

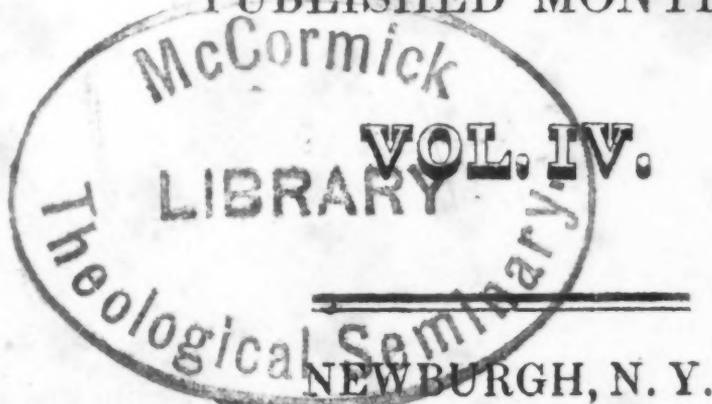
THE
EVANGELICAL
WITNESS.

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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EVANGELICAL WITNESS.

VOL. IV.

JANUARY, 1826.

NO. I.

SUFFERINGS OF THE COVENANTERS.

We publish the following beautiful tract, for the very interesting information which it contains, and to illustrate an article respecting the Tombs of the Martyrs, in our last number. Many, and large, editions of such tracts, are now circulating in Scotland, and read with extraordinary avidity by all ranks. Such a revival of the memory of the Cloud of Witnesses, must be hailed, by every good man, as highly auspicious and encouraging to the friends of God's covenant truth, both in Britain and America.

Some account of John Brown, and his companions in suffering, during the latter part of the last persecuting period in Scotland, 1680-1688.—From authentic sources.

About a hundred and forty years ago, lived in the district of Kyle, in Ayrshire, John Brown of Priesthill, in the parish of Muirkirk, on the borders of Lanarkshire.

His house, which stands to this day, is on the brow of a hill, behind which rises an extensive tract of heath, moss hags and rocks, some of which command a view of several counties. The house is of stone and lime, and is covered with heather.

The inside must have been comfortable according to the taste of the time ; and John Brown had it respectably furnished, for a person of his rank. But wealthy farmers and grazers of the present day would scarcely call it comfortable. It had no grate ; the fire was burned on the floor ; and having no openings in the wall, the smoke rose tardily to the chimney top. Yet dark and smoky as it was, many had found it *a little sanctuary* ; not only for refuge, but for God's presence.

Though simple in their habits and furniture, the inhabitants of these wild districts were well informed ; even their children took an interest in every thing that was going on in Scotland, and read the same books that their fathers did.

John Brown was only a boy when upwards of three hundred ministers were deposed, in one day, by Charles the II. because they, in conscience, could not, or would not, submit that the church should be lorded over by bishops. He often described the distress that prevailed in the country on that occasion ; and the anguish and weeping throughout the churches on the sabbath their ministers preached their farewell sermons. It was heart-rending to part with such men, so remarkable for grace, eminent for gifts, many of them learned, and all of them singularly dear to their people. None of them were scandalous, insufficient, or negligent, and the fruits of their ministry were every where conspicuous. You might have travelled many miles without hearing an oath. You scarce could lodge in a house where God was not worshipped. Iniquity, ashamed, hid its head. But what a dreadful reverse was felt, when Prelacy was introduced by arbitrary means. It was like King Saul's change, a bad spirit after a good.*

"It is something remarkable, that every time that Prelacy was established in Scotland, it was

†Wodrow.

accompanied with persecution of the church, taking away the rights of the people, and degeneracy in the moral character of the nation. The discipline of the Presbyterians was too strict for the king and his counsellors. The bishops were ambitious, and attained power and riches, by flattering the great, and passing over their sins. *They justified the wicked for reward*; and their curates were the dregs of society, ignorant and wicked. Many of the bishops had sworn, along with the kings and nobles, to support the church they had overturned. "It was no wonder though they were regarded as coming in with perjury written on their foreheads; where holiness to the Lord had formerly been."* The consequence was, that the churches were deserted: and the ministers still bound by God's laws to their people, taught them from house to house. This, the bishops could not bear; and fell to their former practice of making laws against them. The laws against non-conformity, says a writer of that age,† were so extraordinary, and savoured so much of a spirit of persecution, were in themselves so unjust, and in some things so unnatural, that none can wonder though they sometimes drove the poor people to desperation. "They suffered extremities that cannot be described, and which the heart can hardly conceive of, from hunger, nakedness, and the severity of the weather, where it is known how insufferable the cold is, lying in damp caves, without covering, fire or food. None durst harbour, speak to them, or relieve them, but upon pain of death." The heathen may rage, and princes may combine to plot against the Lord and his anointed, saying, Let us asunder break their bands, and cast their cords from us. He that sitteth in the heaven shall laugh; The Lord shall have them in derision. The wrath of men shall praise him.

*Wodrow.

†See Defoe.

The whirlwind of persecution carried the seeds of salvation where the influence of the Reformation had not reached. The Scottish border, proverbial for freebooters or robbers, felt the divine effects of the banished ministers.* They were there harboured without fear or dread of laws, and kindly entertained. The inhabitants of the heath-covered moors, and the distant isles of the sea were made glad, and blossomed as the rose. Thus, the scattering of the ministers made new inroads upon Satan's kingdom. The gospel flourished, though driven from temples made with hands. Many date their conversion from the glad tidings they heard in these wilds, saying with the Psalmist, Lo! we heard of thee at Ephratah, we found thee in the field of the wood.†

It was from these banished ministers that John Brown received his superior education. He was intended for the church, had not an uncommon difficulty of expressing his sentiments to strangers prevented him from prosecuting his studies. But what was strange, in prayer he was gifted in an extraordinary measure. In such scriptural language did he pour forth his soul, and at the same time with such variety, fluency and affection, that he appeared like one superhuman.‡ Many have a gift of prayer whose lives bespeak them far from the kingdom of heaven. Such was not Priesthill. His actions with men were just and judicious; so much so, that he was intrusted, when a very young man, with the produce of the neighbouring shepherds, to carry to market, and dispose of, and bring back what they required in return. In this capacity, he got the name of the *Christian Carrier*; and was often the first that brought them tidings of the

*Mr. Gabriel Semple, and John Welsh, grandson of Knox, planted churches that flourish to this day.

†Hind let loose.

‡See Wodrow.

mischief that was framed by law against the Presbyterians.

He was merely a youth at the rising of Pentland; and not having been either at the battle of Drumclog or Bothwell, he could evade with ease the ensnaring questions that every traveller was required to answer; by which means he passed to and fro unmolested; although he did not attend the curate of Muirkirk, who was a silly, easy creature, and did not make so many complaints of his parishioners as some did: Nor was he like his brother curate of Blantyr, who one Sabbath just as he rose to pronounce the blessing, exclaimed, "Divel nor ane o' you see beltane!" At which the congregation were panic-struck, thinking they were betrayed into the hands of the Highland Host, then ravaging the country; but were relieved of their fears by his bawling out, with an oath to the door keeper, "Jamie, rin an' a sorrow to you, an' put thae sheep out o' my kail yard." This was nothing to the scandalous lives of others, who were guilty of such things as are not even to be named. It was impossible the well-informed people of Scotland could hear such men, setting their unscriptural will-worship aside.

John Brown's good education was not lost. Besides being a source of enjoyment to himself, it was a benefit to the youth for miles around him, who were then much neglected. No faithful minister was left to instruct them. The fathers who used to tell the children what great things the Lord had done for Scotland, were either banished or had suffered death. To counteract the bad example of the wicked, who now walked on every side, since vile men were high in place, every Monday night he met with these young persons and instructed them from the Bible and the Confession of Faith. In summer, they assembled in a sheep

bught; and in winter they formed a circle wide around a large fire of peats and candle-coal, that blazed in the middle of the spence floor. The effects of the substantial information these rustics got is felt to this day in that neighbourhood. John Brown was not alone in this good work. David and William Steel were help-mates.

It was about the year 1680, that Priest-hill got acquainted with Isabell Weir, in the parish of Sorn. She was a very superior woman, though her disposition was the very reverse of his. She was lively and humorous, and could cheer up his grave countenance, till he was as animated as herself: at other times she would sit and listen to the good sense of his conversation with the simplicity of a child. She saw him often, for he had frequently business to transact with her father, when he passed to and from Ayr. They often talked of Zion's trouble; and, what was remarkable, when he sought her in marriage, he told her he felt a foreboding in his mind that he would one day be called to seal the church's testimony with his blood. If it should be so, she nobly answered, through affliction and death I will be your comfort. The Lord has promised me grace, and he will give you glory.*

After this, the indulged ministers† had gone so far in the course of defection, that the more conscientious sufferers had none they could hear after the death of Cameron and Cargil. They resolved to form themselves into societies to meet quarterly, of members delegated from their weekly prayer-meetings. The second of these quarterly meetings took place at Priesthill, February, 1682, where they made a contribution to send a young man to Hol-

*Crookshank.

†These were persons who were *indulged*, or *permitted* to exercise their ministry, on coming under certain obligations, to which the more conscientious could not submit.

land, to be licensed as preacher to them. The fruits of this brought forward Mr. Renwick, of glorious memory. And these meetings, for no other end than to enjoy the liberty of serving God, free from the impositions of men, were counted seditious, and the members punished with death. What a dreadful state was Scotland in then, when God's people were counted her enemies!

About two months after this, Priesthill was married by Mr. Peden, who happened to be in Kyle baptizing children. The marriage took place in a glen, near the house. When Isabell and her company arrived at the spot, they were surprized at the assembly gathered. Mr. Peden welcomed her, and said, These are to be witnesses of your vows. They are all friends, and have come at the risk of their lives to hear God's word, and to countenance his ordinance of marriage. After all was over, Mr. Peden took Isabell aside, and said, "You have got a good husband, value him highly; keep linen for a winding-sheet beside you; for in a day when you least expect, thy master will be taken from thy head. In him the image of our Lord and Saviour is too visible to pass unnoticed by those who drive the chariot wheels of persecution through the breadth and length of bleeding Scotland. But fear not, thou shalt be comforted."*

There is something in the human heart that puts the evil day far away. She could not think it possible, that one so blameless as her husband could be considered an enemy to any. However the kind warning had this good effect on them both,

*See Peden's Life in the Scots Worthies. From incidents and anticipations of this kind, some have weakly imagined, that this worthy minister was endowed with the gift of prophecy; whereas, no more appears, than that he possessed a natural, or, if you will, a spiritual sagacity, by which he could perceive that, in the temper of those times, a man of John Brown's decision of character, and zeal for divine institutions, was not likely to escape the fury of the enemy.

that none of the trifles that make such havoc upon domestic peace were regarded by them.

John Brown had by a former wife, a little girl about five years of age, who, on the morning after his marriage, lifted the latch of the spence door, and finding Isabell alone, said, while she covered her face shily with her arm, "They say ye are my mother:" "What if I should be your mother?" replied Isabell. "Naething, but if I thought ye were my mother, I would like to come in aside you a wee," said Jennie, with artless simplicity. "I hope I will be your mother, my bairn, and that God will give me grace to be so, and that you will be a comfort to me and your father." And she proved so. When but a child she was a help and a pleasure to them: She would watch her father's return, and as soon as she saw his pack horse* at a distance, coming along the bent, she would announce the joyful tidings. Then the gudewife hasted, and made ready his milk porridge, had them dished, covered with a clean cloth, and warm water to wash his weary feet, a blazing fire, a clean hearth; and she and Janet would go out and welcome him home, and help him off with his horse's load.

The domestic peace and comfort of Priesthill is talked of to this day; and many anecdotes are told, and one among the rest, that illustrates the precept of hospitality to strangers, for thereby some have entertained angels unawares. The second year after his marriage, one night in the beginning of winter, John Brown had gone to a neighbour's house: The family at home were preparing the wool of their flocks for hoden gray cloth, to sell at Lowrie's fair in Hamilton. The shepherd carded the black and white wool together, for the women

*Carriers in those days were unacquainted with the luxury of wheel-carts; and there were no toll-roads on which wheels could turn.

to spin: Janet and the herd boy were teasing for the carder: The gudewife sat nursing her first born son at one side of the fire; when the dog, which lay at full length at the other, started up, and ran to the door, barking at the approach of a stranger. Isabell thought it would be her husband returned, and was about to rise to meet him. Janet and the herd were almost as soon at the door as the dog, and calling to him, "Whisht, Collie, whisht, you mu'na speak to the unco man." The herd caught the dog in his arms, and returned with him into the house, while Janet followed, leading a stranger, first looking to her mother for encouragement, and then to her guest. She led him to her father's chair, with a courtesy that seemed to give rise to strong emotions in his heart.

