is to separate what are necessarily joined. We must not separate the Son of God acting, and the arrangements under which he acted; and under which it was indispensable he should act, as Mediator. Moreover we

*Arminians.

†Vid. Marckii Medul. xx. 27.

know nothing of his acting or suffering, but in the character of a *price, ransom, propitiation*, all of which indicate a *sufficient, but defined, value*, which value was determined in the *council of peace*. Beyond what is included in the idea of *price* or *ransom*, the word of God makes known no value in the blood of Jesus. And, except in this light, its existence is unknown. In this light it has always respect, definitely, to that which is redeemed, to that which is bought.

But it is affirmed, as a *dollar, or eagle*, has a fitness in itself, independently of all compact, to pay a debt, so in the blood of Christ, *abstractly* considered, and independent of federal stipulation, there is a fitness to save all men. The cases are not similar. The silver and gold, which compose the dollar and the eagle, have indeed a fitness to be employed in commercial transactions, previous to any such application of them; not so, however, with the shedding of the Saviour's blood. It derives its *existence* as well as *value* and application, from covenant stipulation. It never could have been shed, or existed, but *as the blood of the covenant*, and from that covenant it has its worth. We repeat, it was devised for a valuable end, to that end it was destined, that end it effects, in that end its efficacy terminates; its *value*, and its *merit* and *efficacy* are terms of similar import, communicate the same idea, and we think ourselves justified in holding, that beyond its efficacy it has no value, no sufficiency. If it be insisted that there is a sufficiency, we inquire for what? Surely not for the salvation of reprobate men. Does it secure for them regeneration, faith, pardon, and eternal life? No. Then we repeat, it is not sufficient for their salvation.

Or, is it only an *abstract* sufficiency, that is utterly un-availing for securing good to the sinner. As it seems to be of the same family with *abstract sin*, and *abstract being*, we leave them together; and there is no doubt that an *abstract* righteousness will be every way sufficient for the removal of sin in the abstract, from being in the abstract. Such, we feel, will not do for us. We are individuals, real beings, sin dwells within us, we are guilty as we are sinners, and we need a propitiation, securing to us the favour of God, whom we have offended, the graces of the Holy Spirit, for the subduction of sin and advancement of holiness. We turn to the Gospel, and such an one we find proposed to our acceptance. This is made for the whole Church of God, the elect whom Jesus loved, and whom he is gathering in the dispensation of his grace, from a world lying and left in wickedness. These he will gather to himself; for he purchased them by his precious blood.

The sum of what we have said is this; since mere suffering has nothing in it meritorious, to find the value of what Jesus endured, we must have recourse to the accompaniments, previous and subsequent, of his sufferings. We find them in connection with a covenant arrangement, a glorious end proposed, and the securing of means, infallibly conducting to that end, and limited to that end. For as we know nothing of the sufferings of Immanuel, but as a *price* or *ransom*, and as that was provided, paid and accepted, for the Church alone, it is a gratuitous hypothesis to suppose a sufficiency, *intrinsic* or *extrinsic*, for any thing beyond what the adorable Trinity provided and intended it to accomplish. It is the righteousness of the *covenant of grace*;

perfectly fulfilling its terms, and securing its blessings for the children of the Covenant ; but that it is sufficient to fulfil the conditions of some other arrangement, and by it to secure blessings for those whom God has past by, is a thought unauthorised by the revelation of God. Whether, in the Divine sovereignty, what Jesus did might have been intended for more or less than it is, as to its objects; the feeble powers of man, we think, cannot ascertain, and were the fact known, for any practical purpose, it would be altogether useless. We dismiss the conjecture, upon each side, professing to know nothing about it, and approach that point on which rests a light affording greater certainty.

(To be continued.)

THE CHRISTIAN FIRMNESS OF MARTIN LUTHER.

Of all the instruments which the Head of the Church has raised up to vindicate his truth, few, if any, have been endowed with more firmness and heroism than Martin Luther. He risked every thing of a temporal nature in the declaration of truth, not counting even his life dear, in the sacred cause in which he was embarked. Almost every one has heard of his celebrated declaration respecting his appearance at the diet of Worms. The diet is the congress of the Germanic empire, composed of the hereditary princes, and it has cognizance of the affairs of the church, as well as of the state. Very soon after the Reformation was commenced by Luther, Charles V. of Spain, was elected Emperor of Germany, at the age of 19, and he immediately summoned

a meeting of the diet at Worms, which met in 1520. —The emperor, and all the members of the diet, were Roman Catholics. Luther had been excommunicated by the Pope, as an obstinate heretic, and it was feared that he would be condemned to the flames, as a preceding diet had condemned John Huss, and Jerome of Prague, about one hundred years before. After he was summoned to appear before the diet, and had received a safe conduct from the emperor, such as the martyrs of the preceding century had received, his friends knowing the character of the diet, and reminding him of the fate of Huss and Jerome, whose lives the safe conduct of the emperor had not secured, entreated him not to put his life in jeopardy, by attending it. — He replied to them: “That though he should be obliged to encounter at Worms, as many devils as there were tiles upon the houses of that city, this could not deter him from his fixed purpose of appearing there. That these fears of his friends could only arise from the suggestions of Satan, who apprehended the approaching ruin of his kingdom, by the confession of the truth, before so grand an assembly as the diet of Worms.”

His conduct before the diet corresponds with his firmness of purpose, in obeying its summons. He asked and obtained leave from the diet to speak in his own vindication, which he did as follows :

“To the first question, continued Luther, I give a plain and direct answer; and in that I shall persist forever. I did publish those books, and I am responsible for their contents, so far as they are really mine; but I do not answer for any alterations that have been made in them, whether by the crafty malice of my enemies, or the impudent officiousness of friends.

“In regard to the second question, I humbly beg your most serene majesty and their highnesses to take especial notice, that my publications are by no means all of the same kind. Some of them treat only of piety, and of the nature of faith, and morals; and these subjects are handled in so evangelical a manner, that my greatest adversaries are compelled to pronounce them innocent, profitable, and worthy to be read by Christians. The pope’s bull, indeed, though it actually declares some of my books innocent, yet, with a monstrous and cruel **INDISCRIMINATION, CONDEMNS THEM ALL.** Now were I to retract **SUCH** writings, I should absolutely stand alone, and condemn those truths in which friends and foes most perfectly agree.

“There is another species of my publications, in which I endeavor to lay open the system of the papal government, and the specific doctrines of the papists, who, in fact by their corrupt tenets and bad examples, have made havoc of the Christian world, both in regard to body and soul. There is no denying this: Witness the universal complaints now existing, how the papal laws and traditions of men most miserably entangle, vex, and tear to pieces the consciences of the faithful, and also plunder the inhabitants of this famous country in ways most shameful, tyrannical, and scarcely credible, notwithstanding that Germany by her own laws has declared, that any doctrines or decrees of the pope, which are contrary to the gospel or the sentiments of the fathers, are to be deemed erroneous, and in no degree obligatory. If, therefore, I should revoke what I have written on these subjects, I should not only confirm the wicked, despotical proceedings to which I at-

lude, but also open a door to further abuses of power, that would be still more licentious and insupportable, especially if it were said among the people, that what I had done was confirmed by the authority of his most serene majesty, and a general meeting of the empire.

“Lastly, the defences and replies which I have composed against such individuals as have labored either to establish the Roman tyranny, or to undermine my explanations of the fundamental principles of religion, constitute a third class of my publications. And in these, I freely confess, I have been betrayed into an asperity of expression, which neither becomes me as a clergyman, or as a Christian : however, I pretend not to set myself up for a saint, neither do I plead for the strictness of my life, but for the doctrines of Christ.— But, it is not in my power to retract even these writings as far as the matter contained in them is concerned ; lest by such a step I should become the patron of the most arbitrary and impious usurpations, which in consequence would soon gather strength, and spend their fury on the people of God in more violent outrages than ever. Yet, since I am but a man, and therefore fallible in judgment, it would ill become me, in supporting my poor paltry tracts, to go further than my Lord and Master Jesus Christ did in the defence of his own doctrines ; who, when he was interrogated concerning them before Annas, and had received a blow from one of the officers, said, ‘If I have spoken evil, bear witness of the evil ; but if well, why smitest thou me ?’ If then our Lord, who was infallible, did, nevertheless, not disdain to listen to any thing that could be said against his doctrine, even by a person of the lowest condition, how

much more ought such a contemptible being as I, who am all imperfection, to be ready to attend to whatever arguments can be brought in the way of objection to my positions? I entreat therefore your majesty, and the members of this illustrious assembly, to produce evidence against me; and however high, or however low, be the rank of the person who shall be able, from the sacred scriptures, to convict me of error, I will instantly retract, and be the first to throw the book into the fire.

“Permit me to suggest for the consideration of us all, that as Almighty God is wonderful and terrible in council, surely it behoves this august assembly to examine with especial care, whether the object which my enemies so ardently long to compass, does not in fact amount to a condemnation of **THE DIVINE WORD**; and whether such a measure, adopted by the first German diet of the new emperor, might not lead to a dreadful deluge of evils. Under the protection of God there is reason to augur well of this excellent young prince; but take care that you do not render the prospect of his government unfavorable and inauspicious.

“By a variety of instances from holy writ, and particularly by the cases of Pharaoh, of the king of Babylon, and of the kings of Israel, I could prove this important point, namely that men have ruined themselves at the very moment when they imagined they had settled and established their kingdoms in the most prudent manner. The ruling principle should be the **FEAR OF GOD**. **HE** it is who taketh the wise in their craftiness, and removeth the mountains and they know not, and overturneth them in his anger.

“In saying these things, I mean not to insinuate, that the great personages, who condescend to hear me, stand in need of my instructions or admonitions : no,—but there was a debt which I owed to my native country, and it was my duty to discharge it. The reasons, which I have now alleged, will, I trust, be approved by your serene majesty and the princes : and I humbly beg that you will disappoint my enemies in their unjust attempts to render me odious and suspected. I have done.”

As soon as Luther had finished his speech, which was delivered in the German language, he was ordered to say the same things in Latin. But he was so much out of breath, and so overcome with heat and the pressure, of numerous persons of quality, that he found it necessary to pause a little. Upon which a courtier of the elector of Saxony, supposing him to be disconcerted and afraid to proceed in the Latin language, kindly admonished him to desist from the attempt, and assured him that he had said enough. Luther, however, did not relish this advice ; but having quickly recovered himself, he again went over the same ground in Latin with prodigious animation, and to the very great satisfaction of all his friends, and particularly the elector of Saxony. It appears that this prince was so delighted with the piety, confidence, and ability of Luther on this occasion, that he took Spalatinus aside into his bed-chamber, and there expressed his approbation and astonishment in the following manner : “O, how excellently did Father Martin speak, both in German and Latin, before the emperor and the imperial orders.—He was sufficiently, if not rather too animated!!”

We may be sure that that part of Luther's harangue, in which he asserted the ancient honor and independence of the empire, and endeavored to rouse the princes to vindicate their just rights against the encroachments of Rome, must have been peculiarly grateful to German ears. His adversaries acknowledge that he spoke for two hours with the applause of one half of the assembly ; until John Eckius, the emperor's speaker, having lost almost all patience, before Luther had well concluded, cried out, in much heat and passion, that he was not called upon to give an account of his doctrines ; that these had already been condemned in former councils, whose decisions were not now to be questioned : that he was required to say, simply and clearly, whether he would or would not retract his opinions. "My answer," said Luther instantly, "shall be direct and plain. I cannot think myself bound to believe either the pope or his councils ; for it is very clear, not only that they have often erred, but often contradicted themselves. Therefore, unless I am convinced by scripture or clear reasons, my belief is so confirmed by the scriptural passages I have produced, and my conscience so determined to abide by the word of God, that I neither can nor will retract any thing ; for it is neither safe nor innocent to act against a man's conscience."

Luther then pronounced these words in the German language :

Hier stehe ich. Ich fan nicht anders. Gott helff mir. Amen.

"Here I stand. I cannot do otherwise. May God help me. Amen."

Though the proceedings of the diet were not so violent against Luther as his friends had anticipated, yet

it was thought, that, as soon as he returned to Wittemburgh, as his safe conduct expired in 28 days, his life would be exposed to danger. Frederick the Wise, elector of Saxony, the distinguished protector of Luther had him seized by three or four horsemen and conveyed into the castle of Wartburgh.

The disappearance of Luther at first disheartened his followers, for none of them knew his fate, and it was generally thought he had been assassinated by the Papists. Divisions soon appeared among the Reformers, and many fiery spirits appeared under the name of Reformers, and distracted by their high pretensions, and wild enthusiasm, the thoughts of many on whose minds the light of heavenly truth had only begun to dawn. Hearing of these divisions, Luther once and perhaps oftener left the place of his concealment and went privately to Wittemburgh, without the consent or knowledge of the elector. Indeed, the state of inactivity in which he was placed, though he wrote and published many very important and valuable tracts and corresponded with not a few friends who had learned the place of his refuge, was exceedingly disagreeable to an ardent, zealous, and enterprizing mind, like his. The troubles among the friends of truth continued to increase, and no one seemed to have sufficient power, decision and influence to repress them but Luther. He could not obtain the permission of the elector, who was cautious and somewhat timid, to appear in public, and at length, he resolved to disregard the will of his patron and protector, to return to Wittemburgh, and appear in public among his followers.— When he arrived at Borna, not far from Wittemburgh, he wrote to Frederick, the following remarkable letter;

“That the accounts of what had passed at Wittemberg had almost reduced him to a state of despair.— That every thing he had as yet suffered was comparatively mere jests and boys’ play. He could not enough lament, or express his disapprobation of those tumultuous proceedings : the gospel was in imminent danger of being disgraced from this cause. That, in regard to himself, he wished the elector to understand more distinctly, that ALL HIS HOPE AND CONFIDENCE depended most entirely on the justice of his cause. The gospel which he defended and propagated was by no means a device of his own, but a heavenly gift from Jesus Christ our Lord ; that himself therefore was a servant of Christ, and a teacher of the gospel, and that in future he intended to go by no other name. Hitherto, continued he, I have offered myself for public examination and inquiry ; not indeed from any necessity, but because I had hoped that so much humility on my part, might be an inducement to others to listen to the truth. But now I see plainly, this extreme moderation is, by Satanic art, turned to the disadvantage of the gospel, I mean no longer to concede in the manner I have done during the last year, not however, through fear of danger, but from respect for my prince. When I entered WORMS, I dreaded not the innumerable powers of hell ; and surely this hostile duke George of Leipsic is not equal in strength or skill to a single infernal spirit.— Moreover the faithful derive from the gospel such a fund of courage and comfort, that they are allowed to invoke God as their father. Well therefore may I despise the vengeance of this enraged duke. Indeed, were the city of Leipsic itself in the same condition that

Wittemberg is, I would not hesitate to go there, though I were assured that for nine days together the heavens would pour down duke Georges, every one of which would be many times more cruel than the present duke of that name. As it has pleased God to permit this same duke George to treat Jesus Christ with the utmost indignity, it was doubtless my duty to submit; nay I have prayed for him often, and will again pray for him; though I am persuaded he would kill me with a single word if it were in his power. I write these things, that your highness may know, I consider myself, in returning to Wittemberg, to be under a far more powerful protection than any which the elector of Saxony can afford me. To be plain, I do not wish to be protected by your highness. It never entered my mind to request your defence of my person. Nay it is my decided judgment, that, on the contrary, your highness will rather receive support and protection from the prayers of Luther and the good cause in which he is embarked. It is a cause which does not call for the help of the sword. God himself will take care of it without human aid. I positively declare, that if I knew your highness intended to defend me by force, I would not now return to Wittemberg. This is a case where God alone should direct; and men should stand still and wait the event without anxiety; and that man will be found to defend both himself and others the most bravely, who has the firmest confidence in God. Your highness has but a very feeble reliance on God; and for that reason I cannot think of resting my defence and hopes of deliverance on you. Still, you wish to know **WHAT YOUR DUTY IS IN THIS BUSINESS**, and you express a fear

that you may not have been sufficiently active. My answer is, you have already done TOO MUCH, and that at present you ought to do nothing. God does not allow, that either your highness or myself should defend the cause of truth by force. If you do but believe this, you will be quite safe ; but if not, my faith on this head will remain unshaken, and I shall be compelled to leave you a prey to that anxiety which will attend your incredulity. If I should be taken, or even put to death, you must stand excused, even in the judgment of my best friends, because I have not followed your advice. Think not of opposing the emperor by force ; permit him to do what he pleases with the lives and properties of your subjects. It seems impossible, however, that he should require you to be my executioner, when all the world know the privileges which belong to the place of my nativity. But if so unreasonable a demand should be made, and your highness would make me acquainted with the fact, I will engage, whether you do or do not believe me, that no harm shall happen to your highness on my account, either in body, or mind, or estate. Be assured, this business is decided in the counsels of heaven in a very different manner from what it is by the government at Nuremberg ; and we shall shortly see that those who now dream they have absolutely devoured the gospel, have not as yet even begun their imaginary feast. There is another Being, abundantly more powerful than the duke George, with whom I have to do. This Being knows me perfectly well ; and I trust I have a little knowledge of HIM. If your illustrious highness could but believe this, you would see the glory of God. But you remain in darkness

through your unbelief. · Glory and praise be to God for evermore !”

In times like those in which we live, when no personal danger results from reproofing vice, and defending the truth boldly against all error, what shall we say of those ministers, who do not, because they dare not, condemn in the pulpit any prevailing errors, or reprove the prevailing vices? Let them read the foregoing letter, consider the circumstances under which it was written, and be ashamed. Against one man, the whole of the ecclesiastical and civil powers of the world were arrayed and seeking to drink his blood, except one magnanimous prince, whose favour he risks, rather than abandon his post.

The Duke George, of Saxony, Frederic's uncle, was a bigoted Papist, and did all in his power to crush the Reformation. The Saxon Reformers dreaded him. But Luther encouraged them. “Surely,” said he, “any one devil is more powerful than this duke George, and we have to oppose them all.” When he was told that should he go to the diet of Nurembergh, George would endeavour to compass his ruin; he replied:— “I will go, should it rain Georges as numerous as ever it rains drops of water.” This is the noblest heroism in the noblest of causes. He relied on the God of truth.

HOPKINSIANISM IN THE AMERICAN CHURCHES.

Our object is, under this head in a few remarks, to give a historical sketch of the introduction, progress and effects of the errors called Hopkinsian, in the

churches of the United States. Perhaps the great distinctive feature of this scheme, is an attempt to unite the doctrine of an absolute, eternal, and unalterable decree of election of a definite number of sinners to everlasting life ; and of the reprobation of all others, with the doctrine of an atonement made by the death of Christ for all the sins of the whole human family— an atonement which respects all men equally : and also with the doctrine of the natural ability of all men to receive the gospel and obey all the commands of God. Many other principles, or shades of principle, which we shall notice hereafter, have been connected with this scheme ; but this is, we think, its essential attribute. If this is correct, what we call Hopkinsianism, in the U. States, existed more than two centuries ago. In the beginning of the 17th century, John Cameron, a Scotch divine, taught theology in the college of Saumur, a distinguished Protestant seminary of France: The divinity chair in that institution, became vacant in the year 1626, by the removal of Dr. Daille, to Charonton, and in 1633, Moses Amyraut, was inaugurated divinity professor, in the 33d year of his age. He had studied under Cameron, and from him had imbibed the Arminian doctrines of natural ability and indefinite atonement, retaining, nominally, the Calvinistic doctrine of election. Though Cameron had taught this system, it attracted little attention, in France, until Amyraut's accession to the divinity chair of the college. He laid out all his strength, and he was learned, acute, eloquent and popular, in the propagation of this scheme. The college was adorned at that time, by the talents of Lewis Cappel, and Joshua de La Place, and attracted

great numbers of students. The persuasive eloquence and learning of the divinity professor, soon rendered him very celebrated. He paid his court successfully to the great, and soon appeared to be in high favour with some Popish noblemen and bishops in his neighbourhood. Soon after his induction into his professorship, he dined with the Popish Bishop of Chartres, at the house of a Popish nobleman near the Saumur, where a project for uniting the Protestant and Popish churches was hinted at by the Roman Catholic guests, who expressed much satisfaction with Amyraut's views respecting the atonement and other points. Amyraut on the following day, made a promise, to the Popish nobleman, to publish a book on the subject. He redeemed this pledge one year after, in the publication of a work entitled the *Hypothesis*—we believe, the first exhibition from the press, of that scheme, here called Hopkinsian. Many students and young clergy, embraced the new doctrine, which were called Amyraldian from the author of the *Hypothesis*, and Salmurensian, from the college of Saumur, where they were first taught. The object of Amyraut and his friends, at least in part, was to gain the favour of the Popish noblemen, bishops, and government of France; and the object of the Roman Catholics was to divide and weaken the Protestant church, which had become powerful, and which they were prevented from persecuting by the edict of Nantz. The latter succeeded. And if the project of flattering Amyraut was devised by Cardinal Richleau, as Bayle, with much probability suggests, for the purpose of dividing the Protestants, he certainly was successful.

Many sound divines of the Protestant church in France, did not look tamely on, while the Salmurensian errors were diffused among the churches, by Amyraut and his friends. The celebrated Peter du Moulin, better known by the name of Molinæus, published a vindication of Calvinism, and a refutation of the Hypothesis. At the Synod of Charenton, 1637, Amyraut was libelled by Du Moulin, as publishing erroneous doctrines, contravening the decrees of the Synod of Dort, which had been ratified by a general Synod of the French Protestant church. Many of the members of the synod defended the doctrines of Amyraut, and many, though they professed not to embrace the scheme of the Hypothesis, yet thought the professor ought not to be censured. He was permitted to explain and evade; and yet Du Moulin and the friends of truth so far prevailed, as to carry a decree of Synod, forbidding the Professor to disturb the peace of the church, by teaching or publishing the new doctrines. But on the other hand, the errorists, also succeeded, in obtaining an act forbidding any to write against Amyraut. This temporizing policy produced no good effect. The Professor taught in college, preached, and published his errors, with great zeal.

It is not our purpose to trace the progress of this controversy in France, the division of the Protestant church, the weakening of their hands, the triumph of their enemies in the revocation of the edict of Nantz, the progress of vice and immorality, the baleful march of Socinianism in the path of Salmurensianism, though this section of church history affords many and important practical instructions. When the Salmurensain

heresies had awakened passions, and created animosities that prostrated the energies, of the Protestant church in France, the government adventured upon the revocation of the edict of Nantz, in the year 1696, and commenced one of the most bloody and fierce persecutions of the Protestants, that ever disgraced even Popish tyranny. Great multitudes of the persecuted fled to foreign countries, to Geneva, Holland, America, and Great Britain. While many of the exiles were sound in the faith, there were perhaps more tainted with the errors of the Saumer. But, reduced to poverty in their banishment, and their spirit in a great measure broken, we know of no publications issued by them from the press, in the foreign countries to which they fled; and consequently we are left partly to conjecture. The books of Amyraut and his coadjutors, they would certainly carry with them; and these doubtless would be read by many, in London and other parts of England. The errors, which their ministers learned at home, they would doubtless preach in those pulpits to which they were admitted, and circulate them in private conversation.

Every one knows that if only one distinguished man becomes an errorist or heretic, and possesses influence and zeal, he may, and in numerous instances does, diffuse his pernicious doctrines among thousands. That some such men learned the Salmurensian Hypothesis in England, and brought them into our country, is extremely probable, to say the least. We all know that this scheme has been extensively, almost universally, embraced by the divines of New-England, and that many years have been necessary to give it so extensive

a diffusion. That the scheme of the New-England divines should so exactly coincide with that of Cameron and Amyraut, in its leading features, and not have its origin from the Saumur, is utterly improbable.

But before we proceed to the developement of the progress of these heresies in our eastern states, it is expedient that we should give a hasty outline of the ecclesiastical and moral condition of that section of the church and country. The doctrines of the early emigrants to New-England were strictly Calvinistic, in relation to the divine decrees—the fall of man, the imputation of Adam's sin, the total depravity of man by nature, the sovereignty of electing grace, and atonement for the elect only. These are the doctrines of the Savoy Confession of Faith, adopted in Boston, 1636, as the basis of ecclesiastical union among the congregational churches of New-England. They are the doctrines of the Saybrook Platform, adopted at Saybrook, 1701, as the basis of union among the Congregationalists of Connecticut. The emigrants from Massachusetts to New-Hampshire and Vermont, carried with them their Calvinism. Dr. Owen was their favourite English author, and in New-England, Mathers, Shepherd, Davenport, and many other able and excellent men, wrote and published largely, doctrinal and practical works, in the illustration, defence, and application of the same system. Orthodox principles were extensively diffused, intelligently embraced, and firmly believed by the great mass of religious people. The clergy were men of learning and piety. They had generally a knowledge of the Hebrew language, which many of them taught their sons, while quite young. While the

ministry and laity were orthodox and intelligent, they were also strict in their attention to the practical duties of religion, moral in their habits, and diligent in business. Wordly conversation and business were avoided on the Sabbath, and public worship attended with punctuality by nearly the whole population; profane swearing, intemperance, and other gross vices, were almost unknown among them. Professors were regular in their observance of the duty of family devotion, singing the praises of God, reading a portion of the Holy Scriptures, and praying. The psalms used in their public and private devotions were the literal versions of David's Psalms by Sternhold and Hopkins, Tate and Brady, and afterwards in many districts that of the assembly of the Church of Scotland. Families were instructed by the clergy not only in the preaching of the gospel, but in diets of doctrinal and practical catechising, and in pastoral visitation, from house to house. These Puritans too, were steady in their habits, dreaded innovation, sturdy in the defence of their doctrines and practices, shrewd in detecting any departure from them, and diligent in guarding against it. Their population, their learning and their wealth increased rapidly, and occupied by so intelligent, devout, and industrious a race of men, the wilderness and the solitary place blossomed as the rose. Their elementary schools, their academies and colleges, multiplied, and flourished. Their civil institutions were modelled in subserviency to the interests of religion, while civil and religious liberty were generally secured from encroachment.

It seems strange, that in the course of less than a century, so great a revolution should have taken place,

and that the Salmurensian errors, and even worse than these, should have so extensively supplanted ancient Calvinism. We are much more surprized at such a change among the stern Puritans of New-England, than among the more volatile French Protestants. Besides, there was not the temptation of flattering and gaining the favour of Popish noblemen, and of a powerful Popish monarchy, which seduced professors from soundness of faith in France ; for Popery has generally been regarded with detestation in New-England. There is, indeed, remaining to the present time, many of the excellencies of the Puritan Pilgrims among the population of the eastern states. Much of their sober and moral habits, of their intelligence, of their liberality in the support of religious and literary institutions, of their enterprize and industry, and, we trust, of their real godliness. But, withal, there has been a rapid and alarming declension from former doctrinal purity, and from the strictness of religious practice and moral rectitude, which we proceed to exhibit.

Those who are called Hopkinsians, all maintain the doctrine of election, immutable, and irrevocable—an election of a definite number to eternal life, and this not on account of foreseen faith and good works, but absolute and sovereign. Of course, they hold that a definite number were ordained from all eternity to everlasting misery. The doctrine of election was so prominent in the writings of Owen and other Calvinistic divines of Europe, and in those of the early fathers of New-England, that to have attacked this doctrine, would have been a dangerous experiment, before any Puritan congregation. But the nature and extent of

the atonement, the natural powers of man, in relation to obedience, and the doctrine of original sin, afforded ampler range for speculation, especially as on some of these topics, the divines of the Reformation and their predecessors, while they held the truth, did not express themselves with sufficient precision. On the extent and value of the atonement, particularly, there was considerable vagueness of phraseology. The sacrifice for sin, was said to be sufficient for the expiation of the sins of every individual of the human family. The word sacrifice is equivocal, as it means either the Lord Jesus Christ, who was himself the victim offered for sin, or it means the act of offering the sacrifice—of making an atonement by obedience to the law and suffering its penalty. If the word, sacrifice, be used in the latter sense, it was sufficient for no more than the object stipulated in the covenant of grace; but used in the former acceptation, Christ, who is the sacrifice, had sufficient power and wisdom, to save the whole human race, had it been so stipulated in the covenant between the Father and the Son. Taking advantage of this, and many of themselves bewildered in imperfect conceptions of the nature of Christ's sacrifice, a few of the New-England divines, about the middle of the last century, began cautiously to introduce, connected with election, the Salmurensian error of an atonement for every individual of the human family. This doctrine they employed to account for the propriety and fitness of making, in the preaching of the gospel, an offer of salvation to all gospel hearers, many of whom never embrace it for salvation. But, to justify this general offer of salvation, they professed to think it

necessary that every sinner should have power residing in himself after the fall, to exercise faith, in the promises, and of course to render obedience to all God's commandments. To justify this tenet, recourse was had to a distinction made by President Edwards, (a name always to be mentioned with respect,) between man's natural faculties, and moral powers, and an application was made of this distinction, which, it is evident, he never intended, though he did not utter his views in a manner sufficiently guarded. The next step was to maintain that the sinner was not totally depraved, but that his understanding and memory, or, in more modern phraseology, his intellectual powers, were not injured by the fall, nor in any way depraved. While the doctrine of the Bible and of the old orthodox divines is, that man needs sanctification, in his "*whole soul, spirit, and body*, the New-England Salmurensians limited all depravity to the heart, or as they express themselves to the will, the intellectual powers and the body being left unpolluted by sin. Intimately connected with this, was the denial of the imputation of Adam's sin to his posterity; for they would have all sin which exposes to condemnation voluntary, not admitting that "*sentence has passed upon all men to condemnation on account of the transgression of one.*" The preaching of these errors seems to have occasioned the bruit of the existence of Arminianism in Yale College, mentioned in the Life of Dr. Coleman, as creating some alarm in the New-England churches, about the year 1750.

Though there are no monuments of the fact from the press, we can hardly doubt that those errors were

taught from some pulpits in Boston, before the College of Cambridge declined to Socinianism, and before this heresy was embraced by some of the clergy of that city; for no man or body of men ever receded so far at one step, as to abandon at once, Calvinism, and embrace the Heresy of Socinus. Such errors as are detailed above, have in all known cases, formed the intermediate steps—they are the well-known road that leads from the purity of gospel truth, to the extremes of heresy. That they were so in Boston, scarcely admits of a doubt, from the disclosures made since the open appearance of what they call Unitarianism in the capital of New-England.

Most of the Salmurensian errors are cautiously introduced into the works of Belamy, who was one of those few leading divines in the Congregational church, that consolidated the system now so prevalent, and devised secretly the measures for its propagation in the American churches—measures which unhappily have proved too successful, which have already produced and still threaten consequences ever to be deplored. We shall prosecute this subject in our next number.

(To be continued.)

REVIEW OF HARRIS ON PSALMODY.

The Ploughman's Letter, in answer to some inquiries on Psalmody, by his young friends. By James Harris, Esq. Yorkville, S. C. 1824. pp. 49. 8vo.

When some the first English adventurers, more than two hundred years ago, were about to set sail from one of the East Indian Islands, the king asked them, whether

they sung the Psalms of David in their own country? The chief and some of his people immediately commenced the singing of one of these inspired odes.* By what means these remote islanders become possessed of the knowledge of this part of the inspired Scriptures, we are not informed. But we may safely infer that it was through the medium of the Dutch navigators, who had formed trading establishments in the East, before any British vessel navigated those seas. We know that the Reformed Church in Holland, by an act passed soon after the Reformation, and which is yet in existence, ordered that the 150 Psalms of David, the Apostles' Creed, and one or two other short articles of their Formularies should be sung in the praises of God, and none others were permitted. Such, for many years, was the law in most Protestant churches, and in practice, the inspired Psalms were used generally to the exclusion of human compositions.

It is in defence of these psalms, as the only divinely authorized matter of the church's praise, that the Ploughman publishes his letter. He is a plain, unlettered man, who, like Mr. Haring on Hopkinsianism, writes ably on an important subject of controversy. The polemical discussions, which, within a few years have been revived on this subject, have undergone some change on the part of those, who defend the use of uninspired songs. When Anderson, Clarke, &c. in the latter part of the last century, entered the lists in favour of inspired psalms, against Black, Latta and Freeman, it was the age of infidelity; and we often see

*See Vol. II. *May. Voy. and Trav.*

the spirit of the world, passing, like a dark cloud, across the firmament of the church. Black, &c. treated the psalms much more unceremoniously, than Priestley did the epistles of Paul. That champion of Socinianism, charged the Apostle of the Gentiles, with unsound reasoning, and an inaccurate application of the Old Testament Scriptures to the doctrine of Christ's priesthood. But the advocates of human songs in divine worship, alluded to above, had the intrepidity to charge the book of psalms with not only obscurity, and unfitness for devotional singing, but with malevolent and malignant passions. This was adventuring farther than any one, professing to be a Bible believer, much less any professed Christian minister, so far as we know, did adventure before them, in attacking any part of the acknowledged inspired Scriptures. The spirit of the age must account for it.

The present advocates for Watts' Imitations and Hymns, and other uninspired odes, seem unwilling to go so far in this age of Bibles, when the dark cloud of infidelity has in some measure passed away. Yet it cannot be disguised, that the very argument which they manage, appears almost to force them into this tremendous position, at which they themselves must shudder. They must maintain, in order to be consistent, that the Psalms of David are unfit for Christian worship; otherwise, why reject them and substitute others in their room? Human compositions must be defended as superior to the inspired psalms, or why use them in preference? Here is a sore temptation to go perilous lengths on this side of the controversy, which the spirit of the age will not permit, and which,

we hope, their own better judgment, and heart do condemn. Treat the Psalms of David with that reverence, which the inspiration of the Holy Ghost challenges, and little room seems to be left for disputation. It is announced in the Pittsburgh Recorder, that T. D. Baird, A. M. is about to publish, should sufficient encouragement offer, "An inquiry into the duty and privilege of the Christian church in the exercise of sacred praise." The object of the work, is to refute the Rev. Mr. McMaster's "Apology for the Book of Psalms." We say, in the language of the Religious Monitor, a sound, orthodox, and valuable magazine, published in the city of Albany, when noticing this proposed publication: "We hope he," the author, "will evince for the book of Psalms, as a component part of the inspired volume, greater reverence than most of his predecessors have done, when advocating the cause which Mr. Baird has espoused."

But we must not forget the Ploughman's letter. It is modestly addressed to his offspring and other relations, who appear to be very numerous. The style though unpolished, is perspicuous and nervous, and the argument manly, powerful, and, we think, decisive. After having proved that we have a Divine warrant for the use of David's Psalms, that the Psalms and Hymns of Watts are erroneous in many points, and having answered objections, he goes on to say:

"No matter how many good things are in Dr. Watts, seeing his design was to supplant the book of Psalms with his Psalms. This is enough to condemn his book. Would you think any man to be a friend to the President of the United States, if he would tell the President

that he was his friend, approved of his measures and intended to do him a kindness ; but at the same time told him that he intended to supplant him and to take his place, turn him out of his office and only let him live as a common subject in the government ? Certainly not. How, then, can you approve of Dr. Watts' conduct, when he has done the very same thing with David ? How much soever they speak in favour of the Psalms of David, they prefer Dr. Watts'. Let common prudence speak, were you travelling with your waggon, and all your property in it, and should come to a river over which there were two bridges ; the one was of sound materials, of long standing, and no danger of giving way, and that was safe for all passengers and for any burden, but the other bridge was of unsound materials, of a dangerous construction, and led into a dangerous swamp, would not common prudence direct you to take the one that was safe, notwithstanding the bad one was the smoothest covered.

“ So this is the very case with regard to Psalmody ; the book of Psalms is, beyond all doubt, a safe way ; the prophets, apostles, martyrs, reformers and Christ himself have all gone in this way. This book stands in the very way that Ezra the scribe left it, when he made the selection under the spirit of inspiration : but this other bridge or way, by every flood, is altered, changed, amended and repaired every few years : and indeed it needs it, and it will lead them into strange and unsettled principles ; and every erroneous sect, at its first outset, will throw away the book of Psalms and get a Hymn book, with all their errors plainly held out in it, so that they will not only preach their errors, but sing

them, which is ten-fold worse than when it is preached, for *all must join*; but when it is preached, it is only held out for their consideration; this consideration ought to make a church or minister very careful that nothing that is possible for to be erroneous, should be admitted as the *matter* of our songs and praise; and if there is an error in the Hymn we sing, how is it possible for us to be right? If we do what God commands, we are on safe ground."

He then proceeds to a considerably ample historical deduction, in which he demonstrates that the practice of the church in her purest parts and best times, is in favour of the use of David's Psalms. His comparisons are remarkably striking and appropriate. Take the following example:

"My nephews, of whom I have upwards of one hundred and fifty of the first and second line, all within 25 miles, besides those that are far off, all which are in the habits of friendship with me, and I am confident will attend to what I say, as to what the scriptures principally teach. Some of you are well established in the present truth, others are unsettled and need some advice. I offer this as my last, as one that has a great desire to see you walking in the way to peace and happiness, and this can only be attained by knowing the truth and walking in it. Never give up the book of Psalms which hath a positive command to be used. No scripture inference will be admitted, in order to set aside the commands of God. I deny that there is one single text in all the New Testament to *make a Hymn*; the advocates of Hymns always fly to Col. iii. 16, and Eph. v. 19, for their scripture warrant. But in these

texts there is nothing about *making* Hymns, but only *using* those that were *already made*. Would you not easily understand the impropriety of such conduct upon such directions in temporal things. Were you to order your servants to take an axe, mattock and plough, and go and chop grub and clear such a piece of ground and plough it ; if, when you go to see how they were doing, you would find them all making new kinds of ploughs, you would say, What is this you are about ? did I tell you to go and make ploughs ? had you not good ploughs ready made ? why did you not chop, grub and plough as I told you ? I told you nothing about making new ploughs and behold you are disputing about which of your new ploughs is the best ; you find that they need altering, and so you are spending your time in mending that which will never answer the purpose."

The extracts given are a sufficient specimen of his manner. We earnestly recommend this pamphlet to the attentive perusal of our readers.

Until within a few years no kind of instrumental music was permitted in the Congregational churches of New-England. Latterly in some churches the bass viol has been introduced. An organ has lately been constructed in New-York for a Congregational church in New-London (Connecticut). Anciently, in the churches of that section of the country, David's Psalms only were sung, and that by the whole congregation—then Watts' were introduced. Next, the whole business of praising God, was committed to a choir—generally some young people on the gallery—all others being silent. This is now the common practice. A good organ will prevent the words sung by the choir from being heard : it will be music only. Query. Of what use, in that case, will any psalms be of to the congregation ? May not psalms be dispensed with altogether ?

Whole No. 26.

THE
EVANGELICAL
WITNESS.

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EVANGELICAL TRACT SOCIETY.

EDITED BY
James R. Willson, A. M.

Having, therefore, obtained the help of God, I continue until
this day witnessing both to small and great, saying none other
things than those which the Prophets and Moses did say.
Acts, xxvi. 22.

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THE
EVANGELICAL WITNESS.

VOL. III.

FEBRUARY, 1825.

NO. II.

REMARKS UPON CHRIST'S SATISFACTION.

(Continued from page 21.)

The extent of the atonement now invites our attention. The evidence upon this part of our subject, is both abundant and distinct. We propose a sample only, leaving our readers, as they have opportunity, to consult the works of those distinguished men of Continental Europe, of the British Isles, and of our own country, who have so triumphantly defended the truth and refuted its opposers. We submit, respectfully, the following arguments in defence of that view of this doctrine which asserts the atonement to be made, solely, for the elect of God, the church of our Lord Jesus Christ.

1. The extent of the blessings which the scriptures represent Jesus Christ as securing to them for whom he died, compared with the actual state of things, and with final results, evinces that mankind universally, were not contemplated by him as the objects for whom these blessings were secured. Let us merely advert to

these purchased blessings : Man is dead in sin, as he is fallen in Adam ; he needs regeneration, a new and spiritual life ; this the Redeemer has secured by his death—*The washing of regeneration and renewing of the Holy Ghost, is shed on us abundantly, through Jesus Christ our Lord.* Tit. iii. 5, 6. Faith, as a special exercise of the regenerated soul, is indispensable to the divine life ; this is likewise procured, and bestowed, because procured, by the satisfaction of Christ—*It is given on the behalf of Christ to believe on him.* Phil. i. 29. He is *the author and finisher of faith,* Heb. xii. 2. Sinners by nature are condemned by God ; their justification is to them of grace ; but it is *through the redemption that is in Christ Jesus.* Rom. iii. 24. The sinner, as such, is an alien from the commonwealth of Israel, without God ; the Redeemer died to ensure to all whom he represented the adoption of sons. Gal. iv. 5. Progressive and, finally, perfect holiness, is indispensable to qualify man for celestial enjoyments ; this is the portion of all for whom he died—he purposed their sanctification as well as their pardon. In proof of this, among others, consider these remarkable declarations of the Spirit of God :—*Jesus-Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.* Tit. ii. 13, 14. And again, the divinely instructed angel said—*Thou shalt call his name Jesus, for he shall save his people from their sins.* Mat. i. 21. These blessings issue in eternal life ; by his blood *he obtained eternal redemption* for those in whose place he died. Heb. ix. 12. We are assured that Jesus Christ came to save sinners, and that, in this, his intention was the

same with that of the Father, and some are found not saved, the conclusion seems plain, and the argument irresistible, that his purpose was not to save all, and of course that he died not for all universally.

The argument, however, appears more perspicuous, when the Spirit of the Lord condescends to enter into detail, shows the particulars of the sinner's wants, and then exhibits Jesus as a perfect Saviour, bringing a perfect salvation; and in doing so, gives a detailed view of the blessings he has purchased. He died to procure for the sinner regeneration, faith, justification, adoption, sanctification, and eternal life. He purchased these with the intention of bestowing them. Does he, then, bestow them upon all without exception? Alas! the apostle's declaration is still true: *All men have not faith.* Equally true is that of our Lord: *Ye believe not because ye are not of my sheep.* Joh. x. 26. To those for whom the Redeemer died he bestows the purchased blessings that enter into their salvation, but as many have not these conferred upon them, we conclude the Saviour's death was not for all men universally.

We know of no way to escape the force of this argument, but by the supposition, that the Son of God suffered in one sense for one class of mankind, and in a different respect for another class; that he purchased all needed blessings for some, and only a part of these necessary blessings for others. Such hypothesis is unsupported by proof, and, were it true, it would be useless. Leave the sinner without any one of the above-mentioned benefits of the covenant of grace, and he cannot be saved.

The argument receives no small share of support from the consideration of those distinctive descriptions, found in the sacred word, of those for whom the Redeemer gave himself; such as *many*, contradistinguished from an universality; *elect*, who cannot be condemned, as distinguished from those that perish; his *church*, as distinguished from the world; his *sheep*, to whom shall be given eternal life, in distinction from the goats who shall be condemned; and his *people*, who shall be saved from sin and wrath. It is remarkable how these distinctive descriptions, in connexion with redemption and its benefits, as lines of direction run throughout the book of inspiration. This furnishes an argument of great force for the doctrine of definite atonement. We proceed to another.

2. The consideration of the divine love, in its highest gift, and of divine justice in accepting a satisfactory price, for the salvation of sinners, together with the consistency of the administrations of God, in not withholding the less when the greater is given, afford an argument, for the truth under discussion, of great weight. Jesus, the Son of God, is himself the unspeakable gift of God, and the highest distinguishing expression of infinite love. Joh. iii. 16. *God so loved the world as to give his only begotten Son.* He loved that world thus, which he is now reconciling, and whose sins he forgives. 2 Cor. v. 19. But does this include, universally, the children of men? If so, what is distinguishing in it? If he loved Judas with the same intensity, and in the same respect that he did Peter, those whom he purposed to bring to glory, and those whom he had purposed finally to condemn, all of whom

were before him, what, we demand, was distinguishing in this love? What estimate are we to form of that love, which is consistent with leaving the sinner who is its object, in his sins, under their dominion, and which is finally consistent with his condemnation and endless perdition? Surely this is not that love which enlightens, pardons, sanctifies, and saves! It is justice, but not love. He who in love gave his Son to die for the salvation of sinners, accepted the price of that precious blood of redemption which was shed, in pursuance of the blessed end which he proposed. *Ye are bought with a price. The Lord is well pleased for his righteousness' sake.* He, who loved his Son whom he gave, and the people for whom he gave him, and in whose behalf he accepted the satisfactory price, is surely forbidden by the united claims of justice and of love, to inflict upon them, for whom all this has been done, that punishment which their surety bore in their place. But upon many of our race, the curse and punishment of the law shall rest for ever; these God did not love as he did his chosen, for them a price of redemption was not paid and accepted; for we are sure he rests in his love, and will not condemn its objects; he is just and will not inflict the punishment upon the representee which the representative has borne in his place; and therefore, the conclusion is forced upon us, that for all his church, and not for all men, the Saviour gave himself a ransom. Eph. v. 25.

The consistency of the administrations of God, in not keeping back the less when the greater gift is bestowed, conducts to the same conclusion, that the other parts of our argument have done. The establishment of this

shall not detain us long. Paul has reasoned the matter for us: Rom. viii. 32, 33. *He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things? Who shall lay any thing to the charge of God's elect?* God spared not his Son; he accepted his work; the Son purchased life, grace and glory, for all that were given him; there is nothing now to be done but the bestowment of these gifts, thus purchased by Christ, and connected with him; and the apostle intimates the impossibility of not giving *with him* all things freely, to all those for whom the Son of God was delivered up. Shall grace and glory, then, be given to man universally? The account of the last day, and the final perdition of ungodly men, furnish to the query a distinct reply in the negative.— For all men, therefore, we conclude, the Son of God was not delivered up; but only for that elect against whom no charge can lie, because for them he died, and for them alone was offered as a ransom. Rom. viii. 33, 34. *Who shall lay any thing to the charge of God's elect? —It is Christ that died.*

3. We find the hypothesis of an universal redemption pressed with so many difficulties, and these of a character so peculiar, that we cannot embrace it, and consequently are urged to admit the position which we now defend. To some of these difficulties we merely advert. Since the time of the shedding of the Saviour's blood, as well as before that memorable event, how many nations have been left in darkness, and in the shadow of death, without any intimations of a Redeemer, or of a prepared salvation! Who can believe that, according to the Father's will, the Son should make his

soul an offering for all men, and yet leave so many nations, during so many ages, in total ignorance of the wondrous fact? This is one difficulty. Another is, the refusal of the Christ of God to pray for the world. Had he been about to pour forth his soul in death for the *whole* world, think you, he would not have offered a prayer, that that blood might be rendered effectual for their salvation. This he did not. Joh. xvii. 9, 20.— His prayer is confined to those who were believers then, and all who should confide in him in coming ages. *I pray for them; I pray not for the world.* A third difficulty weighing upon the universal scheme is, that he shed his precious blood for many who were then in the place of woe, who were condemned, and beyond hope. I mention only a fourth difficulty: the representation which this scheme gives of the Father loving, and Christ dying for, those who shall never be saved. The love of God, Christ, and the blood of Christ, all united in their influence to obtain their proposed end, we are willing to think could not be disappointed. Yet disappointed they are, if all be not saved. Many perish, upon this plan, though God loves, and Christ died.— And though the Father, Son, and Holy Ghost, be infinitely wise, almighty in influence, and be possessed of all means and influence, in heaven and on earth, yet, by some unaccountable circumstance, there are many left to perish where there is no vision, and, where the gospel is, many are found who, in one way or another, resist, and finally disappoint their Creator and Redeemer! And all this in the face of such assurances as these from God's own word: *He worketh all things after the counsel of his own will. His counsel shall stand, and he*

will do all his pleasure. All that the Father giveth me shall come to me, and he that cometh to me I will in no wise cast out. But we press forward to our closing argument.

4. What we are about to adduce is, substantially, that which is sometimes known by the name of Dr. Owen's argument;* it is this: Christ died either for *all* the sins of *all* men, or for *some* of their sins only; if for *some* of their sins only, then none can be saved, for we cannot satisfy God's justice for any of our offences; if for *all* the sins of *all* men, then none can be damned; to assert which, however, would be a direct contradiction of scripture. It consequently follows, that if he died not merely for *some* sins of *all* men, nor for *all* the sins of *all* men; since some are saved, he died for *all* the sins of *some* men only. The evasion is trifling which asserts in opposition to this argument, that he died for *all* the sins of *all* men, and if any are damned, it is for their unbelief and impenitence. We reply, their unbelief and impenitence are either sins or they are not; if they are not sins, they cannot deserve damnation; and if they are, and Christ died for *all* the sins of *all* men, then unbelief and impenitence were atoned for, and so none can be lost. But this opposes the word of God, and of course leaves our position alone as admissible. It would be too frivolous, after this, seriously to reply to the objection, he died for their unbelief and impenitence, like other sins, upon condition of faith and repentance. That is, he satisfied for unbelief and impenitence, upon condition that we

*See his "Death of Death."

should not be unbelieving and impenitent : he satisfied for them upon condition that they did not exist ! Such is the Arminian argument.

Before concluding this article, we shall just advert to one objection against the doctrine we have been defending ; because it is usually the first that is adduced, and is, probably, of the most weight in the minds of ill-instructed professors. It is this : If Christ died not equally for all, how can the gospel offer be made to all, in consistency with sincerity ? and what foundation is laid for the faith of all ? We reply to these two popular inquiries very briefly. And first, though the gospel is to be preached indiscriminately to sinners of the human family, yet it was never intended to be preached to all universally. Multitudes having never heard it, and multitudes never will hear it. We remark, secondly, that the warrant to preach the gospel thus indiscriminately, is mistaken by the objector.—The reason why we do so, is simply the command of the Lord Jesus Christ—*Go ye and preach the gospel to every creature. He that believeth shall be saved.* This is our warrant to preach, and both God and his minister can be very sincere in making and exploring this declaration. We observe, in the third place, that the gospel offer does not consist in telling men that Christ has died for all the human family, or that God purposes the salvation of all ; but in the full and faithful exhibition of the plan of grace, the glories of the Saviour, the provisions of the covenant of redemption, inclusive of regeneration, faith, pardon, and eternal life, for every object of divine love ; together with the assurance, that as every sinner needs such a salvation, so every one

who believes, (which every hearer is bound to do,) shall infallibly be saved. We offer a fourth remark: *Faith* consists in giving a cordial credit to the testimony of God, upon these points, inclusive of an appropriation of the fulness of Christ for the salvation of the soul. And we remark, fifthly, our persuasion that the assurance given in God's testimony concerning his Son, that faith is provided by the Redeemer, and shall be wrought in the heart by his Spirit, is a special part of the gospel exhibition, and a special means of the production of faith in the heart of the elected and redeemed sinner. This great and peculiar means of faith, the enemy of the truth, upon this subject, can never exhibit, and of course the gospel he never fully preaches, and the offer of salvation he never fully makes to sinners. We remark, lastly, that objections, such as these, come with an ill grace from those who admit the doctrine of election to salvation. We really are compelled to believe, that if a definite atonement limit the gospel offer, and takes away from the warrant of faith, a particular and infallible election must equally limit the display of grace, and abridge the ground of trust. This, we are assured, is not the case. We can preach the gospel of the grace of God fully, to sinners of every rank and grade, and yet believe and teach that the purpose of God in election, and the virtue of the blood of the covenant, are of equal extent, and equally limited.

Our readers, we think, will not require us to detain long, in the exposure of that view of this subject, which represents Christ as dying for all men, not indeed to purchase for them spiritual and eternal life, but merely the advantage of some temporal benefits, and particular-

ly, that the gospel may be preached to them. Of consequence the gospel which they contend for, to be preached to all, includes not the proposal of spiritual and eternal life. Or do they mean to reason thus:— Jesus Christ died for all men, for the reprobate as well as for the elect; only that he might have eternal life offered to him: That is, Christ purchased for him a temporal benefit, that he might offer him eternal life! Alas! the mental state of those where such logic is tolerated. Pitiably is the state of those where such theology prevails!

In conclusion, we sincerely lament the prevalence of views so discordant with truth, as are found to exist, on this great and fundamental article of the Christian's faith. We deplore the various acceptations of it by Arminians of every cast; but especially we deprecate the deadly influence of the Hopkinsian heresy on this point, connected as it is with an almost endless chain of errors, that obliterate from the scheme of its advocates, nearly all that is peculiar in the gospel of the Saviour, and whatever is peculiar in the ground of the Christian's consolation. The modern Arminian, the Wesleyan Methodist, though shackled with unscriptural conditions, still retains the radical idea of atonement, the *substitutionary* nature of the sacrifice of Christ. Amidst all the trumpery of the Roman church, a glimmering ray of light directs the eye of the sinner to the substitutionary nature of the oblation of the Son of God. In some remote corners of that dark edifice of superstition, will be found individuals of the Augustine order, who direct their followers in this distinguishing article of the believer's creed. That in the Hopkinsian synagogue,

where the system is understood and followed out, not a solitary gleam of evangelical light is spread upon this ground of the sinner's hope. All is gloom. The apology of good men, too nearly allied to the advocates of this scheme of infidelity disguised, sometimes is, that the nonsense and errors of Hopkinsianism, are not understood, and consequently not acted on by most of its nominal advocates; of course they may still be really devout. Admitting all the force of this apology, it still presents a painful view of those sections of the church, where this heresy prevails. At best, it is making the ignorance of the people the mother of their devotion, in another, but perhaps not in a better sense, than that of the Church of Rome. We hope our readers will allow us to remind them that enlightened views of God, and of his plan of grace, constitute a part of that holiness, without which no man shall see the Lord.— Let us then understand this subject correctly and extensively, in all its bearings, and embracing it by a living faith, be it our daily care to exemplify its power upon the heart, in a life which adorns the doctrine of God our Saviour.

KNOX'S FIRST INTERVIEW WITH QUEEN MARY.

“ Soon after her arrival, Queen Mary, whether of her own accord or by advice is uncertain, sent for Knox to the palace, and held a long conversation with him, in the presence of her brother, the prior of St. Andrews. She seems to have expected to awe him into submission by her authority, if not to confound him by her arguments. But the bold freedom with which he replied to all her charges, and vindicated his own conduct, convinced her that the one expectation was not more vain than the other; and the impression which she wished to make was left on her own mind. She accused him of raising her subjects against her mother and herself; of writing a book against her just authority, which (she said) she would cause the most learned in Europe to answer; of being the cause of sedition and bloodshed when he was in England; and of accomplishing his purposes by magical arts.

To these heavy charges Knox replied, that, if to teach the truth of God in sincerity, to rebuke idolatry, and exhort a people to worship God according to his word, were to excite subjects to rise against their princes, then he stood convicted of that crime; for it had pleased God to employ him, among others, to disclose unto that realm the vanity of the papistical religion, with the deceit, pride, and tyranny of the Roman anti-christ. But if the true knowledge of God and his right worship were the most powerful inducements to subjects cordially to obey their princes (as they certainly were,) he was innocent. Her Grace, he was persua-

ded had at present as unfeigned obedience from the protestants of Scotland, as ever her father or any of her ancestors had from those called bishops. With respect to what had been reported to her Majesty, concerning the fruits of his preaching in England, he was glad that his enemies laid nothing to his charge but what the world knew to be false. If any of them could prove, that in any of the places where he had resided there was either sedition or mutiny, he would confess himself to be a malefactor. So far from this being the case, he was not ashamed to say, that in Berwick, where bloodshed among the soldiers had formerly been common, God so blessed his weak labours, that there was as great quietness during the time he resided in it, as there was at present in Edinburgh. The slander of practising magic (an art which he had condemned wherever he preached) he could more easily bear, when he recollected that his master, the Lord Jesus, had been defamed as one in league with Belzebub. As to the book which seemed so highly to offend her Majesty, he owned that he wrote it, and was willing that all the learned should judge of it. He understood that an Englishman had written against it, but he had not read him. If he had sufficiently confuted his arguments, and established the contrary propositions, he would confess his error; but to that hour he continued to think himself alone more able to sustain the things affirmed in that work than any ten in Europe were to confute them.

“You think I have no just authority?” said the queen. “Please your Majesty (replied he,) learned men in all ages have had their judgments free, and

most commonly disagreeing from the common judgment of the world ; such also have they published both with pen and tongue ; notwithstanding, they themselves have lived in the common society with others, and have borne patiently with the errors and imperfections which they could not amend. Plato the philosopher wrote his book *Of the Commonwealth*, in which he condemned many things that then were maintained in the world, and required many things to have been reformed ; and yet, notwithstanding, he lived under such policies as then were universally received, without farther troubling of any state. Even so, madam, am I content to do, in uprightness of heart, and with a testimony of a good conscience." He added, that his sentiments on that subject should be confined to his own breast ; and that, if she refrained from persecution, her authority would not be hurt, either by him, or his book, "which was written most especially against that wicked Jesabell of England."

"But ye spake of woman in general," said the queen. "Most true it is, madam ; yet it appeareth to me, that wisdom should persuade your Grace never to raise trouble for that which to this day has not troubled your Majesty, neither in person nor in authority : for of late years many things, which before were held stable, have been called in doubt ; yea, they have been plainly impugned. But yet, madam, I am assured that neither protestant nor papist shall be able to prove, that any such question was at any time moved either in public or in secret. Now, madam, if I had intended to have troubled your estate, because ye are a woman, I would have chosen a time more convenient for that

purpose, than I can do now, when your presence is within the realm."

Changing the subject, she charged him with having taught the people to receive a religion different from that allowed by their princes; and asked, if this was not contrary to the divine command, that subjects should obey their rulers? He replied that true religion derived not its original or authority from princes, but from the eternal God; that princes were often most ignorant of the true religion; and that subjects were not bound to frame their religion according to the arbitrary will of their rulers, else the Hebrews would have been bound to adopt the religion of Pharaoh, Daniel and his associates, that of Nebuchadnezzar and Darius, and the primitive Christians that of the Roman Emperors.—“Yea,” replied the queen, qualifying her assertion; “but none of these men raised the sword against their princes.” “Yet you cannot deny,” said he, “that they resisted; for those who obey not the commandment given them, do in some sort resist.” “But they resisted not with the sword,” rejoined the queen, pressing home the argument. “God, madam, had not given unto them the power and the means.” “Think you,” said the queen, “that subjects, having the power may resist their princes?” “If princes exceed their bounds, madam, no doubt they may be resisted, even by power. For no greater honour, or greater obedience, is to be given to kings and princes, than God has commanded to be given to father and mother. But the father may be struck with a phrenzy, in which he would slay his children. Now, madam, if the children arise, join together, apprehend the father, take the sword

from him, bind his hands, and keep him in prison, till the phrenzy be over; think you, madam that the children do any wrong? Even so, madam, is it with princes that would murder the children of God that are subject unto them. Their blind zeal is nothing but a mad phrenzy; therefore, to take the sword from them, to bind their hands, and to cast them into prison, till they be brought to a more sober mind, is no disobedience against princes, but just obedience, because it agreeth with the will of God."

The queen, who had hitherto maintained her courage in reasoning, was completely overpowered by this bold answer: her countenance changed, and she continued in a silent stupor. Her brother spoke to her, and inquired the cause of her uneasiness; but she made no reply. At length, recovering herself, she said, "Well then, I perceive that my subjects shall obey you, and not me, and will do what they please, and not what I command; and so must I be subject to them, and not they to me." "God forbid!" answered Knox, "that ever I take upon me to command any to obey me, or to set subjects at liberty to do whatever pleases them. But my travel is, that both princes and subjects may obey God. And think not madam, that wrong is done you, when you are required to be subject unto God; for it is he who subjects people under princes, and causes obedience to be given unto them. He craves of kings, that they be as *foster-fathers* to his church, and commands queens to be *nurses* to his people. And this subjection, madam, unto God and his church, is the greatest dignity that flesh can get upon

the face of the earth ; for it shall raise them to everlasting glory."

"But you are not the church that I will nourish," said the queen : " I will defend the church of Rome ; for it is, I think, the true church of God." " Your will, madam, is no reason ; neither doth your *thought* make the Roman harlot to be the true and immaculate spouse of Jesus Christ. Wonder not, madam, that I call Rome an harlot, for that church is altogether polluted with all kinds of spiritual fornication, both in doctrine and manners." He added, that he was ready to prove that the Romish church had declined farther from the purity of religion taught by the apostles, than the Jewish church had degenerated from the ordinances which God gave them by Moses and Aaron, at the time when they denied and crucified the son of God.— " My conscience is not so," said the queen. " Conscience, madam, requires knowledge ; and I fear that right knowledge you have none." She said, she had both heard and read. " So, madam, did the Jews who crucified Christ ; they read the law and the prophets, and heard them interpreted after their manner. Have you heard any teach but such as the pope and cardinals have allowed ? and you may be assured, that such will speak nothing to offend their own estate."

" You interpret the scriptures in one way," said the queen evasively, " and they in another : whom shall I believe, and who shall be judge?" " You shall believe God who plainly speaketh in his word," replied the Reformer, " and farther than the word teacheth you, you shall believe neither the one nor the other. The word of God is plain in itself ; if there is any ob-

scurity in one place, the Holy Ghost, who is never contrary to himself, explains it more clearly in other places, so that there can remain no doubt, but unto such as are obstinately ignorant." As an example, he selected one of the articles in controversy, that concerning the sacrament of the supper, and proceeded to shew, that the popish doctrine of the sacrifice of the mass was destitute of all foundation in scripture. But the queen, who was determined to avoid all discussion of the articles of her creed, interrupted him, by saying, that she was unable to contend with him in argument, but if she had those present whom she had heard, they would answer him. "Madam," replied the Reformer fervently, would to God that the learnedest papist in Europe, and he whom you would best believe, were present with your Grace to sustain the argument, and that you would wait patiently to hear the matter reasoned to the end! for then, I doubt not, madam, but you would hear the vanity of the papistical religion, and how little ground it hath in the word of God." "Well," said she, "you may perchance get that sooner than you believe." "Assuredly, if ever I get that in my life, I get it sooner than I believe; for the ignorant papist cannot patiently reason, and the learned and crafty papist will never come, in your audience, madam, to have the ground of their religion searched out. When you shall let me see the contrary, I shall grant myself to have been deceived in that point."

PERSECUTION.

An Ecclesiastical Memoir of Essex-Street Religious Society, Boston. In a series of Letters addressed to some gentlemen of this city.

"The wisdom that is from above is first PURE then peaceable."—ST. JAMES.

"Being defamed we entreat."—ST. PAUL.

Boston, 1823. pp. 128. 8vo.

We review this pamphlet as it affords us an opportunity of laying before our readers, some account of the mode of transacting ecclesiastical business in the Congregational churches of New-England, with which, we presume, many of them are not intimately acquainted—and of the state of what is called the orthodox interests in that section of the country.

The Rev. James Sabine, pastor of a congregation called the Essex-Street Religious Society, in Boston, is the writer of the Memoir. We have the means of knowing that the character of the writer as an author, a faithful preacher, and as a Christian, has been very respectable in Boston. We have heard him well recommended by the Rev. Dr. Codman, of Dorchester, whom, it appears from the Memoir, he and the Essex-street congregation, now consider their enemy. The Memoir is written agreeably to a resolution of the Essex-street congregation in their name, and they are the publishers.

Though we do not mean to make ourselves a party in the controversy between the congregation, and those who are called the orthodox party in Boston and its vicinity, we may fairly presume that the narrative con-

tained in a Memoir published on the spot, by a respectable congregation, and uncontradicted, is substantially a correct exhibition of matters of fact. We give an outline of them.

The Congregational church in the city of St. Johns, the capital of Newfoundland, through the agency of Mr. Parker, a merchant of that island, procured for their pastor, the Rev. James Sabine, an Independent clergyman, of Scotland. His settlement in St. Johns took place in 1816. In November, 1817, the dreadful fires, of which most of our readers are apprized, almost laid waste the city, and reduced Mr. S's. congregation to such a state of poverty, as to render them unable to afford him a competent support. Previously to the burning of the city, Mr. Parker and his friend Mr. Melledge had emigrated to Boston. It was natural for Mr. Sabine to look to Mr. Parker for advice, as to what course he should pursue. He wrote to him and Mr. Melledge, on the subject of a settlement in Boston. After consultation with Dr. Morse, they encouraged him by letter to attempt the formation of a congregation in Boston, where he arrived with his family in July, 1818. After his arrival, he rented, at his own risk, Boylston Hall, ten dollars a week, in which he preached every Sabbath. In the month of January, 1819, letters missive were sent to some of the neighbouring congregations, calling a council for the organization of a congregation, under the pastoral charge of Mr. Sabine. The congregational council is analagous to a presbytery, but is not a court, composed of a definite number of members, nor has it any jurisdiction, except in the special business for which it is convened.

Its convention is by what are called letters missive, or letters of invitation from the congregation in which the business is to be transacted. The congregation select, *ad libitum*, the members who shall compose the council: and it often happens that one party in a congregation succeeds in its measures by a council of its selection, another party in the same congregation convenes a council of another character, which sets aside the antecedent proceedings, and gives its sanction, or rather advice to adverse measures. The council is not permitted to assume any other than advisory power, and its decision is called the *result*. But this result, except where an adverse council is convened, has generally the same weight, as the decision of a presbytery in Presbyterian bodies, though, as it is an advice only, the parties are not bound to a compliance. Licensure to preach the gospel, ordination to the ministry, installation to pastoral charge, the organization of congregations, &c. are deeds of council. When the council is convened, its forms of procedure are similar to those of the Presbyterial court. When by the preaching of the gospel, a number of persons are brought together, to form a worshipping assembly, it is called the gathering of a church.

Mr. Sabine had gathered seventeen members, who, by letters missive convened a council, of which the Rev. Dr. Morse was moderator, and the Rev. Mr. Codman, scribe. By this council, the congregation, known in the Ecclesiastical Memoir, by the name of Essex-Street Religious Society, was organized, and Mr. Sabine installed as its pastor.

Measures were now taken by the new congregation for the erection of a church, which was built on Essex-

street, at an expense of 32,000 dollars. A large part of the property vested in the Essex-street church, was contributed by Mr. Parker, who had been instrumental in bringing Mr. Sabine from Scotland to St. Johns, and afterwards to Boston. The Memoir complains that this gentleman assumed an improper degree of controul over the building of the house, and the fiscal transactions of the church and congregation*—that the pews were offered for sale, at the rate of 25 per cent above the cost of the house, and that sales were prevented by what the applicants considered an imposition. The prospects of Mr. Parker were not realized in the sale of pews, and he ascribed the failure to Mr. Sabine's ministry. He complained that his minister preached too plainly against Socinianism, and other opinions prevalent in Boston—we presume the Hopkinsian errors. This, we believe, was the real ground of all the troubles in which Mr. Sabine and his congregation have been involved. It is well known that the Rev. Dr. Morse, so distinguished as the author of a geography, gazetteer, &c. was driven from his congregation, in his old age, for his faithfulness, by the intrigues and persecution of heretics. The Rev. Mr. (now Dr.) Codman, of Dorchester in the vicinity of Boston, held, with great difficulty, the pastoral charge of the Dorchester congregation, and the opposition made to him, was on account of his reputation for orthodoxy ; and we have the declaration of Dr. Codman, made to ourselves, that had it not been for his wealth, which enabled him to procure a large interest in the property of the congregation, he

*In New-England phraseology, the word *Church*, refers to the members in communion: the word *Congregation*, includes also the pew-holders.

would have been driven from his post. Park-street congregation, where the Rev. Dr. Griffin was formerly settled as pastor, had very great difficulties to contend with many years, on the same grounds, and it would undoubtedly have failed, had men of property abandoned their pastor, as Mr. Sabine's have him. If we may rely on the facts recorded in the Memoir, Messrs. Parker and Melledge had too little attachment to soundness in the faith, to risk the property which they had vested in Essex-street church, for the promotion of its interests. Mr. Sabine must be abandoned for some pastor of easier faith, who would prophecy smoother things to the good people of Boston. We are sorry to see some of those who are called orthodox clergy, and from whom the public expected better things, charged with abetting this abandonment of a faithful minister, and advising him to resign his charge and return to Scotland, on pretence of want of health, or to emigrate to New-York, where, he was told, his doctrines and preaching would be more acceptable. With this advice he would not comply. The wealthy and discontented now sought for a council. Mr. Sabine and his friends, whom the Memoir represents as a very large majority, consented to the measure of calling a council, provided the object of the convention was to put the pastor of Essex-street on the trial of his character, and not to inquire into the expediency of dismissing him from his pastoral charge.-- The council was called, and convened in February, 1822. Eight churches were represented in council. The Rev. Dr. Woods, of Andover, was chosen Moderator, and the Rev. Messrs. Storrs, of Braintree, and Fay, of Charleston, were chosen Scribes. No charges,

though earnestly demanded, had been put into the hands of Mr. Sabine, as indeed it never was intended to bring any charge against his ministerial or personal character, but only to inquire into the expediency of his dismissal. Mr. Sabine still resisted the question of expediency, but on this the council entered. However, in this point, some of the testimony sheds no little light on the whole transaction. One witness says, (p. 50,) : " That he always considered Mr. Sabine's preaching too controversial, that he, (Mr. S.) insisted upon some doctrines, particularly such as were in opposition to Unitarianism, with too much pertinacity. He (the witness) thought it rather belonged to professors of college, to defend the gospel, and that Mr. S. had not leisure to compose or preach sermons of such character. Mr. S. had exposed himself to remarks by such preaching, and therefore it was his opinion that Mr. S. could not build up Essex-street."

The result (or decision) of the council is a curious document, occupying more than five closely printed, large, octavo pages. We should be glad did our room permit us to lay the whole document before our readers. It is signed by the Rev. Dr. Woods, who was chairman of the committee that reported it to the council, and probably its writer. The *result* speaks highly in commendation of Mr. Sabine. "We wish" say the council, p. 68, "the public to know that in these proceedings, no accusations have been preferred against the character of Mr. Sabine. Instead of impeaching him, his opposers have, in several instances, expressed their confidence in his piety, and his desire to be faithful in the ministry. In view of these circumstances,

and from all we have known of our reverend brother's reputation and labours, and successes in the service of the church, we can cordially recommend him as a minister of the gospel to the community at large, and shall esteem it a privilege to perform towards him all the acts of brotherly kindness." This is a specimen of much more of the same import. But after all, they "advise" him to seek a dismissal, and "advise" his friends, a very great majority, as events shew, to give him up cheerfully. For this advice they assign but two reasons. 1. That some members of the congregation, cannot be reconciled to him. 2. The character and circumstances of the disaffected members, with their large contributions. We should think all this very strange in ecclesiastical proceedings. One thing we must admire—their honesty in publishing such reasons. For were a court in this quarter to dismiss a minister from his charge, because a few rich men thought ill of him for faithful preaching, while the court declared him "pious," "possessed of talents," "zealous," "making great sacrifices," and "successful," we fear they would scarcely have honesty enough to publish the reasons of their procedure. We must say, judging merely from the *result* of the council, that there was something peculiarly hard in this case. After an able, zealous, and faithful minister, by hard labour and unwearied diligence, in a strange land, has collected a church of 75 communicants, and a congregation of 5 or 600 hearers, the great body of whom are affectionately attached to him, and possessing a large family, dependent on him, to decree (we cannot bring ourselves to say advise) that he shall be separated from all these fruits of his

labours, because he is too faithful to please a few rich men, seems to us to indicate that there is in the Andover see, a lack of *charity*, to say nothing of justice, too like another see, long celebrated in the world. The *result*, however, advises, that in case Mr. Sabine shall comply with the advice, he shall be paid \$1,000—what a compensation for a young and flourishing congregation!

Mr. S. and his congregation refused to comply with the advice. The Memoir states that of 75 members of Essex-street church, all except 12 adhered to Mr. Sabine. They removed again to Boylston Hall, where 500 of their hearers followed them, while only 50 remained in Essex-street church. The 12 persons who remained in Essex-street meeting house, were organized into a congregation, by another council; and to the great majority who have been driven from their house by a few, no compensation for their funds vested in it, has been made. Soon after the Essex-street congregation took possession the second time of Boylston Hall, two clergymen gave notice to Mr. Sabine that *sundry members of their congregations* desired him not to appear among the clergy at the monthly concert of prayer. Those (orthodox!) ministers who delivered this message sit, or have sat in council and convention with Unitarian ministers.

Mr. Sabine and his congregation have been taken under the care of the Londonderry presbytery, with which they are now in regular standing. This presbytery was formerly connected with the Associate Reformed Synod. This connection was dissolved on account of the use of human compositions in the praise of

God, by the clergy of that presbytery, and by the people under their care. They have the reputation of being orthodox and faithful ministers.

HOPKINSIANISM IN THE AMERICAN CHURCHES.

(Continued from page 42.)

A few of the leading ministers of New-England settled upon some articles of what is called Hopkinsianism, devised the measures for their propagation, and fixed the period which they thought would be required for securing their general reception, by the eastern clergy. About the same time, the symptoms of declension from the ancient faith and purity of doctrine, became so manifest as to alarm the country clergy, to the south of Boston. To prevent the youth, who were educating for the ministry, from going into institutions, which they saw receding into heresy, these honest puritans formed one on a plan suited to their means. The youth were placed at board in farm houses, visited and instructed in various branches of literature and theology, by the neighbouring ministers, in rotation. This institution of primitive simplicity, was entitled the "SHEPHERD'S TENTS," and the ministers who superintended it were called visitors. Such a mode of educating youth for the ministry, and by such orthodox gentlemen as devised the project, it was foreseen would greatly retard, if not defeat, the measures of the Hopkinsian conclave, into which the visitors of the Shepherd's Tents had not been admitted. The scheme of establishing a large and powerful theological school, that should combine

the interest, the wealth and power of the Congregational church, of the east, began to be seriously meditated, by the Hopkinsian leaders, and was finally carried into operation by the organization, and location of Andover Theological Seminary. It was represented as an extension of the Shepherd's Tents, and the ostensible object, was opposition to the heretical university of Cambridge. The country school of divinity was abandoned, and the superintendants of the new school at Andover, called visiters, in compliment to the officers of the Connecticut institution, which was dissolved. Men of wealth poured their treasures into the lap of Andover; which soon became popular and powerful. Organized and governed by the Hopkinsian cabinet, we cease to wonder that the students of Andover, and the young clergy, who issue from its halls, are all efficiently drilled, and expert in the tactics of Hopkinsian management, and warfare—that the letters of the pupils, the sermons of its preachers all smell strongly of the Hopkinsian lamp, and that it is their *sine qua non*, in all ecclesiastical and literary measures—especially preferments. The smallest man among them is as zealous an apostle of Hopkinsianism, and appears to understand the tactics, as well as the greatest.

A few phrases comprehend all the mystery of this new doctrine; these phrases are measured, uttered with solemnity, and in an imposing tone, when the pulpit or conversation is the theatre of action, and are received by Sciolists, and all superficial thinkers, as very profound. Their publications assume the same airs, and claim to be most profound. All who do not at once receive these *dicta*, are pronounced to be "far—very

far behind the theological improvements of the modern age."

(To be continued.)

COMMENCEMENT OF THE MILLENNEUM.

Dan. xii. 7. "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that *it shall be* for a time and times, and a half; and when he shall have accomplished to scatter the holy people, all these things shall be finished." The man clothed in linen is Christ. Ezek. ix. 2, Rev. i. 13, Ex. xxviii. 39. "That *it shall be*," is Antichrist. *Chee* is the original word, what went before, Chap. xi. 36. "A time and times, and half a time, is, a year, and two years, and half a year—three years and a half, or 42 months—1260 days, which (a day to a year) is 1260 years. This commenced at the date of Justinian's decree, 532, when the western empire, by the emperor its head, declared the Bishop of Rome, universal head of the church.—(*Mason on Daniel's numbers.*)

Add to 532, the 1260, and we have 1792, the commencement of the Millennium, in politics, or which is the same thing, determination of the people to be free. But the American congress first met at the state house in Philadelphia, 1774, which is 18 years sooner, or the difference between the Jewish and Gregorian year in 1260 years. In 1774, then, the political millennium commenced, or which is the same thing, we then determined to be free; Mason, who is a European, com-

putes the judgment to be set, Dan. xii. 10, at the commencement of the French revolution. But Daniel, a Jew, certainly prophecies by Jewish years, which makes the judgment of the beast to be set, or the nations to begin to give his body to the flame, 1774, or 1260 years, from and after the date of Justinian's decree.

Rev. xi. 2. "And the holy city shall they tread under foot forty and two months." "They"—the gentiles, or the Papists embodied in Antichrist, the beast. Here we have 42 months, or 1260 years again. This apocalyptic period, commenced, 606, the date of the decree of Phocas, emperor of the east. To 606, add 1260 years, and we have 1866. But these are Jewish years, for 42 months, multiplied by 30, make 1260. Again, from the decree of 606, to 1848, is 1260; therefore the commencement of the ecclesiastical millennium, will be 1848, in the United States, and 18 years after, 1866, in Europe.

To sum up the computation:—From the date of Justinian's decree, 532, to the first session of our congress, is 1260 Jewish years: and to that of France, 1260 Gregorian years. From 606, the date of Phocas' decree, to 1848, is 1260 Jewish years, and to 1866, is also 1260.

SABBATH VIOLATION.

Error and vice are sometimes found in such connections, that they seem to think themselves secure from censure. Does any speaker at a Bible Society anniversary utter error, he thinks, probably, that the august

character of the institution, will effectually shield him from censure. It must be acknowledged that there are some men, who, we would hope from ignorance, will not fail, if any one honestly warns society against erroneous opinions, uttered on such an occasion, to charge him with "*issuing bulls against Bible Societies.*" It is, however, precisely in such connections that evil works the greatest mischief.

When the pestilence raged in the city of New-York, in 1822, those who employed workmen to erect temporary store houses and habitations on the Lord's day, probably thought that public sympathy would not allow any friend of religion to censure their breach of Sabbath.

Amidst the congratulations tendered to General La Fayette, on his arrival in our country, many seem to have acted on the principle, that when they were doing honour to so distinguished a personage, the laws of God might be safely violated. Hence he was greeted with dancing parties, tea parties, visits of ceremony, the firing of cannon, and other demonstrations of rejoicing on the day of sacred rest—such demonstrations as would, on that day, have been deemed altogether indecent, in almost any other case. The most remarkable instance of this kind, was exhibited in making preparations for the fete, or ball, at Castle Garden, in New-York. No less than two hundred mechanics were openly employed in working at the garden, on the Sabbath preceding the ball, in fitting up the garden. Tailors, on the same Sabbath, were laboriously employed in making La Fayette coats, &c. milliners in the manufacture of La Fayette head-dresses, mantua-makers in

fabricating La Fayette dresses, shoe makers in making La Fayette shoes, &c. &c.—all to equip thousands of citizens for a splendid ball!

That decent demonstrations of gratitude should be shown to a distinguished foreign nobleman, who sacrificed so much in the cause of our liberty and independence, is what every American who loves his country, and every friend to the rights of man must cordially approve. Besides, a considerable moral effect may be produced on public sentiment, in Europe, in favour of the cause of humanity. But that a people professing Christianity, should openly violate the laws of the God of heaven, for the purpose of honouring *themselves* and a fellow mortal, is deeply to be deplored. It has a demoralizing effect upon both old and young of our citizens, as it tends to make them lightly esteem the laws of the Lord of hosts. It provokes the wrath of Him who sent us La Fayette in our revolutionary struggle, raised up Washington, and made the nation free.

In connection with this subject, we would ask every one of our Christian readers, whether, in forty-eight years, there have been given as great and numerous demonstrations of gratitude to the Sovereign of nations, for his goodness in rendering us an independant and happy people, as in a few months have been given to one of the instruments he raised up and employed in this great work?

The following facts, selected from the history of the Church, before Christ, demonstrate God's hatred against the gross violation of the first table of the Decalogue.

THE PENAL LAWS OF THE OLD TESTAMENT.

I. The first commandment. Exod. xxxii. 26, 28.— At the command of Moses, 3,000 men were put to the sword, for the making and worshipping of the golden calf. This penalty for the violation of the first commandment, was after the giving of the law, and inflicted on a people who, by eating the passover, had made a profession of religion, and by making and adoring the calf, had turned aside. It was not enacted against, nor inflicted upon, those who had never had an opportunity of knowing the true God. But Moses acted upon the principles of a revelation which had been formerly given to Noah. For Job was acquainted with the law on this subject. Job. xxxi. 26, 27, 28. If he kissed his hand in token of adoring the "moon walking in her brightness, this also were an iniquity to be punished by the judge." The reason of the punishment was, that in so doing, he would have denied the God that is above. Job must have learned the penalty from laws formerly given, certainly as ancient as Noah. It was this very law that Moses executed at Sinai. The penalty is formally announced, Deut. xiii. 1, 11. Any prophet, or dreamer of dreams,—any private person, a brother, son, daughter, wife, or friend, who should attempt to seduce any of the people, should be delivered up and put to death, "that all the people might fear

and do no more wickedly." Again, same chapter, 12, 16, Any city that should forsake the Lord and worship other Gods, was to be destroyed. Chap. xviii. The prophet that should prophecy in the name of any strange God, should be capitally punished.

With respect to the law of destroying any city that should turn aside to idolatry, we find the people of Israel ready to act upon it, in the case of the two tribes and a half, who erected an altar in the borders of Jordan, at the passage of the children of Israel. Josh. xxii. 10, 29.

Num. xxv. 4, 5. We have an express command of God to slay every man that was joined to Baal-peor. This command was given to the Judges of Israel, whose business it was to try causes and order criminals for execution. It was an iniquity to be punished by the Judge, as Job teaches.

Deut. xvii. 2, 7. In the repetition of the laws, the command is reiterated, the crime defined, the law of evidence settled, and the mode of execution pointed out. The crime is the worship of the sun, moon, or any of the host of heaven. When the report of the worship of a false God, is circulated against any one; witnesses are to be sought out diligently, and the accused put upon trial. Less than two witnesses cannot be admitted to sustain the charge. Should the testimony of two or three witnesses prove the fact, he is found guilty of a capital crime. The execution of the criminal is to be public, at the gates of the city, where he is to be stoned to death. The witnesses are to cast the first stones, (an admirable security against perjury)

then all the people, that no one might bear the odium of being a public executioner.

II. All the penal laws which have been recited, against the violation of the first precept, apply here with full force; for when they turned aside from the worship of the true God, it was done by engaging in the worship of images, or idolatry in some form. Hence, we find both in the statute and in the penalty, the forsaking of the living God and the adoration of idols or some other false God united. Men, however, may profess, and it is a fact, that those who are the leaders in the worship of images, do profess to worship, not the image itself, but some invisible deity, which they pretend it represents. The leaders in the transgression at Sinai, professed to worship Jehovah by the golden calf; for they say: "These be thy Gods, O Israel, which brought thee up out of the land of Egypt." Exod. xxxii. 4. Not surely the very calf of gold. No. They would represent the God which delivered them from Egyptian bondage, as in the likeness of an ox or a calf. They, indeed, use the plural number,—“These be thy Gods;” probably alluding to the plural form of the word in the original, (*Alaeem*;) referring to a trinity of persons in the Godhead. They, moreover, proclaim, “To-morrow is a feast to the Lord,” (*Leeaouay*) to Jehovah. To this the Psalmist refers, Psal. cvi. 19, 20. “They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass.” Though they pretended to worship Jehovah under the similitude (*Btbneet*, the figure) of an ox; yet, in the Divine estimation, it was the adoration, not of Jehovah, but of a

metallic calf. When an attempt is made to worship God by some other medium than that which he has appointed, it never reaches him, but terminates in the false medium and so is idolatry. This is specifically the sin forbidden in the second commandment, and against which the penalty was enacted. What this penalty was, cannot be doubted. Does *Alaem*, mean three calves, to represent the three persons—Father, Son, and Holy Ghost—one God?

Jehu was anointed by the prophet of the Lord, to cut off the house of Ahab, for the worship of Baal, which he executed tremendously. 2 Kings, x. 23, 28. When the temple of Baal was filled with priests employed in presenting their idolatrous offerings to the abominations of the Assyrians, they were all together slain with the sword, by the command of the king. The images too were burnt with fire, and their temple demolished, that the people, who, during the former reign, had become attached to this idolatrous worship, might not have an opportunity of assembling there to practise superstitious devotions. For all this, Jehu's outward conduct is commended, and rewarded. v. 30. "And the Lord said unto Jehu, because thou hast done well in executing *that which is right* in mine eyes, and hast done to the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel." The punishment executed in cutting off the house of Ahab and the worshippers of Baal, was according to the criminal law of the commonwealth, enacted by the Supreme Lawgiver.—The images of Baal were designed to represent the supreme God or Jupiter of the Assyrians,—as the

calves of Dan and Bethel, set up by Jereboam, were to represent Jehovah, who had brought the children of Israel out of the land of Egypt. 1 Kings, xii. 38. The punishment thus executed, was for the violation of the second precept of the law.

The great altar erected by the two tribes and a half, referred to above, was formed after the pattern of that made by Moses : and the other tribes, that assembled to execute the penalty of the law upon them, had no evidence, that their brethren beyond Jordan, intended to worship, at that altar, any other than the true God ; but the only place where they were authorized to offer sacrifice was the tabernacle. The sin of which they thought them guilty, was that of worshipping in a place not appointed by the Head of the church. It was then with intent to punish the violation both of the first and second precepts that they assembled.

“ Jehoshaphat took away the high places and the groves out of Israel.” 2 Chron. xvii. 6. For this God commends him. The object of this good king seems to have been, to turn the people from idolatry, if possible, by the gentle measure of removing all the monuments of idolatry. But this seems to have failed. He next made a royal visitation of his kingdom, with a view to reclaim those who had departed from the Lord God of their fathers. Chap. xix. 4. He next appointed Judges in all the cities, and gave them a solemn charge to execute the laws with impartiality and firmness. v. 6—11. He apprehended no small difficulty in the execution of the trust reposed in his judges ; for he says—“ Deal courageously.” We are certain that these officers, if they obeyed God and the king, would

inflict capital punishment on idolaters, who refused to be reclaimed. It was on that point, doubtless, that Jehoshaphat apprehended the most serious difficulty.

Joash was crowned king in the seventh year of his age, by Jehoiada, who was regent during his minority, by the officers of the army, by the Levites, by the chief of the fathers or senators, and by all the people. By his coronation, Athaliah, the queen mother, a cruel and idolatrous princess, the daughter of Omri, king of Israel, was removed. She had mercilessly slain all the children of the royal family, except Joash, to secure the possession of the throne, and had encouraged the people in gross idolatry. When she attempted to excite a tumult, on the day of Joash's coronation, she was put to death by the command of the regent. After the conclusion of the ceremony, and the ratification of a solemn covenant between the king and people that they would be the Lord's; the people assembled in a body, undoubtedly at the order of the regent: and utterly demolished the temple of Baal, with all its images and furniture; and slew Matan, the high priest of idolatry. All the acts of the regent are ascribed to the young king for they were done in his name. To all these doings God sets the seal of his approbation. Chap. xxiv. 2. "And Joash did that which was right in the eyes of the Lord, all the days of Jehoiada the priest."

In the reformation by Hezekiah, the high places, the altars, the groves, the images, and temples of idolatry, were utterly destroyed, so that there was not one left in the territories of the four tribes—Judah, Benjamin, Ephraim and Manasseh. 2 Chron. xxxi. 1. The

splendour of Hezekiah's talents, and those of the powerful men, who were his coadjutors; but especially a great diffusion of the Spirit of God, abashed idolatry, so that no resistance seems to have been made; all the idolators appear, at least outwardly, to have been reclaimed, so that no severer measures, were thought to be necessary. The God of Israel approves, in an emphatic manner, of those decisive measures, for the abolition of idolatry, and for the restoration of the pure worship of the true God. "And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth, before the Lord his God." v. 20.

During the long and wicked reign of Manasseh, the son of Hezekiah, the people relapsed into idolatry. Josiah, his son, "did that which was right in the sight of the Lord." The temples, and other implements of idolatry, that had been reared in his father's reign, were all destroyed, not only in Judah and Benjamin, but as far as Naphtali, the territory of Israel farthest to the north. The bones of the priests of Baal, put to death, were burnt upon the altars of idolatry.

In these penalties, overt acts, and not private opinions respecting the worship of God, were capitally punished. The punishment of death was annexed to the crime of worshipping idols, or, which is nearly the same thing, of pretending to worship the true God, or any imaginary god by them; and the penalty respected Israelites, who had departed from the worship of the true God, in order to adore idols. Besides idolatry, there were other violations of the second percept of the decalogue, capitally punished. *Exod. xii. 15.* "Whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from

his people." The same penalty is repeated, v. 19. From the first until the seventh day of the month on which they kept the passover; and again, from the 14th, the day of the passover, until the 20th of the month, all eating of leavened bread was forbidden. The transgression of this statute was punished with cutting off from the congregation of Israel. What this cutting off was, whether death by the immediate judgment of God, or death inflicted by the magistrate, or excommunication, or banishment, has not been well ascertained. Possibly this form of expression has been adopted to cover all the cases mentioned, and to allow the judges to exercise some discretion according to the degree of the crime. But the word translated cut off, (*Nchrtay*), properly signifies to take away by a violent death. It is so used, Dan. ix. 26. "Messiah shall be cut off," (*Eechrt*), put to death by violence. In the same sense, 1 Kings, xviii. 4. "When Jezebel cut off (*Baychreet*) the prophets of the Lord." In the first of these passages, the Septuagint translation of the original word is ἐξολοθρευθήσεται, he shall be destroyed utterly. It is the same in Dan. ix. 26, where they do not understand *Msheeh* of Messiah, but of the anointing of the holy things, hence they translate *Msheeh* by χρισμα, the anointing. Though they are manifestly in an error, when they make Messiah an appellative, yet their authority is of no small weight, as to the import of the word *Chrt*. In 1 Kings xviii. 4, they render the word ἐν τῷ τυπτεῖν, in the smiting, i. e. the putting to death. Indeed this word, when applied to men or animals, generally, if not universally, signifies to kill. This affords, at least, a strong presumption that in the

penalty which we are discussing, it means capital punishment. But we have one instance, in which the whole phrase—"that soul shall be cut off from among his people"—does clearly mean taking away the life of the criminal. Exod. xxxi. 14. "Every one that defileth it, (the Sabbath,) shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off (*Nehrlay*) from amongst his people." In this instance again, the Septuagint has *εξελθουθροσετα*. But what is perfectly decisive here, is, that the violator of the Sabbath, "shall surely be put to death."

There is scarcely room for any doubt, that the penalty annexed to the crime of eating leavened bread, was death: after all, it is far from certain that it was to be inflicted by the civil authorities of the nation. The eating of blood was made criminal, and capital punishment the penalty; but God reserved its infliction in his own power. Lev. xvii. 16. "I will even set my face against that soul that eateth blood, and will cut him off from among his people." As the power of cutting off in this case was not delegated to the civil magistrate, so it is highly probable, it was not in the crime relating to the passover. This reasoning is fortified by the fact, that the Head of the church, punishes the unworthy participation of the Lord's supper in a manner very similar. The apostle Paul tells the Christians at Corinth, 1 Cor. xi. 30, that "for this cause," unholy communicating, "many are weak and sickly among you and many sleep." The Head of the church, had "cut off" from among their people, those who slept, because they had not kept the New Testament passover, with "the unleavened bread of sincerity and truth."

(To be continued.)

RELIGIOUS INTELLIGENCE.

The New-York State Tract Society, was instituted last February, and has stereotyped 20 tracts.

The Baptist Tract Society, in the United States, have issued 41,000 copies of 12 different tracts.

The Baptist Education Society.—Receipts for the year ending June 1, 1824, were \$3,971.

The Columbian (Baptist) College.—Receipts for the year ending April 1, 1824, were \$9,425 56. Professors Staughton and Woods have brought with them from Europe a complete philosophical apparatus for the institution. They received as donations 600 volumes, and \$6,110 in cash.

Baptist General Convention.—Receipts for the last year, \$27,403 22.

Baptist Education Society of Massachusetts.—Under its care, between 20 and 30 beneficiaries.

American Tract Society.—Number of tracts issued the last year, 76,000.

London Religious Tract Society.—Number of tracts issued for the last year, 10,012,760. Total issued in 25 years, 61,000,000.

General Episcopal Theological Seminary.—Permanent fund, \$80,000.

Statistics of the Lutheran Church in Europe.—Germany, 17,000,000. Denmark, 900,000. Ferroe islands, 4,000. Iceland, 46,000. Norway, 700,000. Sweden, 2,800,000. Russia, 2,500,000. Total, 22,840,000.

American Education Society.—Receipts for the last year \$9,000. It aided in the same year 198 beneficiaries, dispersed over 10 states. It is a New-England society.

Scottish Universities.—Number of students, Aberdeen, 640; St. Andrews, 200; Edinburgh, 2,100; Glasgow, 1,600. Total, 4,540.

Andover Seminary.—Ministers educated since 1809, the date of its foundation, 335. Foreign missionaries, 25. Domestic missionaries, 24.

Charitable Societies in England.—A committee of the house of commons have ascertained the revenues of these institutions to the annual amount of 232,709*l*.

Total number of Methodists in England and Wales, 11,977,663.

Princeton Theological Seminary.—Number of Students, 116.

In Boston the question whether those ministers who are called Orthodox, should exchange pulpits with Socinians, is now discussing with great earnestness.--What a question for orthodox ministers to discuss!

The following is an extract from a philosophical discourse delivered by Mr. Ingersoll at Philadelphia.--
 "There are half a million of scholars at the public schools throughout the United States, and more than three thousand students at the colleges, which confer degrees. There are twelve hundred at the theological seminaries, and more than a thousand students of law. There are about ten thousand physicians, and upwards of six thousand lawyers. There are about nine thousand places of worship, and about five thousand clergymen. About four thousand and four hundred patents have been taken out for new and useful inventions, discoveries, and improvements in the arts. Between two and three millions of dollars worth of books are annually published in the United States. A thousand newspapers are published. There are more than one hundred steam-boats, comprising more than fourteen thousand tons, navigating the Mississippi. The vessels of the United States, by sea, perform their voyages, on an average, in one third less time than the English. There are five thousand post offices, and eighty thousand miles of post roads, and twelve thousand miles of turnpike road. There are three thousand legislators. There are two hundred printed volumes of law reports."--*Rel. Mon.*

IRELAND.

Society for disseminating throughout Ireland the Principles of the Reformation.

With a view to concentrate the efforts now making in behalf of the members of the Roman Catholic Church, a meeting was held on the 9th of August, 1823, when it was resolved to form "A Society for Disseminating throughout Ireland the Principles of the Reformation." A Provisional Committee was then formed, and adjourned meetings were afterwards held, at which the following resolutions were adopted, as expressive of the principles and objects of the Society.

That the Society shall proceed by an uncompromising exposure of every erroneous doctrine, and every superstitious practice, that can be shown, on well accredited testimony, to prevail at the present time amongst the ignorant and too credulous part of the population of Ireland, applying at the same time such remedies as may tend to counteract them.

That all the proceedings of the Society shall be conducted in a spirit of Christian love, uniting as far as possible the *sauviter in modo* with the *fortiter in re*; opposing and confuting error in the plainest and strongest language, avoiding at the same time every term of reproach, and endeavouring affectionately to convince those who are the objects of its exertions, that its aim is not to wound their feelings, but to improve their temporal and moral condition, as well as to promote the salvation of their souls; and that if at times compelled to cut deep, like a skilful surgeon, it does so not for the purpose of giving the patient pain, but in order to lead to an effectual and permanent cure.

That whilst the committee are fully sensible of the difficulty of exposing, without introducing politics, a politico-religious system, like that of the Roman Catholic Church, it is resolved, that politics shall be avoided as much as possible in the proceedings of the Society, and only touched upon when absolutely necessary, to expose the superstitious influence of the Roman Catholic religion so widely prevalent in Ireland;—which forming, as it does, an *imperium in imperio*, has a pow-

erful tendency to counteract the wisest legislative enactments, whether for the education, employment, moral improvement, or civil government of those who have been taught, from their earliest days, to bow to its authority as divine.

That in all the publications of the Society, it shall be the aim, not only to expose error, but exhibit and enforce the spiritual truth with which it is at variance—combining two principles which have been seldom acted upon in conjunction, viz. the refutation of error, and the establishment of truth,

That the object to which the immediate attention of the Society shall be directed, be the following :—

I. To open a correspondence throughout the country with such persons as may be disposed to act towards their Roman Catholic brethren on the principles of the Reformation, and to obtain through their means authenticated information respecting the following subjects :—

1. Assemblies at wells, stations of pilgrimage, &c. for religious purposes throughout Ireland, and the proceedings which take place at them.

2. Miracles pretended to be wrought--on whom--and the consequences.

3. The sale of charms, scapulars, &c.

4. The extent of Purgatorian Societies.

5. The number, nature, extent and situation of Convents, Jesuit and other Roman Catholic religious establishments, whether for education or seclusion.

6. The kind of education given to the poor by the Roman Catholic Clergy, when left to themselves ; with the description of the Roman Catholic publications now in circulation among the lower orders.

7. The holidays required to be observed by the Roman Catholic Church in Ireland, and how they are usually spent.

8. The opposition made by the Roman Catholic priesthood to the circulation of the Holy Scriptures among the Roman Catholic population of Ireland.

The first efforts of the Society will thus be directed to collect all possible information on the state and influ-

ence of the Roman Catholic religion in Ireland at the present day.

II. To endeavour, by a friendly correspondence, to excite clergymen and resident gentlemen to use every exertion, for the purpose of rescuing their Roman Catholic neighbours from the spiritual bondage in which they have been so long allowed to remain.