The stranger was young in years, of a little stature, and fine fair countenance, but he was pale with fatigue and sickness. His shoes were worn out; a shepherd's plaid hung round him, seemingly for disguise, for by his dress and speech he seemed of a superior rank. While the servants gazed on him, the gudewife did not know whether she should welcome him as a sufferer, or consider him as a spy; so she left Janet to perform the kind offices the stranger required, while she lulled her boy to sleep, by singing a verse of an old song.

While the gudewife sang, the stranger's face brightened up, and he more cheerfully accepted the child's endearing attentions, who placed him in the warmest corner, helped him off with his dreeping plaid, imitating all the kind offices she had seen her mother perform to her father, to the no small amusement of the rest of the family. On the stranger it had a different effect. He burst into tears, and cried, "May the blessing of him that is ready to perish rest upon you, my dear bairn. Surely God has heard my cry, and provided me a

place to rest my head for the night. O that I had in the wilderness a lodging-place for wayfaring men, that I might leave my people and go from them; for they be an assembly of treacherous men."

Just as he had finished, John Brown entered. He gazed at him, and with great deference bade him welcome to his house. "Do you know me?" said the stranger. "I think I do," said John Brown, "It was in this house that the societies met that contributed to send you to Holland, and now I fear they have not received you (at least some of them) as they ought." "Their reproach has not broken my heart," said Mr. Renwick,* (for it was he, though he was not named before the family,) but the excessive travelling, night wanderings, unseasonable sleep, frequent preaching in all weathers, especially in the night, has so debilitated me, that I am unfit often for my work. The reproach of those who called me to the ministry, I look upon as a device of the enemy to stop the Lord's work; but blessed be his grace that has kept me from mixing anger or scorn of them with my sorrow. Some have declared, that I will never be honoured of the Lord to do his poor remnant good. But one thing I know, and may say, that the Lord has done me good. Oh! let none fear a suffering lot. Enemies think themselves satisfied that we are put to wander in mosses, and upon mountains; but even amidst the storms of these last two nights, I cannot express what sweet times I have had, when I had no covering but the dark curtains of the night. Yea, in the silent watch, my mind was led out to admire the deep and inexpressible ocean of joy, wherein the whole family of heaven swim. Each star lead me to wonder what he must be who is

*The last who suffered death in Scotland for the sake of truth and a good conscience. He was executed in Edinburgh, Feb. 17th, 1688.

called the Star of Jacob, of whom all stars borrow their shining. Indeed, if I may term it, I am obliged to enemies, they have covered me many a table in the wilderness, and have made me friends where I never expected them.”*

When he had ceased speaking, every one of the family strove to do him some kindness. The shepherd brought him clean hose and shoes; the herd his new night-cap; the lasses left their wheels and washed his feet; the gudewife prepared him a warm supper; while little Janet, worn out, was fast asleep at his side.

He remained another night with them, and was greatly bettered in health. It was a time of refreshing to the family, from on high.

In those days, hospitality was with many, in reality what it ought to be, purely exercised for God's glory, and without display of grandeur. The motives were like silver tried; it was at the risk of all, even life. Hence, the joy of such pure intercourse was sweet, beyond description. As iron sharpeneth iron, so doth the face of man his friend. Renwick and Priesthill talked of the sufferings of the church, her testimony, her covenanted cause, and her ultimate triumph. Yes, they had more comfort in the faith that Christ would one day be head over all things, King of kings, and Lord of lords, than the wicked have, when corn and wine do most abound.

Mr. M'Ward, who was some time minister of the Tron Church, Glasgow, wrote a long letter from Holland to the sufferers, concluding with these remarkable words: “Though all the powers on earth should combine to settle the Supremacy on the head of a mortal, the immortal God shall, with the omnipotent power of his arm, shake the usurper out of his seat, and settle the throne of his

*Renwick's Letters.

Anointed upon the ruin of his adversaries. Hath Christ bought his crown and sceptre with his blood? And hath he such a right and title to it? And hath he all power in heaven and in earth, for securing him the possession of his purchase? And shall any mortal offer to mount his throne, pull the crown from his head, and clothe himself with the spoils of the Mediator's honour! and keep himself in possession of what he has taken from the Son of God! O vain attempt! What says the second Psalm? O let them read their doom in verses 4th and 5th. He shall dash them in pieces. His crown shall flourish on his *own* head, and his enemies will he clothe with shame, who dared to take it by our laws." They comforted themselves in these hopes, and with the assurance that the Lord would one day return to Scotland, and that the place of his feet would be glorious.

Soon after Mr. Renwick left Priesthill, his followers and he published their Apologetic Declaration. Mr. Renwick was at first averse to the measure, but at last agreed.

The circumstances of the times were dismal, says Crookshank's History. The societies that had made choice of Mr. Renwick for their minister, were now exposed to the whole vengeance of the government. The seaports were shut, that none could leave the kingdom. They were pursued by bloody and merciless soldiers. The whole country was sworn to discover them, and bound from giving them meat, drink or lodgings. Secret spies were hired to find out their haunts, or any who shewed them the least kindness. They were put from under the protection of their own country. No terms were allowed them but a renouncing of principles, and swallowing those oaths by which thousands were involved in the horrid

guilt of perjury.—What can we think of that tree which produced such fruit?

It was under such circumstances that the Apologetic Declaration was published. In it may be seen a spirit still in Scotland, that dared to be free from tyranny; a spirit that animated the first Reformers; that would, one day, speak terrible things in righteousness.

“ Yes, thy proud lords, unpitied land ! shall see
That man hath yet a soul, and dare be free,
A little while, along thy saddening plains,
The starless night of desolation reigns :
TRUTH shall restore the light by Nature given,
And like Prometheus, bring the fire of heaven :
Prone to the dust, oppression shall be hurl'd ;
Her name, her nature, wither from the world.”*

Although this effort of freedom was like the child threshing the mountain, and its consequence apparently the same, save, that the church on this account suffered much; the court-party making it a pretence for sending more soldiers on the country, particularly about Lanark, vainly thinking that it would never be well with them till the South and West of Scotland were made a hunting field; and the better to execute this, any soldier in the ranks had liberty to shoot all they thought suspicious, and it was not long till there was scarce a mountain in the west of Scotland but was flowered with martyrs.†

The society that met at Priesthill was soon broken up. John Wilson, and John Smith of Lesmahago, were shot by Colonel Buchan and Laird of Lee, in February, 1685. John Brown of Blackwood in the same parish, was shot in the beginning of March following, by Lieutenant Murray, after the promise of quarter. The pure snow then on the ground, was stained with his blood. His

* Campbell. † Renwick's Letters to Sir Robert Hamilton.

corpse was buried, under cloud of night, near to the spot where he was treacherously slain.

Murray might murder such as godly Brown
 But could not rob him of that glorious crown
 He now enjoys. His credit, not his crime,
 Was non-compliance with a wicked time.

These lines are inscribed on the stone that covers his grave.*

After this, John Brown could not continue his business of Carrier, though he had no hand in the Apologetic Declaration. His opinion (and his conduct was consistent with it) was, that he ought to live in an enemy's country, and *without sin*. Yet he was often obliged to betake to the high lands of Kyle, and of Lanarkshire, and to bear the chilling cold of March and April winds, with the more bitter blasts of persecution. Still, however, amidst the storms of nature, and of the political heavens, he had the rainbow of the covenant around his head, and enjoyed a freedom and pleasure that his enemies could not rob him of.

On one of those days, when driven from his home, he fled for refuge to a deep ravine, or moss hag, that had been formed by the current of a water-spout, carrying shrubs, soil, moss, and all before it, to the dale land beneath, leaving a frightful chasm, amidst a vast field of heath. Its deep mossy sides made it inaccessible to strangers: only the neighbouring husbandmen knew where the brackens hid the rocks, whose shelvy sides

* Cloud of Witnesses.

A very interesting account of the death of John Brown appeared in Blackwood's Magazine, some time after this was written: but the writer has confounded the account of John Brown, of Blackwood parish, with that of his namesake of Priesthill; and the house on the Muir, with that in Muirkirk.—The house on the Muir was where Caldwell, Kersland, and the gentlemen of Renfrewshire, rendezvoused on their way to join Colonel Wallace, and the company who fell at Pentland. Wedrow, Vol. i. Appendix.

conducted to the bottom. In the sides of this natural alley, were dens and caves, sufficient to hide a large company. In one of these, Priesthill intended to spend the day in prayer; and had begun to pour out his soul, in the words of Lamentations iii. 40, and downwards, when a sweet sound reached his ear, that seemed to proceed from another part of the moss hag. At first it was a soft under voice, as if afraid to be heard, but soon rose above all fear, joined with others; and the following Psalm was distinctly sung:—

Because I am brought very low,
Attend unto my cry;
Me from my persecutors save,
Who stronger are than I.
From prison bring my soul, that I
Thy name may glorify.
The just shall compass me when thou
With me deal'st bounteously,

“It is the hallowed sound of praising God; and by some fellow-sufferers; said John Brown, as he arose from his knees, to search them out. And to his no small joy, found out David and William Steel his neighbours, and Joseph Wilson from Lesmahago, in the cleft of a rock that had jutted half-way into the ravine. David Steel had a narrow escape the day before this. When just about to begin the morning worship, one cried out, “There is the enemy coming.” He arose with the Bible under his arm, and, without knowing what he was about, went into the byre, and laid himself down in an empty cow-stall, putting the Bible on his breast. His wife, equally unconscious, turned over him a heap of bedding, just as the soldiers entered the place. They stabbed the straw where he lay, but the Bible received the point of the sword, and they left the house without finding their victim.

William Steel's house was near at hand, and was also searched. His wife had locked him in her clothes-press. After they searched every place without success, and had left the house, a soldier returned and said to the gudewife, "Mistress next time you hide, hide better: part of your husband's coat is locked without your press;" and with these words, he left her to join his company. After he was gone, to her amazement, she found it as the soldier had said. It was to avoid such harassing scenes, that they had all fled to the ravine; and they found to their sweet experience, this dreary waste a Bethel; and in their harrassings and hidings as it was with Moses on the mount, nearest God when farthest from creature comforts. All day, they read God's word and prayed by turns; and during the dark and silent watches of the night, by turns they prayed and praised.

The seventy-fourth Psalm was deeply imprinted on their memories, from its being remarkably descriptive of their situation. The whole of it was sung about midnight; and while the wind carried the sound to the dale land below, faith carried the matter up to heaven. It entered the ear of the God of sabaoth, through the highly exalted Intercessor, for his suffering church. And though the Lord waited to be gracious, as the cup of wickedness that the Stuart race was to fill had not come to the brim, they were to fill it: but he sent the Comforter to uphold them with peace and joy, in believing that it was *Jesus' cause* they were suffering for. And though counted as slaughter sheep, they were fed in green pastures, and drank of that river of life, whose divine influences refreshed their souls, passing all understanding. They felt a peace that made them loath to part. Every one was sensible that the presence of God had been with them. It was in this spirit that these poor

haunted saints spent the time till morning dawned, and the lark arose above their heads, joining his note with theirs, in praise to God for the light of another day.

William Steel, who escaped death from the persecutors, and lived many years after the Revolution, said often, if ever there was a time in his life that he would wish to enjoy over again, it was that in which he suffered persecution; especially that day and night he spent in the moss hag. They all thought it would be their last meeting on earth. He was the first that ascended from the ravine, to look if the enemy were in view; and it being a clear morning, and no person in sight, they all followed, and were standing to consult on the separate paths they would take home, to prevent them from being seen, when they were struck silent by a voice, sweeter than any thing they had ever heard, passing over the ravine, singing these words:—

Oh! let the prisoners' sighs ascend
Before thy sight on high;
Preserve those by thy mighty power,
That are ordained to die.

And again, while they stood speechless, another voice sung, in tones of exultation:—

Though ye have lain among the pots,
Like doves ye shall appear,
Whose wings with silver, and with gold
Whose feathers covered are.

After standing for some time looking at one another, some of them thought they had left other worshippers in the moss hag. Others thought that the sound echoed from a greater distance. "Whoever or wherever the words came from, we have little concern," said John Brown; "one thing we may take comfort from; they are God's words to his

church in affliction; and that is our situation. Who lye among the pots? We scullions, black in the opinion of our enemies. But God sees us not as man sees us, but compares us to doves; doves on the wing, whose feathers of gold and silver are best seen while they fly. It may be, we are on the wing to an eternal world, and this Bethel meeting is preparing us to mount up with wings like eagles. If so, let us keep in mind, that we have nothing to boast of, but grace, grace: unto it is our acknowledgment." While he spoke his countenance beamed the pleasantest ever they had seen; and when he parted from them, they stood and looked after him. It was the last time they saw him in life, and the last time they heard him speak. "He had a most uncommon talent in communicating information and consolation to others, and when he came himself to be tried, he was not left a cast-away."*

(TO BE CONTINUED.)

*Wodrow.

REVIEW.

A discourse delivered in the Presbyterian Church in Cedar St. on Sabbath Morning, Feb. 27th, 1825; on occasion of the death of John B. Romeyn, D.D. By Stephen Rowan, D.D. pastor of the eighth Presbyterian church, New-York, 1825. pp. 43, octavo.

In a preceding review, we have given our opinion as to the propriety of such discourses, and the danger of preaching men, instead of Christ; at the same time we think it proper to avail ourselves of the information furnished, on the history of the church in our own times, by their publication. We were shown by Dr. Romeyn, about two years before his death, a list of the members of the Presbyterian presbytery of New-York; consisting, we think, of about 22 ministers, in which Dr. R. was

the senior. Hence, it appears that in fourteen years from the time of his settlement in the pastoral charge of a congregation in that city, a whole generation of ministers had passed away. From the beginning of the last century, New-York, in the greater part of the Christian denominations, now sees the third generation of Clergy. Dr. M'Leod and Dr. Kuypers are the only ministers now settled in charges in the city, who were there at the beginning of this century; Dr. M'Leod was ordained in 1801. Of these facts we are reminded by this discourse respecting the life and death of Dr. Romeyn. In view of them the text of the preacher contains an important admonition to all, and especially to ministers of the gospel, that they may expect soon to be called to give an account of their stewardship. "The righteous perisheth and no man layeth it to heart, and the merciful men are taken away; none considering that the righteous are taken away from the evil to come. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness." Isaiah chap. lvii, verses 1, 2.

About twenty pages of this sermon are occupied in a judicious commentary on the text, and such practical observations as are calculated to be useful. The preacher does not choose a text merely as a pretty motto prefixed to a dissertation with which it has no doctrinal connection—a kind of preaching by far too common. Did congregations always hear scripture expounded by their ministers in the lucid doctrinal manner of this sermon, there would be less reason to mourn over the low state of religious knowledge among professors. We are much pleased with the style, manner of exposition, and doctrine of this discourse. From this part of the discussion we give the following extract, as it contains the views which

an able and well informed divine has formed respecting the moral and religious state of the greatest city in the Union—a city which must have a powerful influence on the affairs of both church and state, in the United States.

“ And peradventure he has been taken away from the evils to come upon this city, in respect to the standing and usefulness of his ministerial brethren. In consequence of the acknowledged faults and infirmities of all,—for we are men of like passions with yourselves,—but more by the arts and influence of those who have been actuated by motives of personal and party hostility; or by immoral or infidel principles; strenuous efforts are making in this community to lessen the public respect for the ministerial office, and public confidence in the ministerial character. And those efforts have been but too successful, in consequence of the apathy, the indifference, the caution, of the professed friends of religion and morality. We plead for no respect for the ministerial character to which it is not entitled by the authority of God, and its own consistency. But we have a right to look from our friends, for *their own sakes*, for their encouragement and defence, when we are undeservedly vilified and abused. I say for *their own sakes*; because we have as little at stake in the increase of vice as themselves; and by retiring we may find the post of honour to be a private station. I say, *for their own sakes*: for after these violators of the laws of God, and these enemies to the interests of the church, shall have prostrated our altars; after they shall have ascertained that *one day in seven* is too much for God, and shall give him only the *tenth* as they did in France; after they shall prove to the satisfaction of fools, that the immortality which the gospel has brought to light is nothing but a dream, and have decreed *death to be ax*

eternal sleep; after they shall have established all the deism of the English radicals, and all the atheism of revolutionary France; shall they have taken their vengeance on the clergy merely? Shall it not rather be poured upon those *calculating, temporising Christians*, who, shrugging their shoulders, assent, *without examination*, to the unfounded charges brought against their ministers? Yes! those very men will see the flood-gates of wickedness opened on our city; *they* will see all the ligaments of society rent assunder; *they will see* the morals of their sons and their daughters depraved in this world, and their souls writhing in the torments of the world to come. For myself, I forbode dreadful things for the morals of this community, by the growing disrespect for the officers and the institutions of religion. And from this evil, my deceased brother has perhaps been taken away. At all events, he has been taken away from the evil of suffering and of sin. 'He rests from his labours, and his works follow him.' He has entered into peace." pp. 18, 19

We now proceed to give a short abstract of the life of Dr. Romeyn, from this discourse, as the whole is too long for insertion. He was born at Marbletown, Ulster county, in the State of New-York, 8th of November 1777. His father, the Rev. Dr. Theodoric Romeyn, was sometime pastor of the United Reformed Dutch congregations of Hackensack and Schraëlenburgh, (N.J.) and afterwards of that of Schenectady; he was a professor of theology, and of deservedly high standing in the church. Mr. John B. Romeyn, the subject of this memoir, received his grammar school education, in the academy at Schenectady, which was the germ of Union College. At the age of 17, he entered the senior class in Columbia College, in the city of New-York, and was graduated in 1795, at

the early age of eighteen. In the year following he was admitted to the communion of the supper, in the Reformed Dutch congregation of Schenectady. He then commenced the study of theology under the care of the late Dr. Livingston, which he continued for two years, and at the age of about 21, he was licensed to preach the gospel. In the following year he was ordained to the pastoral charge of the Reformed Dutch congregation of Rhinebeck. In this charge he continued to labour for about five years, when he received a call from the Presbyterian congregation of Schenectady, which he accepted, and was translated from Rhinebeck to Schenectady in 1803. There he continued but one year. In 1804 he was translated from Schenectady to the pastoral charge of the Presbyterian church in the city of Albany. Dr. Rowan says, (p. 25,) "The First Presbyterian Church in Albany, was, *at that time*, one of the most intelligent and respectable in the United States." What does the preacher intimate by the emphasis "*at that time*," respecting the *present state* of that congregation? Here certainly was presented an ample field of usefulness, for an able and faithful preacher, in a church where he had before him the chief officers of the government of a great state. It requires a more than equal share of faithfulness to reprove as boldly and directly the vices of the great as of those in low stations. He is said there to have attained a very high degree of popularity, during a period of four years that he laboured in that city.

In 1808, a new congregation of the Presbyterian Church was organized in the city of New-York, and from it there was made upon Dr. Romeyn a call, which he accepted. In New-York he continued until his death—a period of sixteen years, in which time there were added to the congregation

under his care, 650 persons. In regard to baptism, he adopted and always practised what is called the strict plan. He baptised the children of professors only. How strange that any one professing to be an ambassador of Christ Jesus, should practice on any other plan? Here the preacher remarks, we think very justly: "To me the test of his faithfulness *was the fact of his faithfulness.*" p. 27. For surely the faithful minister may "stretch forth his hands all the day to a gainsaying and rebellious people." At pp. 28, 29, Dr. R. gives the following as traits in Dr. Romeyn's character.

"That assemblage of qualities which entered into the formation of his *personal character*, was rare and excellent. He was, what has been pronounced 'the noblest work of God,' an *honest man*; an Israelite indeed, in whom was no guile. And never was his comely visage more clouded with blackness, than when he expressed abhorrence of duplicity, discovered to have been practised on himself or his friends.

"As a man of noble, independent, liberal, and magnanimous spirit, he furnished a specimen of the moral sublime in human character. I could record instances without number: but shall content myself with naming his meekness, humility, and gratitude, when apprized, in a friendly manner, of any thing in his conduct, which was supposed to be wrong; his magnanimity and liberality, in yielding his pulpit to the Rev. Dr. Mason, when he found the limits of his first place of worship too small for his admirers; and in selecting his particular friend, the Rev. Dr. Alexander M'Leod, to supply his pulpit during his absence; thus practically declaring, in the spirit of the Master, they may increase, though I may decrease; and thus offering his own reputation a sacrifice, to the preference of public opinion, if they chose to

give it, in favour of his friends. But the sacrifice, though offered, was not immolated. For although in those instances, he came in collision with the most gigantic intellects which have ever been consecrated to the service of God in any church, nation, or age, he sustained the ordeal in a manner, honourable at once to the powers of his own mind and the attachments of his people."

In these instances, indeed, he did give unequivocal evidence that he was not jealous of the reputation of those who stood high as men of talents in the estimation of the public—a trait of a noble and generous mind.

It was about this time, when Dr. Romeyn was at the highth of his reputation, and when he might perhaps be considered as the most distinguished minister in the Presbyterian church, that he visited Europe. One incident which occurred in Great Britain, though omitted by the preacher, ought to be recorded. He appeared as speaker at the anniversary of the British and Foreign Bible Society. The topic which he chose to illustrate in his address was, *That all revolutions in Christendom had been favourable to the spread of the Bible.* Though we have no doubt that he was conducting it ably, yet such a topic could not be agreeable to British noblemen, and, as might have been expected, they gave so strong symptoms of disapprobation that he was compelled to desist. He visited Holland and France; of the state of religion in the Protestant churches of the latter country, we have heard him say, that he feared the greater part of the French Protestants, were Socinians. Of the condition of the Protestant church in Holland, he had a more favourable opinion.

At the age of thirty-two the degree of D. D. was conferred upon him by the college of Princeton, and whatever may be thought of the merit of some

individuals on whom this mark of distinction has of late been bestowed, and of the impropriety of conferring it at so early an age, we do not hesitate to say, that in this instance, it was not misplaced.

Dr. Romeyn did not publish largely from the press, but what he did publish was respectably orthodox. In conducting the *Christian's Magazine*, he was associated with Dr. Mason, and by his pen contributed many valuable essays to enrich its pages. His two volumes of sermons have been republished in Europe, and abound with sound doctrine, well arranged, happily applied, and in a style neat and conspicuous.

He had many flattering offers to occupy respectable stations in our literary institutions. While in Albany, "overtures were made to him, to become the professor of Ecclesiastical History, in the Theological Seminary at Andover." He was also offered the Principalship of Princeton college, and the Presidency of Transylvania University in Kentucky. He had calls from several respectable congregations which he rejected; as from the Reformed Dutch congregation of Schenectady to become the successor of his father; from the Park street church, Boston, and from the Collegiate Reformed Dutch churches, New-York.

Dr. R. states that he was uncommonly assiduous in the performance of catechetical and other parochial duties in his congregation in New-York. His style of pulpit oratory was perspicuous, persuasive and affectionate.

After an enumeration of his excellencies, the preacher remarks:

"And though I might continue this enumeration of excellencies; yet I do not assume for your pastor, as some do pretend to assume for their friends and pastors, an immaculate character. Like oth-

ers, in similar prominent stations, he did not escape the tongue of slander—for *who*, “*who can stand before envy?*” And like others he had his foibles and his faults. I knew in him a restlessness of habitude, and an occasional irritability of temper; I knew in him a credulity in the honesty of the intentions of all who approached him, which sometimes made him the prey of the designing; and I knew in him a sensibility, which at times degenerated into weakness. But notwithstanding all I knew, and I knew him well, having for years had the most unreserved access to him at all hours, and in all companies, I fearlessly pronounce him ‘a man more sinned against than sinning.’” pp. 30, 31.

We should have been happy to have had from this orthodox and able preacher, and accurate observer of the state of the churches, a delineation of the course taken by Dr. Romeyn, in relation to the Hopkinsian controversy, which began, about the time of his settlement in New-York, to agitate the Presbyterian church, which continues with increasing virulence its agitations to the moment in which we write,

————— “Undique
Usque ades turbatur agris.”—

and which threatens, ere long, a more terrible convulsion. We think this one of the most instructive chapters in his life, and we are sorry it is omitted. A few words will dispose of what we shall say on this topic. He was himself, in principle, always on the orthodox side, as his sermons both published and unpublished testify. But he did not think that Hopkinsians should be excluded from the communion of the Presbyterian church. There are few of the Hopkinsian ministers in the New-York Presbytery whom he was not instrumental in settling in their charges. We doubt not he thought they could be reclaimed from their errors,

but herein he was himself in error. It was not long until he found that Hopkinsians made the tenets of their school of error, not only the *sine qua non* in all their public transactions, but in their private friendships too. They are the persons whom Dr. Rowan refers to in the article extracted above, as "*sinning against*" Dr. Romeyn. In assailing the citadel of truth, they were willing to carry their point by making, if possible, a breach in the reputation of their benefactors. Dr. Romeyn had often reason to say,

"From lying lips and guileful tongue,
O Lord, my soul set free."