III. The re-publication of such works as have most ably refuted the errors of the Roman Catholic Church, in that Christian spirit which the Society approves.

IV. The publication of similar new works, calculated to expose the tendency of these errors to debase the minds of the people.

Thus will the ulterior object of the Society be to invite our Roman Catholic brethren to judge for themselves, and to afford them the means of acquiring correct information on subjects of vital importance to their temporal and eternal interests.

The law of Christian love shall be kept in view, in all the proceedings and publications of the Society; every publication shall be read and approved by three members of the committee; and no publication shall be issued, if objected to by three members of the committee.

AGENCIES FOR THE E. WITNESS.

John R. Willson, Coldenham, Orange county, N. York.

John Little, Newburgh, N. Y.

Isaac Jennings, Montgomery, N. Y.

John Henry, Mamakating, N. Y.

Wm. Stewart, White Lake, N. Y.

Wm Barclay, New-Milford, Pa.

Peter Doig, Ovid, N. Y.

James N. Gifford, New-York city.

Rev. Mr. Westbrook, Fishkill, N. Y.

Rev. Mr. De Witt, Hopewell, Dutchess, N. Y.

Wm. Sloan, Putnam, N. Y.

John Wier, Hudson, N. Y.

Rev. Mr. Chrystie, Albany.

- Alex. Liddle, Duaneburgh, N. Y.*
Wm. Cunningham, Schenectady, N. Y.
James Hays, Galway, N. Y.
Mr. Thompson, Salem & Argyle, N. Y.
Wm. Forsyth, Caledonia, N. Y.
Mr. McCrea, Sterling, N. Y.
James Patterson, Rector Ac'y. St. Johns, N. B.
Rev. Mr. Sabine, Boston.
Wm. Elder, Hopewell, N. Y.
Jas. McKinney, Pine Bush, N. Y.
Robert Spence, Kortright N. Y.
Rev. Mr. Roberts, Patterson, N. J.
Peter Haring, Esq. Ramapough, N. J.
Rev. Mr. Froeligh, Aquachenunk, N. J.
Daniel Fisher, Esq. Princeton, N. J.
Wm. Henry, Philadelphia.
Dr. J. Roberts, Harrisburgh, Pa.
John Renfrew, Chambersburgh, Pa.
George Ray, Bedford, Pa.
Rev. Mr. Scroggs, Ligonier Valley, Pa.
Rev. Mr. Canon, Greensburgh, Pa.
John Armstrong, Pittsburgh, Pa.
Robert Willson, Elizabeth, Alleghany Pa.
Andrew Monroe, Canonsburgh, Pa.
Rev. Mr. Gibson, Grearsburgh, Pa.
Rev. Mr. Wylie, President Washington College, Pa.
Rev. Mr. Gibson, Baltimore, Md.
Rev. Dr. Raferty, President Annapolis College, Md.
John Aiken, Morgan, E. Tennessee.
Robt. J. McKenney, Rogerville, Tenn.
Rev. Thomas Ketchem, Lancasterville, N. C.
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Rev. Mr. Khell, Princeton, Indiana.
Rev. Mr. Wylie, Kaskaskias, Illinois.

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THE
EVANGELICAL WITNESS.

VOL. III.

FEBRUARY, 1825.

NO. II.

REMARKS UPON CHRIST'S SATISFACTION.

(Continued from page 21.)

The extent of the atonement now invites our attention. The evidence upon this part of our subject, is both abundant and distinct. We propose a sample only, leaving our readers, as they have opportunity, to consult the works of those distinguished men of Continental Europe, of the British Isles, and of our own country, who have so triumphantly defended the truth and refuted its opposers. We submit, respectfully, the following arguments in defence of that view of this doctrine which asserts the atonement to be made, solely, for the elect of God, the church of our Lord Jesus Christ.

1. The extent of the blessings which the scriptures represent Jesus Christ as securing to them for whom he died, compared with the actual state of things, and with final results, evinces that mankind universally, were not contemplated by him as the objects for whom these blessings were secured. Let us merely advert to

these purchased blessings : Man is dead in sin, as he is fallen in Adam ; he needs regeneration, a new and spiritual life ; this the Redeemer has secured by his death—*The washing of regeneration and renewing of the Holy Ghost, is shed on us abundantly, through Jesus Christ our Lord.* Tit. iii. 5, 6. Faith, as a special exercise of the regenerated soul, is indispensable to the divine life ; this is likewise procured, and bestowed, because procured, by the satisfaction of Christ—*It is given on the behalf of Christ to believe on him.* Phil. i. 29. He is *the author and finisher of faith,* Heb. xii. 2. Sinners by nature are condemned by God ; their justification is to them of grace ; but it is *through the redemption that is in Christ Jesus.* Rom. iii. 24. The sinner, as such, is an alien from the commonwealth of Israel, without God ; the Redeemer died to ensure to all whom he represented the adoption of sons. Gal. iv. 5. Progressive and, finally, perfect holiness, is indispensable to qualify man for celestial enjoyments ; this is the portion of all for whom he died—he purposed their sanctification as well as their pardon. In proof of this, among others, consider these remarkable declarations of the Spirit of God :—*“ Jesus Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.* Tit. ii. 13, 14. And again, the divinely instructed angel said—*Thou shalt call his name Jesus, for he shall save his people from their sins.* Mat. i. 21. These blessings issue in eternal life ; by his blood *he obtained eternal redemption* for those in whose place he died. Heb. ix. 12. We are assured that Jesus Christ came to save sinners, and that, in this, his intention was the

same with that of the Father, and some are found not saved, the conclusion seems plain, and the argument irresistible, that his purpose was not to save all, and of course that he died not for all universally.

The argument, however, appears more perspicuous, when the Spirit of the Lord condescends to enter into detail, shows the particulars of the sinner's wants, and then exhibits Jesus as a perfect Saviour, bringing a perfect salvation; and in doing so, gives a detailed view of the blessings he has purchased. He died to procure for the sinner regeneration, faith, justification, adoption, sanctification, and eternal life. He purchased these with the intention of bestowing them. Does he, then, bestow them upon all without exception? Alas! the apostle's declaration is still true: *All men have not faith.* Equally true is that of our Lord: *Ye believe not because ye are not of my sheep.* Joh. x. 26. To those for whom the Redeemer died he bestows the purchased blessings that enter into their salvation, but as many have not these conferred upon them, we conclude the Saviour's death was not for all men universally.

We know of no way to escape the force of this argument, but by the supposition, that the Son of God suffered in one sense for one class of mankind, and in a different respect for another class; that he purchased all needed blessings for some, and only a part of these necessary blessings for others. Such hypothesis is unsupported by proof, and, were it true, it would be useless. Leave the sinner without any one of the above-mentioned benefits of the covenant of grace, and he cannot be saved.

The argument receives no small share of support from the consideration of those distinctive descriptions, found in the sacred word, of those for whom the Redeemer gave himself; such as *many*, contradistinguished from an universality; *elect*, who cannot be condemned, as distinguished from those that perish; his *church*, as distinguished from the world; his *sheep*, to whom shall be given eternal life, in distinction from the goats who shall be condemned; and his *people*, who shall be saved from sin and wrath. It is remarkable how these distinctive descriptions, in connexion with redemption and its benefits, as lines of direction run throughout the book of inspiration. This furnishes an argument of great force for the doctrine of definite atonement. We proceed to another.

2. The consideration of the divine love, in its highest gift, and of divine justice in accepting a satisfactory price, for the salvation of sinners, together with the consistency of the administrations of God, in not withholding the less when the greater is given, afford an argument, for the truth under discussion, of great weight. Jesus, the Son of God, is himself the unspeakable gift of God, and the highest distinguishing expression of infinite love. Joh. iii. 16. *God so loved the world as to give his only begotten Son. He loved that world thus, which he is now reconciling, and whose sins he forgives. 2 Cor. v. 19. But does this include, universally, the children of men? If so, what is distinguishing in it? If he loved Judas with the same intensity, and in the same respect that he did Peter, those whom he purposed to bring to glory, and those whom he had purposed finally to condemn, all of whom*

were before him, what, we demand, was distinguishing in this love? What estimate are we to form of that love, which is consistent with leaving the sinner who is its object, in his sins, under their dominion, and which is finally consistent with his condemnation and endless perdition? Surely this is not that love which enlightens, pardons, sanctifies, and saves! It is justice, but not love. He who in love gave his Son to die for the salvation of sinners, accepted the price of that precious blood of redemption which was shed, in pursuance of the blessed end which he proposed. *Ye are bought with a price. The Lord is well pleased for his righteousness' sake.* He, who loved his Son whom he gave, and the people for whom he gave him, and in whose behalf he accepted the satisfactory price, is surely forbidden by the united claims of justice and of love, to inflict upon them, for whom all this has been done, that punishment which their surety bare in their place. But upon many of our race, the curse and punishment of the law shall rest for ever; these God did not love as he did his chosen, for them a price of redemption was not paid and accepted; for we are sure he rests in his love, and will not condemn its objects; he is just and will not inflict the punishment upon the representee which the representative has borne in his place; and therefore, the conclusion is forced upon us, that for all his church, and not for all men, the Saviour gave himself a ransom. Eph. v. 25.

The consistency of the administrations of God, in not keeping back the less when the greater gift is bestowed, conducts to the same conclusion, that the other parts of our argument have done. The establishment of this

shall not detain us long. Paul has reasoned the matter for us: Rom. viii. 32, 33. *He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things? Who shall lay any thing to the charge of God's elect?* God spared not his Son; he accepted his work; the Son purchased life, grace and glory, for all that were given him; there is nothing now to be done but the bestowment of these gifts, thus purchased by Christ, and connected with him; and the apostle intimates the impossibility of not giving *with him* all things freely, to all those for whom the Son of God was delivered up. Shall grace and glory, then, be given to man universally? The account of the last day, and the final perdition of ungodly men, furnish to the query a distinct reply in the negative.— For all men, therefore, we conclude, the Son of God was not delivered up; but only for that elect against whom no charge can lie, because for them he died, and for them alone was offered as a ransom. Rom. viii. 33, 34. *Who shall lay any thing to the charge of God's elect? —It is Christ that died.*

3. We find the hypothesis of an universal redemption pressed with so many difficulties, and these of a character so peculiar, that we cannot embrace it, and consequently are urged to admit the position which we now defend. To some of these difficulties we merely advert. Since the time of the shedding of the Saviour's blood, as well as before that memorable event, how many nations have been left in darkness, and in the shadow of death, without any intimations of a Redeemer, or of a prepared salvation! Who can believe that, according to the Father's will, the Son should make his

soul an offering for all men, and yet leave so many nations, during so many ages, in total ignorance of the wondrous fact? This is one difficulty. Another is, the refusal of the Christ of God to pray for the world. Had he been about to pour forth his soul in death for the *whole* world, think you, he would not have offered a prayer, that that blood might be rendered effectual for their salvation. This he did not. Joh. xvii. 9, 20.— His prayer is confined to those who were believers then, and all who should confide in him in coming ages. *I pray for them; I pray not for the world.* A third difficulty weighing upon the universal scheme is, that he shed his precious blood for many who were then in the place of woe, who were condemned, and beyond hope. I mention only a fourth difficulty: the representation which this scheme gives of the Father loving, and Christ dying for, those who shall never be saved. The love of God, Christ, and the blood of Christ, all united in their influence to obtain their proposed end, we are willing to think could not be disappointed. Yet disappointed they are, if all be not saved. Many perish, upon this plan, though God loves, and Christ died.— And though the Father, Son, and Holy Ghost, be infinitely wise, almighty in influence, and be possessed of all means and influence, in heaven and on earth, yet, by some unaccountable circumstance, there are many left to perish where there is no vision, and, where the gospel is, many are found who, in one way or another, resist, and finally disappoint their Creator and Redeemer! And all this in the face of such assurances as these from God's own word: *He worketh all things after the counsel of his own will. His counsel shall stand, and he*

will do all his pleasure. All that the Father giveth me shall come to me, and he that cometh to me I will in no wise cast out. But we press forward to our closing argument.

4. What we are about to adduce is, substantially, that which is sometimes known by the name of Dr. Owen's argument;* it is this: Christ died either for all the sins of all men, or for some of their sins only; if for some of their sins only, then none can be saved, for we cannot satisfy God's justice for any of our offences; if for all the sins of all men, then none can be damned; to assert which, however, would be a direct contradiction of scripture. It consequently follows, that if he died not merely for some sins of all men, nor for all the sins of all men; since some are saved, he died for all the sins of some men only. The evasion is trifling which asserts in opposition to this argument, that he died for all the sins of all men, and if any are damned, it is for their unbelief and impenitence. We reply, their unbelief and impenitence are either sins or they are not; if they are not sins, they cannot deserve damnation; and if they are, and Christ died for all the sins of all men, then unbelief and impenitence were atoned for, and so none can be lost. But this opposes the word of God, and of course leaves our position alone as admissible. It would be too frivolous, after this, seriously to reply to the objection, he died for their unbelief and impenitence, like other sins, upon condition of faith and repentance. That is, he satisfied for unbelief and impenitence, upon condition that we

*See his "Death of Death."

should not be unbelieving and impenitent : he satisfied for them upon condition that they did not exist ! Such is the Arminian argument.

Before concluding this article, we shall just advert to one objection against the doctrine we have been defending ; because it is usually the first that is adduced, and is, probably, of the most weight in the minds of ill-instructed professors. It is this : If Christ died not equally for all, how can the gospel offer be made to all, in consistency with sincerity ? and what foundation is laid for the faith of all ? We reply to these two popular inquiries very briefly. And first, though the gospel is to be preached indiscriminately to sinners of the human family, yet it was never intended to be preached to all universally. Multitudes having never heard it, and multitudes never will hear it. We remark, secondly, that the warrant to preach the gospel thus indiscriminately, is mistaken by the objector.—The reason why we do so, is simply the command of the Lord Jesus Christ—*Go ye and preach the gospel to every creature. He that believeth shall be saved.* This is our warrant to preach, and both God and his minister can be very sincere in making and exploring this declaration. We observe, in the third place, that the gospel offer does not consist in telling men that Christ has died for all the human family, or that God purposes the salvation of all ; but in the full and faithful exhibition of the plan of grace, the glories of the Saviour, the provisions of the covenant of redemption, inclusive of regeneration, faith, pardon, and eternal life, for every object of divine love ; together with the assurance, that as every sinner needs such a salvation, so every one

who believes, (which every hearer is bound to do,) shall infallibly be saved. We offer a fourth remark: *Faith* consists in giving a cordial credit to the testimony of God, upon these points, inclusive of an appropriation of the fulness of Christ for the salvation of the soul. And we remark, fifthly, our persuasion that the assurance given in God's testimony concerning his Son, that faith is provided by the Redeemer, and shall be wrought in the heart by his Spirit, is a special part of the gospel exhibition, and a special means of the production of faith in the heart of the elected and redeemed sinner. This great and peculiar means of faith, the enemy of the truth, upon this subject, can never exhibit, and of course the gospel he never fully preaches, and the offer of salvation he never fully makes to sinners. We remark, lastly, that objections, such as these, come with an ill grace from those who admit the doctrine of election to salvation. We really are compelled to believe, that if a definite atonement limit the gospel offer, and takes away from the warrant of faith, a particular and infallible election must equally limit the display of grace, and abridge the ground of trust. This, we are assured, is not the case. We can preach the gospel of the grace of God fully, to sinners of every rank and grade, and yet believe and teach that the purpose of God in election, and the virtue of the blood of the covenant, are of equal extent, and equally limited.

Our readers, we think, will not require us to detain long, in the exposure of that view of this subject, which represents Christ as dying for all men, not indeed to purchase for them spiritual and eternal life, but merely the advantage of some temporal benefits, and particular-

ly, that the gospel may be preached to them. Of consequence the gospel which they contend for, to be preached to all, includes not the proposal of spiritual and eternal life. Or do they mean to reason thus:— Jesus Christ died for all men, for the reprobate as well as for the elect; only that he might have eternal life offered to him: That is, Christ purchased for him a temporal benefit, that he might offer him eternal life! Alas! the mental state of those where such logic is tolerated. Pitiabie is the state of those where such theology prevails!

In conclusion, we sincerely lament the prevalence of views so discordant with truth, as are found to exist, on this great and fundamental article of the Christian's faith. We deplore the various acceptations of it by Arminians of every cast; but especially we deprecate the deadly influence of the Hopkinsian heresy on this point, connected as it is with an almost endless chain of errors, that obliterate from the scheme of its advocates, nearly all that is peculiar in the gospel of the Saviour, and whatever is peculiar in the ground of the Christian's consolation. The modern Arminian, the Wesleyan Methodist, though shackled with unscriptural conditions, still retains the radical idea of atonement, the *substitutionary* nature of the sacrifice of Christ. Amidst all the trumpery of the Roman church, a glimmering ray of light directs the eye of the sinner to the substitutionary nature of the oblation of the Son of God. In some remote corners of that dark edifice of superstition, will be found individuals of the Augustine order, who direct their followers in this distinguishing article of the believer's creed. That in the Hopkinsian synagogue,

where the system is understood and followed out, not a solitary gleam of evangelical light is spread upon this ground of the sinner's hope. All is gloom. The apology of good men, too nearly allied to the advocates of this scheme of infidelity disguised, sometimes is, that the nonsense and errors of Hopkinsianism, are not understood, and consequently not acted on by most of its nominal advocates; of course they may still be really devout. Admitting all the force of this apology, it still presents a painful view of those sections of the church, where this heresy prevails. At best, it is making the ignorance of the people the mother of their devotion, in another, but perhaps not in a better sense, than that of the Church of Rome. We hope our readers will allow us to remind them that enlightened views of God, and of his plan of grace, constitute a part of that holiness, without which no man shall see the Lord.— Let us then understand this subject correctly and extensively, in all its bearings, and embracing it by a living faith, be it our daily care to exemplify its power upon the heart, in a life which adorns the doctrine of God our Saviour.

KNOX'S FIRST INTERVIEW WITH QUEEN MARY.

“Soon after her arrival, Queen Mary, whether of her own accord or by advice is uncertain, sent for Knox to the palace, and held a long conversation with him, in the presence of her brother, the prior of St. Andrews. She seems to have expected to awe him into submission by her authority, if not to confound him by her arguments. But the bold freedom with which he replied to all her charges, and vindicated his own conduct, convinced her that the one expectation was not more vain than the other; and the impression which she wished to make was left on her own mind. She accused him of raising her subjects against her mother and herself; of writing a book against her just authority, which (she said) she would cause the most learned in Europe to answer; of being the cause of sedition and bloodshed when he was in England; and of accomplishing his purposes by magical arts.

To these heavy charges Knox replied, that, if to teach the truth of God in sincerity, to rebuke idolatry, and exhort a people to worship God according to his word, were to excite subjects to rise against their princes, then he stood convicted of that crime; for it had pleased God to employ him, among others, to disclose unto that realm the vanity of the papistical religion, with the deceit, pride, and tyranny of the Roman anti-christ. But if the true knowledge of God and his right worship were the most powerful inducements to subjects cordially to obey their princes (as they certainly were,) he was innocent. Her Grace, he was persua-

ded had at present as unfeigned obedience from the protestants of Scotland, as ever her father or any of her ancestors had from those called bishops. With respect to what had been reported to her Majesty, concerning the fruits of his preaching in England, he was glad that his enemies laid nothing to his charge but what the world knew to be false. If any of them could prove, that in any of the places where he had resided there was either sedition or mutiny, he would confess himself to be a malefactor. So far from this being the case, he was not ashamed to say, that in Bērwick, where bloodshed among the soldiers had formerly been common, God so blessed his weak labours, that there was as great quietness during the time he resided in it, as there was at present in Edinburgh. The slander of practising magic (an art which he had condemned wherever he preached) he could more easily bear, when he recollected that his master, the Lord Jesus, had been defamed as one in league with Belzebub. As to the book which seemed so highly to offend her Majesty, he owned that he wrote it, and was willing that all the learned should judge of it. He understood that an Englishman had written against it, but he had not read him. If he had sufficiently confuted his arguments, and established the contrary propositions, he would confess his error; but to that hour he continued to think himself alone more able to sustain the things affirmed in that work than any ten in Europe were to confute them.

“You think I have no just authority?” said the queen. “Please your Majesty (replied he,) learned men in all ages have had their judgments free, and

most commonly disagreeing from the common judgment of the world ; such also have they published both with pen and tongue ; notwithstanding, they themselves have lived in the common society with others, and have borne patiently with the errors and imperfections which they could not amend. Plato the philosopher wrote his book *Of the Commonwealth*, in which he condemned many things that then were maintained in the world, and required many things to have been reformed ; and yet, notwithstanding, he lived under such policies as then were universally received, without farther troubling of any state. Even so, madam, am I content to do, in uprightness of heart, and with a testimony of a good conscience." He added, that his sentiments on that subject should be confined to his own breast ; and that, if she refrained from persecution, her authority would not be hurt, either by him, or his book, "which was written most especially against that wicked Jesabell of England."

"But ye spake of woman in general," said the queen. "Most true it is, madam ; yet it appeareth to me, that wisdom should persuade your Grace never to raise trouble for that which to this day has not troubled your Majesty, neither in person nor in authority : for of late years many things, which before were held stable, have been called in doubt ; yea, they have been plainly impugned. But yet, madam, I am assured that neither protestant nor papist shall be able to prove, that any such question was at any time moved either in public or in secret. Now, madam, if I had intended to have troubled your estate, because ye are a woman, I would have chosen a time more convenient for that

purpose, than I can do now, when your presence is within the realm."

Changing the subject, she charged him with having taught the people to receive a religion different from that allowed by their princes; and asked, if this was not contrary to the divine command, that subjects should obey their rulers? He replied that true religion derived not its original or authority from princes, but from the eternal God; that princes were often most ignorant of the true religion; and that subjects were not bound to frame their religion according to the arbitrary will of their rulers, else the Hebrews would have been bound to adopt the religion of Pharaoh, Daniel and his associates, that of Nebuchadnezzar and Darius, and the primitive Christians that of the Roman Emperors.—“Yea,” replied the queen, qualifying her assertion; “but none of these men raised the sword against their princes.” “Yet you cannot deny,” said he, “that they resisted; for those who obey not the commandment given them, do in some sort resist.” “But they resisted not with the sword,” rejoined the queen, pressing home the argument. “God, madam, had not given unto them the power and the means.” “Think you,” said the queen, “that subjects, having the power may resist their princes?” “If princes exceed their bounds, madam, no doubt they may be resisted, even by power. For no greater honour, or greater obedience, is to be given to kings and princes, than God has commanded to be given to father and mother. But the father may be struck with a phrenzy, in which he would slay his children. Now, madam, if the children arise, join together, apprehend the father, take the sword

from him, bind his hands, and keep him in prison, till the phrenzy be over; think you, madam that the children do any wrong? Even so, madam, is it with princes that would murder the children of God that are subject unto them. Their blind zeal is nothing but a mad phrenzy; therefore, to take the sword from them, to bind their hands, and to cast them into prison, till they be brought to a more sober mind, is no disobedience against princes, but just obedience, because it agreeth with the will of God."

The queen, who had hitherto maintained her courage in reasoning, was completely overpowered by this bold answer: her countenance changed, and she continued in a silent stupor. Her brother spoke to her, and inquired the cause of her uneasiness; but she made no reply. At length, recovering herself, she said, "Well then, I perceive that my subjects shall obey you, and not me, and will do what they please, and not what I command; and so must I be subject to them, and not they to me." "God forbid!" answered Knox, "that ever I take upon me to command any to obey me, or to set subjects at liberty to do whatever pleases them. But my travel is, that both princes and subjects may obey God. And think not madam, that wrong is done you, when you are required to be subject unto God; for it is he who subjects people under princes, and causes obedience to be given unto them. He craves of kings, that they be as *foster-fathers* to his church, and commands queens to be *nurses* to his people. And this subjection, madam, unto God and his church, is the greatest dignity that flesh can get upon

the face of the earth ; for it shall raise them to everlasting glory."

"But you are not the church that I will nourish," said the queen : " I will defend the church of Rome ; for it is, I think, the true church of God." " Your will, madam, is no reason ; neither doth your *thought* make the Roman harlot to be the true and immaculate spouse of Jesus Christ. Wonder not, madam, that I call Rome an harlot, for that church is altogether polluted with all kinds of spiritual fornication, both in doctrine and manners." He added, that he was ready to prove that the Romish church had declined farther from the purity of religion taught by the apostles, than the Jewish church had degenerated from the ordinances which God gave them by Moses and Aaron, at the time when they denied and crucified the son of God.— " My conscience is not so," said the queen. " Conscience, madam, requires knowledge ; and I fear that right knowledge you have none." She said, she had both heard and read. " So, madam, did the Jews who crucified Christ ; they read the law and the prophets, and heard them interpreted after their manner. Have you heard any teach but such as the pope and cardinals have allowed ? and you may be assured, that such will speak nothing to offend their own estate."

" You interpret the scriptures in one way," said the queen evasively, " and they in another : whom shall I believe, and who shall be judge?" " You shall believe God who plainly speaketh in his word," replied the Reformer, " and farther than the word teacheth you, you shall believe neither the one nor the other. The word of God is plain in itself ; if there is any ob-

scurity in one place, the Holy Ghost, who is never contrary to himself, explains it more clearly in other places, so that there can remain no doubt, but unto such as are obstinately ignorant." As an example, he selected one of the articles in controversy, that concerning the sacrament of the supper, and proceeded to shew, that the popish doctrine of the sacrifice of the mass was destitute of all foundation in scripture. But the queen, who was determined to avoid all discussion of the articles of her creed, interrupted him, by saying, that she was unable to contend with him in argument, but if she had those present whom she had heard, they would answer him. "Madam," replied the Reformer fervently, would to God that the learnedest papist in Europe, and he whom you would best believe, were present with your Grace to sustain the argument, and that you would wait patiently to hear the matter reasoned to the end! for then, I doubt not, madam, but you would hear the vanity of the papistical religion, and how little ground it hath in the word of God." "Well," said she, "you may perchance get that sooner than you believe." "Assuredly, if ever I get that in my life, I get it sooner than I believe; for the ignorant papist cannot patiently reason, and the learned and crafty papist will never come, in your audience, madam, to have the ground of their religion searched out. When you shall let me see the contrary, I shall grant myself to have been deceived in that point."

PERSECUTION.

An Ecclesiastical Memoir of Essex-Street Religious Society, Boston. In a series of Letters addressed to some gentlemen of this city.

"The wisdom that is from above is first PURE then peaceable."—ST. JAMES.

"Being defamed we entreat."—ST. PAUL.

Boston, 1823. pp. 128. 8vo.

We review this pamphlet as it affords us an opportunity of laying before our readers, some account of the mode of transacting ecclesiastical business in the Congregational churches of New-England, with which, we presume, many of them are not intimately acquainted—and of the state of what is called the orthodox interests in that section of the country.

The Rev. James Sabine, pastor of a congregation called the Essex-Street Religious Society, in Boston, is the writer of the Memoir. We have the means of knowing that the character of the writer as an author, a faithful preacher, and as a Christian, has been very respectable in Boston. We have heard him well recommended by the Rev. Dr. Codman, of Dorchester, whom, it appears from the Memoir, he and the Essex-street congregation, now consider their enemy. The Memoir is written agreeably to a resolution of the Essex-street congregation in their name, and they are the publishers.

Though we do not mean to make ourselves a party in the controversy between the congregation, and those who are called the orthodox party in Boston and its vicinity, we may fairly presume that the narrative con-

tained in a Memoir published on the spot, by a respectable congregation, and uncontradicted, is substantially a correct exhibition of matters of fact. We give an outline of them.

The Congregational church in the city of St. Johns, the capital of Newfoundland, through the agency of Mr. Parker, a merchant of that island, procured for their pastor, the Rev. James Sabine, an Independent clergyman, of Scotland. His settlement in St. Johns took place in 1816. In November, 1817, the dreadful fires, of which most of our readers are apprized, almost laid waste the city, and reduced Mr. S's. congregation to such a state of poverty, as to render them unable to afford him a competent support. Previously to the burning of the city, Mr. Parker and his friend Mr. Melledge had emigrated to Boston. It was natural for Mr. Sabine to look to Mr. Parker for advice, as to what course he should pursue. He wrote to him and Mr. Melledge, on the subject of a settlement in Boston. After consultation with Dr. Morse, they encouraged him by letter to attempt the formation of a congregation in Boston, where he arrived with his family in July, 1818. After his arrival, he rented, at his own risk, Boylston Hall, ten dollars a week, in which he preached every Sabbath. In the month of January, 1819, letters missive were sent to some of the neighbouring congregations, calling a council for the organization of a congregation, under the pastoral charge of Mr. Sabine. The congregational council is analagous to a presbytery, but is not a court, composed of a definite number of members, nor has it any jurisdiction, except in the special business for which it is convened.

Its convention is by what are called letters missive, or letters of invitation from the congregation in which the business is to be transacted. The congregation select, *ad libitum*, the members who shall compose the council: and it often happens that one party in a congregation succeeds in its measures by a council of its selection, another party in the same congregation convenes a council of another character, which sets aside the antecedent proceedings, and gives its sanction, or rather advice to adverse measures. The council is not permitted to assume any other than advisory power, and its decision is called the *result*. But this result, except where an adverse council is convened, has generally the same weight, as the decision of a presbytery in Presbyterian bodies, though, as it is an advice only, the parties are not bound to a compliance. Licensure to preach the gospel, ordination to the ministry, installation to pastoral charge, the organization of congregations, &c. are deeds of council. When the council is convened, its forms of procedure are similar to those of the Presbyterial court. When by the preaching of the gospel, a number or persons are brought together, to form a worshipping assembly, it is called the gathering of a church.

Mr. Sabine had gathered seventeen members, who, by letters missive convened a council, of which the Rev. Dr. Morse was moderator, and the Rev. Mr. Codman, scribe. By this council, the congregation, known in the Ecclesiastical Memoir, by the name of Essex-Street Religious Society, was organized, and Mr. Sabine installed as its pastor.

Measures were now taken by the new congregation for the erection of a church, which was built on Essex-

street, at an expense of 32,000 dollars. A large part of the property vested in the Essex-street church, was contributed by Mr. Parker, who had been instrumental in bringing Mr. Sabine from Scotland to St. Johns, and afterwards to Boston. The Memoir complains that this gentleman assumed an improper degree of controul over the building of the house, and the fiscal transactions of the church and congregation*—that the pews were offered for sale, at the rate of 25 per cent above the cost of the house, and that sales were prevented by what the applicants considered an imposition. The prospects of Mr. Parker were not realized in the sale of pews, and he ascribed the failure to Mr. Sabine's ministry. He complained that his minister preached too plainly against Socinianism, and other opinions prevalent in Boston—we presume the Hopkinsian errors. This, we believe, was the real ground of all the troubles in which Mr. Sabine and his congregation have been involved. It is well known that the Rev. Dr. Morse, so distinguished as the author of a geography, gazetteer, &c. was driven from his congregation, in his old age, for his faithfulness, by the intrigues and persecution of heretics. The Rev. Mr. (now Dr.) Codman, of Dorchester in the vicinity of Boston, held, with great difficulty, the pastoral charge of the Dorchester congregation, and the opposition made to him, was on account of his reputation for orthodoxy ; and we have the declaration of Dr. Codman, made to ourselves, that had it not been for his wealth, which enabled him to procure a large interest in the property of the congregation, he

*In New-England phraseology, the word *Church*, refers to the members in communion: the word *Congregation*, includes also the pew-holders.

would have been driven from his post. Park-street congregation, where the Rev. Dr. Griffin was formerly settled as pastor, had very great difficulties to contend with many years, on the same grounds, and it would undoubtedly have failed, had men of property abandoned their pastor, as Mr. Sabine's have him. If we may rely on the facts recorded in the Memoir, Messrs. Parker and Melledge had too little attachment to soundness in the faith, to risk the property which they had vested in Essex-street church, for the promotion of its interests. Mr. Sabine must be abandoned for some pastor of easier faith, who would prophecy smoother things to the good people of Boston. We are sorry to see some of those who are called orthodox clergy, and from whom the public expected better things, charged with abetting this abandonment of a faithful minister, and advising him to resign his charge and return to Scotland, on pretence of want of health, or to emigrate to New-York, where, he was told, his doctrines and preaching would be more acceptable. With this advice he would not comply. The wealthy and discontented now sought for a council. Mr. Sabine and his friends, whom the Memoir represents as a very large majority, consented to the measure of calling a council, provided the object of the convention was to put the pastor of Essex-street on the trial of his character, and not to inquire into the expediency of dismissing him from his pastoral charge.—The council was called, and convened in February, 1822. Eight churches were represented in council. The Rev. Dr. Woods, of Andover, was chosen Moderator, and the Rev. Messrs. Storrs, of Braintree, and Fay, of Charleston, were chosen Scribes. No charges,

though earnestly demanded, had been put into the hands of Mr. Sabine, as indeed it never was intended to bring any charge against his ministerial or personal character, but only to inquire into the expediency of his dismissal. Mr. Sabine still resisted the question of expediency, but on this the council entered. However, in this point, some of the testimony sheds no little light on the whole transaction. One witness says, (p. 50,) : "That he always considered Mr. Sabine's preaching too controversial, that he, (Mr. S.) insisted upon some doctrines, particularly such as were in opposition to Unitarianism, with too much pertinacity. He (the witness) thought it rather belonged to professors of college, to defend the gospel, and that Mr. S. had not leisure to compose or preach sermons of such character. Mr. S. had exposed himself to remarks by such preaching, and therefore it was his opinion that Mr. S. could not build up Essex-street."

The result (or decision) of the council is a curious document, occupying more than five closely printed, large, octavo pages. We should be glad did our room permit us to lay the whole document before our readers. It is signed by the Rev. Dr. Woods, who was chairman of the committee that reported it to the council, and probably its writer. The *result* speaks highly in commendation of Mr. Sabine. "We wish" say the council, p. 68, "the public to know that in these proceedings, no accusations have been preferred against the character of Mr. Sabine. Instead of impeaching him, his opposers have, in several instances, expressed their confidence in his piety, and his desire to be faithful in the ministry. In view of these circumstances,

and from all we have known of our reverend brother's reputation and labours, and successes in the service of the church, we can cordially recommend him as a minister of the gospel to the community at large, and shall esteem it a privilege to perform towards him all the acts of brotherly kindness." This is a specimen of much more of the same import. But after all, they "advise" him to seek a dismissal, and "advise" his friends, a very great majority, as events shew, to give him up cheerfully. For this advice they assign but two reasons. 1. That some members of the congregation, cannot be reconciled to him. 2. The character and circumstances of the disaffected members, with their large contributions. We should think all this very strange in ecclesiastical proceedings. One thing we must admire—their honesty in publishing such reasons. For were a court in this quarter to dismiss a minister from his charge, because a few rich men thought ill of him for faithful preaching, while the court declared him "pious," "possessed of talents," "zealous," "making great sacrifices," and "successful," we fear they would scarcely have honesty enough to publish the reasons of their procedure. We must say, judging merely from the *result* of the council, that there was something peculiarly hard in this case. After an able, zealous, and faithful minister, by hard labour and unwearied diligence, in a strange land, has collected a church of 75 communicants, and a congregation of 5 or 600 hearers, the great body of whom are affectionately attached to him, and possessing a large family, dependent on him, to decree (we cannot bring ourselves to say advise) that he shall be separated from all these fruits of his

labours, because he is too faithful to please a few rich men, seems to us to indicate that there is in the Andover see, a lack of *charity*, to say nothing of justice, too like another see, long celebrated in the world. The *result*, however, advises, that in case Mr. Sabine shall comply with the advice, he shall be paid \$1,000—what a compensation for a young and flourishing congregation!

Mr. S. and his congregation refused to comply with the advice. The Memoir states that of 75 members of Essex-street church, all except 12 adhered to Mr. Sabine. They removed again to Boylston Hall, where 500 of their hearers followed them, while only 50 remained in Essex-street church. The 12 persons who remained in Essex-street meeting house, were organized into a congregation, by another council; and to the great majority who have been driven from their house by a few, no compensation for their funds vested in it, has been made. Soon after the Essex-street congregation took possession the second time of Boylston Hall, two clergymen gave notice to Mr. Sabine that *sundry members of their congregations* desired him not to appear among the clergy at the monthly concert of prayer. Those (orthodox!) ministers who delivered this message sit, or have sat in council and convention with Unitarian ministers.

Mr. Sabine and his congregation have been taken under the care of the Londonderry presbytery, with which they are now in regular standing. This presbytery was formerly connected with the Associate Reformed Synod. This connection was dissolved on account of the use of human compositions in the praise of

God, by the clergy of that presbytery, and by the people under their care. They have the reputation of being orthodox and faithful ministers.

HOPKINSIANISM IN THE AMERICAN CHURCHES.

(Continued from page 42.)

A few of the leading ministers of New-England settled upon some articles of what is called Hopkinsianism, devised the measures for their propagation, and fixed the period which they thought would be required for securing their general reception, by the eastern clergy. About the same time, the symptoms of declension from the ancient faith and purity of doctrine, became so manifest as to alarm the country clergy, to the south of Boston. To prevent the youth, who were educating for the ministry, from going into institutions, which they saw receding into heresy, these honest puritans formed one on a plan suited to their means. The youth were placed at board in farm houses, visited and instructed in various branches of literature and theology, by the neighbouring ministers, in rotation. This institution of primitive simplicity, was entitled the "SHEPHERD'S TENTS," and the ministers who superintended it were called visitors. Such a mode of educating youth for the ministry, and by such orthodox gentlemen as devised the project, it was foreseen would greatly retard, if not defeat, the measures of the Hopkinsian conclave, into which the visitors of the Shepherd's Tents had not been admitted. The scheme of establishing a large and powerful theological school, that should combine

the interest, the wealth and power of the Congregational church, of the east, began to be seriously meditated, by the Hopkinsian leaders, and was finally carried into operation by the organization, and location of Andover Theological Seminary. It was represented as an extension of the Shepherd's Tents, and the ostensible object, was opposition to the heretical university of Cambridge. The country school of divinity was abandoned, and the superintendants of the new school at Andover, called visiters, in compliment to the officers of the Connecticut institution, which was dissolved. Men of wealth poured their treasures into the lap of Andover; which soon became popular and powerful. Organized and governed by the Hopkinsian cabinet, we cease to wonder that the students of Andover, and the young clergy, who issue from its halls, are all efficiently drilled, and expert in the tactics of Hopkinsian management, and warfare—that the letters of the pupils, the sermons of its preachers all smell strongly of the Hopkinsian lamp, and that it is their *sine qua non*, in all ecclesiastical and literary measures—especially preferments. The smallest man among them is as zealous an apostle of Hopkinsianism, and appears to understand the tactics, as well as the greatest.

A few phrases comprehend all the mystery of this new doctrine; these phrases are measured, uttered with solemnity, and in an imposing tone, when the pulpit or conversation is the theatre of action, and are received by Sciolists, and all superficial thinkers, as very profound. Their publications assume the same airs, and claim to be most profound. All who do not at once receive these *dicta*, are pronounced to be "far—very

far behind the theological improvements of the modern age."

(To be continued.)

COMMENCEMENT OF THE MILLENNIUM.

Dan. xii. 7. "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that *it shall be* for a time and times, and a half; and when he shall have accomplished to scatter the holy people, all these things shall be finished." The man clothed in linen is Christ. Ezek. ix. 2, Rev. i. 13, Ex. xxviii. 39. "That *it shall be*," is Antichrist. *Chee* is the original word, what went before, Chap. xi. 36. "A time and times, and half a time, is, a year, and two years, and half a year—three years and a half, or 42 months—1260 days, which (a day to a year) is 1260 years. This commenced at the date of Justinian's decree, 532, when the western empire, by the emperor its head, declared the Bishop of Rome, universal head of the church.—(*Mason on Daniel's numbers.*)

Add to 532, the 1260, and we have 1792, the commencement of the Millennium, in politics, or which is the same thing, determination of the people to be free. But the American congress first met at the state house in Philadelphia, 1774, which is 18 years sooner, or the difference between the Jewish and Gregorian year in 1260 years. In 1774, then, the political millennium commenced, or which is the same thing, we then determined to be free, Mason, who is a European, com-

puts the judgment to be set, Dan. xii. 10, at the commencement of the French revolution. But Daniel, a Jew, certainly prophesies by Jewish years, which makes the judgment of the beast to be set, or the nations to begin to give his body to the flame, 1774, or 1260 years, from and after the date of Justinian's decree.

Rev. xi. 2. "And the holy city shall they tread under foot forty and two months." "They"--the gentiles, or the Papists embodied in Antichrist, the beast. Here we have 42 months, or 1260 years again. This apocalyptic period, commenced, 606, the date of the decree of Phocas, emperor of the east. To 606, add 1260 years, and we have 1866. But these are Jewish years, for 42 months, multiplied by 30, make 1260. Again, from the decree of 606, to 1848, is 1260; therefore the commencement of the ecclesiastical millennium, will be 1848, in the United States, and 18 years after, 1866, in Europe.

To sum up the computation:--From the date of Justinian's decree, 532, to the first session of our congress, is 1260 Jewish years: and to that of France, 1260 Gregorian years. From 606, the date of Phocas' decree, to 1848, is 1260 Jewish years, and to 1866, is also 1260.

SABBATH VIOLATION.

Error and vice are sometimes found in such connections, that they seem to think themselves secure from censure. Does any speaker at a Bible Society anniversary utter error, he thinks, probably, that the august

character of the institution, will effectually shield him from censure. It must be acknowledged that there are some men, who, we would hope from ignorance, will not fail, if any one honestly warns society against erroneous opinions, uttered on such an occasion, to charge him with "*issuing bulls against Bible Societies.*" It is, however, precisely in such connections that evil works the greatest mischief.

When the pestilence raged in the city of New-York, in 1822, those who employed workmen to erect temporary store houses and habitations on the Lord's day, probably thought that public sympathy would not allow any friend of religion to censure their breach of Sabbath.

Amidst the congratulations tendered to General La Fayette, on his arrival in our country, many seem to have acted on the principle, that when they were doing honour to so distinguished a personage, the laws of God might be safely violated. Hence he was greeted with dancing parties, tea parties, visits of ceremony, the firing of cannon, and other demonstrations of rejoicing on the day of sacred rest—such demonstrations as would, on that day, have been deemed altogether indecent, in almost any other case. The most remarkable instance of this kind, was exhibited in making preparations for the fete, or ball, at Castle Garden, in New-York. No less than two hundred mechanics were openly employed in working at the garden, on the Sabbath preceding the ball, in fitting up the garden. Tailors, on the same Sabbath, were laboriously employed in making La Fayette coats, &c. milliners in the manufacture of La Fayette head-dresses, mantua-makers in

fabricating La Fayette dresses, shoe makers in making La Fayette shoes, &c. &c.--all to equip thousands of citizens for a splendid ball!

That decent demonstrations of gratitude should be shown to a distinguished foreign nobleman, who sacrificed so much in the cause of our liberty and independence, is what every American who loves his country, and every friend to the rights of man must cordially approve. Besides, a considerable moral effect may be produced on public sentiment, in Europe, in favour of the cause of humanity. But that a people professing Christianity, should openly violate the laws of the God of heaven, for the purpose of honouring *themselves* and a fellow mortal, is deeply to be deplored. It has a demoralizing effect upon both old and young of our citizens, as it tends to make them lightly esteem the laws of the Lord of hosts. It provokes the wrath of Him who sent us La Fayette in our revolutionary struggle, raised up Washington, and made the nation free.

In connection with this subject, we would ask every one of our Christian readers, whether, in forty-eight years, there have been given as great and numerous demonstrations of gratitude to the Sovereign of nations, for his goodness in rendering us an independant and happy people, as in a few months have been given to one of the instruments he raised up and employed in this great work?

The following facts, selected from the history of the Church, before Christ, demonstrate God's hatred against the gross violation of the first table of the Decalogue.

THE PENAL LAWS OF THE OLD TESTAMENT.

I. The first commandment. Exod. xxxii. 26, 28.— At the command of Moses, 3,000 men were put to the sword, for the making and worshipping of the golden calf. This penalty for the violation of the first commandment, was after the giving of the law, and inflicted on a people who, by eating the passover, had made a profession of religion, and by making and adoring the calf, had turned aside. It was not enacted against, nor inflicted upon, those who had never had an opportunity of knowing the true God. But Moses acted upon the principles of a revelation which had been formerly given to Noah. For Job was acquainted with the law on this subject. Job. xxxi. 26, 27, 28. If he kissed his hand in token of adoring the "moon walking in her brightness, this also were an iniquity to be punished by the judge." The reason of the punishment was, that in so doing, he would have denied the God that is above. Job must have learned the penalty from laws formerly given, certainly as ancient as Noah. It was this very law that Moses executed at Sinai. The penalty is formally announced, Deut. xiii. 1, 11. Any prophet, or dreamer of dreams,—any private person, a brother, son, daughter, wife, or friend, who should attempt to seduce any of the people, should be delivered up and put to death, "that all the people might fear

and do no more wickedly." Again, same chapter, 12, 16, Any city that should forsake the Lord and worship other Gods, was to be destroyed. Chap. xviii. The prophet that should prophecy in the name of any strange God, should be capitally punished.

With respect to the law of destroying any city that should turn aside to idolatry, we find the people of Israel ready to act upon it, in the case of the two tribes and a half, who erected an altar in the borders of Jordan, at the passage of the children of Israel. Josh. xxii. 10, 29.

Num. xxv. 4, 5. We have an express command of God to slay every man that was joined to Baal-peor. This command was given to the Judges of Israel, whose business it was to try causes and order criminals for execution. It was an iniquity to be punished by the Judge, as Job teaches.

Deut. xvii. 2, 7. In the repetition of the laws, the command is reiterated, the crime defined, the law of evidence settled, and the mode of execution pointed out. The crime is the worship of the sun, moon, or any of the host of heaven. When the report of the worship of a false God, is circulated against any one; witnesses are to be sought out diligently, and the accused put upon trial. Less than two witnesses cannot be admitted to sustain the charge. Should the testimony of two or three witnesses prove the fact, he is found guilty of a capital crime. The execution of the criminal is to be public, at the gates of the city, where he is to be stoned to death. The witnesses are to cast the first stones, (an admirable security against perjury)

then all the people, that no one might bear the odium of being a public executioner.

II. All the penal laws which have been recited, against the violation of the first precept, apply here with full force; for when they turned aside from the worship of the true God, it was done by engaging in the worship of images, or idolatry in some form. Hence, we find both in the statute and in the penalty, the forsaking of the living God and the adoration of idols or some other false God united. Men, however, may profess, and it is a fact, that those who are the leaders in the worship of images, do profess to worship, not the image itself, but some invisible deity, which they pretend it represents. The leaders in the transgression at Sinai, professed to worship Jehovah by the golden calf; for they say: "These be thy Gods, O Israel, which brought thee up out of the land of Egypt." *Exod. xxxii. 4.* Not surely the very calf of gold. No. They would represent the God which delivered them from Egyptian bondage, as in the likeness of an ox or a calf. They, indeed, use the plural number,—“These be thy Gods;” probably alluding to the plural form of the word in the original, (*Alaem;*) referring to a trinity of persons in the Godhead. They, moreover, proclaim, “To-morrow is a feast to the Lord,” (*Leaouay*) to Jehovah. To this the Psalmist refers, *Psal. cvi. 19, 20.* “They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass.” Though they pretended to worship Jehovah under the similitude (*Btbneet*, the figure) of an ox; yet, in the Divine estimation, it was the adoration, not of Jehovah, but of a

metallic calf. When an attempt is made to worship God by some other medium than that which he has appointed, it never reaches him, but terminates in the false medium and so is idolatry. This is specifically the sin forbidden in the second commandment, and against which the penalty was enacted. What this penalty was, cannot be doubted. Does *Alaem*, mean three calves, to represent the three persons—Father, Son, and Holy Ghost—one God?

Jehu was anointed by the prophet of the Lord, to cut off the house of Ahab, for the worship of Baal, which he executed tremendously. 2 Kings, x. 23, 28. When the temple of Baal was filled with priests employed in presenting their idolatrous offerings to the abominations of the Assyrians, they were all together slain with the sword, by the command of the king. The images too were burnt with fire, and their temple demolished, that the people, who, during the former reign, had become attached to this idolatrous worship, might not have an opportunity of assembling there to practise superstitious devotions. For all this, Jehu's outward conduct is commended, and rewarded. v. 30. "And the Lord said unto Jehu, because thou hast done well in executing *that which is right* in mine eyes, and hast done to the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel." The punishment executed in cutting off the house of Ahab and the worshippers of Baal, was according to the criminal law of the commonwealth, enacted by the Supreme Lawgiver.—The images of Baal were designed to represent the supreme God or Jupiter of the Assyrians,—as the

calves of Dan and Bethel, set up by Jereboam, were to represent Jehovah, who had brought the children of Israel out of the land of Egypt. 1 Kings, xii. 38. The punishment thus executed, was for the violation of the second precept of the law.

The great altar erected by the two tribes and a half, referred to above, was formed after the pattern of that made by Moses : and the other tribes, that assembled to execute the penalty of the law upon them, had no evidence, that their brethren beyond Jordan, intended to worship, at that altar, any other than the true God ; but the only place where they were authorized to offer sacrifice was the tabernacle. The sin of which they thought them guilty, was that of worshipping in a place not appointed by the Head of the church. It was then with intent to punish the violation both of the first and second precepts that they assembled.

“Jehoshaphat took away the high places and the groves out of Israel.” 2 Chron. xvii. 6. For this God commends him. The object of this good king seems to have been, to turn the people from idolatry, if possible, by the gentle measure of removing all the monuments of idolatry. But this seems to have failed. He next made a royal visitation of his kingdom, with a view to reclaim those who had departed from the Lord God of their fathers. Chap. xix. 4. He next appointed Judges in all the cities, and gave them a solemn charge to execute the laws with impartiality and firmness. v. 6—11. He apprehended no small difficulty in the execution of the trust reposed in his judges ; for he says—“Deal courageously.” We are certain that these officers, if they obeyed God and the king, would

inflict capital punishment on idolaters, who refused to be reclaimed. It was on that point, doubtless, that Jehoshaphat apprehended the most serious difficulty.

Joash was crowned king in the seventh year of his age, by Jehoiada, who was regent during his minority, by the officers of the army, by the Levites, by the chief of the fathers or senators, and by all the people. By his coronation, Athaliah, the queen mother, a cruel and idolatrous princess, the daughter of Omri, king of Israel, was removed. She had mercilessly slain all the children of the royal family, except Joash, to secure the possession of the throne, and had encouraged the people in gross idolatry. When she attempted to excite a tumult, on the day of Joash's coronation, she was put to death by the command of the regent. After the conclusion of the ceremony, and the ratification of a solemn covenant between the king and people that they would be the Lord's; the people assembled in a body, undoubtedly at the order of the regent: and utterly demolished the temple of Baal, with all its images and furniture; and slew Matan, the high priest of idolatry. All the acts of the regent are ascribed to the young king for they were done in his name. To all these doings God sets the seal of his approbation. Chap. xxiv. 2. "And Joash did that which was right in the eyes of the Lord, all the days of Jehoiada the priest."

In the reformation by Hezekiah, the high places, the altars, the groves, the images, and temples of idolatry, were utterly destroyed, so that there was not one left in the territories of the four tribes—Judah, Benjamin, Ephraim and Manasseh. 2 Chron. xxxi. 1. The

splendour of Hezekiah's talents, and those of the powerful men, who were his coadjutors; but especially a great diffusion of the Spirit of God, abashed idolatry, so that no resistance seems to have been made; all the idolators appear, at least outwardly, to have been reclaimed, so that no severer measures, were thought to be necessary. The God of Israel approves, in an emphatic manner, of those decisive measures, for the abolition of idolatry, and for the restoration of the pure worship of the true God. "And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth, before the Lord his God." v. 20.

During the long and wicked reign of Manasseh, the son of Hezekiah, the people relapsed into idolatry. Josiah, his son, "did that which was right in the sight of the Lord." The temples, and other implements of idolatry, that had been reared in his father's reign, were all destroyed, not only in Judah and Benjamin, but as far as Napthali, the territory of Israel farthest to the north. The bones of the priests of Baal, put to death, were burnt upon the altars of idolatry.

In these penalties, overt acts, and not private opinions respecting the worship of God, were capitally punished. The punishment of death was annexed to the crime of worshipping idols, or, which is nearly the same thing, of pretending to worship the true God, or any imaginary god by them; and the penalty respected Israelites, who had departed from the worship of the true God, in order to adore idols. Besides idolatry, there were other violations of the second percept of the decalogue, capitally punished. *Exod. xii. 15.* "Whosoever eateth leavened bread, from the first day until the seventh day, that soul shall be cut off from

his people." The same penalty is repeated, v. 19. From the first-until the seventh day of the month on which they kept the passover; and again, from the 14th, the day of the passover, until the 20th of the month, all eating of leavened bread was forbidden. The transgression of this statute was punished with cutting off from the congregation of Israel. What this cutting off was, whether death by the immediate judgment of God, or death inflicted by the magistrate, or excommunication, or banishment, has not been well ascertained. Possibly this form of expression has been adopted to cover all the cases mentioned, and to allow the judges to exercise some discretion according to the degree of the crime. But the word translated cut off, (*Nchrtay*,) properly signifies to take away by a violent death. It is so used, Dan. ix. 26. "Messiah shall be cut off," (*Eechrt*,) put to death by violence. In the same sense, 1 Kings, xviii. 4. "When Jezebel cut off (*Baychreet*) the prophets of the Lord." In the first of these passages, the Septuagent translation of the original word is ἐξολοθρευθήσεται, he shall be destroyed utterly. It is the same in Dan. ix. 26, where they do not understand *Msheeh* of Messiah, but of the anointing of the holy things, hence they translate *Msheeh* by χρισιζ, the anointing. Though they are manifestly in an error, when they make Messiah an appellative, yet their authority is of no small weight, as to the import of the the word *Chrt*. In 1 Kings xviii. 4, they render the word ἐν τῷ τυπτεῖν, in the smiting, i. e. the putting to death. Indeed this word, when applied to men or animals, generally, if not universally, signifies to kill. This affords, at least, a strong presumption that in the

penalty which we are discussing, it means capital punishment. But we have one instance, in which the whole phrase—"that soul shall be cut off from among his people"—does clearly mean taking away the life of the criminal. Exod. xxxi. 14. "Every one that defileth it, (the Sabbath,) shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off (*Nehrtay*) from amongst his people." In this instance again, the Septuagint has ἐξελθῆναι ἀπὸ τοῦ λαοῦ. But what is perfectly decisive here, is, that the violator of the Sabbath, "shall surely be put to death."

There is scarcely room for any doubt, that the penalty annexed to the crime of eating leavened bread, was death: after all, it is far from certain that it was to be inflicted by the civil authorities of the nation. The eating of blood was made criminal, and capital punishment the penalty; but God reserved its infliction in his own power. Lev. xvii. 16. "I will even set my face against that soul that eateth blood, and will cut him off from among his people." As the power of cutting off in this case was not delegated to the civil magistrate, so it is highly probable, it was not in the crime relating to the passover. This reasoning is fortified by the fact, that the Head of the church, punishes the unworthy participation of the Lord's supper in a manner very similar. The apostle Paul tells the Christians at Corinth, 1 Cor. xi. 30, that "for this cause," unholy communicating, "many are weak and sickly among you and many sleep." The Head of the church, had "cut off" from among their people, those who slept, because they had not kept the New Testament passover, with the unleavened bread of sincerity and truth."

(To be continued.)

RELIGIOUS INTELLIGENCE.

The New-York State Tract Society, was instituted last February, and has stereotyped 20 tracts.

The Baptist Tract Society, in the United States, have issued 41,000 copies of 12 different tracts.

The Baptist Education Society.—Receipts for the year ending June 1, 1824, were \$3,971.

The Columbian (Baptist) College.—Receipts for the year ending April 1, 1824, were \$9,425 56. Professors Staughton and Woods have brought with them from Europe a complete philosophical apparatus for the institution. They received as donations 600 volumes, and \$6,110 in cash.

Baptist General Convention.—Receipts for the last year, \$27,403 22.

Baptist Education Society of Massachusetts.—Under its care, between 20 and 30 beneficiaries.

American Tract Society.—Number of tracts issued the last year, 76,000.

London Religious Tract Society.—Number of tracts issued for the last year, 10,012,760. Total issued in 25 years, 61,000,000.

General Episcopal Theological Seminary.—Permanent fund, \$80,000.

Statistics of the Lutheran Church in Europe.—Germany, 17,000,000. Denmark, 900,000. Ferroe islands, 4,000. Iceland, 46,000. Norway, 700,000. Sweden, 2,800,000. Russia, 2,500,000. Total, 22,840,000.

American Education Society.—Receipts for the last year \$9,000. It aided in the same year 198 beneficiaries, dispersed over 10 states. It is a New-England society.

Scottish Universities.—Number of students, Aberdeen, 640; St. Andrews, 200; Edinburgh, 2,100; Glasgow, 1,600. Total, 4,540.

Andover Seminary.—Ministers educated since 1809, the date of its foundation, 335. Foreign missionaries, 25. Domestic missionaries, 24.

Charitable Societies in England.—A committee of the house of commons have ascertained the revenues of these institutions to the annual amount of 232,709*l*.

Total number of Methodists in England and Wales, 11,977,663.

Princeton Theological Seminary.—Number of Students, 116.

In Boston the question whether those ministers who are called Orthodox, should exchange pulpits with Socinians, is now discussing with great earnestness.—What a question for orthodox ministers to discuss!

The following is an extract from a philosophical discourse delivered by Mr. Ingersoll at Philadelphia.—“There are half a million of scholars at the public schools throughout the United States, and more than three thousand students at the colleges, which confer degrees. There are twelve hundred at the theological seminaries, and more than a thousand students of law. There are about ten thousand physicians, and upwards of six thousand lawyers. There are about nine thousand places of worship, and about five thousand clergymen. About four thousand and four hundred patents have been taken out for new and useful inventions, discoveries, and improvements in the arts. Between two and three millions of dollars worth of books are annually published in the United States. A thousand newspapers are published. There are more than one hundred steam-boats, comprising more than fourteen thousand tons, navigating the Mississippi. The vessels of the United States, by sea, perform their voyages, on an average, in one third less time than the English. There are five thousand post offices, and eighty thousand miles of post roads, and twelve thousand miles of turnpike road. There are three thousand legislators. There are two hundred printed volumes of law reports.”—*Rel. Mon.*

IRELAND.

Society for disseminating throughout Ireland the Principles of the Reformation.

With a view to concentrate the efforts now making in behalf of the members of the Roman Catholic Church, a meeting was held on the 9th of August, 1823, when it was resolved to form "A Society for Disseminating throughout Ireland the Principles of the Reformation." A Provisional Committee was then formed, and adjourned meetings were afterwards held, at which the following resolutions were adopted, as expressive of the principles and objects of the Society.

That the Society shall proceed by an uncompromising exposure of every erroneous doctrine, and every superstitious practice, that can be shown, on well accredited testimony, to prevail at the present time amongst the ignorant and too credulous part of the population of Ireland, applying at the same time such remedies as may tend to counteract them.

That all the proceedings of the Society shall be conducted in a spirit of Christian love, uniting as far as possible the *sauviter in modo* with the *fortiter in re*; opposing and confuting error in the plainest and strongest language, avoiding at the same time every term of reproach, and endeavouring affectionately to convince those who are the objects of its exertions, that its aim is not to wound their feelings, but to improve their temporal and moral condition, as well as to promote the salvation of their souls; and that if at times compelled to cut deep, like a skilful surgeon, it does so not for the purpose of giving the patient pain, but in order to lead to an effectual and permanent cure.

That whilst the committee are fully sensible of the difficulty of exposing, without introducing politics, a politico-religious system, like that of the Roman Catholic Church, it is resolved, that politics shall be avoided as much as possible in the proceedings of the Society, and only touched upon when absolutely necessary, to expose the superstitious influence of the Roman Catholic religion so widely prevalent in Ireland;—which forming, as it does, an *imperium in imperio*, has a pow-

erful tendency to counteract the wisest legislative enactments, whether for the education, employment, moral improvement, or civil government of those who have been taught, from their earliest days, to bow to its authority as divine.

That in all the publications of the Society, it shall be the aim, not only to expose error, but exhibit and enforce the spiritual truth with which it is at variance—combining two principles which have been seldom acted upon in conjunction, viz. the refutation of error, and the establishment of truth,

That the object to which the immediate attention of the Society shall be directed, be the following :—

I. To open a correspondence throughout the country with such persons as may be disposed to act towards their Roman Catholic brethren on the principles of the Reformation, and to obtain through their means authenticated information respecting the following subjects :—

1. Assemblies at wells, stations of pilgrimage, &c. for religious purposes throughout Ireland, and the proceedings which take place at them.

2. Miracles pretended to be wrought—on whom—and the consequences.

3. The sale of charms, scapulars, &c.

4. The extent of Purgatorian Societies.

5. The number, nature, extent and situation of Convents, Jesuit and other Roman Catholic religious establishments, whether for education or seclusion.

6. The kind of education given to the poor by the Roman Catholic Clergy, when left to themselves ; with the description of the Roman Catholic publications now in circulation among the lower orders.

7. The holidays required to be observed by the Roman Catholic Church in Ireland, and how they are usually spent.

8. The opposition made by the Roman Catholic priesthood to the circulation of the Holy Scriptures among the Roman Catholic population of Ireland.

The first efforts of the Society will thus be directed to collect all possible information on the state and influ-

ence of the Roman Catholic religion in Ireland at the present day.

II. To endeavour, by a friendly correspondence, to excite clergymen and resident gentlemen to use every exertion, for the purpose of rescuing their Roman Catholic neighbours from the spiritual bondage in which they have been so long allowed to remain.

III. The re-publication of such works as have most ably refuted the errors of the Roman Catholic Church, in that Christian spirit which the Society approves.

IV. The publication of similar new works, calculated to expose the tendency of these errors to debase the minds of the people.

Thus will the ulterior object of the Society be to invite our Roman Catholic brethren to judge for themselves, and to afford them the means of acquiring correct information on subjects of vital importance to their temporal and eternal interests.

The law of Christian love shall be kept in view, in all the proceedings and publications of the Society; every publication shall be read and approved by three members of the committee; and no publication shall be issued, if objected to by three members of the committee.

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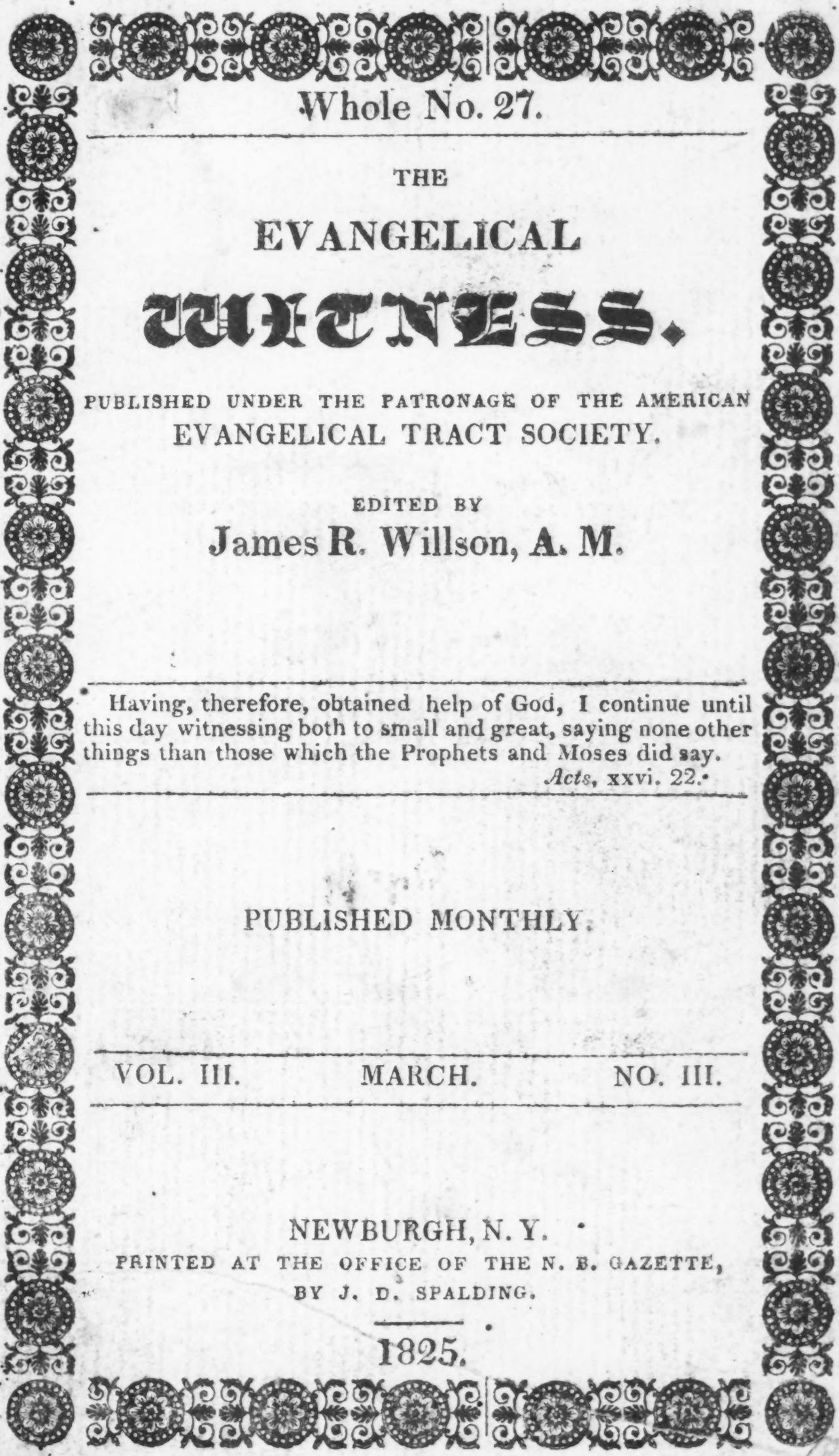
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EDITED BY
James R. Willson, A. M.

Having, therefore, obtained help of God, I continue until
this day witnessing both to small and great, saying none other
things than those which the Prophets and Moses did say.
Acts, xxvi. 22.

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THE
EVANGELICAL WITNESS.

VOL. III.

MARCH, 1825.

NO. III.

THE PENAL LAWS OF THE OLD TESTAMENT.

(Continued from page 90.)

III. Like the transgression of the two former precepts, the gross violation of the third was a capital crime. Lev. xxiv. 10—16. “And the Israelitish woman’s son blasphemed the name of *the Lord*, and cursed, and they brought him to Moses—and the Lord spoke unto Moses, saying, bring forth him that hath cursed, without the camp; and let all that heard him, lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, whosoever curseth his God, shall bear his sin. He that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him; as well the stranger as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.” This is not constructive or inferential blasphemy, but the direct and explicit speaking reproachfully of God, with the evident intent to dishonour him. When the profligate

and impious young Israelite, blasphemed God and cursed, it is evident, I think, that he cursed God; for, in the definition of the crime, (v. 15,) it is said, "who-soever curseth his God." Here, as in the case of idolatry, the hands of the witnesses were to be first on him.

There is one circumstance which merits attention in this statute—the stranger is to be punished in the same manner as the native Israelite. Such extension does not seem to have been given to the statute on idolatry. Though we cannot doubt, by the laws of the commonwealth, they were bound to see that no stranger should practice idolatry in the country, yet the punishment of death was not annexed to the crime in his case. Time was given him to learn the knowledge of the true God, by which he might be induced to abandon those idolatrous practices which he had learned among the heathen in his native land. The crime became capital in the Israelitish apostate only. Here it is otherwise. The light of nature, even among the heathen, was sufficient to teach the criminality of blaspheming God. This circumstance sheds no indistinct light on the whole criminal code of the Old Testament. The great object of the penalties annexed to the breach of the precepts of the first table of the law, was, not to force the understanding and faith of those who never knew, nor had an opportunity of knowing, the truth. They were to be taught, by wholesome institutions, the truths and ordinances of the church, and thus reclaimed from their ignorance and superstition. If, in providence, any of them should be domiciliated within the territories of the commonwealth of Israel, and should practice idola-

try, they were to be accounted as doing so ignorantly, and without any intention to dishonour the God of Israel. Not so the Israelite, who was supposed to be instructed in the way of truth, and in the ordinances of the church; and hence, when he turned aside to the worship of idols, his sin was to be held a presumptuous one, committed with malice aforethought against the true God, whom he knew, and intended to dishonour: "He that knoweth his master's will and doeth it not, shall be beaten with many stripes."

The wife of Job understood that the crime of blasphemy was capital by the law of God. "Curse God," said she, "and die." Job. ii. 9. We can hardly conceive that she would advise him to suicide. Her meaning is, God has forsaken you, though you have always served him with integrity. You have found him unfaithful. Now show your manly spirit—curse him to his face, though by the laws you should suffer death for so doing. It is surely as probable that the man of Uz, would know that blasphemy was a crime to be punished by the judge, as that he should know this of idolatry. This statute, with the annexed penalty, was known as a law of the commonwealth, in the reign of Ahab; for Jezabel proceeds upon it, in the false accusation of Naboth, when she charged him with blaspheming God and the king. 1 Kings, xvi. 10, 13. To sustain the cause, she suborns witnesses, who testify falsely against him; and he is condemned and executed.

In the accusation which the Jews preferred against Christ, they proceeded on this law. They considered his calling himself the Son of God, equivalent to ma-

king himself equal with God, and that the crime, being blasphemy, deserved death.

IV. That the appropriation of the seventh part of time, by Divine authority, to be employed in religious duties, is as ancient as any of the institutions of revealed religion, has been generally agreed among theologians. Moses (Exod. xvi. 23,) mentions the Sabbath as already known. "To-morrow is the rest of the holy Sabbath unto the Lord." An institution so solemn and important, would not, for the first time, have been introduced so indirectly. The reason too, by which its observance is enforced, existed from the finishing of creation—"For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Exod. xx. 11. This reason had no more weight in the time of Moses, than in any preceding age.

Taking for granted, however, the perpetual moral obligation of this precept of the decalogue, as binding upon the church, and upon the nations; let us attend to its penal sanction." Exod. xxxi. 14, 15. "Ye shall keep the Sabbath therefore; for it is holy unto you. Every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days shall work be done, but the seventh is the Sabbath of rest, holy unto the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death." The Divine legislator, foreseeing that men would be averse to execute a penalty which they might think severe, repeats the penalty three times, in two verses. 1. "He who defileth it shall be put to death." 2. "Whosoever

er doeth any work therein, that soul shall be cut off from among his people." 3. "Whosoever doeth any work on the Sabbath day, he shall surely be put to death." As the Sabbath is the time appropriated by the appointment of Jehovah, for the cultivation of religious and moral principles of action—the day on which the institutions designed for such cultivation, are to be attended upon—the man who should despise this day, and defile it, by wordly labour, was to be held an enemy to all morality and religion, and so unfit to live in human society.

Though the stranger within the gates was to be prohibited from doing any manner of servile work on the day of holy rest, yet, it is not added in the penalty, as in the crime of blasphemy, that the stranger, who violates the Sabbath, shall be put to death. Indeed, it is manifest, that the punishment was to be inflicted upon Israelites only; for, to them only does the phrase apply, "that soul shall be cut off from among his people." The light of nature, though it might teach that some part of our time should be exclusively appropriated to devotional exercises, yet it gives no notice of the proportion of time to be set apart, or of the day of the week determined by the Divine statute. It is sinning presumptuously against these statutes, that is made a capital crime, and where that ingredient is wanting in the crime, it is not to be capitally punished. Num. xv. 27, 28. "And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. And the priest shall make an atonement for the soul that sinneth ignorantly—and it shall be forgiven him." v. 30. But the soul that doeth *aught* presump-

tuously, (*whether he be born in the land, or a stranger,*) the same reproacheth the Lord, and that soul shall be cut off from among his people." The formal reason of the penalty is, that the criminal reproacheth the Lord presumptuously, *beed rmay*, with the hand lifted up. Men lift the hand to strike known objects, and also to swear with knowledge. The sinning with the hand lifted up, denotes, that the criminal knows who God is, and that he raises his hand in the attitude, and for the purpose of warring against him. To this agrees the Septuagint *ἐν χειρὶ υπερεφάνιας*, with the hand exalted.

We have a case reported, in which a criminal was tried and executed under this law. "While the children of Israel were in the wilderness, they found a man that gathered sticks on the Sabbath day. And they that found him gathering sticks, brought him unto all the congregation, and they put him in ward, because it was not declared what should be done unto him." Num. xv. 32, 34. The crime was, gathering sticks on the Sabbath day. The word *otzeem*, translated sticks, generally means wood or timber; as II. Kings, vi. 4. "They," the sons of the prophets, "cut down wood," *otzeem*, beams to build a house. The word used, Num. xv. is translated by the seventy *ξύλα*, wood. He may have been, and perhaps was, employed in collecting some timber of a size which required labour.—But how could it be said, "it was not declared what should be done unto him?" when the law, quoted above, was so distinct. Why consult the Lord?—Doubtless to ascertain, whether in the work, which he was doing, he had sinned presumptuously. The Lord decides that his sin was presumptuous. The law had

been promulged, it was perfectly perspicuous, and had been well understood and acted upon by the whole congregation, in abstaining from such wordly labour, as the criminal had been employed in; his sin was therefore presumtuons. The highest authority in the universe, judging by his own law, and according to the fault, had found him guilty; and he was accordingly executed, all the congregation stoning him with stones, until he died.

Here was a direct adjudication, under the law, and the case so clear, that the judges in Israel, could never afterwards be at a loss as to the import of the law, the crime which was intended to come under the penalty, and the manner of executing the criminal. How aggravated is the sin of Sabbath breaking, when the penalty annexed to it, by Jehovah, is so tremendous!

We have found that the gross, direct and presumptuous violation of any of the four precepts of the first table of the law, was held by the Divine code, to be a capital crime, and it was accordingly punished with death.

When the government of Judah did not execute the criminal statutes of the commonwealth, and suffered the people to sin against God with impunity, the law was executed, by Jehovah himself, according to the denunciation of Christ, by the prophet. Ezek. xxiii. 46, 49: all which was accomplished by the Assyrian armies, in the sacking of Judea, and in the Babylonian captivity. 2 Chron. xxxvi. 14—21. Thus did the Prince of the kings of the earth, to Anti-Christian kingdoms, under six vials. Rev. xvi. 1, 16: Thus he is now doing under vial seven. v. 17, 21, and Rev. xiv. 17, 20. "Let

him that readeth understand : blessed are they that keep their garments clean."

(To be continued.)

EZEKIEL'S MILLENNIAL CITY, TEMPLE AND LAND.

Ezekiel xl. 1—5. The vision to which these verses are an introduction, and which is continued to the end of this prophecy, was seen by the prophet in the 25th year of the captivity of Jehoiachin, 10th of the 1st month, i. e. 19 years and 10 days from the capture of Jehoiahan. 2 Chron. xxxvi. 6. The prophet calls it *our* captivity, for he was carried away with that king. It was also in the 10th year after the breaking up of the city in the 11th of Zedekiah.

In the preceding visions, we have the record of the desolations of Jerusalem, and of the land of Judah detailed ; and also that of the surrounding heathen nations. Chapter xxxvii. records the restoration of the Jews, under the prophetic parable of the resurrection of the dry bones, in the valley of vision. Verse 1—15, and from v. 15 to 28, the removing of all divisions in the church, and the blessings of Jew and Gentile Christians during the millenium, in general outline. Chap. xxxviii. the army of Gog and Magog, or Russia and her confederates, are assembled and warring until the powers of antichrist are destroyed at the battle of Armageddon, while the two Witnesses shall lie dead from 1863 to 1866.*

We prove that the last nine chapters of the prophecy refer to the millennial state of the church and nations

*See Ev. Witness Vol. II. Review of M'Leod on Revelations.

from the imagery. It was not fulfilled in the restoration of the Jews at the decree of Cyrus; for then the land was not portioned out among the 12 tribes, as here. It was not fulfilled at the coming of Christ, for the princes of the world and the priests of the Jews combined to put him to death, instead of entering into the holy city to worship. It was not fulfilled in the time of Constantine, for then the Christian religion was polluted, by being substituted in the room of the heathen religion, in the embrace of the seven headed and ten horned beast—the great sin for which the true church has been clothed in sackcloth 1237 years nearly. It then remains yet to be fulfilled. The temple is not a literal but a figurative one. The whole prophecy is highly figurative. The prophet was a mechanical genius, as we say, and though a priest, had learned and wrought in the occupation of a carpenter, as a type of the son of Joseph and Mary. Now as this prophecy is so highly figurative throughout, it would be a monstrous perversion to apply this beautiful architectural imagery to a mere literal temple. It is possible that the Jews may build such a city and temple after they shall be restored to their own land, in 1866. But this were a small matter, to be the whole of so splendid a prophecy. Though Ezekiel was at Abados when he had this vision, yet he appeared to himself to be in the land of Israel, on the high mountain which forms the dividing ridge between the Mediterranean and the sea of Tiberius, or the boundary line between Asher and Napthali. It is one of the spurs of Mount Lebanon. We have not found its name in any map of Palestine.

From this mountain, which for want of a better name, we shall call Nabathana, the prophet saw the frame, or *outline* of a city on the south. From Nabathana, Jerusalem lies on the south—or nearly on the same meridian. From the mountain, *the hand of the Lord*, (*eed Eeayouay*) the operation of the Holy Ghost, brought him down to the wall of the city. From Nabathana, he did not see any man; for, in that case, the propriety of the imagery would have been violated. But when he came to the wall of the city, at the north gate, he saw a man, with a measuring reed and a flax line. Who is this man? What is the measuring reed? What is the import of the flax line?

(To be continued.)

The Address of Mr. Nye, before the British House of Commons, which we, some time since, promised our readers, we now lay before them. The Speaker was appointed to read to the House, the Solemn-League and Covenant, before they, as the representatives of the kingdom, should take this solemn oath of allegiance to Messiah, the Prince of the kings of the earth. Who can read it unmoved by its holy eloquence?

ADDRESS.

“A great and solemn work, Honourable and Reverend, this day is put into our hands; let us stir up and awaken our hearts unto it. We deal with God as well as with men, and with God in his greatness and excellency, for by him we swear; and at the same time we have to do with God and his goodness, who now reacheth out unto us a strong and seasonable arm of

assistance. The goodness of God procuring succour and help to a sinful and afflicted people, (such are we,) ought to be matter of fear and trembling even to all that hear of it, Jer. xxxiii. 9. We are to exalt and acknowledge him this day, who is fearful in praises, swear by that Name which is Holy and Reverend, enter into a Covenant and League that is never to be forgotten by us nor our posterity, and the fruit I hope of it shall be so great, as both they and we shall have cause to remember it with joy; and such an oath as for matter, persons, and other circumstances, the like hath not been in any age, or oath we read of in sacred or human stories, yet sufficiently warranted in both.

The parties engaging in this League, are three kingdoms, famous for the knowledge, and the acknowledgement of Christ above all the kingdoms in the world; to swear before such a presence, should mould the spirit of man into a great deal of reverence; what then to be engaged, to be incorporated, and that by sacred oath, with such an high and honourable fraternity? An oath is to be esteemed so much the more solemn, by how much greater the persons are that swear each to other: as in heaven when God swears to his Son, on earth, when kings swear each to other; so in this business, when kingdoms swear mutually.

“And as the solemnity of an oath is to be measured by the persons swearing, so by the matter also that is to be sworn to. God would not swear to the covenant of works, he intended not to honour it so much, it was not to continue, it was not worthy of an oath of his; but to the covenant of grace, which is the gospel, he swears and repents not of it. God swears for the salvation of

men and of kingdoms: and if kingdoms swear, what subject of oath becometh them better than the preservation and salvation of kingdoms, by establishing the kingdom of a Saviour amongst men, even our Lord and Saviour Jesus Christ, who is a Mediator and Saviour for nations as well as particular persons?

“The end also is great and honourable, as either of the former. *Two is better than one*, saith he, who best knoweth what is best; and from whom alone every thing hath the goodness it hath. Association is of divine offspring; not only the being of creatures, but the putting of them together: the cluster as well as the grape is the work of God: consort and harmony amongst men, especially amongst saints, is very pleasing unto the Lord; if when but two or three agree and assent to any thing upon earth, it shall be confirmed in heaven: and for this, because they gather together in his Name, much more when two or three kingdoms shall meet and consent together *in his Name, and for his Name, that God may be one, and his Name one amongst them*, and his presence amidst them. That prayer of Christ seemeth to proceed from a feeling sense of his own blessedness, *Father, that they may be one, as thou in me, &c.* Unity amongst his churches and children must needs therefore be very acceptable unto him: for out of the more deep sense, desires are fetcht from within us, the more pleasing will be the answer of them unto us. Churches and kingdoms are near to God, his patience towards them, his compassions over them more than particular persons, sheweth it plainly. But kingdoms willingly engaging themselves for his kingdom, his Christ, his saints, the purity of re-

ligion, his worship and government, in all particulars, and in all humility sitting down at his feet to receive the law, and the rule from his mouth; what a price doth he set upon such? especially, when (as we this day) sensible of our infirmity, of an unfaithful heart not steady with our God, but apt to start from the cause, if we feel the knife or the fire; who bind ourselves with cords, as a sacrifice to the horns of the altar: we invoke the name of the great God, that his vows, yea, his curse may be upon us, if we do not this; yea, though we suffer for so doing, that is, if we endeavour not so far as the Lord shall assist us by his grace, to advance the kingdom of the Lord Jesus Christ here upon earth, and make *Jerusalem* once more the praise of the whole world notwithstanding all the contradictions of men.

What is this but the contents and matter of our oath? what do we covenant? what do we vow? is it not the preservation of religion, where it is reformed, and the reformation of religion, where it needs? is it not the reformation of three kingdoms, and a reformation universal, in doctrine, discipline, and worship, in whatsoever the word shall discover unto us? To practice, is a fruit of love; to reform, a fruit of zeal; but so to reform, will be a token of great prudence and circumspection in each of these churches: and all this to be done according to God's word, the best rule, and according to the best reformed churches, the best interpreters of this rule. If *England* hath obtained to any greater perfection in so handling the word of righteousness, and truths, that are according to godliness, as to make men more godly, more righteous: and, if in the

Churches of *Scotland* any more light and beauty in matters of order and discipline, by which their Assemblies are more orderly : or, if to any other Church, or person, it hath been given better to have learned Christ in any of his ways, than any of us, we shall humbly bow, and kiss their lips that can speak right words unto us, in this matter, and help us into the nearest uniformity with the word and mind of Christ in this great work of reformation.

Honourable and Reverend Brethren, there cannot be a more direct and effectual way to exhort and persuade the wise, and men of sad and serious spirits (and such are you to whom I am commanded to speak this day,) than to let into their understandings the weight, and worth, and great importance of the work, they are persuaded unto. This oath is such, and in the matter and consequence of it, of such concernment, as I can truly say, it is worthy of us, yea, of all these kingdoms, yea, of all the kingdoms of the world ; for it is swearing fealty and allegiance unto Christ, the King of kings ; and a giving up of all these kingdoms which are in his inheritance, to be subdued more to his throne, and ruled more by his sceptre, upon whose shoulders the government is laid, and, *in the increase of whose government and peace there shall be no end*, Isa. ix. Yea, we find this very thing in the utmost accomplishment of it, to have been the oath of the greatest Angel that ever was, who setting his feet upon two of God's kingdoms, the one upon the sea, the other upon the earth, lifting up his hand to heaven, as you are to do this day, and so swearing, Rev. x. The effect of that oath you shall find to be this, that the kingdoms of the world become

the kingdoms of the Lord and his Christ, and he shall reign forever, Rev. xi. His oath was for the full and final accomplishment, this of your's for a gradual, yet a great performance towards it.

That which the apostles in primitive times did so much and so long pray for, though never long with much quietness enjoyed, that which our fathers in these latter times have fasted, prayed, and mourned after, yet attained not; even the cause which many dear saints now with God, have furthered by extremest sufferings, poverty, imprisonment, banishment, death, even ever since the first dawning of Reformation; that and the very same is the very cause and work that we are come now, through the mercy of Jesus Christ, not only to pray for, but swear to. And surely it can be no other, but the result and answer of such prayers and tears of such sincerity and sufferings, that three kingdoms should be thus born, or rather new born in a day; that these kingdoms should be wrought about to so great an engagement, than which nothing is higher: for to this end, kings reign, kingdoms stand, and states are upheld.

It is a special grace and favour of God unto you, Brethren, Reverend and Honourable, to vouchsafe you the opportunity, and to put into your hearts, (as this day,) to engage your lives and estates in matters so much concerning him and his glory. And if you should do no more but lay a foundation stone in this great work, and by so doing engage posterity after you to finish it, it were honour enough: but there may yet further use be made of you, who now are to take this oath: you are designed as chief master-builders and choice instruments for the effecting of this settled peace and refor-

mation ; which, if the Lord shall please to finish in your hands, a greater happiness on earth, nor a greater means to augment your glory and crown in heaven you are not capable of. And this let me further add for your encouragement, of what extensive good and fruit in the success of it, this very oath may prove to be, we know not. God hath set his covenant like the heavens, not only for duration, but like also for extention. The heavens move and roll about, and so communicate their light, and heat, and virtue, to all places and parts of the earth ; so doth the *Covenant* of God ; so may this gift be given to other covenants that are framed to that pattern. How much this Solemn League and Oath may provoke other Reformed Churches to a further reformation of themselves ; what light and heat it may communicate abroad to other parts of the world, it is only in him to define to whom is given the *utmost ends of the earth for his inheritance*, and worketh by his exceeding great power, great things out of as small beginnings.

But however, this I am sure of, it is a way in all probability most likely to enable us to preserve and defend our religion against *our common enemies* ; and possibly a more sure foundation this day will be laid for ruining popery and prelacy, the chief of them, than as yet we have been led into in any age.

For popery, it hath been a religion ever dexterous in fencing and mounting itself by association and joint strength. All sorts of professions amongst them are cast into fraternities and brother-hoods, and these orders carefully united by vow one with another and under some more general notion of common dependence. Such states also and kingdoms as they have thus

made theirs, they endeavour to improve and secure by strict combinations and leagues each to other, witness of late years that *La Sainte ligue*, the holy league. It will not be unworthy your consideration, whether, seeing the preservation of popery hath been by leagues and covenant, God may not make a league or covenant to be the destruction of it. Nay, the very rise of popery seemeth to be after such a manner by kings, that is, kingdoms assenting and agreeing perhaps by some joint covenant (the text saith, *with one mind*, why not then with one mouth) to give their power and strength unto the Beast, and make war against the Lamb, Rev. xvii., where you read the Lamb shall overcome the Beast, and possibly with the same weapons; he is the Lord of lords, and King of kings, he can unite kings and kingdoms, and give them one mind also to destroy the whore, and be her utter ruin. And may not this day's work be a happy beginning of such a blessed expedition?

Prelacy, another common enemy, that we covenant and swear against. What hath been, or what hath the strength of it been, but a subtle combination of clergymen formed into a policy or body of their own invention, framing themselves into subordination and dependence one upon another; so that the interest of each is improved by all, and a great power by this means acquired to themselves, as by sad experience we have lately found. The joints and members of this body, you know were knit together by the sacred engagement of an oath, the oath of canonical obedience as they called it. You remember also with what cunning industry they endeavoured lately to make this oath and

covenant more sure for themselves and their posterity, and intended a more public, solemn and universal engagement, than since popery this cause of theirs was ever maintained or supported by. And questionless, *Ireland* and *Scotland* also must at last have been brought into this holy league with *England*. But blessed be the Lord, and blessed be his good hand the Parliament, that from the indignation of their spirits against so horrid a yoke, have dashed out the very brains of this project, and are now this day present before the Lord to take and give possession of this blessed ordinance, even an oath and covenant as solemn and of as large extent as they intended theirs, uniting these three kingdoms into such a happy combination as will doubtless preserve us and our reformation against them, though their iniquity in the mysteries of it should still be working amongst us. Come therefore (I speak in the words of the Prophet) *let us join ourselves unto the Lord*, and one to another, and each to all, *in a perpetual covenant that shall not be forgotten*.

We are now entering upon a work of the greatest moment and concernment to us, and to our posterity after us, that ever was undertaken by any of us, or any of our fore-fathers before us, or neighbouring nations about us; if the Lord shall bless this beginning, it will be a happy day, and we shall be a happy people. An oath is a duty of the first commandment, and therefore of the highest and noblest order and rank of duties, therefore must come forth attended with choicest graces, especially with these two, humility and fear.

Fear, not only of God, which ought to be in an eminent measure, Gen. xxxi. 53. *Jacob* sware by the fear

of his father *Isaac*, as if he coveted to inherit his father's grace, as well as his father's God : but also, fear of an oath it being a dreadful duty, and hath this peculiar, it is established by the oath of God, *I have sworn, that unto me every tongue shall swear*, Isa. xlv. 23. It is made the very character of a saint, he fears an oath, Eccl. ix. 2.

Humility is another grace requisite. Set your hearts before God in an humble obedient frame ; Deut. ix. *Thou shalt fear the Lord thy God, and serve him, and swear by his name.* The apostle Paul was sensible of this engagement, even in the very act of this duty, Rom. i. 9. *I call God to witness, whom I serve in my spirit ;* although it be a work of the lips, yet the heart and the whole man must be interested if we expect this worship to be acceptable, Psal. cxix. 108. *Accept the free will offering of my mouth, and teach me thy judgments.*

Also it must be done in the greatest simplicity and plainness of spirit, in respect of those with whom we covenant ; we call God as a witness betwixt us who searcheth the heart : *with him is wisdom and strength, the deceived and deceiver is his*, Job. xii. 19. He hath wisdom to discover, and strength to punish, if our hearts be not upright to our brethren in this matter. Let us be contented with this, that the words of our covenant be bands, it may not be so much as in the desire of our hearts that they should become snares, no not to the weakest and simplest person that joineth with us. On the whole work, make your address unto God, as *Jacob* did to his father *Isaac*, and let there be the like fear and jealousy over your spirits, Gen. xxvii. 12. *My father peradventure will feel me, and I shall seem to him as a de-*

ceiver, and I shall bring a curse upon me, and not a blessing.

I take liberty with more earnestness to press this care upon you, because I have observed, oaths and covenants have been undertaken by us formerly, and by the command of authority, the fruit whereof, though great, yet not answered our expectation; the Lord surely hath been displeased with the slightness of our hearts in the work. I beseech you be more watchful, and stir up your hearts with more industry this day than ever before. As it is the last oath you are likely to take in this kind, so is it our last refuge, *tabula post naufragium*. If this help us not, we are likely to remain to our dying day, an unhappy people; but if otherwise, *you will indeed swear with all your hearts, and seek the Lord with your whole desire, God will be found, and give you rest round about*, 2 Chron. xv. 15.

And having sworn, and entered into this solemn engagement to God and man, make conscience to do accordingly, otherwise it is better thou shouldst not vow, Eccl. v. As is said of fasting, it is not the bowing down of the head for a day, so of this solemn swearing; it is not the lifting up of the hand for a day, but an honest and faithful endeavouring after the contents of this covenant all our days. A truce breaker is reckoned up amongst the vilest of Christians, 2 Tim. iii. 3. So a covenant-breaker is lifted up amongst the worst of Heathens, Rom. i. 31. But he that sweareth and changeth not, though he swear to his hurt, that is, he that will keep his Covenant and Oath, though the contents of it prove not for him, nay possibly against him, yet he will keep it for his oath's sake, such a one shall

have his habitation with the Most High, and dwell in his tabernacle, Psal. xv. And as for you, Reverend Brethren, that are ministers of the gospel, there is yet another obligation will lie upon you : let us look to ourselves, and make provision to walk answerable to this our Covenant for the gospel's sake ; it will reflect a great aspersion upon the truth of the gospel, if we should be false or unconstant in any word or purpose, though in a matter of less consequence, as you can easily collect from that apology of *Paul*, 2 Cor, i. 17, 18, how much more in such a case as this is, if we should be found to purpose, nay more, to vow, and covenant, and swear, and all this according unto the flesh, and with us there should be, notwithstanding all these obligations, yea, yea, and nay, nay.

That we may all who take the Covenant this day, be constant, immovable, and abound in this work of the Lord, that we may not start aside, or give back, or go on uncomfortably, there is a twofold grace or qualification to be laboured after.

1. We must get courage, spirits that are bold and resolute. It is said in *Haggai*, that the Lord stirred up the spirit of *Zerubbabel*, governor of *Judah*, and the spirit of *Joshua* the high priest, and the spirit of all the remnant of the people, and they came, and did work in the house of the Lord. The work of God's house, reformation-work especially, is a stirring work : read stories, you find not any where, reformation made in any age, either in doctrine or discipline, without great sin and opposition. This was foretold by the same prophet, Chap. ii. ver. 7, the promise is, he will fill his house with glory. But what goeth before, ver. 6. Yet once it

is a little while and I will shake the heavens, and the earth, and the sea, and the dry land, that is all nations, as in the words following. This place is applied Heb. xii. to the removing Jewish rites, the moveables of God's house. The like you find in the apostles' times, Acts xvii. the truth being preached, some believed, others did not; here beginneth the stir, ver. 6. Those that believed not, *took unto themselves certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar;* and when they had done so, complained of the brethren to the rulers, as men that *turn the world upside down* ver. 6, read also Acts xxi. 27, 30, 31. In such a work therefore, men had need be of stout, resolute, and composed spirits, that we may be able to go on in the main, and stir in the midst of such stirs, and not be amazed at any such doings. It may possibly happen, that even amongst yourselves, there will be outcries, Sir, you will undo all, saith one, you will put all into confusion, saith another; if you take this course, saith a third, we can expect nothing but blood: but a wise statesman, like an experienced seaman, knoweth the compass of his vessel, and though it heave, toss, and the passengers cry out about him, yet in the midst of all, he is himself, turneth not aside from his work, but steereth on his course. I beseech you, let it be seriously considered, if you mean to do any such work in the house of God as this is; if you mean to pluck up what many years ago was planted, or to build up what so long ago was pulled down, and to go through with this work, and not be discouraged, you must beg of the Lord this excellent spirit, this resolute stirring spirit, otherwise you will be outspirited, and both you and your cause slighted and dishonoured.

2. On the other hand, we must labour for humility, prudence, gentleness, meekness. A man may be very zealous and resolute, and yet very meek and merciful: Jesus Christ was a Lion and yet was a Lamb also; in one place he telleth them, he cometh to send *fire on the earth*; and in another place, rebuketh his disciples for their fiery spirits. Luke ix. 59. There was the like composition in *Moses* and in *Paul*; and it is of great use, especially in this work of reformation. I have not observed any disputes carried on with more bitterness in men's writings, and with more unsanctified heat of spirit, yea, and by godly men too, than in controversies, about discipline, Church-government, ceremonies, and the like. Surely, to argue about government with such ungoverned passions, to argue for reformation with a spirit so unreformed, is very uncomely. Let us be zealous, as Christ was, to cast out all, to extirpate and root out every plant his heavenly Father had not planted; and yet let us do it in an orderly way, and with the Spirit of Christ, whose servants we are. *The servant of the Lord must not strive, but be gentle to all men, apt to teach, patient, in meekness instructing those who oppose,* 2 Tim. ii. 24, 25. We solemnly engage this day our utmost endeavours for reformation; let us remember this, that too much heat, as well as too much coldness, may harden men in their ways, and hinder reformation.

Brethren, let us come to this blessed work with such a frame of heart, with such a mind for the present, with such resolutions for the time to come; let us not be wanting to the opportunity, God hath put into our hands this day; and then I can promise you as the prophet;

consider this day and upwards, even from this day, that the foundation of the Lord's work is laid, consider it, from this day will I bless you, saith the Lord. Nay, we have received as it were the first fruits of this promise; for as it is said of some men's good works, they are manifest before hand, 1 Tim. v. even so may be said of the good work of this day, it is manifest before hand. God hath as it were before hand testified his acceptance; while we were thinking and purposing his free-will offering, he was protecting and defending our army, causing our enemies, the enemies of this work to flee before us, and gave us a victory, not to be despised.— Surely this Oath and Covenant shall be *Judah's* joy, the joy and comfort of this whole kingdom, yea, of all the three kingdoms.

Jesus Christ King of the saints govern us by his Spirit, strengthen us by his power, undertake for us according as he hath sworn, even *the oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life, Luke i.* Grant unto us also, that when this life is finished, and we gathered to our fathers, there may be a generation out of our loins to stand up in this cause, that his great, and reverend name may be exalted from one generation to another, until he himself shall come, and perfect all with his own wisdom: even so come Lord Jesus, come quickly. Amen.

REVIEW.

Address to the Clergy of the United States, on the Theological writings of the Hon. Emmanuel Swedenborg. By a Member of the New Jerusalem Church.

"Quench not the Spirit. Despise not prophesyings. Prove all things : hold fast that which is good."—I. Thes. v. 19, 20, 21. Bedford, (Penn.) 1824. pp. 16. 8vo.

WE have read this pamphlet with mingled emotions of pity and indignation, when perhaps we ought to have felt compassion only. We have pity for a writer who seems to be an amiable man, of some reading, and taste for composition, and who really believing, as we doubt not he does, what he writes, is zealous for its diffusion, from an impulse which he mistakes for pure benevolence. We have been indignant that a man, who, as appears from this address, does not understand the rudiments of English grammar, takes upon himself the office of instructing the clergy of the United States, constituting himself, *pro forma*, theological professor for the whole church in this commonwealth.