We sincerely wish that all orthodox ministers in the General Assembly could have heard this honest, generous, warm-hearted man speak on this subject, as we have, for some years before his death. When through mistaken tenderness, error is suffered to enter the church, (Dr. Romeyn is one of the many examples,) those who are instrumental therein will have cause to mourn.

Dr. Romeyn died in February, 1825, in the 48th year of his age and 26th of his ministry. The last text on which he preached was, "*It is finished.*"

As specimens of Dr. Rowan's manner, and as containing important truth, we give in connection, the following extracts from a Sermon of his, preached and published in 1812, and called "The Sin and Danger of Insensibility."

"We have said, that the elevation of wicked men to offices, was a national sin; and of course that is one reason, why the nation ought to mourn. But the people are far, very far from being sensible of this. So far in fact are they from it, that they practically deny, and cannot endure to be told of it. Now as reformation must always be preceded by conviction of error, we would expostulate with

you on this subject. Why are you unwilling to be addressed on this point? Is it because any of you have given your support, to those who were not worthy of it, and therefore, that to be spoken to, would look like reproof? This will not satisfy; because if you are convinced of having done wrong, candour obliges you to acknowledge it; and honesty compels you to do so no more.

“Is it, because we are required ‘not to speak evil of the rulers of God’s people?’—Then all that a wicked man has to do, is to secure the favour of the people, and use this as a stepping stone to office, and his office will be a cloak to his crimes!—then virtue and vice cease to be distinct, and all the qualifications which God’s word requires in a ruler, become nugatory. But let us examine this objection. ‘Thou shalt not speak evil of the rulers of thy people.’ We acknowledge this to be a binding prescription of God’s word; but what is ‘evil speaking,’ the crime here prohibited? It is ‘the using of language either reproachful or untrue, respecting others, and thereby injuring them.’* To speak, then, either *reproachfully or falsely* of a ruler, is not only criminal but dishonourable: but to speak the truth, in a respectful manner, is not implied in ‘evil speaking.’ But, even if the truth should be construed evil speaking, still it may be spoken of the man, as a man, while we respect him in the character of a ruler. *The magistracy is an ordinance of God*, and ought uniformly to be spoken of, with tenderness, deference, and respect. But it is no cloak for any man’s crimes. The ministry of the Gospel is also an ordinance of God, though of a different nature; and if we are not ‘to speak *evil of dignities*,’ much less of the ministers of the Gospel: for their office, of all others on earth, is the most dignified’ But are you willing to apply this reasoning to them? If they are profane swear-

* Buck’s Theological Dictionary.

ers; Sabbath breakers, adulterers, drunkards, or infidels, are you to say nothing of their crimes, because they are ministers? Is their office to be a cloak for their sins? You will one and all answer, No. Why then will you not adopt the same mode of reasoning in the one case, that you do in the other? For the obvious reason, that it is absurd; grossly, and irrationally, and unscripturally absurd. And if absurd in one case, it is also absurd in the other; for the cases are exactly similar. The prevalence, then, of that strange disposition in both political parties, to blind their reason, and shackle their speech, on this subject, is a striking proof that they are not sensible of their sin.

But there is another proof of *insensibility* on this point; and that is, that many who acknowledge the principle, that we ought to have men for our rulers, who fear God; and consequently acknowledge that they do wrong in supporting any others, justify themselves under the impression, that they cannot get pious men who are qualified for rulers. This is a delusion. As to qualification, even in the lax sense in which it is generally used, as importing strength of intellect, and a knowledge of state affairs, surely it is as likely to be found in the pious, as the wicked part of the community. Otherwise we get into that dreadful dilemma, that piety and intellect never go together, and consequently, that ignorance and weakness are essential ingredients in the character of a Christian! And as to the impossibility of obtaining them, we affirm, that this is so far from being the case, that ours is the only country on the face of the earth, where they can be obtained. In hereditary governments the people are compelled to receive as their sovereign, the lawful heir, whether he be good or bad, a wise man or a fool. But here, where the people have a voice in the election of their rulers, they can elect whom

they please. And why not a man who fears God, as well as one who fears him not? It is because this is *never* required, as it ought *always* to be, as an essential qualification; or because there is not virtue enough in the people to support him. In either case, the position is established, that we continue in a state of insensibility to one of the causes of our present afflictions, notwithstanding the call of God is to repentance."

* * * * *

"Our ingratitude is another source of our present afflictions; and as such loudly calls for repentance. But is there any thing like a general conviction of our unthankfulness? That we have been abundantly and distinguishingly blessed, since the Revolution, all must acknowledge; but will all as readily acknowledge the hand that has secured to us our civil and religious liberties, and enriched us with his blessings? alas! we have forgotten that the Lord has been gracious, and have been too ready to ascribe our privileges to the military and political skill of men, instead of thankfully acknowledging the blessing of God upon their endeavours! And do we not still continue ungrateful? The proof is in our conduct: for gratitude to God is always accompanied with an abiding sense of his goodness; of our own unworthiness; and of our obligations to live to his glory. And is there not too much reason to believe, that we are not humbled under a sense of our unworthiness? That instead of seeking his glory, we are eagerly pursuing our own individual interests? That God is not in all our thoughts, and of the rock that begat us we are unmindful." pp. 38—43.

REVIEW.

The Shorter Catechism Analyzed; containing a distinct exhibition of the particular doctrines under each question, with appropriate proofs from Scripture. To which is appended some easy questions and answers for the use of little children: by Gilbert McMaster, A. M. Pastor of the Reformed Presbyterian Church, Duaneburgh. Second Schenectady edition. 1825. pp. 48, duodecimo.

The mode of instruction by question and answer is founded in nature. Heathen philosophers, who had studied human nature with considerable skill, under some aspects, availed themselves of it, among their pupils. Hence, it is probable, originated what is called the Socratic method of argument: by question and answer. It is universally used in all institutions of learning from the primary schools to those of the highest scientific rank. It was probably used in the schools of the prophets, under the Old Testament; for when the sons of the prophets would teach Elisha that his master was to be taken from his head, they do it in this way. Christ sets an example of it in the instruction of his disciples. In the early ages of the Gospel dispensation, every congregation had its class of catechumens, and it has been used in every age of the church since, in family and ministerial instruction. So necessary is it in this matter to follow the footsteps of the flock, that the family or congregation, where it is neglected, will generally, if not universally, be found ignorant of "what be the first principles of the oracles of God." Where the habit is well formed of instructing youth by sound catechetical formularies of doctrine, it is difficult to eradicate it. Of this we have lately heard a remarkable instance. In some districts of Massachusetts in the neighbourhood of Boston, the Shorter Chatechism is taught to the children in those congregations where the ministers and the great

mass of the congregation are Arians. There, of course, it has degenerated into a mere form of Godliness, among those who deny the power thereof, an evil which all parents and ministers should be vigilant to guard against.

Some of the most distinguished divines have laboured successfully in furnishing the church with useful manuals on this kind of instruction. Ursinus composed the Heidelburgh Catechism, and by this little tract he has been the instrument of more extensive and lasting good to the interests of religion than by all his other labours. Luther, while waging a glorious and successful warfare with "the rulers of the darkness of this world, and with spiritual wickedness in high places," composed a catechism which did more to keep alive the spirit of true godliness among his followers, than all his ponderous folios. The immortal Calvin too wrote a Catechism. The Heidelburgh Catechism has been deservedly in high repute, and extensively useful in the Reformed Dutch Church. That very illustrious body of learned and godly men—the Westminster Assembly of Divines, in furnishing the church with their Larger and Shorter Catechism, has bequeathed to posterity an invaluable legacy, by which, had it done no more, the names of its members will be had in everlasting remembrance. The Erskines and Brown, in the Secession church, by their catechetical expositions of the doctrines of the Shorter Catechism, and the latter by his catechisms for children, have placed valuable books and tracts in the hands—perhaps we might say of millions. Willison's Sacramental Catechism is a valuable book on all important subjects.

In our own country we do not recollect of any divines that have laboured in the composition of works of this kind, except Dr. M'Leod, Mr. M'Master, Dr. M'Dowell, and Bishop Hobart. The Bishop's

Companion of the Altar, illustrates in the catechetical form, the Rubric of the Episcopal church. Dr. M'Dowell's catechism is merely a series of questions, without answers, chiefly on the historical parts of the Bible. Dr. M'Leod's Ecclesiastical Catechism, is designed to illustrate, as its name imports, the constitution and order of the Christian church. Learned notes are appended to it, in vindication of the Presbyterial form of church government. As this valuable work is not now in the market, we should be happy to see, what is very much wanted and called for, a second edition.

Mr. M'Master's Analysis, as the title page imports, has gone through a second edition, in the city of Schenectady, and one, perhaps two, considerable editions have been published in Scotland, where it has been introduced into the Sabbath Schools, with high approbation. The Edinburgh Christian Instructor, edited by orthodox ministers of the Established church of Scotland, and considered as one of the most respectable religious journals in Great Britain, speaks in the following terms of this Catechism: "We approve highly of the plan of the work. It is simply, as the title bears, an *Analysis*, splitting the different answers into their component parts, exhibiting each article in connexion with its proofs, and thus, by simplifying the subjects, enable the reader to form a more clear idea of each. The plan, in short, is just that of the careful observer of nature, who, in examining a complex phenomenon, reduces it to its component parts, examines each singly, and thus forms a clearer idea of the whole in combination. We consider it chiefly valuable as a *text book*, to those ministers, or teachers of youth, who are in the habit of meeting with young people, somewhat advanced, for the purpose of promoting their religious instruction. *Their* object will be to explain the diffi-

cult terms, and clauses, as they go along; and with this view, such a guide as this may be highly valuable."

As we altogether approve of these remarks, we have little to add on the subject of the Analysis. The accurate manner in which the analysis of the complex propositions of the Shorter Catechism is conducted, leaves, we think, no room for improvement in this scheme. It is evidently and properly intended that the text quoted as proof, with the chapter and verse, shall be committed to memory by the catechumen. The habit of analysis, with the treasure of doctrine confirmed by Scripture testimony, furnishes the learner with one of the best means of defence against error, and of studying the Holy Scriptures with profit. If he understands and believes all that is here contained, and he can hardly disbelieve any part of it if he believes the Bible, it will be almost impossible for him to fall into any dangerous error.

The Little Children's Catechism appended to this edition is now, for the first time, published; and much as we approve of Brown's Children's Catechism, we do not hesitate to pronounce this one far superior, and, indeed, by far the best we have ever seen. It is framed for little children, and for them, by its great simplicity, perspicuity, and brevity, it is admirably calculated; and yet, were all the communicants in the churches of the land, able to answer intelligently all the questions contained in these eight pages, we are confident there would be a very great improvement in the general stock of Christian knowledge, and the condition of the church improved very greatly. We are strongly tempted to republish here the whole of this little catechism, that the readers of the Witness might have the advantage of it in all their families, for the instruction of their children; and we are only re-

strained from it by a sense of justice to the publisher, as it might interfere with the sale of the edition. As a specimen of it we republish the third section, which may be taught children with advantage.

“Q. Who is the alone Head of the Church?

A. The Lord Jesus Christ.

Q. May any add or take away from the doctrine and ordinances of Christ's appointment?

A. No.

Q. Is the dominion of Christ, as Mediator, limited to the Church? A. No; he is Head over *all things* to the Church.

Q. Ought man, in every relation of life, to confess and honour Christ as Lord of all? A. Yes; to him every knee should bow, and every tongue confess.

Q. What does he threaten against those nations and their rulers who refuse to obey him?

A. He threatens to dash them in pieces in his wrath.

Q. How is the church on earth distinguished?

A. Into the visible Church, and the invisible Church.

Q. What is the visible Church? A. That society which professes the faith of Christ, and obedience to him, together with its children.

Q. Are the infants of professed believers members of the Church? A. Yes; for of such is the Kingdom of Heaven.

Q. Who are the members of the invisible Church?

A. All those who, being united in Christ, are interested in his salvation.

Q. Are all professors of religion not true believers? A. No; Some have the form, but not the power of godliness.

Q. What is the fellowship of saints? A. It is the intercourse of Christians in the truths, ordinances, worship, and grace, of the gospel dispensation.

Q. Where is this fellowship particularly maintained? A. In the communion of the church of God.

Q. What are the uses of Church fellowship? A. To glorify God, and to prepare his people for heaven.

Q. Has Christ provided a government for his Church? A. Yes; he is the God of order.

Q. What form of Church government is exclusively of divine authority? A. The Presbyterian form.

Q. Who are the officers of Christ's appointment in his Church? A. Ministers, Ruling Elders, and Deacons.

Q. In what judicatories should these officers meet for the transaction of business? A. In Congregational, Presbyterial, and Synodical judicatories.

Q. What is the worship of God? A. It is the glory ascribed to him in the observance of his ordinances.

Q. Where should God be worshipped? A. In secret, in the family, in private societies, and in public congregations.

Q. How should we worship God? A. In spirit and in truth.

Q. What are some of the ordinances of daily worship? A. Prayer, praise, and the reading of the Scriptures.

Q. How often should we pray? A. Very often, at least every morning and evening.

Q. For what things should we pray to God? A. For all the good things he has promised his people.

Q. For whose sake should we ask them? A. For Christ's sake.

Q. Do we need direction in prayer? A. Yes; we need the instruction of God's word.

Q. Do we need any assistance to enable us to pray in faith? A. Yes; we need the aid of God's Spirit.

Q. Has God promised this aid? A. Yes; the Spirit helpeth our infirmities.

Q. Can you say the Lord's Prayer? A. Yes; *Our Father, &c. &c.*

Q. How many sacraments are there? A. Two; Baptism and the Lord's Supper.

Q. Which were the sacraments of the Old Testament? A. Circumcision and the passover.

Q. Were the sacraments of the Old Testament substantially of the same import with those of the New Testament? A. Yes; and therefore baptism comes in place of circumcision, and the Lord's supper in the place of the passover.

Q. What are the parts of a sacrament? A. Two; a sensible sign and the thing signified.

Q. What is the sign in baptism? A. Water.

Q. What are the signs in the Lord's supper? A. Bread and wine.

Q. What do these signs signify? A. Christ and the benefits of the covenant of grace.

Q. In whose name is baptism to be administered? A. In the name of the Father, and of the Son, and of the Holy Ghost.

Q. How does it appear that the infant members of the church are to be baptised? A. Because all are to be baptised to whom the promise belongs, and the promise is addressed to the children of believers.

Q. Is baptism regeneration? A. No; It is a sign and seal of it, and of our union with Christ.

Q. Is not every baptised person solemnly bound to hate sin, and to love and serve God? A. Yes.

Q. Who have a right to the Lord's supper? A. Those who know the truth, believe in Christ, repent of their sins, and endeavour to keep God's commandments.

Q. Are religious fasting and thanksgiving ordinances of divine appointment? A. They are.

When should they be observed? A. Upon special occasions,

Q. Is not swearing in common conversation very criminal in the sight of God? A. It is; and he will surely punish those who do so.

Q. Is it allowable to make oath at any time? A. Yes; when lawfully called by civil or ecclesiastical authority.

Q. By whom should men swear when lawfully called to it? A. By God alone and not by any creature.

Q. What form should be used in making an oath? A. The uplifted hand, and not the kissing of a book.

Q. Should not great care be taken to tell the truth, and nothing but the truth, under oath? A. Yes, surely.

Q. May men swear or vow to God, as well as by his name? A. Yes, it is said that unto Him every tongue shall swear.

Q. Is public religious covenanting a standing ordinance of the New, as well as of the Old Testament dispensation? A. It is; for being in its nature moral it was never repealed.

Q. May men, in their public civil capacity, engage to civil duties by a vow to God? A. Yes; for men in civil life are bound to know, acknowledge, and obey God.

Q. Are not Christians witnesses for the cause of Christ? A. They are.

Q. How are they to give their testimony? A. By a full, public, consistent, and progressive profession of Christ's truth. pp. 45—48.

We should be happy to see from the pen of this writer a doctrinal catechism for grown persons.

exhibiting the doctrines of the system of grace, on a scale as large as that of Fisher and Erskine's Explanation of the Shorter Catechism.

ANALYSIS OF EPHESIANS VI. 12.

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”

In the preceding verse, the apostle exhorts us to “put on the whole armour of God,” πανοπλιαν τῆς Θεοῦ, a complete set of armour both defensive and offensive, provided by God for the soldier of Jesus Christ, who must not only be armed, but armed at every point; like the besieged garrison, which if left defenceless at any one point, will be there assailed by the enemy. The great leader of the armies which war against us is the devil, διαβολος, the calumnator, or accuser of the brethren—Beelzebub, the prince of devils. The word here used in the original is applied to but one individual in the New Testament. The original term elsewhere translated devils, is δαιμονες demons, referring to all fallen angels, who are governed by the διαβολος, the prince of demons. When we arm ourselves with the heavenly panoply, it is for the purpose of standing against this commander of the rebel armies and all the hosts under his command—hosts which are enumerated in detail, v. 12.

For we wrestle not against flesh and blood, ὅτι οὐκ ἐστὶ ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα. The word πάλη, wrestling, contains an allusion to the Olympic

games, in which experienced wrestlers appeared before assembled Greece, to display their dexterity and strength in striving for the crown of victory. In this exercise the *athletæ*, or antagonists exerted every muscle, often straining their bodily energies to the utmost. It denotes great exertion, before a great assemblage of witnesses, for a crown of glory. The powers exerted are the graces of the Holy Spirit in believers, operating on all the faculties of the soul, and invigorating them for the spiritual conflict. The spectators are God, angels and men. The crown, is the reward of the heavenly inheritance, awarded by the judge of quick and dead.

1. The first class of foes is *αἷμα καὶ σὰρκα*, flesh and blood, the corruptions of our own hearts. Some it is true, understand this sentence negatively, and think that the apostle excludes flesh and blood from the list of adversaries, as if he should say, we do not wrestle with the *men* of this world, but with the powers of darkness. This however cannot be his meaning; for we do in fact contend with the men of the world, who oppose truth and holiness. The word *only* is understood, "We do not wrestle with flesh and blood *only*." We have other enemies against whom we must arm ourselves, than those of our own house. It is not necessary to verify the interpretation of flesh and blood to mean innate corruption, as the attentive reader of the New Testament must know that this is the import of the figure. "Flesh and

blood shall not inherit the kingdom of God." 1 Cor. xv. 50. Hence our lusts are called, *fleshly lusts*, resembling the lust that conceived and brought forth that sin which violated the covenant of works, for the gratification of a carnal or fleshly appetite.

2. Principalities and powers, *αλλα προς τας αρχας προς τας εξουσιαις*, "but against principalities, against powers." The *αρχαι* and *εξουσιαι*, the principalities and powers are the officers of the rebel hosts, that command under Beelzebub, the legions of the armies of hell. There are "thrones, dominions, principalities, and powers," in the heavenly hierarchy, orders and ranks of government, which the prince of darkness imitated in forming the government of his rebel hosts. As he was a prince in heaven, and a leader of the rebellion, those principalities which occupied seats of authority before their fall probably retain corresponding dignities in Tartarus. Hence the kings of the nations are raised up from their infernal thrones, to meet the monarch of Babylon in his descent into hell. Isaiah, xiv, 9. They have their respective nations assigned them. "The prince of the kingdom of Persia withstood me one and twenty days." Dan. v. 13. This was an invisible prince and potentate. These invisible and infernal kings of the nations have their legions which they command. The hosts of evil spirits, of which the man in the country of Gadarenes was dispossessed, say "my name is legion." Mark, v. 9. The Greek word *λεγιων* is

formed from the Latin *legio*, an organized corps of the Roman army, and the commander of the legion seems to speak in the name of the whole, and hence the singular word *my* is used. In correspondence with this, Daniel mentions, the god of forces, the mahussim, the tutelary gods of the nations which are in fact the officers of the demonical armies. This class of enemies comprehends, all the invisible powers of darkness with which believers have to wrestle in their spiritual warfare. How should we be filled with astonishment were our eyes opened to see the array of the powers of hell which wage incessant, malignant, and crafty warfare against the Lord's people!

(TO BE CONTINUED.)

ECCLESIASTICAL STATISTICS.

Northern Reformed Presbytery.

Rev. Dr. M'Leod,	New-York,	N.Y.
Rev. William L. Roberts,	Patterson,	N. J.
Rev. James R. Jonson,	Newburgh,	N.Y.
Rev. James R. Willson,	Coldenham,	N.Y.
Rev. James Chrystie,	Albany,	N.Y.
Rev. Gilbert M'Master,	Duanesburgh,	N.Y.
Rev. Samuel M. Willson,	Galway,	N.Y.
Rev. Melancton B. Williams,	Kortright,	N.Y.
Rev. James W. Stewart,	Argyle,	N.Y.
Rev. William Sloan,	Topsham,	Vt.
Rev. James Milligan,	Ryegate,	Vt.
Mr. Robert M'Kee,	Probationer.	

Organized congregations, 14.

Number of communicants, about 1200.

Additions in 1825; about 150.

Number of souls, about 3500.

Within 20 years there were in this Presbytery but two ministers, the Rev. William Gibson and the

Rev. Dr. M'Leod; but four organized congregations, and not more than two hundred communicants. In the New-York congregation there are now more than three hundred.

Reformed Presbytery of Philadelphia.

Rev. Dr. Wylie, Philadelphia, Pa.

Rev. Samuel W. Crawford, Chambersburgh, Pa.

Rev. John Gibson, Baltimore, Md.

Number of communicants, about 500.

Number of souls, about 1,600.

[We have received the following statistics of the Secession churches in the south, from the Rev. Mr. Blackstock, an aged and respectable minister of the Associate Reformed Church.]

Associate Reformed Presbytery of the South.

First Presbytery.

Rev. James Rogers, Fairfield district, S.C.

Rev. John Hemphill, Chester dist. S.C.

Rev. James M'Knight, Mecklenburgh co. N.C.

Rev. Isaac Grier, Mecklenburgh co. N.C.

Rev. William Blackstock, Lancaster dist. S.C.

Rev. Eleazer Harris, York dist. S.C.

Robert Galloway, Licentiate.

Second Presbytery.

Rev. John Renwick, Newberry district, S.C.

Rev. Joseph Lowry, Geo.

Rev. John I. Pressly, Abbeville dist. S.C.

Mr. James Lowry, Probationer.

Mr. Pressly, Licentiate.

The Associates have no Synod, and but one Presbytery.

Rev. William Dickson, York district, S.C.

Rev. John Mushat, Iredel co. N.C.

Rev. Andrew Heron, Rockbridge co. Va.

Rev. Thomas Ketchem, Lancaster dist. S.C.

Rev. Abraham Anderson, Mecklenburgh co. N.C.

Messrs. Wallace, Carson, and Syle, Probationers.

Episcopal Diocese of Virginia.

Baptisms for the year ending May, 1825,	590.
Marriages,	114.
Funerals,	134.
Number of communicants,	330.
Bishop, presbyters, and deacons,	35.
Students in the Theological Seminary,	9.

Episcopal Diocese of Ohio.

Baptisms, for the year ending June, 1825,	56.
Marriage,	1.
Funerals,	5.
Catechumens,	164.
Communicants,	493.
Parishes,	15.
Library of the Theological Seminary, No. vols.	700.

Convention of Rhode Island.

Baptisms for the year ending June, 1825,	78.
Marriages,	36.
Deaths,	68.
Number of communicants,	600.
Ministers,	5.

ITEMS OF INTELLIGENCE.

The sixteenth annual meeting of the American Board of Commissioners for Foreign Missions, (a New-England Missionary Society,) was held at Northampton, (Mass.) from Sept. 21st to 23d, 1825. Total revenue for the year, \$55,744 18. The Rev. Drs. M'Auley and M'Murray, and the Rev. J. C. Crane, as commissioners from the United Foreign Missionary Society, attended the meeting with a proposition for the amalgamation of that society with the American Board of Foreign Missions. The United Foreign Missionary Society, was founded by the Presbyterian, the Reformed Dutch, and the Associate Reformed churches, as

our readers will remember. This mission it appears has become indebted to a considerable amount, and its revenues do not afford abundant supplies. This is probably the principal reason of the offer made by the commissioners mentioned, of delivering over their missions, and debts, to the New-England society. A project of union, or adhesion, was adopted. Among others, the following reasons were assigned for the measure :

1. "That the most friendly relations and feelings now exist between the General Assembly and the Synods, and the orthodox" Hopkinsian "associations of New-England."

2. "That the spirit of controversy having subsided, the intelligent and candid of the Christian public are all satisfied that the same Gospel which is preached in the middle, southern and western states, is preached also in the eastern states."

3. "That the Missionaries of both Societies preach precisely the same Gospel to the heathen."