Nevertheless, we agree with him, that the disciples of Baron Swedenborg, should be reasoned with as rational men, and that the discussion of their dogmas should be conducted in such a way, as is calculated to bring them to a knowledge of the truth, and not by fierce invective to irritate their evil passions. That their numbers are considerable, we believe with the writer, but we think he speaks rather unadvisedly, when he says : "There are few towns of any consequence in the U. States, but what contain in the body of their inhabitants, readers and zealous patrons of the writings

of Baron Swedenborg." (p. 5.) But, though they were much fewer in number than they really are, we would gladly be the instruments of reclaiming, at least some of them, and bringing them to a saving knowledge of the way of salvation through a crucified Saviour.

The writer professes to abound in charity, and yet he tells us that doctrines which we and our fathers have held from the beginning of the world, are depeccated by the Baron, "under the significative images of *Dragon, Beast, False Prophet, and the Great Whore.*" He has charity enough to approve all this. Those who maintain them, and write against the Baron, are "ignorant or ill-designing men,"

"More smooth than butter are his words,
And yet drawn swords they are."

Passing this virulence against the whole church, except the New Jerusalemites, we do not observe much unsound doctrine, or indeed doctrine of any kind, except his effort to disprove the doctrine of a trinity of persons in the Godhead. In this attempt, whether he treats the Protestant churches disingenuously or ignorantly we are uncertain—the latter, we hope. His words are:—"And have not others divided this *one* only Lord, and God into *three*, making one God of the Father, another of the Son, and another of the Holy Ghost?—Do you not regard the Holy Ghost as a person separate from both," (the Father and the Son,) "assigning to both distinct attributes and offices?" We answer no. What Trinitarian teaches that the Holy Ghost is *separate* from the Father and Son? Who maintains that the three persons are three Gods? The doctrine of the Shorter Catechism of the Westminster

Assembly, and of trinitarians generally is :—“ There are three persons in the Godhead, the Father, Son, and Holy Ghost, and these three are one God, the same in substance, equal in power and glory.” Would he make a man two persons, because composed of soul and body ? And is he not disingenuous in representing trinitarians as making three Gods, when they maintain that three divine persons subsist in the Godhead— one God the same in substance ?

He does not tell his readers that the Baron and his followers, do not number the Epistles of Paul, and many parts of the Bible among the inspired writings.

He advises all ministers to read the Baron without prejudice before they condemn his tenets. It is enough for us to know, from the author of this pamphlet, that the honourable Baron rejects the doctrine of the trinity of persons. However, we have extensively read the writings of the “ *Swedish Scribe*,” as our author calls him and do reject his effusions for the following among other reasons :

1. He places himself above Christ ; for the spiritual sense was never known, he says, until he taught it. He is therefore a greater teacher than Christ, and all his apostles and ministers for 1700 years.

2. He rejects the propitiatory sacrifice of Christ.

3. He makes faith, love and good works to be synonymous terms.

4. He rejects the doctrine of election, and says he saw Calvin walking in the muddy streets in the suburbs of heaven, excluded from bliss for maintaining it.

5. He says the last judgment is past already.

6. He sends all professors of religion to perdition who were before him ; for, as they knew not the Spirit, being ignorant of his doctrine *correspondences*, the letter must have killed them.

7. He makes man his own Saviour—as he says that the *influxes* from heaven and hell are equal, so man is placed in the equilibrium of free will, and saves himself by volition.

8. He denies the resurrection of the body.

9. He pretends to add to the Bible. Whereas God says : “ If any man shall add unto these things, God shall add unto him the plagues that are written in this book.” Rev. xxii. 18.

10. He says in a book called “ The Heavens and the Hells,” that he was at a marriage in heaven, where nectarious wines were quaffed from foaming golden goblets, by the guests : whereas, Christ says, that there “ they neither marry nor are given in marriage.”

This kind of heaven pleases men of the world.— They read the Baron, and scarcely open any other book on the subject of religion. Their sensual fancy is charmed and their judgment bewildered. They invite to the profound study of Swedenborg. We beseech them to enter on the careful study of the Bible, with prayer that the Holy Spirit may lead them into all truth. Let them make themselves acquainted with the faith of the church of God in past ages, before they reject its holy heaven, for the Baron’s sensual one.

REVIEW OF BROWNLEE ON QUAKERISM.

A Careful and Free Inquiry into the true nature and tendency of the Religious Principles of the Society of Friends, commonly called Quakers. In two parts—
1. *The history of their opinions: the rise and progress of the society.* - II. *Dissertations on their doctrinal tenets, their worship, ministry, &c.* By William Craig Brownlee, A. M. Minister of the Gospel.

“ Suis-je seul ? Je me plais encore au coin du feu.”

Philadelphia, 1824. pp. 334. 8vo.

A very long title page—it almost puts us out of breath to quote it all. The author of this book was educated in Scotland, and licenced to preach the gospel, by the Associate, commonly called the Antiburgher church. After his emigration to this country, he was settled in the pastoral charge of an Antiburgher congregation, in the neighbourhood of Canonsburgh, in West Pennsylvania. It was not long after that settlement, until he was translated to the Antiburgher congregation of Philadelphia. He had not been long pastor of that people, until he became restiff. The Psalms of David became a burden to him, when there was a large congregation of the Dutch Reformed church vacant, to which, it was possible he might be transferred. He sought and obtained, a dismissal from the little Antiburgher society. He preached among the Dutch, the doctrine of election, not aware, it would seem, that it would be offensive. Whether the offence taken at this article of Calvinism, or the fear of trusting a man, who might be thought to have abandoned his former connection, for filthy lucre's sake, or some other cause; it is cer-

tain, he failed in obtaining a settlement in the Reformed Dutch church. He, at length, was installed in the pastoral charge of a general assembly Presbyterian congregation, at Basking Ridge, New-Jersey, where he sings Watts' Psalms, in preference to David's, makes a local revival, gets his name in the magazines, publishes that he is descended of the Earl of Torfoot, a Scottish Covenanter--a connection, by the way, of which this trimmer ought to be ashamed.

Having got into one of the largest bodies of professing Christians, in our country, he employs his pen to rouse the indignation of the churches, against the small, unoffending society of Friends. Is this magnanimous? That he discloses, with considerable research, and smartness, some erroneous tenets of the society, which he falls upon without mercy, is true. But *cui bono?* Does he write with a view to persuade the Quakers to relinquish their errors; to instruct them in the spirit of meekness? Not at all. His object, throughout, appears to be, to render them odious.—After all, what does all his array amount to? The Quakers are Arminians, do not celebrate the Sacraments outwardly, nor maintain a regular ministry. All this we regret. But as to Arminianism. Is not Arminianism, or what is much worse, Hopkinsianism, the religion of the great majority of the Presbyterian church, and their congregational connections in New-England? It is well known, that many of their ministers do not, and dare not, preach the doctrines of their Confession, to which they are solemnly bound by their ordination vows. They swear their people to a Confession, which many of them have never read, and to doctrines

which they do not believe. Would it not have been more honourable for this master of arts, in getting out of a small society, into a large one, to have attempted a reform of Arminianism in the general assembly people, and a reform of Hopkinsianism among his clerical brethren? That would not have been the road to worldly preferment.

But the Quakers do not administer the Lord's supper, and baptism. Very true. But whether is it not better to abstain from approaching the Lord's table, than to approach it, prayerless and erroneous. Is it not less sinful to refrain from the ordinance of baptism, than to administer it to the graceless and profane?— Why did not the *careful* and *free* inquirer into Quakerism, inquire into the prostitution of the sacraments in his own Presbyterian body? It was not the road to preferment.

The Quakers have no stated ministry. All true. Is this worse than having a stated ministry, who read short sermons to please the people, and teach doctrines contrary to their ordination vows? Is it worse than maintaining a ministry, who dare not, and many of whom could not, and would not if they dare, declare the whole counsel of God, contained in their standards? The Quakers are rich, but there is no large congregation to seduce by pay, and other worldly honours, the preachers of small denominations, into their connection.

The Quakers will not swear oaths. Very true. "It is better not to vow, than to vow and not pay." The careful and free inquirer, will understand this, for he must remember sometimes, his vows to the Antiburgher

system, in baptism, at the Lord's table, and at his licensure and ordination. Among these his oath to sing only inspired psalms. Had he not better exposed the evil of Watts' psalms in the general assembly? It was not the road to preferment. When will ministers and people remember that God will avenge the breach of solemn covenants?

Let us try the other side of the question. Who does not admire the simplicity and beauty of the Quaker dress? *Simplex mundities*, it is almost to perfection. How far superior to Presbyterian congregational flounces and furbelows! Their simple grammatical style is worthy of imitation. They avoid lascivious dancings. How many Presbyterians "send forth their children and they dance," and even pay for learning this folly. The Quakers give no countenance to theatres.* Can Presbyterians wash their hands of this sin? Look at the Quaker charities, in maintaining their own poor; consider the Pennsylvania Hospital. Can minister Brownlee's church boast of so noble an institution? Slavery—Can this be mentioned without making the author blush for the iniquity of his present connection. In the former edition of the Confession of Faith, they denounced slavery as a great moral evil. In a late edition, this testimony in behalf of the oppressed, and against the oppressor, is expunged, while the society of Friends have not only emancipated generously, at least justly, all their own slaves, but have exerted themselves to procure the emancipation of others. The righteous Lord loveth judgment.

*A New-York play actress receives \$7,000 per annum, more than the President of the United States.

After all, there is some fine writing in parson Brownlee's book. Much extraneous matter, however, is dragged in to emblazon his ancestry, whose very name should make him blush.

We close with an extract from page 73. It ought to shame many who call themselves the zealous friends of truth, while it furnishes a just account of the chief cause of the growth of Quakerism, and gives a specimen of Mr. B.'s style.

"They (the Quakers) seized with avidity on the opportunities presented to them of joining the wandering multitude into their folds; they affected more conversions to Quakerism by the distribution of their books, than by their declamations; to this object they devoted extensive funds. When the society was organized, the respective meetings were laid under heavy contributions. Out of these a fund was formed to defray the expense of printing and publishing the works of their authors. Every facility was thus offered to those who chose to enter the lists. This, as might justly be expected, called forth hosts of writers. The expenses were promptly met: and effectual means were taken to distribute their works without trouble on the part of the authors. The quantity of Quaker books, by this means, poured from the press, is almost incredible. Whiting's catalogue of their books alone, consists of two hundred and thirty-two pages. It contains a list of three thousand six hundred and eleven books. Upwards of six hundred other volumes were added; making 4269 volumes. Each impression of these contained about a thousand copies on an average.

Thus the society, previous to A. D. 1715, had sent forth four million two hundred and sixty-nine thousand volumes and tracts. From the same funds they have kept Barclay afloat. They published an edition of twelve thousand; of these, ten thousand copies were distributed *gratis*. They had their booksellers in London who were actively engaged in selling and distributing their works. In the country, men were employed to carry them on pack horses, in all directions; and they have been known to scatter their books and tracts along the highways and in the streets."

SPRING ON FEMALE CHARACTER.

The excellence and influence of the Female Character: a Sermon, preached in the Presbyterian church, Mary-street, at the request of the New-York Female Missionary Society. By Gardener Spring, pastor of the Brick Presbyterian Church in said city.

New-York, 1825. pp. 32. 8vo.

"Many daughters have done virtuously, but thou excellest them all,"* is the text of the Bible, which the preacher uses as his motto. From the occasion—a female missionary meeting—we should have hoped that a Presbyterian doctor of divinity, would preach something on the subject of the fall of man—his state of depravity and guilt by nature—of the way of recovery through the imputed righteousness of the Lord Jesus Christ—of the ignorance of the heathen on these points, and the necessity of raising money to pay mis-

*Prov. xxxi. 39.

missionaries, for the instruction of the heathen in these great truths.

Not a word of all this. What then? Why, truly, that the Ladies of New-York should be careful to dress in fine raiment, and be cleanly.

We had hoped that there was no necessity for this, in the metropolis of our state, and we regret to learn, from the tenor of this sermon, that the preacher thinks the ladies of his city too plain in their dress, and that they are slatterns. What, slatterns! Yes, truly; for, on so solemn an occasion, the preacher would select the most important topics. One prominent topic is, "that neatness and taste are peculiarly ornamental to the female character." (p. 9.) *Peculiarly*: mark the emphasis. You are going to send the gospel to Indian squaws, but you must yourselves be taught, to dress neatly before you go among them. They will expect, especially Indian queens, that you wash your frocks clean, before you enter their wigwams. But enough of this, and to be serious—It is painful to see a minister of Christ, as his title page represents him, and a D. D. too, teaching extravagance to the ladies of New-York, instead of the gospel of the grace of God, when mere literary papers, such as *Salmagundi*, edited by men who do not ever pretend to godliness, are reprov- ing the extravagance of the New-York woman, in dress. The fete at Castle Garden, the ball rooms, theatres, and even churches, bear awful testimony to this ex- travagance. *Salmagundi*, I think, tells us, "that it is no uncommon thing in New-York, for a young girl to walk up and down Broadway, with three or four farms on her back," *hoc est pretium agrorum multorum*. Se

shameful, we must say, is the whole tenor of this sermon, that the thought forces itself upon an honest reviewer, endeavouring to exercise that charity, that hopeth all things, that Dr. Spring wrote and read this essay, (by a sad misnomer called a sermon,) for the purpose of gaining the favour of the gay and thoughtless, and extravagant females of New-York. For we are well aware, that though Hopkinsianism professes disinterested benevolence, yet, Hopkinsians are the most selfish men we ever knew. Look at---but we forbear. We hope, the godly women of New-York, will consider this essay as an insult offered to their religion, and that all well educated females, will consider it an indignity offered to their *learning, neatness, and taste*. If we condescend to verbal criticism, we ask, in this connection, what is the difference between neatness and taste in dress? We quote the following sentence, to give a specimen, both of bad sense and bad grammar. "But, destitute of neatness and taste, she depresses rather than elevates the character of her sex, and poisons, instead of *purifying*," (purifies) "the fountain of domestic and public happiness." (p. 9.) Neatness is a virtue, but this sentiment is abominable. Indeed, the whole essay is *vox et preterea nihil*.

DISSERTATION ON IMAGE WORSHIP, EX. TURRETINO.

With regard to images, two things are chiefly to be observed. 1st. Their worship. 2d. Their use; whether we may safely make and place them in churches and other places of divine worship.

We do not here pretend to inquire, whether there may not be some images or representations, from which we may derive some benefit, as suggesting to our memory some important event or illustrious personage who is dear to us. But whether any religious worship, termed either adoration or veneration, ought to be rendered to them. Even those who are in favor of the worship of images, cannot agree among themselves, as to the kind or degree of worship to be attributed to them. Some say adoration, others veneration only is due.

Again, we do not inquire into the mode of the worship to be paid to images, or how they are to be adored; whether they are to be worshipped *per se*, the adoration terminating in themselves, or whether it should be done analogically. Whether they should receive the same worship as the prototype, or that which is inferior. But we shall inquire, whether any religious worship is to be rendered to them at all.

The daily practice of the Papists, is sufficient proof, that this is their favourite sentiment. They kneel before their idols, kiss them, burn frankincense to them, erect altars and offer sacrifices, together with many other religious ceremonies. And it can be ascertained, beyond all question, that their hearts correspond with their practice. For they say, "When Christ is adored

with the adoration of *latreia*, it follows that his image may also be adored with the same." In a certain public and solemn rite, the Cross itself was invoked by a hymn which was sung in its adoration, on Venus' day. When the priest uncovered the Cross, he pronounced, "*Ecce lignum crucis*," then after a few ceremonies were performed, he added, "*Venite adoremus*." A prayer was then offered up to it—"O cross ave, *specunica*;" and in order to convince all that this was not spoken metonymically concerning him who was crucified, it is immediately added,

"Sola digna fuisti,
Ferre salei pretium, &c."

But the orthodox oppose these sentiments—1st, from the law of God. The Scriptures contain an express prohibition with regard to making or worshipping images. Exod. xx. 4. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the heavens above, or in the earth beneath, or that is in the waters under the earth: Thou shalt not bow down thyself to them, &c.

The false gods of the heathens were similitudes of imaginary things, which never had, nor can have existence. The Papists would have the word *psl*, rendered into Greek by *ειδωλον*, and not by *εικων*. But this is evidently a mere subterfuge. 1st. Because the word *psl*, is used to denote any likeness; and hence is translated by the Seventy, *γλυπτον*, (a carved image). It is likewise rendered into Chaldee by *tzlsa*. 2d. The Vulgate Version renders it, *sculptam similitudinem*, or *imaginem masculi*. And again, there is a plain distinction between *ειδωλον* and *εικων*. For in the theological

use of the word, εἰδωλον is taken in a bad sense, generally, but εἰκων, in a good sense, for any representation or likeness. Cicero says, that *imago* and *idolum*, differ only in this, that the one is Greek and the other Latin. In Scripture, images of the true God, are denominated idols. For instance, the golden calf, Acts, vii. 41, is called an idol, and those who worshipped it, idolaters, because they considered it a representation of the true God. The same may be said of the idol of Micah, and the calves of Jereboam. The law of God also contains a prohibition with regard to making images not only of imaginary things, but also of things which do exist.— Every thing becomes an idol, when it is religiously worshipped. Thus, the brazen serpent became an idol, when the Israelites began to burn incense to it. Also, the statue of Nebuchadnezzar became an idol, when it was presented to the people for adoration.— The heathen idols were not the representations of imaginary things, but of things that did actually exist; such as the stars, illustrious heroes, and certain animals. The apostle Paul, I. Cor. viii. 4, says, “that an idol is nothing in the world;” not with regard to existence or representation, but with regard to efficacy, because it is not the true God.

The sentiments of the Papists, with regard to the worship of images, are indeed various and inexplicable. Whilst some contend that images are to be worshipped with the same worship that is due to the prototype, others are of opinion, that their worship should be inferior. For example: Some are in favour of worshipping images of God, Christ, and of the cross, with the worship of *latreia*; images of the blessed virgin,

with *hyperdulia* ; and images of the saints, with *dulia*. There are others who think the worship should be inferior to that of the prototype. Since, therefore, the worshippers of images cannot determine whether they are truly and properly to be worshipped, or what sort of worship is to be rendered to them, there seems to be great danger of falling into idolatry. For, who is there, learned or unlearned, that can either understand or rightly apply such distinctions ? Bellarus, treating of the distinctions of absolute and relative *latreia*, says, “*Eos qui defendunt imagines adorari latreia, cogi ut subtilissimis distinctionibus, quas vix ipsimet intelligunt, necdum populus imperitus.*”

It was one thing for an Israelite to bow before God's footstool, (that is, the ark,) which was a symbol of his glorious presence, and another, to adore the footstool itself, which was not intended. Nor does this passage favour, in the least, Papal practices : For, *edum ubleem*, signifies nothing more nor less than the place of public worship. The Vulgate Version renders these words, *Adorabimus ad locum, in quo steterunt pedes ejus.*—Again, we are commanded to bow at God's temple, but surely no one will be so mad as to assert, that the temple is to be worshipped.

The cherubim and brazen serpent argue nothing in favour of images. They were typical, merely ; as the brazen serpent was a type of Christ. Neither the cherubim nor brazen serpent were worshipped, which some of the Papists themselves grant. God indeed promised, Exod. xxv. 22, that he would answer Moses from between the cherubims, but he never commanded him to adore them, nor set them up in order to be wor-

shipped; for they were placed above the ark, in the holy of holies, where it was impossible for the people to see them. As to the brazen serpent, it being contrary to the will of God that it should be worshipped, king Hezekiah threw it down and broke it in pieces, when the Jews began to worship it. Nor does this militate against our sentiments, that it was fixed in an eminent place, for the sun, moon, and stars, which are not to be worshipped, are fixed high in the vault of heaven.

Neither does it afford any argument for the adoration of angels, that the patriarchs frequently worshipped and adored the angel; for they adored the uncreated angel of the covenant, who is none other than Jehovah, as can be clearly shown.

Again, when the apostle says that Christ had been evidently set forth crucified, before the eyes of the Galatians, he does not refer to the image representing him, but to the declaration of the evangelists, who had written the history of his crucifixion.

CHRIST INTERCEEDED BEFORE HIS CRUCIFIXION.

BLACK, of the General Assembly Presbyterian church, in his controversy with Dr. Anderson, on the subject of Psalmody, was so eager to depreciate the Psalms of David, as to contend that Christ did not save sinners, under the Jewish law. He mentioned, that the people were saved by the intercession of the priests, and that the priests were saved by the sacrifices. Of course Christ did not, and needed not, according to this doctrine, intercede before his crucifixion. This detesta-

ble doctrine, has been revived of late by Watts' psalms singing Hopkinsians. According to professor Murdock, of Andover, the sufferings of Christ were a mere scenical exhibition, to teach men that God hates sin. This is the quintessence of Hopkinsianism. In this heretical theory, there was no need of any intercession on the part of Christ before his crucifixion, there is no room for it now, nor indeed for his priesthood. Christ did not, we admit, "fully" execute his priestly office before his crucifixion; for he had not actually suffered. After all, he interceded before that event; for he says:—"I pray not for the world, but for them thou hast given me out of the world." See the 18th chapter of the gospel by John throughout. In Psalm xl. v. 16, Christ prays:—"Let those that seek thee rejoice and be glad." This psalm contains the words of Christ. The Spirit (Heb. x. 5,) applies it to him. This surely is intercession. Indeed, the book of Psalms abounds with examples of our Redeemer's intercession.

"Fools when wise will ye grow?"—PSALMS.

HOPKINSIANISM IN THE AMERICAN CHURCHES.

(Continued from page 78.)

Having established Andover, the Hopkinsian cabinet poured forth a still greater flood of their heresies from the press. A catalogue of their books, at the moment we write, would probably exceed that of the Friends, referred to in the review of Brownlee on Quakerism. The torrent is very little, if at all diminished.*

*We shall endeavour to give our readers the amount of their books.

Dr. N. Emmons, pastor of the Congregational church, Franklin, (Mass.) has published four volumes of Sermons, in which he pushes this system of heresy to a greater length than any of his predecessors. We select a few of his sentiments, from his sermons now before us.

“Therefore, notwithstanding he” (God) “is *infinite* with respect to his creatures, yet he is not *infinite* with respect to himself.” Em. ser. Bost. ed. 1813, p. 180. “If you love God, he will love you.” Ibid. p. 194. The former sentence blasphemes God’s infinity; the latter is legalism. “He” (the apostle Paul) “supposed” (inspiration supposed!) “it” (moral depravity) “consisted neither in a want of a good principle, nor in a positive bad principle.” Ibid. p. 300. “He” (Paul) “is represented” (*represents* to make it grammar) “to be *active*, while under the *renewing* as well as sanctifying influences of the Divine Spirit.” Ibid. p. 301. “Love to Christ is a condition of Divine approbation at the last day.” Ibid. p. 430. “Men have a natural, but not a moral power, to prevent what God has decreed.” Em. ser. Bost. 1812, p. 40. “A new heart, therefore, cannot mean a new principle. Ibid. p. 172. “In regeneration, God does not create any new nature, disposition, or principle, but only works in men, holy and benevolent exercises.” Ibid. p. 180. “All penitent and self-abased sinners must, therefore, be willing to suffer the wrath and curse of God forever.” Ibid. p. 323. “The distinct office, which each person in the sacred Trinity sustains, in carrying on the work of redemption, lays a proper foundation for the distinct and peculiar name given to each in Scripture.” Em. Ser. Bost. 1815, p. 72. “There seems to be no just foun-

dation, for the doctrine of the eternal generation of the Son, and of the eternal procession of the Holy Ghost." Ibid. p. 80. "The Scriptures ascribe affections to God in the most plain and unequivocal terms." Ibid. The heart sickens in transcribing these impious effusions of misguided intellect. This preacher has himself published 84 sermons; 12 of them ordination sermons. Of Dr. Dwight's tenets we shall take notice hereafter. In the mean time, what has been the effect of these heresies? Dr. Emmons himself shall bear witness.

In a sermon preached Nov. 3d, 1790, pp. 341—12, we have the following fearful picture of New-England:

"It is truly alarming to take a serious and particular view of our prevailing corruptions. The name of God is freely and awfully profaned amongst us. This heinous and unnatural sin which was formerly confined to particular places, and to particular persons, is now become a general vice, and deeply corrupts the language of common discourse. A sober man, at this day of declension, can scarcely fall into company, or travel the roads, or pursue his common concerns, but his ears will be wounded by impious and profane language.—The streets are filled with children, who learn the dialect of hell, before they learn the rudiments of their mother tongue; and who, instead of remembering and praising their maker, are growing up in the habit of taking his great and tremendous name in vain. Swearing is become so universally prevalent, that we have reason to fear, a thousand curses are every day entering into the ears of the Lord of Sabbath, to one effectual, fervent prayer to obtain his pardoning mercy."

POLITICAL.

ELECTION OF JOHN QUINCY ADAMS TO THE PRESIDENCY
OF THE UNITED STATES.

This event, already known to our readers, cannot be regarded with indifference, by any friend of his country, or of the church of Christ in the United States.

Since the election of Thomas Jefferson to the Presidency, the executive cabinet of the general government has elected the president. This cabinet consists of the President and heads of departments. The Secretary of State, since 1801, has been considered the cabinet candidate. Jas. Madison, who had been educated for the ministry, was Thos. Jefferson's Secretary of State. He was Jefferson's president elect, as wise men think, before his appointment to the *secretaryship*. He was nominated by caucus, or, in other words, by the members of Congress, who seconded the views of the President. Madison made Monroe Secretary of State, by which he offered him to the nation, as his successor in the presidential throne. Before his first term of four years expired, the State of New-York, great and powerful, nominated De Witt Clinton, not disposed to submit to cabinet dictation. But the cabinet prevailed, and Monroe was elected, and in 1811, March 4th, inaugurated. John Quincy Adams, became his Secretary of State, and of course, was thereby appointed by James Monroe, his successor. Jas. Monroe had not been elected without opposition. Some intelligent members of Congress, having reason to be alarmed at the "*great central power*" of the cabinet, determined to

resist its domination, and supported Wm. H. Crawford, of Georgia. The cabinet again prevailed, as we have said. Monroe made a royal visitation of the commonwealth, and was elected to his second term without opposition. Being a feeble officer, he had not power to concentrate the energies of the cabinet, in behalf of *his* candidate. Many competitors for the office appeared. The most prominent were Crawford and Adams. The cabinet found that if the members of Congress nominated Crawford, he would be the next President. The administration-journals soon became vociferous in their clamours against the congressional nomination, under the name of caucus. After all, more than 70 members of Congress, boldly stood forth against the cabinet, and nominated Wm. H. Crawford. The *People* dreading the cabinet, and distrusting even their own representatives in Congress, at a late hour *took up*, to use a common phrase, General Jackson, and introduced him into the House of Representatives, with 99 votes of the electoral colleges, while Adams had but 84.* By executive influence and northern *management*, Adams, it seems, thinks to ascend the presidential throne, on the 4th of March instant, with 12 votes less than Jackson brought into the House of Representatives. Illinois, with 1 vote, had as much power as Pennsylvania with 26. Already the cabinet journals, and even a paper called the National Advocate, begin to worship what they take for the rising sun. "O tempora, O mores." But—"The Lord God Omni-

potent reigneth."* The Lord preserve us from Socinian Presidencies.†

ITEMS OF INTELLIGENCE.

The Northampton Oracle gives the following condensed view of the late Anniversary meetings in London.

The Irish Society of London, have taught, and circulated books among more than 2,000,000 of the Irish nation.

Wesleyan Missionary Society, occupy more than 120 stations—missionaries, 167—converts, 31,000—advance on receipts of the last year, more than \$18,000.

Church Missionary Society, has an increase of its funds from the last report, but suffers from divisions among the churches.

British and Foreign Bible Society, have issued the last year 123,197 Bibles, 167,298 testaments, and in the 20 years of its existence has circulated more than 4,200,000 copies of the scriptures.

London Jews' Society. The School now consists of 38 males, and 46 females; the society have issued this year 9,559 copies of the scriptures, and more than 230,000 tracts.

Alexander, of Russia, has forbidden the publication of theological works, not approved by the Greek National Synod.—*National Gazette*.

*Rev. xix.

†Poland is the only kingdom in Europe, whose government was avowedly Socinian; and it is the only kingdom blotted from the map of Europe.

British and Foreign School Society, have established schools in every part of Europe and in South America.

Sunday School Union. Schools 7,537, teachers 74,614, scholars 842,305.

Theological Seminary.—The annual meeting of the Superintendents of the Reformed Presbyterian Theological Seminary, is to be held on the last Wednesday of March.

Northern Reformed Presbytery.—An adjourned meeting is to be holden in Galway, on Friday, the 22d of April. As delegates to the General Synod are to be elected, and other important business to be transacted, it is hoped that a full delegation will attend. Query—Should not our boards of Deacons be represented in Presbytery?

Lunatic.—Feb. 22d, Washington's birth night, is celebrated, in fashionable circles, in many parts of the United States, by balls, revelry, and other dissipation, government, at least, *tamely* looking on.

OBITUARY.

Died suddenly, in New-York, JOHN B. ROMEYN, D. D. on Tuesday, 22d ult. He has left behind him two volumes of sermons. He was, for some time, joint editor of the *Christian's Magazine*, with JOHN MASON, D. D. who has dedicated to him, his *Plea for Catholic Communion*. DR. ROMEYN exerted himself for some time, in the General Assembly of the Presbyterian church, to have an act passed, authorizing the exercise of discipline on the baptized children of the church, but was unsuccessful.

Whole No. 28.

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WITNESS.

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EDITED BY
James R. Willson, A. M.

Having, therefore, obtained help of God, I continue until
this day witnessing both to small and great, saying none other
things than those which the Prophets and Moses did say.

Acts, xxvi. 22.

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THE
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NO. IV.

D. PAREUS, ON THE ABRAHAMIC COVENANT.

BREETEE—*foedus meum.*

Why is this covenant, evidently mutual, called *God's covenant*?

A. 1. Because the covenant originated in the free and sovereign grace of God.

2. Because it was enforced by divine authority; God being the first and principal party contracting, and we the second.

3. Because, by this covenant, we are made partakers of God's rich munificence, (*immensa liberalitas*), while we confer nothing upon God—

“*Ipse dat, nos capimus, foederis bona.*”

In Moses' account of this covenant, the following particulars are to be noticed.

I. The institution of circumcision, and how it was to be administered. Gen. x. 10, 11. II. The design and use of this seal. Ver. 12, 13. III. To whom and when it ought to be administered. ver. 10, 12. IV. How

long this sacrament was to continue in use. ver. 13.
V. The penalty by which it was enforced. V. 14.

I. INTRODUCTION, &c. OF CIRCUMCISION.

Hoc est fœdus meum, quod custodietis, ut circumcidatur, &c.

Jehovah, the glorious Head of the church, instituted this rite as a sign and seal of the gracious and promissory contract made with Abraham and his seed. They were therefore bound to observe this ordinance,

1. From a regard for the *authority* which enjoined it. The covenant, and the seal of the covenant, were supported by the same authority. “*Ut tam sancte meminerint observandum symbolum fœderis, quam fœdus ipsum.*”

2. From a regard for the connexion thus established between the covenant and its appropriate sign—a violation of the seal involving a violation of the covenant. “*Fœdus meum irritum fecit.*” ver. 14.

This seal was to be applied to all the males of Abraham’s family—“*præputium carnis seu membri genitalis resecari ut hoc fœderis symbolum carni suæ impressum circumgestarent.*”

This accounts for the sacramental phraseology employed in relation to this ordinance—circumcision is called a *covenant*—so the pascal lamb is called the *passover*—so also in the sacraments of the New Testament—“*baptismus aquæ vocatur ablutio peccatorum; panis & vinum Eucharistiæ vocantur corpus et sanguis Domini, quarum rerum sunt symbola: quod omnes orthodoxi patres agnoverunt.*”—“*Non igitur circumcisio proprie est fœdus, sed signum fœderis: quod vulgo dicimus; est fœdus sacramentaliter.*”

II. THE DESIGN AND USE OF CIRCUMCISION.

“*Eritque signum pacti inter me, &c.*”

The declared design of circumcision, was to seal God's covenant, i. e. to be a visible confirmation on the part of God, of his grace pledged in the covenant, and a solemn declaration on the part of man, that he accepts this grace by faith, and binds himself to the worship and service of God—“*Primum ex parte Dei confirmantis hoc pignore gratiam suam confæderatis: deinde ex parte hominum profitentium se gratiam Dei accipere fide & ad cultum atque obedientiam obligare.*”

But to be more particular :

1. The first use of circumcision was to seal God's gracious promise in covenant form. Hence the apostle (Rom. iv. 11,) says : “ Abraham received the sign of circumcision a seal of the righteousness of the faith which he had yet being uncircumcised.” “*Usus communis et genericus hic est, sacramentorum, omnibus sacramentis conveniens. Ideoque de circumcisione hic dicitur de toto sacramentorum genere verum est, omnia enim et singula tam Novi quam veteris Testamenti sacramenta sunt signa fæderis fidelibus gratiam Dei obsignantia.*”

2. The second use of circumcision was, to certify under the solemnity of an oath, Abraham's acknowledgment of the obligations imposed by that covenant—“*Ut esset signum obligationum fæderatorum, seu restipulationis Abrahami, obligans eum & posteros, ad fidem et obedientiam fæderis Deo præstandam.*”

3. The third use of circumcision was, to represent the total depravity of human nature, conveyed by ordinary generation from parents to children.—“*Erat signum*

representativum corruptionis naturalis, quæ membro genitali per generationem propagatur."

4. The fourth use of circumcision was, to certify faith in the promised seed of Abraham, that is, Christ, in whom all nations were to be blessed.—“*Signum professionis fidei in futurum semen Abrahami quod fuit Christus.*”

5. The fifth use of circumcision was, to distinguish the seed of Abraham from the rest of the human family, and to mark them as belonging to his church and covenant.—“*Quo posterì Abrahami separarentur ab aliis gentibus incircumcisis.*”

III. TO WHOM AND WHEN THIS ORDINANCE WAS TO BE ADMINISTERED.

“*Omnis igitur masculus natus octo dies, &c.*”

The subjects to whom, and the time at which this seal was to be applied were both clearly specified by the Head of the church.

The subjects—all males of the existing family of Abraham, together with all males who should afterwards according to the provisions of that covenant, be counted for the seed. “*Omnes masculi familiæ Abrahami: adulti quidem illico, et quotvis deinceps in familiam Abrahami aliqui venirent: infantes vero nati in Ecclesia octavo die. Omnes præterea vernas & servos pretio emptos etiam alienigenas jubet circumcidi, quia omnes vult esse in fædere, quod quidem ex parte Dei magni amoris ac benivolentiæ erat argumentum. Sic enim æquo jure servos et dominos domi natos & adventitios fæderis gratia dignabatur sine prosopolepsia: Abrahamum vero et posteros heros officii sui admonebat, ne familiæ et servorum salutem negligenter, sed et hos fæderis doc-*

trina diligenter imbutos et symbolo initiatos Deo consecrarent."

By this statute the males only were to be circumcised, not the females; *quia signi hujus femellæ capaces non erant.*" The females however, were in view, as represented by the males in this solemn transaction, and as circumcised in them; daughters in their fathers, wives in their husbands. Females are embraced in the promise---"*Ero Deus tuus & seminis tui*"---hence Christ, (Luke 16,) calls the woman who had been bound by Satan 18 years, a *daughter of Abraham.*

Circumcision was to be administered on the *eighth day.* It was not to be anticipated—God thus teaching, that the salvation of the child, in case of its decease before that time, did not depend on the sign of his covenant being administered. Nor, on the other hand, was there to be any delay beyond the day specified in the words of the institution—The child was to be circumcised as soon as the circumstances of the mother and the child permitted it to be done with propriety and safety—"*Baptismus igitur non minus quam circumcisio infantibus Ecclesiæ conferri debet: tam femellis quam masculis non demum octavo die, sed etiam citius vel serius pro ut occasio postulaverit.*"

IV. THE DURATION OF THIS SACRAMENT IN THE CHURCH, IS NEXT TO BE CONSIDERED.

Here we must distinguish between the covenant and the original form of sealing the covenant. "*Hoc fœdus durare debeat non breve aliquod tempus sed in perpetuum. Judæi hinc urgent circumcisionis perpetuitatem, contra Apostolus circumcisionem vetat sub pœna amissionis gratiæ (Gal. 5.) circumcissioni abolitæ in regno*

Christi successit baptismus: manet nihilominus idem fœdus et eadem fœderis gratia perpetuo.—“*Baptismus noster eadem significationem et usum nunc habet quem olim habuit circumcisio: et quod olim habuerunt Judæi in circumcisione id nos Christiani habemus nunc in baptismo nempe obsignationem gratiæ, tesseram professionis, notam seperantem nos a profanis gentibus alienis ab Ecclesia: symbolum quoque initiatorium et ingressus in Ecclesiam externam. Novo igitur baptismi sacramento instituto oportuit cedere vetus.*” “*Circumcisio duratura erat usque ad Christum; baptismus usque ad extremum Domini adventum.*”

V. THE PENALTY BY WHICH IT WAS ENFORCED.

“*Excidetur e populo suo.*” “*Apparet esse legem universalem non ad solos infantes, sed ad quosvis pertinentem.*”

“*De genere vero pœnæ queritur, sanciat ne corporalis & capitalis, an tantum exclusio ex populo sua excommunicatio.*” Vid. p. 1218.

“*Contemptus sacramentorum sit contemptus fœderis et Dei ipsius; eoque damnabilis nee civiliter ferendus in Ecclesia.*”

X.

[We hope the unlearned reader will excuse the liberty of Latin quotation, used by our learned correspondent, in the preceding valuable extract from a distinguished Reformer.]

[*For the Witness.*]

THE MOUNTAIN MAN.

No. I.

*Historical Notices of the Reformed Presbyterian Church,
in the United States, from A. D. 1806, till A. D. 1825.*

The exhibition of the testimony of this church, in May, 1806, was a measure followed by propitious consequences. Before this period, the application of "Reformation principles," to existing circumstances, was, in some cases, unsettled. This document, however, presented the interposition of Ecclesiastical authority; and the decisions of that authority being, obviously, in accordance with the known principles of the church, they were readily received, and submitted to by her members. The principles of the church, now settled in their application to practice, and a definite object of pursuit being set before all, the ministry was active, the people zealous, and self-denied, their cause succeeded, both in the removal of prejudices, founded in mistake, amongst other communities, and in putting to silence those misrepresentations, to which party spirit has recourse, in order to serve a temporary purpose; as well as in the accession of numbers. The extension of the influence of evangelical doctrine, in the production of that moral order, in all the departments of social life, which shall issue in the national recognition of the Son of God, in the character of Messiah, as the Prince of the kings of the earth, so that "all dominions shall serve and obey him," is a propo-

sal worthy of the gospel of God, and honourable to the friends of that gospel. The aim of it is, to bring all the pursuits of time into subordination to the system of grace, in preparing man for the blessedness of heaven. The Reformed Presbyterian church is distinguished from other branches of the household of faith, in the means which she adopts, in order to the attainment of this end. She forbids her sons that civil communion, in political honours and profits, which must be secured by their solemn pledge to maintain systems that *refuse* to confess the Son of God, and that *reject* his law, as the supreme standard of national policy. A pledge to such system, they deem to be at variance with a confession of their Lord, in all their ways, and inconsistent with *due* exertions for that moral change which they desire to see in the state of the nations. The admission of those, to the highest privileges of Zion, who give such pledges to systems, to which immortality is made essential, is likewise a peculiar reason, why the communion of this church is not more intimate with sister communities. She urges, however, upon her members, a life of godliness, of order, and of peace; and it is to their credit, that they have never been found in the ranks of tumultuous faction. The reform which they seek is moral, and for this they employ moral means. Their testimony presents this definite object, and since the exhibition of that document, their activity for its attainment, has been more concentrated, than before that period.

In the course of three years, from the adoption of their testimony, a seminary for the theological instruction of candidates for the ministry, was organized, under

the care of the Rev. Dr. Wylie, in the city of Philadelphia, and directed by a board of superintendants. The course of study ordered, was extensive, and well calculated to furnish the church with a well instructed ministry. Four years were required for its completion, after having graduated in some respectable college or university. Whether this institution shall advance, and be a well of living waters to the church, or whether its streams shall be dried up, must in a great measure, so far as means are considered, depend upon the public spirit and liberality of that people, for whose benefit it was organized.

In the same space of time, a synod was likewise instituted, and under it three presbyteries organized, for the direction of local ecclesiastical concerns; which, from the region of the United States in which they respectively acted, were denominated, the Northern, Middle, and Southern Presbyteries. The increase of ministers in subsequent years, allowed, and the state of the church required, the formation of other presbyteries. There are at present five under the direction of the synod, which is now a representative judicatory. From incipient arrangements it is likely that in a very short period, the number of Presbyteries will be doubled, and several synods formed, under the general or superior synod of the Reformed Presbyterian church in America.

Vacancies under the superintendance of this church are increasing. She has now several licenciates, and a considerable number of young men, of respectable promise, in various degrees of forwardness, who in a few years will, if such be the pleasure of the church's Head,

take the field, under the banner of "Reformation Principles." Should these, as we trust they will, combine, with piety, talent, and literature, an enlightened and liberal activity, faithfully adhering to, and applying the generous and holy principles of their system, without presumption or enthusiasm, we may anticipate very important moral effects upon the state of society, at no distant day. The history of the last eighteen years, is replete with encouragement for the future. Perhaps no similar period of our history, if we except the reorganization of the church, after the days of bloody persecution ceased, has been distinguished by events of a character more instructive.

In illustration of this remark, it might probably be requisite to take a view of the state and movements of those ecclesiastical communities, to which this church is most nearly allied, and by which, of course, she is most likely to be influenced in her profession and practice. These are, doubtless, to be found in the great Presbyterian family, whose members have assumed such various distinctive names. This survey, however, it is not our intention to make at present. The movements of these sister communities are still in progress, and the effects of their peculiar principles and policy, are not yet fully developed. Enough, indeed, has transpired, in the course of events, during the last eighteen years, to justify Reformed Presbyterians, in the general scheme of ecclesiastical administration, which they have pursued. The ineffectual exertions of sound and able men, in the Presbyterian church, under the general assembly, to stop the progress of dangerous errors; the entrance of the same errors into

that venerable citadel of the Reformation, the Reformed Dutch church; the shakings of the Associate Reformed church, and the termination of her supreme judicatory, assure us that the spirit of the age, in reference to the term of the church's communion, is a very mistaken one; and that the views of her unity, which generally obtain, are far from correct. A record of these events is due to the memory and faithfulness of those fathers, now entered into their rest, who refused to yield the ground upon which they stood, in exchange for schemes, however well meant, which they foresaw, if acted upon, must produce a feeble administration, and issue, ultimately, in results unpropitious to that great cause with which, as a branch of the household of faith, the Reformed Presbyterian church was entrusted.

The prevalence of the opinion, in ecclesiastical administrations, that all should be admitted to the full communion of the church, who, in the judgment of a liberal charity, are possessed of grace, without much regard to their knowledge, or profession, of the truths relating to the doctrines and order of the house of God, as stated in sacred Scripture, and in the symbols of the Protestant churches, has been productive of much evil. To this, as one great cause, may be traced those corruptions and convulsions of the churches, alluded to above. The period under review, has been remarkable for the extension and effects, of this very unwarrantable position of ecclesiastical polity, upon the minds of respectable and good men. It has had its day of triumph, and in the ruins which it has left, and is still

effecting, men of observation will find reasons sufficient to justify them in its abandonment.

The events of these years, in correspondence with the principles of God's word, admonish the Reformed Presbyterian church, that her peace, her standing, and her usefulness, are intimately connected with a firm adherence to the principles of her constitution. She is likewise warned by this portion of history, against reducing, to a lower standard, the terms of her fellowship; as well as against giving countenance to the formation of parties, in the church of God, not imperiously demanded for the preservation of the truth, and the order of the gospel of Christ.

(To be continued.)

POLITICAL DANGER.

A Sermon preached January 6th, 1825, a fast observed by several churches in Newburgh and its vicinity.

“As a roaring lion and a raging bear, so is a wicked ruler over the poor people — When the wicked bear rule, the people mourn.” — *Proverbs of Solomon.*

By James R. Willson, A. M.

Psal. xii. 8. “*The wicked walk on every side, when the vilest men are exalted.*”

Our text is a maxim of God's moral government. — To day you have been engaged in humbling yourselves, we trust, before God, for your personal, family, and ecclesiastical sins. You will not deem it unmeet, that in the meditation of this evening, your attention is invited to another cause of humiliation, on which your

thoughts may not have been much turned, in the preceding services of the day. The penitent sinner will mourn for the prevalence of transgressions in civil society, and the evils which follow in their train. Let us wear our sackcloth a little longer, while we wait on the discussion of the maxim—"The wicked walk on every side, when the vilest men are exalted." The sentiment of the text is uttered in metaphorical terms. "Every side," in this case, is both sides, or "each side," as it is rendered in the metre version. The wicked occupy both sides of the street, and march in crowds so numerous and compact, that a good man can scarcely press on his way, in a direction opposite to that in which they are moving. The cause of this melancholy state of things, is, that "the vilest men are exalted." A theory is the symbol of political authority, and its occupant is elevated above the throng below, to receive their homage. Strip the maxim of its vivid poetic imagery, and you have this proposition:—*wickedness abounds, when the most ungodly men in the commonwealth, are its civil rulers.*

This proposition we illustrate in a few observations :

1. *When immoral men fill the legislative department of state, the laws for the suppression of vice and immorality are feeble and inefficient.* The laws of civil society are the bonds which bind it together. They hold the vicious in check ; and if they do not eradicate the disorderly passions of the unprincipled and the profligate, they prevent them from bringing forth so many bitter fruits, as they would do otherwise.

Were all the restraints of law removed from the public mind, in the United States, for one year, I know

not but the violent, natural passions of depraved man, would rend the commonwealth into so many fragments, that a century would not recombine the scattered fragments—perhaps not a thousand years. Violence, plunder and rapine, would be the general order of the day.

During the Excise Insurrection, as it was called, in the latter part of the last century, though the arm of public law was enfeebled only, not broken entirely, and that for but a short period, yet no man retired to his pillow for repose, without the dreadful apprehension, that some plunderer would fire his dwelling, and that he should be awaked from his slumber, (for sleep it might scarcely be called,) by the screams of his children wrapped in the flames. Nor were these alarms causeless; for beacons were lighted up in the darkness of the night, on many a hill, and in many a dale, by the blazing mansions of the opulent. And yet the terrors of the laws of the United States were still felt across the Alleghany mountains, and imposed some restraint on the depraved propensities of the desperately wicked heart of man.

But are we to expect that the “vilest men” will enact wholesomely vigorous laws for the restraining of the vicious inclinations of “*the evil heart of unbelief?*” No.—They may indeed, in obedience to the moral sense of society, or in compliance with long established forms of law, give their sanction to a few feeble statutes for the suppression of the grosser immoralities. Yet, three or four leaves in their statute books, is sufficient to engross their penal laws, annexed to the first table of the Decalogue. The penalties too which the vicious and profane enact, are clogged with so many impedi-

ments, as to render them almost utterly inefficient. How should it be otherwise, especially in our country, where the rotation in office is so rapid? He who is a legislator to-day, to-morrow sinks to the level of the people. Will he pass a law to-day that may to-morrow fasten upon himself as its violator? Will the blasphemer forget, in the legislative hall, that the profanity which he means to utter, when he leaves it, may expose him to the vengeance of the very law that is sanctioned by his vote? Will the drunkard be zealous for the passage of a law which shall expose himself to fine, or imprisonment, for its violation, before he leaves the capitol? Will the habitual Sabbath-breaker give his support to a bill that stigmatizes his own daily practice? Rather, like the miser in the play, he will feel the noose on his own neck, tightening by every eye on the right and left.

In very deed, "*The wicked walk on every side, when the vilest men are exalted,*" in the legislative department of state.

2. *These feeble laws will be still more feebly executed; when the vilest men are exalted in the judiciary and executive departments.*

Is it possible for a man whose whole gratification is in the practice of the vilest propensities of our fallen nature, when sitting in judgment on a culprit, not to lean to the side of his fellow transgressor? His heart is with the criminal arraigned before him; for they are kindred spirits. His eye and his ear will perceive fancied palliations of crime; his understanding darkened by sin, becomes special pleader for the vice "*which he rolls under his own tongue as a sweet morsel;*" and his

tongue, prompted by his perverse will, must give utterance to the false perceptions by the senses, and the mistaken judgments of the understanding. The unjust judge looks on the executioner of the law behind him, and is terrified; for "*The wicked flees, when no man pursueth him.*" The vilest men, when on the bench, will issue the vilest award.

It is true, indeed in the merciful providence of the Prince of the kings of the earth, that the judiciary tribunals of the nations are less depraved than either of the other branches of government. Were it not so, society "would swing from her moorings," and be shattered to fragments in the furious tempest of evil human passions. Yet, even the last sanctuary of law in the commonwealth--the trial by jury, must become polluted, when the vilest men are exalted to the bench of justice. The judge enters into conclave with the guilty, packs his jury, and forestalls the judgment.—Vice sounds the loud notes of her jubilee, while the law feebly attempts to bind her cords and fasten her manacles.

Will the unjust judge, who defrauds his neighbours, to the full extent of his understanding, be forward to award the sentence of the law against the fraudulent, who are his bosom friends? Will the gambler burn with honest zeal, to see the law rise in her majesty, to perform a lustration of our villages, and purify them by the removal of the polluted dens of gamblers? No—He will resort to all the technicalities of law, to ward off the blow aimed at vice.

But were the laws of the most salutary fabric, and the bench of justice unpolluted with crime, when the

vilest men are exalted to the executive chair, is it reasonable even to hope that the penal sanctions of the statute, and the righteous awards of the judiciary, will be faithfully executed? The vilest men will afford to their vile associates every possible facility of escape. The legislator "who walketh in the counsel of the ungodly," legislates perversely; the judge "who standeth in the way of the ungodly," judges unrighteous judgment; and the executive officer, "who sitteth in the seat of the scornful,"* "plot together against the Lord and his Messiah,"† to break asunder the bonds of moral obligation, which bind man to his fellow, and to the Lord God. Surely we may affirm—"when the vilest men are exalted" to the bench of justice, and the executive chair, the laws are feebly executed, and "the wicked walk on each side."

3. *When the vilest men are exalted in the three great departments of state, they encourage, strengthen and multiply the vices, by their bad example.*

Man is an imitative being. He insensibly adopts the manners and the dialect of those with whom he associates. Take the polished gentleman, and place him in the society of the rude and vulgar; however unpleasant their habits may be to him at first, he adopts them in succession, or at least is tinged with them, though he make every effort to avoid their influence. Again, place the clown in the society of the fashionable, whose manners are refined, and he soon begins to lay aside his rusticity, and put on the air of the gentleman. This holds also in morals. "Can a man take fire into

*Psal. i. 1.

†Psal. ii. 2.

his bosom and not be burnt?" Among the vicious, vice soon ceases to be regarded with horror, unless one has the grace of God in his heart, and is "vexed from day to day with their unrighteous deeds," as was Abraham's nephew in Sodom; and even in that instance, the manner in which Lot speaks of his own daughters, to the men of his city, indicates a great declension of the virtuous sentiment, in relation to one of the precepts of the decalogue, as does also his subsequent conduct. How should good men now be shocked with his declarations, respecting his own daughters, while the men of the city beset the doors of his house!

If this principle operate so powerful on even a good man, among those who are every way inferior to him in knowledge, religion and wealth, how strong must it be in those cases in which vicious men are exalted? When a plain countryman is introduced to the company of men of elevated stations in civil society, he considers himself highly honoured, and conforms, as far as in his power, to their sayings and doings. This occurs in all grades of society, from the lowest haunts of profligacy, to the chief executive magistrate of the nation. The town constable, or the illiterate justice of the peace, is a great man in the estimation of those little and ignorant people around him; the member of assembly thinks himself, and is thought by the people of his county, to be "*some great one*;" the senator must, of course, be a man of great wisdom, and the governor is gazed upon by the rabble, as a star of the first magnitude in the firmament of power. The member of congress is a huge man among his constituents, when seated in the representatives' chamber. He looks down with

disdain upon the vulgar throng below him, and looks up to Mr. Speaker, to the heads of departments, and especially to the president ; and their greatness inspires him with dread. How is it possible, when men necessarily think in this way, that those below should not eagerly imitate those above ?

If the town or village magistrate swears profanely, (no very uncommon thing,) then it is thought genteel to blaspheme the name of God : if he is given to harlotry, one of the lowest and basest of all the vices, then adultery is esteemed honourable : is he notorious for the disregard of truth, it is thought there cannot be much harm in a lie : is he dishonest in his pecuniary transactions, roguery is thought to be the test of genius : does he profane the Lord's day ; it is thought the day cannot be holy, for the 'Squire profanes it : is he a gambler ; then gaming becomes the man of spirit : is he perfectly rude in his manners, and illiterate ; then rudeness and illiteracy are esteemed honorable attainments, &c.

Is the member of congress an infidel, who sneers at the Christian religion, and at all religion and all virtue ; why, surely, say the ignorant, the Bible is a bad book, religion is an imposture, devised by the priesthood, virtue is only a name, and profligacy is not detestible. Is the president a Socinian, who blasphemes the divinity of the Lord Jesus Christ, and ridicules the doctrine of a trinity of persons in the Godhead ; then, say the throng, who dance attendance at his routs, Christ is no better than ourselves, and the Father, Son and Holy Ghost, are words of no import. Oh ! brethren, the soul sickens with pain, and turns away with indignation.

from the blasphemies uttered in the palaces of the ungodly. "O Lord, arise and plead thine own cause," for "On every side walk the wicked, when the vilest men are exalted."

4. *The influence of vile men, in civil offices, is on the side of vice.*

Tigers are gregarious, and so are the vilest men—They are the companions of fools, and they, of course, use their influence for the promotion of fools. As they have no perception themselves, of the beauty of moral excellence, so they hate Godliness and Godly men, while they love and cherish those who are vile. Rehoboam had associated with the ungodly young nobility of Israel, whose education had been neglected, during the prevalence of the idolatry of the reign of his father. He rejected the counsel of the old officers of state, who had been educated in the latter part of David's reign, and in the early part of Solomon's. He was the companion of fools, and of vile men, whose folly he mistook for wisdom, and in whose exaltation he became debased, and the commonwealth crippled.

The vilest men hate God, and are ignorant of true wisdom: they are polluted with the love of filthy lucre, and hence all their influence is exerted against those who fear God, and in favour of those who hate him; against those who are "able men," and in favour of the covetous; and against those who hate covetousness. They must, things being so, oppose themselves to him, "Who dwells with prudence, and finds out knowledge of witty inventions"—to Him by whom kings reign and princes decree justice. The Lord Jesus Christ, who is "Prince of the kings of the earth," is known to them.

only as an object of hatred, and they will hate and oppose, by the whole weight of their influence, all genuine Christians, who contend for the prerogatives of his crown, and defend the cause of his law. "While they do not love "the King of kings and Lord of lords," they despise his ambassadors, as the offscouring of all things, and treat with contempt the institutions of religion. When the civil, the military, and the naval officers, treat with neglect or scorn, the ordinances of the gospel of the blessed God, the malign influence of their scorn, will be felt, in its blasting effects, upon the national morality, blighting every good thing to which it extends. By this baleful influence, the mouths of thousands are opened to run down, with the most wanton and malignant slanders, those right hearted men in the nation, who bear witness against the accumulating evils. If they find them in stations under the controul of the government, they hire calumniators to lacerate their character and destroy their reputation; and after thus persecuting the good man, in what is dearer to him than life—a good name, they displace him, however aged, and faithful a servant he may have been, to make room for some pander of power, who will flatter their vices, and those of the people. "This is a lamentation, and shall be for a lamentation."*

5. *Their exaltation operates as a premium upon vice.* That wicked men are so often in the enjoyment of worldly prosperity, while good men are exposed to poverty and tribulation, can only be accounted for on

*Witness the late removal of the learned, faithful and amiable Mr. Picton, from the chaplaincy on West Point.

the principle of a future state of rewards and punishments. The problem can only be solved by faith in the word of the living God. "Life and immortality are brought to light by the gospel." Faith alone triumphs over the apparent difficulty—a difficulty which sense and reason cannot surmount. When the faith of the Godly man is feebly exercised, even he envies the present elevation of the wicked. "I was envious at the foolish, when I saw the wicked enjoy prosperity. Their eyes stand out with fatness, they have more than their heart could wish." The pain with which a righteous man contemplates the worldly ease of vile men, arises chiefly from the wretchedness of his own condition; and from the fear that, as he is so much afflicted by the hand of Providence, while the wicked are great in power, and spread like a Green Bay tree, he is an object of the Divine hatred. It is only in the sanctuary that his soul finds relief. "When I thought to know this, it was too painful for me, until I went into the sanctuary of God, then understood I their end. Surely thou didst set them upon slippery places, and suddenly didst cast them down to destruction." There he finds that the vilest men have their portion in the present life only.

But there are comparatively few who have so distinct a view of the retributions after death, as to be habitually influenced, by a regard to them in their course of conduct, in the present life. The rewards of a day are near and appear under a large angle of vision, to their feeble sight: those of eternity are remote and scarcely seen at all, however great their real magnitude. The misguided multitude see not the holy band

of the Lord God Omnipotent in his providence, dispensing bounties even to the ungrateful and profane, and recording their abuse, to justify, on the day of retribution, his sentence of condemnation, before assembled worlds. They look no further than the hand of man : from man only they expect blessings, and rely upon him only, for the rewards of virtue, or the punishment of vice. What, then, will the youth say to himself, when he begins to make his estimate of future worldly prospects, and shape his course for procuring earthly exaltation? What will the young men who emerge from your primary, academical, collegiate, and university schools, say to their own hearts, when they commence their career of life? I have been young, and "shall speak what I do know." The youth casts his eye over the map of society, and finds that the vilest men have their names emblazoned in golden capitals, while the names of the good are either not seen there, or if recorded, it is in letters scarcely legible, in some remote corner, and covered with a shade. He is ambitious of distinction, and perhaps fired with a noble and patriotic ardour to promote the public weal. He says, shall I number myself with those "who fear God and hate covetousness?" My conscience indeed tells me they are better men, I love their society in private, and would fondly emulate their virtues. "Oh! let me die the death of the righteous, and let my latter end be like theirs." But they are not ranked among the great. If I wish an ample field, on which to expatiate my cultivated mind, display my intellectual treasures, and enroll my name on the list of fame, I must not be numbered among Godly men. They are all cast into

the shade. I must abandon truth, and Godliness— I must court the great—the great are wicked, and I must be wicked too. Are infidels exalted to places of power and opulence, I must be an infidel; an acknowledgement of my faith in the Holy Scriptures, will blast all my prospects. Is a Socinian exalted, I must be a Socinian, to procure the favour of this elevated and influential Socinian; or at least I must conceal my faith. Is the Sabbath-breaker, the profane swearer, the drunkard, the gambler the peculator, exalted, I must be a Sabbath-breaker, a swearer, a *bon vivant*, a gambler, or a peculator. The path of vice, is the path of honour. Virtue, morality, and religion, lead to neglect, and are passports to the shades of obscurity only. In this way, brethren, your sons reason when they enter on the theatre of life. Why should they not? In our seminaries of learning, from the A, B, C, of our primary schools, to the highest honours of the university, there may be considerable literature and some science, but there is little to sanctify this literature, or purify this science. From our primary schools, the late age of infidelity has almost banished the Bible, and substituted in its room, selections from heathen or infidel moralists. In our academical institutions, heathen poets, philosophers, statesmen and historians, with all the splendid machinery of heathen idolatry, adorned with the splendour of mythological fiction; interest, enchant, and pollute the imagination, darken the understanding, and corrupt the heart: while the chaste, and heavenly imagery of the Old and New Testament originals, is almost utterly unknown. In the exact and in the natural sciences, the doings of the Lord, the Creator in the

heavens, as his hand rolls the celestial orbs in their orbits ; in the earth, as he creates the mineral, vegetable and animal orders, and preserves them ;—the Omnipotent Hand is passed by without notice. The Lord God is unknown, and the way of salvation, through a Redeemer, untaught. How will the youth educated in such a pupilage, reason and act, when he enters life, and finds the vilest men exalted ? He is in danger of preferring the path of the wicked, “ who walk on every side.”

(To be continued.)

THE PENAL LAWS OF THE OLD TESTAMENT.

(Continued from page 104.)

V. Exod. xx. 12. “ Honour thy father and thy mother.” This statute lies at the foundation of all social order among men : the penalty is proportioned in severity, to the magnitude of the moral practice, which it guards. “ He that smiteth his father or mother, shall be surely put to death.”* The word (*oomchay*,) here rendered smite, sometimes signifies to strike so hard as to kill or endanger life. “ And Moses looked this way and that way, and when he saw that *there was* no man, he slew (*ooech—he smote*) the Egyptian and hid him in the sand.”† The hiding in the sand demonstrates that Moses killed him. But what is decisive : the Hebrew who did his fellow wrong said to Moses, “ intendest thou to kill me as thou killedst the Egyptian ?”‡ Killedst—*ayrgt*, to slay. But the penalty must in this statute mean capital punishment, for

*Exod. xxi. 15. †Exod. ii. 12. ‡Ver. 14.

smiting where the life is not taken ; for otherwise, it would clearly come under the penalty annexed to murder, or the violation of the sixth precept. To this agree the ancient and modern versions. The Septuagint renders it by *τυπτεσθαι*, smiteth : Junius and Tremellius, by *percutit*, striketh hard : Luther, by *schlaget*, giveth a blow. The translation of the Synod of Dort, into Low Dutch, as published at Haerlem, 1778, is different, indeed, but we think without any good reason. It renders the original here, by *slaet*, from which comes our English word *slay*. The French Geneva version, by Calvin and Beza, has *frappe*, which we find in the stereotype edition of the American Bible Society, 1815. The Spanish version, London edition, 1821, which follows the Latin Vulgate, as that does the Septuagint, renders it by *firiere*, striketh. These we deem sufficient to determine the general sense of the translators, in favour of our interpretation—a striking, without killing, or even endangering life.

This view of the subject, is made, if possible, still more perspicuous, by the penalty annexed to the stubbornness of a son, who refuses to obey his father and mother, and whom domestic discipline is inadequate to reclaim from his perverseness.

“ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not harken unto them ; then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place : and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice ;

he is a glutton and a drunkard. And all the men of his city shall stone him with stones, that he die : so shalt thou put away evil from among you : and all Israel shall hear, and fear." Deut. xxi. 18, 21.

(To be continued.)

BISHOP RAVENSCROFT AND DR. RICE.

Dr. Ravenscroft has been lately transferred from a Virginia parish to the diocese of North Carolina. On taking leave of his parish in Virginia, he delivered a discourse, which it seems is published, as also one to the clergy of his North Carolina diocese, when he met them in convention. The doctrine of these discourses has given great offence to the editor of the *Evangelical and Literary Magazine*—a Presbyterian journal.

We have not had the privilege of reading the Bishop's pamphlets, and must speak of them only from the extracts and comments, of the *Magazine*. The *Evangelical* apologizes no little for his entering the field of controversy, and professes much charity. But why all this apologetical matter? Was not Paul charitable when he "*disputed*" with the Stoics in Athens, with the Jews in the synagogues, and when he wrote the Epistles to the Romans, Galatians, &c.? But the language and the strictures that follow are very severe, and we fear somewhat unfair. The Bishop inclines to think there is not any hope for men who willfully stay away from the church. So do we; and yet we are Presbyterians. Does the *Evangelical and Literary* think that the Bishop excludes all Presbyterians from the pale of the church? We hope not. But Dr. R— is against exchanging pulpits, and holding intercom-

munion with all who call themselves Christians ; this the Presbyterian editor thinks very uncharitable. We, though of the Bishop's opinion on this point, hope that we are not devoid of charity. Presbyterians must argue more ably than that journal in favour of Presbyterianism, or the Episcopalians will gain the victory. Though there is some good sense, yet the argument is feeble. We are anxious to see the Bishop's sermons.

In the process of what he calls a review of the Bishop, the *Evangelical and Literary* gives a hint, of which the American public we trust, demands an explanation. He says, that a powerful effort is making in the United States to establish such a connection between church and state, as exists in Europe. Who is making this ? We have heard that the Presbyterians have entertained such hopes. Does Dr. Rice allude to his own body ? Then, in an argument with the Bishop it is out of place. Does he mean the Baptists, who under the patronage of the cabinet of the United States government, have erected the Columbian College ? The Baptists have never avowed such a design. Does he mean the Episcopalians ? They have never avowed it. What then ? Is not this—*Voces ambiguas spargere* ?

Let the *Evangelical and Literary Magazine* tell us whom he means and why ?

CHURCH MUSIC.

[*From the Connecticut Journal, re-copied into the New-York Observer.*]

MR. EDITOR—I love to go to church, now and then, to pass away an idle hour, to see the new fashions, and

particularly to hear the music ; and I cannot but remark how wonderfully improved we are of late in church music, especially in the choice of our tunes. You can't tell how delighted I was last Sunday, (as I passed by one of the churches, deliberating whether I should go in or not,) when I heard the organ and choir singing in full glee, one of my favourite old Scotch airs, called "*Auld lang syne.*" Sure thought I there is some real *fun* going on in church. I'll go in and see what is the matter. I arrived just in time to join in the latter part of the tune ; and being much animated, I sang out with a pretty loud voice,

"We'll tak' a cup o' kindness yet,
For auld lang syne!"

I found the people near me begin to stare, and one of my friends whispered to me that I had not got the words of the tune ; I begged his pardon and assured him that I knew "*Auld lang sin ;*" "*Should auld acquaintance be forgot,*" says I. But you are mistaken, my friend, if it was "*Auld lang sin,*" it has been converted into a Psalm tune lately, and is now called *Rochdale*. *Converted* says I, I have heard of *converting sinners* and *converting the heathen*, but really I never heard of *converting tunes* before.

Full of "*auld lang sin,*" I went home and began to think of the matter.—A real good plan thought I, may it be carried on, and our churches will be real jolly places. I thought there might be other tunes as well as "*Auld lang sin,*" that might be *converted* and take *christian* names with a little pains ; but what was my astonishment when I found that "*Green grows the rushes O!*" would go in L. M. without any alteration, (espe-

cially if it were *christianized* by calling it *Dragon*, in honour of our neighbouring town,) and what is of more importance, our old national song of "*Yankee Doodle*," is fitted exactly to C. M. Many other tunes, such as "*John Anderson my Jo John*," "*Sandy and Jenny*," and "*The Old Maid's lament*," might all become regular, and well behaved tunes, with very little discipline.— But the advantages of having "*Yankee Doodle*," thus converted, are very great. First, Every body knows it, and could therefore join in singing it. Second, Every one might put such words as he pleased to the tune, either the hymn or the original words, and this would be more in accordance with the rights of conscience, than making a man sing just such words as the minister chooses. Perhaps some may object to "*Yankee Doodle*," that if it were sung in church, strangers loitering near the churches, not hearing the *words* of the Psalm, might mistake the church for a ball room: to this it will be sufficient to answer, not more than if they sung "*Auld lang sin*." But I have a better answer; is it not obvious, that if these loiterers hear such tunes, they will be induced to go into the church, just where we wish to get them; and that these tunes are like *cheese in a mouse trap* to bait these vermin? Again, it may be said, that all our associations with *Yankee Doodle* are of the light and frivolous kind, and that hearing it in church, would only excite the same kind of feelings, by a natural association of ideas, and that the *tune* being so *merry*, and the *words* of the Psalm so *solemn*, there would be a disagreeable inconsistency. To the former objection, I answer, that "*it is a poor rule that won't work both ways*," and if the association

of ideas has any thing to do with it, it is just as likely we shall have solemn ideas when we hear *Yankee Doodle* in a ball room, from having heard it in church, as the contrary. As to the latter objections, I say analogy is against it, we all know that that most delicious beverage called *Punch*, owes its chief excellence to the union of contraries, of weak and strong, and sweet and sour ; now I contend that a solemn Psalm sung to *Yankee Doodle*, is calculated, on this very principle of contrariety, to produce a delightful effect, and the more solemn the words, and the quicker the time of the tune, the more perfect will be this effect.

While on this subject, I would observe, that there is a practice among the singers in our churches, which I wish was universally adopted. It is that of entertaining the congregation, after the blessing has been given, with some of those merry jigs called anthems. How delightful it is, after one has been listening to a serious solemn sermon, for half an hour, till one feels dull, and melancholy, and begins to think of repentance, and salvation, and a great many other gloomy things, how delightful, I say, it is to see all the choir suddenly squat down into their places, and to hear the busy note of preparation for a jig—I mean *anthem*—at the first wheeze of the pitchpipe, “dull care” begins to be gone, and by the time they have sung over the tenth or twelfth repeat of “*for ever and ever*,” every gloomy thought has fled, and one feels as blythe and cheerful as when he first came to church. My favourite song on these occasions is one *Amesbury* (this is the christian name, what its heathen name was, I don't know,) this tune has a peculiar effect on me ; it is said, “the memory

of past pain is pleasure;" it is on this principle that I account for my pleasurable feelings, when I hear *Amesbury*. I am, at times, much afflicted with the cholic, and I never hear *Amesbury*, but every groan and contortion is brought fresh to my mind, and on the contrary, I never had the cholic, but I think of *Amesbury*. I would suggest that *Paddy Whack*, *Corporal Casey*, and *Judy O'Flanagan*, with many other excellent Irish favourites, if they could be converted, would add richly to the list of *entertaining anthems*.

I am glad to find, that the true end of church music, viz. to neutralize, by a little seasonable gaiety, and sprightliness, the great excess of seriousness in the other performances of public worship, is at length discovered, and so successfully put in practice. I also rejoice that Handel, and Haydn, and Pleyel, and such old fashioned composers, are likely soon to go completely out of fashion, and that they are to be succeeded by those charming, little love ditties, and popular songs from the theatres, so easily converted and adopted with good christian names. I hope that those melancholy old tunes, *Old Hundred*, and *St. Martin's*, and *Mear*, will never be heard again, unless it is perhaps, to give grace to a cotillion or a hornpipe. CROCHET.

LETTER FROM A PRESBYTERIAN CLERGYMAN.

The following letter from a Presbyterian Clergyman of reputable standing, contains so important reflections on the state of the American churches, that we cannot withhold it from the readers of the *Witness*.

REV. AND DEAR SIR,

A few days ago, there fell in my way a number of the third volume of the *Evangelical Witness*. This

was the first intimation I had received that a third volume was commenced. Having now ascertained this fact, which I was waiting for, I must no longer delay the discharge of a duty which I owe you. I received some time last fall, through the favour of a New-York friend, the first two volumes of your valuable publication. Be pleased to accept my grateful acknowledgements for so valuable and unexpected a favour. Had I been acquainted with the work, I should have become a subscriber before this time. You will please now to enter my name as a subscriber, and send me the back numbers of the present volume. I wish I could send you other names as subscribers, besides my own. But, the evil is, there is among us in this region, so little taste for solid, profitable reading, and moreover such a dreadful prejudice against any thing that savours of controversy, that I have no courage at all to seek for subscribers for your work. The light, and (as they are called) *liberal* publications, which are now so common, and which are read by almost every body, will, I fear, produce very serious and extensive mischief to the cause of truth and piety. I do rejoice in the publication of such a work as your's, in the hope that it will contribute, in some measure, to counteract these evils. I rejoice particularly, to see the errors of Hopkinsianism openly, and by name, exposed. The friends of this New Divinity are labouring with great industry and most insidiously, to propagate their views. And why should not the friends of the truth speak out, and tell the church and the world of the danger. Conciliatory measures have long been tried, without success. What remains? We must either sit still and witness

the spread of heresy, and then account to God for our supineness, or we must boldly stand up against it. If we must fight, (and for my part, I can see no help for it,) it is but to engage before the enemy becomes any stronger. I think there is enough to convince any careful observer, that there is no time to delay. The errors of simple Hopkinsianism, inasmuch as they are against the truth, and unfavourable to real piety, are, in my view, great and serious. And the reason that many good men have thought otherwise, is, I believe, in part, because they were reluctant to think uncharitably of their brethren. But the time has come, when many are convinced, that charity, in such a case, is palpably criminal. We see that Hopkinsianism is the high road to Socinianism. We see a professor of a Hopkinsian seminary denying, and labouring to disprove, the eternal generation of the Son. We see another in a discourse on the atonement, flatly denying the doctrine of vicarious atonement, and expiation.— We see a Hopkinsian magazine defending the sentiments of the professor, and holding him up as an orthodox man. We see the reputed orthodox making it a serious question whether they ought to interchange ministerial labours with Socinian preachers. What do such things indicate? Can we plead infidelity to our Master, say peace, peace, and so sit still. And that too, when we are positively commanded to “Contend earnestly for the faith once delivered to the saints.” But I am tiring your patience. And I must beg you to pardon the liberty I take in making these remarks.

Yours, &c. J. G.

Feb. 21st, 1825.

LORD BYRONS'S CHARACTER.

We insert the following Ode and the accompanying Letter, with pleasure ; not for the poetry, but for the correct estimate which, we think, they make of Byron's character. We do not know the lady who calls herself the nobleman's neice, as she withholds her name. If the authoress of the letter and the poem be the same lady, we hope she will employ a pen that writes so fine prose hereafter for the benefit of our readers. The same pen by much practice, may write fine poetry.

Letter to the Editor.

SIR,—Having read your Evangelical Witness, and with much satisfaction, (believing it to be written with sincere wishes for the promotion of truth) I would present you with a small piece, that may not be misplaced, if found in a work of such character as that of your's. It is an address to Lord Byron, a short time previous to his death, (but which, unhappily, he never saw,) written by an American lady, who appears to be conscious of Lord Byron's superior talents ; but deeply regretting his misimprovement of those great powers of mind, and astonished that a mind so expansive and unfolded, had not, at any period of life, discovered the least gratitude to the Author of all wisdom, and of every good and perfect gift. If it contains sentiments that meet your approbation, it is your's to insert in the next number.

Most Noble Lord, of guileless heart—
Stained in sins, without their smart,

Earth's remotest corners know thee,
 All confess that much they owe thee :
 So they do, for thy amusing
 Chit-chat tales, of little choosing,
 Not for *wisdom's* better part,
 The plant of every generous heart ;
Natal to such souls as thine,
 And not averse to such as mine.
 Say in what hour, what time of youth,
 Did thy cold heart revolt at truth ?
 Contemn its laws, despise its care,
 And thus resolve on common fare ?
 The poison, base and sensual,
 A preparation meet for hell,
 Dost thou believe God spoke of thee,
 And brought thee forth for an eternity ?
 Surely thou hadst not power to breathe
 Life to thyself, and then to live,
 Or wast thou independent then ?
 No : God proclaims a law to man,
 A Deity, at the first glance of thought,
 Implies subjection or revolt.
 On which side wilt thou then be found ?
 O ! let it be on yielding ground.
 See what I write, I meant it not,
 When first I wrote the line a-top,
 (Most Noble Lord, of guileless heart,)
 I meant but to invite apart
 My honour'd Lord, and his blest Lady
 To a place, where would invade ye
 Nought like hated strife and jarring,
 If you please to cease such warring.—
 But having something yet against thee,
 It did rise, and thus prevent me,
 And then the thing I did not say,
 That troubles me still night and day.
 The little truth thou e'er hast known,
 Alas ! was sold like pearl with stone.
 This, this is what has broke the peace
 Of thy far distant stranger niece.—

But if thy peace of mind remain,
Then my speaking is in vain :
Still believe me honour'd Lord,
One moment's peace I'd not disturb—
Didst thou but know the healing word.
Art thou more noble than the ancient kings,
Or him to whom Paul spoke converting things ?
Or wouldst thou be more blind than he
Just for a moment's sweet security ?—
O ! give thy thoughts a better channel,
As we our waters to the new canal ;
Then come and see the grand design,
Which to our *theme* is but a pantomime.

DISSERTATION ON THE MUSQUITOE,

Read in the Newburgh Lyceum, by Jas. R. Willson, A. M.

The subject to which the attention of the members of this Lyceum is invited, in this short paper, is the Musquitoe ; and it is not selected for the purpose of trifling with your time, by displaying the mere amusements of Natural History, but with a view, if possible, to excite the zeal of our younger members, to active researches into the kingdom of animated nature.—Should I be so happy as impart any interest, in a few remarks on one of the humblest species of the great assemblage of living beings ; its tendency must be to awaken a desire after the knowledge of the more noble.

Before I proceed to give the history of the species, it is proper that the place which it occupies on the great map of animated nature, should be settled. It belongs to the family of insects ; the description of which is called entomology. The limits of this depart-

ment of nature were first settled by Linnæus. The term entomology, is derived from *εντομα*, *insecta*, and *λογος*, *ratio*. As much order has been introduced into this, as into any other subject of natural history; an order any one may see, by examining Linnæus' *Systema Naturæ*, especially the later editions, which were published by the author with many improvements. I cannot altogether agree with a remark made in the very learned and eloquent address, read before the New-York Alpha of the Phi Beta Kappa, at its late anniversary—that the science of entomology has been almost utterly neglected. It is true that numerous species are very imperfectly known, and that owing to the minuteness of the subjects, the physiology of insects has advanced slowly. But is not this true of many varieties, if not species of plants? Is not the physiology of vegetables yet in its infancy? I heard the Abbe Carrea say, judiciously as I think, that “the physiology of plants was a log house beyond the mountains.” Geological investigations have not yet advanced beyond the threshold of nature. Though before Linnæus, not more than 200 species were described, yet in the last edition of his *Systema Naturæ*, he defines 3000. Since his time, entomologists have increased the number to 18,000, of many of which, specimens are to be found in the cabinets of the curious. Very many of them are exhibited on the shelves of Peale's Museum, in Philadelphia, elegantly arranged.

The lines of demarkation, too, between insects and all the other families of animated beings, are accurately drawn by Linnæus, who distinguishes them from hupocampe, pike-fish, and other amphibious animals; as well as from the *vermes*, with which they had been con-

founded until his time, but from which they are as distinct as birds from the mamalia. All insects have heads, feet, and antennæ, none of which belong to the vermes.

Having ascertained their station, a few remarks may be made as to their perfection and dignity, in relation to which there has been some controversy among naturalists. Some contend that they are more perfect than the larger animals ; because, however minute the most of them are, they are still perfectly and most curiously organized. The amazing strength and industry of the ant ; their affection for their young, in conveying them to where they can procure food for themselves, and in carrying away with care even their dead bodies ; the sagacity, economy, labouriousness and social order of the bees ; the exquisitely beautiful tints of the papilones ; (butterflies ;) and the musical powers of the cicada, (wood cricket,) displayed by the most simple apparatus, are thought to establish their title to more dignity and perfection, than those animals which are commonly esteemed to be more noble. These and numerous other wonderful properties, do indeed exhibit the astonishing wisdom of the Creator, and lead to adoration of his excellency, while they impart delight to the enlightened and enthusiastic student of nature. But we must not be zealous in the advocacy of their claims. They have many marks of comparative imperfection. They live long, when deprived of some of those organs necessary to life in the larger animals.— The caterpillar lives though its heart and lungs are entirely destroyed. Their instincts cannot be improved by culture, as those of the horse, dog, &c. ; even did the length of their lives correspond with that of the larger animals, their existence is too brief to make the

attempt. Their countless numbers, is another evidence of their imperfection. The meaner kind are multiplied with a lavish profusion, while the more important, and noble, are produced with a dignified economy. The terminology of this branch of natural history, is settled in a definite manner, and is much more simple than that of botany, while it has connected with it some curious phyeological facts, that import considerable interest to the learner. Though insects have all heads, yet they are not furnished with brain, nor is it known that their medullary cord is an organized substance. though the function which this organ is destined to perform, renders its organization probable. They have certainly the power of hearing, otherwise they would not utter sounds, especially musical, as many of them do ; but where the organ of hearing is planted, or what part of the insect is occupied by the auditory nerve, has never been ascertained. They respire through pores, which are termed *spiracula*, and which are placed on the sides of their bodies. They are endowed with the power of vision, and have generally two eyes each, with one lens only ; though in the diptera, (butterfly,) and in some beetles they are numerous. In the cornea of a butterfly, Pugett says he discovered 17,325, and Lieuwenhoek, that he counted 800 in that of a common house fly. Whether they have the sense of smelling, has never been ascertained, though when subjected to strong feted effluvia, it is evidently disagreeable to them; but this may have been the effect of its action on the spiracula, as exciting inflammation, or some other diseased state of the system, and not any influence on nerves appropriated to the olfactory functions. Their lives are generally short, and in the course of their

transitory existence, they pass through many remarkable metamorphoses, so that their appearances in one state, bear no resemblance to those of another.

But I have detained you too long on the properties of the class, and yet I must enlarge a little on the genus, to which the musquitoe belongs, before treating of the species.

This genus belongs to the order of diptera, (two-winged,) and is among the smallest of the visible insects, and is by countless myriads more numerous, than the larger species of their class. In the genus *culex*, there are seven species, and to them all the following outline of their peculiarly interesting history applies. Before they exist in the form of flying insects, they are what Lord Manboddó, and some other infidel philosophers have said our original ancestors were, a kind of tadpoles, or fishes, and these of two distinct forms.— From the commencement of the warm season in May, until the frosts in autumn set in, they may be found in stagnant and putrescent waters, of the figure of small grubs, poised perpendicularly, the head downwards, and the hinder part just visible above the surface. That part which is exposed to the air, is furnished with a funnel-shaped tube, which performs the function of a trachea or windpipe, through which they breathe, and by means of which their blood (if the fluid that circulates through their vascular system, will bear that name) is probably oxygenated. With the hooks that arm its head, it seizes on still smaller insects, makes them its prey, and on tender blades of grass, on which it feeds; for like man, it is both carnivorous and graminivorous. It is furnished with four small fins, that

enable it to swim, and even, like the whale, to dive and continue at the bottom, until it needs a fresh supply of vital air. In this aquatic state the larvæ continue for two or three weeks, and then changing the condition of their existence, are transformed into chrysalids. The chrysalis, is a stage in the progress of an insect's life, intermediate between the larva and butterfly states. It is sometimes encased in a corset of very firm texture, sometimes enshrouded in a robe of many folds and delicate texture. It takes no nourishment, is incapable of hastening the process to the butterfly state, and must wait until set free by the operation of constitutional energies, over which it has no controul. Some insects remain chrysalises for no more than a few days, others for many months. Even in the same species, some individuals are much longer detained in this transitive state than others. In the various tubes of insects, the chrysalids assume a very great variety of figures; some are spherical, others of the tubular form, others conical, others nearly square, others spiral, &c. From their forms, the skillful entomologist can refer them to their several species. By covering them with certain preparations, they can be long preserved, so that they may be dissected from the chrysalis envelope. Eggs, which have been compared with the insect in the chrysalis state, may be preserved for years by the same means.

The chrysalis of the culex is of the spiral form. The organ of breathing, consists of two openings near the head, and occupies the situation of the stigmata, through which the insect is to breathe, after its next transmutation. It lies on the surface of the water, for the purpose of breathing, and upon the slightest agitation,

unrolls its spirals, and descends to the bottom, by means of two fins placed behind. Three or four days it continues in this state of total abstinence from food, and then is metamorphosed into a gnat. The head first bursts the envelope, its wings are then disengaged, and expanded, but it is not prepared to fly; for it still adheres to a part of the robe which clothed it when a chrysalite, and which, like the paraschute of the aeronaut, in descending from his balloon into the sea, is converted into a ship in which it sails—itsself the mast, and its wings the canvass. A storm is always frightful to a young mariner, but the slightest breeze is an awful tempest to this insect, and attended with the most fatal consequences; for the little vessel is swamped, sinking with its passenger, to rise no more. *Sic transit gloria culicis.* But should the weather be calm, it is, after a short voyage, disengaged from the bark, spreads its wings, becomes ærial, and revels in luxury upon the blood of man and beast.

Small bristles, in the point resembling stings, are inclosed in a flexible sheath, which forms the mouth. These spicula, five or six in number, and exquisitely minute, enveloped in the sheath, form, what appears to the naked eye to be the proboscis, or, as some call it, the sting. Some of the sheaths are shaped like an arrow head, others are like the edge of a very sharp knife.

The insect is furnished with two antennæ, or feelers, two wings, and six legs. The leg has two joints, uniting at the shoulder, arm and tarsus; the articulation at the joints is formed by firm ligaments like those of the cancer or crab. They procreate in the air; and the

female deposits her eggs on the surface of stagnated waters, one close by the side of another, to which it is attached by a glutinous substance. Three or four hundred of these, the product of one female, are commonly united together, and form a vessel which floats on the surface. Should a storm overtake it, the frail bark sinks, and all perish together. But in favourable weather, their incubation is effected in a short time, by the warmth of the water. All these transformations are accomplished in about one lunation, and so every month there is produced a new race, consisting of myriads so innumerable, that were they not devoured by small birds, and other larger carnivorous insects, the air would be darkened by clouds of them, near to stagnant, marshy places, where they are most abundant.—
“How manifold, Lord, are thy works in wisdom wonderful.”

This detail of the history of the genus, illustrates that of the *Culex pipiens*, (musquitoe,) as well as the other five species. The musquitoe is more annoying to man than any other species of its genus. It is somewhat larger and more ferocious. Its abdomen is party-coloured, green, yellow, and lurid, like noxious reptiles, and beasts of prey, as the rattle snake, tyger, &c.

When the musquitoe lights on the hand or any other naked part of the body, it travels over the skin, applying its feelers, as if looking for some vein, rich with blood, and lying near the surface. Having fixed upon the spot that suits its purpose, it poises itself with its wings, stretches back its two hind legs, which are much the longest, while its fore and middle legs, are firmly stationed; it then thrusts its proboscis into the skin,

with great force and dexterity, while the hind legs, that appear to be made long for that special purpose, are drawn up to add force to the proboscis, for penetrating the integuments. As soon as the vein is pierced, the blood, on the principle of capillary attraction, ascends the small spicula articles inclosed in the sheath. The blood, however, that is thus sucked up is not pure; for as soon as the vein is penetrated, a small quantity of liquor is injected, from the proboscis, by which the blood is diluted, and undoubtedly rendered more appropriate for the nutriment of the rapacious little animal. It is the injected liquor acting as a poison that produces the disagreeable itching, that ensues on the bite of the musquetoe, and not the wound which is too small to excite the inflammation. Rubbing and washing with cold water, if attended to immediately, or an application of volatile alkali, cures speedily the disease. The effects would be still more unpleasant did not the insect suck up with the blood the poisonous diluting liquor very copiously; for like the lion, the tiger, the fox, the drunkard, the glutton, and the miser, it does not let go its hold until it is red, swollen and gorged, so as to be often incapable of flight, or other locomotion, until the system works off the surfeit: When their forces are very numerous, they issue from their marshes in squadrons innumerable, to plunder their more noble and unoffending neighbours, like the Turkish hoards to rob, murder and plunder the Greeks, or like the armies of the holy alliance to glut themselves with the blood and spoils of the Spaniards. An instance of this kind I witnessed, last August, in New-Jersey, between Elizabethtown and Newark. They

are numerous every summer in the region around the extensive swamps bordering on Newark-bay. But I apprehend the copious rains and hot suns of last season, which rendered fever and ague, dysentery, spotted fevers and other billious affections, very mortal and extensively prevalent in that district, had increased their numbers far beyond those of ordinary years. Between ten and twelve o'clock in the forenoon, under a clear sky and burning sun they covered both men and horses in such multitudes that they might have been swept off in handfuls. But in common cases, like the thief, they commit their depredations, in the shades of the evening, or in the darkness of the night. If there is any ingress, they invade the bed-chamber, giving no other signal of the attack, but a melancholy humming, produced by vibrations of their wings when hovering over their sleeping prey.

They are most abundant in high northern latitudes, where stagnant waters are more readily rendered putrescent by the summer suns. On the shores of our northern lakes, and around Hudson's bay, their swarms fill the air, and in our own state we have a place called Musquitoe Point, because it is perhaps thought to be their head quarters in the United States. Yet they are often found in lower latitudes in great numbers, very large and mischievous; as along the banks of the Mississippi, from the mouth of the Ohio, to New-Orleans, and in the marshes of the Lake Ponchertrian.

What beneficent purposes do these insects subserve in the economy of nature? They are doubtless useful, for God has made nothing in vain. We may not indulge the supposition that the innumerable hosts of

these insects of exquisitely delicate structures, and passing through so many curious transmutations, in the short course of their fugitive being, as almost to equal the metamorphoses of Grecian and Roman mythology, to whose origin they perhaps contributed, was not designed to answer some benevolent purpose in the wise economy of animated nature. They were among the living creatures which the waters brought forth abundantly in the infancy and innocence of the world; and were not designed for punishment to sinful, fallen human beings, however, they are now employed as the instruments of Heaven's displeasure. They afford provision for larger insects, that prey upon them, and these again to ample tribes of small birds, whose beautiful plumage delights the eye and imparts life and loveliness to rural scenery,—to birds whose harmonious notes fill the groves with melody—and whose flesh replenishes our tables with some of the choicest delicacies. Their production too from stagnant waters possibly diminishes the quantity, or at least the virulence of the noxious gasses there generated. Perhaps originally all these gases were no more than sufficient for their generation and food.—Analogy strengthens this theory. The larvæ, chrysalids, and flies that are produced in putrescent animal matter do certainly diminish the putrid effluvia originating from this source. We may add to all this, that the pleasure enjoyed by the insects themselves, is not to be overlooked in accounting on benevolent principles, for the fact of their existence; because however short the term of their life is, its changes must present to them new sources of enjoyment which are

doubtless considerable ; and the scene of the enjoyment of the whole race in its innumerable myriads cannot but be great. Their very annoyance of human beings may answer the good end of admonishing us to drain, correct and cultivate our barren marshes, and convert them into luxuriant meadows.

Their collecting in swarms around nobler animals to suck their blood, may remind us of the conduct of some men, who swarm around nobler and better men for no other object, than that for which the musquetoe fastens upon the lion—to sting and bleed him. Such men's character should be examined rather by the entomologist, than by the intellectual philosopher. Their littleness, their buzzing, their sting, their impertinence are properties that assimilate them to the insect class ; especially to the mischievous little genius of the culex.

In fine, the successive and marvelous changes of this curious little insect, furnishes a striking emblem of a subject of more delightful contemplation. What are now aquatic larvæ, are destined ere long to sail in gallant trim through the aerial fluid, and expatiate on spreading wings over tracts of air, so the good man, "sown in weakness is raised in power ; for this corruption shall put on incorruption, and this mortal shall put on immortality." He who furnishes wings for the flight of the larvæ, will accomplish this glorious change.

Bishop Hobart, of New-York, after having been for some months, in habits of intimate association, with the Episcopal bishops of England, is now preaching to large congregations, in the city of seven hills.

In Political Danger, page 157, line 17, for theory, *throne*.



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TERMS.

1. A number of the Evangelical Witness is published on the 1st of every month.
2. Each number contains 48 pages, 12mo. making in the year a volume of 576 pages.
3. The price is twelve and a half cents a number, or one dollar and fifty cents per annum, payable on the delivery of the 6th number. If not paid before the completion of the Vol. two dollars.

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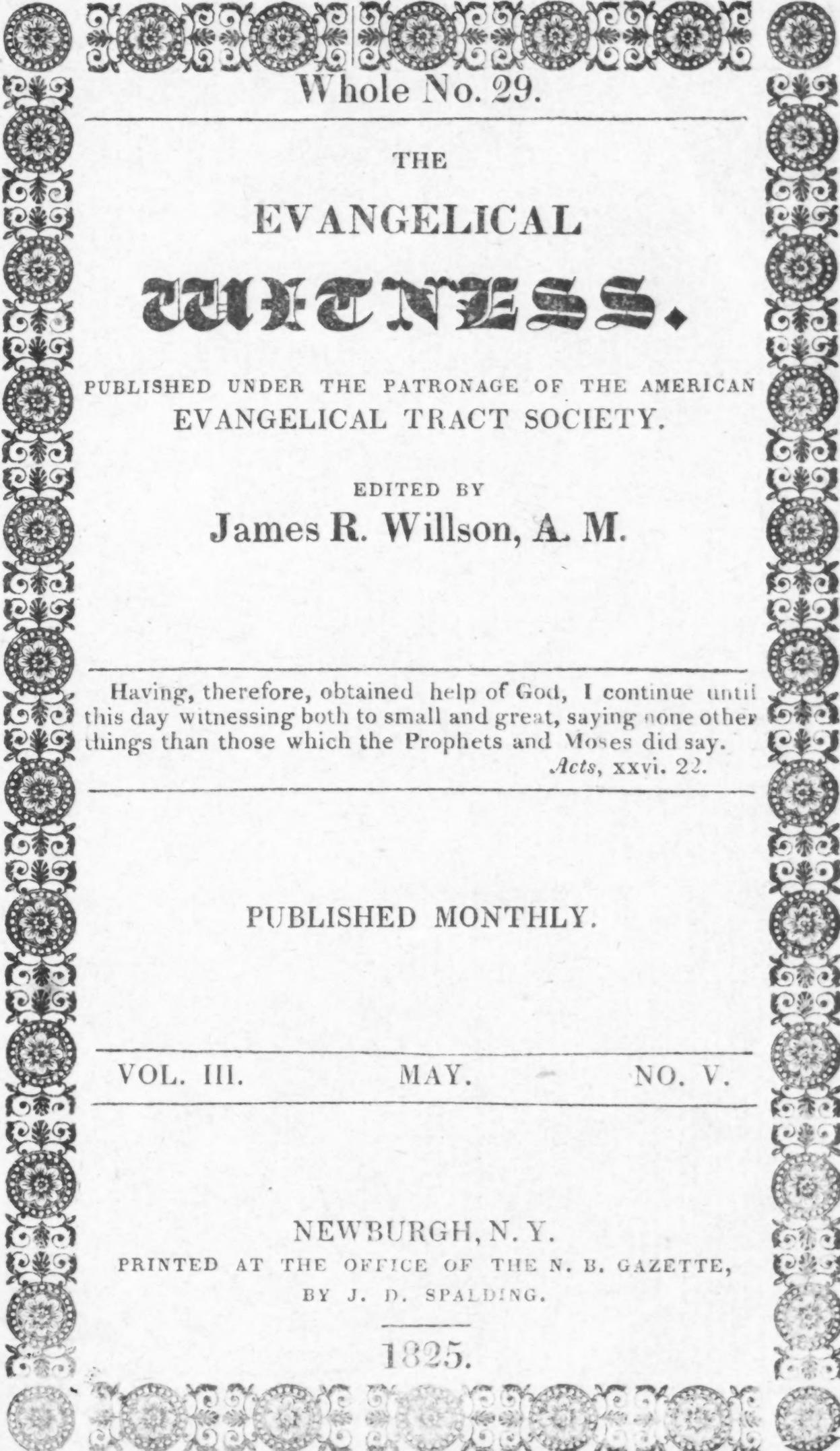
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THE
EVANGELICAL
WITNESS.

PUBLISHED UNDER THE PATRONAGE OF THE AMERICAN
EVANGELICAL TRACT SOCIETY.

EDITED BY
James R. Willson, A. M.

Having, therefore, obtained help of God, I continue until
this day witnessing both to small and great, saying none other
things than those which the Prophets and Moses did say.
Acts, xxvi. 22.

PUBLISHED MONTHLY.

VOL. III.

MAY.

NO. V.

NEWBURGH, N. Y.

PRINTED AT THE OFFICE OF THE N. B. GAZETTE,
BY J. D. SPALDING.

1825.



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THE
EVANGELICAL WITNESS.

VOL. III.

MAY, 1825.

NO. V.

THE MOUNTAIN MAN.

*Historical Notices of the Reformed Presbyterian Church,
in the United States, from A. D. 1806, till A. D. 1825.*

(Continued from page 156.)

In the period under review, other events have transpired, which should not be neglected in the records of Zion. That Saviour, in whom the saint confides for the salvation of his immortal spirit, is the "Prince of the kings of the earth;" and, in his hand, he holds the destinies of the nations. He controls their tumults and gives direction to their policy, in such sort as to display his sovereignty and manifest the riches of his grace. A brief detail of fact will furnish an illustration of this remark.

Upon the exhibition of "Reformation principles," as the testimony of the church, offence was taken by some, at the view given in that document of the constitution of the United States, and the stand taken in it, in reference to political morality. Reformed Presby-

terians have inherited from their fathers, an enthusiastic love of rational freedom. But they are likewise persuaded that liberty can neither be long secure, nor well employed, if separated from religious principles, and evangelical influence. Hence their sorrows, after participating in the counsels, the toils, and the perils of the revolution, when they found the United States, as a nation, uniting, and concentrating their power, under a constitution, which refused to acknowledge the *existence* of that God to whom they had appealed, in the hour of danger, and who had sustained and affirmed their appeal; and in place of a recognition of his Being, his law, his Son, and a consistent establishment of their own avowed principles, in reference to the rights of man, flagrantly violating the eighth commandment; and this in contradiction to the doctrines of the *declaration of Independence*, an essential article of their national bond of union; and as a condition of political communion with them required a recognition of this article, under the solemnity of an oath. The *principle* of the slave trade, and the *practice* of slavery, are established in the federal constitution. Into an engagement by oath, directly, or indirectly, to support them, Reformed Presbyterians refused to enter. They declared themselves friends to the independence of the nation, expressed their admiration of the general frame of government, and found themselves *religiously* bound to seek the prosperity of their country. Its immorality alone was that which they refused to maintain.