The project will no doubt take effect. We confess these statements do a little surprize us. They go to declare and publish to the Christian world either that the doctrines of the Hopkinsians are those of the south, or that they are no errors. Are all the doctrines which Dr. Miller has vindicated against Professor Stewart of no import? Have the missionaries of the Presbyterian, Reformed Dutch, and Secession churches preached "precisely" Hopkinsian doctrines? Do all *candid and intelligent* members of the Christian public consider the denial of Christ's eternal Sonship—of the imputation of Adam's sins—of the imputation of Christ's righteousness, &c. &c. precisely nothing at all? We hope not yet. The United and Foreign Missionary Society has by this act sent in its adhesion to Hopkinsianism and Congregationalism! See how the Dutch church is passed by—"the Synods." The

Dutch Synod refused, 1824, to correspond with the New-England associations.

Jefferson Medical College, (Pa.) has commenced with upwards of one hundred medical students—a larger number, it is believed, than any other medical institution has ever commenced with in the United States. In the spirit of rivalry, it was suggested by the friends of the Medical College of the the Pennsylvania University, that this institution has not the power legally to confer degrees. An able vindication of the legal power of Jefferson Medical College to confer the usual honors in medicine has been published in the Democratic Press; and also the legal opinion of respectable counsel, in the pamphlet form, which has put the question at rest. It is believed that the number of students of medicine in the country, is at least double that of divinity students.

Doctorates conferred last summer.—The Rev. *John Black*, D.D. Pittsburgh, by Washington College. Rev. *William Jenks*, D.D. by Bowdoin, Maine. Hon. *Cornelius P. Van Ness*, L.L.D. by Dartmouth. Hon. *David L. Morrill*, and *Elijah Paine*, L.L.D. by University of Vermont, Burlington. Rev. *James Kendall*, and Rev. *James Flint*, D.D. and Hon. *Wm. Wickman*, Hon. *Samuel Putnam*, Hon. *Henry Clay*, and Hon. *Asa Stearns*, L.L.D. by Harvard University. Rev. *John Woodbridge*, and Rev. *S. H. Cox*, D.D. by Williams college, (Mass.) The latter gentleman has refused to accept the degree, and has published a manifesto against doctorates of divinity, as “the night-mare of the church.” Hon. *James Turner*, L.L.D. by Brown’s University, Rhode-Island. Rev. *John Bennet*, and Rev. *Samuel Nott*, D.D. and *Jared Mansfield*, and *James C. Ester*. L.L.D. by Yale College. Rev. *Henry Penneyre*, and Rev. *John M. Vicker*, D.D. and *John C. Calhoun*, *Joel R. Poinsett*, *Stephen Elliot*, and *Nathaniel T. Moore*, L.L.D. by Columbia College, (N.Y.) Rev. *Augustus Wackerhagen*, and Rev. *Andrew Wylie*, D.D. and *Lewis E. A. Eigenbrot*, L.L.D. by Union College, (N.Y.) Rev. *Ezra Fisk*, D.D. of Goshen (N.Y.) and Hon. *Lewis Cass*, L.L.D. by Hamilton College, (N.Y.) Rev. *Wm. Vincent Harold*. and Rev. *J. George Smucher*, D.D. and Major General *La Fayette*, L.L.D. by University of Pennsylvania, Phila. Hon. *Thomas Todd*, and *Etienne Mazureu*, L.L.D. by Transylvania University. *Benjamin Watkins Leigh*, Esq. of Richmond, by Hampden Sidney College, Va.—35 in all. There may have been some others of which we have not heard.

THE
EVANGELICAL WITNESS.

VOL. IV. **FEBRUARY, 1826.** NO. II.

SUFFERINGS OF THE COVENANTERS.

Some account of John Brown, and his companions in suffering, during the latter part of the last persecuting period in Scotland, 1680-1688.—From authentic sources.

(CONCLUDED FROM PAGE 20.)

Among the last of the needy adventurers of Charles II's reign, who could swim through the blood of their more conscientious countrymen, to favour and emolument, was Graham of Claverhouse. "He was descended from the house of Montrose, and was educated in France, the best school for dissolute manners and cruelty. He fought against the French in the Low Countries, under the Prince of Orange, but being refused the command of one of the Scottish regiments, then in the Dutch service, he left it in disgust, and came over to England. His dissolute manners and vivacity soon got him notice at court, and the command of a party of Highlanders."* His first appearance on the stage of Scotland's tragedy was in 1678, taking free quarters for himself and men in the house of Gilbert M'Michen, in New Glenluce; and when they went off, beside what they consumed, they took with them three horses, worth ten pounds each.† In every succeeding appear-

* Brewster's Encyclopedia, article Graham.

† Arnot who commanded this party had his bowels trod out next year, at the battle of Drumclog, by a horse.

ance he may be marked as rising in cruelty and exaction.

“What Bishop Burnet says of Dalziel, may be affirmed of Claverhouse with equal, or perhaps with greater truth; that he acted the Muscovite too grossly, threatening to spit men, and roast them alive. He pleaded in excuse that terror was true mercy, if it put an end to, or prevented war.”

Charles being now dead, James, Duke of York, required such instruments to compel submission to his system of cruelty. Having now thrown off the mask, the suspicion of the Reformers that Prelacy was to be the handmaid to the introduction of Popery in Scotland, was verified. For that purpose he enlarged the commission of Claverhouse, and created him Viscount of Dundee; and none was better fitted to drive *fell Ruin's ploughshare* through every thing that could make life desirable.

“The measure of fixing garrisons of soldiers through the South and West counties, as if Scotland had been invaded by a foreign enemy, was the beginning of many cold blooded murders in the field. One of these garrisons was fixed at Lesmahago.” Claverhouse came unexpectedly there, late on the last night of April, 1685, and having heard of John Brown's piety and non-conformity, by six o'clock next morning was at Priesthill. A proof how he thirsted after the blood of such men.

John Brown, as usual, had arisen with the dawn, and had offered up the morning sacrifice. His wife often told how remarkably the Psalm, sung that morning, tended to gird up the loins of their minds. It was as follows:—

PSALM xxvii. 1—4.

The Lord's my light and saving health;
 Who shall make me dismayed?
 My life's strength is the Lord: of whom
 Then shall I be afraid?

When as mine enemies and foes,
Most wicked persons all,
To eat my flesh against me rose,
They stumbled and did fall.

Against me though an host encamp,
My heart yet fearless is :
Though war against me rise, I will
Be confident in this.

One thing I of the Lord desired,
And will seek to obtain,
That all days of my life I may
Within God's house remain ;

That I the beauty of the Lord
Behold may and admire,
And that I in his holy place
May rev'rently inquire.

The chapter read was John xvi. equally suitable ; and his prayers were like those of one lost to the world, and entered into the holy of holies, through the rent veil of the Redeemer's death.

How good it is, when the Lord comes, to be found watching in the way of doing our duty, was experienced in no small measure by the family of Priesthill. After worship, the gudeman went to the hill to prepare some peat ground ; the servants were also out, but at some distance, when Claverhouse surrounded the helpless man with three troops of dragoons, and brought him down to his own house. He left his implements of industry with great composure, and walked down before them more like a leader than a captive.

Meanwhile Janet had alarmed her mother by telling her that a great many horsemen were coming down the hill with her father. "The thing that I feared is come upon me ; O give me grace for this hour," said her mother, hastily taking up

her boy, and wrapping him in her plaid, and taking Janet by the hand, she went out to meet her foes; praying in secret as she went.

The leisurely way of examining persons by law, in which there was some semblance of justice, was now departed from. Claverhouse simply asked John Brown, Why he did not attend the curate, and if he would pray for king James. It was remarkable that, though a stammerer in speech to strangers, this morning he answered Claverhouse distinctly. He said he acknowledged only Christ as supreme head of the Church, and could not attend the curates, because they were placed there contrary to his law, and were mere creatures of the bishops, and the bishops were creatures of the king; and he being a Papist, and himself a Protestant Presbyterian, who, along with all ranks in the nation, had sworn and covenanted to God, that no Papist should bear rule over these lands; so that he neither could nor would pray for him. But if he repented and turned from his wicked way, he would acknowledge, obey, and pray for him.* Up-

* Some readers will be surprised that so holy a man should have refused to pray for the king, seeing we are so plainly commanded to pray for kings, and all in authority over us. In the present state and circumstances of this kingdom, it is not easy with some persons to perceive the force of the reasons which induced our persecuted forefathers to refuse obedience to this command. One thing, however, is very evident from their history, that they refused obedience, not to divine, but only to arbitrary human authority, and when it was considered a test of their compliance with what was sinful. It is probable that the apostle Paul himself would have refused to pray for Nero as emperor, had he been commanded to do so at the point of the sword, as a test of his acknowledging him as Head of the Church. He would have prayed like Stephen for his enemies and murderers; but certainly he would not have acknowledged, nor would he have done any thing that so much as seemed to acknowledge, the ecclesiastical supremacy of

on hearing which Claverhouse said, Go to your prayers, for you shall immediately die:* which he did in such a manner as filled the troops with amazement. On his family it had a different effect. His wife, who was great with child, with another in her arms, and Janet at her side, stood

the emperor. Now this is the plain fact of the case, with regard to our fathers in the reign of Charles II. Praying for the king was enforced at the point of the bayonet; and compliance was understood by both parties to be a renouncing of the fundamental principle of the Scottish Reformation, which incurred the guilt of both hypocrisy and perjury. Charles was not content with being acknowledged head of the state. He would be head of the church too; and James, his successor, would have resigned the headship of both to the Pope.

But with their convictions, they could not even pray for Charles as head of the state, without gross hypocrisy; for they believed that by his violation of his solemn engagements to the nation, he had forfeited all right to the sovereignty. This, it must be allowed, is a delicate question; and one at all times of difficult application; but if the worthy men whose conduct is the subject of this note, were wrong either in the conception or application of the principle, their error was adopted and followed up into practice, by the whole nation, a few years after; and this is now universally approved by Protestants of all denominations. The fact is, the strict Covenanters saw the cloven foot of Popery and arbitrary power in the administration of Charles II. almost from the beginning, and still more in that of his brother James. They refused to submit to it, or to come under any oath that should bind them to an approbation of Popery and tyranny, or even to utter a word in their prayers that could imply such a thing. Surely these were at least honest men; and they were more noble than those of their countrymen, who, after having made many compliances, and sworn many oaths to the reigning family, felt themselves compelled to throw them off. "Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?"

* Wodrow and Crookshank.

while he prayed "that every covenanted blessing might be poured upon her and her children, born and unborn, as one refreshed by the influence of the Holy Spirit, when he comes down like rain upon the mown grass, as showers upon the earth."

There is a light in the Christian's life that discovers the spots of the wicked, and torments them before the time. When Claverhouse could bear his prayers no longer, and had succeeded after interrupting him twice, with the most blasphemous language, to raise him from his knees, John Brown said to his wife—Isabell, this is the day I told you of, before we were married; and added with his usual kindness, You see me summoned to appear, in a few minutes, before the court of heaven, as a witness in our Redeemer's cause against the Ruler of Scotland. Are you willing that I should part from you? Heartily willing, said she, in a voice that spoke her regard for her husband, and her submission to the Lord, even when he called her to bow before his terrible things. "That is all I wait for: O death, where is thy sting! O grave, where will be thy victory!" said John Brown, while he tenderly laid his arms around her, kissed her and his little boy, and lastly Janet; saying to her, My sweet bairn, give your hand to God as your guide; and be your mother's comfort.—He could add no more; a tide of tenderness overflowed his heart. At last he uttered these words, "Blessed be thou, O Holy Spirit! that speaketh more comfort to my heart than the voice of my oppressors can speak terror to my ears!" Thus, when the Lord brought his witness to be tried, he discovered such magnanimity that, as he fell, he conquered his persecutors.

If, in the Christian's life, there is a light that discovers the spots of the wicked; so, in the martyr's heroic grappling with death, there was a *heat* that

scorched past enduring. It was doubtless under this feeling that Claverhouse ordered six of his dragoons to shoot him, ere the last words were out of his mouth: but his prayers and conduct had disarmed them from performing such a savage action. They stood motionless. Fearing for their mutiny, Claverhouse snatched a pistol from his own belt, and shot him through the head And while his troops slunk from the awful scene, he, like a beast of prey that tramples and howls over a fallen victim, insulted the tender-hearted wife, while she gathered up the shattered head, by taunting jeers: "What thinkest thou of thy husband now, woman?" "I ever thought mickle good of him," said she, "and now more than ever." He, seeing her courage, said, "It were but justice to lay thee beside him." She replied, "If ye were permitted, I doubt not your cruelty could go that length; but how will ye answer for this morning's work." With a countenance that belied his words, he answered, "To men I can be answerable, and as for God I will take him in my own hands:" Thus saying he hastily put spurs to his horse, and left her with the corpse. She tied up his head with her napkin, composed his body, covered it with her plaid, and when she had nothing further to do or contend with, she sat down on the ground, drew her children to her, and wept over her mangled husband.