Notwithstanding their avowals, it was found convenient, for some, to denounce Reformed Presbyterians, as *dangerous citizens, enemies* to their country, and final-

ly, as *anti-government* men. They replied: We are friends of our country; we love its liberty; we approve of its form of government; and, in general, of the admirable distribution of power; and, although we can give no pledge to its *immoral* institution, we are ready to employ our resources, and to shed our blood in its defence, against both foreign aggression and domestic faction. The war A. D. 1812 gave occasion to bring their declarations to the test. The Reformed Presbyterian, in common with his fellow citizens, was called upon to yield his contributions for the support of the contest, in which the nation was engaged, and he did it with cheerfulness; his country required his presence in the camp, and he was there. He had examined the ground of the war, and he was satisfied the cause of his country was the cause of justice. *The battle was the Lord's*. It will long remain a remarkable page in the history of America, which records the fact, that whilst the men who had denounced the people of this church, as *anti-government* men, and as enemies to their country, were employing their influence to paralyze the national arm, in the public contest; these very people, thus denounced, were exerting themselves to the utmost, to nerve that arm, in the defence of the nation's rights. The cause of their country was with sincerity recommended in their prayers to the protection of Heaven. Their pens were employed, and not unsuccessfully, in the journals of the time, to justify the part their country had been compelled to take in that conflict of blood. The ministry of the Reformed Presbyterian church, without a solitary exception, in the course of their ministrations,

embraced every proper opportunity to expound the duties of national morality, and to urge upon the citizen a sense of the obligations, by which he was bound to vindicate his country's rights. And whilst able defences of the American cause, issued from the pens of our statesmen, in the cabinet, and elsewhere, it remained for a Reformed Presbyterian* to furnish the ablest vindication of the United States, in that day of gloom. For it was a day of gloom. The veteran legions of Great Britain, released from European engagements, by the sale of Napoleon, were poured forth upon our shores. Our territory was invaded; our capital on flames; a powerful section of our country threatening and converting schemes of treason. The most noisy, if not the most numerous portion of our clergy, persuading the people that the war was impious in its principle; that its maintainance was criminal, and that fighting against England, was tantamount to waging war against "the head quarters of the son of God upon earth." It was then the "discourses on the war," by a minister of this church, issued from the press. The effect was more than electric. The cause of liberty and of righteousness, contended for in the war, was vindicated upon principles of national right; upon the principles of national law, as recognized by the civilized world, and by the unerring decisions of the word of God. The statesman read these discourses with instruction, and rejoiced in such a vindication of liberal principles, proceeding from the church; the factionist

* M'Lead's Discourses on the war.

was silenced ; and the christian patriot was cheered while perusing those pages, in receiving the assurance, that when he aided the national arm, in maintaining national rights, against a ruthless enemy, he was not sinning against his God and his Redeemer. The distinction of the covenanter, between engaging to defend his country's rights, and promote her interests, and engaging to maintain systems to which immorality is made essential, was the fact ; and it was admitted, that a refusal to give an oath to an immoral constitution, was consistent with love of country, and with successful exertions to defend the country's cause. The invidious and ill applied epithet of *anti-government man*, ceased from that period to be applied, in the United States, to the Reformed Presbyterian. The transactions of the war broke the charm which it was supposed to contain ; and we may presume that in this application, it will, in all future time, be expunged from the vocabulary of abusive terms, so profusely applied to this section of the church.

Before concluding, it may not be amiss to notice another fact. The testimony of this church purports to be progressive. Of this, since the sitting of the Westminster Assembly, there have been some remarkable exemplifications. The twenty-eight years persecution of the Covenanters, after the restoration of Charles II., to the British throne, gave occasion to inquiries more strict, and to conclusions, on several subjects, civil and ecclesiastical, more correct, than had obtained in antecedent periods. Those views of principles, and their application, elicited during that period of suffering, were found amongst the descendants of

the martyrs, in the British empire, in Europe and America, during the former half of the last century ; but they were in scattered fragments. And, of course, their light was comparatively indistinct, and in their application they were lightly felt. In the commencement of the second portion of that age, God raised up a man not only of acquisitions, but of mighty mind. Aided by his brethren, he collected those scattered fragments, with a discriminating hand separated what was permanent, gave body to the whole, and in a concentrated form, the light and power of the Reformation cause, were extensively felt. Never had that cause appeared with such evidence, so ample and so correct, as when the testimony of the Reformed Presbyterian church made its appearance, in the British Isles, and in the then American colonies. The providences of half a century more, shed their light upon that cause, and it will not be denied, that the "Reformed principles exhibited," of the church in America, is proof that those beams thus shed in the dispensations of Immanuel, were not permitted to pass unimproved. The form of that document furnishes evidence of this. And in its statements of the constitution of civil government, and the right of dissent from an immoral constitution, there is precision and clearness, not found in previous deeds of the church. To these may be added, the statement and declaration of "The rights of expatriation." This, as a right of man, sanctioned by the Bible, for the first time, was formally declared in an ecclesiastical deed ; and, in testimony of the church, was incorporated with the other articles of her creed. This may justly be viewed as a progressive step, in the

application of bible principles, to the condition of man. And it is a circumstance which the future historian will not pass over unnoticed, that this article had not been seven years before the public, when a great, free, and enlightened nation, drew the sword in vindication of the right which it asserted. It will furnish matter for the most honourable page of American history, that the United States would not violate their plighted faith to their adopted citizens. It will be remembered that a principal cause of the late war with England, was, to guard the adopted citizens, against the pressgang of the self styled mistress of the ocean. And of the record, the Reformed Presbyterian may be pretty proud, which shall tell posterity, that while the successors of the martyrs, for civil and religious liberty, in America, were contending with their prayers, with their pens, and in their testimony, for this fundamental right of man, they acted in concert with the cabinet, the armies, and the navies, of Republican America, who were successfully contending, by counsel and by force of arms, for the same cause. May we not be assured that this will not be the last struggle, in which they will co-operate in the cause of God and of man. May the Lord speedily purify our national institutions from all their dross, instruct our senators with wisdom from above, and direct the policy of the nation, for the glory of his name and the happiness of man. And whilst the Reformed Presbyterian is participating in the divine goodness, and rejoicing in the faith of the triumphs of Immanuel's kingdom, may she *rejoice with trembling.* Amen.

POLITICAL DANGER.

(Continued from page 169.)

8. *A Divine Malediction rests upon the nation, which exalts the vilest men.*

The restraining operations of the Holy Ghost, prevent men from going all those lengths of vice, to which they are prompted by the innate and total depravity of their natures. These are withheld when a commonwealth provokes the wrath of Heaven, by conferring its honours on men who are most vile in his estimation. That Spirit which moved upon the waters, and made them bring forth abundantly, which imparts to the heavens their splendid garniture, which is sent forth and the fields are refreshed; moves on the sinful nations, by his common operations, in the preservation of some degree of moral order. But, when the blasphemers of the law of God and of all his attributes, are raised up and placed in the throne which should be occupied by the fearers of his name, he forsakes them, and leaves them to walk in their own ways. It was in this way that he hardened the heart of Pharoah; in this way that the lying spirit had permission to go out and deceive Ahab's prophets; in this way the heathen have become corrupt. "Wherefore God also gave them up to uncleanness," &c.* Thus, "receiving in themselves that recompense of their error, which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do things which are not convenient."† In this

*Rom. i. 24.

†Ver. 27, 28.

way it is, that men "are given up to strong delusions, to believe a lie, that they might be damned, who have pleasure in unrighteousness."

The spirit of the Lord was thus withdrawn from the Jews, before the sacking of Jerusalem by the armies of Nebuchadnezzar. "Then the glory of the Lord went up from the cherub, and stood by the threshold of the house."* The cherub represents the priesthood. For the sins of the rulers of the land, particularly of Zedekiah and his court, the Spirit of the Lord departed from the cherub. The ministers of the sanctuary had their mouths closed. All except a few faithful men, such as Jeremiah, Daniel and Ezekiel, became the base flatterers of the officers of state, though they were the vilest of men. "Her prophets have daubed them with untempered mortar, saying vanity and devining lies unto them, saying, 'Thus saith the Lord God, when the Lord hath not spoken,'† This awful declaration follows the reproof of the preceding verse:—"Her princes in the midst of her are like wolves ravening the prey." The prophets and the priests did not dare to reprove the vices of the great, and the assistance of the Holy Spirit in expounding the law to the people, departed. Their doctrinal discussions were poor and meagre, and their exhortations neither vigorous nor pungent. The great means of God's appointment for restraining vice and purifying society from its abominations, is the exhibition of a crucified Saviour, saving sinners by the imputation of his righteousness, received by faith alone, and of the rewards of holiness in the

*Ezek. x. 4.

†Chap. xxii. 28.

life to come—rewards graciously bestowed on him who is justified by this imputed righteousness. When the prophet and the priest became abashed, and feared the faces of the great, God confounded them before the people, and thus by the departure of the glory of God from the cherub, the most efficient restraint of vice was removed, and the wicked walked on every side.

Again:—"The cherubim lifted up their wings, and mounted up from the earth in my sight—and every one stood at the door of the east gate of the Lord's house." All the exertions of the prophet and the priest regarded those who were without, while the Lord's people within were neglected. "The wheels also went by them,"—the attention of professors was drawn from their own hearts and families, to the wickedness without, to the non-professors and heathen.

Farther:—"And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city." The Spirit of the Lord departed from the great mass of the citizens of Jerusalem, and then the flood gates of vice were opened; as they were in the same city, after the ascent of Christ Jesus, the glory of the Lord, from mount Olivet.

Awful is the malediction, when the Lord says of any nation, as he formerly did of a tribe of Israel. "Ephraim is joined to his idols let him alone." Then, indeed, "the wicked walk on every side." Lord, do not so leave us.

7. *The example of all nations, justifies the truth and universal application of the maxim, contained in our text.*

Among the people of Chaldea, was not Nimrod a vile man exalted; and the Assyrians, while they were a nation, abounded in the abominations of idolatry and profligacy, though less gross than those of modern ungodly empires, where vile men are exalted.

The history of the covenant people of God, bears testimony to the same truth. The Ephod of Gideon, though he was far from being one of the basest men, became a snare unto Israel, for the people committed spiritual idolatry, in their worshipping before its shrine.

After the revolt of the ten tribes, under Jeroboam, who set up his golden calves in Dan and Bethel, the greater part of the population became ignorant and profane. There never was one good king over the ten tribes, from the time of their rebellion, until they were enslaved by Shalmanezer. All manner of wickedness abounded, to such extent, that the Lord in wrath, plucked them up by the roots. On every side the wicked walked, in crowds, into the gate of death and perdition, from the exaltation of the vile Jeroboam, until the sword wasted the land.

In Judea, governed by the house of David, when vile men were exalted, the wicked walked on every side; while under the reign of such good kings as David, Jehoshophat, Hezekiah, and Josiah, religion flourished, and the land bloomed in moral beauty, and was fruitful in righteousness as the garden of the Lord. But, "when the wicked bore rule the people mourned."

After the extinction of the baleful lights of Paganism, in the Roman empire, at the time of Constantine, we

have ample historical confirmation of this maxim.—When the reigning emperor was Arian, Arian bishops and people walked on each side, and the divinity of the Redeemer was blasphemed, in the pulpit, and in the streets and highways of the empire. For this, with other sins, the empire was overrun by the northern barbarians.

What has been the condition of Greece, Lesser Asia, and Palestine, under the reigns of the vile Saracens and Ottoman princes? What that of Modern Europe, under the regimen of the vilest men who are the occupants of the thrones of despotism in the old world? The prevalence of all vice, and all heresy, to an extent never before known, since the deadly wounding of the Roman beast by the Goths and Vandals.

Are we not warranted, brethren, in the conclusion, that the maxim is of universal application—“*The wicked walk on every side when the vilest men are exalted?*”

What then? To-day we humble ourselves before the Lord our God, on our annual fast, that we may mourn over the sins of the past year and of our whole lives; and in prayer call upon Jehovah, invoking his blessing upon us during the present year, and for all time to come. Not a few of the sins of which we speak in this meditation, are sins committed in our own land. The instances are far from rare, in which the vilest men are exalted by the suffrage of our fellow citizens. Raise your eyes to the seats of political power. What do you see? “*A seething pot.*” The unholy passions are breaking forth into a violent fermentation. Faction rages. The men in power are generally men who know not the power of true Godliness. What do f

say?—The power of true Godliness! Such is the destitution of Godliness among those whom you see occupying the seats of power, from the village magistrate, up to the presidential chair, that you would think it almost ridiculous to talk of a president of the United States, calling his family around him morning and evening, to sing the praises of God, read his word, and invoke his name in prayer. Yet this is a small part of what is demanded in the purest parts of the church, as satisfactory evidence of the fear of the Lord. True Godliness in our halls of legislation, in our Senate chambers, in our chairs of state, and on our benches of justice! Would you not think real holiness almost polluted, were it introduced into those seats, which have been so long occupied by unholy men? Do you not sigh and pray, Oh! that we had even Roman virtue, to adorn the civil rulers of this Christian nation. A Cincinnatus did, at least, appear to hate covetousness, while he cultivated, with his own hands, his little farm of a few acres. Our captains, commodores, senators, and consuls, must roll in wealth.—Twenty-five thousand a year does not meet the expenditures of our palace. A president, after the receipt of \$200,000, in eight years, has accounts to settle, and begs the interference of congress in his favour! *Oh tempora! Oh mores! Proh pudor!* Truly we have reason to mourn. “How are the mighty fallen!” “Arise, O Lord, and plead the cause of the poor and needy;” for the wicked bear rule and the people mourn. The annual toils of the husbandman are spunged from him, by revenue officers, to support all this baneful governmental extravagance, and five

millions of the capital of our own state, expended for the improvement of our own internal resources, must be taxed, to lavish it on those who are exalted in the general government.

Our souls weep in secret places, over those crying sins. "We must call upon all to perform a lustration of the land from those deep and deadly sins." Let us "call upon the bishops to interfere the purity of their lawn, and the judges the purity of their ermine, to deliver us from this pollution." But what do I say? The mercy of Heaven alone can save us from the evils which are impending.

Let every one of us, brethren, keep his garments clean from these pollutions. Bestow not your suffrages on the elevation of the vilest men, whatever others may do. Use every lawful means to remove these enormous evils. The case is not hopeless. Already, the moral sense of the commonwealth, and the religion of the Godly begin to speak, in accents that cannot long be misunderstood, and shall be heard, and respected, and obeyed. Not long since you had an example in our own county, of a man, once popular, losing his election to a seat in congress, on the ground of charges brought against his moral character. It is but the other day, that a Root lost his election to the second office in the gift of this state, on the same ground. It is said, in religious circles, and by men who have some opportunities of knowing the truth, that General Jackson, last winter, retired from the presidential levees at an early hour, to attend to family prayers with his household. It is said that another candidate for the presidency of these states, has met

with powerful opposition, on the ground of his rejecting the doctrine of the trinity. We do not vouch for the truth of all these statements; but we do assert, that they prove the moral sense of the nation and the religion of the Godly to be awakening. O Lord, hasten the time when "the fearers of thy name, able men, and men hating covetousness, shall be exalted;" and "kings become nursing fathers to Zion, and queens, nursing mothers." Amen, amen.

EZEKIEL'S MILLENNIAL CITY, TEMPLE AND LAND.

(Continued from page 106.)

The man is Christ, for his appearance is like brass. Rev. i. 5, "His feet like unto fine brass." The reed (*knay*) is a measure made of the cane; it was six cubits, or ten and a half feet long. It is the word of God for measuring the church of God. The flax line, is for larger measures, the walls and territory. It too is the word of God, to be applied in measuring civil government.

The man is mentioned and described by the prophet in a preceding part of the prophecy.* "And above the firmament that was over their heads, was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness of the appearance of a man above upon it. And I saw as the colour of amber, as the appearance

*Chap. i. 26—29. †Chap. i. 15.

of fire round about within it, from the appearance of his loins ever upward, and from the appearance of his loins ever downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow, that is in the cloud, in the day of rain, so was the appearance of the brightness round about." There can be no doubt, then, that the man who held the reed and line in his hand, is the Lord Jesus Christ.

The flax line must be the word of God ; for the Redeemer imparts instructions to the prophet, and through him to all his ministers and people, and the laws of God is the rule of duty to the ministry and the body of the faithful. Around this visionary city there is an ample territory, as every great city has a great country, with which it is connected. This territory is apportioned among the tribes of Israel, by actual survey, and the prince who governs it is afterwards mentioned. The flax line is the word of God, the rule of moral duty by which the ministers of religion, in the discharge of their public functions, are to measure the civil institutions of the nations where they minister. The governments of the world, in the millennium, will be formed according to laws of God contained in holy scriptures ; and the labours of the ministers of the sanctuary, will be instrumental in accomplishing so glorious an object. These labours will be actually employed, from the present time, "until the day break and the shadows flee away." "God rules the nations, God sits on his throne of holiness."

The measuring reed (*Knay ameday*) is also the word of God. Rev. xi. 1. "There was given me a reed

like unto a rod ; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." All the doctrine, worship, government and discipline of the church must be according to the word of God. Whatever will not bear to be measured by this rule must be rejected. "In vain do they worship me teaching for doctrines the commandments of men." In the millennium temple all the forms of the house will be according to that described by Ezekiel in this most splendid vision.

(To be continued.)

[We shall thank our learned correspondents for any hints on this important subject, so little understood.]

REVIEW.

Dr. Watts' preface to the Psalms of David, imitated in the language of the New Testament ; and to his Hymns and Spiritual Songs. With observations and remarks, by Robert Reid, A. M. Pastor of the First church in Erie.

They shall be ashamed of the oaks, which ye have desired, and ye shall be confounded for the gardens that ye have chosen.—Isai. i. 28.

Erie, Pa. Printed and published by Joseph M. Sterret, 1825.—pp. 48, octavo.

The writer of these structures on Watts' preface to his Psalms and Hymns, tells his readers, in the introduction, that he was for some time indifferent on the subject of Psalms, whether inspired or human compe-

sitions were used in the praise of God. He feelingly laments that this indifference has been a means of confirming as he fears, some in the evil practice of preferring the Psalms of men to those of God. He farther states, that, "when his mind began to be somewhat agitated on the subject what course was best to be pursued, Mr. M'Master gave to the world his excellent "apology for the Psalms of Scripture." This he read with care and much anxiety, and then gave the subject all the attention his circumstances would admit of. From that period his course was decided."—(p. 3.)

He gives the preface of Watts to his imitation, "*verbatim et literatim*, as it now stands in the 23d London edition, 1793."—(p. 5.) His criticism on this impious preface is judicious, and may be read with profit. The arguments of Watts, against the book of Psalms, are ably refuted. His style is neat and perspicuous. Though the sword which the author wields is sharp, we do not think the edge too keen. The following are specimens of the author's manner, taken nearly at random.

"It may perhaps be proper for us in this place to notice the insulting manner in which the doctor treats the *sweet Psalmist of Israel* in his imitation of the CXIX Psalm, and in the note which he sets before it. He says, "I have collected and disposed the most useful verses of this psalm under eighteen different heads and formed a divine song upon each of them. But the verses are much transposed to attain some degree of connection." This Psalm, as it stands in the original Hebrew, is one of the most artful and elegant, and per-

haps one of the most laboured compositions that ever appeared in any language. It is divided into twenty-two parts, and each part containing eight stanzas, or verses, which begin with the same letter of the Hebrew alphabet. It was probably composed when the Psalmist was far advanced in years, and matured in divine knowledge and wisdom; for it contains lessons of practical religion, which have not only never been equalled by the pen of man, but are, in fact, the sum and substance of all true religion, as it exists in the heart and experience of the aged christian. The man who has spent a long life in the study of the scriptures and the practice of christianity, will here find, day by day, new lessons of spiritual wisdom to regulate his heart and affections. Men possessed of the most exalted talents;—men the most highly endowed with every christian virtue, have not been ashamed to read and study and meditate upon this psalm to the end of their lives; and confess that they always found something in it new and delightful. Doctor W—— treats it as a piece of crude composition, deficient in connexion and precision; and as some of it were useless or unintelligible to the Christian church, and therefore not fit to be sung in the praises of God. He tells us further; “in some places instead of the words *law, commands, judgments, testimonies*, I have used, *gospel, word, grace, truth, promises, &c.* as more agreeable to the New Testament, and the common language of christians, and it equally answers the design of the Psalmist which was to recommend the Holy Scriptures.” Men do not generally see the poison which is contained in the words of the doctor, and perhaps he did not see

it himself: but we can now feel the effects of it to our sorrow. It is a fact that the world has learned to see one part of the scriptures in opposition to the other; and while they lavish all their praise, and all their religious thoughts and meditations on the New Testament, they treat the Old Testament scripture as a garment that is worn out and decayed. This was certainly not the design of the psalmist, and it certainly was not the design of our Lord Jesus Christ when he said to the Jews, *search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me.* The Redeemer evidently meant the Old Testament scriptures, for the new testament is merely a developement of truths which are substantially contained in the old; and therefore the intelligent christian always searches in one for the truths contained in the other: and thus *the man of God becomes perfect, thoroughly furnished for every good work.* But the effect of doctor W—'s productions, has been, to confine the attention of the world to the New Testament, without leading them at all to search and investigate the old testament scriptures; and hence we may date the origin of that light, and superficial, and fluctuating kind of religion which we have among us. It is founded on no investigation of the scriptures; it has no stability but prejudice; and when this is shaken and removed, we shall see the accomplishment of the second vial of the wrath of God. *The second angel poured out his vial upon the sea, and the sea became as the blood of a dead man, and every living soul died in the sea.* This will be found in the present and the succeeding age to be an enormous evil, which will swallow up all the ima-

inary spiritual benefits, derived from the efforts of doctor W— to amend the Psalms of David.

“In order “to attain some degree of connection” he has mangled, and torn, and dislocated almost every joint of the divine composition. We talk of a language being murdered when the writer or speaker uses the words of it in a manner which is highly improper. But doctor W— has committed murder in a much more criminal sense, for he has torn this psalm limb from limb, and put it together in such a bungling manner, that not only its beauty and elegance, but the sense of it is in a great measure lost. He has the vanity and presumption to say, that he has culled and disposed the most useful verses of it, under “eighteen different heads, and formed a divine song upon each of them.” Some of the verses he considered as useless, and threw them aside; and the rest he altered and arranged according to his own fancy, and this he calls “forming a divine song upon each of them.” It is charitably hoped that doctor W— did not believe that this psalm was given by the inspiration of God; for if he had believed it, the most ingenious of his advocates will not be able to clear him of the charge of blasphemy against the spirit of inspiration.

“It seems indeed plainly to have been the opinion of doctor W— that David was permitted to intermingle his own particular feelings and circumstances with the word of God, so that sometimes he speaks the word of the spirit of God, and at other times he speaks his own heart. But if he had seen the consequence of this sentiment there is little doubt he would have rejected it with abhorrence.—If some parts of the book of

psalms are inspired and some parts merely human, if there are some lines in it in which David speaks his own heart and not the mind of the spirit, may not the same thing be said of every writer both of the old and new testament? Who then shall undertake to tell us what is human and what is divine? Such a doctrine would make the bible of no more authority than any other book. We might take such facts as we suppose to suit our own case, and throw the rest aside. It will not mend the matter in the least to say that God gave a book of psalms to the Jews; but he has given us leave to fabricate one or two or as many as we please for ourselves. This supposition is not only without any support from the sacred volume; but it supposes that the prophets spoke their own sentiments to subserve a temporary purpose; that David made the book of psalms merely for the age in which he lived, or to be used until the coming of the Messiah: and then either to be thrown aside, or altered and amended by some other better poet; so that it might last another age; and thus new systems of psalms, hymns and spiritual songs should be introduced from generation to generation.

“ This statement is flatly contradicted by the apostle Peter. *Knowing this first*, says the apostle, *that no prophecy of scripture is of private interpretation, for the prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy spirit.* It is evident the book of psalms is a system of prophecy, directing us to Jesus Christ, and unfolding the blessings and the glory of the gospel. It was not therefore given by the will of man; it was not made

to subserve a temporary purpose, but to continue in the church as the system of inspired songs of praise ; and to be used as such by the worshippers of God until the end of time.

“ What horrible delusion and degradation of the worship of God has this false sentiment introduced among mankind ! This opinion has now become current that one kind of religion is as good as another, and that any other system of psalmody is as acceptable to God as that which he has given us in his word. Indeed this divine system is not relished, and can scarcely be borne for this very reason stated by Doctor W—. As long as they can apply these words to their own case, or, their own frames and feelings which are frequently very different from the Christian feelings, then their lips and their hearts run on sweetly together : but when the word of God teaches other sentiments and other feelings, it becomes disgusting and must be exchanged for something more pleasing. There are no limits to this kind of extravagance. One system of praise must be exchanged for another, and one system of religion for another, until invention itself is exhausted : Doctor W— with all his poetical powers has now become antiquated among many religious societies. His imitation is left to slumber in silence, while some more fortunate poet is honored as the fabricator of their praises. Again his honor fails, and the laurel is bestowed on some other adventurer. Sic transit gloria mundi, thus we see how *the wisdom of the wise man perishes, and the understanding of the prudent is hid.*

“ Doctor W— confesses that he yielded to the importunate and repeated requests of many ministers and

private christians, to devote his hours of leisure to this service, and that still it was far from his intention "to lay aside the book of psalms in public worship;" and then he launches forth into an encomium upon it, but in a moment afterwards he displays the corruptness of his sentiments by saying it must be acknowledged that there are a thousand lines in it, which were not made for a church in our days to assume as its own." No doubt he gives us two or three of the thousand lines in his quotation from the LXIX Psalm.

"Add thou iniquity unto
Their former wickedness :
And do not let them come at all
Into thy righteousness."

But yet these very sentiments are assumed by the apostles as their own when they quote the words of this psalm as fulfilled in Judas the traitor. *Men and brethren, says Peter, this scripture must needs have been fulfilled, which the Holy Ghost spoke by the mouth of David concerning Judas who was guide to them that took Jesus.—Let his habitation be desolate, let no man dwell therein : and his bishoprick let another take.* If therefore the apostles assume these lines as their own we ought to have no hesitation in singing them to the praise of God. It might also have been easily shown, if he had been so good as to have pointed out the remainder of the thousand lines, that there is as little reason for rejecting them as for rejecting those which he has quoted. There is no part of the Psalms which the church in any age, may not assume as its own. "The

deficiencies of light and glory" which have been supplied by our Lord Jesus Christ and his apostles, were intended to illuminate and not to shine in opposition to the sentiments of the *Sweet Psalmist of Israel*. All spiritual songs which are composed for this purpose will be like ignis fatuus that glares for a moment and is then lost in the gloom of night. The vain glory and presumption of doctor W— are not the less obvious, although he disclaims them. The attempt he has made would have been vainglorious and presuming although he had been in every sense of the word a greater character than the greatest of the Jewish prophets. It is not the greatness of the prophet, nor his clearness of evangelical knowledge that gives him a right to make psalms for the church of God. If Isaiah or John the Baptist had undertaken such a work without the divine authority, would it not have been vainglorious and presuming? Did the prophets or apostles ever introduce their own inventions into the worship of God? Had they not a, **THUS SAITH THE LORD**, for every change which they made even in the outward forms of worship? and shall a mere uninspired man at the solicitation of his friends, and because he possesses a certain portion of poetical talents, dare to put his effusions in the room of that system of psalmody which God has given to his church? The man who acts in this manner does in fact arrogate to himself one of the essential prerogatives of the Lord Jesus Christ. It is he alone that has the authority, and we are sure he never sent his spirit to inspire doctor W— to write sentiments exactly opposite to his former revelations, which he has given in the scriptures of truth. This

is a tremendous consideration. Let those therefore who follow this vainglorious presumer, look at the precipice on which they are standing. The ground has begun to moulder away under their feet, and if they do not speedily quit their situation, their fall will be deep and dreadful.

“Although doctor W— professed such high estimation, and such exalted sentiments of regard for the book of psalms; and notwithstanding his declaration that “it was far from his thoughts to lay it aside in public worship;” yet like many professors in the present time, there seems to be a total inconsistency between his professions and his actions. He certainly acted as if it was his intention to lay aside the psalms of scripture entirely. He first formed an “imitation,” of the book, a kind of resemblance or image of it, and introduced this resemblance or image into the churches in the room of the original. For certainly the psalms of Dr. W—are not the same as the psalms of the scripture, when he himself declares that “there are a thousand lines in them that were not made for a church in our days to assume as its own.” The truth is, therefore, that doctor W— and his followers have laid aside the book of psalms in public worship, even although they should never use any other compositions but his “Imitation.” But he has made this inconsistency still more glaring by introducing into the churches a number of compositions entirely his own. In these effusions which he calls, “Hymns and Spiritual Songs,” it is very plain notwithstanding all his professed humility, and his denial of vain glory and presumption, that he sets *himself* up as the standard of imitation for the churches of Christ. He says he has cop-

ied "the frequent tempers and changes of our spirit, and the condition of our life." He has "expressed the breathings of our piety according to the variety of our passions, our love, our fear, our hope, our desire, our sorrow, and our joy, as they are refined into devotion, and act under the influence and conduct of the blessed Spirit." But where was the original from which this "copy" was taken? Was it not in the mind of the doctor himself? He has copied merely what he supposed to be "the frequent tempers and changes of our spirit and the breathings of our piety," &c.; and it is just such a copy as might be expected. It displays nothing so much as his own vanity and presumption. Who authorized doctor W— to draw a copy of the "breathings of our piety," and then to present this copy for us to imitate in our devotions, instead of the original which God has given. If Moses had not been satisfied with the engraving of the law of God on the tables of stone, because he found something in it which did not exactly suit his taste; and had therefore made an imitation leaving out the things which did not please him: and if he had added to this imitation two other tables of his own, copied from his own ideas of what laws ought to be, he would have acted precisely on the principles of doctor W—. But would not God have said to him, *who hath required this at your hands?* and would not every man have charged him with vain glory and presumption? This is a very different case from a minister of the gospel in a pulpit, or a writer in a printed book, exhibiting what he believes to be the breathings of christian piety, &c.; for we never think of taking his thoughts and presenting them to God as

offerings of our praise. But doctor W— has dared to give to the churches his copy of devotion, that they may present it to God. I ask then, have we not great reason to suspect, from his egregious vanity, that his copy is not a faithful portrait of the original, or that he had not so much knowledge of the original as to make a true copy of it? And, will not the redeemer say to all such as worship by this copy, *In vain do you worship me, teaching for doctrines the commandments of men.*”

This is sound and manly reasoning, well expressed.

“If Jesus Christ did not think proper to alter this formula of praise—if the apostles did not presume to alter or amend it; it may not only be fairly presumed that the system is perfect and needs no amendment; but that all who have published new systems of psalms, or hymns, or spiritual songs, with the intention of having them introduced into the churches, have, in fact, usurped one of the high prerogatives of the Redeemer, and do expose themselves to the judgments contained in that admonition. *Prov. XXX. 6. Add thou not unto his words, lest he reprove thee and thou be found a liar.*

“Nothing but severe judgments will teach the presumptuous children of Adam to acknowledge the sovereignty, and to respect the institutions of the Almighty. Napab and Abihu, the sons of Aaron, dared to offer strange fire upon the altar of God, instead of that sacred fire which had been kindled at first by his own hand, and was still kept burning upon the altar; and

there went out fire from the Lord and devoured them, and they died before the Lord. The sentiments contained in the psalms of David are the sacred fire which has proceeded from the Almighty, and which he has appointed with the agency of his Holy Spirit to kindle the sacred flame of devotion in our hearts; but if we use for this purpose the strange fire of the inventions of men, we have every reason to fear the judgments of his wrath. They may not indeed come in the same form of those which were executed on the sons of Aaron: for the judgments of these latter times are spiritual rather than temporal. It is said of the Redeemer that *he shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked.* Spiritual judgments are much more to be dreaded than the most severe of those which are merely temporal. They are the death of the soul, for they harden the heart against the fear of God. There is a kind of infatuation in the use of human psalmody, which renders those who have adopted it, deaf to the admonitions of truth. They will not attend to any arguments which contradict their favourite practices. They are more and more hardened by every new reproof, until finally, God says *ye have chosen your own ways, and your soul hath delighted in your abominations: I will also choose your delusions.* Thus the Redeemer smites the earth with the rod of his mouth, and still they go on in disobedience from generation to generation, and many of them go down to the grave with *a lie in their right hand.*

But it is evident from the prophecies, and from an impartial and enlightened view of the moral aspect of

the world at this moment, that, in this and the following age, we are apt to expect the consummation of the judgments of God which shall introduce the kingdom of the Messiah, so clearly and so frequently foretold by the prophets. We ourselves shall most probably witness the accomplishment of that prophecy, which in the ages that are past has exercised the faith of the church, and is still sung in her praises. *Our God shall come and shall not keep silence, a fire shall devour before him and it shall be very tempestuous round about him. He shall call to the heavens from above and to the earth, that he may judge his people.* Ps. L. 3, 4. God has said, that he is a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation. It is now three generations since this new kind of idolatry, this new mode of offering strange fire, was first introduced into the church of God. We may therefore expect that in the days of vengeance that are now impending, an exemplary punishment will be inflicted on all those who have so long and so presumptuously rejected the ordinance of God to follow the traditions of men. He has said, and his word will soon be fulfilled, *They shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens which ye have chosen: for ye shall be as an oak whose leaf fadeth and like a garden in which there is no water.*

“ It is not to be supposed that God is now less jealous of his preogatives, than he was when the prophecies were written. If it was then a sin to sacrifice in gardens, or under the shade of an oak, when the temple at Jerusalem was the appointed place of worship; it cannot be a less sin at the present time to forsake the es-

established and authorized system of praise, which no one will dare to say has been abrogated by divine authority. We should still bear in mind that it is the authority of God to which we are to look, and not to the imaginary honor which we think we are rendering to God. It was thus that Samuel confuted the vain reasoning of Saul, when he attempted to excuse his disobedience in not destroying the cattle of the Amalekites. *The people, said Saul, spared the best of the sheep, and of the oxen, to sacrifice unto the Lord thy God, and the rest we have utterly destroyed.* But Samuel said, *Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice and to hearken than the fat of rams: for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord he hath even rejected thee from being king.* An obedient disposition is of more value in the sight of God than the most costly sacrifices. All our worship, especially our praise, is to be considered in this light. We are to render unto God the sacrifice of praise, even the fruit of our lips giving thanks to his name. These offerings may be impure and unacceptable both in respect of the matter and form. The matter or substance of our praise may be an abomination to God, while the outward form of it is such as he has commanded; but when we are guilty of disobedience in the form, the very substance is contaminated. Whether a sacrifice was offered at the temple, under an oak, or in a garden, the substance of it was the same; but when they did not bring it to the temple, it was wholly polluted: it was all a provocation and brought down a

curse and not a blessing. So when the worshippers of God forsake his appointed ordinance in their sacrifice of praise, they may have many good sentiments to offer, and many good dispositions and affections, but the sin of disobedience, in one part of their worship, contaminates the whole. Saul did right when he destroyed the sinners, the Amelekites; but when he spared the sheep and the oxen, although it was intended for a sacrifice to God, his whole service was polluted and he became a transgressor. It may indeed be said that the cases are not parallel, that although God has allowed the psalms of David to be sung in the churches, he has nowhere said, ye shall not sing any human compositions. But we contend, that the very fact that God has given us a form for our praises, which he has not given us for our prayers, is tantamount to a prohibition of every human form of praise. It is enough for us to say that God has given us no authority for such innovations.

“ But we further remark, that the neglect of any institution of God is contempt of his authority; and we cannot introduce human compositions into his praises, without setting aside, at least for a time, the psalms he has given us in his word. When we lay aside the psalms of David, we do at the same time despise the word of God, when we prefer the compositions of men: and we do in fact despise the authority of God, when we forsake even for an hour or a day, the system which he has authorized, and sing any other compositions in his praises. This is no restriction of christian liberty. We have room enough for the widest range of all faculties in meditating upon the truths of God, and the wonders of his love. This divine en-

closure is as large as the paradise of God in the heavens. Here there is no want of any food which the spiritual man requires ; for the whole fruit of the garden is ready at our hand, none of it prohibited ; we have access to every tree that is good for food, and pleasant to the eye, and agreeable to the taste. Why then should we wander out of the bounds of this garden of God, to seek after strange fruit, which, for any thing we know, may be the *grapes of Sodom and the clusters of Gomorrah*.

“ The preceding parts of this remark are made upon the supposition, that there are no perceptible errors in all the human systems of psalmody which have ever been published. The ignorant and short sighted multitude may not indeed be able to perceive them, without having them pointed out by some one who has his mind better exercised to discern between good and evil ; but in proportion as they are scrutinized, their errors become the more perceptible ; and in proportion as we exercise our minds in spiritual discernment, we shall be able to perceive more and more of them ; and thus it will be found in the end, that errors have been multiplied in proportion as they have receded from the psalms of scripture : and most of them will be found at length to be masses of folly and deception. We have seen that the best of these human compositions does in fact contain errors in doctrine, and that those who use it do offer up to God falsehood in their praises ; we have seen that the arguments which the author of it advances, to persuade the churches to adopt his system, are not only replete with falsehood, but with blasphemy ; what then are we to expect

from other writers, and other compositions, when there is still less of the truth and spirit of christianity?— Those errors may indeed be but a small consideration, when we read them in our closets or private retirement ; for we then can reject what we do not approve : but the case is very different when we offer those profane things as a sacrifice to our maker. We then adopt those erroneous sentiments and make them our own. They become the language of our hearts, and thus all our religious feelings and sentiments are contaminated. Thus vanity weakness and folly and falsehood, are engrafted in the hearts of the worshippers of God. It ought not therefore to be matter of surprize that such worship is called an abomination, and that God declares ; *they are a people that provoke me to anger continually to my face,—that sacrifice in gardens and burn incense on altars of brick.—These are a smoke in my nose, a fire that burneth all the day.*”

What noble ardour in a good cause ! What indignation against idolatry ! We must not draw more largely on this fine performance, lest we should lessen the interest of our readers in its purchase. We hope it will be extensively read. Good it must do to every good man who gives it a candid perusal,

From the Newburgh Gazette.

REMARKS ON THE USE OF INSTRUMENTAL MUSIC IN SACRED PRAISE.

MR. SPALDING,—In reading in your paper of the 11th ult. an essay copied from the New-York Statesman, I regretted to find the writer gratified at the prospect of the introduction of instrumental music into the worship of a Congregational church of New-England. We should be cautious in adopting what we call improvements in the religious doctrines and practices of the church. The thirst for novelty, the gratification of the senses, and the devices of the bad spirit have led to very extensive evils in the history of the church, and all under the pretence of improvement.

Many New Testament declarations prove that *singing* the praises of our Maker, is a part of our worship, appointed by the Head of the church : but there is not the least hint that he has appointed *playing on instruments*, as a mode of praising him. The question, in this business, is not what will please the eye, the ear, the smell, or the taste, or what will gather large audiences, but what Heaven has instituted. The Assembly's Catechism, in answer to the question, "what is forbidden in the second commandment?" teaches the following doctrine : "The second commandment forbiddeth the worshipping of God by images, or in any other way not appointed in his word." This is founded on Scripture. "In vain do they worship me, teaching for doctrines the commandments of men."

But we are told that instruments were employed in the Jewish worship, and why not now? To this I reply, that the instruments being types, were abolished by the appearance of Messiah, and that the New Testament worship is more spiritual, approaching nearer the heavenly, in which there are no organs, violins, or claronets. The Statesman argues from Old Testament usage. But if that usage justifies instrumental music in divine worship, it will justify dancing too as a devotional exercise; for they were joined together in the Jewish praise. Psal. cxlix. 3, "Let them praise his name in the dance; let them sing praises to him with timbrel and harp." The argument is as good for dancing as for instruments. The Statesman would not I presume, think it desirable to introduce dancing into the New-London and other Congregational churches, to collect large assemblies, and justify it by Jewish example. Let him go the full length of the argument if he uses it at all. The dancing, agreeably to his argument, must be introduced; for he says, no half-performed rites will be accepted. We have the Jewish order, Psal. lxxviii. 25, "The singers went before, the players on instruments followed after, among them the damsels playing timbrils." The timbril was peculiarly for the dance.

"With timbrils in the dance."

If we introduce into devotion, practices not warranted by divine authority, and sing by instruments, why not pray by instruments too? Don't be startled. Men have gone this length. The people of one of the Tartar tribes, have small windmills placed at the entrance to their huts, which they call "praying instruments."

and on which the priest, at their request, write short prayers. The wind sets the wheel, and of course the prayers, in motion. When the priests have to offer to their gods many prayers for individuals, the people write them on small slips of paper, which are thrown together into a cylindrical vessel. The cylinder is then placed perpendicularly on a pivot, and twirled backwards and forwards with a small cord. This saves the priests much trouble; for according to their theory, it is only necessary that prayers be set in motion, to render them efficacious. Infinitely absurd as we know all this to be, it will be as acceptable to Heaven as the noise of musical instruments, unless He has appointed them.

I do not intend, by these remarks, to insinuate that the use of instrumental music has not been advocated by respectable men in the New Testament church. I admit it has. But I never heard any argument that furnishes to me a shadow of proof that it has the approbation of Him to whom praise is offered. It was used by the Jews, so was dancing; it attracts attention, so do images and wind-mill prayers; it diminishes the difficulty of singing; so do cylinders, that of praying; it pleases the ear, so do images graven of gold, the eye. To some, the above remarks may be disagreeable; they will not be more so, than the vindication of instruments in praise, is to me and many others.

REVIEW.

The Mediatorial Reign, &c. By James Gray, D. D.

THE following review, from the pen of the Rev. Dr. Black, pastor of the Reformed Presbyterian congregation of Pittsburgh (Pa.) and professor of languages in the Western University, appeared originally in the Presbyterian Magazine, edited by the Rev. Dr. Neal, at present the Principal of Dickenson college, (Pa.) We have been furnished with the manuscript, and republish it with pleasure, as few of our readers were subscribers to the journal, where it first appeared, and as it is an able review of a dangerous Hopkinsian book. Dr. Gray, was one of those Secession ministers who joined the Presbyterian church.

The author of this work informs us that he wrote purposely for the use of students of Theology. No christian will hesitate for a moment, in agreeing with the author, "that these men are an object of great interest in the christian church." The love of truth at all times powerfully influences its possessors. The truth as it is in Jesus has a transforming influence upon all who savingly receive it. It teaches them to *deny ungodliness and worldly lusts, to live soberly, righteously, and godly in this present world.* And when we find the advocates of that truth, exemplary in their lives, for *sobriety and practical godliness,** we attend the

* Dr. Gray was notoriously intemperate.—Ed. Wit.

more readily to any new discoveries they may have made in the illustration of gospel doctrine, or in the detection of error.

The author in his dedication informs the Students of Theology, "that he owes them a duty of love, which he endeavours to discharge, by putting into their hands the present publication." and further adds, "that it is in fact, rather a sense of personal duty, and a desire to acquit himself to himself, than any other consideration which has induced him to trouble them with this production." He lets them know that at one period of his life, *it was his lot to get entangled, in certain questions and speculations, which in his simplicity he supposed to belong to the system of christian doctrine, and the settlement of which, he imagined to be indispensable to the man who would preach the gospel correctly.* And that this *unfortunate mistake had led him into distraction, toils, and perils.* No doubt the benevolent author, from "the duty of loves he owes these students of Theology," or rather his sense of personal duty, and his desire to acquit himself to himself; cheerfully contributes all in his power, to preserve these young men from similar *distractions, toils, and perils.*

In page 21 the author justly observes, "that the christian church has often suffered fearful calamities from the rashness and incompetency of her sons." Now, that he will be able, both to preserve the students of Theology from distraction, toils, and perils, and quiet the fears of the church against being once more exposed by the rashness and incompetency of her sons, there is no reason to doubt, since he informs us that "he knew the gospel as well at fifteen, as he does

now at fifty years of age—that he does not know at this day, one principle of christian faith which he did not know then,” notwithstanding his enlargement in certain questions and speculations, and the distractions, toils, and perils, into which his unfortunate *mistake* led him. He declares, “he does not come forward to propose discoveries in christian theology : he has not a discovery in christian theology to make.” This his christian readers ought carefully to keep in mind, lest they should be led to draw a different conclusion, when meeting with such passages as these, “I have *discovered* in confessions, and creeds, and systems, (he makes no exceptions) things which I never could find in the Bible, and which I am sure are not to be found in it.”—p. 22. “They will wonder at me, that I cannot see that confession, &c. I shall wonder at them, for not believing that these instruments are wedges of division ; that their necessary effect is to organize society into factions of hostility,” &c.—p. 437. “The Augsburg confession—the thirty-nine articles, and the Westminster confession of faith, are the documents of my mother’s degradation,” &c—p. 446.

There are novelties not a few in the work under consideration. Nevertheless we are not willing to admit that the author takes new ground every where, even when he would persuade us that he is maintaining doctrines denied by Calvinistic writers, systems of divinity, &c. He seems to hold out the idea, that the value of Christ’s atonement is not sufficiently admitted, and that the offer of the gospel is too much limited. We might, however enquire, who of the reformers or their successors ever refused, that there is an intri-

sic sufficiency, in Christ, for the salvation of all men, if it had been so determined by God? Who ever denied that there is a free, and unrestricted offer of the gospel to be made to sinners of mankind without exception, wherever the opportunity is afforded? It is apprehended, that it would be difficult to find any confession of faith, system of theology or sound Calvinistic writer, in which these things are denied.

The author sums up all that he thinks he has proved six chapters of his book, in "eight propositions, or grand principles of gospel truth,"—pp. 74, 75, and it would be hard to point out any confession of faith, or system of divinity approved by Calvinistic churches, that would contradict a single iota contained in them. By them no new idea is added to the common stock.

To us it does appear, there are many things exceptionable in this book, some of which we propose to notice.

Page 48, two questions are proposed to the reader's very serious consideration. I. *Has Jesus Christ the power to verify his own commissions, by bestowing on all mankind, that which he has commanded his ministers to offer them?*

II. *Is it the anxious desire and wish of Jesus Christ that all should obey him and be saved?*

It is evident that the author intends to maintain the affirmative of both these questions. In page 2, he hints that the righteousness of Christ is capable of saving the reprobate. In pp. 68, 69, he maintains by consequence that there is remission of sin in the blood of Christ for more than the elect. This is but skirmishing however. In chap. vii. and viii., he comes to close

fighting, and directs all his artillery against the doctrine that would confine Christ's atonement to the elect. He uses every argument in his power, to prove that Christ procured salvation for the whole human race—that his remedial righteousness is of the same extent, bounds and limits, as the transgression of Adam.—p. 91. In page 70, he asserts that election is no way connected with the merit of Christ's atonement, and in pp. 401 and 402, he seems to be at a loss what to do with election, and renews a question proposed in his *Fiend of the reformation detected*, "what is precisely the use which the sacred writers make of the doctrine of election?" and complains that "not one had paid the slightest attention to that question."

The author inveighs with bitterness against the use of logic, metaphysics, philosophy and systematical divinity, in theological discussions. Against metaphysics particularly he wages war. He represents this science as an "infernal fiend, emerging from the bottom of Erebus and old Night, croaking an endless and unblest ditty."—p. 107. Yet, strange to tell, he draws largely on all these. Scarcely a page in his book is found without employing them.

Let us attend to his two questions. "Has Jesus Christ the power to verify his own commissions," &c. It would be necessary, first, to settle the question what is this commission? Or what does Christ command his ministers to offer all mankind? Is it that Jesus Christ will save you, O sinner, embracing his salvation—believing in his name? Without a single exception, the missionary of the cross is authorized and commissioned to offer salvation to every sinner of Adam's fa-

mally, to whom he may have access, assuring him on the authority of his Lord and Master, that *thus believing*, he shall be saved. *Believe on the Lord Jesus Christ and thou shalt be saved.* If this is the commission as we verily believe it is, what does the author gain by proposing the question? But this does not seem to be his view of the subject. If we understand him rightly, he views it thus, O sinner, Jesus Christ has purchased salvation for you, whether you receive it or not. To us this would appear both absurd and impossible. *Absurd* in as much as it would then be a salvation that does not save! That purchased salvation, for the sinner *not receiving it*, remains with the purchaser entirely inefficient, and as to any purpose of salvation, he might as well not have procured it. This would be one of the discarded metaphysics. It would be shifting the question of salvation to something that is *not salvation*. We therefore dismiss it.

But the thing is *impossible*. Let us put it to the test. "*Jesus Christ purchased salvation for all men.*" What is salvation? I speak not of every or any kind of salvation, but of that salvation which was purchased by the Saviour of sinners. This matter will be cleared by referring to his name. Mat. i. 21. *And thou shalt call his name JESUS, for he shall save his people from their sins.* Is this the reason why the divine Redeemer shall be called a SAVIOUR, because he shall *save from sin*? Then the salvation which Jesus purchased is a *salvation from sin*. Jesus Christ purchased this for all men, that they shall be saved from sin, whereas some, yea many of them shall die in their sins. Saved

from sin! The salvation of our Dr. turns out to be the salvable state of the Armenians, and no more.

“Has Jesus Christ the power to verify his commission, by bestowing on all mankind,” &c. Is this what will *verify* his commission? If the Lord Jesus Christ never gave a commission to any man to make such a declaration to sinners, as that he had purchased salvation for the final rejecters of that salvation, how could the bestowing of it be a verifying of that commission? A commission is verified by furnishing it with sufficient documents to prove that the officer actually received such a commission. Thus the *Redeemer* verified the commission given to his apostles, by enabling them, in his name, to work miracles, as an irrefragable proof that he had commissioned them. And thus his own commission from his heavenly Father was verified.—*The same works that I do bear witness of me that the Father hath sent me.*

Q. II. “Is it the anxious desire and wish of Jesus Christ, that all should obey him, and be saved.”

We answer, 1st, The question is not definitely stated, That Jesus Christ sustains a human and divine character will not be disputed. Some things in divine revelation are predicted of him in his human character, and some in his divine. He was, indeed, more than a man, but he was a man. In his human nature, *he increased in wisdom and stature.* Of him as a man, it is said, *But of that day knoweth no man—neither the Son, but the Father. If thou be willing remove this cup from me, nevertheless, not my will, but thine be done.* If “the anxious desire and wish,” be applied to Jesus

Christ as a man, we might answer in his own words to his Father, *not my will but thine, be done*. It might be the natural feeling, inclination, or dictate of humanity which the blessed Saviour would, *nevertheless*, resolve into the will of his Father. And from the epithet *anxious*, applied to *desire* and *wish*, one would scarcely imagine, it would, or could, be at all, ascribed to the divine mind, unless metaphorically, or speaking after the manner of men, and then it could be no proof of the author's sentiment. When it is said of God, that *he rested and was refreshed*, who would reason that he had been weary, or was actually *refreshed*?

But, 2d, let it be applied to the divine character of Jesus Christ, as Dr. G. seems evidently to apply it.— We then reason thus, either Jesus Christ *has* an *anxious* desire and wish which is a part of his *counsel* and *pleasure*, or he *has not*. If he *has* we are assured from undoubted authority, that his *counsel shall stand*, and *he will do all his pleasure*, and so all shall obey him and be saved. But if this *anxious* desire and wish be no part of his *counsel* and *pleasure*, we beg to be informed what it is? and how it is possible, that the Almighty Jesus, our God and our Redeemer, who *worketh all things according to the counsel of his will*, can have any thing that is not among the *all things*? and particularly, how he can have a *wish*, an *anxious wish* that forms no part of his pleasure?

The Dr. notwithstanding his denunciation of metaphysics, and logic, sometimes argues by syllogisms.— Suppose, after his example, we try the following.

The counsel of the Lord Jesus Christ shall stand, and he will do all his pleasure.

But it is the anxious desire and wish, i. e. counsel and pleasure, of the Lord Jesus Christ, that all men should obey him and be saved.

Therefore all men shall obey him and be saved.

Whatever the Lord Jesus Christ is both able and willing to do, shall be done.

Therefore all mankind shall be saved.

This we think sound reasoning, if the assumption, or minor proposition in the above syllogisms, be true. But it is not true; for we are assured from the word of God, that some shall be eternally damned.

In order to arrive at correct views, of what our glorious Redeemer is both *able* and *willing* to do in the article of salvation, it will certainly be better to examine the covenant of grace than torture our minds with syllogistic arguments. The sacred scriptures reveal that covenant. *I have made a covenant with my chosen.*

Jesus Christ was made a man, and *was made under the law to redeem them that were under the law.* How could this be? How could the second person of the blessed Trinity be made under the law? We would be forever unable to answer this, were it not for the covenant of grace. And it appears that this covenant itself would be utterly unintelligible, were it not for the doctrine of election. It is indeed all important to enquire, "what is precisely the use which the sacred writers make of the doctrine of election?" And by pursuing this enquiry for a little, we may remove the complaint of Dr. G., "that not one had paid the slightest attention to that question."

It will appear upon examining the sacred writings

That election lies at the very foundation of the system of grace. The whole purpose of God, respecting the salvation of his people, is *according to election*. Rom. 9, ii. It is so essentially connected with that love, which is the spring and the origin of the system of grace, that it is usually termed God's *electing love*. John iii. 16. *For God so loved the world that he gave his only begotten Son*. By the *world*, here we must necessarily understand the elect world, the objects of Jehovah's love, on whose account, and for the redemption of whom God sent his Son. These are not the whole world, i. e. all the descendants of Adam, for some of these are hated of God—some who are not the *sheep* of Christ, for whom the good Shepherd gave *his life*—Some for whom Christ would not pray. John xvii. 9. This is further evident, from the fact, that at the last day, Christ says to those on his left hand, *I never knew you*, but he expressly says, *I know my sheep*. John x. 14.

(To be continued.)

ITEMS OF INTELLIGENCE.

THE meeting of the board of superintendants of the Theological Seminary of the Reformed Presbyterian church, convened in Philadelphia on Friday the 1st ult. Their sessions for the examination of the alumni of the institution, were continued by adjournment until Monday the 11th. Eight dissertations were spoken in English, and one Latin thesis, *de trinitate*, read before a large audience, in 11th street church. The pupils were examined on Biblical criticism, the philosophy of

mind, Ancient and Modern History, and Geography. We understand that the sons of the prophets, acquitted themselves much to their own credit, and that of Professor Wylie—with the approbation of the superintendants. Reformed Presbyterians will not withhold their support.

On Tuesday evening the 12th ultimo, there was what is called a spinning visit, in a certain congregation in Orange county, about 14 miles west of Newburgh. The congregation belongs to a Presbyterian denomination. A deacon of the church was present, and assented to the doings of the evening. Promiscuous dancing and card-playing were the amusements. This rout was on the Tuesday preceding what should have been observed as a day preparatory to the dispensation of the Lord's supper.

There was a large fire in Boston on the 7th ultimo, in which 40 or 50 stores were consumed. The fire broke out about half past 10, P. M. The amount of property lost has been estimated at \$400,000. Walsh, the Popish editor of the National Gazette, thinks, or at least writes, that Boston for its intelligence and other good properties, deserves to be exempt from such calamities. Boston fired a *royal* salute when J. Q. Adams was announced to have been elected President. Boston abounds with Arians. In Boston harbour, as we have learned on good authority, there are floating *templa veneris*, in the summer evenings. In Boston the Sabbath is grossly violated. Boston has not, as the Roman Journalist intimates, deserved better of her Maker: than this comparatively light judgment.



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EDITED BY
James R. Willson, A. M.

Having, therefore, obtained help of God, I continue until
this day witnessing both to small and great, saying none other
things than those which the Prophets and Moses did say.
Acts, xxvi. 22.

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NO. VI.

REVIEW.

An address delivered March 8, 1825, in the Hall of the Medical Faculty of Jefferson College, located in Philadelphia. By B. Rush Rhees, M. D. Professor of Materia Medica of Jefferson College. Philadelphia, 1825. pp. 30 Duodecimo.

THE city of Philadelphia presents more numerous facilities for the prosecution of literary enterprises than any other city on this side of the Atlantic. Though its trade is far inferior to New-York, yet it is very considerable, as the public will judge, when they are informed that Stephen Gerard alone vests a capital of nearly \$7,000,000 in foreign trade. The papers of New-York represent Philadelphia as a manufacturing city. It were much more accurate to denominate it a literary city. The Logarian library is unrivalled in America. The collection of the Philosophical society and that of the Athenæum, are ample and well selected. Peal's Museum is a very splendid collection, elegantly

arranged over the spot where we declared independence. Men of business are becoming generally learned in Classical Literature and Science. The private libraries are rare and well selected. The university of Pennsylvania is a respectable institution. The private lectureships are numerous and well supported.—The moral order and orthodoxy of the city are improving, while in most of our other great cities, they are deteriorating.

The advantages to the medical student are of the first order. The reader remembers that Drs. Rush and Wistar were, and that Dr. Physic is of Philadelphia.

The object of Jefferson Medical College is to place medical science and practice under Christian influence. With pleasure we hail the attempt. The Hall was opened with an address and prayer, by the Rev. Dr. Ashbel Green, the late respectable President of Princeton college.

The address of Dr. Rhees, before us, is neatly written, and we augur well of the professor, that he will fill his chair honourably for himself and for the college. There is, however, a little stiffness in his style, which the liberal use of his pen will well correct. *Whom* is used as relating to college—*which* it ought to be. Jefferson College is not in the mountains, as he intimates, but on the plains beyond. These are slight errors. The faculty are able men.

The following extracts we give as specimens of Dr. Rhees' style.

“ I pass on to offer a few observations on some of the duties required of Physicians in their intercourse

with each other. It would be scarcely necessary to name among these, the duty of cultivating mutual friendship, and of exercising the offices of mutual goodwill and brotherhood, did not the reproach of being under the influence of a contrary spirit hang round the members of our profession. And are they justly chargeable with this reproach? That circumstances have occasionally led to hostility between them, cannot be denied; yet we believe that it can in no way be shown, that this hostility has ever been the natural result of their professional employments. These are calculated to produce an effect of a very opposite character. Who should be more courteous, or more affectionate in their communications with each other, than those who meet under circumstances calculated to awaken all the finer feelings of the soul, and to call into operation every noble intellectual energy. Shall those be at variance, who are daily witnessing the melancholy close of all earthly controversy? Shall those, whose chief business it is to prolong the period of human existence, encourage among each other those emotions and passions which lead to its abbreviation! Shall those who have the best opportunities afforded them, of witnessing the benign influence of that religion which proclaimed peace on earth and good will to man—a religion which shines no where with brighter lustre, than in the dying smiles of one who leaves the world without a solitary feeling of hostility to a single being—shall those, who most often witness the triumphs of their religion over the evil passions of man, pass from such scenes, to revile their fellows, or hurl the brand of discord into the ranks of the profession to

which they belong? These things are as revolting to our better feelings, as they are derogatory to the character of our vocation.

“No petty jealousy of another’s gains, no envy of another’s fame, no bitterness of sentiment or of expression, should be indulged among us. It is our duty to cultivate a contrary spirit, and to repress such disorganizing feelings by every possible means. Without union, we cannot sustain the rank to which our profession entitles us, nor can we promote the interests of our science. A mutual interchange of the experience and observations of each should be regularly made, and with the freedom which should characterize the communications of men who are aiming at the same great end. We should feel that the success of others adds to the common stock of honour, of which we are all partakers, and that their disgrace lessen, its amount and robs *us* of that which is justly due to us. We should view the discoveries, the achievements and the renown of every professional brother, however young, however remote he may be from us, or however limited may be the keeping of the profession—as a deposit of high value to every individual votary of our science. We should feel that whether the springs of knowledge burst forth in the north, or in the south, on our western mountains, or in our eastern plains, the rivulets that flow from them all empty into one common reservoir, for our common use, and that accordingly our resources will be more ample, and our supplies more abundant, in proportion as their number is increased. No sectional prejudice should therefore induce us to wish that even the smallest of them should be dried up,

for we know not how broad a tributary stream may flow from it hereafter. The encouragement of local jealousies is not, indeed, less adverse to the interests of our professional republic, than it is repugnant to the principles on which our great national confederacy is founded. As members of both, it is our duty to glory in the prosperity of *all* our fellow-citizens, no matter in what section of our country they may reside. In both, our motto should be "E pluribus unum."— Though we are numerous, though we are widely remote from each other, though time has crowned the heads of some with laurels, while others are just now daring to aspire at them—under *all* our varying circumstances, we should feel that we are emphatically *one*—one in interest, one in design, in the principles that govern us, and one in our grand ultimate objects,

“ And where, permit me to ask, would the power end, of a profession whose members felt thus, that they had but one common cause? Where would the career of a science thus supported terminate? The march of the latter could not be measured, nor the power of the former scanned. On the contrary, what can we achieve without this union of sentiment, and community of interest? What service can we render to the cause to which we have devoted ourselves, if, instead of strengthening each other's hands, we strive to paralyze them? if, when our brethren engage in enterprises for the promotion of the common weal, instead of encouraging, we oppose them—instead of bidding them God speed, we frown on their exertions, and breathe out bitter maledictions against them? What support can we expect, what honour can we claim from others, if,

when the tidings reach us, that in a sister city, in a neighbouring state, or in our own immediate vicinity, new institutions dedicated to our science have been founded, we raise the cry of rebellion, and sound the alarm of war against those who have dared to unite with us in the promotion of the common cause? But one answer can be given to these questions. You are all convinced that the spirit which would dictate a course such as has been supposed, can have no alliance to that noble, generous, and manly feeling, which is the natural offspring of a liberal medical education.

“ In the year 1802, a literary and scientific institution, founded in Canonsburg, in the county of Washington, was chartered by the Legislative Assembly of this State, under the title of Jefferson College. Endowed with all the privileges and immunities granted to, and enjoyed by, other similar institutions—favoured also with the occasional patronage of the State, this college advanced gradually to a condition not less flourishing, and to a degree of reputation not less elevated than its sister colleges, most of whom had attained to much riper years. Such was found to be her state, in the month of June last, when a meeting of the Board of Trustees, to whose care her interests were committed, took place; and when it was determined by them, to avail themselves of a right which had not hitherto been exercised, viz. the right of conferring medical degrees, that the sphere of usefulness of the institution might be extended, at the same time that this privilege was enjoyed, in connexion with the original foundation. To carry the latter purpose into effect, in such manner as to secure the salutary objects for

which it was projected, was however, obviously impossible at the seat of the college. It became, therefore, necessary to devise some mode by which its prerogative might be exercised, and the views of the board answered. That which was adopted, is not less characteristic of zeal for the promotion of knowledge, than it is of the liberality of sentiment ever met with among men whose minds are not fettered by local prejudices--of men who dare to venture abroad to do good, and to engage in the same delightful employment. Philadelphia attracted their attention, as offering the best opportunities to those who were seeking knowledge, and promising the most ready co-operating force that could be enlisted with them, in the diffusion of it. Feeling, therefore, convinced that it mattered not where the tree they were about to plant was placed, as its fruits were to be for general use, and assured that *here* only there was a prospect of its thriving, they did not hesitate in their determination. A Faculty was instituted to consist of an adequate number of professors, to teach the several branches of medical science in distinct courses, of public lectures, to be delivered in Philadelphia. Immediate appointments were accordingly made to some of these stations, while others were left to be subsequently supplied. To the Faculty thus instituted, power was given to enact laws for the government of its members, and to frame such regulations as they might deem necessary to answer the ends of their appointment. They have consequently organized themselves, and having procured the building in which you are now assembled, have made all such arrangements as were calculated to fit it for the purpose

of public instruction. *Here*, should heaven prosper their undertaking, they will commence their labours the ensuing fall, seeking out of the stock of knowledge which they have collected, or may hereafter collect, to dispense that which will be useful, and that only.— To those who, after complying with our requisitions, submit themselves to examination, and acquit themselves honourably, they have also the power of securing the diploma of Jefferson College, conferring on them the degree of Doctor of Medicine. That the interest of those who may seek this diploma, might not be overlooked, provision was likewise made by the board, for the appointment of two additional trustees, to be residents in Philadelphia, and we trust, that the fervent prayers put up this morning in our behalf by one of this number, may be answered, and that heaven may indeed be for us. Who then may be against us, we care not.

“ That the good wishes and the prayers of thousands of pious and enlightened men are with us, is not the smallest ground of our confidence that we shall eventually prosper.

“ Desirous also of receiving the blessing of the *poor man*, he shall be made the object of our special regard. Apartments are in preparation in the building, in which you are assembled, for the gratuitous distribution of medicine and counsel to such are still capable of seeking them beyond their own homes. In the prosecution of this part of our design, we shall also be able to afford opportunities to those who attend our lectures, of witnessing many cases of medical and surgical disease.”

REVIEW.

An Oration delivered before the Philadelphia Medical Society, pursuant to appointment. By J. K. Mitchell, M. D. one of the corresponding secretaries of the Society. February 23, 1825. Philadelphia.—pp. 28, Octavo.

THIS is a well composed address, and breathes a commendable spirit of benevolence and candour. The irreligion and envious rivalry of physicians are honestly reprobated. Who will with equal honesty expose the envy of many of the clergy?

“Nearly all the writers on medical ethics concur with the world in fixing on our profession the brand of irreligion. The more, however, we reflect on the education and ordinary duties of the physician, the more must we be surpris'd at this charge, since we cannot help perceiving that they ought to produce the opposite effect. I cannot believe truth to be seen less clearly by men whose minds have been expanded by knowledge and strengthened by exercise,—whose highest sentiments have been refined and exalted, whose lives are devoted to the service of humanity, and who are tempted rather to *good* than to *evil*. Can he have less exalted views of the glory and grandeur of the Deity, who is engaged in contemplating the wonders of the starry heavens, the secrets of the mighty deep, the beauty and usefulness of the productions of the earth? Can true philosophy, which consists in a more intimate

acquaintance with the works of God, lessen our conceptions of his greatness, or our gratitude to his goodness? Can the physician who has studied with deep attention the wonderful frame which contains his soul—the most complex of the works of the Creator—believe, that its numerous and intricate organs were *united* in their efforts for the support of life, by the “fortuitous concourse of atoms?” If his heart be not steel-ed against the evidence of truth, he must behold in the existence of remedies for many terrible physical evils which man drags down upon himself, substantial proofs that God is *merciful* as well as *powerful*, *good* as well as *great*.

“That such is the *natural* tendency of the profession of medicine may be made evident by reflecting that those who have been justly celebrated for their philosophical skill and medical usefulness have been very commonly humble and sincere believers. What names stand preeminent in the history of medicine? are they not the names of Parre, Sydenham, Boerhaave, Botalus, Cullen, Cheselden, Fothergill, Rush, Hoffman, Stahl, Hartley, Percival, &c. &c. And were not these great men as much distinguished for piety as for skill and talent? Dr. Rush, in speaking of the religion of physicians, makes the remark, “that the weight of such names alone in favour of revelation, is sufficient to turn the scale against all the infidelity that has ever dishonoured the science of medicine.” We should be wary then of admitting this unfounded charge against the character of our art, lest we unjustly impair the reputation of a science with which are associated our fondest hopes and our dearest interests. We should

also rejoice to learn, that to enter, in a proper spirit, on the pursuit of our profession, to cultivate knowledge with diligence, and to apply it with skill and industry, is to increase our reputation and real respectability, to enhance our virtue, to enlarge our understanding, and to lead us to more sublime conceptions of the glory, and more heartfelt admiration of the goodness of God."

It would be well for some Orange county physicians to ponder on the truths so judiciously stated.

"But a much more serious obstacle is presented by the envy of professional competitors. At first, the discovery is undervalued, and ruthless endeavors are made to strangle it in *embryo*. When by the zeal, talent, and courage of its owner, it is forced into estimation, it is subjected to another assault. Either it is claimed by some impudent pretender, or it is traced to an unintelligible passage in some worm-eaten folio, whose author had as clear a conception of the fact, as he had of the nature of the soil in the moon.

"I am willing to believe, that the *greater part* of my brethren are not tainted with this odious and blighting vice. *Some* there are who are ever ready to cheer and guide the young adventurer in his path to fame and usefulness, and who are above all jealousy of their associates ; who disdaining

"To crush young genius bursting from the shell,"

would exclaim, even of a rival and an enemy,

“Freely let him wear
The wreaths which genius wove and planted there,
Foe as I am, should envy tear me down,
Myself would labour to replace the crown.”

“There are gentlemen in our profession, whose chief delight consists in urging onward the young adventurer, and who strive to “Strew with flowers the thorny ways of truth.” If I could think otherwise, I should be forgetful of kindness and assistance, which I could not forget without dishonour.”

REVIEW.

First report of the New-York Colonization Society, read at the annual meeting, October 29, 1823.—pp. 32, Octavo. New-York, 1823.

THIS society is instituted for co-operating with a parent society organized nearly seven years ago for the purpose of colonizing the free Africans in the United States, and presents in the pamphlet whose title page we have copied its first report on the important objects of the institution. Every thing relative to the disposition of our black population must be interesting to all who feel an interest in the welfare of our country.—The number of coloured people in our territories is estimated in this pamphlet at 1,900,000, almost one fifth of all the inhabitants within our dominions. The experience of many generations demonstrates that they cannot be amalgamated with the whites; for however light

the shades of complexion, in the intermixtures that have taken place, those shades form a barrier against intermarriages with them, and their full and entire participation of all the blessings and privileges of social life among us. They have been introduced among us without the consent of any individual among them, and by a violation of every principle of moral obligation which should regulate the commerce of social beings, our citizens have fitted out vessels under the sanction of the constitution of the United States, and have traded in the souls and bodies of this unhappy race of men. For twenty years this traffic was legalized, as far as human law can legalize any species of traffic contravening the eternal laws of righteousness. Our citizens have bought and sold without remorse we fear the persons of men robbed of every thing dear to human nature, except life. Our Statesmen have sworn, our citizens have sworn to a constitution for its support, embodying this evil, in all its enormity, and at this moment, hundreds of thousands of our fellow beings are held in bondage under the forms of public law, which all who swear to the constitution endeavour to bind themselves to maintain. The enormity of this crime against God and humanity is seen and felt by many in the land. We have declared this traffic, long a constitutional one as it was foreign, and yet constitutional as it is domestic, piracy, and hence all who are engaged in it are murderers. The President of the United States, in his late address to congress tells the nation and the world that he has been endeavouring to prevail on the courts of Europe to unite with the constituted authorities of our country, in proclaiming the slave trade piracy. Here then,

by the showing of the chief executive magistrate of our country, we are as a nation guilty of solemn constitutional piracy, a sin for which we have surely reason to dread the wrath of heaven.

The Colonization Society proposes to provide a remedy for this evil. It will fail. But the efforts to send Christian Africans back to the land of their forefathers, to evangelize them, may be productive of good. We think it much less exceptionable than the sending of our Protestant African brethren into the Popish island of Hayti, where they will be employed for the ruin of our white brethren in the south.

The writer of the enclosed trifles without pretending to authorship, writes merely to amuse a lonely hour. If the editor of the much admired "Witness" thinks among its more important pages, works of fancy might amuse some of his readers, he may perhaps hear again from his

UNKNOWN FRIEND.

[We do not not know who our new correspondent, that favours us with the following "Dream," and "Thoughts on Life," is. But we trust our readers will agree with us in the wish to have more from the same pen.—*Ed. Wit.*]

A DREAM

After closing my temporal affairs on Saturday evening, and composing my mind for the Sabbath of rest and blessedness that was approaching, I fell asleep under the protecting care of that merciful Being who

showers his favours on the unjust, as well as the just ; presently I felt my mind awakened, and my feelings strongly excited by the deep-toned accents of a very popular preacher, and found I was listening among his parishioners to the clear and lucid explanations of this great expositor of the holy scriptures. He was lecturing on one of the Psalms which I thought a beautifully devotional part of worship, leading the mind to an intimate knowledge of the mysterious providence of God. I was surprised to find few of the congregation had collected in time to be instructed and delighted with this very interesting part of the service. They kept however constantly arriving, and by the opening and closing of doors, proved a great annoyance to those who wish to devote themselves to the worship of their Creator.

Ah ! thought I, if these fellow-christians of mine had a petition to present to the legislature, how solicitous, how anxious would they be to arrive on the spot before the doors opened, prepared and ready to enter the august assembly of these guardians of their temporal concerns. How much more zealous should we be to enter the court of the "King of kings," to offer our humble petitions for forgiveness, and solicitous to arrange our spiritual affairs.

The preacher commenced his sermon, and although I cannot name the text, I have a perfect recollection of the subject, which was the necessity of regulating our lives by the laws of God, and the blessed example of our Saviour. And here the preacher made the most powerful appeal to the feelings of his flock, in reminding them of the innumerable blessings they were daily

receiving from that beneficent Being they so negligently worshipped. It was the service of gratitude he claimed for his lord and master, it was the offering of a pure spirit, a broken and a contrite heart. He warned them in the most affecting terms against that religion which is stimulated only by fear of the wrath to come, and painted in glowing colours the happy state of those who improve the talent entrusted to their care by a life of holy piety, regulating every action by the grand christian precept, love to God, and love to our neighbour.

Ah! thought I, this is the acute reasoning, the nervous diction, the elegant language of Paul of old. What a pity that the sphere of such usefulness should be limited. The universe should be his church, and the whole world his audience.

I was anxious to know if his people realized the great blessing they possessed in such a Pastor, I observed a middle aged man, very respectable in appearance, and occasionally a very attentive hearer, but ah! sad dereliction of feeling! in the most interesting part of the discourse he fell—asleep. Next to him sat a very interesting family. The parents in the meridian of life, with a lovely group of children about them. The father was extremely attentive and possessed that intelligent expression of face which seemed to say he fully appreciated all he heard. The next pew was almost occupied by females, one venerable looking old man who seemed to have arrived at almost a patriarchal age was standing, every faculty seemed absorbed in listening with the most perfect attention. Time seemed long since to have scattered the frosts of winter over his

high comprehensive forehead, and it was interesting to mark the contrast between him and a beautiful young creature who was in the next seat, devoting herself to her Maker in the days of her youth. What a bright example thought I to the young females who are witnessing her solemn engagements. "Remember thy Creator in the days of thy youth" is an expression of great force.

I thought the congregation generally the most attentive listeners. One thing I recollect surprised me : after the sermon closed, and the blessing was pronounced, there is always a moment of holy silence when each soul seems in prayerful communion to be offering the homage of a purified spirit to the invisible Father in Heaven, this was almost instantly interrupted by that general bustle which indicates the creatures haste to leave the presence of its Creator. And now commenced a rapid opening of doors, a succession of quick, and hasty footsteps ; the congregation collected in little groups, and now began such a warfare of cakes and apples!! What thought I cannot these people fast one hour for "Him who fasted forty days, and forty nights" for them!

The practice of eating in church may be tolerated for very small children, but those of larger growth should be taught self-denial, and to sacrifice their inclination to propriety, time, and place.

I observed the majestic form of the Preacher passing silently down the aisle, wholly abstracted from surrounding objects, and realizing the responsibility of his holy office, and I thought even after his eloquent voice had ceased, a reflecting mind would dwell on

what it had heard, and pass the intermission in solemn review of the past, and suitable preparation for the evening service. For myself, my thoughts, and feelings had been so spiritualized by the powerful preaching of this wonderful man, that I could not descend to the gross indulgence of eating. I recollect thinking too this practice was irreverent, and improper in the house of God.

The frequent walking out, and in, of individuals I found also a great interruption; and I observed the shepherd of the flock evinced his disapprobation by an impressive silence till these stray sheep had closed the door, or when they returned till they had taken their seats.

'Tis a most exalted privilege, thought I, to tread the earthly courts of our Heavenly Father every week; and he has promised where two or three are gathered together in his name he will be in the midst of them, What a check should this be on all irreverent conduct, and light conversation, that the all-seeing eye of the Omnipotent rests upon us. "The Lord is in his holy temple; let all the earth keep silence before him."

The congregation had resumed their seats. The Preacher commenced the evening service with a fervent prayer, in which I joined with feelings of deep humility and contrition—just at this interesting moment the magical thread of sleep was broken, and I was awake to the most vivid recollection of all I had heard, with the sad certainty that I could hear no more.

THOUGHTS ON LIFE.

Life, like the days which employ it are beautifully arranged by the Great Disposer of all events into distinct periods. Childhood is the dawn of our existence, with just light enough to perceive its native beauty, and budding promise. Its frolic steps lead us on to youth, the morning of our life, radiant in brilliancy and sweetness, and expanding to the most perfect loveliness. Youth conducts us to maturity, the meridian and noon of our existence, rich in dignified grace, and moral, and intellectual beauty. Maturity with all its acquirements of wisdom and experience leaves us in the lap of age, most impressively illustrated by the sober grey, and gathering shades of evening.

What grateful beings ought we to be to our Bountiful Creator for the amazing display of his goodness in this progressive and amiable plan. Every part of the time bestowed on us filled with enjoyments peculiar to itself; and the whole period from childhood to age, one continued display of his superintending providence. What a sublime, and exalted idea that the great God Omnipotent, who gathereth the heavens about him as a curtain and before whose throne even the angels veil their faces, upholds us by his almighty power, and will if we walk in his laws, one day receive us to his holy presence.

A well regulated mind suitably impressed with the innumerable and undeserved blessings of its Heavenly Father will immediately commence the most watchful care over every hour of that life entrusted to us, that each may bear a good report to the Great Author of our days.

Childhood, though but the commencement of life has much to do. In the first place, love and obedience to God for the blessings of life, health and opportunities for improvement. The second great duty, love and obedience to parents, kindness and affection to brothers and sisters; then the diligent improvement of time to prepare them for all those duties they are destined to perform.

Youth, is the season of all others, to serve and adore our Maker. How numerous are the blessings and enjoyments the Almighty has showered on youth. Health, strength and intellectual capacity; a pliability of mind, and elasticity of feeling which peculiarly qualifies them to offer the first, and best feelings of their nature to the Great Giver of all these varied blessings.

Maturity, rich in moral and intellectual perfection, with all its treasures of domestic happiness, owes a vast debt to the Author of all good, for the preservation of that life so highly endowed, besides great responsibility for the faithful discharge of all those duties which the possession of such important blessings involves.

Age, the last stage of this long pilgrimage, though it seems the very wreck of nature, has much to be thankful for, in having safely passed through these successive periods; and though most of its enjoyments have probably been transmitted to children, and children's children, still these are the great links in the family chain, which, though they divide, still unite the best feelings of our nature.

Life, has its Spring and Summer, Autumn, and Winter, and every season as it declines, admirably prepares us for that which is to follow.

EXTRACT OF A LETTER FROM A PRESBYTERIAN CLERGY-
MAN OF RESPECTABILITY IN NEW-YORK.

I have nothing encouraging to communicate. Iniquity abounds more and more with us, and is growing more impudent—the Sabbath is openly profaned—groceries, victualing-houses, livery-stables, and other places of resort for the idle and profligate, are kept open, and liberally encouraged. And in addition to our former accomplished and genteel nuisances, we have a *newspaper* published on the Sabbath day, for the accommodation of the mercantile and business part of the community. O! these are dark days. These are times when my heart sickens at the scenes which we are called to witness.

At Albany, the people of God complain of the ungodly example of the members of the Legislature. They exert a most unhappy influence on the morals of that city, and, in some measure, on the character of the whole state. Truly we ought to be at our posts; and to be prepared to bear the load of obloquy and reproach, which is heaped, by the men of belial, on all who are faithful.

The exertions of the Christian community do not keep pace with the increase of population and wickedness, in our country; and I wonder that the church is not more alive to the alarming fact. We have been deceived by the reports of charitable societies: we have a more favourable picture than is warranted, and we have calculated on effects proportioned to the means which have been used. We calculate that ev-

ery Bible, every missionary, and every tract, will convert a certain number——But I must have done.

X. Y.

AN ODE.

CHRIST JESUS.

Who is the Father's only Son,
Begotten by himself alone,
The second in the great Three-One?

CHRIST JESUS.

Who took the sinner's humble place,
To make him heir of saving grace,
And bring him to his heavenly place?

CHRIST JESUS.

Who suffered for the sins of man,
That God might smile on earth again,
And bless the nations with his reign?

CHRIST JESUS.

Who died upon th' accursed tree,
His people from the curse to free,
And grant them spiritual liberty?

CHRIST JESUS.

Who went down to the clay-cold tomb,
To sanctify the body's home,
Till to redeem it he shall come?

CHRIST JESUS.

Who burst the bands of mighty death,
Resum'd his life, recall'd his breath,
And nobly seized the conquerer's wreath?

CHRIST JESUS.

Who took his flight through azure sky,
 While angels rais'd the gladsome cry,
 "Lift up your heads ye gates on high" ?

CHRIST JESUS.

Who sits at God's right hand above,
 To plead for heirs of sovereign love,
 And make them all his blessings prove ?

CHRIST JESUS.

Who will, in glorious majesty,
 As Judge, break through the mantling sky,
 To be beheld by every eye ?

CHRIST JESUS.

Who will th' awak'ning trumpet blow,
 And put in motion all below,
 And pass upon them sentence too ?

CHRIST JESUS.

To whom then shall a sinner turn,
 While under sense of guilt he mourn,
 But to Him who the curse has borne ;

CHRIST JESUS.

Saviour divine, in thee I trust,
 To save my soul ; to raise my dust :—
 Thou art the Lord, thine Israel's boast ;—

CHRIST JESUS.

Let heaven and earth unite to raise
 Harmonious and eternal praise
 To him who saves by glorious ways ;—

CHRIST JESUS.

X.

THE MOUNTAIN MAN.

NO. II.

Messiah's Throne.

The eternal Son of God is the mediator between God and men. The Mediator of the new Covenant, as a person in the GODHEAD, is the equal of God the Father, in Being, in perfection, and in glory. The distinction, nevertheless, between his *sonship* and his *mediatory character* is of such importance, that it must not be allowed to escape the attention of the Christian. In social life there is no difficulty in distinguishing between the person and the office, which he bears; or between the person simply, and as invested with official power. In the case before us, the distinction is of as easy apprehension as in common life. The Saviour is eternally and *necessarily* the Son of God; but he is *voluntarily*, and by constitution, the Mediator. This *constitution* took its rise from the divine purpose of mercy in favor of man, by the fall involved in utter ruin.

According to the arrangements of the Covenant of Redemption, the Son of God, in the character of the Christ of God, appeared in due time, to save from misery the church which he loved. Now exalted in glory, the pleasure of the Lord is prospering in his hand. Attend to a few remarks upon the extent of his power, as Mediator in the administration of his peculiar empire.

As the church is the chief object of Immanuel's love, so is she the most important subject of his authority. This is his special empire. Upon his church he bestows those gifts, and graces and blessings, which con-

stitute her the joy of the land, and a praise in the earth. There is the centre of his moral and physical dominions, and around her revolve, in their appointed orbits, the various systems that exist. *His dwelling place is in Zion. But out of her as the perfection of beauty he shines. He is the Head over all things to the church.* All these things are given him as he is the Mediator. As God's eternal son, the whole extent of this empire belonged to him by an original right. He, equally with the Father and blessed Spirit, gave existence to created nature, and upholds it in being by the word of his power. It is not, however, as the Son of God, merely, that he appears in the character of the Church's Saviour; it is as Mediator that he is thus revealed. What he possessed before as Creator and Governor, becomes his, as he is Redeemer, under new considerations, upon a new ground, and for a new end. He engaged to save his Church. In that engagement he was constituted Mediator. The Church which he engaged to save, is extensively related with the several departments of God's universal kingdom; and upon her safety, felicity and glory, those relations have an influence either salutary or unfavourable, according to various circumstances. To direct and control these, according to their respective tendencies, they must be under his government, in that character in which he saves; that is, in his character of Messiah; for in the simple relation of Son of God he saves none of the human family; being, in this character, like that of the Father, a consuming fire to the workers of iniquity. That all things should be his, as he is the Christ, to subserve the designs of mercy, in saving his people,

flows from the engagements of the covenant of grace. *All power in heaven and in earth is given unto me. His kingdom ruleth over all.* Hence from the Sun in his splendid chariot, to the minutest particles of dust that dances in his beam, Messiah's power is felt; and over all intelligences, from the highest angel that waits before the throne of heaven, down through all the ranges of moral existence, to Lucifer on his throne of burning darkness, his supremacy is exercised. We are utterly opposed to the distinction that confines our Redeemer's power to a "supernatural ordering of all things to supernatural ends," to the exclusion of these things themselves from the limits of his dominion, in their *natural* constitution and connexions. In such constitution and connexion, we are persuaded, all things must be in his hand that they may be supernaturally directed to supernatural ends.

This universality of Immanuel's power lies at the foundation of the Church's safety, and occupies a distinguished place in the consolations of the saint. *Upon this rock I will build my church, and the gates of hell shall not prevail against it. All things shall work together for good to them that love God.* These assurances rest upon the authority of our Saviour, as our Saviour, over the inhabitants of hell, and upon his right of dominion over every creature, and every influence, and every event; for if there be one hostile agent or one inimical influence not under the control of Jesus Christ, as the Redeemer of sinners, that agent, or that influence, may operate the ruin of the saint, or prove the destruction of the church. It is "as Redeemer, that he restrains and conquers all his and our enemies" *All things are put under him, and*

all agents, God in the person of the Father alone excepted, are by covenant stipulation put at his disposal. I. Cor. xv. 27.

Upon the slightest suggestion, the texts recorded in proof of the power of Jesus over organized matter, will occur to the reader of the Bible. We need not therefore enter into a detailed notice of the employment of his authority over the winds and the waves, and the elements of material nature. The mere animated tribes, too, are in his power, "All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea." Ps. viii. 7, 8. Heb. ii. 9. Having this dominion over them, he establishes in favor of his people, a covenant of peace with the beasts of the field, the fowls heaven, and the creeping things of the ground. Gen. ix. 11. But we shall confine our remarks chiefly to his authority over moral beings.

Among the *all things* given to the Son, as Mediator, we are authorised to reckon the angels of heaven. Those Spirits that, in the possession of power, of wisdom, and of unstained purity, occupy the high regions of glory and celestial bliss, are his attendants. In that subordinate chain of created agency, established in the decree of God, for carrying forward the plan, and making effectual the aims of mercy, angelic services were made necessary. Those services must be directed by Messiah. And as all their movements, in attending the heirs of salvation, are guided by the stipulations, and according to the principles of this covenant, they must bow to him as their administrator, and yield obedience to him, in his character of Saviour. "Are they not all minis-

tering spirits, sent forth to minister for them who shall be the heirs of salvation."

Under himself and into one blessed association, Christ gathers the holy angels and redeemed men. Eph. i. 10. In bowing to him as Immanuel, those celestial agents receive from the divine hand confirmation in holiness and felicity. And the saved sinner, believing in him who is the *Head* of all principality and powers, is admitted to the fellowship of angels. Ye are come to an innumerable company of angels, to the general assembly and church of the first born. Heb. xii. 22, 25. In the mansions of glory accordingly, both unite in the anthems so sweetly sung in honour of the Lamb. Rev. v. 11, 12. Angels, indeed, cannot sing, as saved men can, "Thou hast redeemed us by thy blood;" but they can chant upon the highest key, and in sweetest harmony with the redeemed, in the melodious strains of heaven, "Worthy is the Lamb that was slain, to receive power &c. ; and in accordance with the language and spirit of their song, in an obedience of activity, they do his pleasure. They attended him in his visit to Sinai, they announced his birth at Bethlehem, they told his resurrection from the dead, they accompanied him in his ascent to his full possession, in our nature, of the mediatorial throne. Thence they receive his orders, and whilst employed in subserving his designs of grace, they are, in the dispensations of God, made acquainted with his manifold wisdom, as well as with the riches of his love. Eph. iii. 10.

Over the fallen angels likewise, Messiah sways his sceptre of authority. *He has the keys of hell.* In the days of his humiliation, he commanded the devils, and

compelled a reluctant compliance with his will. He it was whom John in vision, beheld descending from heaven with a chain to bind Satan, during the millennial years of the Church's peace. It is he who restrains the rage of the roaring lion, and in the case of every saint, disappoints him of his prey.

The Son of God, in the character of the Christ of God, has dominion over all the children of men. The saints are in his hand; and the wicked he rules in virtue of Mediatorial authority. *Rule thou in the midst of thine enemies.* That he might gather from their dispersions the objects of divine love, and bestow upon them, in their appointed times, eternal life; the world in its whole frame, when tottering under the weight of human guilt, and the pressure of the curse of God, was placed in his hand. Listen to his declaration: "The earth and all the inhabitants thereof are dissolved; I bear up the pillars of it." Thus our sinful world is now found under a dispensation of grace. The whole physical and moral constitution of things is lodged in his hand. He guides the course of nature. Man, with all his intellectual, moral, active, and social principles, is under his providence. All the lights of reason, of conscience, of science, are from him. He is the light of the world. He lighteth every man that cometh into the world, with whatever portion of illumination he may possess; but still of very different kinds, upon very different grounds, and for very different ends. The saints of God stand in very near relationship, in this life to profligate and infidel men. The policy and pursuits of these men, constitute an important portion of that machinery, put in requisition in the course of that

providence which displays the power, the wisdom, and the grace of God. This machinery must, consequently, be in the mediatorial hand of the Son of God. Man, in all the relationships of life, is placed under the dominion of our Redeemer, the end of this subjection we are abundantly taught. "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

From a more particular notice of these relationships, we shall at present hold ourselves excused, with the exception of that which is embraced in national association. Man, in the possession and exercise of his social principles, is under the moral government of Jesus Christ. Social man, in national, political society, is subjected to his authority, and in that relation, is obliged to regard the fullest revelation of his will with which he may be favoured. Our remarks, in this paper, respect chiefly, those to whom he has sent his Bible. In this Bible we are informed that the heathen are given to him for his inheritance, and the uttermost parts of the earth for his possession. The constituted authorities of these nations, their kings and their judges, are commanded to do homage, to him, under the penal sanction of his high displeasure and the tremendous effects of that displeasure in the vengeance of his iron rod. Ps. ii. 8, 12. In the language of the prophet, he is described as receiving "a kingdom that all people, nations, and languages should serve him." "And all dominion shall serve and obey him," Dan. vii. 14, 27. This submission is in correspondence with his titles, which we are certified are not bestowed on him, as titles often are upon earthly pageants, for empty parade. "He is King of kings and Lord of

lords." God hath given him a name which is above every name, that at the name of Jesus every knee should bow, and every tongue confess, to the glory of God." If Immanuel be not the moral Governor of nations, why in that inspired volume given by him, do we find so many requisitions made of nations, as such ; why so many institutions given to *political society*, for the fulfilment of those requisitions ; why so many judgments threatened against nations for impiety and immorality ; and why so many pages of sacred scripture occupied in the detail of judgments executed upon sinful nations ? He is their Lawgiver and Judge. The exercise of judgment, in reference to individual man, to nations and to the world at the last day, is delegated to Messiah. "The Father judgeth no man ; but hath committed all judgment unto the Son : And hath given him authority to execute judgment also, because he is the Son of man." He, whose voice shook the earth, in giving law, ecclesiastical and political to the sons Jacob of old, speaks now from heaven, to the church, and to nations, where his scripture is found, and demands of both obedience to his will, in their respective departments. Did the neglects and sins of ancient Israel, as a body politic, receive a due recompence of vengeance ; and shall modern nations, within hearing of his voice from heaven, and in the full blaze of his Gospel light, neglect and transgress against his authority with impunity ? "See that you refuse not him that speaketh ; for if they escape not who refused him who spake on earth, much more shall we not escape, if we turn away from him that speaketh from heaven." Heb. xij. 25. "He executeth judgment, because he is

the Son of man." As the Angel of providence, he scatters the coals of divine indignation among the nations. Rev. viii. 5.

We deem this subject in its practical results, of great importance to the nations and to the church, persuaded as we are that upon it the Spirit of inspiration lays a peculiar emphasis, we embrace it in its broadest import. Nor do we feel disposed to shrink from any of its legitimate consequences. This Meditorial dominion of our Lord, over all things, does not exclude Jehovah in the person of the Father, and the Holy Ghost, from the throne of Empire ; so that if Jesus be head of all, they must stand by as unemployed spectators. We know that Christ is the immediate Head and Ruler in Zion ; but the Father and the Spirit are not excluded from the Church or its government. They concur with the Son in all his operations of grace. Why not so in those operations of nature that are put in subordination to grace ? This really is the matter of fact: "My Father worketh hitherto and I work."

We do, however admit, as a legitimate result of this doctrine, that all natural good is by the prayer of faith to be sought from God in the name of Christ, and to be received from the mediatory hand of the Son of God, and in their natural constitution, and "according to their natural ordering, and for natural ends," as subordinate to supernatural aims. We hesitate not to seek, in the Saviour's name and from his hand, the continuance of life, the prolongation of health, the removal of sickness and pain ; and as subordinate to those earthly things, we believe ourselves authorised to seek by the prayer of faith food and raiment convenient for us, a

salubrious atmosphere, suitable medicine, a judicious application of it by ordinary exercise of medical skill, and in one word all earthly benefits, and temporal relations which God may judge fitting for us, and that, *in their earthly nature*, and physical constitution, for the purpose of producing *physical effects*, such as health and comfort, according to that physical and temporal constitution which the Lord has given us ; and, with these it is incumbent upon us, to seek the supernatural ordering of us, and of those blessings to high and supernatural ends. The Lord Jesus will not go beyond the boundaries of his own Meditorial empire, to order, either naturally, or supernaturally, any thing for the good of man. We need bread, and water, and raiment, and habitations where we may dwell, and relatives with whom we may dwell, as well as the sanctified use of them ; and for the former, as well as the latter, we are dependant upon the bounty of God ; and for the one, as well as for the other, we are bound to pray to the Lord. Shall we ask the things themselves from God, or shall we not ? Shall we be thankful to God for life and health, and the means of both, or shall we not ? No christian will dare a reply in the negative.

And if we do pray and give thanks for these things, in whose name shall we seek acceptance ? Only in that of Messiah. This in defiance of all opposing theory, establishes the relation of the Redeemer to temporal things. The case of reprobates present no difficulty. They are in Immanuel's hand ; all they have is from him ; but not for their own sakes. It is for supernatural purposes in relation to others.

Nor have we any wish to shrink from the alarming result that if Messiah indeed be the legitimate Sovereign of nations, then those of whom he demands submission, but who refuse a *substantial* recognition of his claims, are in a state of hostility against the Prince of the kings of the earth. This consequence indeed draws deep.

We are, notwithstanding, compelled to admit it in all its length, breadth and depth. *Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.* And that which produces, upon the subject, and very plainly too, so much deep feeling, we dare not conceal: the inconsistency and danger of the Redeemer's friends entering into sworn, covenanted association with those who thus refuse to confess Immanuel's claims, saying, "We will not have *this Man* to reign over us." "Our lips are our own, who is Lord over us?"

Thus, christian reader, Immanuel appears to be constituted Lord of all. "Upon his head are many crowns." It is as head in Zion that he possesses this universal Lordship. He is, especially for sake of Zion, the Ruler of the nations. Let us be joyful in our King. He is qualified to hold the helm of universal empire; for which he is bone of our bone and flesh of our flesh, he is God over all and blessed forever. He is not ashamed to call his people brethren. Contemplate him now presiding over all the storms of human life, and directing to a blessed issue the complicated machinery of time. *It shall be well with the righteous.* Reigning in Mount-Zion, and in Jerusalem, and before his ancients gloriously, the nations shall come to the Saviour's light, and their kings to the brightness of his rising. When the king-

doms of this world shall have become the kingdoms of our Lord and of his Christ, those mists in which some of his saints are now wandering, shall be dissipated; they shall know one another, and rejoice with united gladness, that Immanuel reigns. *Come Lord Jesus, come quickly. Amen.*

REVIEW.

The Mediatorial Reign, &c. By James Grady, D. D.

(Continued from page 239.)

“*For whom he did foreknow, them he did predestinate,*” &c. Whatever the word *foreknow* means, in the order of nature here, it precedes predestination.—It cannot then signify mere *prescience*, because God cannot foreknow any thing, unless it is certainly to happen. Foreknowledge must be *certain*, otherwise it would be doubtful. But doubtful, i. e. uncertain knowledge, is not knowledge. “If God foreknow any thing, that thing is evident to the divine mind, i. e. the divine mind has *evidence* of that thing.” No evidence can be furnished from the thing itself, because it does not exist. The same may be said of every other thing before it exists. No evidence, then, can be furnished from any thing else. From whence, then, can the divine mind possess evidence of the future existence of any event? Only from his own purpose, decree, or predestination of that thing to exist. Simple foreknowledge, therefore, is posterior in the order of nature to predestination. But the foreknowledge in the text comes before it. Now, nothing can be before

the predestination of any to eternal life, but that *choice of love*, which is the fontal spring of the whole appointment. We have a similar application of the word *know*, in the first Psalm, verse 6. "For the Lord *knoweth* the way of the righteous." In as far as mere knowledge is concerned, the Lord knows the way of the wicked as well as the way of the righteous, yet the one is set in opposition to the other. The word plainly means approve, love, or delight in. So also in Mat. vii. 23. "I never *knew* you," where the same verb, is used as in Rom. viii. 29. In respect to the fact of *knowledge* simply, the Omniscient Judge of the quick and dead, knew the wicked as well as the righteous. But, I never approved of you, I never loved you, I never delighted in you as in beloved objects, must be the meaning of the word. In like manner, those whom God *foreknew*, are those whom he *loved before*. More examples would be unnecessary.

Now this love, this electing love, this primary principle in the system of grace, is *in Christ*, who is also the Father's *elect*. Eph. i. 4. "According as he hath *chosen us in him* before the foundation of the world." Not that he is the cause of their election, or that the choice of him, is, in the order of nature, anterior to their's. Indeed, "his election is subordinated to their's, as a mean to an end." In their election they were given to him as a body to a head. He was to effect the purpose and end of their election. They were given to him to be redeemed. *Thine they were*, says the Redeemer to his Heavenly Father, *and thou gavest them me*. John xviii. 6. They were the property and possession of the Father, before they were

given to Christ not merely by creation, for so were others as well as they, but by the Father's choice, the Father's electing love.

They are definite and fixed as to their number. *The Lord knoweth them that are his.* II. Tim. ii. 19. Those that are *his by election*; otherwise, there would be nothing definite in the expression. Their very names are known and recorded. *Their names are written in heaven—in the book of life.*

The covenant of grace is wholly about these persons. Here then *is precisely the use the sacred writers make of the doctrine of election.* They make it the very ground-work, the very matter about which the covenant of grace treats. The covenant of grace is a covenant of redemption. Jesus Christ is the *Redeemer* in that covenant. He engages to pay a ransom, a price for those who were given him. Does he so engage for others, that were not given him? Does he also pay this ransom? Election, is not, with sound Calvinists, "a mere element in a metaphysical theory," but according to the Bible it is indeed, an elementary principle in the system of grace. It also shews the *value*, but certainly not the *immutability* of Christ's righteousness, in the covenant of redemption. The righteousness of Christ is immutable to those who possess it. These are indeed *elect* persons, but it is not immutable to them simply as *elect* persons, but as *believers*.

The responsibility of the Lord Jesus Christ for those who were given him, further shews the use of election, in the system of grace. The sheep delivered, to his care, as a flock to a shepherd. God the Father gave them to him, and will one day require them at his hand.

Where is the flock that was given thee, thy beautiful flock? Jer. xiii. 20. Then will he be able to say, *Lo here am I, and the children that thou hast given me. Of all that thou gavest me, have I lost none.* Here is the place to ascertain the *value* of Jesus' blood, the *nature* and the *worth* of his atonement. The abstract or intrinsic value of the blood of Christ is a thing with which we have nothing at all to do. Who could form an adequate idea of that which is infinitely valuable. Jesus Christ represented the elect in the covenant of grace. In their name he engaged and for them he became surety. He took their guilt upon himself. He said to the divine law, "if they owe thee ought" or whatever they owe thee, "set that to my account." In due time, I will repay thee. Unconnected with the elect, Jesus Christ appears not in the whole transaction. The covenant of grace embraces them and no others. The value of the satisfaction of Christ was settled in the eternal covenant. It was to be accounted as worth, precisely, what was agreed upon, between the Father and the Son in that transaction.

It is not its intrinsic value, (though it must be intrinsically of infinite worth,) but the persons for whom it is shed, those Christ represented in the shedding of it, that will shew the extent of its worth in the everlasting covenant. It is worth all that the law requires *for them*, or in their behalf, but it is of no value at all in the covenant, for those who are not recognised in that covenant.

The broken law had equal claims upon all the human family. Does Jesus represent them all in the covenant of redemption? If he does, then they are all

redeemed. If he does not, then those who are not represented, have neither part nor lot in this redemption. It is to them as though it had never been, in as far as *redemption* is really concerned. How then can that be *imputable* to them in which they have no interest? but we forget that Dr. G. uses the word *imputable* in a sense hitherto unknown in the English language. If he explains his meaning, he may however, be indulged in the oddity, as if one should say, I mean the Monongahela river, but I chose to call it the Mediterranean sea.

It is in the covenant stipulations, that we see the application and the bearing of the atonement. Jesus Christ made atonement for men. Atonement removes the offence, and restores the culprit to favour. Jesus died, the just for the unjust, that he might *bring us to God*. All those whose sins he expiated are brought to God. They are God's chosen. The principle of election is never lost sight of through the whole of his sufferings. If he is taken, those who are elected, *are let go their way*.

The nature of angels he took not, and therefore he satisfied not the law of God for them. He could not represent them, not being *one* in nature with them. For this is the law, that he that sanctifieth and they who are sanctified be all of one. Heb. ii. 11. i. e. of one common nature.

But he did take on him the seed of Abraham, ii. 16. Two things are here observable.

1. The nature that belonged to the seed of Abraham is *human nature*. Jesus, therefore, took on him *human nature*.

It is not said by the apostle, "He took upon him the seed of Adam," but "The seed of Abraham." This would appear evidently to intimate God's design of limiting the benefits resulting from the death of his Son, to a part of the human family. Independently of a restriction originating in Divine sovereignty, intimated to us in this passage, as well as in many others, the merits of his obediencial life, and satisfactory death should have been not only *imputable*, but also must have been in due time, *imputed* to all mankind, then it is evident, that *the remedial righteousness of Jesus Christ* would have *the same extent, bounds, and limits*, with the *covenant transgression of Adam*, and all that were lost by the one, would be saved by the other. As it is, Dr. G. attempts a comparison *in every respect* between the two, p. 91, in these memorable words, "therefore the remedial righteousness of Jesus Christ, has the same extent, bounds, and limits with the covenant transgression of Adam; the latter has destroyed all mankind, the former is capable of saving all mankind." The comparison is however, not homogeneous. It is made not between *destruction* and *salvation*, but between *destruction* and the capability of salvation.

We shall not charge this with being either *logical* or *metaphysical*. It is far enough from either. The actual doing of a thing, and the capability of doing it, will not *generally* be allowed to identify. One man *works* and another is *capable* of working. Therefore they are both alike. It is believed that few would be disposed to admit this conclusion.

That the righteousness of Jesus Christ has the same "extent, bounds, and limits, with the covenant

transgression of Adam," in relation to *all for whom it is wrought*, will be readily granted; but that it has the same "extent as in relation to others," certainly does not follow. Were we to present the reasoning in the form of a syllogism, it might run thus,

Jesus Christ undertook to satisfy in human nature, for all the seed of Abraham.

But the seed of Abraham are part of the seed of Adam.

Therefore Jesus Christ undertook to satisfy, in human nature, for *all* the seed of Adam.

Logicians have a name for this kind of reasoning, but no man covets to have it applied to his.

We learn here the *precise* use, which the Apostle makes of election, in this part of the system of grace. Abraham is called the father of believers. His seed are the elect, and the elect *only*. Such are the children of Abraham's faith, Rom. xii. 8. *But the children of the promise are counted for the seed.* Gal. iii. 7. *They which are of faith, the same are the children of Abraham.*

Jesus Christ took human nature, having the satisfaction which he was to make in that nature limited by covenant and agreement, to the seed of Abraham. Abraham's seed are in relation to this transaction, *believers*, and *believers only*. All the elect shall be made *believers*. No reprobate shall ever be a believer, consequently Jesus Christ purchased nothing for reprobates.

It is not disputed by Dr. G. that the covenant of grace is a covenant of *redemption*, that in this covenant Jesus Christ acted as a redeemer. Whom did he engage to redeem? the elect only? or all mankind?

This question it is presumed, will be satisfactorily answered by attending to two things.

1. From what did he engage to redeem those whom he represented ?

2. To whom, or what, did he engage to redeem them ? these two questions are fully answered in the sacred volume.

That, from which Jesus Christ *actually does* redeem his people, must be *that* from which he *engaged* in the covenant of grace, to redeem them.

In Rev. xiv. 3, 4, we are informed that, they are *redeemed from the earth*, i. e. from among carnal, earthly men. Did he both redeem them *from among* carnal earthly men, and redeem *those men* too ? In Ps. cxxx. 8, we are assured that *he redeems his Israel from all his iniquities*. Can all men, elect and reprobate, be said, in truth, to be *his Israel*, or to be redeemed from all their iniquities ? The same truth is taught in Tit. iii. 14. *Who gave himself for us, that he might redeem us from all iniquity*. It is evident from this passage, that the object which the Redeemer had in view in *giving himself*, was, to redeem from all iniquity, those for whom he gave himself. And it is on this very account, that the blessed Redeemer gets the name of *Saviour*, Matt. i. 21. *And thou shall call his name Jesus ; for he shall save his people from their sins*. The salvation which Jesus procures, is, primarily, a salvation from sin.

Are the reprobates as well as the elect saved from sin ? If Jesus procured salvation from sin for the reprobate, how could he say of any “ *ye shall die in your sins ?* ”

Again those whom Jesus redeems, he redeems from the broken law. Gal. iv. 5: *To redeem them that were under the law.*" Are all the human family thus redeemed? Certainly not. They only who are under grace, are redeemed from the law as a broken covenant. Rom. vi. 14: *For ye are not under the law but under grace.*"

2. To whom or what did Christ engage to redeem his people?

1. To God, Rev. v. 9: *For thou wast slain, and hast redeemed us to God:*" To God as their own God, to the everlasting enjoyment of God, as their soul satisfying portion. "*The Lord is my portion, saith my soul.*" Can this be said of such as shall never see God in mercy, but shall be eternally excluded from his blissful presence?

2. To what are they redeemed? To the adoption of sons. Eph. i. 4, 5. "*According as he has chosen us in him, having predestinated us to the adoption of children by Jesus Christ.*" This adoption is from election, as its source and spring; "*according as he has chosen us, having predestinated us unto the adoption of children.*"

It is by or through *Jesus Christ*. He, by his death, procured for those he represented, the removal of this alienation, and their introduction into the family of God. Was all this arranged and settled in the covenant of redemption? And have reprobates any thing to do with it?

Here then is *precisely the use* which the sacred writers make of *election* in this part of the system of grace. It regulates and determines who shall be the children of adoption, and further that all this is by *Jesus Christ*. He is made the *elder brother*, head and representative,

of this blessed family. He procures all their privileges. He obtains for them, all needed blessings. He redeems them from the curse of the broken law, and purchases for them salvation, Gal. iv. 5. *To redeem them that were under the law, that we might receive the adoption of sons.*" Did the Lord Jesus Christ thus engage in the everlasting covenant? And what is there in all this for the behoof of the reprobate? What do we find here that Jesus purchased for them?

Again: The sacred writers make a *precise use of election* in relation both to the *end* for which those whom Christ represented, were redeemed, and the *means* of obtaining it.

The *end* salvation, II. Thess. ii. 13. "God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth." Salvation, in subordination to the divine glory, is the *end* for the enjoyments of which they were chosen. Now their election is in Christ. He procures for them eternal life and salvation. Is there any thing about the reprobate here? Not any thing.

The *means* in order to the obtaining this end, *sanctification of the Spirit, and belief of the truth.* These are qualifying and preparing, of which the elect only will be the subjects. The decree of election contemplates *the sanctification of the Spirit, and belief of the truth.* as means for its own fulfilment. But is there any thing of all this contemplated, about, or concerning the reprobate? Nothing at all.

If it is no wonder that Dr. G. endeavours to keep the idea of election out of view, in speaking of the righteousness of Christ. It is to be equally applicable to all the

human race, it is very necessary that election should not appear, or at least should have nothing to do in the system. For the same reason, representative identification must be kept on the back ground.

For if Christ engaged, in the covenant of grace for the elect only, if he represented the elect only, the *ability* and *willingness* to save the reprobate so much contended for by Doctor G. must rest on a very precarious foundation. Will Dr. G. be so obliging as let the world know, what is *precisely the use* of election in his own scheme in the system of grace? For our own part we sincerely think that this system would be much more consistent without it.

Doctor G. informs us p. 402, that "a number of modern theologians, make election the measure of the value and immutability of Christ's righteousness." We must beg leave to suspend our belief of this assertion until Doctor G. shall have favoured us with the names, and references to the writings of some of these theologians. We believe it will be difficult to find any *theologian* either ancient or modern, that "makes election the measure of the immutability of Christ's righteousness." The righteousness of Christ is imputable to the elect, and to them only, but it is *not*, simply as they are *elect*, but as they are *believers*.

(To be continued.)

NINTH ANNIVERSARY OF THE AMERICAN BIBLE SOCIETY.

The 9th anniversary of the American Bible Society, was held on the 12th ultimo, in New-York. Governor Clinton presided. The receipts for the year preceed-

ing this anniversary, were \$46,501,81; Bibles and Testaments gratuitously distributed, 19,623; price, \$10,447,44. Remainder, \$36,054,37.

The amount of the issues of Bibles and Testaments for the last year, is 63,851, which estimated at the rate of those distributed gratuitously; 19,623, at \$10 447,44 (gives \$46,501,81,) receipts; the total value of the issues, \$36,089,08; leaving \$10,412,73.

From this we subtract a donation made for the supply of South America, of \$500,00, to which add the excess of the disbursements, over the receipts which is \$1,093,33; and leaves unaccounted for 11,011,06.

Thus it appears by the documents before us, as furnished in the Commercial Advertiser, that the annual expense of the transaction of the business of the Society, incurred in payment of officers, agencies &c. is 11,011, 06. This appears to be to us a large sum, and we should be glad to see items, but still more happy to learn that the documents before us, are imperfect, we should also be pleased to be informed whether the Bibles distributed gratuitously are estimated at prime cost, or at the selling price.

OBITUARY.—MR. STRONG.

Departed this life, April 7th, at the island of St. Thomas, in the West Indies, the Rev. Pascal N. Strong. He was one of the pastors of the collegiate Dutch Reformed congregation, in the city of New-York: and the author of a sermon on the last plague in that city, reviewed in this journal. The honest and noble testimo-

ny which he bears, in that discourse against the immoralities and the heresies of the country, exposed him to much obloquy from men of corrupt minds, which he bore with Christian magnanimity and patience. But he, "being dead, yet speaketh" in the language of his text, to the citizens of our metropolis. "And if ye will not for all this hearken unto me, but walk contrary unto me, then also I will walk contrary unto you in fury: and I, even I, will chastise you seven times for your sins." He is gone to the place, where the wrath of his enemies cannot reach him. He was on the side of orthodoxy, and at the last sessions of the general synod of the Reformed Dutch Church, moved the resolution which became an act, condemning those errors. His sermon and that resolution, set a noble example which many older ministers would do well to copy. When such orthodox and reputable ministers as Dr. Romeyn, and Pascal N. Strong are cut down early in life, it ought surely to admonish us, that the Lord is displeased. *Cari fuerunt nobis.*

ITEMS OF INTELLIGENCE.

The next sessions of the Synod of the Reformed Presbyterian church are to be opened on the 1st Tuesday of August next, in the city of New-York. The synod will be a representative body. Should the presbyteries be all represented, according to the ratio fixed at the sessions of synod 1823, the court will consist of 36 members.

The National Advocate boasts of a fleet of Steam Boats meeting on the North River to the number of 9. It was on the Lord's day.

The Jews Society have collected many thousands of dollars. Quere. How are these monies appropriated?

JEFFERSON MEDICAL COLLEGE.

The Lectures will commence on the Thursday immediately preceeding the first Monday in November next, and will continue until the last of February.—The Commencement or time of conferring degrees, will be as early in the month of March as the examination of the candidates will admit.

Those persons will be entitled to a degree, who shall have attended two full courses of lectures in this School, or one course in any other School which has the power of conferring Medical Degrees, and one in this Institution; and who shall have been found qualified for a Degree on a suitable examination.

The fees for attendance on the Lectures will be \$15, to each professor, for the course.

The fee for Graduation 15.

No Entrance fee or matriculation ticket will be required

JOHN EBERLE, M. D.

Prof. Theor. & Pract. & Clin. Med.

GEO. M'CLELLAN, M. D.

Prof. Surgery.

JACOB GREEN, A. M.

Prof. Chemistry.

B. RUSH RHEES, M. D.

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F. S. BEATTIE, M. D.

Prof. Inst. of Med. & Midwifery.

NATHAN R. SMITH, M. D.

Prof. Anat. & Physiol.

B. RUSH RHEES,

DEAN OF THE MEDICAL FACULTY.

Philadelphia, March 1st, 1825.

James R. Willson Jr

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James R. Willson, A. M.

Having, therefore, obtained help of God, I continue until
this day witnessing both to small and great, saying none other
things than those which the Prophets and Moses did say.
Acts, xxvi. 22.

PUBLISHED MONTHLY.

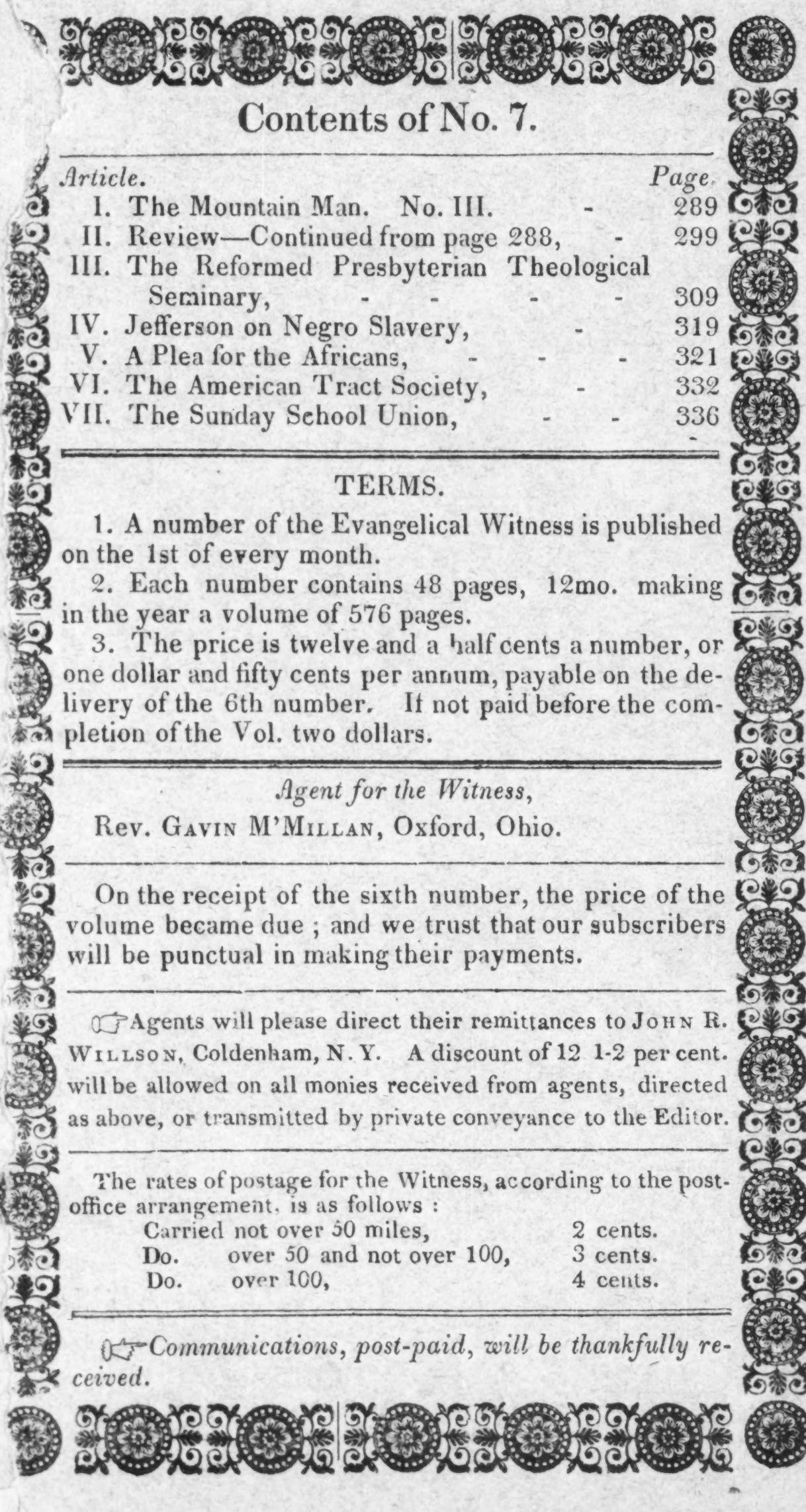
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TERMS.

1. A number of the Evangelical Witness is published on the 1st of every month.

2. Each number contains 48 pages, 12mo. making in the year a volume of 576 pages.

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Rev. GAVIN M'MILLAN, Oxford, Ohio.

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THE
EVANGELICAL WITNESS.

VOL. III.

JULY, 1825.

NO. VII.

THE MOUNTAIN MAN.

NO. III.

The Church of God.

“If I forget thee, O Jerusalem, let my right hand forget her skill. If I do not remember thee let my tongue cleave to the roof of my mouth ; If I prefer not Jerusalem above my chief joy.” Thus sang the captive sons of Jacob, while mingling their tears of affliction with the streams of Chaldea. The sentiment is felt, by every friend of the church of God, in the days of her sorrow. In her seasons of prosperity, there is less danger of her being neglected by any.

God has chosen to direct his dispensations to man, through the medium of federal transactions, and to hold intercourse with him, in a church state. While innocent, the parents of the human race enjoyed an ecclesiastical state, predicated upon the platform of the covenant of works. When that erection was subverted by sin, the church state which rested upon it, ceased

to exist. Friendly intercourse, between God and man, then terminated. And what is a church state, but an establishment, under which, man has blessed communion with his Maker? Man, under the curse of the violated law, in the unhedged waste of nature, was pitied by that mercy which, from eternity, had been covenanted in his favour. The covenant of grace was now revealed, in its promise and essential order. Upon this covenant a church was organized anew; the fallen pair were raised from the fearful pit and miry clay; the frown of justice was succeeded by the benignant look of love, and experiencing fresh springs of life, embracing with affectionate hearts the proposal of condescending goodness, they once more directed the eye of hope and joy, to God's propitiated throne. From that early day until the present hour, a visible church has been found amongst the children of Adam; more or less visible, indeed, and appearing in various forms of external attire, at different times, but still existing and still visible. According to those different aspects, she will appear to him who contemplates her, to "look forth as the morning, fair as the moon, and clear as the sun."

To be associated with this church of the Redeemer and to participate in her blessings, is the high privilege of the saints. This association, and this participation all repentant sinners seek: *They shall ask the way to Zion.* The ignorance and the follies, the infidelity and the sins of men, have broken in cruelly, upon the visible unity of the city of our God. The existence of hostile parties, make it a duty to inquire, not simply where some of God's people may be found; but where the inquirer, in the present divided state of Zion, may best serve his Creator, and enjoy most of his

communion. Without hesitation he may conclude that where the truths of the gospel are most fully exhibited and professed, the ordinances of Jesus Christ most faithfully and fully administered and his order most correctly applied and regarded, there God can be best served, and most fully enjoyed. These give body to his law, and are the conduits of his grace. These give visibility to his church, and where they are most extensively embraced, and purely observed, God is most honored, and the character of the church most distinctly marked. Let him who seeks for high fellowship with God's people, take his Bible in his hand, and in whatever region of the earth he find an association distinguished by the following characteristics, which that Bible imperatively demands, let him join his interests with such, and say, *This is my rest; here will I dwell.* The name of the city is *The Lord is there.* The true church of God is marked.

1. By the reception, the profession, and proclamation, of the system of Bible truth, in its *proper connection*, and in its *extent*, as revealed in the sacred writings of the prophets and apostles of God. Whatever else is possessed, if this be wanting, the great mean of life and light is absent; and darkness and death must be the consequences. 'He that is of God heareth God's word.' 'My sheep hear my voice and they follow me.' 'If ye continue in my word, then are ye my disciples, indeed; and ye shall know the truth, and the truth shall make you free.' If a man love me he will keep my words.' 'They continued steadfastly in the apostle's doctrine.' It is her's 'to contend earnestly for the faith once delivered to the saints; 'To strive for the faith of the Gospel.' Thus she becomes 'the pillar of truth; a light shining in a dark

place. She thus presents the light of heaven to her children, and by it warns, illuminates, and saves the sinner. No truth of religion is indifferent. Every one is a thought of God, respecting himself or the subjects of his government, and should he be heard with reverence, received with submission, and announced with joy. That the truth, which is held by the church, may not be misunderstood, or her true apprehension of it be misinterpreted, she must embody it in what Paul denominates, *μορφωσεν της αληθειας* and *υποτυπωσις υγιαινων λογων*, *the form of truth, and the form of sound words*; her *formula*, her *creed*, her *articles*, her *confession*, her *testimony*, or by whatever other name, the *distinct expression* of her faith is made known. This she owes to her members, she owes it to the world, and she owes it to her Lord, in the application which she is bound to make of his testimony to her, against the enemies of his glory, who often under fair, though false pretensions conceal, or disguise their enmity. The church's profession must be *full*, *consistent*, and without *disguise*.

2. In the true church of God we are to expect a "legitimate ministry." This the humble Redeemer purchased, and this the exalted Redeemer bestowed, and still maintains. Eph. iv. 11, 12. This ministry, purchased by the blood of the Son of God, and gifted by his hand, is distinguished by gifts equally of his procurement. It is to be known, *first* by abilities for ministerial work. 'Able ministers of the New-Testament.' 'Lay hands suddenly on no man' 'Let them first be proved.' Literary acquisitions, aptness to teach, and capacity for the exercise of that spiritual rule, which is indispensable to the edification of the church of God, are included in the requisite qualifications

The ignorant and unlearned will wrest the scriptures, to their own, and other's destruction. The novice being lifted up with pride, will fall into the condemnation of the devil. In one word, knowing the constitution, the relations, the interest and the dangers of the church of God, he must be able to conduct himself as becomes a servant of Christ.

Secondly, to legitimate ministry a lawful call is requisite. This implies a co-operation of the Spirit and the providences of God, leading on the candidate, often in remarkable ways, to present himself before those who are the competent judges of his qualifications. The approbation of his character, and attainments, together with his solemn investiture, with office power, by the laying on of the hands of the Presbytery, is that call which ought to satisfy the church, of the legitimacy of his ministry. *No man taketh this honour to himself, but he that is called of God.* See i. Tim. 4. 14. And, *thirdly*, fidelity and diligence, in the exercise of his ministry, thus given, and thus possessed is to be expected. *Give attendance to reading. Study to show thyself approved. Meditate upon these things, give thyself wholly to them. Be instant in season and out of season. It is required of a steward that he be found faithful.* In this ministry are included all church offices and officers. Were the church unaccommodating in her demand, as the Bible is imperative as to these qualifications, the ignorant, the presumptuous, the idle and the faithless occupant of the ministry could find no place in the courts of the Lord's house. And such and nothing less, is the ministry of Christ's appointment. This will he confess, this will he sanctify and make profitable to his people. It is his

own. None else will he bless. ' I sent them not, therefore, they shall not profit this people at all, saith the Lord.' Jer. xxiii, 32.

3. The true church of God exhibits the evangelical administration of her sacraments, *Baptism* and the *Lord's Supper*. We must not dwell upon this point. Suffice it to say that, *this* administration demands one clothed, as before stated, with the ministry : it must be with New-Testament simplicity ; to persons properly qualified ; upon correct principles ; and for proper ends. Each of these particulars must be regarded with scrupulous care, otherwise those holy institutes of our religion, will be profaned, rendered useless, and, through their profanation, bring down upon the church, the judgments of Heaven.

4. In the foregoing characteristics is involved the faithful employment of discipline. Such, however, is its importance, that we wish to give it a distinct place among the marks of the Redeemer's church. Church officers have authority from the Lord. The New-Testament, as well as the Old, and also the nature of the case, authorize the constitution of courts, inferior and superior, by which the power of government may be exercised for the protection of sound doctrine, for the transmission of the ministry, for the rebuking and reforming of sinners, and for the separation of the corrupt, and corrupting members. It is by these that her terms of fellowship are to be declared, and the fellowship itself, together with her ministry, to be kept pure from the unhallowed intrusion of the ignorant, the erroneous and the profane. The doctrine, the worship, and the order of the house of God, being settled by Immanuel's own authority, the courts of that house are bound to receive

these, and it remains for the ministry, not to fritter away their import, by convenient accommodations to the disobedient, but faithfully to apply them for the edification of God's family, and to the exclusion of those who, either by caprice, or heresy, or disobedience, would mar the holiness, peace, or advancement of the interests of that family. 'Mark them which cause divisions and offences, contrary to the doctrine which ye have learned and avoid them; for they that are such serve not our Lord Jesus Christ'. 'Note that man, and have no company with him, that he may be ashamed.' The sacred things of the temple are not ours: they are the Lord's. And since he has fixed the terms of their dispensation, and pointed out to whom they belong, we must not venture to dispense them to others of an opposite character. Were the honours and privileges of God's house our own, we might dispose of them at pleasure; but not being ours, we are limited by the orders of him who is Lord of the house, of its furniture, and of its provision. Listen to his command: 'Go, teaching them to observe *all things, whatsoever* I command you. 'What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.' *This is the law of the house.* Those who manifest a disregard of this establishment, must be excluded; the refractory individual, and the combination of refractory individuals. No distinction can be made in favour of the latter; for error, or caprice, or disorder, is no more innocent in the hands of a multitude, than in those of an individual; nor are they more excusable, especially when combined, expressly for the purpose of maintaining such irregularities. *In doing so they serve not our Lord Jesus Christ.*

By these tests, a scriptural ministry, a scriptural worship, a scriptural order, and a scriptural system of doctrine, giving light and life to every department, try the title of every claimant, where you find the full display of Bible doctrine, a well qualified ministry, inducted into office in an orderly manner, and faithful in the discharge of official duties; the sacraments guarded against profanation, and around, and through, all an enlightened, impartial and efficient discipline, without a doubt you may conclude, that the church is there, Jesus is there, and there you may find rest to your soul. But let it not be forgotten, that a *marked defect*, or *disregard*, of any of the above particulars, indicates a departed, at least, a *departing glory*. Let all take heed and be admonished. "*Hear what the spirit saith to the churches.*"

This is a glimpse of the 'mountain of the Lord's house established in the top of the mountains, and exalted above the hills,' and to which it is promised, all nations shall flow. This influx of the nations, will be the result of the spread and influence of the Gospel, as 'the wisdom of God and power of God unto salvation.' To effect this, the members of the church sustain one very important character: it is that of WITNESSES. The God of our salvation has a great cause at issue in the world. It is argued before the tribunal of the human understanding, reared as it is, in the public sentiment of the nations. God has stated his plea, and laid in his claim, in his own word, and has solemnly summoned his church to give testimony, in her public profession, to the truth of his plea, and the justice of his claim. *Ye are my witnesses saith the Lord.* These witnesses, as the

sons of Zion, are bound by all the solemnities of the oath of God to tell the *truth*, the *whole* truth, and *nothing* but the truth, in relation to the question at issue. Alas! what imperfections appear here. All the ills recorded of witnesses, in judicial proceedings, are exemplified among these. Many run all penal risks, rather than come forward. Some, overawed by threats or seduced by the wages of iniquity, suppress the truth. Others, through inattention have little to say, and that little being contradictory in itself, is useless. Not a few give in their evidence in that low and indistinct voice, which is not heard, and cannot be understood. Thus it comes to pass, that those who fearlessly, faithfully, distinctly, and with understanding give their testimony in favour of their Lord, are comparatively few. But they are sufficient, in number, to bring the cause to a happy issue. They are *two*; and the redeemer gives them power to continue, until on his part, the testimony shall close.

The church of God thus organized, and acting thus is valued by her enlightened and godly sons. They know that Zion and her precious institutions, were not furnished at such expense of grace, of wisdom and of blood, to afford an hours amusement to the gay and busy world, on the day of rest from the toils of the week. These are ordained to awaken man to reflection, on subjects of deepest interest; his relation to his Creator, his duty to his God, his present state and future prospects, to direct him in the way of life, to cheer him amidst the sorrows of time, and to prepare him for a higher and better state of being. For these ends her great variety of institutes of worship, as well as her

doctrine, her sacraments, and her order, are valued by the church's children, as giving visibility to her existence, and as continuing that visibility of her existence, in order to the display of the grace of God in the salvation of man. Nor are they unmindful, that an able and faithful ministry must be exclusively devoted to Zion's interests. To that ministry it belongs to collect light from every luminary, especially from the pages of the book of God, and to spread it upon the way that leads to heaven. In doing this, they know the ministry must be supported. They have no idea, indeed, that those invested with this ministry, are to become lords of God's heritage ; and that they should roll in the luxuries and dissipations of life, the saints are well apprized, it is at variance with the character of ambassadors of him who is ' meek and lovely ? They likewise frown upon the avaricious cant, and odious hypocrisy of those, who having assumed the name of christian, are clamorous for *self denial* in the ministers of Christ, while they themselves are diligent in adding house to house, and field to field, leaving in the meantime, the ambassador of God to struggle with all the perplexities of penury, without means of intellectual improvement, or of the decencies of life, and sometimes without bread to supply the demands of nature. The genuine children of the church know that the Son purchased, and the Father gifted the earth to the Son, with its fulness, for the behoof of his church, and they will not visit evil upon those whom the Redeemer sends to minister to them the word of life, thinking with Paul, that it is no great thing to minister of the temporalities, to those who minister to them spiritual things.

Come then, readers, let us "Walk about Zion and go round about her : tell the towers thereof. Mark well her bulwarks ; consider her palaces." How cheering is it amidst the darkness of this evil day, to ascend her lofty towers, and guided by the inspired rays of celestial light, see, in prospect the blessed termination of these unhappy scenes! All power is in Immanuel's hand for Zion's sake. All the avarice, and pride, and passions, that have done her wrong, he will rebuke and control and over-rule to good. The great and the little factions, made against her unity, he will judge. The shakings of the nations, and the swinging of corrupt churches from their moorings, the vain parades, the ungodliness, the clamorous pretensions of this godless age of religious pretension, will, by him who rules on high, be made to issue in a complete, a holy, extended, and permanent union of the church of God, upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone. Then shall she appear as a building fitly framed ; truth with truth, institute with institute, grace with grace, office with office, member with member, duty with duty, all combined with the influence of holiness, of truth, and of love, making one harmonious whole, the temple of the living God upon earth.

 REVIEW.

The Meditorial Reign, &c. By James Gray, D. D.

(Continued from page 288.)

In representing the righteousness of Christ, if not an "abstract righteousness, yet a righteousness abstract-

ed from *election*, irrespective of persons," as being "the righteousness of the law," "capable of saving all mankind, "but not wrought out, and performed in the room of certain elect men, Doctor G. and the whole tribe of Arminians, will, exactly harmonize.

The truth is, disguise it as you will, the systems of all these men come to this, that the Lord Jesus Christ satisfied law and justice, by yielding to the law, the very righteousness that it demanded. The idea of persons, or the elect, is kept entirely out of the question.

Now if this is not an abstract righteousness, I ask in the name of common sense, what is it? Let us press this inquiry a little, and I think it will puzzle the ingenuity of the most subtle metaphysician to find in it a single idea good or bad. What is the righteousness of the law? A righteousness which the law demands from those who are its subjects. These must be *persons*, and *persons under the law*. Jesus Christ never had a human person. *For himself*, he never could be under the law, On him abstract from representation, it had no claims. It could have none. He never could present the righteousness of the law, for the law must in every case, say to him, "thou owest me nothing, I never can accept payment where I have no demand." This furnishing of the righteousness of the law, where the law has no claim, is therefore impossible. It never could, say in such a case, "pay me what thou owest," and if it were possible that the law could receive this payment, would it act contrary to *law*.

To say that a dollar is a dollar let it be paid by whomsoever it may, touches not this subject. The law demands a dollar, only from the person who owes it a

dollar. It is evident then, that a supposed fulfilling of the law by the Lord Jesus Christ without identifying himself with those on whom the law had claims, is incompatible with its very nature, would be a cheating of the law in its just demands, upon its own subjects if plead by them, and if accepted, would be a violation of the principle of moral righteousness.

The righteousness of the law, as furnished by the Lord Jesus Christ requires that there be persons on whom the law has demands, that these demands they are unable to fulfil, that Jesus Christ so identifying himself with them that he and they be viewed as *one* in law reckoning and that he, therefore, *owe* and *pay* their debt.

Did he in this manner *owe* and *pay* for the reprobate as well as for the elect? Did he for the sake of the reprobate as well as for the elect "*sanctify himself?*" John xvii. 19, *i e.* consecrate himself unto the Lord a priest and sacrifice without spot or blemish to make atonement for their sin, *that they might be sanctified through the truth.* Certainly not.

If these observations be correct, it will appear that there is a *precise use of election* made by the sacred writers, which never did enter and never could enter into Doctor G's scheme.

In page 39, Doctor G. proposes the following question, "**Does Christ's righteousness derive any of its worth or merit from the dignity of his divine person?**" which question he answers in the negative; and offers four arguments to prove that Christ's righteousness derives no merit from the divinity of his person. He, however has observed, (for he is a man of reading) "That some of the ancients had given an affirmative answer to

this question, and that some modern authors give it a similar answer." What a discovery! Yet we might be permitted to ask, what Calvinistic divine before Doctor G. ever denied it? but the Doctor thinks he sees a cockatrice putting his head out of his shell and with the specific instinct of his nature, aiming a bite, before his fangs are grown, or his poison concocted; and, therefore, he judges that it may be best to tread on him now, and not to wait till he shall have done some eminent mischief. This cockatrice, reader, is the merit of Christ's *personal dignity* in the work of salvation! If it be a cockatrice, it is an old one, and long, very long indeed, has it been a hatching, if it be yet in the shell.

The Doctor's four arguments to prove that Christ's righteousness derives no merit from the divinity of his person, are,

1. The idea is contrary to the scriptures.
2. Is absolutely inconceivable.
3. Is dishonourable to Christ.
4. If it were possible, it is not imputable, and therefore can be no part of his righteousness.

We cannot weary ourselves much longer in following up these arguments. The thing is absolutely fatiguing. Yet to pass them over altogether, might furnish a conclusion the very reverse, of what we intend.

On his first argument the Doctor asks, "What was the riches which Christ laid down, when he became poor? "Of what did he empty himself!" he answers "it could not be his divine nature, for that is impossible, it could not be any perfection of his divinity." &c. He gives a reason why it could not be any of these

“because all the divine perfections inhere in the divine nature, and are bound together by immutable necessity.” He answers positively, to the above question, it was *precisely his personal dignity*.

Then of course, this answer cannot, according to the Doctor, be liable to the above objection. And is it really true, that the personal dignity of Jesus Christ does not inhere in the divine nature? can the second person in the holy Trinity lay down his divine personality? And is not *personal dignity* essential to divine personality? A divine person *divested of personal dignity!* Astonishing. I am afraid a *cockatrice* shews his head. Is not the personality of the Son of God essential to the very being of the Godhead? And as this personality is *divine*, is it not *necessarily dignified*. Our glorious Redeemer could no more part with his personal dignity, than he could with the divine nature. Even in his lowest state of humiliation and degradation, it was the imperative command of Jehovah to the highest class of created beings that they should do him homage: *Let all the angels of God worship him.*”

In one sense the Redeemer had all the *personal dignity* he ever had. He was even on Calvary the “*Father’s equal, the man that was his fellow.*” In another sense, his glory *was veiled*, or he “*emptied himself, and took the form of a servant.*” Bad as metaphysics are, they are sometimes useful, to enable us to make proper distinctions. Let us never forget the *twofold* character of our glorious Mediator. Christian let no subtle theory, no new invention of speculative reasoning, rob you of your Saviour God.

In the whole of this reasoning of Doctor G. no notice is taken of the penalty of the broken law, no notice of

sin being an infinite evil. The whole tendency of this new theory is towards Socinianism. I tremble for the consequences. God grant that the author may be arrested in time, by the hand of mercy.

President Edwards has unanswerably demonstrated, that as sin is the violation of infinite obligation to love, honour and obey God, it must be a crime infinitely heinous." The punishment must be according to the nature of the offence, for God is just. If an *adequate* satisfaction is made, it must be an *infinite* satisfaction. Why is the punishment of the damned eternal? Because infinity cannot be predicated of it in any sense, but in the *want of a limit* to its duration.

The punishment Christ suffered, and the atonement he made did not require *unlimited* duration. Why? Because, the *infinite dignity* of his person gave infinite value and efficacy to the satisfaction he made. The claims of the broken law are *infinitely greater* than the claims of the unbroken law. When Doctor G. speaks "of the righteousness of the law," and classes "the righteousness of Adam, if it had been completed," "Our own righteousness if we could produce it," and "the righteousness of Christ," as if there would be precisely the same thing, it is evident, that the penalty of the broken law is entirely out of view. He certainly makes the claims of the broken and unbroken law, to be exactly the same. Perhaps here lies the foundation of the greatest error in his book, and when carried out to its legitimate results, has the most direct tendency to Socinianism.

"In Christ's person," says the very learned and accurate Turretin, "there is a fulness of divinity, a

fulness of the office, a fulness of merit, and of graces, who then can doubt, but that the satisfaction which he has made, is one of infinite value and efficacy? For though Christ's human nature, which was the instrument in the obedience and sufferings, was finite, yet this does not lessen the value of the satisfaction, because it derives its perfection from the *divine person* of Christ, to which all his actions must be attributed, as he is the person who obeyed and suffered."

In his second argument page 399, Doctor G. asks, "is not the law itself the alone and only standard of merit? Does the law command more than it commands?" &c.

Here again, the whole argument turns on the claims of the *unbroken* and not the broken law, losing sight completely of its *infinite* requisitions.

The Doctor says in his third argument, page 400, "It is absolutely ridiculous, to suppose that the righteousness of Christ has any other worth, merit or value than what it derives from the law."

Now after all this, there will be no impropriety in saying that the righteousness of Christ derives its glorious excellency from the dignity of his person. The law did not *give* honour to Christ, but *received* honour from him, when he became its subject: *For he hath magnified the law and made it honourable.*" The Redeemer rendered to the law an infinitely more valuable obedience, than it ever could have received from *unsinning* man.

Doctor G. asks, "could the president of the United States pass off a dollar for more than one hundred cents?"

Here again, the old mistake, nothing of the penalty of the broken law. There is also a strange confounding of *penal satisfaction*, with pecuniary payment.

I shall satisfy myself with presenting to the Doctor's consideration a quotation from the celebrated Turretin, as translated by Willson, p p. 250, 251.

“ Christ did not suffer eternal death as to duration but a death of three days only, and yet he fully paid the debt of everlasting punishment, which we owed. His, which was one of finite duration, was equivalent to an everlasting death, suffered by us, because of the *infinite dignity* of his person.

A penal satisfaction is not of the same nature with a pecuniary payment, which is only valued by the amount paid, without regard to the person who pays. Penal satisfaction is appreciated by the dignity of the person who makes it, and is increased in worth, in proportion to his dignity. Money paid by the king, is, indeed, of no more avail in the discharge of a debt than money paid by a slave ; but the life of a king is of more value than the life of a vile slave, as the life of king David was of more worth than that of half of the Israelitish army, II. Saml. xviii. 3, in this way Christ alone is more excellent than all men together. The dignity of an *infinite* person swallows up all the infinities of punishment due to us, they sink into it and are lost.” Much more might be quoted to the same purpose, but this is sufficient. Doctor G's views in this matter are constantly of something finite and consequently are wholly inconclusive.

The Doctor's 4th argument, p. 400, is rather surprising. It is certainly one *sui generis*.

“If it were possible,” he says “that the dignity of Christ’s person should amalgamate itself with the merit of his righteousness, that dignity never could become mine, and of consequence is no part of his imputable righteousness. The law never required me to be a divine person; and never will condemn me, for not being a divine person.”

It is not easy precisely, to catch the Dr’s. meaning in these words.

1. The merit of Christ’s righteousness is here presented, as subject to be conceived of apart from the dignity of his divine person. To assume such a position and argue from it with those who deny that the merit of Christ’s righteousness can either exist, or be conceived of at all, abstract from the dignity of his person, is certainly a begging the question.

2. He supposes the dignity of Christ’s person, as amalgamating with the merit of his righteousness. A case utterly insupportable, by those who differ from him and who must necessarily grant his position before they can suppose it,

In such a case, he says, “that dignity never could become mine.” And the reader has the reason before him, namely, “*that the law never required me to be a divine person, nor will it condemn me for not being a divine person.*”

4. Of consequence is no part of Christ’s imputable righteousness. This may be reasoning perhaps, and if it be, let it go for all it is worth. I must confess, however, that I can make nothing of it.

In the close of his remarks on the subject p. 406. the Dr. insists that God has brought the real righteous-

ness of his law into the world, and offered it to mankind without exception."

This is the same abstract righteousness again. A righteousness wrought out *per se*, and ready to be disposed of to any person willing to receive it. I wonder if this belongs to *the metaphysics* of Christianity. That Jesus Christ with all his righteousness is freely offered to sinners, I can understand and do believe; but this righteousness of the law ready waiting, (like a hundred cents to pay one dollar) for elect and reprobate alike, I cannot comprehend.

The last part of this work is, of course, *the conclusion*, p. 404, and a most extraordinary conclusion it is. It consists of forty-five pages. I cannot think of reviewing all this *book* of a conclusion. Suffice it to say, in general, that it contains much diversified matter, and many a subject. The author appears not in the least exhausted, but fights manfully to the last.

His closing war and his finishing battle, is with confessions of faith, he does not forget however, to deal many a lusty blow upon church courts who would call a minister to account for "writing and publishing any speculations *he pleased* on the philosophy of Christianity, provided he did not *directly* denying its *essential* doctrines." However, as he hopes to get rid of creeds, confessions, constitutions and liturgies, those human bibles, that have almost banished pure Bible christians out of the churches, and as none should be called to account for writing or publishing, any error *indirectly*, there is, we think little danger to be dreaded on that quarter.

But after all the outcry against confessions of faith by Dr. G. he has given us his own. I do not mean that

confession which he, in common with the church of which he is a member, professes *ecclesiastically* to believe, but that which is, in a great measure opposite thereto, contained in his "Mediatorial Reign." The truth is, every man must have some confessions of faith or be an absolute sceptic. Hear Dr. G. on this subject, p. 419. "I insist as strenuously as any man that there must be an agreement in doctrine, in order to church fellowship." And yet men raise a clamour against confessions, and Dr. G. joins with them too, for he has business on both sides of the road and wonders p. 437, that men instead of believing that they are *bonds of union*, do not believe that they are *wedges of divisions*, that their necessary effect is to organize society into factions of hostility. Here close my remarks on the "Mediatorial Reign," and I cannot refrain from expressing my sorrow that such an arrogant performance so hostile to the system of grace, and so subversive of the good cause of the blessed reformation ever should have been sent forth to disturb the faith of Christians.

JOHN BLACK.

Pittsburgh.

THE REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY.

This institution was organized, in 1807, in the city of Philadelphia, the Rev. Samuel B. Wylie, chosen professor.* Dr. Wylie is a graduate of Glasgow college, where in a class of one hundred, the highest honours were ad-

*Ref. Prin. Ex. 1st edition, p. 128.

judged to him. In 1797, he emigrated to the U. States, here he completed his study of Theology, was licensed to preach the gospel, and ordained to the ministry, and accepted a call to the pastoral charge of the Reformed Presbyterian congregation of Philadelphia. After the acceptance of the call, he was commissioned to the Reformed Presbyterian judicatories of Scotland and Ireland, and sailed for Europe, in the year 1802.† While in Scotland he attended the session of Glasgow College, for the winter 1802-3, where he heard the lectures, read in the higher departments of literature. Soon after his return to Philadelphia and entrance on the charge of his pastoral duties, he received an appointment in the University of Pennsylvania, where for several years, he was employed in teaching the learned languages. After resigning his place in the University, he opened a grammar school, which for many years has continued to be the most flourishing institution of the kind in Philadelphia.

He has published two sermons; one entitled the "Two Sons of Oil"; the other "The Obligation of Covenants;" both of which have been re-published in Europe.

Dr. M'Leod in his lectures on Revelation, ‡stiles him, "one of the first scholars of the age who adds a very extensive acquaintance with the sciences, physical and moral, a rich fund of oriental literature, and particular familiarity with the Greek language." To this fund,

†Minutes of the Ref. Presbytery. p. 9.

‡Note at p. 440, American Ed.

he has been making large additions during the eleven years that have elapsed since the publication of that edition of the lectures on Revelation.

In the year 1815, the degree of D. D. was conferred on him by Dickinson College, Carlisle.

At the sessions of the Reformed Presbyterian Synod, August, 1817, D. Wylie resigned the Theological professorship. The students of theology in that branch of the church, prosecuted their study of divinity, generally in the Presbyteries to which they respectively belonged, until the sessions of synod in 1823, when Dr. Wylie, after much solicitation, was prevailed upon, to accept again the professorship and the seminary was re-organized.

The plan of finances published in this journal, vol. II. was recommended for adoption, to all the congregations and societies under the care of synod. The institution begins again to flourish. We trust it will meet with the cordial and vigorous support of the people of the Reformed Presbyterian church, in their prayers, in the liberality of their contributions, and in the education of youth, by godly parents, to be consecrated to the Lord for the work of the ministry, that the sons of the prophets in this school may be numerous, and as "arrows prepared for the hands of strong men." The vacancies in the Reformed Presbyterian church, are many, increasing, and almost perishing through want of the bread of life, as distributed in the stated ministrations of the gospel.

CONSTITUTION OF THE THEOLOGICAL SEMINARY.

The Holy Scriptures of the Old and New-Testaments, are given to miserable man, as *the lively Oracles of God, which are able to make wise unto Salvation through faith which is in Christ Jesus* : and it is the institution of heaven, that the living preacher should accompany the word of inspiration, in order to explain and apply its doctrines for the salvation of souls. It is accordingly, of the greatest importance to the church of God, that fallen men, be regularly and extensively supplied with a legitimate gospel ministry.

The Head, Christ, in providing for his body the church, "pastors and teachers," employs the ordinary advantages of a good education, as well as natural endowments and the gifts of grace. He will not, it is true, at any time be destitute of suitable instruments for the execution of his purpose of love : for when the ordinary course of Providence appears to fail in furnishing qualified men for the work of the ministry, he confers, by miracle, necessary ability upon his chosen servants. In the faith of his power, it is the duty of every church to use the best exertions for procuring faithful men, who shall be able to teach others : and as it does not fall within the province of human labours to communicate supernatural gifts, it becomes necessary, to provide a good system of theological instruction, for those who have it in view to preach the gospel of God. To withhold such exertions would be grossly criminal : and to expect without them, a succession of well qualified public labourers would certainly be presumptuous.

For the necessary gifts which are beyond our power, let us pray and hope ; but for attaining whatsoever lies within the reach of ordinary agency, let the church spare no exertions. This is the dictate both of reason and religion.

Piety is the *first* qualification for ministering in holy things. No man can be lawfully admitted to membership in the Christian church, much less to office in it, while evidently devoid of practical godliness.

Good sense is the *second* qualification for the ministry. A teacher without talents for giving instruction would be an injury to any society ; and an officer without discretion in the exercise of his authority would be no better. To call to the ministry a man of no talents is an incongruity not to be charged to the Head of the church.

A good theological education is the *third* prerequisite in a candidate for the office of the gospel ministry. Education itself can never be sustained as a substitute for sense or piety. Nay, learning and talents unsanctified are a curse. But the very injury which the church has suffered, and does still suffer, from abused literature, is a powerful argument for the necessity of employing the best education in support of truth. The weapon which is so detrimental in the hand of an adversary must be valuable when wielded by a faithful friend of Zion. It is not *mere learning* that is recommended. It is Christian erudition. This is always desirable to the youth of piety and sense ; and it is absolutely necessary to an able minister of the New-Testament. Miracles have ceased : and instruction must be sought for in the use of suitable means.

It behoves the sacred teacher to be acquainted with those languages in which divine Revelation is written. Every ambassador ought to be able to read the text in which his instructions are delivered. An able minister must be of course a linguist.

The nature and character of mankind ought also to be understood by him who is appointed to instruct, to persuade, to direct, and to reduce sinners to the discipline of righteousness. He should therefore be acquainted with the philosophy of the mind and the kindred sciences. The pastor should be a metaphysician.

Error, in order to be refuted, and truth in order to be taught and applied, must be understood. The correct exposition of a great part of the Bible, however, depends on a knowledge of ancient usages, and of events which have long since come to pass. The able expositor of scripture must be versed in history, both civil and ecclesiastical.

A preacher of the gospel must not be a novice ; but should study to show himself approved, a workman that needeth not to be ashamed. The christian minister should accordingly be acquainted with the state of science and the other literary attainments of the age in which he lives.

The long experience of the churches proves, if proof be necessary, that such a ministry cannot be attained without a regular system of instruction in theology.

In order, therefore, to provide a succession of able men for the gospel ministry, through the medium of such a system of theological instruction, as may, with the blessing of heaven, cultivate and im-

prove the mind of pious and sensible youth, the Supreme Judicatory of the Reformed Presbyterian Church in America, has established a Theological Seminary with the following Constitution.

ARTICLE I.

Sec. 1. The Theological Seminary shall be under the direction of the highest Judicatory of the Reformed Presbyterian Church in the United States of North America : and to that Judicatory it shall alone appertain to alter or amend this Constitution ; to appoint all the officers employed in the establishment ; to determine the place in which the Seminary shall be established or continued ; to fix the Salary of the Professor or Profesors ; and to decide upon the manner in which, in other cases, its funds shall be applied.

2. No candidate shall be licensed to preach the gospel, by any of the Judicatories of the Reformed Presbyterian Church after the organization of this Seminary, unless he produce a regular certificate of his having attended with approbation to the course of instruction prescribed for the last two years, or exhibit such testimonials as shall in the estimation of the court prove equivalent.

3. All officers belonging to this institution, whether appointed for a definite or indefinite term, shall have a right to perform the duties of office until they are superseded by the appointment of others ; and no alteration of this constitution shall take place, during that Session of Judicatory in which such alteration is first proposed.

ARTICLE II.

Sec. 1. An ordained minister of competent abilities shall be appointed professor of Theology ; and it shall

be his duty to see the plan of instruction carried into execution; he shall himself personally execute the plan of instruction for the last two sessions; and he shall have power, at his own discretion, while unassisted, and with the consent of such other professor, or professors, as may be appointed to aid him in the instruction of students, (in which case they shall constitute a faculty,) to admit students into the Seminary, and to admonish or suspend for misdemeanor, subject nevertheless to the ultimate decision of the board of superintendants.

2. There shall be appointed at every stated meeting of the competent Judicatory, from among the ministers of the church, six superintendants, whose duty it shall be to meet annually, on the first Wednesday of May, and in conjunction with the professor of theology, examine both students and applicants, assigning to them their places in the first, second, or third classes, according to the proficiency they may have made in the proper literature of the institution; hear public discourses from the students; grant certificates to those who may have completed their studies; and legislate consistently with the constitution, on every thing respecting the Seminary.

3. There shall be appointed from among the officers of the church, a Treasurer who shall have charge of all the funds of the institution, and shall exhibit a regular statement to the Superior Judicatory on each stated meeting. He shall continue in office during the pleasure of the court, and shall answer to the draughts made upon him by the secretary of the board of superintendants.

ARTICLE III.

Sect. 1. No student shall be admitted into the Seminary unless he have previously graduated in some college or university ; but the Supreme Judicatory may direct the superintendents to admit such applicants as, upon examination are found to possess literary qualifications equivalent to those which usually entitle a student of college to the first degree in the arts.

2. The students shall pay strict attention to the directions of the professor of theology, or faculty : they shall pursue the course of reading, and of moral conduct marked out for them : they shall behave with respectful demeanour towards all the constituted authorities of the Seminary ; and shall, upon their admission, subscribe this constitution.

3. Each student shall pay annually into the hands of the professor of theology, for the general fund, the sum of twenty-five dollars : and the superintendents may grant, either as a loan or as a gift, this sum, and with the permission of the Judicatory, any other necessary sum, to those whose resources are inadequate to their expenditure during the sessions of the seminary.

ARTICLE IV.

Sec. 1. The course of instruction shall occupy four successive annual sessions, and each session shall be of six months continuance ; from the first of November to the first of May. The whole course shall be divided into three several parts, appropriated to three distinct classes, the first, the second, and the third, into any one of which students duly qualified may be admitted.

2. The *first* shall be called the *Class of Biblical Literature*, and in it shall the student, during the first session, attend in order that he may be qualified for *understanding* the sacred text.

The students in this class shall be instructed in the languages of both the Old and New-Testament, and in the cognate dialects, and reading such portions of the Greek Classics as shall be prescribed for them: They shall attend twice in each week, Lectures on History. And it shall be the duty of the professor to condense into fifty-two lectures, the outlines of history, sacred and profane, from the beginning of the world until the (then) present time; following the line of prophecy, and connecting civil with ecclesiastical history, referring the students to the proper authorities, and directing them to consult the other explanatory historians.

3. The *second* shall be called the *Class of Pulpit Eloquence*, and in it shall the student, during the second session attend, in order to qualify him for *expounding* in a persuasive manner the oracles of God. It shall be the duty of the professor to deliver to this class a course of lectures on Metaphysics, (including the science of the human mind and Christian experience,) on logic, on ethics, (including political morality,) and on elocution, and the method of sermonizing, giving a corresponding direction to their reading.

4. The *third* shall be called the *Class of Systematic and Polemical Theology*, and in it shall the student during the third and fourth sessions, attend in order to establish him in the analogy of faith, and enable him to resist gainsayers. It shall be the duty of the pro-

fessor to deliver to this class a series of lectures on Divinity, pursuing the plan laid down in the declaratory part of "Reformation Principles exhibited," (THE TESTIMONY of the Church) and directing the students to peruse and compare the confessions of the Reformed churches, together with the most approved Systems of Theology. The whole course must not exceed the number of one hundred and four lectures.

5. All the students throughout the several classes shall be directed, occasionally, to attend to reading Hebrew and other oriental languages; they shall also pay attention to sacred criticism, compose dissertations, and deliver discourses, as the professor of theology shall see meet to direct them; and they shall deliver discourses in public, at the annual examination, before the board of superintendents.

6. Those students who shall have with approbation completed their studies, shall be duly certified; they shall be delivered up for trials to the Presbyteries, and disposed of to these courts at the will of the Superior Judicatory, or at the discretion of the Superintendents until such Judicatory meets; provided, however, that no such candidate shall be ordained to a pastoral charge, previous to the first meeting of the Superior Judicatory after he shall have completed his course at the Seminary. Students not in the communion of this church, shall upon receiving their certificates be at their own disposal.

JEFFERSON ON NEGRO SLAVERY.

Jefferson in his Notes on Virginia, maintains that the Africans are a different race from the Europeans (N.

Vir. p. 205.) He also considers them p. p. 206-9, inferior to the whites and Indians. But he forgets that the house slaves and indeed the free Ethiopians in the United States, have no hope of ever rising to eminence in society. What baleful effects must the lack of that powerful motive produce? But hear how this celebrated statesman speaks of the evils of slavery in Virginia, and of course in all the slave holding states. "There must doubtless be an unhappy influence on the manners of our people produced by the existence of slavery among us. The whole commerce between the master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submissions on the other. Our children see this and learn to imitate it; for man is an imitative animal. This quality is the germ of all education in him. From his cradle to his grave he is learning to do what he sees others do. If a parent could find no motive either in his philanthropy or his self love, for restraining the intemperance of passion towards his slave, it should always be a sufficient one that his child is present. But generally it is not sufficient. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives a loose to the worst of his passions, and thus nursed, educated, and daily exercised in tyranny, cannot but be stamped by it with odious peculiarities. The man must be a prodigy who can retain his manners and morals undepraved by such circumstances. And with what execration should the statesman be loaded, who, permitting one half of the citizens, thus to trample on the other, transforms

those into despots, and these into enemies, destroys the morals of the one part, and the *amor patriæ* of the other. For if a slave can have a country in this world, it must be any other in preference to that in which he is born to live and labour for another : in which he must lock up the faculties of his nature, contribute as far as depends on his individual endeavours to the evanishment of the human race, or entail his own miserable condition on the endless generations proceeding from him. With the morals of the people, their industry also is destroyed. For in a warm climate, no man will labour for himself who can make another labour for him. This is so true, that of the proprietors of slaves, a very small portion are ever seen to labour. And can the liberties of a nation be thought secure, when we have removed their only firm basis, a conviction in the minds of the people that these liberties are the gifts of God ? That they are not to be violated but with his wrath ?

Indeed I tremble for my country when I reflect that God is just ; that his justice cannot sleep forever. That considering numbers and natural means only, a revolution of the wheel of fortune, an exchange of situation is among probable events : that it may become probable by supernatural interference ! The Almighty has no attribute that can take part with us in such a contest ?" (Notes on Virginia, p. p. 240-2.)

A PLEA FOR THE AFRICANS.

We have been furnished with the following plea for the Africans, which was read some time since, in Jefferson college, as a collegiate exercise. As Jeffer-

son is our own Alma mater, we have the opportunity of knowing that for more than twenty years, the generous spirit which the plea breathes, is the spirit which has animated the alumni of that institution. We have heard its halls re-echo with the praises of Desalines, the hero of St. Domingo. Our readers will excuse some juvenility in the plea. We do not approve every doctrine which it contains. Its compassion for the oppressed is praiseworthy.

To the philanthropic mind there cannot be many greater sources of pleasure than the contemplation of the happy circumstances of the American people. Few, if any nations on the globe, enjoy as much political happiness ; or are endowed with so exalted privileges.

While the inhabitants of other countries are groaning beneath the sceptre of despotism ; and are dragged by sanguinary tyrants to the slaughter-houses ; we, secure amidst the blessings of peace, each man the undisputed lord of his little domain ; protected by the benign laws of his country, and overshadowed by the luxuriant branches of the tree of liberty, can look undismayed upon the tumults which convulsed, and factions which rend European empires.

Such a prospect cannot fail to excite in the truly patriotic mind, emotions replete with rapture, and with gratitude to the supreme bestower of all blessings.

Yet, while the benevolent mind glows with delight, when contemplating a scene so lovely, it is filled with honest indignation, upon reflecting, that amongst this happy people, there are numbers claiming the title and boasting of the liberty of American citizens ; who degrade their species by acts of tyranny over a wretched and helpless branch of the human family.

Does it not appear to an upright mind a palpable inconsistency, that the same persons who contended so gloriously for their own emancipation from British bondage, and whose names are recorded on the list of revolutionary patriots, and heroes ; should countenance the enslaving of the Africans ; nay, should themselves be guilty of the abhorrent traffic in human flesh ?

Yet, however improbable it may seem, it is nevertheless a fact. The states of Virginia and Maryland, which held so conspicuous a place in the revolutionary struggle, and whose inhabitants were so loud in the cry for liberty, are deeply stained with this blot in their escutcheon.

Certainly states so enlightened must have discovered long ere this, the enormity of their conduct. Why then, we enquire, have they not liberated these unfortunate wretches from their shackles of a merciless bondage ? truth informs us that the pride, and indolence and venality of the slave holder, are the causes why the poor stranger still pines under his galling fetters.

Do we reason with them on the subject our ears are shocked with arguments yet more barbarous, if possible, than the practice itself ; and strongly evincive of the moral depravity of the authors.

They contend that the Africans are of an entirely different species of beings from themselves. And urge in defence of this, the blackness of their complexion, their not being susceptible of education and their destitution of the social affections. Their miserable condition in their own country, and the more comfortable situation they enjoy in a state of slavery. I trust after we have examined these arguments closely their obscurity will be conspicuous. That they are

not a distinct species, is I presume, clearly demonstrable from facts which are familiar to almost every person. Were we to revert to the early ages of the world, and investigate the manner in which it was peopled after the deluge, we would discover from tradition which is indubitable, that one branch of the only family that was preserved from the general destruction, emigrated to Africa, and by his *decendants* that continent is inhabited. Now, that two distinct species should proceed directly from the same family is so palpable an absurdity, that it would be insulting to a rational mind, to insist further, and we may safely conclude, that the Ethiopean, however miserable, has a just and indisputable claim to the dignity of man.

This being established, we think we can prove beyond contradiction, that the blackness of their skin is not by any means an objection to their rationality.

Man is every where indigenous, and exists in all climates. And although climate has a peculiar influence in modifying his external appearance, so as to lead to a division of the species into varieties, this superficial impresssion is very different from the great alterations to which other beings are exposed from the mere change of climate. Whilst other animals languish and die when removed from the equator towards the poles; man preserves universally in every region, the original and essential characteristics of his race.

That this principle is correct, and not merely speculative; we only need carefully to examine the various nations of the world, in connection with the particular region they inhabit.

If we contrast the nations of the Hyperborean race; the diminutive Laplanders, with the Europeans, we

find that he equally with them affords instances of the dignity of his nature, of a creature endowed with an immortal soul. Now, as men are but one species, and the difference that appears among them, according to the region of the globe they inhabit, can only constitute varieties; it is evident that mere colour cannot be a substantial objection to the Africans. But to place the matter beyond dispute, it may be necessary to consider it more fully.

In order to this, let us observe the different nations of Europe. Those inhabiting more southern climates, differ not only in their character, but also in the conformation of their bodies, from those of a more northern latitude. The former are characterized by violent and *excitable* passions, and tawny complexions. The latter exposed to a milder climate, by more phlegmatic dispositions, and a fairer and more ruddy appearance; as examples we might instance the Spaniards, the Italians, the European Turks, all inhabitants of a southern, and the Swedes, Finlanders and Polanders of a northern clime. The latter possess in an eminent degree, that charm of colouring which gives to the face the pleasing and various hues of beauty; whilst the former exposed to the scorching influence of a burning sun, are tinged with a chesnut brown colour, yet it is not said these nations are of a different species. Various hypothesis have been formed accounting for these phenomena; few of them can claim any degree of plausibility. But from an *analysis* of the human skin we may arrive at some degree of certainty. It is composed of three dissimilar laminæ which are denominated the *Cutis vera*, the *rete mucosum*, and *cuticula*; the first, is the innermost of

the three, and is an elastic, dense, and strong membrane. Immediately in contact with the *cutis vera*, is a stratum of a mucilagenous consistence which appears to be spread uniformly over it ; and is termed the *rete mucosum*. In this pulpy substance resides the *pigmentum*, or colouring matter which gives the peculiar complexion to the different races of men. The *cutis vera* is white, and the cuticula or outermost membrane is nearly transparent, but this substance is black in the negro, whilst it is clear and whitish in some Europeans and their descendants ; but becomes darker when they are more exposed to the rays of the sun, and soon changes again to its original fairness by confinement to the house.

The constituents of this substance have never been accurately ascertained. But since it is a well known fact that carbon constitutes a considerable portion of animal matter, we may with great probability, infer that the *pigmentum* or colouring matter, of the *rete mucosum* consists of it chiefly. Now, from the fact of carbon being highly combustible ; we may rationally account for the variety of complexion which the inhabitants of different climates present. Those of the north unaffected by the solar heat, maintain their whiteness ; as the carbon in this case, remains in close union with the other ingredients. But in the case of those nations exposed to the parching influence of a torrid sun, from its great combustibility and capacity for the caloric, will be separated from the substances with which it is combined, be deposited on the surface of the *rete mucosum* in a state of charcoal, and its black colour reflected through the transparent cuticula. Now, if we reflect

upon the condition of the Africans ; lying under the equator between the tropics ; scorched by the heat of a burning atmosphere ; the correctness of this theory seems indisputable. And if we take into consideration that there is a certain point at which the human system powerfully resists the influence of external causes ; we may conclude that this colour thus acquired by a long succession of ages, perpetuated and transmitted by generation, becomes at length one of the characteristic features of the African race.

We must confess we offer this theory with much diffidence, yet however imperfect it may appear to others, to us it is convincing, and calculated to refute every argument advanced by those who have endeavoured to debase this portion of the human species, in order to justify an iniquitous traffic, and cruel tyranny. This reproach of civilized men, must be wiped off by other means than a presumptuous assertion of their own dignity, or a proud insult on the native character of those whom they themselves have been employed in degrading.

Another argument upon which the supporters of this savage system rest considerable weight, is their incapacity for instruction, than which nothing can be more absurd, or opposite to common experience. If we take a retrospect of the nations of Europe, their gradual progression from a state of savagism to civilization, we are not at a loss to account for the African's apparent destitution of intellect.

The present inhabitants of Europe, who have attained to so much refinement, are the decendants of a people more ignorant, and more barbarous than the savage of the desert of Sahara.

A few centuries since they were enveloped in ignorance and superstition ; until the resuscitation of literature by the reformation, and the invention of the art of printing, gave a new bent, and impulse to the rapid developement of the faculties of the mind and the advancement of the arts and sciences. Not farther back than half a century ago, learning in France was confined to a few bigotted and canting priests, and the great mass of the nation was concealed in the deepest shades of ignorance. And not until a short period before the revolution were the people distinguished by the considerable degree of intellectual developement.

After wading through seas of blood, guided by Napoleon and other revolutionary heroes, the nation is relapsing into ignorance. Now, from these examples ; and from an acquaintance with the influence which slavery has in depressing its noblest faculties ; and it is only where liberty exists that genius flourishes, and arrives at the highest perfection ; we arrive at the cause of the degradation of the Africans, and it then must be admitted that the Africans are of the same species with ourselves. We can easily infer that they are equally susceptible of education. And since it is allowed that the human mind is originally and constantly the same, and that the difference among individuals and nations rises principally from their opportunities of improvement ; it is plain that all the African requires to render him equal to the most refined European, is the same process of instruction. We are confident that what we advance is not the illusion of fancy, could it be realized, we do not doubt that were we to take a negro in his youth, give him an equal degree of culture, he

would attain the same eminence in knowledge with these who so haughtily contemn him. For as the plant requires nourishment from the germ, so is it with the human mind ; the most constant care is necessary to supply its faculties as they gradually unfold themselves, with generous nurture.

But let us proceed to the third argument, which is, their destitution of the social affections.

Those who deny the African the possession of the virtuous affections, and tender sympathies of human nature, produce the strongest argument, that they themselves are devoid of the noblest ornament of humanity, the glorious principle of *diffusive benevolence*. However violent are the African passions, and destructive in their consequences when excited ; they are the natural results of inhuman treatment.

The most docile of irrational animals when urged beyond their strength, and their rage excited by cruelty and oppression, frequently rebel against their brutal masters, and struggle for liberty. And shall man be blamed ! Man, whose soul is the seat of independence ; shall he be stigmatized for an attempt to rescue himself from the most cruel bondage ; for an assertion of his natural rights ; and for resuming that grade in the scale of creation assigned him by his Creator ? No, it is the response of the philanthropist, African be free ! Convince thy cruel oppressors, that thou art possessed of the same nature, and of sensibilities and virtues of which they are destitute. Tell him who doubts your rationality, to reflect upon your *miserable condition*. Sunk to a level with the brutes, every feeling and every natural sensibility blunted by oppression ; the

bonds which connected you in social intercourse severed ; your spirits depressed by cruelties inflicted upon you by his despotic arm, and he will have an answer in his own bosom, if he is not utterly devoid of humanity, that were he in the same deplorable circumstances, he would probably evince a weaker title to the rank of man.

But view the African in his native land, his soul freed from the shackles of slavery, and bouyant with liberty ; an object by no means despicable is presented to your sight ; but actuated indeed, with the noblest characteristic of our nature, an immortal soul. Although his sensibilities are not refined by civilization, you will find that this rude child of nature freed from restraint displays emotions in the strongest and most impressive manner. An instance of the warmth of their filial and parental attachments we have related by Mungo Park. That celebrated traveller, who under the pressure of almost incredible sufferings, explored the continent of Africa from the Gambia to the Niger, and during a residence of several years, had an admirable opportunity of ascertaining the true character of the natives. He describes an affecting interview, between a young man who had been absent from his native village more than four years, and his aged and blind mother. The old lady stroked with care the hands, arms, and face of her beloved son, and in the most pathetic manner evinced her joy that her last days were blest with his return, and her ears were once more greeted by the music of his voice. We have innumerable instances recorded by the same author, of the hospitality and philanthropy exercised towards himself by these untaught children

of the south. One in particular is worthy of remembrance and shows clearly their unaffected benevolence, and how feelingly they are alive to the sufferings of humanity. The author was in circumstances of peculiar distress, oppressed by hunger, threatened by a tremendous storm, exposed to the fury of wild beasts, without shelter, and fatigued, he was preparing to pass the night among the branches of a tree, where fortunately for him a negro woman returning from the labours of the field, observed him, perceiving he was weary and dejected, she enquired into his situation which being briefly explained to her, with looks of sympathy and great compassion, she escorted him to her humble hut; having supplied him with food, she pointed to a mat spread upon the floor, telling him he might rest there without apprehension; these rights of hospitality being performed, collecting around her the female part of her family, they resumed their task of spinning cotton, with which they continued to employ themselves the greater part of the night. They enlivened their cabin with songs, one of which was composed extempore, for he was himself the subject of it; the air was mild and plaintive, and the words literally understood were these: "The wind roared and the rain fell: the poor white man, faint and weary, came and sat under our tree; he has no mother to buy him milk, no wife to grind him corn. Let us pity the white man, no mother has he."

"Trifling" says the author, "as this recital may appear to the reader, to a person in my situation, the circumstance was affecting in the highest degree. I was so oppressed by such unexpected kindness that sleep fled from my eyes." O Africa, thou didst not reward the European evil for evil.

THE AMERICAN TRACT SOCIETY.

Our readers will not mistake this for the A. E. Tract Society, under the patronage of which this journal is published. Soon after the appearance of the E. Witness, a Society in New-England, which had been denominated we believe the N. E. Tract Society, and had existed for several years, assumed the name of the A. T. Society. As New-York is the head quarters of the A. B. Society, we believe the patrons of the N. T. Society, apprehended the formation of an institution in New-York, which, might eclipse the glory of theirs, and be employed in the propagation of the old Calvinistic faith ; and that, they, therefore, assumed a new name to denote a more extended sphere of operations. The N. York State Society was soon formed, and not long after a scheme was devised for the formation of a national society for the circulation of tracts, combining the efforts of the various denominations of Christians. It originated we believe, in the city of New-York. The object was to transfer the head quarters of the American Tract Society, from Boston to the Metropolis of this State. To attain this, required much negotiation. The Hopkinsianism of New-England and of New-York very naturally were apprehensive that a Society established in New-York, would not be favourable to the extension of New-England divinity ; for New-York has had the reputation of orthodoxy. They did not seem to know the fact, that the Presbytery of New-York, under the care of the General Assembly has undergone a great change within a few years, and that a large majority of its clerical mem-

bers are now Hopkinsian. We have no doubt they know it now ; for they have consented to the transfer, and New-York is rallying point : the home of the A. T. Society. In the management of its concerns, Seceders, Reformed Dutch people, Episcopalians, Presbyterians, Baptists, Congregationalists and Methodists, are united. It now remains to be seen whether the Hopkinsians, or the orthodox have gained a victory in the result of the negotiation.

It is impossible for any friend of truth and of the interests of the church in the United States to contemplate an institution so powerful, as this one is likely to become, with indifference. The very great amount of tracts which it will put into circulation, will have an influence, an extensive influence, on the religious community ; for while some ignorant and ungodly people read the tracts, it cannot be doubted that a great majority of the readers of these little books are the professors of religion and their children. It is the effect which tracts have upon these latter, rather than the conversation of the profane or thoughtless, that merits especial consideration, in this business. The complexion of the tracts must decide this point. Let us now endeavour to ascertain what that will be, or rather what it will not be.

The 6th article of the constitution contains the following provision. " The publishing committee shall contain no two members of the same denomination ; and no tract shall be published to which any member of that committee shall object "

The publishing committee for the present year are :

The Rev. James Milnor, D. D. of the Episcopal church.

The Rev. Gardiner Spring, D. D. of the Presbyterian church.

The Rev. John Knox, D. D. of the Reformed Dutch church.

The Rev. I. Edwards, Andover, of the Congregational church.

The Rev. Charles G. Sommers of the Baptist church.

————— of the Methodist Episcopal church.

For the present year, we have confidence that no directly erroneous doctrines will be published in any of the tracts of this institution, for we are persuaded from our knowledge of Dr. Knox, that he will object to any thing contravening the confession of the synod of Dort. This is important in so heterogeneous an association, as the A. T. Society exhibits. Let us now try the other side. Dr. Milnor will object to any tract that teaches the Presbyterian form of church government. Dr. Spring, an avowed and zealous partizan of Hopkinsianism will object to any tract teaching the total depravity of the sinner, or the condemnation of all men for Adam's sin, or the natural inability of the sinner to make himself a new heart, or justification by the imputed righteousness of Christ. In all this, we presume he will be joined by the Rev. Mr. Edwards of Andover. The Rev. Mr. Sommers of the Baptist church, will object to any tract exhibiting the obligations of Baptism which has been administered to infants, or the duties devolving on them as enrolled church members. The Methodist member will object to any tract maintaining the doctrine of the eternal, unchangeable and sovereign love of God, and the doctrine of the perseverance of the saints, while he will agree with Dr. Spring, and

Mr. Edwards in most of their Hopkinsianism. Now we are persuaded that the great body of those, who are called orthodox in *America*, will be of opinion that some of those objections touch the vitals of Christianity. One speaker at the organization of the Society, tells us that every tract should contain as much truth as will point out the way of salvation to a sinner who has no other means of acquiring a knowledge of it. But if this is through the imputed righteousness of Christ, no such tract will be published this year by the institution. Now, we ask, is it proper that societies, whose tracts teach this capital doctrine of the Christian system, should put their funds into the treasury of a society under such an organization? Let it be remembered too that there are some securities against error this year, that may not exist next year. Instead of so reputable and evangelical a man as Dr. Milnor, some member of the church to which he belongs, who goes all the lengths of Arminianism may be on the publishing committee. Instead of Dr. Knox, there may be elected from the Dutch church, Eltinge, Ten Eycke of Montgomery, or Van Vechten of Schenectady, who will act with the Arminians and Hopkinsians on the subjects of natural ability, and indefinite atonement. Instead of Mr. Sommers, there may be elected from the Baptist church the Rev. Mr. Rice, a Hopkinsian. Then what will there be to prevent the heresies of Arminians from being put into more extensive circulation by this society?

But even as now organized, will not the readers of this year's tracts be strongly tempted to consider, what Calvinists have been accustomed to view as of

the deepest interest, altogether unimportant? Election is not here, total depravity is not here, justification by imputed righteousness is not here, &c. and therefore they are matters of small moment, will they be tempted to think.

We cannot but consider it as a remarkable fact, in the very beginning of the history of this society that Dr. Spring the leader of the Hopkinsian party in the General Assembly, and who was opposed to the transfer of the New-England Tract Society, should be the member of the Presbyterian church selected for the publishing committee. It is giving by the society the strongest testimony in its power, that in its opinion, Hopkinsianism is harmless. It demonstrates, at the very commencement of its career, the prevalency of New-England influence. As we call Hopkinsianism, Arminianism refined, there are at least three out of six of the publishing committee, Arminians. Surely it is reasonable to expect that the complexion of the tracts, though they may be free from direct error, will be deeply shaded with Arminianism.

THE SUNDAY SCHOOL UNION,

At its late Anniversary, May 10th, in N. York, this institution assembled *four thousand five hundred* pupils. The number of people, children and adults assembled at Castle Garden on this occasion has been estimated at 12,000. The superintendants, teachers and visitors, amounted to 616. The society has sent out agents to increase the number of Auxiliaries.



Whole No. 32.

THE
EVANGELICAL
WITNESS.

PUBLISHED UNDER THE PATRONAGE OF THE AMERICAN
EVANGELICAL TRACT SOCIETY.

EDITED BY
James R. Willson, A. M.

Having, therefore, obtained help of God, I continue until
this day witnessing both to small and great, saying none other
things than those which the Prophets and Moses did say.

Acts, xxvi. 2.

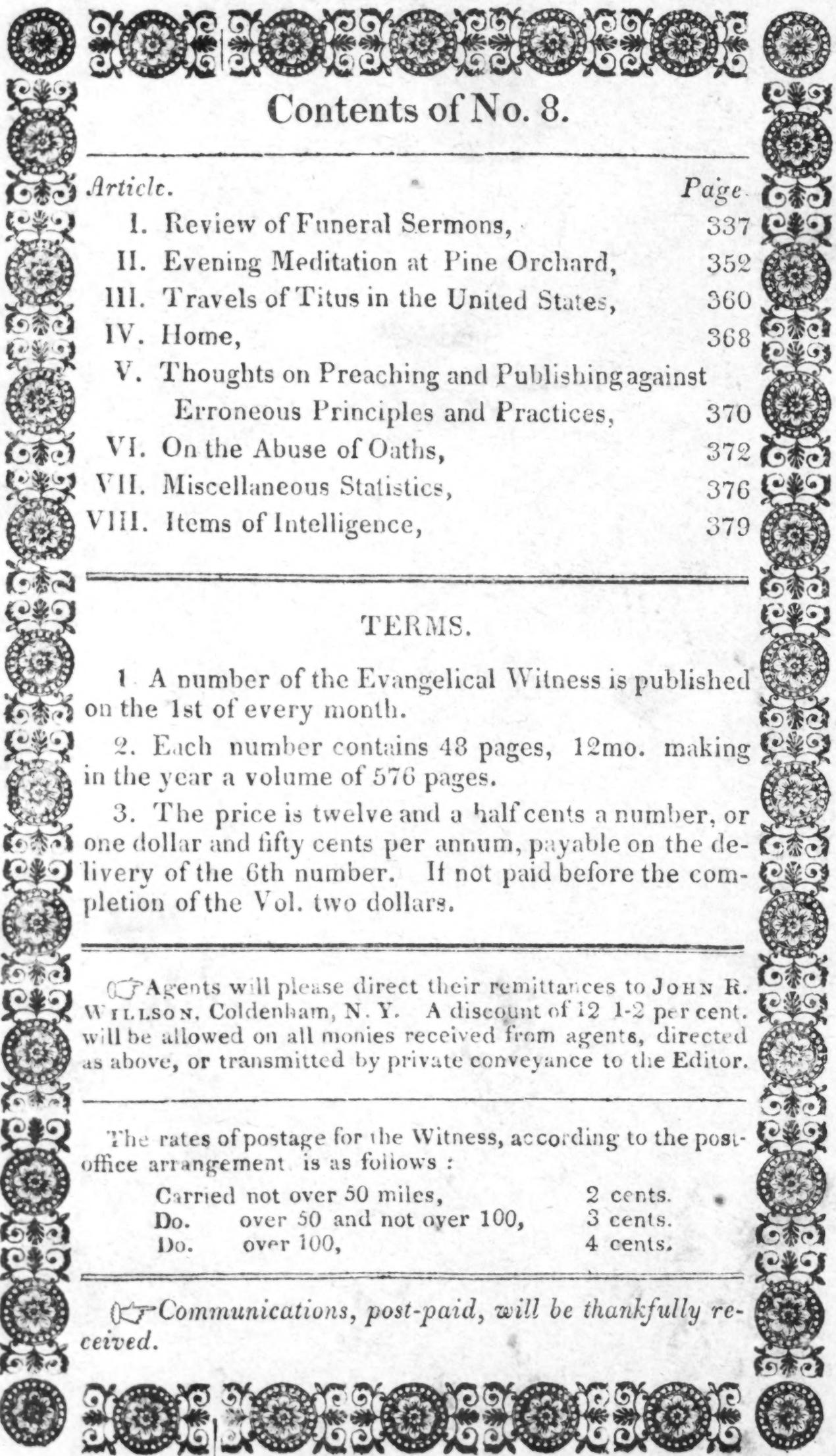
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TERMS.

1. A number of the Evangelical Witness is published on the 1st of every month.

2. Each number contains 48 pages, 12mo. making in the year a volume of 576 pages.

3. The price is twelve and a half cents a number, or one dollar and fifty cents per annum, payable on the delivery of the 6th number. If not paid before the completion of the Vol. two dollars.

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THE
EVANGELICAL WITNESS.

VOL. III.

AUGUST, 1825.

NO. VIII.

REVIEW.

1. *The path of the just is as the shining light. A funeral discourse, pronounced in the Reformed Dutch church of New-Brunswick, occasioned by the decease of the Rev. John H. Livingston, D. D. S. T. P. By John De Witt, D. D. Prof. Bib. Lit. Ecc. Hist. and Past. Theol. in the theological seminary of the Reformed Dutch church. He being dead yet speaketh. Published by request. New-Brunswick, 1825. pp. 39. 8vo.*

2. *A funeral sermon, preached on Sabbath evening, Nov. 23, 1823, after the death of the Rev. Josias Alexander, A. M. late pastor of the Reformed Presbyterian congregation in Belfast, by Wm. Henry, A. M. pastor of the Reformed Presbyterian congregation of Newtownards. "The righteous shall be had in everlasting remembrance." Belfast, 1823. pp. 27.*

It has long been customary, we believe, in the Reformed Dutch church to preach and publish funeral sermons; but the sermon of Mr. Henry, is the first publication that we have met with, from the pen of a Reformed Presbyterian. So far as we know, the church to which the pastor of the Newtownards is attached, and

the Antiburgher secession church, are the only denominations, in which those services for the dead, are not commonly performed. Some of the English ministers who were members of the Westminster assembly of divines, preached sermons at funerals, while that body was in session. The commissioners from the church of Scotland would not so far countenance these services, as to hear the preachers engaged in them, or attend the funerals. Indeed the prevailing sentiment of that venerable assembly must have been unfriendly to the practice; for in their Directory for public worship they say: **“And because the customs of kneeling down, and praying, by or towards the dead corpse, and such other usages, in the place where it lies, before it be carried to burial, are superstitious; and for that praying, reading, and singing, both in going to and at the grave, have been grossly abused, are no way beneficial to the dead; therefore let all such things be laid aside. Howbeit we judge it very convenient that the Christian friends, which accompany the dead body to the place appointed for public burial, do apply themselves to meditations and conferences suitable to the occasion; and that the minister, as upon other occasions, so as at this time if he be present, may put them in remembrance of their duty.”*

Here those enlightened divines express unequivocally their entire disapprobation of all religious services accompanying the burial of the dead, and the reasons, why they should not be performed. Even the

*West. Con. Phil. 1813. pp. 462, 3.

concluding sentence, which, at first sight, might seem to favour the practice, in part, marks very strongly their opinion against it. They discountenance the customs of sending special invitations to ministers to be present on such occasions. "If he be present," is very emphatic. In reminding the people of their duty, he is to do it, as at other times, when a number of people are providentially assembled for any secular business, in the way of conversation, and not by preaching a funeral sermon. Prayers by the corpse, they hold to be *superstitious*, and other religious services "have been *grossly* abused," by the use made of them at such times. The practice of praying for the dead, among the Roman Catholics, and the masses celebrated for the deliverance of souls out of purgatory, had their origin in these devotional obsequies. They were at first designed for the benefit of the living, but at length they were thought to be profitable to the dead. Those who are acquainted with this practice, cannot be ignorant, that multitudes, at present, in our own country view them in that light. Do we not find that those who are rarely at the house of God, are often very eager to have prayers and preaching at the burial of their dead? Is it for their own salvation and that of their friends who are to accompany the dead to the grave, that they are solicitous? Are such persons afterwards found to be attentive to the dispensation of the gospel? Generally the very reverse. Is it not abundantly manifest, that the secret impression is, this sermon and these prayers cancel the sins of the dead? We may live as we list: the minister will officiate at our funeral, and open for our departed.

souls the gate of paradise. We do not, of course refer, in these remarks, to all who think and act differently from the Westminster divines, but to the ignorant and the profane.

We must say, that the attention paid to these religious obsequies, and the emphasis placed on them, is generally in the inverse ratio of the orthodoxy and practical godliness of professors. No where is there so pompous a display, of these devotional services, as among the Papists. Next to them, they are multiplied among the Lutherans, many of whom both in Europe and America, are Socinians, and in their practice ungodly.

Pastors of congregations are subjected to very great inconvenience by them ; for, to say nothing of their great exposure to loss of health, from preaching in crowded rooms, when the weather is inclement, and then moving slowly with the funeral procession, through wet and cold, and their detention in the burying grounds, how criminal is it when preaching over the corpse of one who has lived in ungodliness, and to all appearance died without reformation, not to warn the wicked of their danger from the example before them ? If a minister preach at all on such an occasion, fidelity to the living, demands this course. But how many funeral sermons would we have were the preachers at funerals to speak boldly of the enormities of the dead ? If no allusion is made to the life of the deceased, will it not be taken for granted by survivors, that all is well ? And shall we be the means of cherishing so awful and so fatal a delusion, as this would be in a fearful amount of instances.

We would ask those who have the best opportuni-

ties of judging how many instances of a saving effect, they have known among their auditors at funerals? animal sympathies may be awakened, and lively and keen emotions of sorrow produced, but how long have they lasted? While the living may mourn in bitter anguish, their friends departed to return no more, their own sins are forgotten. Real mourners, in the poignancy of their griefs, and in the troubled passions of their souls, possess little composure to listen with profit to the grave and solemn doctrines of the gospel. We fear "the sorrow of the world which worketh death, rather than sorrowing after a godly sort, with a repentance that needeth not to be repented of," is the more common fruit of the services in the question.

Where is the promise, where is even the hint *in the scriptures* that the gospel dispensed over a dead body, will be more effectual for the conversion of the sinner, or for the edification of the saint, than on any other occasion? We confess we know of none and why should we place reliance upon means not appointed in the Word?

It is remarkable that though we have, in the scriptures many references to funeral rites, there is no instance of devotional service at any one of them. If, as is commonly thought, such occasions are the most happy for producing salutary impressions on gospel hearers, it is passing strange, that in the Bible record of the death of so many of the saints of God, and of so many others, we should have no precept, no example to warrant, or encourage us, in employing them, the public services of religion, as peculiarly appropriate and beneficial. While in the company of the

Westminster divines, we make these remarks, it is hoped those who think and practice differently will not think that harsh or acrimonious feelings dictate them. We speak plainly we trust with benevolence and friendship for many who indulge in what we disapprove.

The sermons before us do not altogether come within the range of the preceding argument ; for neither of them was preached over the corpses of the deceased, nor in immediate connexion with the ceremonies of burial. For this reason, they appear to be called funeral discourses by a slight misnomer. We cordially approve of giving honor to the illustrious dead, by recording their virtues, and by extending the knowledge of their worth. In doing so, we exhibit for imitation excellent examples, and hold out praiseworthy motives to others to walk in their footsteps, "to imitate those who through faith and patience have inherited the promises." The lives of the excellent ones of the earth are recorded by the inspiration of the Holy Ghost, to furnish lessons of instruction for the disciples of Jesus in all ages, while the memory of the saints is preserved in everlasting remembrance. After all, is the pulpit the place for this ? Is a eulogium on a departed brother, the proper theme for a sermon, in which nothing but Jesus Christ and him crucified are to exhibited to the congregation of the Lord ? To us, there appears to be something incongruous in eulogizing through nearly a whole sermon, a fellow mortal, however "beautiful upon the mountains his feet may have been, while publishing salvation, and saying unto Zion thy God reigneth" In Mr. H's sermon twenty-one of

twenty-seven pages, are employed in preaching Josias Alexander. In Dr. De W's discourse twenty-nine of thirty-nine pages are occupied in the praise of Dr. Livingston. The latter preacher, though he might seek some apology in the usages of his church in preaching funeral sermons which the former cannot plead, appears to have hesitated. His good sense, and reverential sentiments for the gravity and solemnity of the embassy of reconciliation, led him to pause and offer an apology before he entered on the burden of his discourse. "The occasion is extraordinary and therefore the application of ordinary rules is unseasonable." (p. 9.) This apology is not sufficient. Had Mr. H. deemed an apology necessary, we have no doubt this is precisely the one he would have offered.

Both the preachers, but especially Dr. De W. illustrate some of the Christian graces and exhibit some gospel truth in the characters of the men, whom they eulogize. But is this enough? We do, indeed, admire the skill, with which Dr. De W. has interwoven so much excellent evangelical discussion into his discourse, exhibited in a perspicuous style, and without violating the unities of sermonic discussion. But still truth is discussed, rather as the doctrine of Dr. L. than as that of the Lord Jesus. The text of the pastor of Newtownards is: "All Judah and Jerusalem mourned for Josiah &c." There is a quaintness of which we greatly disapprove, in fixing upon a name, and then tracing forced or at least remote resemblances between the good monarch of Israel, and the good pastor of the Belfast congregation. King Josiah was pious in youth, and so was Josias Alexander: king Jo-

siah was distinguished for his regard to the sacred writings, so was Josias Alexander: king Josiah was animated by a zeal for the truth, so was Josias Alexander. We are left to infer that king Josiah loved his subjects, for Josias Alexander loved his people. Now though all this, we doubt not, is true, yet we leave our readers to judge whether such quaint allusions are not calculated to diminish the respect which we should cherish for a learned and excellent man, and so able a preacher as Mr. Alexander.

We have a still more serious objection to the discourse; the preacher applauds the spirit of the age, and courts by his approbation much that possesses the shew of religion, but which as we think, wants the reality.

Our last remark is that in scripture-biography, the imperfections of the saints are placed beside their virtues, and this is absolutely necessary to the fidelity of the portrait. When you do not exhibit "the lights and shadows," accurately distributed, the picture is not a true representation of the original. In short obituary notices, this is allowable, for when you present an outline only, the predominating features, only are expected. It is altogether different in a full face. "What will ye see in the Shulamite? As it were the company of two armies." In these funeral eulogies, you see as it were the company of one army. Both the preachers are aware of this. "Before concluding the preceding sketch of character, (says Mr. H. p. 18.) "I ought perhaps to have noticed his faults, for he shared in the common infirmities of the Christian." Dr. De W. asks: "But was he a perfect character? Ah! who that wears these garments of fallen humanity can lay claim to a

perfect character? No, brethren, we mean not to say that our venerable father, had no frailties. He himself acknowledged and deplored them. But they were frailties common to the best of men." (p. 37.) Both these discourses are so elaborate, that one cannot but have some fear, that attention to the beauty of the pictures drew off the thoughts a little from the originals. After all, we do admire the zeal of both, the ardent warmth of both, in sustaining the characters of departed worth and greatness, as well as the taste and talents of the preachers.

The sermon of professor De Witt, we recommend to our readers, it contains much evangelical truth, is well written, is adorned with some strokes of eloquence and furnishes some interesting historical facts. We give below an extract as a specimen of the preacher's manner, and as furnishing a brief biographical sketch of Dr. Livingston. The John Livingston, mentioned in a subsequent note, as the doctor's ancestor, was one of those persecuted Covenanters, whose lives impart so much interest, light and glory to Scottish ecclesiastical history. The Holland Protestants furnished the exiled Covenanters with an assylum and cherished the faithful confessors of the British covenants—deeds, which the children of these witnessess for the truth have not forgotten. The persecuted Livingstons and others were cherished in Holland, because the Hollanders were warm friends and admirers of the British Covenanted Reformation. Their love of truth, their humanity to strangers, and the nobleness of their generosity cannot be forgotten, though some of the descendants of these illustrious Dutchmen, depart from

the orthodoxy, of their fathers, and others fail in kindness to the followers of those whom their ancestors delighted to honour. But to the extract.

“In the year 1746, was born John H. Livingston* ; a man upon whom the divine dispensation, conferred endowments, as rare in themselves, as they have proved abundant in beneficial results, through a life, long in years, and doubly so in usefulness. His education was conducted under every advantage, which parental tenderness, affluent circumstances, and the infant state of literature at that period, could contribute. He finished his academical studies in Yale College ; and delighted with the fascinating aspect of legal science, he devoted himself to its pursuit with ardour and diligence. It was the desire of wearing the honours of pre-eminence, that urged him on to efforts in study, which at length visibly affected his health, and threatened an early termination of both his career and hopes. His progress was at once arrested. It was during this awful interval, while the finger of God appeared to limit the narrow circle of his life, within a step before

*He was born at Poughkeepsie, in the state of New-York, being the fifth in descent from John Livingstone, a name much distinguished in the history of the Scottish Church. His ancestor was a man of great learning and holiness, and suffered banishment under the reign of Charles II. 1663. ‘He was remarkably honoured of God, as the instrument of the conversion of thousands. In 1638 by his sermon on the Monday after Communion at the Kirk of Shots from Ezekiel xxxvi. 26, about five hundred persons dated their saving change. About two or three years after, such another, and a more plentiful effusion of the Spirit attended a sermon of his at a communion at Hollywood in Ireland, where about a thousand were brought home to Christ. And great success attended him in the ordinary course of his ministry.’—*Crookshank’s Hist. of the Church of Scotland. Vol. I. p. 171.*

him, that he was aroused to reflections, on the sinfulness and danger of his moral state, and to inquiries "if so be there might be hope:"—reflections,—inquiries, how becoming, how vital in any age, but especially in youth. His convictions of sin became pungent; his alarm overwhelming; his prayers unremitting; his application to the Bible as the book of books, devout, reverential, and full of confidence. Although other writings were partially serviceable to him at this period, yet it was the Bible, which swayed his mind, and commanded his faith. Unacquainted with the mass of its external evidence, as a revelation from God, it was its internal spirituality, majesty, and power, which enforced his acquiescence. Grace at length prevailed; he was made willing to flee for refuge, to lay hold on the hope set before him in Jesus Christ; and soon after he received the most consoling proofs, of his acceptance, through a purifying and transforming faith.

"In the mean while, his illness increased to an alarming extent; but through a Providence, which in this instance, may emphatically be styled gracious, his health was gradually restored, and he has ever since been enabled to hold on his way of labour, patience, and love to the period of his death.