But think not, reader, she was miserable; it is only when we have brought on ourselves our afflictions, that we are miserable under them. Nor think that she was alone. Are not angels ministering spirits to believers in their troubles? And being spirits they are well fitted for the service. They can reach the spirit with healing on their wings. They soothe, they comfort the afflicted widow. They bring God's promises to mind, say-

ing, "Fear not, for thy Maker is thy husband. For the Lord has called thee as a woman forsaken and grieved in spirit. Thy God saith, For a moment have I forsaken thee, but with great mercies will I gather thee. O thou afflicted, tossed with tempests, and not comforted, behold I will lay thy stones with fair colours, and thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. Thy children shall be taught of the Lord, and great shall be their peace. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." There are also kindred spirits with angels, here on earth, in whom the Most High God puts his Spirit, to speak a word in season to the weary soul.

The mourners of Priesthill did not long want friends. The report of the foul deed circulated rapidly, creating dismay and abhorrence. Who now could think themselves safe, when John Brown was thus treated, who was not otherwise obnoxious to government than in not attending the curate, and he several miles distant? The first who arrived on the spot was David Steel's wife, one well fitted to comfort in the most trying dispensation. She ran up to the group, and throwing her arms around them saluted Isabell thus, "Wow woman! and has your master been taken from your head this day? and has he won the martyr's crown? and has God taken you and your children under his *own care*, saying, I will be a husband to the widow, and a father to the fatherless? No wonder though ye are overcome and astonished at his doings." This salutation aroused and strengthened the widow. She remembered the words of Mr. Peden, and she arose from the ground to search out the linen he had warned her to prepare. About this time David Steel and William Steel, with his wife,

arrived and assisted Isabell to bring in and wrap up the precious dust. All was done while the silence of death reigned over the household.

After breakfast, David Steel took the Bible, and in the ordinary course of the family, began the worship of God by singing part of the consolatory Psalm that remained unsung in the morning :

For he, in his pavilion, shall
Me hide in evil days;
In secret of his tent me hide,
And on a rock me raise.

And now, even at this present time,
Mine head shall lifted be,
Above all those that are my foes.
And round encompass me :

Therefore, unto his tabernacle
I'll sacrifices bring
Of joyfulness ; I'll sing, yea, I
To God will praises sing..

And followed also the footsteps of his friend by reading the xviith chapter of John.

Those in affliction read and sing in a faith that those who are at ease know nothing about. Every word of God comes home just as if he spoke with a voice in their ear. It was with such acts of faith on God's promise that Isabell received with composure her visitors, many of whom came at the risk of their lives to condole with her.

As was said of the protomartyr Stephen, devout men carried him to his burial, in like manner was John Brown, for literally God's hidden ones carried him forth, and laid him in his grave, on the very spot where he fell.—“They wandered about in sheep-skins, and goat-skins, in dens and caves of the earth ; afflicted and tormented :” and left but

one opinion on the minds of those who heard them, viz: that those who had been slain "had entered into rest." And as the disciples, after they had seen the Lord ascend, returned unto Jerusalem rejoicing, in like manner did the company at Priest-hill rejoice, and had their "song in the night."

Every writer of that age, among the sufferers, bears witness how wonderfully they who suffered were borne up, as on eagle's wings, above the world's scorn and hatred. Ask all the letters written by Rutherford and others, down to those written by Sir R. Hamilton. Ask the dying testimonies, from Argyle and Guthrie to Renwick. They would fill volumes, and establish the truth, that one like unto the Son of God walked with them in the fiery furnace of affliction. Renwick writes, on one occasion, to Sir R. Hamilton, after a field-preaching, that "if ever God could be tied to any place, I think it is to the muirs and mountains of Scotland." Rutherford many a time declares, "Sweet, sweet is the cross; and no wonder, when Christ bears both us and it." The sorrow of the righteous is better far than the joys of the wicked, that are only like the crackling of thorns under a pot, and worketh death. Had a miracle opened the eyes of Claverhouse, as it did the eyes of the prophet's servant, to have seen John Brown's soul from "insult springing," at the moment his body fell a mangled corpse, he would have seen himself changed from a powerful oppressor, like Haman, to a mean servant, only fit, as an instrument, to clothe the humble sinner at the king's gate in royal robes, and a glorious crown, and usher him in to the city Shushan, as a man whom the King delights to honour. It was not granted that his eyes should be opened by a miracle, or by faith in God's written testimony, to see himself as he really was; but God's vicegerent, conscience, even in this life, speaks out awful things of righteousness and judg-

ment to come. "He afterwards acknowledged that John Brown's prayer made such an impression on his spirit, that he could never get altogether worn off, when he gave himself liberty to think." * Thus, "mischief haunts the violent man, and the bloody and deceitful man shall not live half his days." This was eminently exemplified in the lives and deaths of the persecutors of that age; and in none more than in Graham of Claverhouse.

His maxim of terror being true mercy, if it prevented or put an end to war, like every other attempt to do evil that good may come out of it, proved fallacious: and acting up to it was the mean of bringing on the Revolution of 1688, and of banishing James VII from the throne and hearts of the people of Scotland. Claverhouse, for various reasons, had no alternative than to follow the fortune of his benefactor. When he found a large majority in the Scotch Convention on the side of William, he left Edinburgh with the determination of exerting himself in the cause of James, in the field. Not long after this he appeared openly in arms at Inverness, and was successful at the battle of Killicrankie; putting William's army to flight; but while in the act of raising himself on the saddle, and waving with his arm pointing to guard the pass of Killicrankie, that his favourite maxim "no quarter" might be put into execution, Lo! a musket-ball passed into his arm-pit, that proved fatal in a few hours after. His estate was made over to the house of Douglas, and his widow marrying to Lord Kilsyth, and returning to Holland, became, along with her children, the victim of a dreadful misfortune. † The house in which she resided

* Wodrow.

† This was the Lady whose body was, about twenty years ago, discovered in a vault under Kilsyth church, in a state of entire preservation, and which was for years exposed to the gaze of all who chose to look at it. See Garnett's Tour, in which there is a print of the body as it appeared immediately after discovery.

at Utrecht, falling suddenly in, and overwhelming the whole family, his name and titles became extinct.

He who smote the people in wrath, with a continual stroke; who made Scotland a wilderness; that destroyed the cities thereof; that opened not the house of the prisoners; thy pomp is brought down to the grave, and the noise of thy viols: The worms are spread under thee, and worms cover thee. I will praise thee, O Lord, with my whole heart, for thou hast destroyed the wicked; thou hast put out their name for ever and ever.

The poor widow of Priesthill and her children did inherit the earth, and had a name long after that of her oppressors was not.—About forty years ago, a gentleman riding to Edinburgh fell into conversation with a respectable looking country woman, on the road, and learning that she was a grand-daughter of John Brown, he on that account made her ride behind him into the city. So much was the memory of the Christian Carrier respected. And what was a proof of the harmony of his family, she could not tell whether she was of the first or the second wife's children. None of them now reside at Priesthill, but their house stands, and the broad flat stone that covers their father's grave, is shewn, with this inscription:—

In death's cold bed, the dusty part here lies
Of one who did the earth as dust despise:
Here in this place from earth he took departure;
Now he has got the garland of the martyr.

Butcher'd by Clavers and his bloody band,
Raging most rav'nously o'er all the land,
Only for owning Christ's supremacy
Wickedly wrong'd by encroaching tyranny.
Nothing how near so ever he to good
Esteem'd, nor dear for any truth his blood.

It has not been exactly ascertained how long the widow lived after her husband, nor is the present state of their posterity known to the writer: but it is certain, that eight months after her husband's death, Isabell mingled her tears with those of David Steel's wife, and had her wounds opened afresh by that worthy man's untimely end.

The enemy came on a sudden to Cumberhead where he lived, and while he was flying before them to a flow moss, where no trooper could follow, they called him back, assuring him that they did not intend his hurt. In confidence of which, he sat down on a little knoll, on which a kiln stood, to look at the soldiers passing, and while doing so, Lieutenant Crichton, who commanded the troop, and who came up in the rear, shot him through the heart, after he had been treacherously promised safety!!!

His wife saw him all the while, and was the first that got to the bloody corpse, and while she gently pressed down the eyelids on the fixed face, she said with great composure, "The archers have shot at thee, but they could not reach thy soul: it has escaped like a dove, far away, and is at rest." She then, clasping her hands together, and looking up with an eye that pierced the heavens, said, "Lord give strength unto thine handmaid, that will prove she has waited for thee even in the way of thy judgments."

David Steel lies buried in Lesmahago churchyard. On his grave is a stone with this epitaph:

David a shepherd first, and then
Advanced to be king of men,
Had of his graces in this quarter,
This heir, a wand'rer, now a martyr;
Who for his constancy and zeal,
Still to his back did prove good steel,

Who for Christ's royal truth and laws,
 And for the covenanted cause
 Of Scotland's famous Reformation;
 Declining tyrants' usurpation.
 By cruel Crichton murder'd lies,
 Whose blood to heaven for vengeance cries.*

Joseph Willson who was also under hiding in the moss hag with John Brown, was met by a party of north Highlanders in a moss, near the water Kyle, when he and other four men were returning from hearing Mr. Renwick preach; and on their confession where they had been, were all shot without further trial. Thus their blood was mixed with their sacrifice. They were not granted even time to commit their souls to God; but their souls' safety did not depend on their prayers, but on their praying Head.

William Steel alone, of these friends, survived the persecution period, and lived after the Revolution to tell his wonderful escapes. The visitor to the Highlands of the five Western Shires, to this day, will hear of the sufferings of that period in the houses of the husbandmen; and on the hills the shepherd points out the cairns that cover the sufferers' graves. Few of them have inscriptions, yet their tales of woe are handed down from father to son, with a minuteness that is well expressed by the bard of Kyle.

Still o'er these scenes the mem'ry wakes,
 And fondly broods with miser care;
 Time but the impression deeper makes,
 As streams their channels deeper wear,

"The memory of the most glorious scenes of action, and the most dismal scenes of suffering that the church of Scotland has passed through,

* Cloud of Witnesses.

have not been left buried in their own ashes." Her first Reformers have been nobly drawn forth from the rubbish of lies and prejudice, that had long lain heaped upon their memories. And may not the less conspicuous stones that compose the fair building, be gathered out with this warrant—The righteous shall be held in everlasting remembrance.

ANALYSIS OF EPHESIANS VI. 12.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

(CONTINUED FROM PAGE 44.)

3. The rulers of the darkness of this world, *ἄρχοι τῆς κοσμοκρατορίας τῆς σκοτίας τῆς αἰωνοῦ τούτης.* Our translation is generally a very happy one, yet in this sentence, as indeed it often happens, there is more in the original than appears in our version. *Κοσμοκράτωρ*, is more than simply a ruler. It is compounded of *κοσμος*, civil, and *κράτωρ*, ruler; hence it means, civil ruler. Parkhurst indeed says, "It is spoken of evil spirits" here; and he refers to Joh. xii. 31, and xiv. 30, to justify his interpretation: but in neither of these places does the word occur; in both it is *ἀρχὴν τῆς κόσμου*, the ruler of this world, by which the prince of darkness is characterised. Nor would this, as he wishes to make it, correspond with our version; for it would then be, "the rulers of this world of the darkness of this world." His quotation of Aristophanes, as cited by Wetstein from the Scoliast, is against him. That heathen writer applies the term *κοσμικράτωρ* to a

civil ruler, Sesanchosis, King of Egypt, as emperor of the world. Σισαγχωσις ὁ βασιλευς—κοσμοκράτωρ. Both the derivation and the use of the Greek writers decide the meaning to be civil rulers. The word αἰών which is translated world, properly signifies age. It does indeed signify in many instances world, and sometimes eternity. The context must decide. As the apostle, who teaches subjection to civil magistrates, would not represent it as the duty of Christians to wrestle with all the civil rulers of the world, there must be some limitation. We must abide here by the natural import of the word. We would render the passage as follows: "With the civil rulers of the darkness of this age," which is a perfectly literal version. The apostle then refers to the dark age of the world, under the eighth head of the Roman beast. This was "the eighth, and of the seven," the imperial head of the Roman empire, which was afterwards merged in the patriarchal government and is yet continued in the ten-horned state, or the ten modern kingdoms of Europe. The passage imports that believers must wrestle with the tyrannical or infidel civil governments of the world from the time in which Paul wrote to the Ephesians, until the commencement of the millenium, when the "kingdoms of this world shall become the kingdoms of our Lord and his Christ." Scott in his commentary on Rev. xiii, says that the Roman government both in its imperial form and in its modern state, represented by the seven-headed and ten-horned

beast of the sea, is the devil's *vicegerent*. The ungodly or tyrannical governments maintain their dominion amidst the darkness of ignorance and ungodliness of the populace, and by turning them to such account as to subserve their iniquitous domination. In this view the passage, which has greatly puzzled commentators, is perfectly perspicuous. God's people who have been faithful, have wrestled, and must for some time to come, wrestle with great evils in this form.