"With changed views, on the great *truths* connected with life, came changed feelings, toward the grand *pursuits* of life. The glittering promises of the bar, so well adapted at that time, to the aspiration of ambition, yielded to the meek, but more powerful, and elevating claims of the sacred desk. Hard however was the struggle,—long the day of pondering and inquiry, before he was convinced, that duty called him to the holy

office of the ministry. After mature reflection, to what communion he should attach himself, he concluded that the church in which he was born and baptized, for doctrine, government, and worship, held a primary claim upon his affections and services.

“Up to this period, the Reformed Dutch Church in this country, was still connected with the National Church of Holland, and received all her clergy from that venerable Parent. The Students of Theology in America, were required to resort to Holland, to receive the sanction instituted by Christ, for the exercise of ministerial functions. This was both expensive and oppressive; and by many it was felt to be an insupportable grievance. They formed a solemn purpose, to organize an independent church in this country, (preserving, however, the primitive doctrines and institutions entire,) which should possess and exercise the right, and power of educating, and ordaining its own ministry. This measure, so wise, and salutary, was bitterly opposed by the greater part of those ministers, who had emigrated from Holland. The sentiments, and feelings of the church were divided, and one of the most violent party struggles, commenced, and continued to rage for years, that has rarely been witnessed.

“At the early period when our young convert bent his purpose toward the ministry of the gospel, he was impressed with the desire of becoming instrumental, in composing these unholy disputes:—disputes, the jar of which was felt to the very centre of the church he loved, and threatened its extinction.

“With an eye to this interesting object, in the 20th year of his age, he went to Holland; which in that day

was justly considered the fountain head of Theological learning. Not only had a succession of men arisen there, who were unrivalled for their talents and acquirements, and who conferred immortal honour upon their country and imperishable benefits on the world, but there were men living at that time, who did not yield, in any of these particulars to those who had preceded them. The University of Utrecht, was then distinguished by the labours of Professor Bonnet. It was here that our youthful friend fixed his residence. Here he heard the acute, the eloquent Bonnet, and the venerable professors Elsnerus and De Moor, on didactic and polemick Theology; and here the labours of other distinguished men in different departments of sacred science were enjoyed and digested. With what diligence, and success he surrendered himself to these delightful pursuits, we have the demonstration in the attainments and the labours of his subsequent life.

“After four years devoted to sacred preparatory studies in that country, in the year 1770, he was admitted a candidate for the sacred office. In the same year he was invited to become the pastor of the Reformed Dutch Church in the city of New-York. The degree of Doctor of Theology having been conferred on him by the Theological Faculty of the University of Utrecht, and having been ordained by the Classis of Amsterdam, he returned to America, and entered upon the duties of an Ambassador of peace in the church to which he had been called. In that church he continued to labour with great fidelity and success, until 1810; during three years of which ministry, the blessing of God was very conspicuous on his pastoral du-

ties ; upwards of four hundred persons having been admitted to full communion upon confession of their faith, within that period.

“ The only interruption to these useful efforts, occurred during the American revolution, while the British forces held the possession of the city of New-York. He engaged in that cause which awakens the fondest recollections of patriotism, with energy ; and he lived to see that Revolution, prove the introduction of a new order of things in the earth—an order which is daily extending its meliorating influences at home and abroad.

“ It has already been mentioned that Dr. Livingston had formed the hope of being one day useful in healing the divisions in Zion ; and it was this hope which in part influenced him to direct his course to Holland. While there, he was successful in preparing the way for the separation of the colonial from the mother church ; and one of the first measures he adopted on his arrival in America, was to invite the ministers of all the churches to meet in convention at New-York. In this convention, which was held in the year 1771, his early hope was realized,—harmony was restored, order established, and an independent church organized. The foundation was immediately laid for a Theological Professorship. The Reformed Dutch Church is thus entitled to the credit of having first contemplated and adopted a system of theological education in this country, which has received the approbation, and been followed by the practice of almost all her sister churches.

“ Although no funds were in existence, yet Dr. Livingston, very soon, engaged in the instruction of pious

young men for the ministry of Jesus Christ. In the year 1784, in the first convention after the war, and on the recommendation of the University of Utrecht, and the Classis of Amsterdam, he was unanimously elected, and appointed by the General Synod, to the office of Theological Professor.

“Alone, and without emolument, and burdened with the regular routine of heavy parochial duties, and labouring under many discouragements, he continued to exert himself in his office, with delight to himself, and durable benefit to the church. The multiplicity and weight of his duties, were however found in the process of time, to be too arduous for his constitution. Upon the removal of the Theological establishment to New-Brunswick, in conformity to an arrangement of the General Synod with the Trustees of Queens College, Dr. Livinston was requested to assume the charge of its interests. With this request he complied, and he accordingly removed to this city in 1810. Here, under his laborious exertions, the institution began to flourish and to engage the fostering attention and care of the churches. And here he has spent his strength, and here he has communicated his valuable instructions, and here he has poured out his soul in prayers, and here he has exerted his influence, down to the very day of his death. Upwards of one hundred and twenty men have received the advantage of his preparatory guidance to the ministry of reconciliation. Of these, some have ‘fallen asleep’—a very few have proved unworthy, but the remainder continue in reputation and usefulness; and some stand high, in the estimation of the church, for talents and acquirements.

Thus, having conducted multitudes, either by his own hand, or the hand of those whom he has taught, to the shores of the heavenly rest, he was at last prepared to pass over himself, for his work was done. On the 19th of the present month, (January, 1825,) he delivered an important lecture in the institution, and early on the morning of the 20th he was called to enter his Master's glory, aged 79 years. He died 'softly, suddenly, and alone.' To his last day he was mentally and corporeally vigorous, and he knew but little 'of the twilight of death:' and he has 'come to his grave in a full age, like a shock of corn cometh in, in his season.' Surely, 'the path of the just is as the shining light, which shineth more and more unto the perfect day.'"—p. 10—17.

EVENING MEDITATION AT PINE ORCHARD,* APRIL 25TH,
1825.

How the azure vault of heaven is expanded! The mind, enlarged to ampler dimensions, expatiates with

*Where there is a large and commodious mansion, erected on the eastern front of the Katskill mountain, near the summit, and said to be 3,000 feet above the level of the Hudson river. There is a fine road up the mountain. Many hundreds of people resort to this place in the warm season, for health, for pleasure, or for the gratification of curiosity. The gentleman who superintends the establishment, assures us that no species of dissipation will be encouraged. A reading room is fitted up and is to be furnished with a good collection of books and some of the best journals of the day. For those who can afford the expense, perhaps there are few places in which the infirm will seek the restoration of health and vigour with greater prospect of success. We can assure our readers that the picture of the scenery given in the meditation, is not flattered. On the contrary, it is far, very far, indeed, inferior to the original.

delight over the wide and diversified regions that are spread beneath me, and stretch away to those distant mountains in the east. How many thousands of human beings reside on those farms which adorn that beautiful scenery! How various their enjoyments and their characters! Who can estimate the amount of their comforts, in this our free, peaceful, and opulent country! What is the aggregate of their sorrows? Some are in the opening bud of childhood, others in the bloom of youth: some are yielding the ripe fruits of maturity; others are found, when the flowers of youth have been scattered in the wind, to have had their fruits destroyed by the early frosts of vice: some in the decline of their years, are chilled by the coming colds of autumn, others almost reduced to torpor by the frosts of wintry age. *There*, they adorn the bridal chamber, and every eye sparkles in joyous anticipation of the approaching festivities. *There*, the pale cheek, the throbbing pulse, and emaciated body, announce with awful certainty the nearness of the king of terrors. But why, O why, ye images of mourning, lamentation, and woe, do ye intrude yourselves upon my meditations here?

Are not these haunts sacred to intellectual relaxation, comfort, and social enjoyment? Yes—but the mysterious tie that binds me to humanity, exerts its powers upon me here, and suffers me not to forget the felicities or the miseries of kindred man, over whose abodes my eye, my understanding, and my heart expatiate. To-morrow, too, shall Heaven propitious spare me, I descend from these aerial heights, to mingle again in your joys and sorrows, ye sons of men.

Yet let me indulge a little, this once, if never again, in the contemplation of the glories of this gorgeous and magnificent scenery. The asperities of the landscape, in the plains below, are smoothed, and its harshness softened into garden culture. The sounds of the lowing oxen, the barking dog, the murmuring water fall, and the human voice, have all died away on the mountain side, far beneath me. The stillness which seems to reign below, imparts an air of solemnity, that fills my soul with a reverential awe, in the presence of that dread Being, who made, and supports all I see. The broad and noble Hudson, from the Highlands, almost to the capital is diminished in appearance to a little river. But I remember its ample flood, and am not deceived by the optical illusion. There go numerous vessels, that spread their white canvass, swollen by the unheard breeze, and there, dark pillars of smoke, rising from the wave, proclaim the enterprize of my fellow citizens, and the triumph of American genius. By the portals of our pillars of Hercules on the south, news from all nations has entered and travels on wings of fire, to spread intelligence to the remote north and west, with a rapid flight, that leaves the winds lagging far behind. From the opulent and cultivated domains, that surround our northern inland seas, and that open to a vast extent, along our natural and artificial water-courses, an increasing flood of wealth is pouring into our metropolis, while the products of all continents, islands, and seas, are wafted by yon sails to every city, town and hamlet, on our northern border. How many fine patriotic reflections is the sight of the great valley before me calculated to awaken. The

bounding wild deer, the prowling wolf, the ferocious bear, the screaming panther, and the fierce savage have disappeared from those wide plains, which lately were their accustomed haunts. Over the forests, rivers and mountains, the arts of civilization have extended their conquests.

Beyond the distant eastern mountain tops, I see the western border of three commonwealths,* whose coasts to the east are laved by the Atlantic wave.

On the north, that elevated, irregular peak, covered with its deep forest of pine, shelters me from those chill blasts of winter, which have not yet all retreated to their frozen homes. See how the raven darts his dark wing through the light fragment of cloud, that is driven by the wind along the mountain's brow! How enchanting! especially contrasted with those swallows that skim along the surface of the Lake of Pines, that lies there under the peak, reposing in peace, amidst the silent grandeur of this lofty mountain.

Far above this battlement rises, near at hand, Mount Rock, surrounded by battlements that seem to bid defiance to the most eager curiosity of the "eye that is never filled with seeing." I must scale these towers, and see the mountainous regions beyond, where nature reposes in awful greatness, and where the dark and pathless mountains stretch away to the south and west.

Yes, this is worth more than all the toil of climbing the steep ascent. When would the eye be weary of surveying the glories of this stupendous landscape!—These are a part of thy mighty works, Almighty Crea-

*Connecticut, Massachusetts, and Vermont.

tor. "Thou weighest these mountains in scales, and yon hills in a balance."

In this pure and highly salubrious atmosphere, health is inhaled at every breath, while each troubled passion of the soul is calmed into repose. Surely these sequestered groves, silent among the clouds, must never become the haunts of vice, of folly, and of wild dissipation. The rocks, and the woods which surround this stately mansion of the forest—its halls and porticoes should be always sacred to pure intelligence, to the elevated sentiments of generous minds, to the exercise of the charitable sympathies of the holy heart, to the cultivation of our nobler powers, and above all to the adoration of the beneficent Creator, whose wisdom and benevolence planned, and whose power formed those wondrous works, on which we gaze with ceaseless admiration.

The halls of this stately mansion are now silent. Soon they will overflow with all that variety of our citizens which resort to these summer retreats of recreation. Does this mansion resemble "the house of the forest of Lebanon" in its site and structure? Like the summer residence of the wise and magnificent monarch of Israel, this house of the mountain forest is nearly one hundred cubits long;—has "windows in three rows, light over against light;"—has "a porch of pillars;"—is situated on a lofty mountain;—is surrounded by rocky steeps, and extensive forests;—and com-

*Some have thought that "the house of the forest of Lebanon" was built near to Jerusalem, and not on Mount Lebanon. We are persuaded this is an error

mands a rich and varied prospect. But I compare small things with great. Lebanon is thrice as high as this mountain. These pines are small shrubs compared with the lordly cedars of Lebanon. From the summits of Lebanon, the traveller "sees the distant valley obscured by stormy clouds,—and smiles at hearing the thunders, which so often burst over his head, growling beneath his feet; while the threatening summits of the mountains are diminished, till they appear like the furrows of the ploughed field, or the steps of an amphitheatre; and he feels himself gratified by an elevation above so many lofty objects, on which he now looks down with inward satisfaction."* How far inferior will be all the decorations which I see preparing here, to those of Solomon's house of the forest! "Silver was nothing accounted of in the days of Solomon." In that ancient, royal mansion, there being, as ornaments, one thousand targets, or large shields of beaten gold from Ophir, and three hundred bucklers of the same costly material. In the porch of judgment, a magnificent throne was erected, overlaid with pure gold, where the monarch received the homage of Egyptian, Tyrian, and Assyrian ambassadors, and transacted weighty business of state. Amidst the relaxations of the court of so wise a king—of a court adorned by the wisdom of all nations, enlightened by the sage maxims of the prince, how many engaging topics of conversation must have been discussed in "the house of the forest of Lebanon," and imparted their charms to the social intercourse of the wisest sages of the east!

* Paxton's Illustrations.

What a feast for the mind, alive to the beauties of nature and art, to have contemplated from "the house of the forest," "the glory of Lebanon," and to have surveyed the enchanting beauties of the promised land! How exquisite must have been the enjoyment of hearing Solomon's wisdom, while he discoursed familiarly in the social circle! There were, too, the wise ladies of the court, princesses, and queens, in the richest and most tasteful attire—"robes wrought with needle work and embroidered with gold"—their manners graceful and of the finest polish—their minds adorned with the best intellectual culture. In such society, the softest sensibilities of the heart must have been awakened, and the soul have feasted on the richest intellectual banquet. Surely the God who furnished them with all these ample sources of enjoyment, was not forgotten, as too often happens, in the gay circles, that assemble for relaxation, in these delightful retreats.

How far has my imagination wandered! Under its magic influence, I have ascended the heights of Lebanon, have travelled back along the stream of ages, have seen Solomon on his golden throne, surveyed the glory, and heard the wisdom of his court. Though seen dimly, the mist of centuries resting upon it, yet do not I find more enjoyment in this obscure vision and indistinct audience of the wise and mighty dead, than I could realize here, mingling in the best realities of modern life? The living beauties of that rich and varied prospect recall my wandering imagination. See how the setting sun bathes in floods of golden light the distant plains, the remote mountains, the towering masses of cloud, that are piled in sublime irregularity above the

south-eastern horizon. Thus, O king of day, thou biddest a magnificent adieu to those wide regions which through the day have rejoiced in thy light and genial warmth. Often, O thou sun, have I admired the greatness of thy setting grandeur, but feeble were all the emotions which thou hast heretofore excited, compared with those which now move my soul. Was it such a prospect as this, of which the Jewish legislator had a view, when, at Heaven's command, he ascended the summit of mount Nebo, and saw, beyond, the goodly land, promised to his fathers? Yes, but more magnificent, by far.

From the top of Abarim, this morning, that sun which now bids us adieu, saw the land which Moses' eye rested on with delight. How amazing the long suffering, and patience of the Almighty, who spares from age to age, the world, and preserves so much of its primeval beauty, while such numbers of its ungrateful inhabitants, neither see nor regard him. So loth are many thousands to admit him into their thoughts, that could they hear these meditations, they would turn away in disgust, whenever he becomes their subject. Have any seen and wilt others hereafter see, from these heights, all that I now see, and drink in with delight those beauties, without one sentiment of admiration for their Author, or one thankful emotion for his goodness? Forbid it Heaven. Let the eyes of all be opened, to behold the glory of him, "whose countenance is as Lebanon, excellent as the cedars, who is greater in wisdom, power, goodness and glory than Solomon;" before the glory of whose throne, and palace, that of Solomon's fades and disappears. Of that

heavenly land of promise, to which the faith of Moses was elevated from Nebo's top— that heavenly country bought by the Redeemer's blood, let such fine scenery as this, awaken my thoughts, and enkindle my desires. On this noble mansion, on its inmates, on all who shall saunter in its halls, and porticoes, and groves, or lodge in its chambers, let blessings descend !

On the next morning the whole valley of the Hudson in front of the mansion house, was covered with clouds, which had come in from the south during the night. They were below us, and appeared like the ocean, when its waves swell and rage, agitated by a furious tempest. These were the clouds that we had seen in the south-west the evening before.

TRAVELS OF TITUS IN THE UNITED STATES.

Donald—“ Is this where I meet you, my friend Titus, unexpectedly in the city of Washington ? Since you accepted the invitation of the young man, who was travelling in our company, to make some stay in the neighbourhood of Chilcothe, and I was obliged to go on, I have never heard of you.” *Titus*—“ I am truly glad to meet you again. Have you, like myself, just arrived in this city ?” *Don.*—“ I have been here several days, and have found good lodgings, where there is room for you. Will you go with me, and become, while here, an inmate in the same house ?” *Tit.*—“ Your recommendation is sufficient.”

This salutation took place in the evening. The two friends retired to their lodgings to spend the evening together. *Don.*—“ I must request you to give me an

account of the incidents of your journey since we parted." *Tit.*—Though they are of the common kind, I may perhaps select a few for your entertainment at another time. But, now, as we are in the capitol of the United States, and as you have been here for several days, tell me I beg of you, what you have found interesting." *Don.*

—"Well be it so. There is much here that must awaken interest in any man of benevolence and reflection. Here assemble once a year the representatives of 12,000,000 free people, the only people on earth who really can be called free. Here is the great centre of their political operations, conducted by the general government which exerts a powerful beneficent or malign influence, on the destiny not merely of this commonwealth, but on that of the numerous family of independant nations, that in this western continent are entering on the great theatre of action; as well as on the whole of the civilized world." *Tit.*—"I have felt

it all within two hours. But I want more from you, my friend, than those generalities. Let me have some details.

Don.—"You know I think, that I look at man, not merely as an animal, made to breathe, eat, drink and die; but also and chiefly as an immortal being, subject to the moral government of God Almighty, and accountable to him for all his actions." *Tit.*—"I know it, and you

are aware that I unite with you in this matter." *Don.*

—"Since I have been at the seat of government, this reflection has often occurred to me, were man a mere sentient animal, who had temporary wants only; then, the manner in which political affairs are transacted here, might be upon the whole, very praiseworthy, in that case it is very plain, the officers of no government

could commit any sin against the Supreme Legislator and judge of the universe. Indeed, I fear from all I see and hear of the officers of the general government, they rarely think that as public characters, they have an account to render to any other superior, but the people. Of an account to render to those whom they represent, they have evidently a pretty strong sense. I am sorry to hear that sober and reflecting persons say there are strong indications that this powerful check on the rulers is becoming weaker. But there is not much to be feared on this quarter, for whenever the people discover that their rulers do not fear them, they will soon make their power felt in the prostration of those, who despise them.

“The dread of popular displeasure holds in some check the cupidity, the ambition, the pride and other evil passions of irreligious civil rulers in the United States, more powerfully than in any other nation under heaven. It is precisely this circumstance that makes them the only people in the world really free. If the rights of the people are trampled under foot or their money squandered in pampering useless or unworthy favourites, it must be by deception: it cannot be by force. Should any of these evils come enormous, the people will see them and apply the remedy, before they become extremely and seriously oppressive, at least this is my hope.

“But I am no politician. I look at all these matters, under a moral aspect. I have studied the Federal Constitution, and I find in it no recognition of the sovereign authority of Jehovah, no acknowledgment of the paramount obligations nor indeed of any obligations of his law, nor any hint that man is a moral agent and immor-

tal. That the God of battles did protect this nation in its infancy, and make visible the power of his arm in leading the revolutionary armies on to victory, I have heard generally and I hope gratefully acknowledged, by religious people in my travels. But it is strange that there is no acknowledgment even of his being, in the constitution of the general government.

“I had heard so much, and seen so much of the efforts for the diffusion of the scriptures among all classes, there is so much said on the subject of religion, and so great a number of religious magazines, and newspapers published in the country, that I thought, surely the men, who in this land occupy public stations, will so far respect public opinion, as for the sake of their own popularity, at least, to live sober and moral lives, and appear to respect religion. Now, my dear Titus, in this expectation, I have been painfully disappointed. Of some of the public men, here, this is true ; but there are many very many, who are immoral men!” *Tit.*—
“What species of immorality do you refer to?” *Don.*—
“I may mention first, the profanation of the Sabbath. It is true congress does not commonly transact business on the Lord’s day. But the members of the national legislature read political newspapers on the Sabbath, discuss generally political subjects, and talk on all worldly topics, as freely and fully on that day, as on any other. So common is this that I fear a great majority of those entrusted with the management of the national affairs, would consider any censure of the practice, no better than bigotry, and stupidity. Visiting and walking for recreation, and dining parties are esteemed here quite proper on the day of holy rest. Indeed, except the

two circumstances of going occasionally to church and of not assembling in the legislative halls for business, a great majority of the officers of government here, have no sabbath. Lately the most distinguished personages here, made a formal visit to a national ship on the sabbath. The seventh commandment But you will not be many days here, until without inquiry, you will hear much to shock you. Then how few are there that make any profession of religion! How many that would blush, to be thought religious! How many that openly mock at the sacred institutions of religion! A general Smythe, a member of congress from the south, has published, this winter a little, contemptible, infidel essay, in which it is hard to say whether, he has discovered the most ignorance, or vanity or impudence, in attacking the authenticity of the Apocalypse." *Tit.*—"I have seen his advertisement." *Don.*—"Many members of congress and the public men here, were subscribers to this feeble and ridiculous attack on revealed religion. It is true, they ridiculed the writer, not because his lack of Biblical knowledge, and his ignorance of ecclesiastical history, but for his writing at all on the subject of religion, they bought and paid for his books. And this, together with his display of enmity against the Bible, was probably all the gratification he sought for. The example of men so ungodly must exert a most malignant influence on the faith and the morality of the citizens generally. Indeed, the moral sense of the mass of the people must be graduated on a low scale, when they elect such men to office; and there must be an alarming apathy not to say torpor among the professors of

religion ; as we hear of so little opposition made to the election of such men. However christianity begins to awake. But you ask me for news in the capitol. I must not wander through the nation.

“I have seen the public buildings, and the royal display at the president’s levees. I must say that these splendid edifices, which cost the nation so much, do not comport with that simplicity and plainness which should be cherished by republics : they savour of an attempt to ape the grandeur of monarchical palaces. The state papers which issue from these imperial structures, are far inferior to those which were framed by the first American congress, in the humble state house at Philadelphia. I am told that when the levees of the president were first introduced, many enlightened politicians opposed them, on the ground that they resembled the routes of monarchs and were unworthy of the chief magistrate of a republican people. What good end can it possibly answer for two or three hundred fashionables to meet once or twice a week, and make twice as many hundred bows, learned in dancing schools ? Why should the precious hours of a president be occupied with these ceremonies of etiquette, which better become *petit maitres* than great statesmen ? Why should the nation feed at the president’s table these assemblages of gay idlers, who at the plough or the spinning wheel, might be profitably employed in adding to the stock of national wealth ? Of the 12,000 inhabitants of this city, it is said that 9000 live on the funds of the nation. This state of things fosters folly, vanity and idleness. The people here

are not a sober, moral, industrious reading and intelligent population. Grave thought, reflection, industry, morality and religion, languish and die, in the halls, routes, frippery, immorality and irreligion, of the court and court dependants. The heads of departments are generally very respectable men in point of intelligence, and plain and unassuming in their dress and manners. But we ought to reflect that from the character of our population, and the enlightened extension of the rights of suffrages to nearly all classes of the citizens, a large proportion of the senators, members of congress, and subordinate officers of the general government, are educated in a plain manner, in the country. When introduced to the president, at his routes, to the heads of department, at theirs, and to the officers of the army and navy, at theirs, they must be dazzled by the displays of dress and fashionable folly in the royal saloons. They are flattered by the honour of an introduction to the great and by the smiles of the ladies. Honest, substantial, but plain countrymen, however well read and sensible, are bewildered in the mazes of fashion, and judge of national measures by the opinions of the great and their creatures, rather than the unsophisticated dictates of common sense. The patronage of office, and the force of intellect are amply sufficient to create an adequate court influence without this facination of the senses."

"It seems to me that 'God is not in all their thoughts.'" *Tit.*—"We may however congratulate the country, that religion has not been made an engine of state policy, as it is in Europe." *Don.*—"That may safely be affirmed of all the administrations, which preceded Mr. Monroe's. I fear there is not much room for congratulations

on that subject now. *Tit.*—"What facts are there to justify such a fear?" *Don.*—"In the administration which preceded the present, a college was chartered in this city, by the general government. *Tit.*—"I have heard something of this. I think the professors are of the Baptist denomination." *Don.*—"They are. This body of professors say, they have between two and three hundred thousand members. It was foreseen that the contest in the presidential election for Mr. Monroe's successor, would be violent and that the present incumbent who was the cabinet candidate, would be elected with difficulty, if elected at all. He was in the cabinet and knew how powerful an influence religious considerations have on political affairs in New-England and in Europe, where he had resided many years, as an ambassador. The College was chartered, called the Columbian College and the professorships filled with Baptists, and the head of the institution, had been a Baptist theological professor. In fact it may be said to be a Baptist theological institution founded by the general government; and who can doubt that this measure was adopted on the principle of making religion an engine of state policy? He who now fills the presidential chair is a Unitarian, and worships, if it may be called worship, in a Unitarian chapel. But at the same time, he is a pew holder in a Presbyterian, and in an Episcopal church. It is generally thought that through his influence, a Unitarian was elected in the preceding administration, a chaplain to congress. The enemies of the Saviour's divinity must be flattered in Boston, to preserve the northern interest for the next election. Beyond all question politicians here began to understand,

how powerful the religious principle is, and that, provided it can be well managed, nothing is more effectual for procuring success to political projects. While the Almighty is disregarded, the Holy Scriptures disrespected, and the dominion of the Lord Jesus over the nations set at nought by political men, all religion is considered as folly, and it is thought like all the other follies of men, it may be managed so as to subserve party purposes, and schemes of personal aggrandizement. The judgment of the Almighty a few years in the burning of the capitol and the palace, has not been regarded. Ungoldliness is as unblushing as ever, the defalcations of public officers undiminished. Sabbath violation more gross, and intriguing for honours and emolument growing still more active." *Tit.*—"Do the clergy here reprove the vices of the great?" *Don.*—"You know that it is rarely done in any place remote from the seat of government. Here, so far as I can learn, it is not once thought of? All are flattering the great." *Tit.*—"O that we had here a Daniel, a Jeremiah, an Ezekial, or an Amos!"

(For the Witness.)

HOME.

Where is the being whose heart does not feel a thrill of pleasure at the thought of Home? The sympathies of whose nature are not strongly excited at a thousand endearing recollections, a thousand sweet associations which the idea of home, always creates? It is the haven of rest, of hope, and joy, to every sojourner in this world of care and disappointment; it is the watch word to every better feeling of the heart.

If we are prosperous and happy what a heaven of

enjoyment does the home we love present, and yet how many are there who barter this pearl above all price for the glittering trappings, the empty gewgaws of fashionable life?

A happy home is a little commonwealth of social intercourse and refined enjoyment, whose interests man is pledged to promote and protect, and over whose happiness, a good woman has unbounded sway. It is her own peculiar province, there endearing and endeared in the mutual interchange of kind offices and affectionate solicitude for every creature within her reach, she shines pre-eminent. Dignified and graceful in her deportment, gentle and affectionate in her disposition, courteous and affable in her manner; her conversation a mixture of refined elegance and sprightly ease, she reigns unrivalled in the hearts that are gathered round her: forming a little world of her own, over which she presides with irresistible grace and sweetness. If prosperity gilds the scene, she honours by her conduct the station kind providence has allotted her; but if the storms of life threaten, if dark clouds of adversity gather and accumulate, her cheerfulness and good humour are the bright beams which irradiate the departing day of her greatness and tho' the sun of her splendour has set, still the soft moonlight of feeling, and of affection illumine her path, and shine serenely bright on her happy home. Happy are they who make their earthly home a place of preparation for the heavenly home, and to bear a resemblance, however distant to it in future holiness. Happy the mother who is the instrument of preparing her children for an endless residence with the redeemed children of God in the heavenly mansions.

U. F.

THOUGHTS ON PREACHING AND PUBLISHING AGAINST
ERRONEOUS PRINCIPLES AND PRACTICES.

In the present rage for the amalgamation of all who are called by the name Christian into one denomination, it is usual at the anniversaries of benevolent institutions, to hear the speakers declaim against all controversy. In some instances, this kind of declamation has found its way into the pulpit. We have heard of a preacher, who taught his people from the sacred desk, that those ministers who employed a part of their sermons in arguments against error, violated the Sabbath. We have heard of another who affirmed in preaching, that the Westminster assembly of divines, were actuated by the devil, while compiling their Confession of Faith and Catechisms. Why? Undoubtedly, because those formularies are designed to discriminate between truth and error. It is, also, common, to stigmatize those preachers, who defend the truth in opposition to error, as stern and sturdy bigots, zealots, and satirists, whose object is proselytism. Others, who do not go the whole length with, "*the furious for moderation,*" will allow of controversy for *fundamental* truths, but of none for what they are pleased to call *circumstantial*s. Under the same class we arrange those who declaim against all ministers that expose errors of practice in religious and political bodies.

Now, we would ask all those *liberals*, as they would be called, whether the plan of redemption, exhibited in the gospel, is not designed of God to reform every error of those who are its subjects, both in principle and practice? Surely, they will not affirm that re-

deemed men are to be admitted into the heavenly Jerusalem, holding errors in doctrine, or practising any ungodliness. There, "nothing that defileth or maketh a lie shall enter," even though it were a lie or error even in what is called circumstantials. Preachers are commanded to declare the whole counsel of God, whether men will hear, or whether they will forbear. That "whole counsel" surely embraces every truth contained in the Holy Scriptures, however small some men may call parts of that revelation. The system of gospel truth is opposed to every error, however little it may be esteemed. Does God, in his word, allow any license to trifle with any revealed truth? Does he say, "I make known this as truth, but I give indulgence to all who choose to reject it, and I forbid the ministers whom I have appointed to make known this system to men, for their salvation, to contend for those truths, which they shall esteem merely circumstantial"? *Absit blasphemia*—let us beware of such blasphemy.

Every Bible believer must admit, that it were better every professor of religion should receive and hold all the truth, without ignorance or rejection of any part, and that he should avoid all practical evil. How shall all truth and duty be taught and all error refuted, unless the ministers of the gospel do this in their preaching and publications? Do we allow teachers of schools to pass over, without notice, all the small errors of their pupils, in reading, in grammar, in translations, in arithmetic and geography? Do philosophers allow themselves to pass over the small items in their computations? In the calculation of an eclipse of the sun

or moon, the omission of one correction, vitiates the whole process. Shall we avoid error, as mischievous, in these minor departments of human knowledge, and yet consider it perfectly harmless in the transcendantly important business of eternal salvation, through the blood of the Saviour? But will you always be finding fault with your neighbours? Yes, while they are wrong—let the disciple of Jesus say, and with myself too. There is no man that liveth here and sinneth not. The world, in its present sinful state, abounds with errors, doctrinal and practical, against which, clad in the whole armour of God, we must wage a war of extermination. But is this charitable? Yes, it is the only genuine charity, for “charity rejoiceth not in iniquity, but rejoiceth in the truth.” That father loves his children best, who perseveringly endeavours the reformation of every evil habit, and erroneous principle. The divine charity or love is displayed in the revelation of the gospel, which corrects every defect, “makes the man of God *perfect*, and thoroughly furnished unto all good works.” Hence the reproof of evil practices, and arguments against every error in religion, are perfectly consistent with that charity which “thinketh no evil, and is kind.” Any other kind of charity is spurious, and unauthorized by the word of God.

ON THE ABUSE OF OATHS.

In every solemn oath, the jurant invokes upon himself the eternal vengeance of the Searcher of all hearts, if he does not swear in truth. To a man who believes

in a future state of rewards and punishments it is not possible to conceive of a graver sanction to the truth of any declaration. That it should be regarded so lightly, and so extensively abused both in civil and ecclesiastical transactions, is an awful indication of the low state of moral feeling. Mr. Canning in a late speech in the British parliament, deprecates the enormity and extent of this evil in the church and state of Britain. Every member of parliament, before he takes his seat in the house of commons, swears to his belief in the Athanasian creed, "yet" says Mr. Canning, "I have known Socinians in this house," Indeed he represents the oaths of office in that country as to a great extent, taken in bad faith. In the church it is if possible, more alarming. The whole of the established church is solemnly pledged by oath to its belief of the 39 articles, and of the Athanasian creed, while few of them have read and still fewer believe many doctrines clearly expressed and prominently exhibited in those instruments.

In our own country we have reason to be alarmed at the magnitude of this evil. How few of those who in their oath of office swear to support the constitution of the state government under which they live, and that of the general government, have read those fundamental laws of the commonwealth? what are the lines of demarcation between this and perjury? Few, we speak advisedly, are aware, that in swearing to the federal constitution they bind themselves to support negro slavery. It is certain, however, that that instrument guarantees the right of holding slaves to the southern states, and indeed to every state that chooses to traf-

fic in human flesh and blood. He who swears to support that constitution, gives his most solemn pledge to defend the slave holder, in the possession of his slave, and if he means otherwise we should be glad to hear him defend himself against the charge of perjury. There is still another circumstance, of great importance involved in the official oath of legislators, of which we apprehend few of even the Christian people in the United States are aware; the representative does not swear in his private character, but as representing those by whom he is elected to office: he swears in the name of the people whom he represents; for in no other character, is he known to the constitution, when he offers himself for a seat in the legislative body. When the voter gives his suffrage, he, by the act of voting authorises the person elected, and even enjoins it on him to swear to the maintainance of the constitution, as his representative. Hence every such vote is a plainly implied oath to the constitution, under which he is to act. In every annual election, we have then a solemn ratification, by the great body of the people, of the whole constitution and consequently of every part of all its provisions, and among the rest of negro slavery. The constitution and the oath mean nothing, if they do not mean all this. Slavery, then, so far from being any evil peculiar to the southern states, is common, as to the voluntary obligation to maintain it, to all the states; and the southern planter has the most solemn pledge of all northern voters and statesmen that they will maintain the security of their property in slaves. Few northern people do intend so to secure the possession of that property. Do they not then violate their oaths?

In the same way we must interpret the oaths of jurors in our courts of justice. On this subject there does not rest a shadow of doubt in those of the slave holding states. Every one, in the least acquainted with the courts and the relation which they hold to the constitution and the laws of the country, knows that when a jury is making up its verdict of *guilty*, or *not guilty*, he is bound by his oath to judge of the case, as exhibited by the evidence, according to the constitutional laws of the land, under the direction of the bench, who are the legal interpreters of the law. To give the jury power to decide contrary to constitutional statutes, would be to abolish utterly the authority of the legislatures, and to render the laws perfectly inert. The juries would become in that case, the legislatures. Guilty or not guilty, are words which always refer to some law, and that law in the sense of the courts is the body of constitutional statutes. In fact, the court can no more than the jury set aside the law, of which they are constituted organs, and by which they are created. This principle being established, let us test by it the juror's oath. In the southern states a very large part of the property is in slaves, and as a matter of course, a large proportion of their statutes respect that species of property. There are in their courts, comparatively few trials respecting property, that do not either directly or indirectly involve the application of these statutes. There, then, every juror's oath binds him to legalize the right of holding slaves; and the jurors probably take it in good faith and with knowledge. But there the oath is abused by an attempt to bind the soul to iniquity.

In the non-slave holding states, the inference is more remote, but equally legitimate. The *lex loci* or law of the place binds the juror. Should the question of the right of a southern owner in a run-away slave occur in any property-trial, the juror in his oath swears to legalize the right, few perhaps are aware of this extent of the oath, and still fewer would be willing to act upon it, yet the law would compel them. In fact, the juror's oath, is, by fair construction, comprehensive of all the constitutions of the country, from which the courts derive their very existence, and the courts are an ample theatre of the abuse of oaths.

Of the violation of oaths in swearing to creeds and confessions, in our country, we have heretofore had occasion to utter our sentiments, and we expect soon to meet the subject again, in a review of Miller, Duncan and Dickey, on creeds and communion ; we, therefore dismiss it for the present.

MISCELLANEOUS STATISTICS.

Before the general deluge, it seems evident that the world enjoyed great temporal prosperity ; for "they were eating and drinking, marrying and giving in marriage, until the flood came." The world has enjoyed unprecedented prosperity for ten years. For that period there has been peace, except in a few nations—no famine, except one year in a small district in Ireland—general health—an abundant produce of the fruits of the ground, and the arts, commerce, and population of the world have increased with amazing rapidity. The God of heaven chastised the nations.

with great and sore judgments, in the latter part of the last and the beginning of the present century. Now, he deals with them in great goodness and long suffering patience ; all which will hereafter illustrate the righteousness of the last, and dreadful plague, which he will employ for the destruction of systems of iniquity ; if men do not repent.

Power of the steam engines in England is equal to that of 320,000 horses, or to 1,920,000 men. The annual product of which will support 3,840,000 men.

Increase of one town (Nottingham) in England, in one year, 10,000.

Revenue of the British government for the year ending April 5th, 49,122,152*l*.

Population of British India, about 100,000,000.—To this is lately added, by conquest, the Birman empire, on the borders of China. The population several millions.

No. of Dissenters in England, 6,000,000.

Population of Madagascar, half civilized negroes, 400,000.

Revenue of the French government for the last year, 924,595,702 francs.

Increase of the population of Russia, 1822, was 500,000.

Imports of the U. States 1824, \$80,549,007. Exports, do. 50,649,500.

In Canada, but 14 ministers among a Scotch population of 40,000.

Number of German Reformed ministers in the U. S. 71.

Number of Students in the University of Gottengen, (Holland,) 1500. No. vols. in the Library, 400,000.

No. of Bibles distributed and sold by Bible Societies in 20 years, estimated at 10,000,000.

General Assembly from the last returns.—Synods, 13—Presbyteries, 82—Ministers, 1021—Licentiates, 173—Candidates, 193—Congregations, 1639.

No. of revivals last year, 17.

The following is taken from Humboldt's Statistics of the population of America :

Total Population of America is 34,284,000.

I. Roman Catholics	- - - - -	22,177,000
a. Spanish Continental America,	- - - - -	15,985,000
Whites	- - - - -	2,937,000
Indians	- - - - -	7,530,000
Mixed races and Negroes	- - - - -	5,518,000
		<hr/>
		15,985,000
b. Portuguese America	- - - - -	4,000,000
Whites	- - - - -	920,000
Negroes	- - - - -	1,960,000
Mixed races and Indians	- - - - -	1,120,000
		<hr/>
		4,000,000
c. United States, Lower Canada, and		
French Guyana	- - - - -	536,300
Hayti, Porto Rico, and the French		
West Indies	- - - - -	1,656,000
		<hr/>
		22,177,000
II. Protestants	- - - - -	11,287,000
a. United States,	- - - - -	9,990,000
b. English Canada, (Upper,)		
Nova Scotia, Labrador,		260,000
c. English and Dutch Guyana		220,000
d. English West Indies	- - - - -	734,500
e. Dutch and Danish West In-		
die	- - - - -	82,500
		<hr/>
		11,287,000

H. Independent Indians not Christians	- - -	320,000

	Total	34,284,000
The English Language is spoken in America by		11,297,500
The Spanish by	- - - - -	10,174,000
The Indian Languages by	- - - - -	7,800,000
The Portuguese by	- - - - -	3,740,000
The French by	- - - - -	1,058,000
The Dutch, Danish, Swedish, and Russian, by		214,500

It is estimated that there are cleared acres of land in the United States, 80,000,000.

Worth of Agricultural and other products of labour, annually, \$60,000,000.

Hartford Asylum for the deaf and dumb—Amount of funds, \$215,000. Annual revenues 5,200. No. of teachers, 5. Amount of their salaries, \$5,300.

London, Egyptian trading company, capital \$4,400,000.

ITEMS OF INTELLIGENCE.

Benevolent Societies.

Domestic Missionary Society.—This society has been in operation for three years. During the last year, it had in its employ 121 missionaries, who were generally licenciates, and unsettled ministers of the Congregationalists of New-England and of the Presbyterian church. The greater proportion of these employed only for a part of the time. The chief object of the society is to furnish the means of supplying with preaching the weak societies of the Presbyterian church, which are unable or unwilling to support ministers. Receipts for the last year, \$11,262.40.

United Foreign Missionary Society.—It is eight years since this institution was founded, as our readers will recollect, by the Presbyterian, the Reformed Dutch and the Associate Reformed Churches. It is now in the hands of the two former bodies. It has one mission about 20 miles from Fort Gibson, on the Grand river. This military post is occupied for the purpose of protecting the missionaries. Thus, the United States protects, by an armed force, the remote western boundary of the Presbyterian church. We hope that we shall hear no more from Presbyterians of the danger of civil government taking the church under its protection. Besides, the general government has appropriated \$2,600, for building the church and fitting out the parsonage establishment. This is in its principle, as really the establishment of religion by law, as the Episcopal establishment of England. The average number of children, in the missionary school at this place, called Hopefield, has been 18. Under its care, also, is the great Osage mission, in the school of which there are 36 scholars. The parsonage farm is highly productive. The amount of corn raised on it last year was 450 bushels—of wheat, 1600. They had three missions, the Tuscarora, the Seneca, and Fort Gratiot, in all of which the schools are suspended, and, it would seem, the stations nearly abandoned. In the Cataraugus mission there are upwards of 45 children; and 102 in that of Mackinaw—a large proportion of those in the latter are white children. The society has also two missionaries in St. Domingo. The whole number of White and Indian children in the schools established by this society is 201. The youth from the missions

who are selected to be educated for the ministry, are sent to New-England; from which the greater part of the missionaries at those stations are selected. Orthodox men in the Reformed Dutch and Presbyterian churches, lament the increase of Hopkinsianism among their ministers and people, and yet they make great efforts for the promotion of those missions, which are powerful instruments of spreading those errors to the west. This society has 189 auxiliaries, and its receipts for the last year \$20,975, 45.

The following is an extract from the report of the general assembly on the state of religion :

“ After this sketch of God’s mercies towards us, we turn with pain, to a survey of the *evils* which are brought to view in a history of the last year. We would first notice the fearful extent and unanswered *calls of our vacant territory* in the south and west. “ A famine, not of bread, nor of water, but of the words of life,” presses them down to eternal death.

As specimens of this wide and melancholy waste, the population of Missouri and Illinois amounts to 160,000 and covers a region of country 500 miles square. We have within those limits already 18 churches, and yet only seven ordained ministers and one licentiate. In Mississippi and Louisiana are 230,000 inhabitants scattered over 80,000, square miles. The great body of these belong to no church, and enjoy no ministrations of the gospel from any christian denomination; and in all this vast territory, we have only eleven ministers of the gospel established.

The *migratory spirit of our people*, is another great evil in the churches.—It sometimes uproots at a step



Whole No. 33.

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EVANGELICAL TRACT SOCIETY.

EDITED BY
James R. Willson, A. M.

Having, therefore, obtained help of God, I continue until
this day witnessing both to small and great, saying none other
things than those which the Prophets and Moses did say.
Acts, xxvi. 22.

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THE
EVANGELICAL WITNESS.

VOL. III.

SEPTEMBER, 1825.

NO. IX.

INSTRUMENTAL MUSIC IN THE WORSHIP OF GOD.

The Creator of the worlds besides furnishing to man an inhabitant of this globe, a variety of sources of enjoyment from without, in the natural constitution of things, has provided him with faculties of an inventive nature suited greatly to enlarge these sources. This fact is of itself sufficient to demonstrate that such enjoyments are not in themselves sinful; they had their origin in the primitive constitution of God; they belonged to man in his state of innocency. The pleasure therefore to be derived from the beauty of colours, or from their fragrance, from the natural taste of the palate, or from melodious sounds, can have nothing in itself intrinsically wrong. The evil is adventitious, it is consequent on the fall of man, and consists in the misapplication or abuse of these external and internal sources of happiness to an end forbidden, or not commanded—by the law of God. And is thence converted not to a means of promoting the actual felicity of man:

but to a cup of poison in the draughts of which he administers death to himself.

These remarks apply with considerable interest to the subject expressed in the title of this essay. No one can doubt the delight which well executed instrumental music is capable of producing. Nor can we believe that any reasonable man will pronounce that pleasure sinful in itself, or the cause by which it is produced criminal. But the question whether it be not sinful to introduce it into the sanctuary of God, to address these sounds to the Most High, and whether the pleasurable sensations and the devout emotions, as they are called, which these sounds produce are not delusive, mistaken and sinful, and the cause of them also condemned by the law of God; to answer these questions is the object of the following observations.

1. We must consider a principle which lies at the basis of this inquiry, the prescription or command of God as the rule of our duty in the whole of his worship. Reason and scripture place this principle in the most unquestionable light. Reason instructs us that the internal and spiritual obedience and subjection of the soul, constitute an indispensable ingredient in every act of worship. Religious worship itself being in one important respect the humiliation of the creature before the Creator, and the ascription to Him of the glory, of all power, authority and excellence; it is inconceivable, therefore that his will is not to be consulted in the very act by which such glory is given to his name. The want of it indeed must be an obvious contradiction. Hence all nations, guided by the light of reason, acknowledged the necessity of regulating their reli-

gious rites by their supposed communication from their God, and the superstition and frauds practised for these ends, make one interesting and instructive trait in all the early and progressive history of the heathen nations of the earth. But scripture speaking with unmingled purity the voice of God is still more plain. "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." Deut. xii. 32. "Who hath required this at your hand." Isaiah, i. 12. "This people draw near me with their mouth, and with their lips do honour me; but have removed their heart far from me, and their fear towards me is taught by the precept of men." Isaiah xxix. 13. "In vain do they worship me teaching for doctrines the commandments of men." Math. xv. 8. Go—teaching them to observe all things whatsoever I have commanded you." Math. xx. 19, 20. "Let no man beguile you of your reward in a voluntary humility and worshipping of angels *intruding into those things which he hath not seen.*" Coloss. ii. 18. These are quite sufficient for our purpose. They constitute a chain of testimony to the same point, and of the same character from the commencement of the Mosaic dispensation, during its continuance, at the coming of Christ, and progress of the organization of the New Testament dispensation. In them all, the principle is the same: the law of God is the rule of the worship of God, to the utter prohibition, of the substitution, addition or mingling of human institutions. Here then we take leave of those who are not willing to be judged by this law, our purpose being only to ascertain and state what it judges in the case before us.

2. The New-Testament writings are wholly silent on this subject. This silence is equal to a prohibition as the preceding quotations plainly demonstrate. During the Mosaic dispensations of the Covenant of Grace, it constituted a very material and interesting part of religious worship. It did not want then that warrant which has been shewn to be essential. The frequent and abundant communications made to Moses forbid altogether the suspicion that the instrumental music made use of during the organization of the church under his ministry was without the sanction of inspiration. And David who is eminent for the use of the harp at the altar of God, we are expressly assured was guided by the Holy Ghost. "The spirit of the Lord spake by me and his word was on my tongue," 1. Saml. xxiii. 2. As the former has this high plaudit recorded to his honor, "My servant Moses is faithful in all my house;" and the latter this "I have found David a man after my own heart who shall fulfil all my will." Numbers xii. 7. Acts xiii. 22. No sophistry can make it credible that in these things they were moved by their own natural affections or reasonings. But under that dispensation many other things besides instrumental music, were incorporated into the institutions of Divine worship; the daily sacrifices, the levitical priesthood, the tabernacle, and subsequently the temple, the priestly vestments and the vessels of the sanctuary. But these have passed away, the substance has appeared and they have disappeared to give place to a worship, more spiritual and glorious in its nature. If that which was done away was glorious, much more that which remaineth is glorious" 2 Cor. iii. 11. "Shall not the ministration of the Spirit

be rather glorious." Ibid. v. 8. We argue from analogy; We have no more need of the costly and fragrant ointment which was poured upon the head of Aaron, nor of the splendid vesture with which he was clothed, nor of the temple which shone resplendant on Mount Zion; nor of those melodious sounds that proceed from any instrument which only reach the ear. And for all the reasons that forbid us to restore any of the former, we judge we are forbidden the latter: they all constituted integral parts of a typical system of worship.

It cannot be said in reply that the introduction of an organ or of a base viol to aid and direct the voices of a congregation in singing is a thing trivial in its nature and only one of those "circumstances concerning the worship of God, common to human actions and societies which are ordered by the light of nature and Christian prudence;" the interest which it excites, and the acknowledged powerful influence it produces, and must produce on an assembly of worshippers, forbid us to view it in that light. The same considerations also forbid us to view it as a circumstance embraced within the sphere of Christian liberty, which, so far as it relates to human actions, is that of keeping, not of violating, the commandments of God.

Nor will it be said with safety that this is a matter in which we may argue from general principles contained in the Old Testament as a rule of faith and obedience, as in many things we must. Whatever enters essentially into the system of divine truth and grace, and whatever is moral in its nature possesses an authority in the Old Testament of perpetual and immutable obligation, wheth-

er it be expressly asserted in the New or not. But it will hardly be said that instrumental music can be contemplated in this light, by any moderate and reasonable apologist for it in the worship of God. He will never assert that its use in the worship of God, enters essentially into the system of divine truth and grace, and that obligations to its observance are moral, perpetual and immutable.

But it may be and it is plead that it contributes to aid the devotion by raising the affections. If the scriptural considerations already adduced had their proper influence, we might dismiss this apology with the remark that it indicates great want of modesty. Shall we be told that the only wise God needs the aid of human inventions to elevate the affections of his worshippers in his worship? Are not his institutions sufficient to that end? He has himself said "What could have been done more to my vineyard that I have not done in it?" Isaiah v. 4. and with that we ought to be content. It is not however so easily proved, as it is said, that instrumental music aids the devotions. That it raises the affections there is no doubt. So does a band of military music—so does music for public dancing—so does it also at the public theatre. Every manager of a play house knows that the play is not sufficient to attract an audience. Good music is indispensable. But the question is whether it raises such affections as are acceptable to a being of infinite purity and holiness; whether they are consonant to the grace of the Redeemer, exhibited in his bitter sufferings and pains for the expiation of sin; whether they are in fine raised by the power of the Holy Spirit. We fear they are too, too far

from any of these to bear for a moment the application of a trial: and we conclude, with confidence, that holy affections are not produced by such meretricious causes, because they want the divine prescription for that end. Natural affections, however, in many respects similar in their form, are wholly unlike spiritual affections in their nature, origin and object; these are cherished and drawn forth by the pure and holy institutions of Jehovah and by no other. The only external melody he has required is that of the human voice, and He can be pleased with nothing which is not attended with the melody of the heart, in which the faith, the love the obedience and joy of his worshippers are more solemn than the deep toned organ, and sweeter and more elevating than the harp. "Be filled with the spirit speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." Could we but see in a right manner the inexpressible beauty and glory of this worship, shame would cover our faces, on account of the very thought of profaning it by our own additions: But there is a consideration which displays the wisdom of God in his own institutions. No fabric of man is capable of surpassing the skill of God. The organs of the human voice constitute one of the most striking displays of the divine power and wisdom, and possess a capability of being employed with an effect far transcending the workmanship of man. Curiously formed, "partly flutal and partly chordal" as is observed by a respectable writer on Natural Philosophy, "they exhibit such a refinement in mechanism as exceeds all description!" These the Christian will employ, caus-

ing them to obey the dictates of his Creator and Redeemer's word.

With these reflections we cannot observe without regret the spread of a practice unscriptural in its nature and pernicious in its influence. Especially that churches retaining the name of Presbyterian, should so far forget themselves as to sanction it with their example. In such circumstances it is eminently the duty of Christians to be reflecting, conscientious and vigilant. An induction of facts on a very large scale could easily be produced to shew that the use of such falsely called aid in the praises of God, but truly a criminal disregard of his institutions and conformity to the taste of the world, has ever been attended with a state of religion which the sober, the humble and devout have deplored. They should beware of being carried away with the mistake that the sensual and unholy emotions raised by sounds and addressed to the feelings only, constitute any part of that enlightened reverential and joyful devotion which promote the sanctification of the people of God. In contemplating the example of their Saviour, who sang the inspired hymn allotted to the solemnity of the Passover* ; the example of his servants who sang praises to God† ; and the express command to sing making melody in the heart‡ ; they will see their own duty and the way of their own edification and peace plainly declared.

*Math. xxvi. 30. †Acts, xvi. 25. ‡Eph. v. 19 ; Col. iii. 16.

In order to place before our readers the goodness of Almighty God to our land, we publish the following discourse delivered on the 4th of July. So many and so great blessings bestowed upon a people so sinful, give to us a strong demonstration of the long suffering and tender mercy of the God who rules "in the armies of heaven and among the children of men."

"O that men to Lord would give
Praise for his goodness then,
And for his works of wonder done
Unto the sons of men." *David's Psalms.*

§SUBSTANCE OF A DISCOURSE DELIVERED AT WALDEN,
JULY 4, 1825.

This day, brethren, we commence the first American Jubilee. You have heard much and read much in the public journals of the approach of this jubilee, an appellation which it has received in allusion to an institution which God gave to the people of Israel in the days of old. That you may have this institution and the propriety of the allusion more distinctly before you, I read to you a part of the 25th chapter of the book of Leviticus. [Here a part of that chapter was read.] Every seventh year, among the Jews, was to be kept as a Sabbath, or sacred rest unto the Lord. When seven of these sabbatical years had been kept, the following, or 50th year, was also to be observed as a holy rest, and was called the year of Jubilee, because its arrival was announced by the sound of a trumpet, called a jubilee trumpet.

Forty-nine years ago, the 4th of July was the first day of our national existence, and this day we begin the 50th year of our age. But the allusion to this divine insti-

tution of the peculiar people of God, suggests several considerations of much higher interest to us, than the mere number of years. To some of these, you will permit me to direct your attention.

1st. *Liberty*.—In the first month of the year of jubilee, every Israelite who had become poor, and had been reduced to bondage, was emancipated and restored to liberty. To this unhappy class of society the notes of the jubilee trumpet conveyed the joyful tidings of their disenthralment. They had not then, in any nation, the facilities of the present times for communicating intelligence. Paper was not then invented, and they had no printing presses. But an event like that of the arrival of the year of liberty was made known throughout the land with a rapidity outstripping our modern vehicles of intelligence. A trumpet was sounded on the sacred hill of Zion—its notes were taken up by others on the summits of the surrounding mountains, and the cheering sounds were re-echoed from every hill and along every vale of Judea, conveying joy and gladness to the hearts of the afflicted children of bondage. What a benevolent institution of the divine legislator!

That liberty which is dear to every human being, our fathers loved and sought through much peril, and it was bestowed on them, by the God of Heaven. Let us with grateful emotions commemorate his goodness. I have always thought that the finger of God was remarkably manifest in the origin and causes of our national emancipation. There are but two ways, in which men are politically governed: either the few govern the many under pretence of divine right, or the many govern themselves on the principle of representa-

tion. The former is always the government of force, the latter voluntary submission to the representatives of the people. Let the few kings and nobles, who claim a divine right to govern the nations, contrary to their will, shew their charter, let them exhibit their commission signed by the high authority of heaven. In vain shall it be sought for in the archives of the kingdoms. Yet for many centuries the greater part of the world has been governed on this principle, and long did the people groan, under oppression, hardly daring to call in question the right of their rulers to oppress them. The doctrine of passive obedience and non-resistance was every where avowed and taught. It was thought that every attempt of the many to resist the tyranny of the few, was made under pain of damnation. When such had been for ages the fundamental principle of the constitutions of the nations, (if constitutions they might be called) and such apparently the fixed tenor of public sentiment, it is certainly a subject of astonishment that, forty nine years ago, our fathers, few in number, not more than two and a half millions, poor and spread over a vast territory should dare to call in question, at every hazard the established doctrine of all the governments in the world. What makes the finger of Providence still more visible, is that the causes did not seem equal to the effects, which where produced. The tax which the British crown attempted to impose, was comparatively small in amount, and to be raised from what was considered a mere luxury. But it involved the principle, that rulers have the right to levy taxes and perform other acts of government, though not elected to rule by the suffrage of the people that they govern; of their

own right, and not as the representatives of the governed. Our fathers had learned in the school of religion from their reforming ancestors, and they applied in the civil government, the doctrine of representation.— There, undoubtedly was the germ of the revolutionary principle, which now shakes the nations; but that it should have spread so extensively and evolved itself so powerfully may well fill us this day with gratitude and astonishment. In maintaining this principle our ancestors attacked the very basis of all the governments of the old world; and that in the face of a hostile array sufficient to make the world tremble and the hearts of men to quake with fear. Let us remember too that severe oppression was not felt in the colonies, and that great nations have for centuries endured incomparably more, without even the shew of resistance, and I had almost said without murmuring. We were not held in bondage, as a conquered people. Much had even been done for us. This we may fairly acknowledge; for we are not assembled to day for the purpose of provoking hostile passions, or to awake slumbering strife against our fellow creatures, or strife against any thing but oppression and evil. The armies and the navies of Britain had protected our colonies in infancy, and from her we had derived our literature, arts and agriculture. But in the progressive history of nations, the time fixed by heaven's high decree, had arrived, for testing the doctrine of representative government, on a liberal basis. Among a weak people, thinly spread over the forests of the west, to shew that it was of God and not of man, the first great effort was made and succeeded. The eyes of the whole civilized world were

tarned to the west, to observe the contest, watch its progress, and see with wonder the liberty of the human species fixed, in a free, representative government. Let us improve with gratitude the blessing ; for it is we who enjoy it. After all, it is painful to reflect that there are great multitudes of human beings in our country, to whom the notes of this jubilee are not grateful and to whom they announce no tidings of emancipation. In heavy bondage, they groan and find no deliverance. Their cries of sorrow ascend this day to heaven. Do not I hear, as they come on the winds of the south, their deep groans mingling with the songs of the national jubilee ? but I turn from this theme and withdraw your attention from this painful subject, this deep stain on the national escutcheon, which ages will not wash away.

2. The trumpet of jubilee, was a trumpet of peace, which did not summon the people to battle. Our institutions are essentially peaceful in their character, and on their representative principle all nations will be governed when millennial peace shall bless the nations. It did not often fall to the lot of Israel to celebrate their year of liberty in a state of peace with all surrounding nations, as we do this day. However much the thrones of iniquity in the old world may envy our liberty, and wish its destruction, they do not, and perhaps I may add, they dare not, attack us. All nations are seeking our friendship. We have within ourselves twenty-four commonwealths, all in peace with one another, and moving harmoniously in their respective orbits. For this eminent blessing we cannot be sufficiently grateful. When, in the language of the scriptures, any

eminent good is pourtrayed, we often have the imagery drawn from peaceful scenes. "Thy peace should have been as broad rivers." The blessed state of the world during the millenium is described as peaceful. "He shall maintain abundant peace." "The nations shall learn war no more." What a contrast does our land present, to the state in which it was forty-nine years ago! Then powerful and well appointed navies, which had been victorious in every sea, to which the ocean and its islands were subject, hovered on our coasts, or occupied our harbours and rivers, menancing with destruction our western borders. Many of our villages were smoking in ruins, our large cities were seized by the enemy, and much of our soil trodden by the foot of an exulting foe. Savage bands issued from our woods, in the darkness of midnight, to bathe the tomahawk and the scalping knife in the blood of their victims, scarcely awaked from sleep, and to illuminate the darkness of the night by the blaze of their dwellings. Many a widow then bathed in tears her children, made orphans by the sword of the enemy. These days of sorrow have passed away, and we are called upon to be thankful for peace, with its numerous train of blessings.

3. Plenty. Though, among the Israelites, the forty-ninth year was sabbatical, in which the land was not cultivated, yet so great was the plenty, that the people enjoyed abundance, and had stores laid up for their supply during the sabbatical year of jubilee, without any addition to them by the labours of the husbandman. Half a century ago how great was our poverty and how remote the prospect of relief! Now, in the goodness of God, to a sinful people, witness

what a change. Our territory is vast, extending from the Atlantic on the East, to the Pacific on the West, more than 3000 miles, and from the great lakes on the north, to the gulf of Mexico on the south, not less than 1800 miles. How ample is this territory compared with that of the ancient people of God, which was no more than one hundred and fifty miles from north to south, and seventy-five miles from east to west ! I do not doubt that we could select, in our country, more than one spot, of equal extent, that would rival it in fertility. We have too a fair prospect that those wide domains will all, ere long, be peopled. Forty-nine years ago, our population, amounted to no more than 2,500,000, now it cannot fall much short of 11,000,000, an increase unexampled in the history of nations. A progress in population so extraordinary, is a decisive proof that the country abounds with all other earthly blessings. Allow me to allude to a fact in the history of another nation which demonstrates that the growth of ours, in numbers, is owing to the liberal and happy character of our institutions. By a census of Russia, in 1822, it was ascertained that she added to her population that year, only 500,000. As the population of that great empire is 50,000,000, at the rate of increase for that year it will require 100 years to double her present numbers, while ours is doubled in less than 25 years. Russia, like ourselves, has an extensive unpeopled territory and vast forests. But the government is despotic. The great mass of her people are serfs, slaves attached to the soil, who labour for haughty lords, and are bought and sold with the soil like cattle. There is little encouragement to marriages or industry, where the

proceeds of the labours of the poor are wrested from them by rapacious masters. This must account for her comparatively slow increase; for the southern parts of her empire are nearly on the same latitudes with those parts of the United States, where ours is the greatest.

So great and rapid a progress as we make in every branch of national wealth, has never before been realized in the history of man. It is true that a large class of our farmers, experience at present, very considerable difficulties; which however do not arise from the *want* of food, raiment, or other necessaries, or even luxuries of life, but from their *superabundance*. Our agricultural resources are multiplying every year, and every season is more exuberant. Large and small cattle are annually becoming more numerous and productive. You have only to cast your eyes over the surrounding agricultural prospect, and see the neighbouring hills and vales white with corn and flocks of sheep, tokens of the divine munificence. Manufactories and all the other arts that adorn and meliorate the temporal condition of man, improve daily and flourish. Commerce makes the products of the soil and of the arts of all nations ours, while our ports are visited by the merchantmen of all trading kingdoms. Internal improvements in roads, canals, the facilities of travelling, and transportation of articles of merchandise, advance with a pace that surprizes ourselves and almost exceeds the belief of foreign nations. New energies of man seem to develop themselves. Primary schools and scientific institutions are every year amplifying the means of intellectual improvement: while Bible so-

cieties and other associations of a religious or charitable character are not neglected. You all know, from your own observation, that this picture is not overdrawn, but that, on the other hand, it is far from equaling the reality. Was there ever a people more highly favoured, or laid under greater obligations of national and personal gratitude to the Giver of all good? What nation ever celebrated a jubilee with more cause of joy and thanksgiving?

4. The benevolent example set by the people of Israel on their year of jubilee and their national prosperity, were calculated to produce a good effect upon neighbouring nations. The influence of our republican institutions and the developement of our resources and comforts have produced and must long continue to produce powerful effects upon all civilized kingdoms. The notes of the American jubilee trumpet this day will be heard, even to the Ganges, and, while they roll over the hills and plains of Europe, will convey pleasure into the hearts of millions of oppressed men, animated by new and cheering hopes of emancipation, and sound terror in the proud palaces of their oppressors. Forty-nine years ago yesterday the whole of this great western world was subject to the dominion of the thrones of iniquity in Europe; now, the whole continent from our great lakes to Cape Horn is free; some islands too are independent, while the others are preparing to burst their chains. The South American colonies seem to have thought, until emboldened by our example, that any resistance made to their transatlantic oppressors, would have been made at the risk of eternal perdition, a doctrine which

they were no doubt taught by their priests. The good sense of the nations had approved our successful resistance long before the South Americans dared to follow our example, though the wrongs that they suffered were much greater than ours. They will long indeed feel the effects of their former oppression, and that of their forefathers; for though they have succeeded in gaining their independence, and though their colonies were one hundred years older than ours, yet they are probably one hundred years behind us in improvement. The colony of Virginia was founded 1607, that of New-York 1612, and that of Massachusetts 1620, while in 1504, Columbus left St. Domingo in possession of the Spaniards. It is only after 300 years, that the people of the Southern Continent have dared to become free. We already begin to see the fruits, in their public journals, their schools, colleges, Bible societies and other liberal institutions. What changes for the better may be expected by their first jubilee? Their example is now added to ours to stimulate the people of Europe to efforts for reclaiming their rights.

The eyes of the old world are on us, as a free and happy people, on our land as the asylum of the oppressed; and the great mass of the people wait only for a fit opportunity to seize the reins of government, by electing their own rulers. Every vessel from our shores, conveys from those who have migrated hither, letters to their friends who are left behind. Those letters are read by thousands in Scotland, England, Ireland, France, and Germany. Our journals transmit to Europe our state papers, the debates in our deliberative, and legislative bodies, the progressive improvements in agricul-

ture, arts and literature, and the comfort, wealth and increase of the great body of our people. To this cause, in fact, must be ascribed the efforts which are making by the people of Ireland to free themselves from bondage. A people who have been for ages oppressed, plundered and degraded by their more powerful neighbour. In time they will celebrate their jubilee. To our own revolution we can trace the origin of the late abortive efforts of Portugal, Spain, and Naples to introduce the principle of representation into the constitutions of their governments. But they attempted to make it harmonize with the ancient hereditary laws of Empire. The attempt was vain; for the principles which they endeavoured to unite in their civil institutions are essentially adverse. Heaven has decreed the demolition of the thrones of despotism, and all attempts to repair them can only hasten their destruction. In our land has been lighted the torch of freedom, which, in three campaigns, has conducted the gallant Greeks to victory. Less than three millions of people have there waged a successful warfare on more than twenty millions, while the ancient surrounding dynasties have been frowning on their cause. The arm of Heaven alone has restrained Russia, Austria and France from interfering to crush at once the nascent liberties of Greece as they have done for a time those of Portugal, Spain and Naples. May they still be restrained.

Our great continent seems to have been created and reserved to this age of the world, as a theatre on which divine providence might display to the whole earth the means of securing political rights on the only safe

foundation, a government by the representation of the people. That we should be the first of the nations to enjoy it, and that our example should produce effects so salutary upon other nations, should teach us our obligations to "him who rules the nations, seated on the throne of his holiness," and excite us to a cordial, grateful and speedy national subjection to "the King of kings and Lord of lords." May I not say, the Almighty hath not shewn such favour to any other nation?

5. Allow me from this portion of scripture to suggest one other and by far the most important topic for your meditation. The jubilee trumpet which proclaimed emancipation to the Israelitish bondman, was a type or symbol of the glorious redemption to be purchased for sinners by the death of Jesus Christ, and applied by the Holy Spirit. Deliverance from earthly bondage is a great blessing which men do not duly appreciate, but disenthralment from the servitude of sin and satan is an infinitively greater. We have all become poor by falling through sin from our original state of holiness, honour and dignity; our poverty is incomparably worse than that of the Israelite, who lost for a time his earthly inheritance. We are by nature in a state of slavery unutterably more wretched and debasing than that of the Israelite who was sold as a bondman, to one of his brethren. Sin has gained dominion over us, and we are naturally under a malediction, subjecting us to the most cruel bondage of the prince of darkness here, and consigning us to perpetual war in the world to come. When the pious Hebrew celebrated his jubilee, he looked forward to the appearance of the Saviour, for the accomplishment of his liberation from spiritual

bondage ; and when we celebrate ours, we should not allow the remembrance of his blessed appearance for our salvation to be banished from our thoughts. The trumpet sounded by a priest, proclaimed to Israel the year of jubilee, celestial hosts announced the joyful event, of which that was a symbol." And the angel said unto them, fear not : for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour which is Christ the Lord. And this shall be a sign unto you ; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, glory to God in the highest : on earth peace, and good will towards men,"* This heavenly jubilee proclaims a liberty fraught with substantial and everlasting blessings. Its blessings do not pass away with a few revolving years, like those of political or personal, temporal freedom, which blooms for a moment, then fades, dies and disappears forever. Civilians tell us that the principles of decay and dissolution enter into the constitutions of all political constitutions. They shall certainly all perish, even those which during the approaching thousand years of holiness and peace, shall be established in righteousness, and subjected voluntarily to Messiah and his law. "They shall all wax old as doth a garment." On all the greatest and most splendid of all human associations, there shall, ere long, be inscribed *obit*, it hath passed away. Not so the commonwealth of Israel, and the liberty enjoyed by its citizens. They shall endure for evermore.

*Luke ii. 11, 14.

We trust, brethren, you will beware so to celebrate the jubilee of this day, as to demonstrate that you have not, that you seek not an interest in the holy disenthralment which a Saviour announces in the gospel, to the slaves of sin. You are aware that this is too common in the scenes of dissipation, often witnessed in our country on the celebration of this anniversary. It is painful to reflect, that in the criminal indulgence and revelry of this day, many seem to say to the King of nations, "we do not acknowledge that our national blessings are from thee, we will not have thee to reign over us." When will men cease to insult the majesty of heaven, and to despise the divine goodness? While we rejoice in our distinguished blessings, and enjoy as a people peculiar tokens of the divine favour, let us sedulously avoid accumulating the iniquity of the land, and so provoke the wrath of God to withdraw from us the abused demonstrations of his bounty. Few, if any of those who now hear, will witness on earth another of our national jubilees. Where will we be when the next jubilee trumpet shall sound? Over our bodies mingled with the dust in the silence of the tomb, its joyful notes shall pass unheard. The conflicts between earthly despotism and liberty shall not then affect us. The falling crash of the mightiest empires shall not awake us, and the acclamations of liberty triumphant shall pass by unheeded and unheard. These grave and solemn reflections should teach us to use our present blessings, as not abusing them, to seek speedily an everlasting interest in the liberty proclaimed by the gospel jubilee. After a few more revolutions in the kingdoms of the world, a trumpet shall sound,

summoning the quick and the dead to appear before the the judgment seat of the King of kings, and give an account of all the deeds done in the body. Let all now prepare, by seeking an interest in the Redeemer, for hearing without alarm that trumpet's dread sound. To the dead, who die in the Lord, it will be the jubilee of endless emancipation from slavery, sin and sorrow, and the commencement of the everlasting and "glorious liberty of the sons of God." O that, through the tender mercies of the most high, it may be so to us.

Amen.

We publish without hesitation the following extracts from a letter, sent us for publication by a gentleman occupying an important station in the American Bible society. We are glad to find statements tending to remove any shade that may hang over the pecuniary transactions of that institution. The article should have appeared in the last No. had it been received in time.

EXTRACTS FROM A LETTER TO THE EDITOR.

"New-York, July 12th, 1825.

"SIR—In the June number of your publication, which has just now been shown to me, and at the 285th page, I find an article headed the '9th Anniversary of the American Bible Society ;' which I think calculated to produce a very incorrect impression on your readers.

"After some general notice of the proceedings of the Society, you make some calculations from an unofficial document in one of the newspapers of the day, which you complain leaves the public in the dark as to a sum of about \$11,000 of the receipts for the year, and which sum, you state must be, "the annual expense

of the transactions of the business of the society, "incurred in the payment of Officers, Agencies, &c."

"From the interest you have heretofore taken in the work of disseminating the Holy Scriptures as *one means* of correcting that abounding iniquity in our land, of which one of your correspondents complains so loudly and so justly,* I cannot presume it could have been your intention, by exciting suspicion, to weaken the affections of any person, towards the American Bible Society, from which alone any very extensive efforts to scatter the precious volume of inspiration among the destitute can reasonably be expected.

"I send a you copy of the report, not yet completed from the press, but which contains all that may be material to the right understanding of the subject.

"From the treasurer's audited account, at pages 42-3, a document always appended to each report, you will perceive that the whole expences of the transaction of the business of the society, (whose mere mercantile business is more extensive, and conducted by fewer hands who receive compensation for services than any other mercantile or manufacturing establishment in our city involving the employment of an equal capital;) including rent, (which the society pays until the debt on its building is extinguished,) discount on uncurrent money, loss on counterfeit bills, expence of travelling agents and compensation to the same, insurance on property against fire, repairing and correcting stereotype plates, cartage, labour, fuel, taxes, postages, stationary, and *salaries to the agent, recording secretary and messenger, who is keeper of the depository, amounted only*

*Page 261.

re the sum of \$6341 24, during the 9th year of the society.

“In fact, the whole amount of all that was paid by the American Bible Society, during the year in the shape of salaries and wages, did not exceed \$3373 07.

“The only individuals who received any compensation for services, out of the funds of the society were, the recording secretary, a travelling agent, who for part of the year was engaged in forming Bible societies in the Western states, the general agent of the society, his clerk, and the keeper of the depository. The last three persons devote the whole of their time, at least ten hours of the day, exclusively to the business of the society. All its other officers and managers have hitherto, from the formation of the society, performed their duties gratuitously.

“As to the *et cetera*, which you connect with “the payment of officers and agencies,” in accounting for the 11,000 dollars and upwards, the appropriation of which you cannot otherwise account for; you will find, from the account, that it consists, in addition to what is noticed above, of the following items.

“1. Stereotype plates of the Spanish and pocket Bible, \$2009 90.

“2. An investment in stock, to replace in part the stock given to the society by its first President and which had been sold to meet the exigencies of the society, \$5160 85.

“3. A balance in the hands of the treasurer at the end of the year, of \$2568 67.

“These sums, of course, did not go into the pockets of the “Officers and Agents” of the society, as might

possibly be understood by an uninformed reader of your article ; and, as a person, unfriendly to the society, might perhaps consider himself entitled to surmise, if he had no materials to judge from other than your review of the unofficial report in the *Commercial Advertiser*.

“From the treasurer’s account you will also see that the residue of the expenditure of the year, consisted of \$30,887 14, paid for printing paper, printing, and binding, and for Bibles, and Testaments in foreign languages; and \$3,200 00, to repay monies borrowed in the course of the year to carry on the society’s operations.

“From the body of the report, you will also perceive that the only reason why a sum so large remained in the treasury at the end of the year, was, that the greatest remittances are usually made to the society in the months of March and April, immediately preceeding the anniversary, and that they had been, during those months of the last year, unusually great, amounting to upwards of \$14,000, nearly one third of the receipts of the whole year ; while for a portion of the year, the society had been obliged inconveniently to reduce the amount of its work, and even to borrow money to carry on its limited operations.

“In answer to your last inquiry, I will observe that the Bibles &c. distributed gratuitously, are estimated at the same price as those sold to Auxiliary societies and members, which is 5 per cent less than cost, as stated in several of the reports of the society.

“As I presume sir, you are willing to do justice to so respectable an institution, as the American Bible so-

ciety certainly is, so dear to the hearts of multitudes of christians of every name, and so intimately connected with the growth of Christ's kingdom in our land and in the world, as I trust it must commend itself to be to your own mind, I conclude there will be no hesitation on your part, to give this letter of explanation a place in your publication. Your obedient servant,

A Member of the American Bible Society.

AN ODE.

"God said, let there be light: and there was light."—GEN. i. 3.
"Who hath called you out of darkness, unto his marvellous light.—1 PET. ii. 9.

When chaos roll'd, a shapeless heap,
And darkness sat upon the deep ;
When silence fill'd the boundless space,
And featureless was nature's face ;
The Great Eternal, Three in One,
Said " Be there light," and it was done.
His word th' ethereal sails unfurl'd,
And there was launch'd a mighty world.—
Thus o'er the soul, borne here in chains,
A spiritual choas reigns ;
A spiritual darkness, fraught
With will perverse, and evil thought.
But when the sov'reign Word is giv'n,
The light of Grace breaks forth from Heav'n.—
Ere this new, second life begins,
We're " dead in trespasses and sins ;"
And none, save He who gives us breath,
Can make new life spring out of death.—

As in the natural world display'd,
 With every sunshine, there is shade,
 And e'en the smallest leaf, will throw
 A shadow on the place below,
 While still the source of light's the same,
 As bright its lustre, warm its flame ;—
 So is the world of saints within,
 O'erclouded by in-dwelling sin :
 Doubts will obscure the hope of rest,
 And dim the sunshine of the breast :
 But still the light of Grace is there,
 Unchang'd by moments of despair.
 As o'er the world of nature, too,
 Descend the gentle rain and dew,
 The Holy Spirit's quick'ning pow'rs
 Refresh the soul, as dew the flow'rs.—

Oh ! let creation swell the theme,
 And praise the one Celestial Beam,
 The fountain of the living stream.
 And let redeemed souls proclaim,
 “ 'Tis Grace--free Grace--through Jesus' name ! ”

THE OSTRICH.

The following elegant account of the Ostrich, is from Paxton's Illustrations.

The ostrich is by far the largest among the winged tribes, and seems to be the connecting link between the quadruped and the fowl. She is not to be classed with the former, because she is furnished with a kind of wings, which, if they cannot raise her from the ground, greatly accelerate her flight : nor with the latter, for, “ the fea-

thers which grow out of her small wings, are all unwoven and decomposed, and their beards consist of long hairs detached from one another, and do not form a compact body to strike the air with advantage ; which is the principal office for which the feathers of the wing are intended." Those of the tail have also the same structure, and, by consequence, cannot oppose to the air a suitable resistance. They can neither expand nor close, as circumstances require, nor take different inclinations ; and what is not a little remarkable, all the feathers which cover the body exhibit the same conformation. The ostrich has not, like the greater part of other birds, feathers of various kinds, some soft and downy, which are next to the skin ; and others of a more firm and compact consistence, which cover the former ; and others still longer and of greater strength, on which the movements of the animal depend. All her feathers are of one kind, all of them bearded with detached hairs or filaments, without consistence and reciprocal adherence ; in one word, they are of no utility in flying, or in directing the flight. Besides the peculiar structure of her wings, she is pressed down to the earth by her enormous size. Buffon calculates the weight of a living ostrich in middling condition, at no less than sixty-five or eighty pounds ; which would require an immense power in the wings and motive muscles of these members, to raise and support in the air so ponderous a mass. Thus, by her excessive weight, and the loose texture of her feathers, she is condemned, like a quadruped, laboriously to run upon the surface of the earth, without being ever able to mount up in the air.

But although incapable of raising herself from the ground, she is admirably fitted for running. The greater part of her body is covered with hair, rather than feathers; her head and her sides have little or no hair; and her legs, which are very thick and muscular, and in which her principal force resides, are in like manner almost naked; her large sinewy and plump feet, which have only two toes, resemble considerably the feet of a camel; her wings armed with two spikes, like those of a porcupine, are rather a kind of arms than wings, which are given her for defence.

These characteristic features throw a great light on a part of the description, which Jehovah himself has condescended to give of this animal in the book of Job. It begins with this interrogation: "Gavest thou wings and feathers unto the ostrich?" Dr. Shaw translates it: "The wing of the ostrich is expanded; the very feathers and plumage of the stork." According to Buffon, the ostrich is covered with feathers alternately white and black, and sometimes grey by the mixtures of these two colours. They are shortest, says that author, on the lower part of the neck, the rest of which is entirely naked; they become longer on the back and the belly; and are longest at the extremity of the tail and the wings: but he denies that any of them have been found with red, green, blue, or yellow plumes. This assertion, however, is not quite correct; for, if credit is due to Dr. Shaw, when the ostrich is full grown, the neck, particularly of the male, which before was almost naked, is now very beautifully covered with red feathers. The plumage, likewise, upon the shoulders, the back, and some parts of the wings, from

being hitherto of a dark greyish colour, becomes now as black as jet, whilst some of the feathers retain an exquisite whiteness. They are, as described in the thirteenth verse, the very feathers and plumage of the stork; that is, they consist of such black and white feathers as the stork, called from thence *πελαργος*, is known to have. But the belly, the thighs, and the breast, do not partake of this covering, being usually naked; and when touched are of the same warmth as the flesh of quadrupeds.

The ostrich, although she inhabits the sandy deserts, where she is exposed to few interruptions, is extremely vigilant and shy. She betakes herself to flight on the first alarm, and traverses the waste with so great agility and swiftness, that the Arab is never able to overtake her, even when he is mounted upon his horse of Family.* The fact is thus stated by Jehovah: "What time she lifteth herself upon high, she scorned the horse and his rider."† She affords him only an opportunity of admiring at a distance the extraordinary agility and stateliness of her motions, the richness of her plumage, and the great propriety of ascribing to her "an expanded quivering wing."‡ Nothing certainly can be more beautiful and entertaining than such a sight; the wings, by their continual though unwearied vibrations, serving her at once for sails and oars, whilst her feet, no less assisting in conveying her out of sight, are equally insensible of fatigue.¶ Her surprising swiftness is confirmed by the writer of a voyage to Senegal, who says, "She sets off at a hand gallop; but after being excited a little, she expands her wings, as if to

*Shaw's Trav. †Job. xxxix, 13. ‡Ch. v. 13. ¶Shaw's Trav.

catch the wind, and abandons herself to a speed so great that she seems not to touch the ground." "I am persuaded," continues that writer, "she would leave far behind the swiftest English courser." Buffon also admits that the ostrich runs faster than the horse. These unexceptionable testimonies completely vindicate the assertion of the inspired writer. But as it is on horse back the Arab pursues and takes her, it is necessary to explain how he accomplishes his purpose, and show its consistency with the sacred writings. "When the Arab rouses an ostrich," says Buffon, "he follows her at a distance, without pressing her too hard, but sufficiently to prevent her from taking food, yet not to determine her escape by a prompt flight." Here the celebrated naturalist fairly admits she has it in her power to escape if she were sufficiently alarmed. "It is the more easy," continues our author, "to follow her in this manner, because she does not always proceed in a straight line, and because she describes almost always in her course a circle more or less extended. The Arabs, then, have it in their power to direct their pursuit in a concentric interior circle, and by consequence straighter; and to follow her always at a just distance, by passing over much less ground than she. When they have thus fatigued and starved her for a day or two, they take their opportunity, rush in upon her at full speed, leading her always as much as possible against the wind, and kill her with their clubs, to prevent her blood from spoiling the beautiful whiteness of her feathers. In this account of Buffon, the highest modern authority in matters of this kind, nothing occurs to contradict the assertion of the inspired writer; while he distinctly ad-

mits that she runs faster than the fleetest horses, and could not be taken but by artful management.

From the most accurate accounts which Dr. Shaw could obtain from his conductors, as well as from Arabs of different places, it appears that the ostrich lays from thirty to fifty eggs. *Ælian* mentions more than eighty ; but Shaw never heard of so great a number. The first egg is deposited in the centre ; the rest are placed as convenient as possible round about it. In this manner she is said to lay, deposite, or trust “ her eggs in the earth, and to warm them in the sand, and forgetteth (as they are not placed like those of some other birds upon trees, or in the clefts of rocks, &c.) that the foot (of the traveller) may crush them, or that the wild beasts may break them.*

She seems, in a great measure, insensible to the tender feelings which so powerfully operate in the greater part of other animals. This assertion indeed, *Buffon* seems inclined to controvert : “ As soon.” says that writer, “ as the young ostriches are hatched, they are in a condition to walk, and even to run and seek their food ; so that, in the torrid zone, where they find the degree of heat which they require, and the food which is proper to them, they are emancipated at their birth, and abandoned by their mother, of whose care they have no need. But in countries less warm, for example, at the Cape of Good Hope, the mother watches over her young, so long as her assistance is necessary ; and on all occasions, her cares are proportioned to their wants.”

This account, *Buffon* takes from *Leo Africanus* and *Kolbe*, to whom he refers ; in which it is admitted,

**Job xxxix 14.*

that the mother abandons her offspring as soon as they are hatched, although it is alledged, not for want of affection, but because her cares are not necessary. But this is to suppose, that they are not like other young creatures, all of which require more or less attention from their parents some time after their birth; an anomaly, which cannot be admitted but on the most convincing evidence.

Let us now hear the account of Dr. Shaw, who travelled in the native country of the ostrich, and borrowed his information from the Arabs, who were well acquainted with all her habits and dispositions. "Upon the least distant noise or trivial occasion, she forsakes her eggs or her young ones, to which, perhaps she never returns; or, if she does, it may be too late, either to restore life to the one, or preserve the lives of the other." Agreeably to this account, the Arabs meet sometimes with whole nests of these eggs undisturbed; some of which are sweet and good; others are addle and corrupted; others again, have their young ones of different growths, according to the time, it may be presumed that they have been forsaken by the dam. They oftener meet a few of the little ones, no bigger than well grown pullets, half starved, straggling and moaning about, like so many distressed orphans, for their mother. And in this manner, the ostrich may be said, as in verse sixteenth, "to be hardened against her young ones, as though they were not hers; her labour (in hatching and attending them so far) being in vain without fear," or the least concern of what becomes of them afterwards. This want of affection, is also recorded by Jeremiah in his lamentations: "The daughters of my

people are cruel, like the ostriches in the wilderness."*

In her private capacity, she is not less inconsiderate and foolish, particularly in the choice of food, which is often highly detrimental and pernicious to her; for she swallows every thing greedily and indiscriminately, whether it be pieces of rags, leather, wood, stone, or iron. When Dr. Shaw was at Oran, he saw one of these birds swallow, without any seeming uneasiness or inconvenience, several leaden bullets, as they were thrown upon the floor, scorching hot from the mould; the inward coats of the œsophagus and stomach being, in his opinion, probably better stocked with glands and juices, than in other animals with shorter necks. They are particularly fond of their own excrement, which they greedily eat up as soon as it is voided; no less fond are they of the dung of hens and other poultry. It seems as if their optic, as well as their olfactory nerves, were less adequate and conducive to their safety and preservation, than in other creatures. The divine Providence in this, no less than in other respects, "having deprived them of wisdom, neither hath it imparted to them understanding."† This part of her character is fully admitted by Buffon, who describes it in nearly the same terms.

The ostrich was aptly called by the ancients, a lover of the deserts. Shy and timorous in no common degree, she retires from the cultivated field, where she is disturbed by the Arabian shepherds and husbandmen, into the deepest recesses of the Sahara. In those dreary wastes, she is reduced to subsist on a few tufts

*Lam. iv. 3. †Job xxxix 17. See Shaw's Trav.

of coarse grass, which here and there languish on their surface, or a few other solitary plants equally destitute of nourishment, and in the Psalmist's phrase, even "withered before they are grown up." To this dry and parched food, may perhaps be added, the great variety of land snails, which occasionally cover the leaves and stalks of these herbs, and which may afford her some refreshment. Nor is it improbable that she sometimes regales herself on lizards and serpents, together with insects and reptiles of various kinds. Still, however, considering the voracity and size of this camel bird, it is wonderful how the little ones should be nourished and brought up; and especially, how those of fuller growth, and much better qualified to look out for themselves, are able to subsist.

The attachment of this bird to the barren solitudes of the Sahara, is frequently alluded to in the holy Scriptures; particularly in the prophecies of Isaiah, where the word *yaanah*, in our translation the owl, ought to be rendered the ostrich. In the splendid palaces of Babylon, so long the scenes of joy and revelry, the prophet foretold, that the shy and timorous ostrich should fix her abode; than which a greater and more affecting contrast can scarcely be presented to the mind: "And their houses shall be full of doleful creatures; and ostriches shall dwell there.—And thorns shall come up in her palaces, nettles and brambles in the fortress thereof; and it shall be an habitation of dragons, and a court for ostriches."*

When the ostrich is provoked, she sometimes makes a fierce, angry, and hissing noise, with her throat in-

*Isaiah xiii. 21. and xxxiv 13, &c.

flated, and her mouth open; when she meets with a timorous adversary that opposes but a faint resistance to her assault, she chuckles or cackles like a hen, seeming to rejoice in the prospect of an easy conquest. But in the silent hours of night, she assumes quite a different tone, and makes a very doleful and hideous noise, which sometimes resembles the roaring of a lion; at other times it bears a nearer resemblance to the hoarser voices of other quadrupeds, particularly the bull and the ox. She frequently groans as if she were in the greatest agonies; an action to which the prophet beautifully alludes: "I will make a mourning like the yaanah or ostrich." The Hebrew term is derived from the verb *yaanah*, to exclaim or cry with a loud voice; and may therefore be attributed with sufficient propriety to the ostrich, whose voice is loud and sonorous; especially, as the word does not seem to denote any certain or determined mode of voice or sound peculiar to any one particular species of animals, but one that may be applicable to them all.*

Dr. Brown confirms this account in every particular; he says, the cry of the ostrich resembles the voice of a hoarse child, and is even more dismal. It cannot then but appear mournful, and even terrible to those travellers, who plunge with no little anxiety into those immense deserts, to whom every living creature, man not excepted, is an object of fear, and a cause of danger.

Not more disagreeable, and even alarming, is the hoarse moaning voice of the ostrich to the lonely traveller in the desert, than were the speeches of Job's

*See Dr. Shaw's Trav. vol. 2. p. 349.

friends to that afflicted man. Of their harsh and groundless censures, which were continually grating his ears, he feelingly complains : “ I am a brother to dragons, and a companion to (ostriches) owls.” Like these melancholy creatures that love the solitary place, and the dark retirement, the bereaved and mourning patriarch loved to dwell alone, that he might be free from the teasing impertinence of his associates, and pour out his sorrows without restraint. But he made a wailing also like the dragons, and a mourning like the ostriches ; his condition was as destitute, and his lamentations as loud and incessant as theirs. Or, he compares to those birds his unfeeling friends, who, instead of pouring the balm of consolation into his smarting wounds, added to the poignancy of his grief, by their inhuman conduct. The ostrich even in a domestic state, is a rude and fierce animal ; and is said to point her hostility, with a particular virulence, against the poor destitute stranger that happens to come in her way. Not satisfied with endeavouring to push him down, by running furiously upon him, she will not cease to peck at him violently with her bill, and to strike at him with her feet, and will sometimes inflict a very serious wound.* The dispositions and behaviour of Job's friends and domestics, were equally vexatious and afflicting ; and how much reason he had to complain, will appear from the following statement : “ They that dwell in mine house and my maidens, count me for a stranger ; I am an alien in their sight, I called my servant, and he gave me no answer ; my breath is strange to my wife, though I entreated for the children's sake

*Shaw's Trav. vol. 2. p. 348.

of my own body : yea, young children despised me, all my inward friends abhorred me. Upon my right hand rise the youth ; they push away my feet, and they raise up against me the ways of their destruction. They mar my path, they set forward my calamity, they have no helper. They come upon me as a wide breaking in of waters ; in the desolation they rolled themselves upon me."*

*Job. xxx. 12.

ITEMS OF INTELLIGENCE.

The representative synod of the Reformed Presbyterian church met in the city of New-York, Tuesday, August 2d, at 7 o'clock P.M. and was opened with a sermon by the Rev. Jas. R. Willson, the former moderator, from Mark i. 4. The subject of the sermon was John's Baptism and ministry. 1. His ministry. 2. His baptism. 3. The question whether John's was gospel baptism ?

After the sermon and constitution, the synod adjourned to meet in the same place on the 3d. On Wednesday morning the synod met and was called to order. Upon verifying the commissions it appeared that there were delegates present from Vermont, New-York, New-Jersey, Pennsylvania, Maryland, Ohio, Indiana, Illinois, and South Carolina. The Rev. Mr. Milligan, of Rye-gate, Vermont, was chosen moderator, the Rev. Dr. Black, of Pittsburgh continued stated clerk, and the Rev. Mr. Crawford of Chambersburgh (Pa.) associate clerk. Five standing committees were then appointed. Upon receiving the Presbyterial reports,

it appeared that the prospects of the church were generally highly encouraging in all the Presbyteries. In the northern Presbytery, all the older congregations were represented as on the increase, while the new congregations had been organized; several were ripe for settlement and numerous other vacancies in a growing state. The organized vacant congregations are White Lake, Newburgh, Schenectady and Argyle; those unorganized, some of which only await for an opportunity, and suitable objects, to be organized and make out calls are New-Milford, Homer, Caledonia, Galen, Sterling, and Athens. This Presbytery has under its care three licentiates. Since the last sessions of synod, three new places of worship had been erected; one at Patterson, where the Rev. William L. Roberts had been recently ordained to the ministry, one at White Lake, and one at Schenectady. The congregations live in peace and harmony with one another; the ordinances of the gospel are well attended, and are made the means of lengthening the cords, strengthening the stakes, and stretching out the curtains of Zion's habitation. At the same time Socinian, Armenian, Hopkinsian and other errors and heresies are represented as continuing to abound, while in many districts, vice and immorality, such as Sabbath breaking, intemperance &c. are alarmingly prevalent, among those who are without.

By the report of the Philadelphia Presbytery it appears that their congregations are in a prosperous state; the congregations in the large cities of Philadelphia and Baltimore, are becoming large and influential, and reformation principles extending themselves among the citizens. Many who opposed them while unknown,

are disposed upon a more intimate acquaintance with their import to give them a more favourable reception. The congregation of Canicochigue, since the recent instalment of the Rev. Mr. Crawford, as its pastor; is in a state of progressive improvement, and is engaged in the erection of another edifice for public worship. Within the bounds of this Presbytery there is one vacancy.

The report of the Pittsburgh Presbytery represents their congregations as in a prosperous state. All of them are making steady advances in numbers, and in knowledge, while they are harmonious in their co-operation for the promotion of the cause of truth and godliness. They have some vacancies which are ripe for settlement, and numerous small societies growing into importance, giving promise, could they enjoy the public ordinances of the gospel to become speedily flourishing congregations. At Xenia, in the state of Ohio, a vacant congregation is engaged in building a respectable edifice as a place of public worship. They have under their care three licentiates, who have been labouring during the summer in their vacancies.

While other errors are extensively prevalent, Hopkinsianism is gaining ground by regular advances.

In the Western Presbytery, their report represents their congregations, all of which have been lately organized, as growing rapidly. The congregation in Kaskaskia, (Illinois) and its vicinity, of which the Rev. Mr. Wylie, is pastor, and where a few years ago there was not one member, has now one hundred communicants. A society has been formed in the state of Missouri. The people of those western regions are represented

as eager to hear the gospel, of which by far the greater part are altogether destitute, and many thousands descended of professors to the eastward, are growing up in ignorance and ungodliness.

By the report of the Southern Presbytery, it is represented that, notwithstanding the evils of negro slavery which press with peculiar severity on the members of this church, none of whom are permitted to hold slaves, and though many emigrate to the non-slaveholding states, north-west of Ohio, yet there has been no diminution of their numbers. Since the last sessions of synod they have licensed one probationer. They have several vacancies to the westward within their boundaries, earnestly calling for gospel ordinances, with which the Presbytery cannot supply them. Some of their vacancies are ripe for settlement. Upon the whole, from these reports, made to synod by the Presbyteries, this branch of the reformation vine, which may be considered as having been planted in the United States about the beginning of the present century, appears to be in a very prosperous state, and to have grown with a rapidity, far exceeding the most sanguine expectations of its friends. This is the more remarkable, as the adherents to a Covenanted Reformation, necessarily make many sacrifices, in the maintenance of their solemn testimony against the infidelity of the civil constitutions of the country, and as there is much opposition made to them by those professors of religion, who are determined to dwell at ease.

The superintendants of the Theological seminary, reported that there were four students during the last session, Mr. Jas. R. Jonston, who had been previously

licensed to preach the gospel, and who has completed his course in the seminary, and has been regularly dismissed, and Messrs. Smith, Guthrie and Ewing, who have spent one session in the institution. There is a prospect from the applications which have been made for admission, and the recommendations from Presbyteries that there will be about ten students during the ensuing session. The superintendants speak in favourable terms of the prospects of the seminary and earnestly recommend it to the patronage of synod and all under its care.

The collections for the funds of the school of the prophets have been considerable; and it is hoped that hereafter they will be greatly increased, Mr. Robt. Brown of Greensburgh (Pa.) contributed during the last year \$40. In several congregations cent societies have been formed. The collections made in the congregations for defraying the travelling expences of ministers and elders in going to and returning from synod, were in many instances liberal; the congregation of New-York alone raised; in one collection \$106; and in another for the contingent fund, about 60.*

A paper was laid before synod purporting that the Rev. Dr. Rowan, and the Rev. Messrs. Baldwin and M'Cartie, had been appointed by the General Assembly of the Presbyterian church at its last sessions a committee to confer on ecclesiastical subjects, with a similar committee of the synod of the Reformed Pres-

*Congregations, societies and individuals, were recommended to transmit their contributions to the fund of the Theological Seminary directly to Robert Orr, Synodical Treasurer, Philadelphia.

An appropriation from the fund of the Theological Seminary was made for the pay of the professor.

byterian Church, should it think proper to appoint one. After some discussion, the synod unanimously appointed the Rev. Doctor M'Leod, and the Rev. Messrs. Christie and I. Gibson, a committee to confer with that of the General Assembly, and to report to synod at its next sessions.

The synod was taking measures to put the Rev. Robert Lusk, of Walnut Ridge, on trial of grave import, when he presented papers, declaring the authority of synod a nullity and that its charges should be disregarded, and took his leave of synod. He was then cited three several times to appear at the bar of synod, and answer to such questions as should be proposed to him. These summonses were disobeyed, and the synod proceeded on the ground of his disorderly, divisive, and contumacious courses of conduct, to suspend him from the exercise of the office of the holy ministry, and from the privileges of membership in the church of Christ; declared his congregation vacant, and appointed a commissioner to preach a sermon, and announce the deed in Walnut Ridge.

After the transaction of various other business, the synod adjourned on Wednesday evening the 10th, to meet in the city of Philadelphia, on the third Wednesday of May, 1827, at 7 o'clock P. M.

The Northern Reformed Presbytery met in the Reformed Presbyterian church in the city of New-York, on Tuesday, August 2d, at 11 o'clock A. M. and continued its sessions by adjournment, until Tuesday the 9th. Calls from the Reformed Presbyterian congregations of Newburgh and Schenectady, upon Mr. Jas. R. Jonston, were laid on table of Presbytery and

sustained as regular gospel-calls. Mr. Jonston accepted the call from the Newburgh congregation.

A call from the Reformed Presbyterian congregation of Argyle, upon Mr. Jas. W. Stewart, was laid before Presbytery and sustained as regular. Mr. Stewart requested time to deliberate on the subject of the acceptance of this call, which was granted him. Mr. Robert M'Kee, who had been formerly taken on trial for licensure, delivered several pieces of trial, was examined on Theology and other subjects, all of which were sustained, and he was licenced to preach the gospel, as a candidate for the ministry, and recommended to prosecute farther his theological studies, in the theological seminary, during its next session. The Presbytery adjourned to meet in Galway on the 1st Wednesday of September.

Improvements in Madagascar.—Madagascar, the largest of the African Islands, is about 700 miles long, by 200 broad, and is said to contain 4,000,000 inhabitants, the greater part of whom are negroes in a state of partial civilization. They practice agriculture and several of the useful arts, and carry on commerce by barter. On the coast are found Malays, Arabs and Jews. In the year 1818, the London Missionary Society established a mission here, which, after a short discontinuance, was renewed in 1820, and has ever since been in a flourishing state. There are now three missionaries and three artisans on the Island, all of whom, except one missionary, are stationed at Tananarivou, the capital of the kingdom of Ovah, and the residence of King Radama, who has recently extended his dominion, and is now supreme ruler of at least two-thirds of the Island.

King Radama is the warm friend and patron of the missionaries, and his example and decisive measures have very powerfully contributed to their success. He has abolished infanticide and several other inhuman customs; and has enacted laws tending to the encouragement of industry and civilization.

Statistics of South America.—Bishoprics with the number of their ecclesiastics and parishes :

<i>Bishoprics.</i>	<i>No. ecclesiastics.</i>		<i>Parishes.</i>
Mexico,	-	-	241
Guadalajara,	-	553	135
Pueblo,	-	853	240
Valladolid,	-	-	-
Oajaca,	-	283	124
Yucatan,	-	309	99
Montterry	-	74	57
Durango	-	-	-
Sonora,	65	-	67
Chiapa,	-	100	38

Correct information has not been obtained as to those left blank.

List of benefices in some bishoprics, and their amount of revenue, which are held by persons residing in Spain, but which have been ordered not to be paid, but to be deposited with the tribunal of the benefices.

<i>Bishoprics</i>	<i>Benefices.</i>		<i>Revenue.</i>
Oajaca,	-	3	\$8,000
Mexico,	-	139	355,471
Pueblo,	-	17	65,000

\$429,271

Besides these, there are some benefices of this nature in Durango and Valladolid, but the number and amount are not known.

Colleges de propagandi fide in the republic of Mexico, the number of religieux and missions under their charge :

Colleges.	Relig.	Miss.	Station.
Santa Cruz, at Queretaro,	66	9	Sonora.
San Fernando at Mexico,	77	20	Up. Califor.
San Francisco of Pachuca,	45	9	Coahuila.
San Jose de Gracia of Oriziba,	47	00	
Our Lady of Guadalupe, at Zacatecæs and Tejas.	94	22	Taraumara

The number of convents in the republic is about 150; that of the monks or friars, 1,930; and the value of property from which they derive their revenue, about \$5,000,000.

English Chapel in Paris.—On Sabbath, August 15, was opened for divine worship, in the English language, a new Chapel under the patronage of the British ambassador. It has been recently erected in the *Jardin Marbeuf, Rue de Chaillot, Champs Elysees*. The forenoon service commenced at half-past eleven o'clock, and was concluded with a sermon by the Hon. and Rev. Gerard Noel; that in the afternoon began at three, when a sermon was preached by the Rev. Mr. Hawtrey. This commodious place of worship is elegantly fitted up, and, it is hoped, will be well attended.

Sabbath Schools in France.—The Rev. Philip Falle, minister of the Protestant congregation at Calmont, near Toulouse, in France, at a late quarterly meeting of the London Sunday School Union, stated, that the churches in France “did not in general, enjoy the advantages of Sabbath Schools; but where there were evangelical men, they were established, and had proved very beneficial. He had formed four or five Sabbath Schools in Normandy, which were going on well. In the south, near Toulouse, where he had preached for

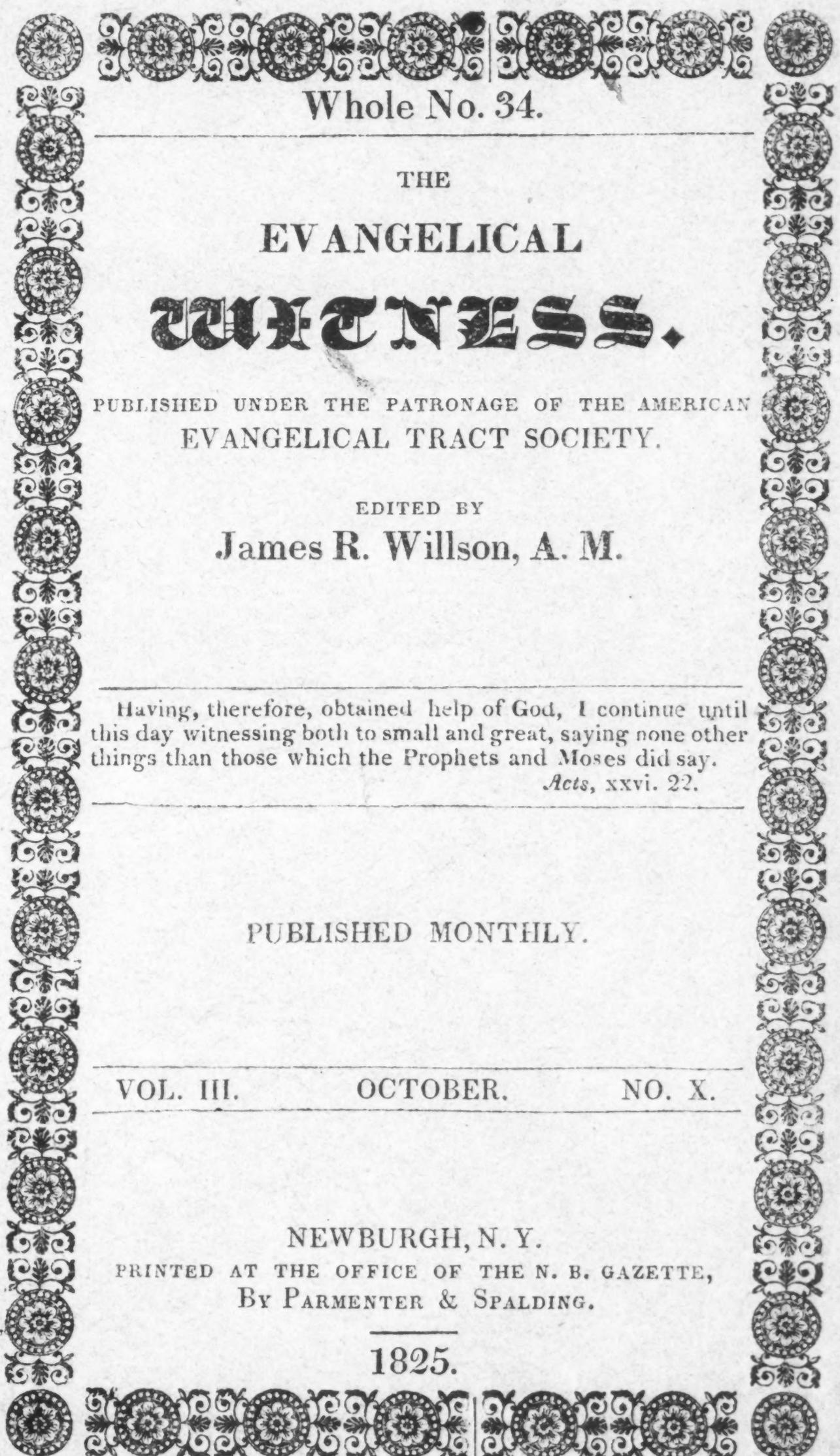
nearly two years, he had established two Sabbath Schools.

Political.—The latest intelligence from Greece represents her republican armies and navies as triumphant. The fleets and armies of Turkey and Egypt are said to be nearly annihilated; and the success of Grecian emancipation is considered as nearly certain.

Don Pedro I. emperor of Brazil, is making efforts to extinguish the republican spirit in Brazil, and, as he says, *in South America and in all the world*. His furious denunciations of the cause of liberty, and the doctrines of Transatlantic despotism, with which his proclamations abound, must hasten to a speedy termination his monarchical career. Monarchs cannot long breathe the atmosphere of this continent.

The independence of Hayti has been recognized by France. Does France by this measure intend to enlist the Haytiens, in her ulterior operations against the cause of liberty in the west? What effects will these measures of the French colonies have upon our southern states?

Our cities have been free from yellow fever until the present time, and the country generally healthy, notwithstanding the droughts and vehement heat of the season. Considering the abundant harvest, the health of our citizens, the progress of internal improvements, and the state of internal and foreign commerce, the United States, it is believed, have never seen a year of greater prosperity.



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EDITED BY
James R. Willson, A. M.

Having, therefore, obtained help of God, I continue until
this day witnessing both to small and great, saying none other
things than those which the Prophets and Moses did say.
Acts, xxvi. 22.

PUBLISHED MONTHLY.

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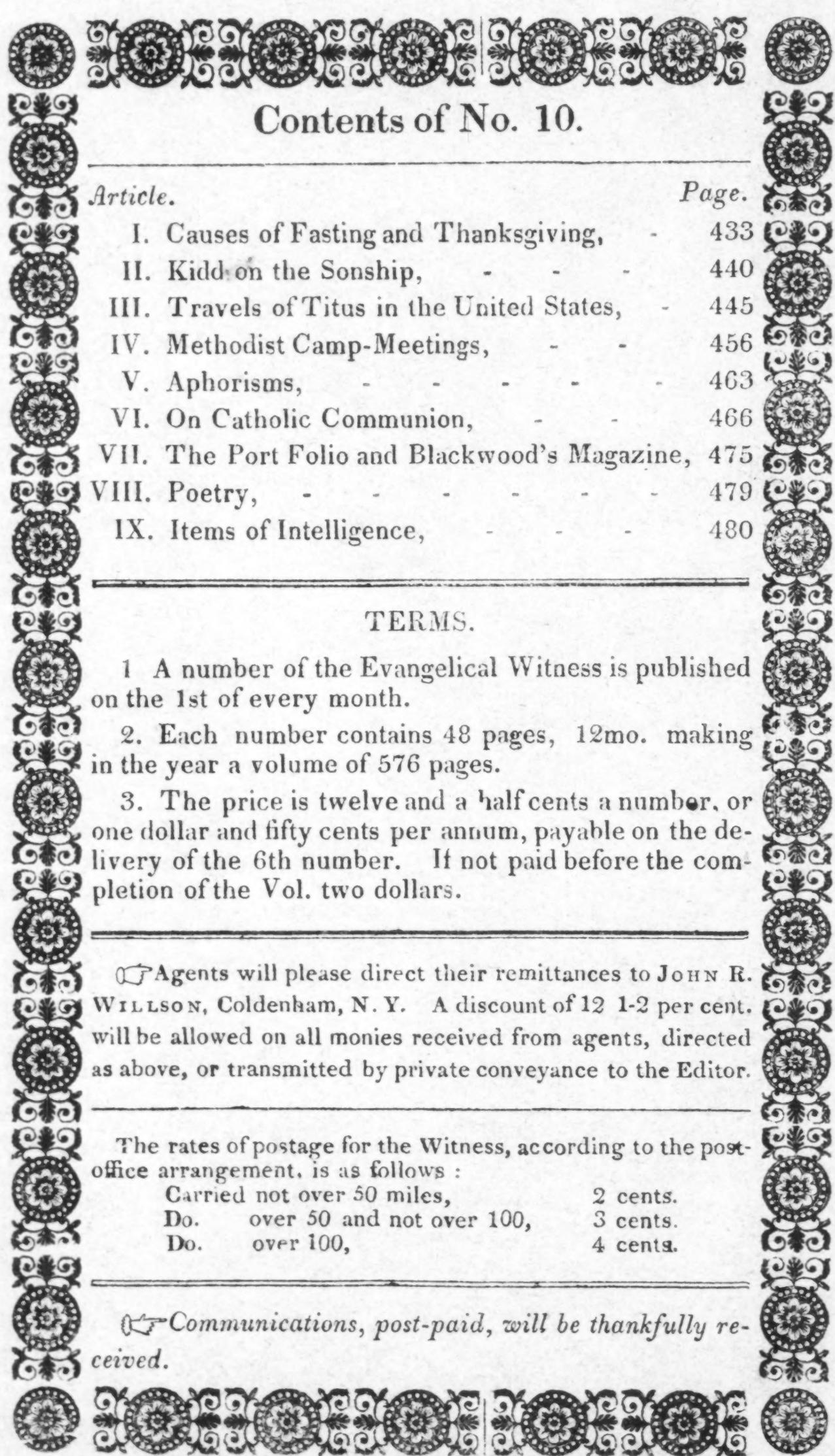
OCTOBER.

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TERMS.

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2. Each number contains 48 pages, 12mo. making in the year a volume of 576 pages.

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THE
EVANGELICAL WITNESS.

VOL. III.

OCTOBER, 1825.

NO. X.

CAUSES OF FASTING AND THANKSGIVING.

The Synod of the Reformed Presbyterian Church, met in the city of New-York, August 2d, 1825, upon a review of the state of religion among the people under their care, and among others, think it their duty to call themselves and those over whom they are appointed to bear rule, to the duty of fasting and humiliation before God, for the following causes :

While the outward forms of religion are observed among us, we have reason to mourn that the power of vital godliness is not more felt and exhibited in the general tenor of a holy deportment. Truths and duties taught in the ministrations of the sanctuary are too soon forgotten, and have too little influence in the regulation of the temper of the heart, and of the outward conversation ; while the world occupies an undue place in the hearts and in the social intercourse of all. " Out of the abundance of the heart the mouth speaketh."— When holy and enlightened conversation on the great mysteries of salvation, in their application to ourselves and to the actual condition of the church of God, is not

much cultivated, nor entered into with interest and zeal; and when the things of the world are discussed generally, and with evidently great relish and earnestness, it gives mournful evidence that the affections of the heart are not exercised with suitable intensity on heavenly objects. There cannot be great overflowings of heart with gratitude to our God for all his goodness, where there is not a warm and affectionate love of the truth; nor can there be much delight in the ordinances of the house, where these are rarely on the tongue. We have good reason to fear that self-examination, meditation, and secret prayer, are not attended to with that punctuality, and interest, and heavenly spirit, which always accompany a flourishing state of the graces of the Holy Spirit in the heart. Through the neglect or slight performance of these and other duties, we too often wait upon God in his house of prayer without the enjoyment of fellowship with the Father and his son Jesus Christ; and with feeble views of that beauty of the Lord, which he gives of himself in his holy temple, and which his saints have been wont to admire: hence too do we not carry away from the places of devotion, a savoury relish of divine things on our spirits. In such a state there is always an unfruitfulness under the ordinances of the grace of God.

“The love of many waxes cold.” Zeal for the glory of God, manifested in the pure love of Gospel truth, in efforts for its extension, in its knowledge and power, in “contending earnestly for the faith once delivered to the saints,” in vigilance for the preservation of the church’s purity from all error and unholy practice, and in humble and earnest endeavours to advance

the glorious work of a covenanted reformation, for which so many of our fathers bore the cross of Christ with patience, not counting their lives dear—such zeal as this for the glory of the Redeemer grows cold; we are not as deeply and solemnly impressed with the greatness of the work which our heavenly Father has called us to perform, as we ought to be. We are invaded, in some degree, with the temper and spirit of the times, which is adverse to the holy nature of our profession, and to the covenants of our fathers. That remarkable growth of our numbers and resources, which is the doing of the Lord and wondrous in our eyes, that soundness in the faith, that attention to the forms of godliness, and that decent moral deportment which exist among us, are not accompanied with a corresponding growth in holy self-devotion to the cause of our God, and in vigorous exertion for its promotion. The least appearance of remissness in the maintenance of so great and noble a system as that which the Lord God Omnipotent has committed to the instrumentality of our keeping, is deeply to be deplored, especially in the age and country in which we live, when the cherubim of glory are departing from the mercy-seat.

Our own solemn vows and those of our fathers, are not sufficiently regarded, as is manifest from some degree of neglect to train up our children, according to those vows, in the knowledge of the truths of our religion, and to cherish in the youthful mind a noble and holy attachment to the church, while the world with all its bewitching drapery, is courting assiduously the devotion of their hearts. This want of due regard to our vows, is also manifest from the few inquiries heard

“after the good old ways and the ancient paths that we may walk in them.” Let us beware of saying, “we have Abraham to our father,” and contenting ourselves with this. That notwithstanding all these imperfections, our God should still bless our labours, and give considerable efficacy to our testimony, is ground of still greater humiliation, seeing we have so much misimproved all this goodness and condescension.

We are also called to put on sackcloth and sit down in the ashes, on account of the sins of the professors of religion in other branches of the church around us, and of our fellow-citizens. The purity of gospel truth is comparatively little regarded, even by many who ought to be set for its defence. Short and feeble essays, in which the same languid exhortations are repeated over and over again, usurp the places which should be occupied by extensive and powerful discussion of gospel truth and duty. An able and efficient defence of Bible doctrines, against errors that abound, is rarely heard in the pulpits of the land; and from views of the christian system so mutilated, as those too commonly given, great and salutary effects in the conversion of sinners, in the edification of saints, in the reformation of manners, and in the arresting of errors, are not to be effected; nor do they in fact exist. The emotions that are often excited by appeals to the animal sensibilities, from the pulpit, in conversation, and through the medium of human compositions, employed in the praise of God, are generally transient, and often leave congregations in a debilitated state when the excitement subsides. Comparatively few gospel hearers, who have access either among ourselves or others, to the streams

of truth unadulterated, embrace, profess and practise the truth of Jesus. Impressions made where they do exist, in the hour of hearing gospel doctrine expounded and brought home to the conscience, are of short duration, and appear to produce in thousands a hardening effect. The house of God is resorted to by great multitudes as a mere place of amusement; and the ministers of religion stretch forth their hands to the gainsaying and rebellious. It cannot be diguised that the effect of all this is an extensive and alarming desolation. A very small proportion of the inhabitants of the land make a profession of religion in any form at the Lord's table! The ordinance of baptism is profaned, by its administration to the children of many thousands of godless parents, who are themselves ignorant what be the first principles of the oracles of God, and train up their offspring in their own ignorance and ungodliness. Such having some form of godliness, deny the power thereof.

Among the professors of religion in the churches around us, whose doctrinal standards are Calvinistic, it is feared many are Arminians in sentiment, partly from the native opposition of the depraved heart to the doctrines of free grace, and partly from the want of instruction relative to the sovereignty of God's mercy. The formularies of doctrine to which many professors bind their souls in receiving baptism for their children, and in coming to the table of the Lord are read by few and believed by still fewer.

While great efforts are made by charitable societies for the diffusion of some knowledge on the subject of moral conduct, and some of the duties of religion, lit-

tle is attempted and still less effected, for the eradication of the deadly natural depravity of the human heart, by the application of gospel means. A few branches are lopped off while the root of bitterness remains in full strength shooting forth its vigorous branches and ripening its noxious fruits. Hence vice and immorality not only abound, but are on the increase from year to year. The multiplication of the facilities for travelling, at reduced prices, furnishes occasion to the enormous and open violation of the Sabbath, and with this almost all other breaches of the law of God. Thus the still, small voice of the gospel is almost unheard amidst the noise of labour and traffic, and the tumults of iniquity. All these gross vices are practised under the eye of the civil rulers with impunity. Even many of those who occupy the high places of power, are themselves guilty of these immoralities. Disregarding the laws of the God of heaven, and refusing subjection to Messiah his exalted Son, the occupants of the seats of power give countenance to those who trample under foot the authority of the Supreme Lawgiver.—Breach of Sabbath, the profanation of the holy name of God, insubordination of children to parents, the perseverance in murdering the liberty of the African, drunkenness, uncleanness, revelry, lascivious songs, dancing and theatrical amusements, theft, robbery, dishonesty in trade, lotteries, lying, gaming, the prostitution of solemn oaths, and a spirit of avarice insatiable, bear awful testimony to the necessity of mourning and deep humiliation before the Lord our God. All these sins too are committed against a God who has expressed with amazing munificence his goodness to our high-

ly favoured land. Let us, in genuine contrition of heart, confess our own sins and the sins of others; let us cry for pardon through the blood of the covenant, "that the Lord's anger may be turned away;" therefore,

Resolved, that the last Thursday of January, 1826, be observed as a day of fasting and humiliation by the congregations and societies under the care of the Synod.

CAUSES OF THANKSGIVING.

The Synod called themselves and their people to the duty of thanksgiving to God Almighty for his great goodness.

We have had ample demonstration of the kindness of God to his people in this land. He sendeth rain and fruitful seasons, filling the hearts of all with food and gladness. The Lord has not dealt with us as we have sinned. Plenty, peace, and health generally abounding in the cities and in the interior, bless the land at large. Charitable societies, such as the Bible Society, &c. continue to exert themselves for the amelioration of the condition of the ignorant and destitute.

To ourselves, the Lord our God has multiplied the tokens of his special and abundant goodness. Though our congregations are generally in infancy, situated far from one another, and spread over an extensive territory, and though we every where met with considerable opposition in the maintenance of our testimony, yet by the good hand of our God upon us, we have still continued to increase,—the number of our minis-

ters multiplies, our school of the prophets is providing for the future supply of our numerous vacancies, and bids fair to become prosperous. Congregations formerly organized, are on the increase, and new ones formed every year. We are not left without evidence that the ordinances of the grace of God are blessed for the edification of the body of Christ. Our congregations live in peace with one another. Thus we see the branches of our reformation vine extending and becoming more and more fruitful. For these with all other tokens of the goodness of our God, let all call on their souls to magnify and bless his holy name.

The Synod therefore recommend that the last Thursday of November next be appointed to be observed as a day of thanksgiving by all the congregations and people under their care.

Attest { JAMES MILLEGAN, *Moderator.*
 { JOHN BLACK, *Clerk.*

(For the Evangelical Witness.)

KIDD ON THE SONSHIP.

A work has lately made its appearance in the religious world, which every one who desires *earnestly to contend for the faith once delivered to the saints*, must rejoice to see. We refer to a Dissertation on the Eternal Sonship of Christ, by James Kidd, D. D. &c. This work has been reviewed in the *Evangelical Witness*, and fairly and justly reviewed. Socinians to a man, are most hostile to the doctrine of the eternal Sonship of Christ. No wonder. If it be admitted, their whole system,

with all its blasphemy, gives up the ghost. But there are others, who abhor the heresy of Socinians, who do not believe the doctrine of the eternal Sonship of the Son of God. These admit the personality of the Son, but refuse that He subsists in an eternally *related state*, to the Father. Over both these opinions, the reasoning of Dr. Kidd, is eminently triumphant. He humbles at his feet every opposer of the eternal Sonship, whether friend or foe.

But while we rejoice in that triumph, it is not necessary to subscribe to every position laid down by the learned professor. Dr. Blair selects the Spectator for criticism, not because it was the worst specimen of composition he could lay his hand upon, but because it was the best. If there should happen to be any inaccuracies in the very excellent work of Dr. Kidd, they would be less liable to be noticed, and perhaps be more readily adopted, than if found in the works of an inferior writer. Any thing of this kind, however, which we think we have noticed, we do not mean to represent as errors, but merely as inaccuracies.

The first of these of which we take notice, will be found in p. 63, where the Dr. says, "the angel alludes to the *compound* person of our Lord, as Messiah, composed of his Divine and human natures," &c. It is doubted whether the expression "compound person," be a correct one. If the person of our Lord, be *compound* then it is made up of the different parts of which that compound is composed. The Dr. informs us that it is "composed of his Divine and human natures." Then it is partly Divine and partly human. Is this correct Divinity? Jesus Christ the eternal Son

of God possesses a personality, as he is the second person of the blessed Trinity. He assumed human nature into a state of union with his Divine person. This was strictly a personal union. Previous to this union, his person was Divine—wholly Divine. Did it now become partly human? In page 52, the professor very properly cautions the reader against “confounding our Lord’s human nature with his personality.” This caution is necessary. Our Lord’s personality is Divine, altogether Divine, it is a simple Divine personality, neither complex nor compounded, notwithstanding the assumption of human nature. For as Dr. K. very justly remarks p. 125, of the human nature of Christ, that though “elevated in consequence of its union to Divinity, it did not become Divinity, nor did it cease to be humanity.” And in p. 183. “When the Son took humanity, he did not become a new person.” Whatever, therefore, his person was, before the assumption, it still remains, but before the assumption of humanity it was a simple uncompounded Divine person, therefore it is still an uncompounded person. From the fact of the assumption of humanity in the person of Christ, his person is called the Mediatorial person of Christ, but this does not constitute it a compound person. See p. 115. His person was not changed or enlarged by its assumption.

It is also doubted whether the appropriation of that heirship mentioned Heb. 1. 2. to the eternal Sonship of Christ, be altogether correct. It is rather supposed that this heirship belongs to his Mediatory character, and is predicated of the reward which God the Father promised to his eternal Son because he hum-

bled himself unto the death ; on which account God hath highly exalted him and given him a name above every name. It is the same thing as the " all power in heaven and earth delivered unto him" who is the eternal Son of God ; but surely not delivered in that character. This criticism on the translation, preferring "constituted" to *appointed*, does not appear to gain any thing. It is still very doubtful whether either word, could, with propriety, be applied to the Sonship of Christ. The Father never *appointed*, nor *constituted*, the second person his eternal son. Nor, as such did he "constitute" *him heir of all things*. It appears evident, that the language is that of investiture. But the right, possession, and the government of the Son of God, is not investiture, but natural, necessary and co-existent with the being of all things. Indeed, this heirship appears to be the delegated supremacy which the Redeemer received from the Father, because he is the elder brother of the family of the saints, *the first born among many brethren*. It was the peculiar privilege of the first born to be his father's heir, and to rule over his brethren. In this sense the promise runs in Ps. lxxxix. *I will make him my first born, higher than the kings of the earth*. Surely no one would say that the father *made* Christ his eternal Son. The professor draws a conclusion in p. 78, the accuracy of which is not so clearly seen, as might be wished. "The appointment, therefore, cannot have arisen from any external circumstances forseen, or existing ; but must be constituted by the inherent nature of Godhead itself." It seems then that this heirship is *appointed*. This we believe. But how an *appointment* can be constituted by the inherent

nature of Godhead does not appear. The very fact of an appointment, shews that it is not *inherent* in Godhead.

The same difficulty will occur in the Doctor's explanation of Heb. i. 4. That the eternal Sonship of Christ is asserted in this and in the following verse is undeniable. But it is equally evident, that it is not the apostle's design to treat of that doctrine in this passage. His object is to shew the excellency of Christ as the revealer of the gospel, above all who had ever been employed as the messengers of heaven. It is not simply his character and person as divine, or as the Son of God, but the eternal Son of God in his official character, as the revealer of the Father's will. This divine messenger is as far superior to the angels, as the name he obtained is more excellent than theirs. Now, it is not his *being* the eternal Son of God that he obtained, but his *being called* so. His *being* the Son of God is the foundation of his being so denominated. And by attending to the connexion of these verses with the close of the 3d verse, *when he had by himself purged our sins, sat down on the right hand of the majesty on high*, it will be evident that the declaration of the name is connected with the discharge of Messiah from the grave, in which he was declared to be the Son of God *with power by the resurrection from the dead*. This will give us the true import it is presumed, of the expression "he hath by inheritance obtained a more excellent name than they." How did Christ obtain this name? By inheritance. The word properly signifying to obtain by lot or portion. It is evident that nothing is here obtained which is inherent in Deity. Jesus did not by this ob-

tain Sonship. That is inherent in Deity. And cannot be obtained. But he obtained a testimony, by this declaration that he was the Son of God and this name he was to inherit as exclusively his own. Such a declaration proving his unrivalled dignity above the angels of God. Being the necessary and eternal Son of God, upon the discharge of the work Atonement, the Father declared and pronounced that to be his name. This declaration of honour, the Son had obtained by inheritance or reward, in his resurrection as a glorious step to his installation, but not as inherited in his nature as God.

TRAVELS OF TITUS IN THE UNITED STATES.

After viewing the magnificent public buildings in the capital city of the Union, the national library, the depository of models, of patent inventions and other curiosities, I repaired to the stage office, to secure a passage to the city of Baltimore. My good friend Donald, who was to make a stay of a few days in Washington, accompanied me in all my excursions. When I parted with him, he promised to write me the result of his observations on the affairs of the nation.

The first person's name on the list of passengers, was the Rev. Peter Pontifix. As my name was second, Mr. Pontifix and myself took possession of the coach.

His large golden watch seal, in the form of a cross, seemed to me an indication that he was a Roman Catholic Priest, and I was not mistaken. He was a lusty, well fed man, his hair black, his eye brows projecting far over his dark brown eyes, which indicated subtlety and

thoughtfulness, and his aspect grave and pompous. Yet I found him ready to enter with considerable volubility into conversation. We first talked of the Holy Alliance, of which he spoke at first warily. However, it was soon easy to perceive that his heart was in that league of European potentates, for the support of royal and priestly dominion. The other passengers talked of the price of stocks, the rate of exchange, the state of trade &c. and left Mr. Pontifix and myself to discourse, on what topics we chose without interruption.

“Why” said Mr. Pontifix, “should not the government of this country, become a party to the Holy Alliance? could they not soften some of its features, which are thought to be offensive to the cause of liberty? We know that some Protestants have proposed an alliance with the Catholic church, with a similar object.” Here he cast a near glance upon me, as if to discourse what my countenance might indicate upon the mention of the two grand divisions of what is called the Christian world. But as I knew his religion and profession, and as I was certain he could not have ascertained mine, I determined to retain this advantageous position, and keep him, at least for some time in the dark, as to my sentiments. To his questions I replied that there were two reasons, which I presumed would prevent the government of the U. States, from even entering on a negotiation to form such a connexion. 1. The avowed object of the Holy Alliance was to maintain against every innovation the government of absolute monarchy, and to prevent every interference with it by the people, as having nothing to do with the civil rule, but to be ruled. Now this is essentially adverse to our fundamental law of state:—

“The government is by the people.” 2. Another object of that alliance, is the support of the Roman Pontiff as the holy and infallible head of the church ; whereas, the maxim of this government is not to support any religion. Hence the two great objects of the alliance of the crowned heads of Europe were essentially at war with the fundamental doctrines of the American constitutions. *Pontifex.*—“ But is there not a more general object, in which governments might unite, the maintenance of civil authority against anarchy ? This” continued he, “ tends to promote the the peace of the nations ; and we see indeed that since the formation of the Holy Alliance, there has been with few exceptions, peace in the civilized world. Is it not admitted that whatever government actually exists in any nation is the ordinance of Heaven to man and that therefore it ought not to be resisted ? Does it not follow, that though there may be some severity in the administration of the governments of Europe, yet it would be criminal to resist them by force, or even to oppose them in any way ? On this principle, where can be the harm of the several powers combining together to support against all opposition the ordinance of Heaven ? When the monarchies of Spain and Naples could not support themselves against the resistance of the people, was it not proper for the neighbouring powers to aid them in overcoming the resistance to “ the powers that be ?” *Tit.*—“ And shall we add that they ought to interfere and repress the resistance, which the Greeks are now making to the Ottoman Porte ?” *Pontifex* hesitated here, but at length said : “ The case is not quite the same.” *Tit.*—“ But the Ottoman Porte

is a government, which until lately did exist in providence, and govern Greece. The Greeks do not make resistance for the redress of some grievances, but to put down utterly the Turkish dominion, or at least, free themselves from all subjection to its authority."

Pon.—"Still we may make a distinction: Greece was conquered by the Turks and held in subjection by the force of arms." *Tit.*—"So are Spain and Naples at present. You refer, in the exception which you make in favour of Greece, to the character of the government, and you make the *people* of Greece the judges of that character; while in your former argument, you referred only to the fact that the government existed. If that argument were of force in the case of Spain and Naples, so it is in that of Greece. By that argument, the powers of Europe should have united, and subdued these colonies, when in a state of revolt, at the time of our revolution, and they ought, now, that the continental monarchies are in close alliance, to subdue the revolt of the South American republics, which have resisted Spain. Would it not on your principle, be their duty even now to recolonize these states and make them subject to Britain? Well continued and successful resistance, in a bad cause, renders it legitimate?" *Pon.* "Well suppose we should admit all this, what then?" *Tit.*—"Then you would be consistent in the whole of your argument. But we are not to presume that the government of the United States, would enter into an alliance, the principal object of which is to effectuate its destruction." *Pon.*—"I know it, and only propose these questions for discussion." By this last remark Pontifex merely evaded the discussion

of an unpopular topic; for it was manifest from the earnestness of his manner, that he had been uttering his real sentiments. What indeed can be more natural than an intelligent Papist should be friendly to the Holy Alliance, when it is the great support of his religion in Europe?

After a considerable pause Pontifex asked: "Would it not be desirable that all the governments of the civilized world should enter into a Holy Alliance, to support that of each state as it present exists?" *Tit.*— "What object should we gain by this measure?" *Pon.*— "The asperities of the more severe would be softened by an intimate connexion with the more mild." *Tit.*— "What could a few infant republics, to which you no doubt allude as the more mild, effect by coming into closer bonds of alliance with the old and powerful dynasties, that dread nothing so much as change? The attempts which have lately been made in Spain and Naples demonstrate, that any effort to soften the asperities of those severe governments is utterly vain, and that their oppressions cannot be avoided but by their demolition." As many Roman Catholics are firm Republicans, my fellow traveller could not yet be certain whether I was a Protestant or of his religion; and he probably asked the following question with a view to ascertain my opinions. *Pon.*—"Would not the demolition of the European monarchies, tend to the overthrow of the Catholic religion, as it is so intimately connected with their whole system of policy? and the administration of their laws? Many of the Bishops are civil rulers, by virtue of their ecclesiastical offices, as civil courts have cognizance of ecclesiastical causes: the revenues of the church are

secured by the state. In France during the revolution, many of the priests were put to death, the revenues of the church were invaded, and ecclesiastical houses demolished. In Spain, the revenues of religious fraternities were seized by the government. Could it be thought by religious or good men desirable, that almost the only religion of many countries, with millions of inhabitants should be destroyed?" *Tit.*—"The answer to that question would depend upon a man's religious sentiments, and what he might expect to be the state of things subsequent to such a revolution. Were he a Protestant he would be likely to say that in the struggles of revolution, the human mind must be roused to enquiry, the Bible now extensively circulated among the populace in all civilized countries, and in the hands of many who could press its claims, would be read, examined, and found favourable to the cause of rational liberty. The result of an examination of its contents would be a conviction of the excellency of the truths which it contains, the embracing of its doctrine and a profession of the faith which it reveals. All this, too, a Protestant would say is adverse to the doctrines, the government and the worship of the Roman Catholic church, which would be abandoned for the more pure and enlightened faith of the Protestant." While these remarks were making, Pontifix, though evidently endeavouring to suppress his feelings, changed colours and altered his position several times on his seat, drawing down his hat and eye brows and raising his head. I continued; "In the other hand a Roman Catholic would say that the demolition of the Popish religion, would be the banishment of every thing excellent from the face of

the earth." *Pon.*—"I believe it is not to be denied that the Catholic church is in a more flourishing state since the restoration of the Bourbons, and the formation of the Holy Alliance. Protestants on the continent of Europe are disheartened, and generally giving their support to the existing dynasties and seeking their favour—the Irish Catholics are stimulated to exertions for the consolidation of their religious interests, and the recovery of their civil rights—the tone of opposition in England, to the Catholic religion, is lowered, and many Protestants think and speak more favourably of them, while the cause of their religion has been plead by Catholic priests, before Protestant societies in London. In North America, new vigour has been infused into the whole body, which is greatly increasing." All this was uttered with some warmth, and rather in the tone of triumph. *Tit.*—"Intelligent Protestants, who are attentive to the state of public sentiment, would certainly admit the correctness of your remarks respecting the effects of the restoration of the Bourbons, and the measures of the Holy Alliance on the Protestant and Popish religions in Europe, but what evidence have we that the latter is making advances in the United States?" *Pon.*—"It is so nominally and in reality. Some new diocesses have been lately formed, Catholics, who were concealed among an overwhelming mass of Protestants, have been called out, have been organized into congregations, and have erected chapels; preachers avow and defend their faith more boldly; there are many Catholic magazines; many newspapers are edited by them; and their magazines, newspapers, and other publications are circulated with great activity

by missionaries, in steam-boats, libraries, &c." My own observation had made me before acquainted with these facts, but I wished to hear him. *Tit.*—"But what distinction do you make between nominal and real advances?" *Pon.*—"What I have enumerated is both nominal and real, but besides all this, there are real advances made by the Catholic cause, that are not nominal. The Catholic church denies the doctrine of election, so do the Methodists—a large body on the increase in the United States. The Catholic church maintains that all men have natural power to do works that are pleasing to God; so do all Methodists and Hopkinsians. The Catholic church maintains that good works have merit in our justification; so do most Methodists and many Hopkinsians. And besides these, there are great multitudes in the Presbyterian church, in the Episcopal, in the Baptist church, and other denominations called Calvinistic, who maintain these doctrines which lie at the very foundation of the Catholic church; and certainly the number of those who maintain them increases. This I call a real advancement of the Catholic cause, though it is not so nominally. The same ancient church maintains that many things may be added to the rites and forms of worship, by the authority of the church, for which there is no express provision in the Bible; and this opinion is very general among professors, in the United States." Though Pontifex may have somewhat overdrawn this picture, still it bears a strong resemblance to the original; and I did not choose to dispute his statements. I am persuaded from the whole tenor of the conversation of this sensible priest, and from other circumstances, that

Papists do hope for, and are making exertions to secure the preponderance of their system in this country, and perhaps for its establishment by law.

We now came in view of the city of Baltimore. The day was clear and beautiful, and the view of this already great and growing city, with its harbour and shipping, was certainly very fine. Baltimore is the stronghold and centre of operations for the Roman Catholics in North America. Maryland, of which this city is the metropolis, was originally settled by Papists. In 1632, June 20th, Charles I. granted to George Calvert, Baron of Baltimore in Ireland, a charter for this colony, which was called Maryland, in honour of Mary, his queen. Calvert was a Roman Catholic, and he procured, as emigrants, for its first settlement, about two hundred Popish gentlemen of fortune, who sailed from England in November of the same year in which he obtained his charter. Thus the foundation of this colony was laid by Roman Catholics, who for many years maintained the ascendancy in the management of its affairs; for though toleration was granted by the proprietary government, to all who professed faith in God through Jesus Christ, yet in 1676, when the whole population of the province amounted to 16,000 souls, the number of Protestants did not amount to 200. As Maryland alone, of all the colonies, was founded by Papists, and as the first emigrants were opulent, we should reasonably look to Baltimore as the head-quarters of Popery in the United States. Though after the revolution, which dethroned the house of Stewart, and placed William and Mary on the throne of England, the government was taken out of the hands of the Po-

popish proprietors, and the Protestant religion established by law, from 1692 till 1716, yet it was restored in that year, to Charles, Lord Baltimore, and continued in his hands and those of his successors, until it was wrested from them, at the time of our revolution.

At the present time, there are in Baltimore, many very opulent Popish families, descendants of the Calvert family, and others, who are zealous in the support of the corrupt faith of their fathers. They have several chapels in the city, and a cathedral, the largest house of worship in the United States. Towards the erection of the latter, the Prince of Peace, in Spain, is said to have contributed \$100,000. Here the pomp of Papist, superstitious devotion, is exhibited with a splendour superior to any thing of a similar nature on this northern continent. In Baltimore too, the subjects of the Roman Pontiff have a collegiate institution, called the College of St. Sulpitius, under the direction of a branch of the order of Jesuits, and which they have made strenuous efforts to place at the head of the literature of our country. In this latter object, it is true, they have utterly failed, yet still the pecuniary resources and the influence of the Romanists are great and powerful, in this city. They have an intimate connection with the Papists of the Canadies, of Louisiana, and of Europe. The late Bishop Carrol assumed the title of Bishop of Baltimore, diocesan of Maryland, metropolitan of the United States, and vicar of the Roman pontiff. Those high-sounding titles shew the extent of their claims and illustrate their hopes.

It is vain to say, as many who profess to be good Protestants do say, that Popery will be harmless in the

United States. Were no more meant than that the devotees of the Roman see will never be sufficiently numerous and powerful to endanger the freedom of our political institutions, by the legal establishment of the Popish religion under a monarchical form of government, then we would admit its truths. But a system of faith which rejects the only way of salvation by the righteousness of Christ imputed for our justification, a mode of worship that offers homage to saints, angels, and idols, and a government that suffers not the Holy Scriptures to go into the hands of the laity—and all this embraced by many thousands, their adherents increasing and active, possessing many seminaries of learning, and having the command of much wealth, cannot be considered with propriety as harmless. Beside the ruin of many souls, they exert an evil influence on the state of public sentiment in the country.

In Baltimore there are nearly all the denominations of professors, besides the Papists—Swedenborgians, Methodists, Quakers, Lutherans, Episcopalians, Presbyterians, and Covenanters. The Associate Reformed congregation is one of those that became connected with the Presbyterian church some years ago.* The Covenanter, or Reformed Presbyterian church, was founded in this city about the beginning of the present century. It is a prosperous state, and imbued as this branch of the church is with the spirit of the Reformation,—a decided opposition to the idolatry and superstition of the Roman Catholic Church, and bound to perseverance in this opposition by covenant, it must

*It is now perhaps Independent.

exert a salutary influence against Popish corruptions, and all kindred errors in the churches. In their church on the Sabbath, I have heard an able display of evangelical doctrine, in two discourses, each more than an hour long, besides an exposition of one of David's Psalms, the only psalms which this people sing. This latter edifying part of their devotions was in a morning introduction. The congregation was respectable and attentive. In other branches of the church here there are many evangelical and excellent people. "A little leaven, leaveneth the whole lump."

METHODIST CAMP-MEETINGS.

A history of the origin, progress and effects of these large assemblies of people, under the name of religion, would furnish curious and useful matter, worthy the attention of both the philosopher and divine. The circumstances of this country, comparatively young, the scarcity of preachers, the rare administration of gospel ordinances in many districts, and the necessity of preaching out of doors, in places where there were no houses of worship, seem to have suggested the hint and furnished the occasion to camp-meetings for devotional purposes. At all events, they seem to be, at least in a great measure, confined to the United States and Canada.

They have generally been called by the officers of the Methodist church, except in the instance of the extraordinary religious excitement which existed in the Presbyterian church, about the beginning of the present century, in Kentucky, Ohio, West Pennsylvania, and

and Virginia. At that time too they originated among the Methodists on Green-briar river, in west Virginia. The number of Presbyterians and others who then assembled, and the extravagant doings, at the encampments, far exceeded any thing ordinarily witnessed at the camps of Methodists. Among the Presbyterians, on that occasion, they were not continued more than about two years; and since that time, they have been abandoned by nearly all people except the Methodists and Christians; in those bodies they constitute a part of the stated system of means devised and pursued for the purpose of exciting public attention and of making proselytes.

The time fixed for the formation of the encampment is usually towards the latter end of August, in the interval between harvest and seed time. It is announced several weeks before, and preparations made for its attendance. The ground, usually in a wood near some village, is prepared by clearing away the underwood and erecting a large covered tent for the preachers, and by forming extensive ranges of seats made of hewed logs. On the day appointed the worshippers begin to assemble, bringing with them beds, kitchen utensils, and other articles of household furniture: the tents are pitched, *a la militaire*, flanking the ranges of seats on the right and left, and preparations made for continuing several days and nights on the encamping ground. In some instances several frames, of the height of ten or twelve feet, and at suitable distances, are erected on the tops of which, overlaid with boards and earth, fires are kept burning through the night to enlighten the encampment. After the pitching of the

tents, the kindling of the fires for lights and culinary purposes, the occupation of the tents by their proprietors, and other arrangements for temporal comfort, they are prepared for the devotional exercises.

In the commencement of these, the discussions are usually temperate, and the preachers sometimes, at the opening of the services, declaim on the topics of charity, liberality and brotherly love. But they gradually become heated and declamatory, in a very high degree. If at an early period, there are many in tears, many shouting "*glory! glory!*" and some falling in spasms, and near swooning, they expect what they call "*a good meeting.*" The more noisy, the greater and deeper the tumult and uproar, the better the meeting is expected to prove, and the greater, it is expected, will be the number of proselytes or converts to the Methodist faith.

In order that they may be enabled to continue the exercises for many days and nights without interruption, many preachers assemble. There are from day to day and from night to night many visitants drawn together from the neighborhood by the novelty of the scene, by the principle of curiosity, and by a desire of criminal indulgence. It is common report and generally believed that women of bad fame, from the city of N. York, usually resort in considerable numbers, to those camp meetings held along the banks of the North river, that under cover of night and the forest, they may practice iniquity. And though there are regulations adopted to prevent the sale of liquors, profane swearing &c. within certain bounds around the encampment, yet the amount of gross and abominable vice to which these as-

semblies give occasion, in the woods and under cover of the night is generally believed to be enormous. It is, indeed, we think impossible that it should be otherwise, in the present depraved condition of human nature, especially when it is known that great numbers of profligate people, crowds of ignorant and ungodly young people of both sexes and of all colours, are collected together and spend whole nights in the woods. These evil deeds are of course without the encampment, in the woods around and on the out flanks of the assembly. We are uttering the common, we may say the general, if not the universal belief of those who know these meetings, not from observation, for we have never attended any of them.

In the encampment proper, or within the limits of what is called the congregation of worshippers, there may be heard or seen at the same time the loud and vehement declamation of some preacher in the tent, the singing of hymns, loud prayers, groans, conversation, shouts of "*glory!*" "*glory!*" &c. presenting to the calm observer a scene of confusion, which beggars all description. When the excitement in noise and clamor becomes high, the preachers declaim vehemently against Calvinism and Presbyterianism, denouncing heavily all who oppose them: these, with descriptions of the horrors of hell and the joys of heaven, are the themes of their heated declamation.

All this is surely in open violation of the apostolic command; "Let all things be done decently and in order." To say nothing of the errors taught among the ignorant, and which in a state of wild excitement are drunk in with eagerness, such irregular and frantic

doings, under the name of worshipping God, ought not to be countenanced. We have no hesitation in saying the public ought not to encourage them, by attendance at their meetings; and this for many good reasons.

1. The powerful temptations to the practice of gross vice, especially uncleanness. For though parents, and those of sober habits, formed by many years of a regular life, may think themselves in no danger on this quarter, yet when they attend they cannot expect to restrain the curiosity of the youth under their care. Young people will say to them; "you attend and why may not we?" "Can a man take fire in his bosom and not be burnt?" We would gravely ask parents, whether they would be willing to intrust their youthful sons and daughters, during the night, in the society of the licentious and profane, who flock thither to indulge the grosser propensities of fallen human nature? would they risk their morals among such people under the shades of night, and in the forest, were they assembled for an object not called religious? Is the danger less here? Were there a congregation near them worshipping the Lord, in all the beauty of holiness, they would disregard them, and how much less this noisy and tumultuous assembly?

2. Should the youth even attend soberly to what the preachers utter, witness the bodily affections of those who are said to be under convictions, and listen coolly to the groans, the shoutings and the hymns of the worshippers—are not all these calculated to create disgust at religion and make them lightly esteem its important and solemn realities? Would they not be ready to say,

"This confusion cannot be pleasing to God, who is a God of order, and yet it is called by the name of worship, of Christian worship offered to him; and great multitudes of those who sustain a reputable standing in society, are assembled here to wait upon it, and give it their countenance"? Those who disapprove of such disorders must admit that the effect of attending upon them, cannot be good.

3. And were they even to become subjects of the work, which is the great Methodist object in getting up those meetings, would parents of other denominations think this desirable for their children? The excitement produced, is almost, if not altogether, the effect of an appeal to the passions and the animal sensibilities of our nature. Some fear of future misery alarms the ignorant, and some hopes of blessedness allures them, but whence the danger of the former arises, or how the latter is attained, they know not. Hence, multitudes, that are among the most deeply affected, and are called converts, soon *fall away* as they call it, and become by far more hardened in vice. But put it on what many will think the most favourable ground, that they should become regularly and permanently embodied in the Methodist church, would Calvinists who often attend, or permit their families to attend, think this desirable?

4. Those who really think these assemblages great evils, should not aggravate the amount by their attendance. Did not those who belong to other religious connexions give attendance at camp-meetings, they would soon cease to be held. The object for which they are got up, is to collect great multitudes and ex-

cite public attention, and every one who attends upon them, promotes this object, and is chargeable with part of the evil which flows from them.

In reply to all this it may be said, ought we not to see and judge for ourselves, and admitting from well authenticated accounts of them we know them to be productive of evil, yet it may be advantageous for youth and others to witness the evils with their own eyes, and hear them with their own ears, that they may be disgusted with them and avoid them. What then, we reply, is the meaning of that petition in the Lord's prayer? "Lead us not into temptation." Surely the temptations in and around the encamping grounds are powerfully seductive, and often effectual in leading into both error and vice. Do parents allow their children to attend horse-racings and houses of gaming, that they may there learn to abhor those vices? This comparison may be thought very severe. But from all the reports of respectable people in the neighbourhoods of the encampments, we are persuaded, that in proportion to the whole number of irreligious people assembled at a horse-race, or a camp-meeting, the irregularities occasioned by the latter are greater than those occasioned by the former. There have been camp-meetings, and horse races near the village of Newburgh, and we have heard it remarked by sober people of observation, that there is more dissipation occasioned by the camp-meeting than by the horse-race. The fact of males and females spending whole nights together in the forests will account for it.

That the Methodists who originate these meetings think they are doing God service by them, we do not doubt.

nor that they hope by these measures to reclaim sinners from the error of their ways. We are persuaded, too, that they regret the gross vices, to which camp-meetings give occasion. We farther admit that in some instances gross profligates lay aside the grossness of vice and become more moral in their outward deportment. Such instances, indeed, are *rari nantes in gurgite vasto*. But when they know the evils occasioned by them, they are responsible for them to society. For the errors taught and the tumults and disorders of the camp, they are directly accountable; for these constitute a part of the machinery, by which the multitude are intended to be moved.

 APHORISMS.

Suffer not business, company, or amusement, to interfere with the duties of secret, family, or social prayer.

Ask nothing in prayer, that you do not desire with your heart at the time of asking it.

Never, even in ejaculatory prayer, ask any blessing, without relying on the intercession of Christ for an answer.

When you are angry with a brother professor or any other person, however just the cause may seem to be, pray for yourself and for him, earnestly and often.

Never wish for any thing, for which you dare not pray.

Let not the number, the aggravation, nor the frequency of your sins prevent you from praying for their pardon, through the blood of Christ; for "his blood cleanseth us from all sin."

Beware of fearing more the ill will of men than the displeasure of God.

When you know the truth, do not hesitate to profess, practice and contend for it, whatever men, and especially acquaintances and relatives may say.

Do not judge of the truth or falsehood of doctrines, by the opulence or the poverty, the exterior polish or the coarseness, the fame or the obscurity, or the numbers, or fewness of those who hold them; for, judging by these tests, Moses would not have attached himself to the Israelites, nor Paul himself to the apostles.

Do not indulge in thoughts or desires, that you would be ashamed to utter.

Never utter any thing with respect to your friend or any man, that you would be unwilling to utter were he in your hearing, or that you think would harm you, were it told him.

Do not indulge in the habit of thinking that your acquaintances generally are in the enjoyment of more means of happiness than you are; for in so doing you act unwisely.

Be kind and attentive to those below you, and polite to those above you.

Never trust yourself to him who is generally suspected by those who know him, of dishonesty or deception.

In forming your opinion of any man, trust more to sensible and good men, who have long known him, than to yourself, or others, on short acquaintance.

In pursuing a lawful employment with skill, honesty, and perseverance, you may hope for success, though for a time you meet with some difficulties.

Do not be discouraged in a good undertaking, for a few adverse incidents, when those that are favourable, are far more numerous ; for, " he that observeth the wind shall not sow, and he that observeth the clouds shall not reap."

Do not hope to retain your property, health and reputation in the indulgence of those lusts which have ruined others.

Never hope for success, without exertion, in those things, in which others fail, without labour and perseverance.

When you fear that your acquaintances will suspect you of intemperance, leave off strong drink.

Do not cast off a long tried friend, because in a few instances he may have done what is displeasing to you ; for in so doing, you will soon cast off all your friends.

Seek chiefly the society of those from whom you receive generally the most useful instruction, though in some things it may not be quite agreeable to you.

Do not indulge in the society of either one, or many, to an extent, that your conscience tells you is inconsistent with proper attention to your business.

When you choose to break off from the society of those whose company you find unprofitable, do it as gently, and with as little offence as possible.

Read old books more than new ones, and large ones more than small ones ; for bad and unimportant books generally die soon, while the good live long.

He that increaseth in meekness and humility, while he increaseth in wealth and knowledge, doubly increaseth his reputation, comfort and usefulness.

When pride increaseth with riches or knowledge, comfort, character and usefulness diminish.

Let nothing prevent you from going to church, that would not prevent you going to market.

If the body requires a continual supply of earthly food in order to the support of animal life, much more does the soul demand continual supplies of celestial provision, to support spiritual and eternal life.

[The following article is copied from the *RÉLIGIOUS MONITOR*, a respectable, evangelical magazine, published in Albany. The subject is discussed with plainness, and force of argument, which will not be easily refuted. ED. WIT.]

ON CATHOLIC COMMUNION.

MR. EDITOR,—The following remarks were addressed, some time ago, to a young gentleman, who had requested my views on the much disputed subject of *Catholic Communion*. If you think them worthy of a place in the Monitor they are at your service.

My Dear Sir,

IN a late conversation you requested me to give you my views in writing on the much controverted subject of Catholic, or free Communion. Most cheerfully will I comply with your request, so far as my leisure will permit. My numerous avocations, however, will not permit me at present, fully to enter into the merits of the cause. In entering upon the subject, we must take facts as we find them actually existing, and draw our conclusions accordingly. It must be taken for granted, that there exist sufficient and valid reasons for a separate com-

munion, or at least, that the professed followers of Jesus, believe them to be sufficient. To suppose otherwise, would be to tax them with disregard to the dictates of conscience, and also to the decisions of God's word. The question then to dispute is, not whether the church should be so regulated by the decisions of God's word, as to have all her partition walls broken down, and her parts consolidated into one great communion, the intercourse of which should be impeded by no bars or hinderances, but such as necessarily arise from local circumstances; for on this point all are agreed. All declamation, therefore, on the evils which arise from divisions in the church, are entirely out of place in the discussion of this subject. But the question is simply this. In the present divided state of the church, while each of her branches has its distinct, and in many respects *opposite* creed, is it proper or expedient for the members of these different branches to sit down with each other at the table of the Lord, and at the same time maintain a standing testimony, in their public standards, against each other's creed, as unscriptural and erroneous?

The following are a few of the reasons why I consider the practice unwarranted and improper.

1. IT IS INCONSISTENT WITH THEIR PUBLIC PROFESSION.—The public standards of a church exhibit the principles on which her distinct association is formed. In other words, these standards contain the declared terms of communion in that society. This indeed is the common sense of mankind. When we wish to learn the principles of a society, we naturally go for information to the public documents, judicially emitted

by its constituted authorities. But in admitting members to the communion or privileges of a society, it is necessary that an approbation or belief of these principles, should be declared or professed; otherwise the society has no security, that in process of time, her real and her declared principles will not stand in direct opposition to each other; which would infer the flagrant guilt of solemnly declaring to God and the world, that her principles are different from what they really are. Every society, therefore, that wishes to preserve the truth, as it is in Jesus in its purity, will make her standards the test of orthodoxy; and the terms of admission to her communion. Nor will it be easy to find any society so barefaced as to admit that she does not *intend* them to be so applied. But in admitting the members of other societies to communion with her occasionally, without any retraction of their errors, she is virtually declaring that these standards do *not* contain her terms of communion. It is also inconsistent, because it is requiring one term of communion to-day, and another to-morrow. And besides, it is admitting the members of other societies to communion, on principles on which we would neither admit nor retain *our own* members. Is this consistent? If it be, I see not on what principle any man can be excluded from church communion, on account of heresy, as long as there is a possibility of his being a Christian at all.

2. The arguments adduced in favour of the practice, if they prove any thing, *prove too much* for the purpose of those who use them. I believe it will be difficult to find an argument to support occasional communion between different churches, which, if properly

employed, will not prove that all their walls of separation should be done away. Did time permit, it would be very easy to show the truth of this remark. Take for instance the great and fundamental argument employed by the advocates of free communion, viz *The unity of the church of Christ*. Turn it whatever way you can, you will find it impossible to apply it to the question before us, without perceiving the conclusion staring you in the face, that the partition wall should be taken down, not merely to-day, but forever. This however, is a conclusion, to which our opponents are not prepared to come, and we cannot allow them the use of an argument just to a certain point, unless they will take and apply it, in toto. When they are prepared for this, we have other ground on which to contend. At present it is sufficient to observe, what has been always admitted as a sound principle, that an argument which proves too much proves nothing to the purpose.

3. The practice of occasional communion is, *schismatic in its principle*. It will be admitted, that participating in the Lord's supper is, if not the most solemn, at least among the most solemn acts of divine service in which Christians can associate together. If then they can conscientiously unite in this solemn service, surely their consciences would permit them to unite in other services less solemn; and it will be extremely difficult to conceive of one that can be an exception. Besides, as we may hereafter remark, this service is, in its spirit, an epitome of all others. It follows therefore, that when they do not unite with their brethren formally and permanently, it is not because they are deterred by

any considerations of conscience. But, separations in the church of Christ, which are not founded on the dictates of conscience, are the very essence of schism.

4. Again, I object to the practice, because when the principle is once admitted, *there are no definite limits that can consistently be set to its operation.* The only principle on which it can be defended with any consistency at all, is this, "that *probable* Christianity is the rule and measure of church communion." Now what is the point to which this principle will naturally lead us? Why, it is evidently this, that we are to extend our communion to every society which denominates itself a church of Christ, however impure either in faith or practice. To seek for any middle ground here is a vain attempt. It has been tried, but always without success. For if we say that all who are *sound in the faith*, should be embraced to the exclusion of others, the question will return, "how is the church to *try* soundness in the faith but by her own avowed principles?" And do these not always take it for granted, that others are more or less *unsound*? And to what point of heresy may she extend her fraternal embrace? And where is the boundary line beyond which she may not go?—These, with many similar enquiries, will naturally arise out of the subject, and it will be impossible ever to answer them on the supposition made. Now combine this consideration with what has been already adverted to, and we shall be directly led to the conclusion, that there can be no such thing as a lawful or warrantable separation from a church, however overrun with, and persevering in error, so long as she is in any sense a church of Christ.

5. I object farther to the practice, as being *unfriendly to the cause of truth*. When professors of different and opposite creeds cherish such intercourse, it has a native tendency to lead them to the belief, that the matters in dispute between them are of little moment. And here it is to be observed that the soundest part is always most subject to the impression of the sentiments of their opponents. Many an individual, by the practice of free communion, has been gradually and insensibly led to lose his veneration for the truths of his peculiar profession. But I believe no individual has ever yet been led by this practice to cherish a higher reverence for the truth, or more sensibly to realize its importance.—And this view of the subject seems to be corroborated by facts; for error has been spreading through the American churches with rapid strides, since free communion has become so fashionable. But it may be said, that “what has been lost on the side of truth has been gained on the side of peace.” This I dispute, and remark,

6. That I object to the practice as being not only *unfriendly to truth, but hostile to a spirit of harmony between different churches*. It will be acknowledged, that the more closely men of different parties in politics come in contact with each other, on political subjects, there is the greater danger of discord between them. While they keep at a respectful distance from each other, they may live as friends and neighbours, in mutual amity; but when they meet together in a field where their different sentiments are called into view, then it may be expected that the fire of discord will burst forth. This is the dictate of universal experi-

ence. And in what way will the principle apply to diversity of sentiment in political matters, in which it will not apply when *religion* is the subject of dispute? The experience of all ages tells us, that of all contentions, religious contentions have been the most acrimonious, and the most easily inflamed. Permit me here to transcribe a passage from a Sermon preached at the opening of the General Assembly in 1803, by the Rev. Doctor Alexander, formerly of Philadelphia, now of Princeton.—“Unity without agreement is a solecism. Those attempts which have for their object, the bringing into the same society, and under the same denomination people of widely different sentiments, are deserving of little commendation. *The nearer such jarring materials are brought together, the greater will be the discord.* Truth, and an agreement in the acknowledgment of truth, are the only solid foundation of Christian unity and peace.”—I may add, that this view seems to be confirmed by facts, as far as I have had the opportunity of observing. However plausible the practice has at first appeared, as a harmonizing measure, it has commonly issued in a widening of the breach.

7. I may add, that the practice of free communion is *subversive of the principles of social order.* In no well regulated society, would an individual be admitted to the most precious and important privileges of the society, who is in no respect subject to the control or jurisdiction of that society. But in every case of free communion we behold this practical solecism. The individual whom we admit to the Lord's table with us to-day, is not under our controul to-morrow. And if he were, we could not call him to account for his errors, because

we have admitted him to communion with us already, knowing that he held and avowed them. I know not how this can be candidly answered. I have read one attempt at an answer, and I lately *heard* another; but if they were intended as argumentation, they woefully miscarried, for they were a burlesque upon logic.

Our opponents object, that by restricting our communion to the members of our own society, we in effect unchurch all others. It requires a great stretch of charity indeed, to believe that any man is sincere and honest in making this objection. It is so evidently false in fact, that it scarcely deserves, and certainly does not need an answer. Our excluding them from our communion pronounces nothing whatever on their character as Christians. It merely declares, that we consider them, either in a greater or less degree, unscriptural in their faith or practice; and that, while we consider ourselves publicly called to testify against their errors, consistency requires that we should not homologate their creed by intercommunion.

A fashionable strain of declamation, both from the Pulpit and the Press, has been this. "This table is the Lord's and not yours. How then dare you presume to refuse its provision to any that you believe to be his children? To this, I answer, 1. Its being the Lord's table is the very reason why we consider ourselves under obligation to preserve it pure. Were it merely our own, personal benevolence and courtesy would be our guides, not conscience; but as it is his, it must be regulated by the principles of his word, as we believe and profess them. 2. Let us suppose that one of these gentlemen is the Moderator of a Church Session; a case

might occur, as many such *have* occurred, in which he would find it necessary to suspend from sealing ordinances a man, whom at the same time he believes to be a child of God. Now let us suppose that during his suspension the Lord's supper should be dispensed, and the individual in question should come forward and ask the Moderator, "Is this your table, or the Lord's? Answer, It is the Lord's. Do you believe me to be a child of God? Answer, I do. Well Sir, how dare you to refuse me a seat at my Father's Table, and a share in its provision? To this question I know what I could answer; but I must leave it to the ingenuity of the objector to devise an answer to its own principles.

Again, we hear it often said, that however much we differ about other things, yet we agree respecting the ordinance of the Lord's supper, and therefore may lawfully join together here at least. Without inquiring here whether the conclusion is contained in the premises, I would observe, that the assertion is entirely founded in a mistake. The essence of communicating does not consist in eating bread and drinking wine, unless we admit that the Popish doctrine of "*opus operatum*," is true;—but it consists in the exercise of the mind in the use of, and in reference to, these symbols. Now how is a worthy communicant exercised at the Lord's table? Surely an important part of his exercise consists in dedication, and engagement to the service of God. But this engagement, if sincere, must be unreserved. He must engage that he will maintain not a part, but the whole, of the Lord's cause, as far as he knows it. In other words that he will profess—and maintain—and act—as he believes the word of God di-

rects and reveals. It is evident therefore, that the whole of his distinctive profession must enter into the spirit of his engagement. If then we suppose that a Calvinist and an Arminian are seated together, their engagements must be just as contradictory as their creeds. Each is solemnly pledging to the omniscient God his belief in, and his devotion to that which the other is as solemnly pledging himself to oppose. Is this agreement? is this Christian harmony? If it be, the distinction between truth and falsehood is all a fable.

I believe that many good men, are advocates of free communion, because it has become fashionable, and they have never thoroughly examined the subject for themselves. There is indeed, something vastly imposing in its aspect, when viewed with a transient glance, but examine it more closely, and it will stand the test neither of reason nor of revelation. And when it has run its course, it will be discarded from all the more orthodox portions of the church, as a dangerous and noxious excrescence. Thus, Sir, I have, in compliance with your request, hastily thrown together my thoughts on this much litigated subject. This is not all, nor the half of what might be said, but it is all that my leisure at present will permit.

I am dear Sir, Yours,

PHILALETHES.

THE PORT FOLIO AND BLACKWOOD'S MAGAZINE.

We intended some time since to publish a few remarks on the American and foreign journals whose titles are referred to at the head of this article, but a press of other matter prevented.

What are termed the mere literary productions of the press have much influence on the religious feelings and character of the community, and on its morals. Insinuations against divine revelation, sneers at distinguished members of the church, of the present age or those of ages that are past, oblique attacks on sound doctrine and good morals, and the indirect encouragement of licentiousness are often interwoven with what is called literature, to the injury of the best interests of the public. In our country, though there are some exceptions, we have much less of this, than the Europeans have. Blackwood's Magazine, a Scottish journal edited with considerable talent, and popular in that country, to a considerable extent, has abounded with sarcastic allusions to revealed religion, and flagitious attacks upon eminent men in the church, especially the Reformers. Upon the whole we consider it a dangerous and licentious publication. It has been liberal in the gross abuse of American genius, American character and American literature. The present editor of the Port Folio, John E. Hall, Esq. has been attacked in the true billingsgate style, by this slanderer of religion and religious men and of Republican America. In the No. for Jan. 1825, pp. 5, 55, he holds the following language:—"John E. Hall, a blockhead, the editor of the Port Folio.—Hall's Port Folio made up of original essays, from our periodical newspapers &c. Hall's Law Journal, a compilation of refuse law tracts: old pamphlets, forgotten speeches &c. &c." This is a specimen of his manner of treating our literature. There is reason to believe that this abuse of a very respectable American editor, is from the pen of an

American, who some years ago published in Baltimore, a poem entitled "the battle of Niagara, enlarged with other poems," and a Novel entitle "Logan" of exceedingly licentious character. His name is Neale. In the introduction to the former, he says, p. 38. "John E. Hall, Esq. is a good lawyer, his Law Journal is an invaluable book, and the chief departments of his Port Folio are ably conducted." But then he was courting a favourable notice of his book, by a highly respectable journal. Mr. Hall treated his doggeral rhyme and licentious novel as they deserved, and now, as it is believed on good grounds, taken into the pay of a foreign journalist, he vents his spleen against the honest reviewer, to gratify the taste of the enemies of our republican institutions.

No American journal has lived so long as the Port Folio ; which is issued monthly, consists of about 80 pages each No. and has reached No. 278. Mr. Dennie was its first editor, he was succeeded by Mr. N. Bid-
dle, after whom it was edited by Dr. Caldwell, and since 1816, it has been conducted by Mr. Hall, its present editor. In the hands of its first editor, there was introduced into its pages much to regret. Its high church, and anti-republican character, its idle and indecent applications of scripture, and its indecent songs and jests were not atoned for by its fine writing, moral essays, and chaste literary pieces. It has long been the fashion to praise this journal when in the hands of Dennie, but we do not hesitate to say that under the management of its present editor, it contains more important, and interesting matter, than when conducted by Mr. Dennie. The editor's selections are well

made, and the original articles are generally well written with taste and talent ; while there is nothing to offend against delicacy. So far is this valuable journal from uttering any thing unfriendly to revealed religion, that it professedly and really supports it. When Ogilvie's Essays issued from the press in Philadelphia, the editor freely reprehended the infidelity which polluted some of its pages, and this as commonly happens with honest reviewers, incurred the wrath of the oratorical author, who threatened to annihilate him. The articles of intelligence for the Port Folio are well selected, the reviews are judicious, and the lighter essays tastefully written. We do not remember a single award of this literary tribunal, since its present judge occupied the bench, that has been reversed by the public. The engravings given in almost every No. are beautiful, some of them exquisite and all interesting. We are highly pleased to see this ancient and useful journal still live and flourish. It does honour to the taste of our country. But we are especially pleased to find in this well supported magazine, professing to be merely literary, and possessing no small influence over the more enlightened portion of the public, an auxilliary in the support of religion and morals. We are not a little surprised that such a Magazine as Blackwood's should find any support in our country, the theme of its vituperation, and especially that any intelligent citizen should prefer it, or indeed any foreign literary journal to the Port Folio.

(For the Witness.)

I. COR. XIII. VERSIFIED.

What though amid the wordly throng,
I speak with men and angels tongue,
If wanting charity, alas !
I'm tinkling cymbal, sounding brass
Though gift of prophecy I claim,
And have all faith in Jesus' name,
Though myst'ries deep I understand
And mountains move at my command ;
Although with ev'ry knowledge fraught,
If wanting charity, I'm nought.
Tho' I bestow my goods, to feed
The sons of penury and need,
And give my body to be burn'd,
If charity I have not learn'd,
It profiteth me nothing still.
Charity long suffereth ill ;
Is ever kind ; from envy free :
And vaunteth not in vanity.
Is not puffed up with pride of heart,
Nor acteth an unseemly part.
She seeketh not her own on earth ;
Thinketh no ill ; is slow to wrath ;
Rejoiceth not in guile, or wrong,
But in the truth rejoiceth long.
All things believeth, beareth all ;
Hopeth, endureth, ne'er shall fall.
For charity shall still prevail,
When prophets, tongues, and knowledge fail.—
'Tis but in part that now we know,
We prophecy in part below ;

But when is come that perfect day,
 Shall things in part be done away.
 While yet a child, in speech untaught,
 Child-like I understood and thought ;
 But when to manhood's stature grown,
 I let all childish things alone.
 Now darkly through a glass we see,
 But face to face we then shall be.
 Now I do know in part, but then,
 E'en as I'm known, I'll know again.
 And now, (to saving grace allied)
 Faith, Hope and Charity abide ;
 But far the greatest of these three,
 Is Christian love, or Charity.

CHRISTIANA.

 ITEMS OF INTELLIGENCE.

On Friday the 16th Sept. Mr. James R. Jonson was set apart to the work of the Holy ministry, and installed in the pastoral charge of the Reformed Presbyterian congregation of Newburgh by the Northern Reformed Presbytery. The ordination sermon was preached by the Rev. Jas. R. Willson, from Deut. xxxiii. 8. "And of Levi he said, *let thy Thummim and thy Urim be with thy Holy One :*" the ordaining prayer was offered up and the charge to the pastor and the people given by the Rev. Dr. M'Leod. The congregation was respectable and appeared deeply impressed with the solemnity of the transaction.

The determined valor of the Grecian heroes is achieving victory in another hardly contested campaign. The capture of Ibrahim Pacha may be considered, as decisive of this summer's operations.



Whole No. 35.

THE
EVANGELICAL
WITNESS.

PUBLISHED UNDER THE PATRONAGE OF THE AMERICAN
EVANGELICAL TRACT SOCIETY.

EDITED BY
James R. Willson, A. M.

Having, therefore, obtained help of God, I continue until
this day witnessing both to small and great, saying none other
things than those which the Prophets and Moses did say.
Acts, xxvi. 22.

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TERMS.

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THE
EVANGELICAL WITNESS.

VOL. III.

NOVEMBER, 1825.

NO. XI.

SUFFERINGS OF THE SCOTTISH COVENANTERS.

The following narrative of the sufferings of some of our reforming ancestors in Dunottar Castle, is taken from the Edinburgh Magazine. It is to be referred to the period of Scottish history that intervened between the restoration of Charles II. 1660, and the revolution settlement of 1688, when William, Prince of Orange, ascended the throne of Britain. The Confession of Faith, the Catechisms, Larger and Shorter, the Form of Church Government, and the Directory for Worship, compiled by the assembly of divines, at Westminster, had been received by the great body of the Presbyterians, in Scotland, England, and Ireland, as their subordinate standards of doctrine and order. In the Solemn League and Covenant, the three kingdoms had bound themselves to the maintenance of the attainments made in reformation. In the time of the Commonwealth, Presbyterianism, in its purest form, and the doctrines of the Gospel, as embodied in the creed of these reformers, had gained the ascendancy in the British empire. But there were many of the nobility of

the kingdom, who were still attached to some of the ancient forms and doctrines of Popery, and who knew neither the value nor the power of sound evangelical doctrine. Many of the common people were still ignorant. Charles II. and his court were hostile to the truths brought to light during the reformation, both because they were favourable to the liberties of man, and because they inculcated practical godliness, against which the carnal mind is enmity. After the restoration of Charles, partly through hypocrisy and intrigue, and partly by force overawing weaker minds, all the power of his court was employed in giving efficiency to the causes which we have enumerated, for the destruction of the fair fabric of truth and order that had been erected. The sword of persecution was unsheathed, and those who adhered to the truth, according to their own and the solemn covenants of the nation, were exposed to sufferings of the most relentless character. While some yielded, many thousands bore all their calamities with a fortitude almost unexampled. Scorn, calumny, proscription, the gallows, fire and faggot, and death in the most terrible forms, could not overcome their love of truth, or shake their Christian firmness in maintaining it, and in testifying against the treachery, ungodliness and cruelty of their oppressors, and of those apostates who united with them. These excellent men esteemed the reproach of Christ greater riches than the treasures of the kingdom. Those who wish to become acquainted with the sufferings of the Covenanters, during that period, may consult the *Cloud of Witnesses*, the *Scottish Worthies*, the *Hind let Loose*, and *Cruikshank's History of the Church of Scotland*.

Nothing would satisfy their persecutors, but abjuring the covenants, the renunciation of the truth, and the acknowledgement of the legitimacy of the government, which was a praise to evil doers and a terror to them that did well. The memory of those sufferers has been cherished by the well-informed disciples of Jesus, both in Britain and America, to the present time.

It was common among those bodies—known by the name of Presbyterian—for many to claim the honor of descent from these illustrious martyrs and confessors, and of being their followers in the way of truth. Of late years, and especially since the publication of the *Tales of My Landlord*, all this, by common consent, seems to be conceded to the Reformed Presbyterian church, usually called Covenanter. This has been partly owing to the name, which they bear, in consequence of their adhering to the National Covenant of Scotland, and to the Solemn League and Covenant; partly to the fact of their proclaiming their attachment to these covenants in their terms of communion; partly to the circumstance of the books containing the narratives of the sufferings of that period, circulating chiefly among them; and partly to the similarity of their character to that of those who suffered, exhibited in their inflexible adherence to the doctrines and order of the reformation, without relinquishing any part of it in accommodation to the temper of the times. To be their descendants and followers is honourable; for whatever of sound doctrine, of good ecclesiastical order, and of civil and religious liberty in Britain and America, has descended to the present generation, may be traced to the sufferings of the saints in that period.

as the means of their preservation. The following narrative contains a specimen of what they endured, in maintaining a conscience void of offence towards God, and in transmitting the testimony and the law, unimpaired, to the following generations.

DUNOTTAR CASTLE.

“This brings me to the hardships and severities wherewith the prisoners who were sent to Dunottar Castle were exercised. It may not be improper, with this view, to bring in here a short account of the sufferings of the Rev. Mr. Frazer, Minister of Alness, in the Presbytery of Dingwall.”—*Wodrow, Vol. II.*

The narratives of the Rev. Mr. Frazer of Alness, as well as those of Quintin Dick, William M^cMillan, and those of Mr. Robert M^cClellan, Laird of Balmagechan, all sufferers by, and MS. historians of the same events, I have carefully perused, and it is from a collation of these accounts, with our best printed authorities, that the following paper is composed.

Mr. Frazer had gone to London about the end of the year 1676, and had continued there till 1685, when he was seized, along with the Laird of Balmagechan, in Galloway, whilst they were listening to the instructions of the Rev. Mr. Alexander Shields, of Fairyfuge memory, and forwarded by sea, under fetter and hatchway, to Leith. After a variety of tossing and council-questioning, as was then the order of the day, they were marched from the Cannon gate Tolbooth, along with upwards of two hundred prisoners, to Dunottar Castle, in Kincardineshire.

Lieutenant Beaton of Killrennie, commanded the detachment of the Fife Militia, to whose convoy though the country these unfortunate prisoners were committed. The foot soldiers, were armed as was the cus-

tom of the day, with guns and long pikes, and ever and anon, as some weary wretch lagged behind, or some hungry or thirsty one seemed inclined to turn aside to procure food or drink, the pike was applied corporeally, either as a stimulus or a monitor, and every species of blasphemous ribaldry was added thereto. The people of Fife, who were universally favourably disposed towards the prisoners, flocked in upon their retired and out-of-the-way route with every kind of provision and refreshment; but instead of being permitted to bestow them where they needed, they were met with taunts, and in some cases with blows; and the food which was intended for the prisoners was uniformly devoured by their tormentors, or wasted and destroyed, in the very presence, and under the very eyes of those who were almost famishing from hunger. A strolling piper, who happened to be crossing their route, was sportively enlisted into their service, and compelled, like Barton after the battle of Bannockburn, to play, very much to his own annoyance, such tunes as were known to be displeasing to the friends of the Covenant.

“It was indeed,” says Frazer, with more of the naïvete and good humour than might, from the nature of the circumstances, have been expected, “it was an uncommon sight, to behold a large and mixed company of men and women, but indifferently clad, and ill assorted, marching over muirs, and along hill-sides, with a roaring bag-pipe at their tail; the piper puffing and blowing, and ever and anon casting a suspicious, or an imploring look behind him, towards the pike-points which were occasionally applied to his persons, in a manner the least ceremonious possible.”

About dusk the party had skirted the Lomonts, and were billeted for the night in the poor, but pleasantly-situated village of Fruchy. Each head of a family was made answerable with his property and life for the persons of those prisoners who were committed to his charge. In consequence of this arrangement, somewhat of a greater degree of relaxation or personal freedom took place; and it is worthy of notice, that not one of those poor, oppressed, and insulted wretches, who were all the way of their march on the constant outlook for a favourable opportunity of absconding, ever attempted to implicate a single individual amongst their kind and hospitable landlords and entertainers in the penalty due upon their withdrawing. Whilst the soldiery took up their residence in a large and commodious barn, from the doors and the windows of which the voice of revelment and intoxication was heard till morning, the Covenanters after partaking of such refreshment as their humble landlords could afford, dedicated some time to family worship,—an exercise which they never, under any circumstances, neglected,—and retired to such rest as extreme fatigue, and the want of sleep during the whole of the preceding night, together with a clear conscience were calculated to insure.

Upon rallying their numbers early next morning, it was found that one aged individual, of the name of Watson, had died, of over-fatigue, that a poor school master was so much injured that he could not possibly advance further. Indeed, in a few days, after those barbarians had left him to his fate, and to the care of a kind-hearted people, who left nothing undone which their means

er their humanity could provide or suggest to alleviate his distress, he died likewise and his grave was long pointed out to such as were curious in these things in the church-yard of Kilgour. When they arrived at the South Ferry, the tide did not serve, and a most cruel and barbarous scene was exhibited. A young man, the son of this same Mr. Frazer, with a view of making interest for his father, had endeavoured to escape during the night; he was challenged in passing along the rocks, by the sentinel, and shot dead on the spot. In so far there is no peculiar barbarity exhibited; but from the following transaction, the heart of the most hardened must recoil. His head was cut from his body, and, with the return of day-dawn, presented to the unfortunate parent, at the window of the apartment where he was confined. "He took his son's head, which was very fair," says Balmagechan, "into his hands, and kissed it, and said, 'I know it, I know it—it is my son—my own dear son!' and then added, after a pause; 'it is the Lord; good is the will of the Lord; he cannot wrong me or mine!'" About eight o'clock they arrived in Dundee, and took up their residence, as usual on such occasions, in the tolbooth of the town. Here the Laird o' Balmagechan, who walked along bare headed and bare footed, wished to purchase a bonnet and a pair of shoes; but although the money was forthcoming, no one amongst the the soldiers could be found who would risk the displeasure of his superiors, by undertaking the purchase.

It would only protract a narrative, which is already in danger of becoming tediously disgusting, to particularize the one half of those indignities and cruelties

which were practised upon these poor unhappy people, on their march from Dundee to their final destination, Dunottar Castle. On the evening of Saturday the 23d day of May they were mustered, and permitted to purchase refreshment, in the field adjoining to the bridge over the North Esk; and though the night was rainy, and cold for the season, they were put up like sheep in a fold, betwixt the two sides of a parapetted bridge, being guarded both on front, and on the rear, and compelled to spend the whole night in this very uncomfortable situation. These men, and women, who, in fact, had never been brought in any shape before a jury*, and who had consequently been convicted of no crime, were thus driven along like slaves, fed like cattle in a field, and stalled even worse than oxen, under the open air, and exposed to the derision of all who now, in a country where their tenets were held in contempt, beheld them. It had not, indeed, been at all surprising, if, after so many and aggravated indignities and sufferings, their resolution and firmness had at last given way, and they had either acceded to the terms of escape, which their persecutors still offered to their acceptance, or had precipitated themselves beyond the reach of man's barbarity, into the roaring flood beneath them. And this latter alternative in particular seemed to have been the intention of those to whose charge they were committed; for many hints were given during the night by the soldiery, respecting the dungeon-misery which awaited them and the facility with which they might *dive* beyond the reach of suffering.

**Vide* Burnet, folio, 211.

About twelve o'clock this same Saturday night, or, to speak more in consonance with the apprehensions of Christians, and with the language and feelings of those individuals of whose singular suffering I am now discoursing, early on Sabbath morning, Mr. Frazer having occupied for some time an elevated and commanding position near the centre of the bridge, suggested the propriety of public worship, in their then closely congregated and compacted situation. To this proposal all of them immediately and heartily assented: and whilst the wind blew, and the rain fell, and the torrent roared beneath them, the voice of psalms, the melody of praise, was heard to mix itself with the darkness and the inclemency of the night. A lad having been fixed upon to precent, or raise and support the tune, Mr. Frazer himself gave out line by line from memory, and in the most solemn and affecting manner, the following verses of the 137th Psalm:

By Babel streams we sat and wept,
When Zion we thought on,
In midst thereof we hang'd our harps
The willow trees upon.

Oh how the Lord's song shall we sing
Within a foreign land?
If thee, Jerus'lem, I forget,
Skill part from my right hand.

Remember Edom's children Lord,
Who in Jerus'lem's day
Even unto its foundations,
Rase, rase it quite, did say!

The song of lamentation and suffering had proceeded thus far, and not a single voice of all the congregation

was silent, when one of the sentinels of the night-watch, imagining that he could gather some political or professional effront in the Lord's imprecated remembrance: of the "children of Edom," interrupted the worship in a coarse and most irreverent manner, with a "none of your palavering here, with your damn'd psalm-singing tongues and cursing hearts. I'd have ye take care who you are speaking of, and give us less of your whiggery; for if I hear another syllable more about *Adam*, or *Jerusalem*, or any of your fetch-words,—for talking and singing treason against our sovereign lord the king, and those pretty fellows who receive his pay, and do his work genteelly, by the infernal powers, the first man that utters it shall have his breakfast on cold steel! So look to your *dress*, one and all of ye, and let's have less of your night-bawling." Mr. Frazer, without taking any notice of, or making, for the present, any allusion to this unfeeling and impious interruption, proceeded to address his fellow-sufferers in a discourse of which I have several notices before me. Both Dick and Mac Millan say in their Diary, that it was a moving, and a heart-searching, and a soul-comforting sermon." And the laird of Balmagechan adds, that whilst it was spoken, "many sighed and groaned, and some even wept outright." It not only reached the consciences, and touched the hearts of the prisoners, but it even made an apparent impression upon the seemingly regardless and unhallowed sentinel; and whilst the following concluding sentences, (which I copy in substance from Balmagechan,) were spoken, he was seen, first to listen attentively, then to ground his musket, and, latterly to advance towards, and, after the conclusion of

his address, to shake hands with, and implore pardon of the speaker.

“And now,” continued Mr. Frazer, in conclusion,—
“and now, with one word of application, I leave the seed which I have sown to spring up and bring forth fruit in your hearts. And, first, in respect of the true believer, I have little to say : his market is made—his goods are laid up—his grain is warehoused—he has treasure in Heaven—and his heart is there also. His bodily frame may, indeed be exposed to the elements : upon his bare head* and unprotected frame, the rain, as now, may descend in torrents ; and the wind may enter into his heart, and chill his very life-blood. Nay, more ; he may be made to lie, as it were among the pots—his feet may stick amidst the mud and miry clay. He may be placed as a mark for the arrows of the wicked to penetrate ; and as sleet or as hail, the scorn, and the contempt, and the derision of the ungodly may blow in upon his soul, and he may wander about in sheep-skins and in goat-skins, and find, like his blessed Master, that the world, which by his worth, he saves from instant perdition, will not afford him a pillow of turf to rest his head upon. In the plenitude of his power and presumption, the ‘man under authority’ may even question his sincerity, and punish his very faithfulness ; he may stand arraigned at the council-board, or be led out as a beast of burden to its drudgery, or even as sheep to the slaughter—but what then ? my beloved brethren and fellow sufferers—what of all this ? If this

*Many of the prisoners, as well as Maxwell, were bareheaded and barefooted.

man's heart be not here, but elsewhere, for any thing that man can do, or the elements of nature can inflict, he need not be afraid. He walks with God in a higher house, and armed in the favour and acceptance of his Saviour. Oh, what has he to fear? or through what crevice or joining of his armour can a wound come? But as to the poor helpless, blinded and hopeless being, whose breath is on its lips, and whose tongue is made an instrument, the meanwhile of horror and of blasphemy,—as to that infatuated, and therefore ignorant soldier, who has so lately dared to mar God's worship and praise here below,—oh! how shall I find words to disclose or feelings to know, the depth and the utter darkness of his state? Standing, as he now does, on the very brink of a precipice, at the foot of which is the whirlpool, and the foam and the abyss of mighty waters—he either knows it or he heeds it not; walking, as he now appears to do, on the very parapet and edge-way of hell. He gaily talks and regards not the danger. He holds by the rafters of a fallen house, whilst the foundations themselves have giving way. He leans to the support of an earthly Prince, who, like himself, is unstable, and full of insecurity. He has sold his precious, and never dying-soul, for that which an hour's sickness, or an accident, may any day, and at any season, rob him of forever. Remorse, and trembling, and suffering, he is now treasuring up for himself, even that remorse which implies no repentance, that trembling which admits no hope, and that torment which knows no end!"

(To be continued)

REVIEW.

1. "The utility and importance of Creeds and Confessions: an introductory lecture, delivered at the opening of the summer session of the theological seminary of the Presbyterian church, Princeton, July 2d, 1824. By Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government, in the said seminary.

"*In necessariis unitas, in non necessariis libertas, in omnibus caritas.*"

Princeton, 1824. pp. 84. 8vo.

2. "Letters on Christian Communion, addressed to the members of the Associate Reformed, the Associate and the Reformed churches: *Coniend for the faith once delivered to the saints*' By Ebenezer Dickey, D. D. pastor of the Presbyterian congregation at Oxford, Penn. Philadelphia, 1824." pp. 28. 8vo.

3. "Remarks on the rise, use, and unlawfulness of Creeds and Confessions of Faith, in the church of God. In two parts. By John M. Duncan, pastor of the Presbyterian church, Tammany-street, Baltimore.

And yet I shew unto you a more excellent way. I. COR. xii. 31.

He the only heretic, who counts all hereties but himself.—MILTON.

Historic fact is not divine institution.—MILLER.

Let us not lay aside charity to maintain faith.—GARGANELLE. Baltimore, 1825." pp. 237. 12mo.

Intelligent men could not fail to perceive that the controversy on the subject of loose, free, open or catholic communion, would lead to one on the doctrine of creeds and confessions. About fifteen years ago, the Rev. Dr. Mason, in New-York, opened the gates

of communion in the Associate Reformed congregation, of which he was pastor, to professors in other denominations of Christians. As this was contrary to the usage of the Secession churches, so it gave considerable offence to many of his brethren in the ministry. The subject was canvassed with some warmth in the Associate Reformed Synod, during several sessions. Dr. Mason, in self-defence, wrote and published, in the mean time, his "Plea for Catholic Communion." The leading ministers in the Presbyterian and Reformed Dutch churches, either were led by the Plea into Dr. Mason's views, or had before embraced them. The young men who were educated in the Associate Reformed theological seminary, under Dr. Mason's care, generally embraced this scheme. Among these was Mr. Duncan, the author of the last of the works, whose title-pages are copied at the head of this article. He, together with Dr. Dickey, the author of the Letters on Christian Communion, was of those members of the Associate Reformed Synod who joined the Presbyterian church. After the junction of Mr. Duncan with the General Assembly, he was elected one of the superintendants of the theological seminary of the Presbyterian church, at the sessions of the Assembly in the spring of 1823, and signed the formula of questions, signifying his adherence to the Confession of Faith, Government and Discipline of that church. He had entered into Dr. Mason's views on the subject of ecclesiastical communion, and had preached upon them in his congregation at Baltimore. With those who practice on this scheme, it is the custom, immediately before dispensing the elements in the Lord's supper,

to invite to a participation of them, "all those who are in regular standing in other branches of the church," and of course those who do not embrace the creeds and confessions of the church in which the sacrament is dispensed. Mr. Duncan had perceived, or thought he had perceived, that this practice was inconsistent with the use made of creeds and confessions, in the admission of members to the privileges of the church. He attended the meeting of the board of superintendants of the theological seminary in Princeton, in the spring of 1824. By appointment he preached a sermon before the board, the professors, and the students of theology, in which he inveighed against creeds and confessions, as terms of communion in the church.— This sermon was published and reviewed in the *Christian Advocate*, edited by Dr. Green, in Philadelphia. In the review, creeds and confessions were earnestly defended, and the author and his doctrine attacked with some warmth.

At the opening of the summer session of the theological seminary, professor Miller read to the theological students, the lecture on creeds and confessions, in which they are ably vindicated. Though Dr. Miller does not mention the name of Mr. Duncan, in the lecture, yet it was evidently designed to counteract the influence of his sermon. Not long after the publication of this lecture, Dr. Dickey published his pastoral letter to the three denominations mentioned in his title-page. In this letter Dr. Miller's name is not mentioned, but we are persuaded it was intended as an indirect reply to the argument of the professor's lecture. At all events, we hope to shew presently, that the

doctrine of the letter, and that of the lecture are at war with each other. Next, we have, lately issued from the press, Duncan's Remarks on the rise, use, and unlawfulness of creeds, &c. This is the brief history of those three productions. We now proceed to shew that the doctrine of the professor's lecture is inconsistent with what is called catholic communion. We do this partly for the purpose of shewing that the former controversy has led to the latter. Dr. Miller's definition of a creed of confession is as follows :—“ An exhibition, in human language, of those great doctrines, which are believed, by the framers of it, to be taught in the Holy Scriptures ; and which are drawn out in regular order, for the purpose of ascertaining how far those who wish to unite in church fellowship are really agreed in the fundamental principles of christianity.” (p. 8.) If this be a correct definition of those instruments, as we think it is, they are inconsistent with loose communion. Those who sit down together at the Lord's table, certainly unite in ‘ church fellowship,’ and when we admit to this fellowship those who do not embrace the creed which we have adopted, we neglect to employ the means which we contend ought to be used for ascertaining how far we are agreed in fundamental principles, and so contravene the essential principle of our creed.

As loose communion is opposed to Dr. M's definition, so is it to all his excellent arguments.

His first argument is :—“ Without a creed explicitly adopted, it is not easy to see how the ministers and members of any particular church, and more especially a large denomination of Christians, can maintain unity

among themselves." (p. 9.) This argument refers immediately to the definition. In its prosecution, Dr. M. very pertinently asks (p. 10,)—"Can a body of worshippers composed of Calvinists, Arminians, Pelagians, Arians and Socinians, commune together profitably and comfortably, each retaining the sentiments, feelings and language appropriate to his own denomination?" And again:—"Can persons who cherish those irreconcilably opposite sentiments and feelings on the most important of all subjects, sit together in comfort at the same sacramental table?" If a minister invites to the communion table, all who are in regular standing in other denominations, and the invitation is accepted, then all those descriptions of persons will sit together at the same sacramental table; for they are all found in regular standing in denominations called christian; and even should we deny (as we certainly do,) that Arians and Socinians are Christians, it will not diminish the force of our argument; for the persons invited are made judges, in their own case, and they will undoubtedly consider themselves Christians. If unity of sentiment is any where important, it is at the Holy table of the Lord, because men are there walking together to the very altar of the Lord. Again, under this argument, the professor asks (p. 11):—"How is a church to avoid the guilt of harbouring in its bosom, and *countenancing, by its fellowship*, the worst of heresies that ever disgraced the Christian church?"—the professor means without creeds and confessions. The object of this argument is to prove that, since all heretics profess to believe the Bible, we cannot secure that unity of sentiment which is requisite for church fellow-

ship, without using a creed as a test. This we think almost self-evident. But when you invite those who deny your creed, you invite to the violation of this very principle.

Argument 2d :—“ One great design of establishing a church in our world was, that she might be, in all ages, a depository, a guardian, and a witness of the truth.” (p. 15.) This is a fine sentiment and happily expressed. The argument is well supported by appropriate texts and sound reasoning. “ Hold forth the word of life.” “ Buy the truth and sell it not.” “ Contend earnestly for the faith once delivered to the saints.” “ Hold fast the form of sound words which ye have received.” “ Strive together for the faith of the gospel ”.—“ These,” says Dr. M. “ and many other commands, of similar import, plainly make it the duty of every Christian church, to exclude all such as embrace radical heresy from their communion.” Now he contends, and this is the very essence of his argument, that unless we form creeds, and “ exclude from communion” those who reject them, we never can do this. The very spirit and letter of this argument is violated, by admitting to communion those of other denominations, who deny the truth of our creed. If it be not at the Lord’s table and in baptism, where is it that church members profess their adberence to the truth? It is not in contributing to build churches, it is not in purchasing pews and paying the rent of them, it is not in attending church; for infidels, heretics and profane men do all these. It is most solemnly and emphatically in the participation of the sacraments. “ Open ye the gates that the righteous nation that *keepeth the*

truth may enter in." Those who keep the truth, Dr. M. says, are tested by your creed. According to his argument, open the door for those who do not profess their belief in your confession, and you open it to those *who do not keep the truth*. This argument then is directly and openly at war with catholic communion.

Argument 3d :—" The adoption and publication of a creed is a tribute to truth and candour, which every Christian church owes to the other churches and to the world around her." (p. 18, 19.) By the adoption and publication of a creed, the church says, this is a term of my communion ; but by admitting to your communion those who reject that very creed, or, which is the same thing, those who have never professed a belief in it, you contravene that very act of adoption and publication. This a want of candour : 1st, to the world. A man of the world, who has read your Calvinistic confession, attends at a communion solemnity, and sees at your communion table, his neighbour who is an Arminian. What will he, what can he say ? These people affirm in their confession, that it is their term of communion, but I find they are not to be relied on ; for there is my neighbour, who rejects a leading article of their creed, in their fellowship. 2d, to other churches. Should a member of the Reformed Dutch church—a Calvinist, accept the invitation of a Presbyterian minister, on the ground that the confession of the Synod of Dort is substantially the same with that of the Presbyterian church, and find an Arminian in regular standing with the Methodist church, at his side, would not this be a violation of good faith ? Catholic communion is uncandid in him who gives the invitation.

for he contravenes the act of the church, which makes its creed the term of communion : it is uncandid in him who accepts the invitation ; for by so doing, he professes his belief in the known term of communion of the church, where he enters into fellowship.

Argument 4th :--“ They” (creeds and confessions) “ are friendly to the study of Christian doctrine, and of course to the prevalence of Christian knowledge.” (p. 22.) The whole history of the church attests the truth of this argument. Where has there ever been a church, or a congregation, that neglected creeds and confessions, and was at the same time distinguished for attainments in Christian knowledge ? Where have they been honoured and faithfully applied, without evincing their force in the illumination of the Christian community ? Were it not to be thought invidious, we could abundantly confirm this argument of the professor’s, by a review of the present state of the churches. But is it not evident that catholic communion counter-works this salutary operation ? When the youth of the church and those who are making advances out of the world towards her communion, see her Confession trampled under foot, in the admission of those to the Lord’s table, who never read, and who reject it, they cannot deem the study of it important. They will say, more labour ought not to be imposed upon me, who am a member of the church by baptism, or who am seeking membership, in preparing for admission to the communion table, than upon those who belong not to this congregation. All should be equally qualified. Others are thought to be sufficiently so without reading the Con-

cession : so can I. Catholic communion tends to bring Confessions into contempt.

Argument 5th :—"The experience of all ages has found them indispensably necessary." (p. 25.) Why has the experience of all ages found them so? For what have they been so found? Undoubtedly, that those who rejected their doctrines might be excluded from the communion of the church. On any other supposition, this argument loses all its force. The professor refers to the council of Nice and the case of Arius, who was expelled from the communion of the church, for maintaining the heresy which bears his name, the test of which was his refusal to subscribe to the Nicene creed.* When, in the practice of loose communion, you admit those who impugn your creed, you depart from what you say the church has found necessary for the preservation of her purity. But you will say, they do not impugn capital doctrines. We reply, leave then those doctrines out of your creed. For the argument supposes that the maintenance of every article in the creed, is "*indispensably necessary*" to the preservation of soundness in the faith and fitness for the church's communion.

Argument 6th :—"Their most zealous opposers have generally been latitudinarians and heretics." (p. 30.) Why have they? Because they were not allowed to enjoy the communion of the church, without subscribing those instruments. Admit men to the privileges of Christ's house, without regard to our creed, as is done in loose communion, and the outcry of here-

*Mosheim's Eccle. Hist. vol. I. pp. 316, 317. New-York, 1821.

tics will cease ; for they will consider them perfectly harmless. And who are "latitudinarians?" Those who wish to extend the communion of the church beyond the boundaries of her doctrines. This surely is done in loose communion.

Argument 7th :--" Their most zealous opposers do themselves virtually employ them in all their ecclesiastical proceedings." (p. 33.) This is the professor's last argument. It is a good one, and shows that creeds and confessions are founded in the very nature of things—in the social constitution of man. Hence, as far as loose communion is practised, it weakens the very foundation of ecclesiastical society, and substitutes confusion for order. Thus we have passed through all the arguments of the professor, and have shown our readers, we hope satisfactorily, that every one of them is opposed to loose communion. Indeed, we are confident, that it is impossible to invent a respectable argument for the use of those instruments, that does not, when analyzed, apply with as much force against open communion, as it does in favour of creeds and confessions. In this case, "action and re-action are equal." The name, creed, signifies something believed. Who believes it? The communicant at the Lord's table. The name, confession, signifies a profession of this belief. Where is this profession of belief made? At the Lord's table. The names, the nature, the use and the objects of these instruments are all directly opposed to what is called catholic communion.

For the farther illustration of this argument, we shall suppose a case, and one which in fact often occurs. A minister of the Presbyterian church is settled in a neigh-

bourhood, where there are but a few Presbyterian families, and around him Baptists, Methodists, Episcopalians and Congregationalists. These latter purchase pews in his church, pay salary, and attend stately on his preaching. On the principle of loose communion, he admits them to the Lord's table, and baptizes the children of the Methodists, Episcopalians, and Congregationalists; for he cannot dispense to them the one sacrament and consistently refuse the other. Now, we ask, what more is to be done, in order to constitute them members of his congregation? Clearly nothing. They of course have a right to a voice in the management of congregational business, and are, to all intents and purposes, members of his congregation. We say, moreover, they are subjects of discipline; for were any of them to steal, commit murder, or be guilty of any gross sin, they would surely be excluded from communion, which is an act of censure, and to which they could not be subjected without trial. Where, all this time is the Presbyterian Confession of Faith?—Have not all the rights of citizenship been bestowed, without any allegiance to the constitution? But an individual from the world applies for the privileges of church fellowship; the minister brings him up to the Presbyterian creed; he says, "I do not believe the Calvinistic doctrines, I am an Arminian, I believe in the Prelatical form of church government." Could he be refused? His life and conversation are as good as those of others of the same principles in the congregation. What could be said to him, were he to ask—how can you admit these and exclude me? Upon the whole, we ask our readers, whether it is not absurd,

perfectly absurd, to contend for creeds and confessions, and yet maintain and practise loose communion?

To all this it may be replied, that the reformed churches on the continent of Europe and in Great Britain, though they had not the same Confessions of Faith, held communion with one another when opportunity offered. We know and admit it. But if they did wrong, we ought not to follow their footsteps. The case, however, is entirely different. The members of the Reformed church in Scotland held communion with the Belgic, Genevan, German Calvinist, and French Reformed churches, on the principle that the Scottish Confession, the Confession of the Synod of Dort, the Augsburg Confession, the Genevan Confession, and the Gallican Confession, were all substantially the same, and they were so, in fact. Besides, in these cases, it was always supposed that those, who, from the church in any foreign country, partook of the communion in any place, had read and approved the Confession of those, into whose fellowship, for the time, they entered. All this was in full accordance with the whole doctrine of creeds and confessions, for which professor Miller contends. As well might the loose communionists plead the example of the Episcopalians in England, holding communion with the Episcopalians in the United States.

But quite different is the state of things, in relation to those denominations now on the field, among which, it is plead, there should be inter-communion. They are formed into different bodies, and they have framed their creeds, on the ground that their principles are, in some important points, different from each other, and

even adverse. Were it not so, those who plead for open communion, for inter-communion among those who live in the same country and neighbourhood, should change their ground entirely, and plead for the utter abolition of all party distinctions, and the amalgamation of Congregationalists, Presbyterians, Episcopalians, Methodists, Baptists, &c. into one body, without any change of principles. How absurd, and even impossible this would be, every one must at once perceive. Besides, on the scheme of loose communion, it is not at all expected that those who enter occasionally into the fellowship of other denominations at the Lord's table, should read or approve their confessions.

We have discussed this point somewhat at large, for the purpose of demonstrating, as a part of the philosophy of history, that the controversy on the subject of creeds and confessions has grown out of that on loose communion. If we have established this point, as we trust every candid reader will admit we have, then it follows that the argument for creeds and confessions must be abandoned, or the open communion scheme relinquished. As it is now manifest that however specious the name, Catholic Communion, may be, however plausible, as a token of fraternal affection, and however alluring, as an indication of liberality, and charity, yet its tendency, after all, is to remove the ancient landmarks, to break down the walls of Jerusalem, to loosen the whole fabric of the church, and to defile the palaces of the living God; let it be abandoned, and other means sought for to heal the divisions of the church. Let all strive to purge out the old

leaven of error, heresy and prejudice, "till we all arrive at the unity of the Spirit and the bond of peace."

(To be continued.)

REVIEW OF SPICER'S OBSERVATIONS.

"Mistakes pointed out or observations on some passages contained in a book written by Rev. James R. Wilson, A. M. entitled "Historical Sketches of Opinions on the Atonement." By Tobias Spicer, Minister of the Gospel. *There are many unruly and vain talkers, whose mouths must be stopped.* St. Paul.

Hartford, 1825, pp. 22. Duodecimo."

It is now more than eight years since the publication of Willson on Atonement, of which a part consists of Historical Sketches alluded to above, and at least six since the edition has all been disposed of; in which time the Methodist denomination has contrived to manufacture this twenty-two page tract as a reply to "some passages" of it. The writer of this pamphlet tells us in his preface that the author of the Historical Sketches promised to him in a second edition, which he contemplated, to correct any thing in which he had erred, and being the editor of the Evangelical Witness, he seemed to assent to a proposition of noticing the subject, in the journal. All this, though it does not assert, seems to assert that the writer of the Sketches, admitted that his statements were erroneous, that he would correct them in a second edition, and that he would in the mean time acknowledge the error in the Witness. None of all this was ever ad-

mitted by the editor, nor was any such pledge ever given, as Mr. Spicer very well knows. He dare not assert it, and therefore insinuates it very uncandidly. The author has often said that should any error in his Sketches be pointed out to him, he would be happy to correct it, should a second edition be published. Indeed this is all Mr. S. asserts, but then he asserts it in such a way as to lead his readers to the belief of much more. The author now declares that he has never yet been made sensible of uttering in that book erroneous statements, and we hope shortly to satisfy our readers that what Mr. S. calls "mistakes" are matters of fact.

The author of the Sketches asserts that the Methodists, embraced the creed of Arminius in full, and "that attempts to vindicate it were the chief doctrinal discussions, which they mingled with their furious declamations." To this Mr. S. replies (p. 5.) "It is difficult to perceive how Mr. Willson could roundly assert that the Methodists embraced *in full* the creed of Arminius, for it is impossible for him or any other man to produce the creed of Arminius *in full*." Surely, this is mere trifling. The name Arminian he fears is *odious*, as he elsewhere dreads that of Pelagian, while he and the Methodists embrace the doctrine taught by these heretics. But why cannot we know the doctrines or creed of Arminius "*in full*" after all he wrote himself, after all the discussions of his system in the Synod of Dort, after all the volumes—the oceans of controversy accumulated by the writings of the Calvinistic and the Arminian disputants? If any man's creed ever was, ever can be known *in full*, it is that

of Arminius. The Methodists deny the doctrine of unconditional election, so does Arminius; the Methodists deny the perseverance of all the saints, so does Arminius; the Methodists maintain the doctrine of free will, a will free to choose good in the unregenerate, so does Arminius; the Methodists maintain the possibility and act of saints attaining to perfect holiness here, so do Arminians; and the Methodists maintain that Christ died for the sins of the whole human family, so does Arminius. These are the great *five points* common to both. Mr. Spicer cannot but know all this; why then does the name Arminian alarm him? but he says we should go to their articles. Who would ask us to test the actual state of opinion, on the Calvinistic doctrines in the Episcopal church by its Thirty-Nine Articles? Why does Mr. S. not attempt to shew that the tenets of Methodists are different from those of the Arminian school? For the best of all reasons, he knows they are the same. In fact, there are but two modes in which men can seek for salvation, the legal scheme, and that by the free and sovereign grace of God. In the apostolic days, the Judaizing teachers and other legalists were on the one side, and Paul with the rest of apostles, on the other: in the fourth and fifth centuries, Pelagius and Coelestius on the legal side, and Augustin and Orosius on the side of free grace; in the seventeenth century, Arminius of the one part and Calvin of the other, whose followers in our own times, are the Methodists and the Calvinists. It is impossible to invent a third scheme. As in architecture, the Doric, Ionic, and Corinthian orders exhaust the forms of beauty and grandeur, and a fourth cannot be formed but by

a composition of the former, as in the Tuscan and Composite orders ; so no middle way of salvation can be invented, but by a composition of some of the principles of the two schemes mentioned, Mr. Spicer and the Methodists, following Arminius and Pelagius, are legalists. That this is so, take but one example from Mr. Spicer himself. He reasons (p. 15.) against the doctrine of unchangeable election on the part of God. Now, as with God there is "*no variableness or shadow of turning,*" it is plain he does nothing in time which he did not determine to do from eternity : for if God now determines to save those whom he did not intend from eternity to save, he in this instance changes his purpose. It follows, then, on Mr. S's scheme, that those who are saved, are not saved according to God's determination in the case, they must be saved by themselves and not by God. This is the very essence of legalism ; and indeed it has been to make out the consistency of this scheme, that the doctrine of every man's possessing power to believe has been invented, a known and acknowledged tenet of the Methodists.

A second mistake which Mr. Spicer thinks he has pointed out respects the light in which the Methodists have viewed human learning as a qualification for the ministry. The author of the Sketches represents them "as rather despising human learning than seeking to cultivate it." Mr. Spicer alluding to this sentence, has the following remark, (p. 6.) " This might have been the case with a few individuals, but is untrue if applied to the great body of the ministry." Now, we ask, are the great body of the Methodist ministry learned men ? He says, in the same page, " they never did consider a

liberal education absolutely necessary to qualify a man for the work of the ministry." Mr. S. knows they never considered it at all necessary, therefore he should not say they did not consider it "*absolutely necessary.*" It is perfectly notorious that the great body of the Methodists preachers are illiterate men, by which we mean, men without a liberal education. Mr. S. sensible of this, apologizes for it (p. 11.) by representing the Methodist society as "in a state of infancy," and that their people are not wealthy. This comes with an ill grace from a body claiming to be the largest in the United States. Compared with the Methodists; the Covenanters, the several bodies of Seceders, and the Reformed Dutch church, are small, and their wealth little, yet they have never licensed illiterate men. As the great body of the Methodist preachers are illiterate, what is more natural than that they should declaim against a learned ministry, as they notoriously have done, to keep themselves in countenance with their own people, and with others? The admitted fact that few of their clergy are men of learning is decisive evidence of their contempt of human literature. We admit, indeed, that the progress of learning, the multiplication of theological seminaries, and the shew of learning in Clarke's Commentaries, have of late taught them their weakness on this quarter, and some of their most sensible men are *now* making feeble efforts to remedy the defects. For their numbers and wealth, these efforts are nothing, compared with those of other denominations. Indeed, they have so long endeavoured to teach their people, both by precept and example, that a learned ministry is not desirable, that a reform is nearly, if not quite impossible.

But Mr. John Wesley was a learned and great man ; whereas, the author of the Sketches has represented him, "as without much learning or solid powers of intellect." (p. 6.) When we represent him as without much learning or solid powers of intellect ; we mean for what he undertook. He was undoubtedly a man of much learning compared with the great body of Methodist preachers, and compared with them too possessed solid powers of intellect. We admitted that he possessed "much knowledge of human nature, and the means of governing men." But place him beside Owen, Calvin, Turretin, Beza, Arminius, or Adam Clark. and we think even Methodists would own all we have written of him. As to his solid powers of intellect, take the following anecdote copied from Toplady's letter to him.* "Remember that it once depended on the toss of a shilling, whether you yourself should be a Calvinist or Arminian. Tails fell uppermost and you resolved to be an Universalist. 'Twas a happy throw that consigned you to the tents of Arminius." But Mr. Spicer says, "if we had perused Mr. Wesley's life, as written even by Mr. Southey, we would have formed a very different opinion." (p. 6.) He forgets that Southey's life has been published since the Sketches, and so could not have been perused by the writer. Mr. S. seems to be the most grievously offended at the affair of Wesley's being represented to have collected together a number of his perfectionists into one family, amongst whom violent contentions soon broke out, (p. 7.) We copy from Toplady's letter, above referred to,† the passage from which we have

*Toplady on pred. p. 27, 6. †Top. 299.

authority for the facts stated in the Sketches. "Had you not yourself (to remind you of but one instance) a proof of it," (antinomianism among Methodist perfectionists) "not very long ago, you formed a scheme of collecting as many perfectionists as you could, to live together under one roof. A number of these flowers were accordingly transplanted from some of your nursery beds to the hot house. And an hot house it soon proved. For, who would believe it? The sinless people quarrelled in a short time at so violent a rate, that you found yourself forced to disband the select regiment. Had you kept them together much longer, that line would have been literally verified in these squabbling members of your church militant ;

"The males pulled noses, and the females, caps."

For this statement Mr. S. falls violently upon Toplady, "as a monument of one who loveth and maketh a *lie*." (p. 8.) and tells us that one "Mr. Thomas Oliver answered Mr. Toplady and challenged him to prove his statement." So then, we have the authority of Augustus Toplady on one side, and a challenge of a Methodist sent to him to prove his statement, on the other side. Let us endeavour to ascertain which is the most likely to be true. Mr. Wesley maintained that saints attain to perfect holiness in this life, and that this was the rare felicity of not a few of his disciples. Surely, these perfectionists were not fit for this life ; and what more natural than that they should be collected into a holy society, under the notion of forming a heaven upon earth ? Being perfect, they were, at least fitter for heaven than earth. It seems to us that, if Mr. Wesley believed them perfect, as we presume

he did, it was almost a necessary result of that belief to try the experiment of a perfect society on earth, as Toplady and Whitfield, in letters to him, published at the same time, say he did. And as the best saints may and do fall away, as Adam Clark says David and Solomon fell away, these perfect saints were very likely to fall away and fall out with each other; and thus Mr. Wesley would of course abandon the experiment. Wesley formed a separate society, he had perfect disciples, and thus by the common admission of all, we have the whole of Toplady's statement except the collecting of the perfectionists into one house, and their quarrel, both of which seem to be almost a necessary consequence of his views of the condition of his disciples. The unprejudiced reader, we think will easily decide now who should be believed, Toplady or Olivers.

Mr. S. represents Calvinism as not existing in the early ages of the church, as originating in the dark ages, as tending to *gross immorality*, which would be its consequence were it not for the moral sense, which God has implanted in the bosom of man. He should read the eight and ninth chapter of Romans, the Epistles to the Galatians, and to the Ephesians, which were written in the early ages of Christianity. "He hath chosen us in him before the foundation of the world," is the declaration of Paul, Eph. i. 4. Whom does he mean by Us? Paul himself and all other believers. Here is eternal election. Mr. S. admits that Augustin taught this doctrine. Was not he in the early ages of the church? Was the fourth century a dark age? But then he says the people in the age when this doctrine arose "were not much acquainted with the theological

questions," (p. 10.) We had thought the first four centuries were the very age of theological questions. Paul and all the other apostles were disputants. Then were discussed the Gnostic, the Eutichian, the Antitrinitarian, the Arian, the Pelagian, the infidel and other theological questions. In fact nearly all the writings of the early as well as of the later fathers are controversies on the theological questions. Besides we would ask how came the errors of Pelagius, the ancient Methodist, to be condemned in the council of Carthage, if the contrary doctrines were novel and never taught, as he says, in the first three centuries? How were they also condemned shortly after, in the councils of Arles and Lyons? * Calvinism leads, Mr. S. says, to gross immoralities. Why then are not all infidels, Socinians, &c. reformed by the contrary doctrine, for they are all Arminians? The *moral sense* which he represents as the only barrier "to gross immoralities" among Calvinists ought to reform infidels; for they too have conscience.

Mr. S. represents it as a mistake that the Methodists vanish generally before the lights of science and the efforts of an enlightened and learned Calvinistic ministry. That this is the fact is evident from their reports, and the parts of the country, where they make the greatest progress, and to these we refer our readers. But, says he, they have large societies in London and other large cities. Very true. But there are portions of these cities, large districts as illiterate and rude, as

*Mos. Ecc. Hist. Vol. I. pp. 392, 394.

the most destitute regions of any civilized and Christian country, and in these, they exist. A large city is a little world.

Mr. S. attempts to prove that the Calvinists in their prayers contradict their theory. The sum of his arguments, (p. 20.) is that as all things are decreed in the opinion of Calvinists, it is absurd for them to pray; for all things will come to pass according to the decree, whether they pray or not. So then, it seems that the object of prayer, in Mr. S's opinion is to effect a change in the plans of God, "with whom there is no variable-ness nor shadow of turning." This, and this only is consistent with the Methodist scheme, which represents God as a changeable being, who alters his plans and intentions, according to the changes in man. Were their system true, God would be as changeable as man. If one act in man changes God's plan respecting him, then every act of man must produce a corresponding change in God. Mr. Spicer we presume will admit that if God intends to save any one sinner, while that sinner is in the gall of bitterness and the bond of iniquity, he of consequence intends to save every one who shall be saved. But this is the doctrine of absolute election, which he denies. He must, therefore, consider God as intending, or decreeing, for in God they are the same thing, to save no particular sinner. When he prays then, it must be with a view to alter God's purposes. On the other hand, he will admit that God intends to save the Methodists while he is in a state of perfection. "He that believeth shall be saved," announces the divine decree on that subject. Hence, according to his argument, it is absurd for the believer

to pray that God will save him ; for God has decreed to save him, and he will do so, whether he pray or not. But it may be replied that prayer is in this case a means of preserving the believer from falling away. On the same grounds we say prayer is an appointed means of procuring the blessings which God determined or decreed to bestow. However, an Arminian cannot consistently make the reply ; for according to his view, it is not God, but the believer who keeps himself in a state of grace. In the case of a believer, God either decrees to save, or not to save him, or he decrees nothing in the matter. Surely, even a Methodist would hardly say the latter. Where then would be the ground for faith or consolation ? I believe, and yet God determines nothing respecting my salvation: Here is no room for confidence in God. No one, we trust will say that God decrees not to save a believer. It only remains that God determines or decrees to save him, and so, on the ground of Mr. S's argument, there is no place for prayer without absurdity ; for God will save him, whether he prays or not. There is one other supposition, which is in fact, the Methodist doctrine: God decrees to save him, provided he perseveres. On this supposition it is not God that keeps him from falling, but himself. He cannot pray to God to keep him in a state of grace, for, on his Arminian theory, it is not God that does it. But salvation is, as he admits, connected with perseverance, and still there is no place for prayer.

Mr. Spicer, we presume, will admit that God decreed from all eternity that Christ should assume our nature, in order to obey the law and die for sinners.

On his scheme, no believer before Christ came, could pray for his appearance, for the Father having decreed it, would send him whether he prayed or not. Then the prayers, "Let my beloved come into his garden"—"Make haste my beloved"—"O! that thou wouldst rend the heavens and come down,"—would have been absurd. God has decreed to destroy Anti-Christ and set the time to favour Zion, as is manifest from Daniel and the book of Revelation. On Mr. S's scheme, to pray for this is absurd; for he will do it whether the saint pray or not. God had decreed and announced by his prophet that the Babylonian captivity should end in 70 years from its commencement: therefore, by the argument of Mr. S. the prayers of Daniel, Ezra and Nehemiah were absurd; for he would have done it without them. But enough in reply to this monstrous doctrine. Would to God that these misguided professors understood what that means. "I have loved thee with an everlasting love, therefore with loving kindness and tender mercies have I drawn thee."

Mr. Spicer quotes the 3th article of the Methodist book of discipline to prove that they maintain the doctrine of man's natural impotency. It reads thus, "The condition of man since the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and works to faith and calling upon God, &c." (p. 19.) It is no uncommon thing for professors to reject the creed of their body. Mr. S. is uncandid here. He conceals what he knows to be the Methodist interpretation of this article. It is that though man's natural condition is such, yet Christ has restored to every man so much grace that he can turn himself and

make himself holy. He is aware that one great and common theme of declamation in Methodist preaching is the absurdity of Calvinists calling upon sinners to believe and repent, when they are said to have no power to do these acts.

Again, he quotes the 9th article to prove that they do not rely on the merit of works. The words are: "We are accounted righteous before God, only for the merits of our Lord and Saviour Jesus Christ, by faith and not for our works or deservings." This is sound doctrine. But do they adhere to it? Their doctrine of falling away from grace is utterly inconsistent with it. The Methodist doctrine of election is that God elects sinners in the day of believing, and for their faith, and election is with them the love of God. Hence, since God elects the sinner for his faith and good works, and as these are the grounds of God's love to the sinner, it is they that bring them into God's favour. They may and do say that were it not for the righteousness of Christ, and its merits, their own faith and good works would not be sufficient to bring them into God's favour. But their system makes their own works the basis of their election and favour with God, and consequently of their justification. We have had some difficulty to bring ourselves to notice this tract; it is every way so trifling, and we dismiss it with the wish that the Methodists may soon be as good and even much better than Mr. S. represents them.

RELIGION.

Who is that celestial creature, whose countenance is irradiated with an expression of the most placid se-

reality, and holy purity? 'Tis TRUE RELIGION! child of Heaven! handmaid of the Almighty! sent on errands full of love to Man, to dispense pardon through a Redeemer to lost, fallen Man.

With the eye of faith steadily fixed on her native home, she sojourns on earth to comfort the afflicted, bind up the broken heart, speak pardon and peace to the penitent sinner. Meek-eyed Devotion and fervent Piety follow in her train, and dwell forever in her presence.

What are youth and beauty, what are rank and power, what the pride of intellect, what the boast of reason, without one heavenly ray from the bright halo of glory which encircles her, to illumine thy path, child of the dust? Pilgrim on earth! Frail tenant of this transitory mansion! And yet, thoughtless, thankless man sails gaily down the stream of time, from day to day, from month to month, from year to year, constantly tossed to and fro, on the stormy billows of life; his best hopes often shipwrecked, and his happiness forever lost, wanting this Heavenly Pilot to direct his course, and guide him safely thro' the tempests he is destined to encounter. Happy they, who, aided by true Religion, imparted by the Holy Spirit, with the eye of faith fixed on the Redeemer, can pierce thro' the dark clouds of life, and all sublunary things, and lay up their treasures in Heaven, "where Christ sitteth at the right hand of God.

And shall man—made after the image of his Creator, crowned at his creation with glory and honor, endowed with an immortal soul, distinguished by the noblest faculties, made but a little lower than the an-

gels, and, even in his fallen state, fed by the bounty of his Creator, and preserved by his care—shall he waste the precious hours of life entrusted to him, in pursuits unworthy the primeval dignity of his nature? Shall I do so? Forbid it, O my God! And let me strive, while it is yet day, to redeem the hours lent me for so short a time, for the night cometh when no man can work—the night cometh when the curtain of time must drop before our dim and fading vision, and that of eternity be raised to our trembling and fearful view.

Come then, Spirit of my Redeemer! the author of all true Religion! and with thy heavenly care guard every thought, word, and action of my life, and guide me safely along that narrow path, which leads to everlasting blessedness in the presence of God. L. H.

NEGRO SLAVERY.

The following letter is from a respectable correspondent, a clergyman of the south. It was written for insertion in the Witness. It is important that northern people should know how our fellow citizens in the south, think and reason on this deeply interesting topic. For this purpose we insert the letter. It certainly is somewhat unexpected that the clergy of the south should vindicate slavery, on the ground that it is not a moral evil, as our correspondent does. His argument from the mention of servants in the fourth and tenth commandments, is new to us in this quarter. But surely the advocates of involuntary slavery will not contend that this circumstance justifies every kind

of servitude. Were it the custom, in any country, for sons, whenever they become strong enough, to reduce their parents, by force, to a state of slavery, surely these commandments would not justify such a violation of the fifth commandment. This would, to be sure, be a more aggravated sin, than reducing, by violence, the Africans to bondage. But is it not of the same nature? The commands referred to, take it for granted, that there is a legal human service, but they do not define what it is. That must be ascertained from other parts of the law.

We have not, as our correspondent understands us, confined the term servants, mentioned in the New-Testament, to ministers of the gospel. Our criticism was designed to show that the term *δουλος*, (servant,) does not necessarily mean a slave, brought into bondage by force. Of course, as this is unquestionable, the mention of servants in the New Testament determines nothing, in this controversy.

When we quoted Mr. Jefferson, we did it for the purpose of illustrating what we consider the operation of moral sense, in slave-holders themselves, who do not even profess to have any religion; for why should Mr. Jefferson so strongly reprobate his own practice, unless the reprobation were wrung from him by his sense of right and wrong? Of course, we consider the command, to do to others, as we would that they should do to us, better authority on this question than Mr. Jefferson's.

In referring to the colony at Metsurado, we had thought we referred to a favourite measure of the south, and we are certain that it is so among the leading

men there. We never have expected that it would extinguish the evil, though many very intelligent men are of a different opinion. We have in view the comfort of the free Africans, the spreading of the gospel in Africa, and the encouragement of emancipation in the south, to which the Colonization Society affords very considerable facilities.

Though our correspondent may never have heard it asserted as an argument for slavery, that the slaves are not possessed of all the attributes of men, we know that slave-holders have so reasoned.

We are sorry to learn from so respectable authority as our correspondent, that some of the clergy of the south, suffer their own households to remain in pagan darkness. He refers, no doubt, to the slaves in the houses of clergymen. Surely nothing can be more absurd than that such clergymen should be clamorous for missionary societies. It is almost too gross to deserve the name of even hypocrisy. Those remarks, we are confident, do not apply to the northern clergy, and we do hope, for the honour of religion and humanity, that there are many exceptions in the slave-holding states, and among slave-holders.

LETTER TO THE EDITOR ON SLAVERY.

Dear Sir—Some time has elapsed since the Editor of the Evangelical Witness inserted a short letter hastily written on the subject of Negro Slavery, which the writer never intended for publication. The insertion however gave no offence—but we confess the editor fell far short in giving a satisfactory explanation of those passages of revelation on which information was desir-

ed. The editor, at considerable length, enters into a critical examination of the term servant as to the various senses in which it is used in Holy Scripture, and expresses a desire of chiefly confining it to the Ministers of the Gospel who he says are called *δουλος τῆς Θεῆς*, or servants of God. It is not denied but Ministers of the Gospel are so called. But could these be the servants about whom Paul was speaking when writing to his friend Timothy—called *ὑπο ζυγῶν*, under the yoke: and to the church of Ephesus, *κατὰ σαρκά*, according to the flesh. Now to be servants of God must certainly imply something different from being servants under the yoke, and according to the flesh. And we think if the learned editor had placed those explanatory phrases more immediately before him, his criticisms would have better corresponded with the spirit of revelation. If the relation of master and servant is an unlawful relation, why is it mentioned in the fourth and tenth commandments? And although the editor may insist that the servant of the fourth commandment was an hired servant, yet this cannot be the case with the servant of the tenth: for he is spoken of as the special property of his master—which can only take place in the case of slavery. Now if slavery is as sinful as the editor of the Witness would make it, it appears strange that the writers of the Epistles of the New Testament should in no case inform us that it is so, although the subject came frequently before them. Was it not as easy for Paul to say, Set your servants free, as to tell the master to give that which was just and equal, and to enjoin the servant to obey “with fear and trembling.” I am not pleased with my friend, the editor, for taking an extract from

the sceptical Philosophy of Thomas Jefferson to shew his readers that slavery is unjust. The editor could find proof in the same Philosophy that there never was a general deluge—that it was no injury to civil society whether we believed in one God or twenty Gods—that the languages of the Indians of North America are more ancient than the Mosaic account of the creation—that the classical writers of Pagan Greece and Rome are books more proper to put in the hands of youth than the holy scriptures. That gentleman's philosophy is of the sweeping kind—no, no, let divines draw their proofs on moral and religious subjects from a better source. The editor lays much stress on the admission that moral evil is connected with slavery; this however appears to arise not from the relation but from the treatment which they receive from cruel masters. The editor declares there is moral evil in the Constitution of the United States, but we must not hence infer that the editor means that civil government in itself is a moral evil. As a remedy to the evils of slavery the editor invites our attention to the *Metsurado* and *Sierra Leone* establishments in Africa. Our age has witnessed many plans of fancy, and I consider the colonization system to be one; it would be truly strange if Christians could not perform as much for these unhappy people by watching over their interests among ourselves as by sending them 2 or 3000 miles distance, and committing them to the management of hireling agents at great expense. Had the colonization society intended any thing truly profitable, why not form an establishment within the limits of the N. American government, the extent of whose territory is alone unknown? the colonization system bears to strong likeness in practice to many missionary so-

cieties of our country ; when the clergy are ever urging to beneficence because of the condition of Pagan lands, and yet the same men suffer their households to remain in Pagan darkness. Such conduct might evince that a soul saved in Africa or Asia, no matter at what labor or expense was far preferable to saving one in America, and that one among the Indians was much better than one in our own family. Before we close our remarks we would notice the last argument offered by the author of the Plea for the Africans, which he says is assigned as a reason by slave holders, for the continuance of slavery, that is, they are destitute of the social affections, I would inform that gentleman that the argument is not known to the south, and the writer of these lines gives it as his opinion that they possess the social affections in a higher degree than most of the nations of the earth : I have passed thrice through the Creek nation of Indians, and once through the Cherokee country, and in these several journeys, I never witnessed an act of hospitality from an Indian ; yet the negroes who reside among them manifest a disposition at all times to befriend the traveller, and I pronounce the song of the African narrated by Mr. Mungo Park, a better specimen both of benevolence and talent, than the speech of the Indian Logan, so eulogised by Mr. Jefferson ; but to conclude, the editor is not to suppose I am offended because of any strictures I have yet seen on the subject of slavery in the Witness, and I can assure him I have possessed an entire equanimity of mind in writing these lines in my own way, and desire to see the subject better analysed.

In Christian friendship,

YOUR PATRON,

ITEMS OF INTELLIGENCE.

On the 13th October last, was ordained and installed, by the Northern Reformed Presbytery, the Rev. JAS. W. STEWART, at Argyle, N. Y. as pastor of the Reformed Presbyterian church in that place. The sermon was preached by the Rev. Melancthon B. Williams, of Kortright, from Isa. lxii. 6. *I have set watchmen upon thy walls, which shall never hold their peace day nor night.* Mr. Williams presided in the services of the ordination. The addresses to the minister and people were delivered by the Rev. Mr. M'Master, of Duaneburgh. The congregation was very large, attentive, and apparently serious.

Resolutions passed at the sessions of the General Assembly of the Presbyterian church, in May, 1825 :

“That the committee on psalmody be continued—and that Dr. Blackford be appointed chairman, in the place of Dr. Romeyn, deceased.” This is a committee to prepare a new version of David’s Psalms for the use of the Presbyterian church.

“That the request made by the Rev. Drs. Green and Miller, to be released from their appointment to write the History of the Presbyterian church in the United States, is received with unfeigned regret. But the Assembly—do further resolve that the same be granted.” Drs. Green, Janeway, and Ely, were appointed a committee for the same purpose.

Two ruling elders were accused, by common fame, of unchristian conduct, which took place several years ago, but which has lately been made known to the presbytery to which they belonged ; the Assembly

Resolved, That the Presbytery is competent to try these two elders, and that it is their duty to cite the offending persons before them, and proceed to issue

the case." Why were they not referred to the session or sessions to which they belonged?

That, "when any minister in good standing by an extinct presbytery, is charged with an offence subsequently to his dismissal—we decline receiving him."

This refers to the case of Mr. Duncan, who, after the dissolution of his presbytery, published his book against creeds and confessions, and was refused admission into the Baltimore Presbytery.

"That it is expedient forthwith to establish a theological seminary in the west, under the supervision of the General Assembly." Five commissioners were appointed to fix the location of the western seminary.

"That this assembly recommend to the churches under their care, to patronize the objects of the American Colonization Society."

During the great revival, as it was called, in the west, about the beginning of the present century, some of the leading ministers in the revival, taught gross heresies, denied the propriety of creeds and confessions, &c. and were suspended from office. They formed a presbytery, licensed and ordained illiterate men to preach the gospel, and have increased, it is said, to about one hundred congregations. They are called the Cumberland Presbyterians. The following questions were submitted to the General Assembly, by the committee of overtures. "Can a presbytery consistently acknowledge as valid, the ordinance of baptism, as administered by those who are regularly suspended, by a higher judicatory of the church? If not, how are we to regard the baptism of the Cumberland Presbyterians? In answer to this question, it was resolved,

"1. That, in the opinion of this assembly, ministers of the Presbyterian church, when regularly *suspended*, by the competent judicatories, have no right to exercise the functions of a minister, during that suspension."

"2. That while those persons styling themselves the Cumberland Presbyterians, were under *suspension*, their administrations are to be considered as invalid;

but after the General Assembly have declared them as no longer connected with our church, their administrations are to be viewed in the same light with those of other denominations, not connected with our body. This decision is grounded on the opinion, that the act of the Assembly of 1814, precluded the propriety of deposition, or any other process in the case."

Query. Did the Assembly's declaring the Cumberland Presbyterians not connected with them, remove the act of suspension? We have heard it said that refusing to hold communion with those of other denominations, is virtual excommunication. Did the act of the assembly of 1814, both excommunicate the Cumberland Presbyterians and remove the sentence of suspension?

In allusion to the case of Mr. Duncan, the following question was proposed to the General Assembly. "Is it consistent with the constitution of our church, and with its purity and peace, that persons who manifest a decided hostility to creeds, confessions, and ecclesiastical formularies, as unscriptural and destructive to the rights of conscience, should be received as ministers of the gospel into the Presbyterian church?" The Assembly answers,

"That the constitution, as is well known, expressly requires of all candidates for admission, a solemn declaration that they sincerely receive and adopt the Confession of Faith of this church, as containing the system of doctrine taught in the Holy Scriptures." Of course they answer in the negative. What now will be done with those Hopkinsian ministers who avowedly reject the doctrines of that Confession? However, the decision is a good one.

Political.—The course of events seems to indicate that England will speedily take part with the Greeks against the Turks, which will be likely to involve her in a war with Russia and Austria. The permission of Lord Cochrane's armament to sail from England for Greece, will be interpreted by the Turks an act of war.



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WITNESS.

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EDITED BY
James R. Willson, A. M.

Having, therefore, obtained help of God, I continue until
this day witnessing both to small and great, saying none other
things than those which the Prophets and Moses did say.

Acts, xxvi. 22.

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THE
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DECEMBER, 1825.

NO. XII.

DUNOTTAR CASTLE.

(Continued from page 492.)

The castle of Dunottar stands upon a rocky peninsula, and, at the time of which I am writing was only accessible by a drawbridge, or narrow passage, from the west, or land-side. It has been, in various ages, the scene of much contention and bloodshed. It was here that Sir William Wallace is said to have burnt to death not less than four thousand English soldiers in one night : it was within these fire-seared and blackened walls that the unfortunate Marquis of Montrose renewed the horrors of conflagration : and it was here, too, that the brave and truly manly hearted Ogilvy, so long, and so determinedly, defended our Scotch Regalia against the soldiers of the Commonwealth ; and, what is more memorable or interesting than all this, it was from out these walls that Mrs. Granger, wife of the minister of Kineff, conveyed away, packed up and concealed amidst a bundle of clothes, the emblems of Scottish independence ; and that, after having concealed them till

the Restoration, at one time beneath the pulpit, and at another time between the plies of a double-bottomed bed, she restored them, upon the accession of Charles the Second, to Mr. Ogilvy, who, along with the Earl Marshal and Keeper of Regalia, Keith, were rewarded, for *her* fidelity, the one with a baronetcy, and the other with the earldom of Kentore, whilst neither this woman nor her husband have ever yet been visited by any royal, or national, or even individual mark of gratitude and attention!

This castle of Dunottar, which had so recently been honoured as the receptacle of the Regalia, was now about to be converted into a State Prison, and, like the Bass, to become subservient to the views of an alarmed and fluctuating Council, at a time when the rebellion of the unfortunate Monmouth in England, and of the haughty and ill-advised Earl of Argyle in Scotland, had set the whole kingdom in a ferment, either of hope or apprehension. Mr. Frazer's narrative of the entrance of the prisoners into the castle, upon Sabbath the 24th day of May, 1685, is sufficiently graphic and intelligible. "We passed along," says he, "a narrow way, or draw-bridge, and from thence ascended, under a covered road, towards the castle, which stands high up, and looks down upon the sea from three of its sides. After having entered by a large and massy gate, we found ourselves drawn up, as it were, in the middle of a square, with nothing but soldiers and strong walls of stone on every side of us: a person in the garb of a jailor, with a bunch of large and rusty keys in his hand, opened a door on the sea-ward side of the building, and we were very rudely and insultingly commanded to en-

ter : 'Kennel up, kennel up, ye dogs of the Covenant,' were amongst the best terms that were applied to us ; and whenever the door-way was chocked full of those who were hurrying *in*, or rather *down*, (for our room was a vaulted dungeon) the merry soldiers applied their pikes, so as to stimulate our entrance. The Laird of Balmagechan being amongst the last to penetrate into this abode of stench, damp, darkness, suffocation, and every hideous variety of wretchedness, a soldier made a lounge at him with the point of his pike, wounding him even to the effusion of blood. Balmagechan was a peaceful man and a Christian, but this was fairly past all possibility of endurance, so turning round in an instant, and parrying with his arm a renewed thrust, he closed at once upon his insulting tormentor, wrested the pike from his grasp, and splintered it into shivers over the miscreant's head, adding, at the same time, these admonitory expressions : ' Tak' thou that in the mean time, thou devil's get, to teach thee manners.' This whole transaction was the work of an instant, and had not the Captain interfered, who admitted that the chastisement of the soldier was richly merited, poor Balmagechan had certainly expiated, with his life, this act of retaliation, to which he had been so suddenly provoked. So soon as the laird had been stowed in, (as the Captain termed it,) and the dungeon-door had, with some difficulty, been closed upon his back, no words can give any idea of the horror and the misery which almost immediately followed.

The apartment into which, with scarcely room to stand, 117 human beings, were now promiscuously, without regard to sex, or age, or infirmities, thrust,

was, in fact, dug out of the rock, and unless, by a small and narrow window towards the sea, had no means of admitting either light or air. All our former sufferings were nothing to this; for here, in addition to every kind of present hardship and misery, we had the heart-sickening reflection, that none of us could guess when our sufferings might, unless by the friendly interposition of death, come to an end. As the night advanced, the heat became intolerable, and a sense of suffocation, the most dreadful of any to which our frail nature is exposed, seemed to threaten immediate and unavoidable death. In vain we knocked and called upon the guard, and implored a little air, and asked water for God and for mercy's sake. We were answered only by the scoff and the jeer, and that loud and harsh laugh which seems to express the very soul and disposition of a fiend. At last, nature, in many cases, being entirely worn out, gave way: some leaned their heads over upon the shoulders of the persons nearest to them, and, as if in the act of drinking water, expired: others lost their reason entirely, struck furiously around them, tore their own hair and that of others, and then went off in strong and hideous convulsions. Happier were they, at this dreadful midnight hour, who entered this dungeon with a feeble step, and in a wasted state of bodily strength, for their struggle was short, and their death comparatively easy—they died ere midnight! but far otherwise was it with many upon whom God had bestowed youth, health, and unimpaired strength; they stood the contest long; and frequently, after they appeared to be dead, awoke again from their faintings into renewed strength, and a recovered ap-

prehension of all the reality of their insufferable horrors. After the fatal discovery had been made that the door was not to be opened, the rush towards the opposite window became intolerable—the feeble were trodden down, and even the strong wasted their strength in contending with each other. It was like the gathering together and gorging of ice at the head of a gullet, on the breaking up of a storm; but there was, alas! no outlet to all this pushing and onward hurrying! It was, indeed, melancholy to observe, amongst men, and amongst Christians, and amongst fellow-sufferers in the bonds of the Covenant, so little of accommodation or attention to each other's feelings. There were many of us who could, and some of us who actually did, afterwards, lay down our lives for the good cause, at the place of public execution, who yet, under the agonies of this night, seemed to consult only our own easement. But it was the degree of suffering, and not the fear of death, which overcame us, and rendered us incapable of any other sentiment than that of self-relief.

“Morning at last dawned, and whether from an apprehension of our situation, or in the regular course of prison visitation, I know not, but so it was, that the door flew suddenly open, and the effects of the free ingress of fresh air were felt, and acknowledged by a kind of universal murmur of thanksgiving. In all our extreme suffering, not one prayer had ascended, in my hearing, to God;—but now that we breathed more freely, our hearts melted into thankfulness; and whilst we implored the jailor to grant a continued admission of air, we lifted up our eyes towards Heaven, and thanked God with all our heart and soul. So soon,

however, as we were capable of recollecting ourselves, we plead for water. This was indeed brought to us by the humanity of the soldier who had seemed formerly to be seriously impressed ; but a dispute happening to arise betwixt him and the rest of his companions, on the score of receiving money for each draught, the inhuman miscreants emptied the barrel before our eyes, directly into our cell, and absolutely refused either to bring more, or to permit it to be brought. This disappointment was perhaps, upon the whole, the most awfully afflictive of any dispensation which we had met with, for our thirst was now intolerable, and scarcely half-a-dozen had partaken of the means of alleviating it. It was not in the language of remonstrance which we now spoke, but in a wild yell of despair, which echoed from the roof of the vault, and caused the door to be again suddenly closed in upon us. The governor's lady, however, having got, through means, probably of our friendly soldier, information of our unhappy state, came down herself to ascertain the truth, and immediately ordered, even at the risk of giving offence to her husband, that water should be supplied to us in abundance ; that the women should have a separate apartment in the castle ; that forty of the men should be removed to an adjoining cell ; and that the dead, which amounted, by this time, to a considerable number, should be decently interred. Oh, woman, woman ! the fittest and the most engaging instrument in the hand of a wise and a kind Providence, for accomplishing purposes of mercy,--when I, or any of those who were on this memorable day rescued from torment and death by thy interposition, forget thee,

or cease to pray for thy happiness here and hereafter, may we again be condemned to sufferings such as we then endured!"

Captivity, however mitigated its form and pressure, is still a weary load and a galling burden; after having remained in the same miry, fireless, and ill-aired dungeon, into which they were originally plunged, for upwards of six weeks, and without receiving any, even the most remote hope of liberty, it is not surprising to find, that, through the assistance of the same friendly guard, who had, in all probability, procured for them the Lady Governor's seasonable interposition in their favour, a select number, at the head of whom were the Laird of Balmagechan, and the Rev. Historian himself, judged it allowable to attain their liberty by any means which might not implicate the life or the character of others. Accordingly, having possessed themselves of a file, to divide the iron bar or staunchel of the window, together with a rope to be used in effecting their descent from the rock, and having given the necessary intimations and instructions to the companions of their imprisonment, they issued forth with comparative ease, at dead of night, from their dungeon, and stood, to the amount of about fifty, on the point of the rock, and immediately behind the castle, where no sentinel was deemed necessary. "When we looked around us," continues Mr. Frazer, "we found that we were standing on the very point of a precipice, with the sea before us, and on either side, and with only one rather weak rope, by which to suspend ourselves, one by one, over the brow of the projecting cliff. However, we were fully aware of all this before we undertook the enter-

prize, and had so arranged business, as to proceed with our device in perfect silence, and without any delay or confusion. The Laird of Balmagechan, the original contriver of the plan, was first let down, with the rope run around his waist, and the assistance of his fingers and toes in taking advantage of the juttings and crevices of the craig. There was a deis or projecting ledge of the rock, about half way down, where there was room for about a score, or upwards, to find footing and support. Here the Laird alighted, and unloosing the rope, assisted in conducting a successor over the frightful projection, into this temporary resting-place; and thus, one by one, about twenty-five of us were deposited on this 'Cape of Good Hope,' from whence we were now obliged to look out for a passage outwards, in order to make room for a succession of adventurers. But while this second movement was in the way of being accomplished, we heard a gun fired within the square, or court of the castle, and the word of alarm and pursuit immediately given. We could perceive that those who still remained above were now hurrying with all possible speed back into their cell, and accordingly, more from an instinct of self-preservation than from any settled plan of concealment, we huddled close together into the face of the rock, and found ourselves concealed, in some measure, from view. Whilst we stood, or rather lay, here, in a state little short of absolute despair, we heard all the bustle and clamour of search going forward, and after a full hour's suspense, upon which time and eternity, life and death, freedom and captivity, seemed to us to turn, we heard the prison or dungeon-door locked in, and the tramp of a senti

nel, as he paced along by the front of the window from which we had so recently escaped. He continued to mutter and growl out curses and execrations as he walked backwards and forwards, almost immediately over our heads. 'These cut-throat Whigamores,' said he, 'with their Argyles and their Monmouths, and their protestations and their covenants, and all their canting hypocrisy of prayers and psalm-singing, would, I verily believe, take up the kingdom upon us if we did not look sharp after them. Who goes there?' and in an instant a bullet passed directly over our heads, with a whizzing noise, for one of our members had coughed, and given this alarm. We continued, notwithstanding, to preserve an incumbent and motionless attitude, whilst a voice from below immediately responded to the firing, in language at once appropriate to the occasion, and sufficiently indicative of the profession of a fisherman. He had taken time, as they say, by the forelock, and was in the act of casting his oars into a boat which lay upon the beach, and almost afloat, when the ball from the sentinel's gun had passed through the plank at his elbow. Never was there a more fortunate occurrence than this, for while the attention of the soldier was arrested to the reproachful language of the incensed fisherman, suspicion was lulled in regard to us, and even any little noise which might afterwards unavoidably take place, would, we judged, naturally be referred by the sentinel to the same, or to a similar cause. Still, however, we remained in a dreadful predicament, seeing no means of escape, even the rope having been retained in possession of the upper captives, and knowing that daylight must in a short time discover our perilous

retreat. In these circumstances the Laird's presence of mind by no means forsook him, for having constructed a new rope of our shirts, which were firmly tied together by the sleeves, we were dropped, one by one, quietly and safely upon the beach, over which the surf was now, luckily for us, on account of the noise which was occasioned, breaking. The Laird was the last man, on this occasion, to leave the perilous station which we occupied, but was, at last, by the contrivance of erecting ourselves upon each others' shoulders, and leaning forward upon the face of the rock, safely landed likewise. In the present state, however, of the tide, we were closely hemmed in, and could not possibly effect our escape along the beach, and under cover of the projecting rocks, till the waters of the sea had ebbed considerably. Into the caves, therefore, which the force and the constant working of the waves had scooped out, we were glad to retreat, till towards morning, when, by the favour of a kind Providence, the Laird and I, with about half a score more, effected our escape; whilst some of our brethren, less favoured, were discovered in their endeavours to escape, by a party of washerwomen, and were again secured, and reserved for unheard-of tortures."

Here, therefore, with the escape of the Laird of Balmagechan, and of my historian Mr. Frazer, will terminate, for the present, my narrative. Were I particularly disposed, as the reader may be ready to suspect, to dwell amongst horrors and cruelties, a scene lies immediately before me which is sufficiently inviting,—the torture, namely, of William Niven, and Peter Russel, and Alexander Dalgleish, and others of that unfortunate

party, who were taken whilst endeavouring their escape, and betwixt whose fingers burning matches were placed for hours, till one died outright, another went distracted, and the fingers of a third were literally burnt to a cinder.

Reader, I inquire not into thy political creed; I ask not whether thou art a Whig or a Tory, an Oppositionist or a Ministerialist,—whether thou art of opinion that “the power of the crown” has increased, is increasing, and ought to be diminished; or coincidest in sentiments with those who are willing to render that power still stronger, and to pour the stream of ministerial influence, like an overpowering tide, through all the veins of the state. I can allow thee, for the sake of argument, to be an honest and a fair man on both suppositions; all I ask of thee is this, Art thou indeed a MAN? and canst thou in thy heart excuse, much less justify, such conduct, as, from the most unquestionable authority, I have exhibited? If thy spirit indeed revolts at such a policy, and altogether abhors such cruelties, and abominations of injustice, beware how thou dost tamper with thy better feelings, and more generous principles; for there seems to be, at present, a plan in the contemplation of many, who are endowed with no ordinary measure of talent and popular influence, gradually to lessen our detestation of such transactions, and, by a good-humoured and clever ridicule, to make us ashamed of every political or religious principle or maxim that, to use a phrase of the times of which I am writing, would seem to *homologate* us with these firm and manly supporters of our natural and national rights. If thou canst not be influenced by the above statements, perhaps the words with

which I shall conclude, of an English Bishop and a decided loyalist, may produce some effect :

“ They spit and roast men,” says Bishop Burnet; “ they kill some in cold blood, or rather in hot blood; when they hear of any going to church, they do not trouble themselves to set a fine upon him, but set as many soldiers upon him as are sufficient to eat him up in a night, and all this without *trial or jury*, but simply on the allegation of some hired or suborned informers.”

REVIEW OF MILLER, DICKEY, AND DUNCAN, ON CREEDS
AND COMMUNION.

(Continued from page 506.)

Since loose communion is contrary to the use of Creeds and Confessions, and has no tendency to harmonize or unite the different denominations into one body, but the reverse, what shall be done in order to effect so great and salutary an object? Keeping in view the utility and necessity of creeds, there is manifestly but one course to be pursued : let the several denominations, or rather the orthodox among them, form or select for the whole one Confession of Faith, leaving out no past attainments ; in the adoption, maintenance and application of which, let all unite. The discussions to which such a measure would lead, must awaken a love of truth, diffuse intelligence, favour the cause of sound doctrine, and lead to results, highly beneficial to the interests of the church. We think every sensible man, who approves of creeds and confessions, must see

that every other scheme of union is worse than nugatory.

That the well-selected and well-conducted arguments of Dr. Miller, have settled the question of the utility of creeds, we think all his unprejudiced readers must admit. At Princeton, we are happy to learn, the professor's lecture has put the question to rest among the students of theology. In his answers to objections, his arguments are candid and conclusive. In reviewing so very fine a production, both as to its manner and matter, it is painful to be compelled, by a sense of duty, to enter our dissent on any topic. But painful as it is, we cannot but dissent from the following doctrine. (pp. 71—2.)

“ You will, perhaps, ask me, what shall be done by a man who loves the Presbyterian church ; who considers it as approaching nearer to the scriptural model than any other with which he is acquainted ; who regards its Confession of Faith as by far the best, in its great outlines, and in all its fundamental articles, that he knows ; and who yet, in some of its minor details, cannot entirely concur ? Can such an one honestly subscribe, without any previous *explanation* of his views ? I answer—by no means. Ought he then, you will ask, to abandon all thoughts of uniting himself with our church, when he is in cordial harmony with it in all fundamental principles, and nearer to it, in all respects, than to any other church on earth ? I again answer—by no means. I know of no other mode of proceeding in such a case as this, which christian candour, and a pure conscience will justify, than the fol-

lowing: Let the candidate for admission unfold to the Presbytery before which he presents himself, all his doubts, and scruples, with perfect frankness;—opening his whole heart, as if on oath; and neither softening nor concealing any thing. Let him cause them distinctly to understand, that if he subscribe the Confession of Faith, he must be understood to do it in consistency with the exceptions and explanations which he specifies. If the Presbytery, after this fair understanding, should be of the opinion, that the excepted points were of little or no importance, and interfered with no article of faith, and should be willing to receive his subscription in the usual way, he may proceed.—Such a method of proceeding will best accord with every principle of truth and honour; and will remove all ground of either self-reproach, or of reproach on the part of others, afterwards.”

Now, we ask our readers, we ask Dr. Miller himself, whether the course of procedure recommended in the above article, is not utterly inconsistent with the whole of his preceding argument? Whether it does not give to Presbyteries the power of setting aside any article of the confession, which they may deem important? On this scheme, Arius might have subscribed the Nicene creed, if he could have found a Presbytery, that deemed the doctrines of the trinity of persons in the Godhead, and the divinity of Christ, unimportant. If there are “*some minor details*” that may be dispensed with, why are they in the confession? The whole church, in its highest judicatory, has introduced those details into its terms of communion, and

thereby declared them indispensable. May a Presbytery contradict this solemn decision of the higher judicatory? Who gave them this power? It never was given them; it never could be given to them, consistently with the statute adopting the confession as a term of communion. Have juries, have courts, the power to set aside the constitutional laws, enacted by the legislature? Were any man, on appearing before a court to swear the oath of allegiance, to state to the court, that he disapproved of negro slavery, recognized in the Federal Constitution, or of any other article in that instrument, and that he would not swear the oath, unless he were allowed to except such article, would the judge be justifiable in allowing the exception? By so doing, he would violate his oath of office, and be guilty of bad faith to the nation. It would still be worse, if the judge admitted the explanation in private, as would evidently be done in the case that Dr. Miller supposes; for we cannot think that these explanations would be made before the congregation, on the day of ordination. The congregation think he swears to the whole instrument, as no exception is made in taking the oath. They are not treated honestly. Perhaps the congregation, who have called the candidate on the footing of the confession, as Dr. Miller mentions, in another part of his lecture, and as even Unitarians do—perhaps they would not deem the exceptions unimportant. Who knows, if they would accept him at all as their pastor, did they know his views? But were they made in the public congregation, when the questions of the formula are put to him, which never has been done, and which, we are persuaded, never will,

what effect would it have on the people? Certainly it would tend to degrade, in their estimation, both the instrument, and those who adopted it, as a term of communion. The court, they would say, sets it aside to accommodate this man, it cannot be important. Add to all this, how does it look for one to say, "I do not approve of all that is contained in that instrument, yet I will swear and subscribe it, and thus send my name down to posterity, as giving it my most solemn approbation"? On this principle, a man might swear to the shasters of the Hindoo brahmins, or to the Koran of Mahomet. If this dispensing power be lodged in the presbyteries in favour of candidates for the ministry, you cannot refuse it to sessions in favour of applicants for membership; and so the confession is virtually abolished.

Dr. Miller is aware that this course has been pursued in the Presbyterian church. He knows it was done at the ordination of Mr. Spring, in New-York. We are sorry to see him weaken his argument, and even utterly undo it, in accommodation to the practice of the church to which he belongs. We do not say this was his design, but we do say such is the fact. Only for this saving clause, on Dr. Miller's whole argument, Hopkinsians must be excluded from the ministry in the General Assembly. After all, we hope that one who has so ably combated some of the leading Hopkinsian tenets, as Dr. Miller has done, would not call those parts of his confession, which are anti-Hopkinsian, "*minor details.*"

With the exception alluded to above, we earnestly recommend to our readers, this lecture of Professor Miller, as a valuable addition to our Christian literature.

We now proceed to Dr. Dickey's pastoral letter to the members of three denominations. As the author of this letter is one of those ministers of the Associate Reformed church, who have connected themselves with the General Assembly, and as he has since been made a doctor of divinity, it is what might be expected that he would exhort others to follow his example. This however he does not do directly. His professed object is to prove them guilty of sin, in not practising intercommunion with the Presbyterian, and other denominations around them. This argument, bating some sneers at "superior attainments, &c." is temperately conducted, and evinces some thought and reflection. We doubt not that he is honest and really wishes well to those whom he has been pleased to take under his pastoral care, provided they adopt his views. In the meantime, we fear, he had some intention to bring upon them popular odium. Is it not with this view that he represents their strict communion as deposing all the ministers with whom they refuse to join? This he does (p. 19.) "I simply ask," says he, "brethren, what you could do more by a formal act of deposition, than to cut off from ministering to you and those who think with you, all those ministers of other denominations with whom you reject ministerial fellowship?" All this, however, may pass for what it will command in the market.

The basis of Dr. D's argument is expressed in the following words (p. 7.) :—"Indeed it follows from the very notion of baptism, as a seal of the covenant of grace, that all who believe, on giving satisfactory evidence of their faith are to be baptised," And again,

“There is not a shadow of evidence, in a single case, that any thing farther was required” (in the apostolic age,) “from the candidates for baptism, beyond satisfactory evidence that they believed the word of the gospel” (Ibid.) He connects baptism and the Lord’s supper together in the case of adults. Hence, with him, the sole qualification for fellowship in these ordinances, is saintship. On this principle creeds and confessions must be proscribed, at least all those of the present Protestant churches; for all must admit that a man may be a Christian, who has learned comparatively few of their doctrines. We would even submit to the judgment of every sensible reader whether a person might not be converted—might not be a real believer, who had never heard of either baptism or the Lord’s supper. Is he, therefore, because a believer, to be admitted to those ordinances, before their nature has been explained to him? We would farther ask, how much of the doctrines of the system of grace must he know before he can have an adequate knowledge of these ordinances?

Dr. Dickey must admit that some degree of knowledge is necessary in order that a candidate for admission to the privileges of the church, may give “satisfactory evidence of the faith of the gospel.” The wisdom and experience of the church have taught her, or she has thought they taught her, that she should demand an intelligent assent to all that is contained in her creeds and confessions. If this be not meant by those formularies, they mean nothing. In obedience to the Divine command “open ye the gates that the righteous nation that *keepeth the truth* may enter in,” the church

has resorted to the use of a *form* of sound words, and has said that all those who with knowledge assent to this form, have a life and consolation becoming the gospel, and profess their faith in Christ and obedience to him, and none others, shall be admitted into her fellowship. Have the churches which Dr. D. addresses demanded too much? If they have, why does he not point out what is redundant? He mentions indeed the Baptists as persons with whom we ought to hold intercommunion, and leaves us to infer that the doctrine of infant baptism should not be embraced in our creed; as a little, unimportant matter, which should not keep Christians apart in their communion. But in fact his scheme of intercommunion, goes, as we have already found in this article, to the abolition of all those formularies.

Again, does Dr. D. really think, as he seems to intimate, that all those who are suspended from the communion of the church are to be considered as "in the gall of bitterness and bond of iniquity?" He says, (p. 17,) "Christians may fall into this sin" (if being busy bodies, 2 Thess. iii. 6,) "but while they continue in it, their credible profession is destroyed." Of course, on his scheme, they are to be held as unregenerate, before they are suspended. But Paul calls such a person "a brother:" "withdraw yourselves from every brother that walketh disorderly." He says farther, "count him not as an enemy, but exhort him as a brother." Every unregenerate man is an enemy, and not a brother in the Lord. In truth Paul guards the Thesalonians against that very extreme to which Dr. D. is driven by his scheme. Do not think, as if he would

say, that because he is really a busy body and deprived of the privileges of the church, that he has no grace; hope better things of him, and exhort him kindly, as one who may withal be a believer. Indeed the history of the lives of most saints, as David, Solomon, Peter, &c. forbid this most uncharitable conclusion of the Doctor. It is sore pressure in the warfare against truth, that forces him to draw this unhallowed weapon in his defence. We would ask him to say candidly whether he thinks every man that his session suspends, to be in a graceless state? He has, we are confident, too much charity. But then, if he admits that one who in the judgment of charity is to be esteemed a brother in the Lord, may be suspended from communion, his whole scheme is ruined; for the only requisite qualification for communion, is, as people say of the subjects of revivals, hopeful piety. Then he would fail in fastening upon three denominations of Christians the odium of denying by their practice, that any of their brethren, not of their own denomination, are Christians. Yet with all these losses which he would sustain, we could almost venture to leave the matter to his own decision, by answering this question, Do you think every man legally suspended from communion an unbeliever?

Christ demands knowledge of communicants. "Let a man examine himself, and so let him eat of that bread and drink that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning (having knowledge of) the Lord's body." 1. Cor. xi. 28, 29. In opposition to this it would appear that the great fear of many people is that there shall be too much Christian knowledge, too much orthodoxy.

Dr. Dickey asserts, (p. 23,) that the members of all those denominations, that are acknowledged to be churches of Christ "are in full visible communion together ; as really so, to all intents and purposes, as the members of any of these churches are in communion with one another." Again (p. 24.) "professing christians, belonging to different denominations of Christ's church, being thus really of one communion, are as much responsible for one another as if they all belonged to the same denomination. And *declaring* a separation, does not in the least lessen our responsibility for the errors and immoralities that prevail among them." All this he says, very truly, may appear paradoxical. If this were correct, then Abraham would be chargeable with and responsible for all the errors and immoralities of the people of Ur of the Chaldees, who worshipped idols beyond the flood ; and Israel would have been responsible for all the errors of that church in which Baalam, the son of Beor, ministered. Our fathers, in the early part of the reformation would have been responsible for all the errors of Popery: for they recognised their baptism and ordination. Dr. Dickey and all other Presbyterians are on this theory responsible for all the errors of Socinians in the established church of Scotland, in that of England and Ireland, and in the congregational churches of New-England. Is he prepared to admit all these fearful consequences ? If he is not, he must abandon the argument in which he appears to triumph. Indeed the whole of this scheme which Dr. Dickey advocates, really resembles that which was broached by Ammonius Saccas in the second century. Saccas "at-

tempted a general coalition of all sects.”* He was a teacher in the Alexandrian school of theology, possessed great talents; his scheme was popular, and spread extensively. Dr. Mosheim says, “it would be endless to enumerate all the pernicious consequences that may be justly attributable to this new philosophy, or rather to this monstrous attempt to reconcile falsehood with truth and light with darkness.”†

Dr. Dickey tells us (p. 21) :—“Pretensions to superior orthodoxy and superior strictness will necessarily awaken an eagle-eyed scrutiny towards those who make them; and unless these pretensions are borne out by something more than a profession, and strictness in the forms of godliness; unless they are justified by the practice of superior charity, tenderness and humility, sobriety, honesty, and every other christian virtue, which will not always be the case, no indulgence will be shown.” And what then? Was this not the case with respect to the early christians, and with respect to the reformers? It is well for the friends of truth that the eagle eye of scrutiny is open upon them, as it is an additional motive to godliness, and excites them “by a patient perseverance in well doing to put to silence the ignorance of foolish men.” In fact that watchfulness which the several denominations exercise over one another is a great means of restraint to the evils to which all are prone, and a remarkable instance of God’s good providence, in overruling existing evils, so as to bring light out of darkness.

The writer seems here to insinuate that the members of the denominations which he addresses are not

*Mosheim’s Ecc. Hist. vol. i. p. 140. †Ibid, 144.

equal in their christian deportment to those of other and larger bodies with whom they refuse to unite or hold communion. Would he be willing that this should be put to the test, by a detailed examination of the matter of fact? Such insinuations are cheap, and popular with those who cover their errors in principle and practice, with the infirmities of those who endeavour to maintain the truth, and support the cause of God.— Dr. D. seems to estimate as nothing “superior orthodoxy and strictness in the forms of Godliness.” “Charity, tenderness,” &c. are every thing with him.

After all, Dr. D. makes this strange admission, (p. 12) “That cases may occur which will warrant a separation, and the organization of a distinct *worshipping assembly*, in which the whole truth, to the last item, if possible, shall be publicly professed, and every thing scandalous in practice be discountenanced, is not refused. But that a separate *communion* should be established, from which not the heretical and scandalous only are excluded, but members of other churches, where the truth is professed, and the real worship maintained is utterly refused.” But would not this separate worshipping assembly, pretending to superior orthodoxy and strictness, awaken eagle-eyed scrutiny, and produce the bad passions? Would he admit to the communion those of less purity who shewed no indulgence? If he did, would this cure the evil? But could any thing be more preposterous, than to represent a *worshipping assembly* as more holy than the communion-table? This admission, distroys his whole argument. But how would this worshipping assembly profess the whole truth? It could not be by attending church; for

that is done by many of the profane. It must be in baptism and at the communion table. But how could this be done without a Confession of Faith to which they professed their adherence in this separate assembly? And how could they hold and profess the truth embodied to the last item in their confession, when they freely admitted to sealing ordinances many who denied a large portion of those items? The Doctor seems to separate the sealing ordinances from the truth, as if they had no connection, or at least very little, with each other. He ought to reflect that Baptism and the Lord's Supper are seals of the covenant, and that the covenant is a great system of truth, to which in partaking of these seals, believers give their assent and seal their approbation. To pretend to maintain and profess the doctrines of the covenant in a worshipping assembly, and yet neglect them in the seal, is an utter absurdity. It would be like one saying, I hold to all that is in the bond, as good, but when I sign and seal the bond, much must be left out.

But enough has been said to unveil this masked battery on creeds and confessions. We do not, however, affirm positively, that Dr. D. intends to attack, in this pamphlet, those formularies as terms of communion, though we are certain, that his whole argument goes to their utter abolition; and so plain does this appear to us, that we think a man of his sense could not fail to perceive and intend it.

We now proceed to the consideration of Duncan's Remarks &c. with which we shall not long detain our readers. This book we think bears evident marks of

the writer's zeal for what he esteems a good and important cause, but we are constrained to say that while he aims at deep research, fine writing and oratorical display, he utterly fails in all.

The introduction consists of 29 pages occupied by the author in vindicating his integrity against an attack made on it, in the *Christian Advocate*, edited by Dr. Green. Mr. Duncan a few hours before he preached his sermon against creeds and confessions, had subscribed, as a superintendant of the Princeton theological seminary, a formula, pledging himself to sustain in their integrity the standards of the Presbyterian church. The amount of his vindication is that he *subscribed* the formula one year before on a loose paper, and that when he appeared among the members of the board at Princeton, he merely complied with a form, and *transcribed* his name into a book kept for the purpose of registering the subscriptions. To us it appears this attempt at defence is an utter failure. The writing of his name in the book was a renewal of the former covenant, and on the footing of this renewal he took his seat in the board. If this is not so, the general assembly have no security of any of their board that they will sustain the integrity of their standards. They had, we presume, precisely the same security of Mr. D. that they have of all their superintendants. Yet we are far from saying that he intended to act dishonestly in the transaction. His sermon immediately after, we think proves the contrary, and indeed is the best argument for his honesty of intention. The truth is, it has become so common, with pain we say it, to subscribe to confessions and creeds, without intending to maintain their whole

doctrine, that the whole business is viewed as a *mere form*, like "your humble servant," at the bottom of a letter. We presume Mr. D. without much reflection complied with the form. We think this transaction and the prominence given to it in Dr. Green's review, and Mr. D.'s vindication, must arrest attention to a very important subject—to a great evil, which calls loudly for reform, and that good will result. Either let creeds be abandoned, or let them be subscribed with reflection, intelligence, and good-faith.

Mr. D. proscribes utterly all creeds and confessions as tests of orthodoxy, calling them instruments of tyranny and oppression, and affirms they are calculated to impose restraints on the freedom of discussion, and to retard the progress of knowledge. The ground which he and all opposers of these formularies, have taken leads to universal scepticism in religion. They represent all past discoveries and attainments as uncertain, and that in the progress of knowledge, it may possibly be found that every thing contained in our creeds is false. Who ever thinks the definitions, and axioms in Mathematics, are instruments of tyranny in the schools, because the teachers enforce upon their pupils the duty of learning, and being guided by them; or that demonstrations of Euclid, and their application in surveying, navigation, &c. are calculated to repress inquiry; or that colleges act tyrannically in making a knowledge of them, a perquisite to the reception of degrees? Who thinks so of the principles of the Newtonian philosophy? No scholar, undoubtedly. Why? Those scientific principles are deemed to be certain, impregnable, and undeniable. If the doctrines which are

taught in the school of Christ by catechisms, creeds, and confessions, be equally certain with the principles of science, then why this clamour? Scepticism lies at the foundation of all opposition to these instruments. Has the church for eighteen centuries been employed in the laborious investigation of the oracles of the living God, without being able to discover in them as much truth as she has embodied in her creeds? We are surely not to be taught that the truths of God's covenant, on which all our hopes of salvation depend, are so uncertain as all this. But Mr. D. and others tell us that the Bible is our confession and so plain that he who runs may read. If it is so plain, as undoubtedly it is, we are forbidden the thought that godly and learned men in the progression of ages, have not been able to find its true import, as to the doctrines which are embodied in the formularies of the church. Surely it is time that we should hold the principles on which we raise a superstructure for eternity, as secure as those on which human science erects her fabric. If they are not, miserable are all our hopes of salvation, and frail is the rock on which we build for eternity. Allowing that the doctrines elicited by the church from the Holy Scriptures are thus certain, how can it be an act of tyranny to demand a profession of faith in them? How can it retard the march of knowledge? In our estimation, it is the best way to secure and accelerate it; as those who are best imbued with the elementary principles in the exact sciences, and most firmly persuaded of their truth, are furnished with the best—the only means of going on to fresh discoveries. “Whereunto ye have attained, walk by the same rule, and mind

the same thing." But we cannot prosecute this argument. For a comprehensive view of the whole ground, we refer our readers to Dr. Miller's lecture, the arguments of which are left untouched and indeed unapproached by Mr. Duncan.

Mr. D. denies that the church has any authority to enact laws binding the conscience ; which is to deprive her courts of all authority, and annihilate all church government ; one of the boldest attempts ventured upon in any age. In the early ages of Christianity, he denies that there were any presbyteries or synods ; and he has shrewdness enough to perceive that he must take this wide range in his devastations, or creeds will still maintain their ground. It will be time enough to defend the order and government of the house of God, when we have something like argument, instead of mere declamation.

Mr. D. when speaking of the expulsion of Arius and his followers from the church, says, (p. 131.) " All nature frowns at the cruelty of persecution ; and who ever imagined that persecution could drive the human mind from its range of thought, when holding communion with its great Creator ?" Did Arius hold communion with his Creator while blaspheming his name and denying the glory of the Saviour ? It seems Mr. D. thinks so. Indeed his whole history of the Arian controversy, and the formation of the Nicene creed, represents Arius and his party as persecuted men, and the Nicene fathers as tyrants, for excluding the heretics for not subscribing the creed which they formed. Arians must then be allowed to enjoy the communion of the church ; for how could they be excluded but by

a creed, as they profess to believe the Bible ! Surely it must be a bad cause which drives men to such extremes. Admit Roman Catholics, Socinians, Arians, Swedenborgians, Sabellians, and the whole host of heretics to the communion of the church, for they profess to believe the Bible !

At page 54, Mr. D. represents the Westminster divines as never intending the book that they framed to be a term of communion. This is contrary to the design of calling the assembly, to the design of appointing the commissioners from the church of Scotland, to the whole discussions of that venerable body, to the solemn League and Covenant, to the use made by the Scottish Church, and by the English Presbyterians. He would represent that assembly as forming merely a body of divinity, when the professed and known object was to accomplish a uniformity in religion, between the kingdoms of Scotland, England and Ireland. It is contrary to the very name of the instrument.

In Mr. D.'s argument, *ad hominem*, against Dr. Miller, he would be in some measure successful, could he fix upon Dr. M. the charge of approving all the doings of the General Assembly. Congregationalists have been admitted into that body, by public acts, without acknowledging their Confession of Faith as their form of church government. Many Armenians are admitted into the communion of the church, many Ministers who preach and publish Hopkinsian doctrines are allowed to enjoy all the privileges of the church among them ; and in all this the General Assembly contravenes the whole of Dr. Miller's argument. But he has not shewn us that Dr. M. has given his approbation to all these

doings, or that he is, except indirectly as a member of the body, chargeable with them.

We had intended to make several remarks on the inflated style, and instances of bad taste in the composition of this book. One specimen shall suffice. "Like a mountain of ice, loosened from its northren fixture, and hastening to dissolve under milder suns, these ecclesiastical exotics droop, and wither, and die, where charity kindles her burning coals." (p. 132.) Confessions of Faith are ecclesiastical exotics, and yet they spring up in the church. The foreign plants too are like a mountain of ice, floating on the ocean and melting. As the mountain of ice droops, and withers, and dies, so do these plants. If confessions die like mountains of ice, or any thing else, the death blow must be inflicted by a stronger hand than that which wielded Mr. D.'s pen.

M'CRIE'S VINDICATION OF THE COVENANTERS.

A Vindication of the Scottish Covenanters: consisting of a review of the first series of "Tales of My Landlord," extracted from the Christian Instructor, for 1817; with an Appendix, containing various extracts illustrative of the principles and character of the Reformers.—Glasgow, 1824. pp. 288, Duodecimo.

Though the name of the writer of this Vindication of the Scottish Covenanters is not in the title, it is well known to be from the pen of Dr. McCrie, the celebrated author of the lives of Knox, and Melville, and other valuable publications. Dr. McCrie is a member of the Secesion church in Scotland. So high was his reputation after the publication of the life of Knox, that when the general assembly of the church of Scotland, ordered all spectators to be removed, that some business might be transacted with closed doors, an excep-

tion was made in favour of Dr. McCrie, who happened to be present, and was requested to remain in the house; an act of courtesy not known to have been ever extended by that body to any other individual.

The Edinburgh Instructor, in which this vindication first appeared, soon after the publication of the *Tales of My Landlord*, was at that time, and perhaps yet is, edited by Dr. Thomson, of Edinburgh, one of the most distinguished of the ministers of the established church of Scotland, and was very extensively and deservedly patronized by the orthodox interest of that Presbyterian establishment. So great was the effect of these and other contemporary publications of a similar import, and of the burst of public indignation at the insults offered in the *Tales of My Landlord* to the memory of the martyred Covenanters, that the Great Unknown, as the author of the *Waverly Novels* has been called, never since has dared to attack them so openly. The Vindication of the suffering Covenanters is worthy of the pen of Dr. McCrie, and of the respectable Journal in which it first appeared. It throws much light on very important periods of church history and corrects many popular errors. We regret much that it is not to be had in the American market.

Withal we have two or three slight objections to this work. When the author touches upon points which involve some of the principles controverted between Covenanters and Seceders, he shows some inclination, for the sake of the Secession doctrines of civil government, to condemn some of the conduct and tenets of our martyred Fathers, where they ran counter to those of his own church. However, there is incomparably less of this than could be expected; and even on those

points, there is great liberality of thought and generous feeling, mingled with his slight censures. We give the following extracts both as specimens of the *Vindication*, and as containing curious and important information. (pp. 27—33) “ During nineteen long years previous to the insurrection at Bothwell, the Presbyterians of Scotland had smarted under the rod of persecution. Scarcely was Charles II. restored, when the scaffold was dyed with the blood of the noble Marquis of Argyle, who had placed the crown on the king's head, and of James Guthrie, whose loyalty, not of that passive, creeping, senseless kind which cavaliers and tories glory in, but enlightened, tempered, and firm, was proved by his refusing, during the whole period of the interregnum, to acknowledge either the Commonwealth or the Protectorate. The people of Scotland were deeply rooted in their attachment to Presbytery, from a persuasion of its agreeableness to Scripture, from experience of the advantages, religious and civil, which it had produced, from the oaths which they were under to adhere to it, and from the sufferings which they had endured for their adherence to it, both from the court and from the sectaries of England. Upon the Restoration, a proclamation was sent down to Scotland, in which the king promised to preserve this form of church government in that part of his dominions. But this was merely an artifice to lull the nation asleep until the court had gained over or got rid of the principal persons whose opposition they had reason to fear, and to prevent the general remonstrances which otherwise would have been presented, from all parts of the kingdom, against the intended change ; for it is,

beyond all doubt, (whatever ignorance may assert to the contrary,) that there was not then a party in Scotland, worthy of being named, which desired the restoration of Episcopacy upon religious principle. Accordingly, when the parliament met, being packed by the court, and slavishly submissive to all its wishes, it proceeded to declare the king supreme in all causes, ecclesiastical and civil, to devolve upon him the whole right of settling the government of the church, to condemn all resistance to the royal authority, and at one stroke, to rescind all the parliaments from 1640 to 1650; even those at which his majesty and his father had been present, and all their acts, including many of the most enlightened and salutary which ever passed a Scottish legislature! Thus the liberties of the nation, civil and religious, were laid at the feet of the monarch, and the foundations of all legitimate government shaken. 'This (says Bishop Burnet,) was a most extravagant act, and only fit to be concluded after a drunken bout. It shook all possible security for the future, and laid down a most pernicious precedent. It was a mad roaring time, full of extravagance. And no wonder it was so, when *the men of affairs, were almost perpetually drunk.*' Had not the ancient spirit of Scotland been broken by repeated disasters, and had they not been basely betrayed, the nation would have risen at once, bound this mad crew, and thrown off the degrading yoke which was imposed on them. In the exercise of the powers with which he was invested, the king immediately restored Episcopacy by a royal edict, which was soon after confirmed by another parliament. One principal cause of this revolution, and of all the confu-

sions, horrors, and crimes, which it entailed upon the nation during twenty-eight years, was the base and unparalleled treachery of Sharp, who having been sent to London by the Presbyterians to watch over their interests, and supported there by their money, deluded them in his letters by the most solemn assurances of his fidelity, and of the security of their cause, while he had betrayed that cause, and sold himself to their adversaries, and who continued to practise the same consummate hypocrisy, until there was no longer any reason for concealment, and he took possession of the archbishopric of St. Andrews. All the authority and all the force of government, were henceforth employed almost solely in enforcing subjection to a form of church government, and an order of men, that were odious to the nation. The Solemn League and Covenant, which was regarded with the greatest veneration, and had long been considered as one of the most sacred bonds of security for the national religion and liberties, was declared by statute unlawful, and all the subjects, as well as the king, who had sworn it, were absolved from its obligation; those who were admitted to places of power and trust were obliged explicitly to renounce it, and this renunciation soon came to be exacted from the subjects in general under the heaviest penalties. All ministers who had been admitted to parishes after 1649, were ordered, before a certain day, to receive collation from the bishops, or else to leave their churches. In consequence of this, between three and four hundred of them were constrained to leave their charges, which were filled with men who were in general the very dregs and refuse of society. In giving them this.

character, we use the language, a little softened, of a Bishop, who was at that time in Scotland, and was a writer in support of Episcopacy. 'They were (says he) generally very mean and despicable in all respects. They were the worst preachers ever I heard; they were ignorant to a reproach; and many of them were openly vicious. They were a disgrace to their orders, and to the sacred functions; and were indeed the dregs and refuse of the northren parts. Those of them who arose above contempt or scandal, were men of such violent tempers, that they were as much hated, as the others were despised.' Who can wonder that such men were despised and detested? Who but hypocritical infidels, and profligates, and dastardly souls, would have submitted to the ministry of such men, or have abandoned their own ministers, who had been highly respected, and were highly respectable? Accordingly, such of the people as had any sense of religion, or of decorum, and were not slaves to the court, or to deep prejudice, scrupled to hear the curates, and frequented the churches of those Presbyterian ministers who had not yet been ejected. When this was not in their power, they craved instruction from their ejected pastors, who considering the relation that had subsisted between them and their flocks as not dissolved, complied with their request, at first privately, and afterwards more publicly. This was the origin of seperate meetings and conventicles, against which the vengeance of the government, and of the bishops and their worthless underlings, was now directed.

“Laws with penalties, which were gradually increased, were enacted, and every person bearing the

King's commission had the power of executing them. The parliament had granted to the King a standing army, under the pretext of defending Christendom against the Turks, forsooth, but in reality to support his arbitrary government. The soldiers were dispersed in companies, through the non-conforming parishes. The curate read over a catalogue of his parishioners on the the Sabbath-day, and having marked the names of such as were absent, gave them in to the person who commanded the company, who immediately levied the fines incurred by the absentees. In parishes to which the non-conformists were suspected to repair, the soldiers used to spend the Sabbath in the nearest inn, and when warned by the psalm that public worship was drawing to a close, they sallied out from their cups, placed themselves at the doors of the church, told the people, as they came out, like a flock of sheep, and siezed as their prey upon such as had wandered from their own parishes. Ministers who preached at conventicles were, when apprehended, committed to prison, and banished ; those who attended their ministry were severely fined, or subjected to corporal punishment. Masters were obliged to enter into bonds that their servants should not attend these meetings, and landlords to come under these engagements for all that lived on their estates. If any dispute arose respecting the fines, the accused person was obliged to travel from the most distant part of the country, and though found innocent, was often obliged to pay, what was called *riding-money*, for defraying the travelling expenses of his accuser, who accompanied him.

“ Sir James Turner, who commanded a troop which lay at Dumfries in 1666, had distinguished himself by his military exactions and plunder. A small party of his soldiers were one day ordered to a small village in Galloway to bring one of their victims. While they were treating him in the most inhuman manner, some countrymen ventured to remonstrate against their cruelty. This was resented by the soldiers, a scuffle ensued, and the soldiers were put to flight. Knowing that this act would draw on them the vengeance of the military, the countrymen, being joined by numbers who could not but applaud their generous interference, disarmed the soldiers who were in the neighbourhood, and proceeding quickly to Dumfries, took Sir James Turner prisoner, and dispersed his troops. This incident produced the rising of the Presbyterians in the west of Scotland, which was suppressed at Pentland hills by the King's troops under General Dalziel. How far it was prudent for them to continue in arms, and to brave the fury of the government, in the circumstances in which they were then placed, we shall not judge; but that they were chargeable with rebellion, we will not easily admit. ‘ We leave all those who afterwards thought it lawful to join in the Revolution,’ says a sensible English author, who wrote *Memoirs of the Church of Scotland*, ‘ and in taking arms against the oppressions and arbitrary government of King James, to judge, whether these good men had not the same individual reasons, and more for this Pentland expedition? And it is answer enough to all that read these sheets to say, that these men died for that lawful resisting of arbitrary power which has been justified as legal and acknowl-

edged to be justifiable by the practice and declaration of the respective parliaments of both kingdoms.'

"An unsuccessful attempt to throw off a tyrannical yoke, serves in general to rivet it more firmly, and to aggravate the sufferings of the oppressed. It was so in the present instance. Besides those who suffered for being engaged in the late insurrection, the non-conformists throughout the kingdom were prosecuted with the greatest rigour. A *bone of contention*, to use the phrase of the arch-persecutor, was thrown in among them by the royal acts of *Indulgence*, as they were called, by which a certain number of the ejected ministers were permitted to preach upon certain conditions, and were confined by twos, like galley slaves, within their parishes. Upon this severer laws were enacted against conventicles. To preach at a separate meeting in a private house, subjected the minister to a fine of five thousand merks; if he preached in the fields, his punishment was death and confiscation of property. The fines of those who countenanced these meetings were increased, and were proportioned to their wealth. For example, Sir George Maxwell of Newark, and Sir George Maxwell of Nether-pollock, were fined in a sum amounting to nearly eight thousand pounds sterling each, in the course of three years, for absence from their parish church, attendance on conventicles, and disorderly baptisms. Landlords were now obliged to make it an article in their leases, and masters in their indentures, that their tenants and apprentices should regularly attend the established places of worship. Recourse was at last had to one of the most detestable measures of a tyrannical government. *Letters of in-*

intercommuning were issued against a great number of the most distinguished Presbyterians, including several ladies of rank, by which they were proscribed as rebels, and cut off from all society; a price amounting in some instances to five hundred pounds, was fixed on their heads, and every person, not excepting their nearest relatives, was prohibited from conversing with them by word or writing, from receiving or harbouring them, and from supplying them with meat, drink, clothes, or any of the accommodations or necessaries of life, under the pain of being pursued with rigour as guilty of the same crimes with the persons intercommuned. It is to be observed, that the highest crime of those who were thus excluded from the pale of society, was preaching at, or attending field conventicles. At the same time, the *Highland host* was brought down upon the western counties. Those who have heard of modern Highland hospitality, or been amused with fables of ancient Highland chivalry, can form no idea of the horror produced by the irruption of these savages, to the number of ten thousand; armed, besides their accustomed weapons, with spades, shovels and mattocks, and with daggers or dirks made to fasten to the muzzles of their guns, iron shackles for binding their prisoners, and thumb-locks to oblige them to answer the questions that they proposed to them to discover their concealed treasure. The rapine and outrage committed by this lawless banditti, often without discrimination of conformists from non-conformists, having obliged the government to order them home, the regular troops were sent to replace them, provided with instructions to proceed with the greatest severity against those who at-

tended conventicles, and headed by officers who had shewn themselves qualified for carrying these instructions into execution.

“ We cannot give an account of the sufferings which the Presbyterians endured by the execution of these barbarous measures. ‘They suffered,’ says an author already quoted, ‘extremities that tongue cannot describe, and which heart can hardly conceive of, from the dismal circumstances of hunger, nakedness, and the severity of the climate ;—lying in damp caves, and in hollow clefts of the naked rocks, without shelter, covering, fire or food : none durst harbour, entertain, relieve, or speak to them, upon pain of death. Many for venturing to receive them, were forced to fly to them, and several put to death for no other offence ; fathers were persecuted for supplying their children, and children for nourishing their parents ; husbands for harbouring their wives, and wives for cherishing their own husbands. The ties and obligations of the laws of nature were no defence, but it was made death to perform natural duties ; and many suffered death for acts of piety and charity, in cases where human nature could not bear the thoughts of suffering it. To such an extreme was the rage of these persecutors carried.’ Nor can we give an account of the murders committed under the cloak of justice ; the inhuman tortures to which the accused were subjected, to constrain them to bear witness against themselves, their relatives and their brethren, and the barbarity of sounding drums on the scaffold to drown their voices, and of apprehending and punishing those who expressed sympathy for them, or who uttered the prayer, *God comfort you!* The number of

prisoners was often so great, that the government could not bring them all to trial. Such of them as escaped execution were transported, or rather sold as slaves, to people desolate and barbarous colonies; the price of a whig was fixed at five pounds; and sometimes they were given away in presents by the judges." pp.27-33

“ What did our Presbyterian ancestors do, but maintain their religious profession, and defend their rights and privileges, against the attempts which were made to wrest these from them? This was the body and front of their offending. And were they not entitled to act this part? Were they not bound to do it? What although, in discharging this arduous duty, in times of unexampled trial, they were guilty of partial irregularities, and some of them of individual crimes? What although the language in which they expressed themselves was homely, and appears to our ears coarse, and unsuitable to the subject? What although they gave a greater prominence to some points, and laid a greater stress on some articles, than we may *now* think they were entitled to? What although they discovered an immoderate heat and irritation of spirit, considering the barbarous and brutal manner in which they had long been treated? What although they fell into parties, and quarrelled among themselves, when we consider the crafty and insidious measures employed by their adversaries to disunite them—and when we can perceive them actuated by honesty and principle, even in the greatest errors into which they were betrayed? These, granting them to be all true, may form a proper subject for sober statement, and for cool animadver-

sion ; but never for turning the whole of their conduct into ridicule, or treating them with scurrilous buffoonery. No enlightened friend to civil and religious liberty—no person, whose moral and humane feelings have not been warped by the most lamentable party prejudices, would ever think of treating them in this manner. They were sufferers—they were suffering unjustly—they were demanding only what they were entitled to enjoy—they persevered in their demands until they were successful—and to their disinterested struggles, and their astonishing perseverance, we are indebted, under God, for the blessings which we enjoy. And we can assure our author, that his statements are not so correct, nor his ridicule so well directed and powerful, as to deter us from their vindication.” (p.78)

“ We are persuaded we shall give pleasure to our readers, by laying before them the following manly and liberal reflections of a living author on the transactions which we have been considering. ‘ In the midst of the fiery furnace of persecution, (says the eloquent Dr. Charters, in a sermon now published a second time,) men appeared assuming the high character of witnesses for God, and maintaining it in the face of danger and death. Though few in number, like the gleaning of grapes after the vintage, and a few berries on the top of the outermost bough, they lifted up the fallen standard of religious liberty, and generously devoted themselves.—They would swear no oaths, subscribe no bonds, take no test, nor yield to any imposition on conscience.—They would not pray for the king, because that might be constructed as owning a title which in their judgment he had forfeited ; and they re-

solved, whatever it might cost, to be ingenuous and open, decisive and unembarrassed, both in word and in deed. "They published a seditious declaration, renouncing allegiance to Charles Stewart, whom they called, as for their parts had indeed some reason to esteem him, a tyrant,"* They testified against all the arbitrary persecuting acts of Charles, and published acts of their own, disowning the King, excluding the Duke of York, and declaring war in defence of their religion and their lives. The avowal of disaffection was the signal of death, and by means of mercenary spies and traitors, many of them were seized and executed. They denounced vengeance on the spies, admonishing both the bloody Doegs and flattering Ziphites to remember, 'All that is in peril is not lost, and all that is delayed is not forgiven.' The coward race were appalled by a threatening which came from men without falsehood and without fear. Their bold example attracted congenial spirits, and, like the Israelites in Egypt, the more they were afflicted, the more they grew and multiplied. They formed into societies, and settled the ground and nature of their testimony. A love of liberty they considered as the national character, which it was their duty maintain and transmit. A defensive war against tyranny they justified by the law of nature, and by precepts and doctrines in the Bible.— To those who objected that their testimony was unexampled, they answered, the tyranny of the times is also without example : former examples arose from the state

* Hume's history.

of things which produced them ; the present singular state of things demands a new example to after ages. Tyrants formerly used force, but they now demand an explicit owning of arbitrary power ; the limitations of kingly power is a question which they compel us to decide ; and our example may instruct and animate posterity. Such were the principles of those whom Wodrow calls *Society People*, from the religious societies into which they were formed, and who, from the names of two of their leaders, were likewise called Cameronians and Cargilites. If in some instances they run to extremes, Solomon's saying will be remembered, *Surely oppression maketh a wise man mad*. Their standard on the mountains of Scotland indicated to the vigilant eye of William that the nation was ripening for a change. They expressed what others thought, uttering the indignation and the groans of a spirited and oppressed people. They investigated and taught under the guidance of feeling, the reciprocal obligations of kings and subjects, the duty of self-defence and of resisting tyrants, the generous principle of assisting the oppressed, or in their language, *helping the Lord against the mighty*. These subjects which have been investigated by philosophers in the closet, and adorned with eloquence in the senate, were then illustrated by men of feeling in the field. While Lord Russel, and Sidney, and other enlightened patriots in England, were plotting against Charles, from a conviction that his right was forfeited, the Cameronians in Scotland, under the same conviction, had the courage to declare war against him. Both the plotters and the warriors fell ; but their blood

watered the plant of renown, and succeeding ages have eaten the pleasant fruit.*" (pp. 165, 166.)

These are fair specimens of this valuable work indicating the hand of a master. The Appendix contains highly important and interesting extracts from *Napthali*, *The Cloud of Witnesses*, *Scotch Worthies*, &c.

* *Charter's Sermons*, pp. 273, 274, 275, 277. edit. 1816.

From the *Ayr Advertiser*.

THE GRAVES OF THE MARTYRS.

At the instance of a Society instituted in *Renfrewshire* and *Ayreshire*, for the purpose of renewing the grave-stones, erected over the different individuals who suffered for the cause of Christ during the persecution in Scotland, the Rev. J. Milwain preached on the 28th of August, at *Priesthill*, a few miles north of the village of *Muirkirk*, when the sum of 11*l* 2*s* 3*d* was collected. *Priesthill* is in the midst of a wild solitude, environed by hills covered with heath, which give it the appearance of a spacious amphitheatre. A green sloping bank faces the south, with a mountain-stream silently winding along its bottom. Here, to the east, stood the hospitable mansion of the celebrated *John Brown*, which was ever open to the benighted stranger, and often a happy asylum to the persecuted saint. Nothing but its vestiges now remain. The grave of this good man is about forty yards to the west. It is covered with a large massy stone, which lies in a horizontal position. Around its margin there is a prose description which encloses an acrostic in the centre. Having endured the battering of many a wintry storm, without any fence whatever around it, the whole inscription is considerably defaced, but not altogether illegible; and the shepherd regards it no mean proof of his erudition and ingenuity to be able to decypher it correctly. It is proposed now to put an iron rail round

it, raise a square pillar to point out the spot, and allow the present stone and lettering to remain, as they will soon become venerable specimens of antiquity. A little farther onward to the west, tradition points to the hallowed spot where this good man calmly uttered his departing prayer, fondly embraced his wife and children and with holy resignation breathed his last; unheeded and uncomforted but by the Lord he served and his ministering spirits.—In those days of proud episcopalian dominion, a standing army was employed to enlighten men's consciences and convince them of the truth of the established religion—John Brown had the misfortune of not being able to attend the ministrations of a silly curate then in Muirkirk, and for this offence nothing could atone but his life. On the 1st of May, 1685, (140 years ago,) he was shot by the bloody Graham of Claverhouse, a man whose name cannot be held in too great detestation by the Scots. On and around the grave of this martyr no grass is seen growing to the present day, although the surrounding bank be richly clothed with a carpeting of green. Some of his descendants still live in the neighbourhood: and many tales of wo handed down with pious care from father to son, are affectingly related concerning Brown and his companions in suffering. We do not remember of having witnessed a scene so agreeable to our national feelings as that at Priesthill on the 28th ult. The day was exceedingly fine. The heather for many miles around was in full bloom; and its sweet perfume wafted along on the pure breeze of autumn, afforded a delightful sensation to the organs of smell. The sun tinged the cliffs of Wardlaw and Carntable with his golden beams, and with his increasing glories gradually chased away the lazy mists which took refuge on their summits. The people began to collect as early as nine o'clock, and continued to do so in vast crowds from all quarters for upwards of three hours; fresh parties always coming in over the cairns and distant heights, as others approached the spot; when a sudden look of melancholy took possession of every countenance. Some remarked, "my forefathers were banished;" others, "mine

were killed ;” others again “ mine were hid in these rocks and caves for weeks or months together, but they escaped death.” Persons of all religious persuasions were present some from a distance of above 40 or 50 miles. The exact number could not be ascertained, but all agreed there were several thousands. The whole scene was a living panorama, and strongly impressed upon the mind the elegant words of Graham.

“ —————In solitudes like these
Thy persecuted children, Scotia, foil'd
A tyrant's and a bigot's bloody laws ;
There, leaning on his spear, —
The lyart veteran heard the word of God
By Cameron thundered or by Renwick pour'd
In gentle stream : then rose the long, the loud
Acclaim of praise : the wheeling plover ceased
Her plaint ; the solitary place was glad,
And, on the distant cairn's the watcher's ear
Caught doubtfully at times the breeze borne note.”

Mr. Milwain discoursed, in the forenoon, on the Martyrdom of Stephen (Acts vii. end ;) and at the close gave a brief account of the several martyrs who lay enterr'd in the parish of Muirkirk, particularly of John Brown, the circumstance of whose death were so analogous to those of the protomartyr of the Christian religion. The whole audience now, as if they had felt an electric shock, started simultaneously to their feet, and pressed toward the speaker, eager to catch every notice that might be given ; and, indeed, the whole seem'd to feel as fresh an interest as if the sufferings had only been executed yesterday. In the afternoon the feelings of the audience experienced a severer trial, and were wound, if possible to a higher pitch of intensity, by a sermon from Revelation, vii. 14.—“ These are they which have come out of great tribulation,” &c. It might be difficult to say whether the picture here drawn was more calculated to rouse into powerful action every feeling of abhorrence and indignation towards persecutors, or to awake the tenderest emotions of compassion, love, and admiration, towards the sufferers. We rejoice that such a thing has taken place.

It will be long remembered, and cannot be lost upon the country at large. Such appearances before such audiences on occasions of the kind (and this is not the only one that has taken place of late in the west of Scotland,) must do much to arrest the tide of calumny which has attempted to sweep away all respect for the pious dead, who with their life's blood have watered the liberties and best institutions and privileges of our countrymen.

John Knox, the celebrated Scottish Reformer.—The London Star, of the 28th September, contains an account of the ceremony of laying the foundation stone of the Monument of this "chief instrument under God, of the Reformation of Scotland." This monument is to be erected in the Merchant's Park, Glasgow, in view of the cathedral. This, with other events in Scotland, looks like the commencement of the resurrection of the witnesses.

ADDRESS TO PATRONS.

In our fourth volume, we intend to illustrate some portions of Ecclesiastical History, which we believe will be interesting to a great proportion, we hope to all of our readers.

1. The Progress and Declension of the Reformation in France.
2. The First Reformation in Scotland.
3. The Second Reformation in Britain.
4. The persecution that followed the Second Reformation, with the history of the Indulgence.
5. The organization of the Reformed Presbytery in Scotland.
6. The organization of the Reformed Presbyterian Church in the United States.

We have in our preceeding volumes published some hints on the history of those periods, but we intend hereafter to discuss them more at large. Such topics as have heretofore engaged our attention we do not intend to neglect.

The Editor of the Witness requests the Ministers of the Reformed Presbyterian Church to write him, as soon as convenient, a historical schetch of the rise and progress of their congregations, and a brief view of the state of the churches around them.