4. The last class of evils in the text, is "spiritual wickedness in high places, *τα πνευματικά της πονηρίας εν τοις επουρανίοις*—literally, "against the spiritualities of the wickedness in the heavenly places." In this epistle ii. 6, believers are said to sit together in heavenly places, *εν τοις επουρανίοις*, i.e. in the church, a heavenly society, or "the kingdom of heaven," as it is often denominated, in the New Testament. In the vision in Rev. xii. the dragon is seen fighting with the woman in heaven—in the firmament of the visible church. "The wickedness" is heresy and error ripening into the fruits of ungodly practice. With this the saints have a wrestling (*παλη*) against these spiritualities of wickedness. Paul and the other apostles, and all other faithful witnesses for God, have fought a good fight, and we are yet bound, obeying the divine command and following their example, "*to contend earnestly for the faith once delivered to the saints.*" Jude 3.

REVIEW.

1. *The Absurdities of Methodism, Written by Samuel Pelton, Pastor of the United Presbyterian Congregations of Hempstead and Harverstraw, Rockland County, New-York. Containing a public debate between him and a Methodist preacher, lately from Ireland, held on the 2d of March, 1821. Containing also nine sections, in which the contradictions, absurdities, and difficulties of the Methodist scheme are exhibited, as found in the Discipline, Standard Writings, &c. New-York, 1822. pp. 268. Duodecimo.*
2. *A Reply to the Rev. Lawrence Kean's Vindication of Methodism, by Samuel Pelton, Pastor, &c. by way of letter, written October, 1823. New-York 1823, pp. 36, Octavo.*

If the Calvinistic system contains and exhibits the scheme of salvation devised by the Godhead in eternity and revealed in the Holy Scriptures, and if the contrary system—or Arminianism be extensively embraced in the United States, and gaining ground, the defence of the former is a duty imperative on all friends of truth. Provided we can rely on the Methodist statistical tables in which they report their numbers, that society embraces, of the population of our country, not less than 600,000 souls, which is annually increased several thousands. All Socinians and Papists are also Arminians. The Hopkinsian scheme is substantially Arminianism, while it also comprehends certain other doctrines still more adverse to the truth. In the Episcopal and Presbyterian churches, a very large proportion of their numbers are anti-Calvinistic; and we may assert without error, that the great mass of the ungodly in the land, agree with the Methodists in opposition to the Calvinistic tenets. Add to all this, that many who call themselves Calvinists, proclaim to the world that the difference between these two great systems is altogether unimportant—that Hopkinsianism and Calvinism are "*the same Gospel.*" These facts ought to awaken the attention and excite

the zeal of all who are real friends to the free and sovereign grace of God, dispensed by the Lord Jesus, the Head of the new covenant. If we do not greatly mistake, these errors lie at the root of the tree of vice which bears so abundant a crop of immorality, threatening ruin to every thing dear to the heart of the people of God. That the ministers of religion do not labour to instruct their congregations in the doctrine of free grace, is a matter of lamentation, and in part, accounts for the little effect produced by the preaching of the gospel, and the unfruitfulness of professors. Hence we admire the faithfulness and firmness of Mr. Pelton in defending important articles of the Christian faith. Without pretention to fine writing, or great learning, his books abound with good sense and able argument.

We have heard of a Methodist preacher lately going into the bounds of Reformed Dutch and Presbyterian congregations and preaching against sectarianism, from Luke, iv. 39: "Master, we saw one casting out devils in thy name, and we forbade him because he followeth not with us." The import of the discussion was, "Mr. —, the Reformed Dutch minister, and Mr. —, the Presbyterian minister, will forbid me to cast out devils, because I follow not them; however, I assure you I am anti-sectarian and do not mean to make a party in this place." What a comment on the catholicism of the age! A Methodist preach against proselytism! In truth, the cry of union! union! is commonly intended to cover ulterior designs and increase a party. Mr. Pelton well remarks (p. 11:) "We know that union is the general cry of the day; because we are all united in circulating the Bible.—But yet I am not willing to annul all distinction between truth and error.—That is a false friendship which is exercis-

ed in such a manner, as to flatter men, they are in the way to heaven, when we believe they are not."

According to Mr. P.'s account, and we have not a doubt of its truth, from his known integrity, and the character of the Methodists preachers, he did not find them very catholic when they came into the bounds of his congregation—they read and ridiculed his Confession of Faith, and himself was the object of their abuse. Harverstraw and Hempstead, where he labours in two united congregations, are in the southern part of Rockland county, in the state of New-York, on the borders of Jersey, and among the Highlands, near the North river. He says, "it is the common practice among Methodists, (at least I know it is in some places,) to receive almost any person into their society who is willing to put his name on their class paper, when the person himself does not even pretend to have any change of heart. In this way the greater part are received into their communion: they are taken on trial for six months, and at the end of that time if they are not found to be too outrageous in their morals, by a certain form, they become 'members in full communion.'" (pp. 9, 10.) After they had for some time declaimed in his neighbourhood against Calvinism, and some of his people being exposed to danger from their errors, Mr. P. invited the Methodist circuit rider, to meet him in the presence of the people of Harverstraw, and investigate the points about which they differed. It was a challenge to public argument, on the Arminian controversy. Such public disputations were common in the time of the Reformation, in Germany, in Britain and in other countries, and often held before princes. No less men than Luther, Melancton and Knox were engaged in them. About the end of the last cen-

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tury, in the neighbourhood of Pittsburgh, (Pa.) a Methodist published in a newspaper a challenge to a Presbyterian Minister, to meet him in a public disputation, and the challenge was formally accepted, in a newspaper-publication, by an Associate Reformed Minister; the time was set, a very great assemblage of people collected, and on a stage erected for the purpose, the greater part of a day was spent in the controversy. Each party, as usual, claimed the victory. Of late the public was much excited by a challenge from a Presbyterian minister in Philadelphia, offered to a Universalist, and a subsequent public debate which lasted for several days, and the result of which was an award of victory, by public sentiment, to the Presbyterian. Such public contests in the age of the Reformation, when books were scarce and few could read, might be allowable and certainly were advantageous to the cause of the Reformers, but in this reading age and country, where nearly all can read, and when the opinions of men are rather formed, or at least established, by books; their propriety, we think is more than questionable. The passions are inflamed, while the judgment is not much informed; and we know that "the wrath of man worketh not the righteousness of God."

Though the circuit rider did not accept the challenge, the gauntlet was at length taken up by a Methodist preacher of the name of Kean, who had a short time before emigrated from Ireland. The parties met, and Mr. Pelton's *Absurdities of Methodism*, contains a narrative of the disputation, conducted in the form of question and answer, together with a refutation of the Methodist scheme, and an exhibition of its absurdities, or inconsistencies with itself, and with truth generally. The narrative of the debate contains but twenty pages; the remainder of the book is

occupied by Mr. P.'s argument, which will be much more profitable in the defence of the truth, than weeks of such public disputations with an uncandid and evasive adversary.

The Methodist scheme is moulded into various shapes, so as to suit the different states of society and opinion, where attempts are made for its introduction. Mr. Pelton has discovered very considerable skill and industry in finding out, and unfolding what is its true import; and this he has done from the works approved, sanctioned, and industriously circulated by the Methodist leaders.

He runs a parallel between the doctrines of Arminianism, as taught by Methodists, and the doctrines of the Roman Catholic church. From Man's Only Affair—The popish Prayer Book, p. 161, he quotes the following doctrine of Papists:—"God has foreseen from all eternity that I should either make a good use of the graces imparted unto me, and that I should live and persevere in the constant practice of virtue, and thereby save my soul; or that I should abuse his graces, abandon myself to irregular passions, die in my sins, and thus be eternally damned," (p. 46.) This is what the Papists call election and reprobation. Wesley's doctrine (Dis. Sect. 2. part 11, 12.) is:—"God from the foundation of the world, foreknew all men's believing; and according to this foreknowledge, he chose or elected all obedient believers, as such, to salvation; and refused or reprobated all disobedient unbelievers, as such, to damnation." Again Wesley teaches, in the same paragraph as above, respecting believers, "they were not chosen before they believed the truth, and before they believed the gospel." All this is indeed precisely the doctrine of the church of Rome, and is to all intents and purposes, the scheme of salvation by works. The doctrine of the Bible is, "That faith is the gift of

God." But by the Arminian tenet, God only elects men *after* they believe, or *before* they believe, (for Wesley says both,) because he foresees they will believe, hence faith is of themselves, and not the gift of God; for if he gives faith he must elect the objects on whom he will bestow it, as they are to be saved, this amounts to eternal election. If man believes of himself, his salvation is of himself and by works. But "it is not of works lest any man should boast."

The doctrine taught in these Methodistic and Popish articles is the *media scientia* of the Arminians, exhibited at the synod of Dort. God elects men to salvation on account of their foreseen faith and good works. In Ephesian i. 4. God is said to have "chosen us in Christ before the foundation of the world, that we should be holy and without blame before him in love." The blessing to which we are here said to have been elected from eternity, is holiness. But that to which we are elected cannot be the cause of our election. As well might we say that a man had elected a woman because he foresaw that she would be his wife, that the people had elected a man to be president, because they foresaw that he would be president. We are moreover chosen *in Christ*, who must, on the Methodist scheme, be said to have been appointed a Saviour to those who shall be saved, because God foresaw that they would believe, i. e. that men under the curse of the covenant of works, without God's ordaining to give them faith, would of themselves believe, and perform good works, and therefore God foreseeing that they would believe and become holy, appointed a Saviour to redeem them, not from sin, for from that he foresaw that they would redeem themselves by their faith and good works, nor from the curse of the law, for by their foreseen faith and good works, they had propitiated the di-

vine wrath, and inclined God to elect them, but to redeem them from—— no evil of either sin or wrath. This in truth is the essence of this unholy scheme of opposition to the free grace of God— of this unholy scheme of placing the crown of salvation upon the head of man, instead of placing it on the head of Emmanuel.

On the subject of man's ability, and God's willingness to save all, he sets Popery beside Methodism in the following quotations. pp. 53, 54. Popery. "Depart from me ye cursed into everlasting fire which was prepared for the devil and his angels. I created and destined you to enjoy eternal happiness in heaven, but you preferred to indulge in your own shameful passions." (Man's only Affairs, p. 36.) The Methodist General Conference say "If then you say he calls those who cannot come, those whom he knows to be unable to come, those whom he can make able to come, but will not, how is it possible to describe greater insincerity?" While the Methodist writings abound with such passages, it is strange that Mr. Spicer and other Methodists, when it suits a present purpose, should deny that they maintain the exploded Pelagian heresy of man's ability to believe of himself. In their system it is the believer who makes himself to differ from the unbeliever, and not the free grace of God, by the special, irresistible and saving operations of his Holy Spirit. Our Lord's doctrine is, "No man can come unto me, except the Father which hath sent me, draw him." By his Apostle too, he teaches; "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Again, "Who maketh thee to differ from another? and what hast thou that thou didst not receive? 1 Cor. iv. 5. Again, "Therefore hath he mercy on whom he will, and whom he will, he pardoneth." Rom. ix. 18. No sophistry

can weaken the force of these declarations. Those who teach men otherwise and flatter them with a delusive confidence in their own powers, either natural, or moral, thus leading them away from the effectual working of the Holy Ghost, according "to his mighty power which he wrought in Christ when he raised him from the dead,"* do but deceive them to their own ruin. Those whose faith is wrought by any power less than the omnipotent agency of the Holy Spirit, may indeed lose that faith and fall away from that fancied grace.

On the subject of election again, the Papist says, (Man's Only Affair, p. 157.) "Perhaps you will say either I shall be saved, or I shall be damned. If I am to be saved, let me *do what I please*, I shall be saved. But if, on the contrary, I am to be damned, let me do what good *I will*, nay, if *I become the greatest saint in existence*, I shall inevitably be damned. Thus my lot is already determined, I need not, therefore, trouble myself about what is to come." This is the Popish argument against election. Now hear the Methodist, (Gen. Con. Tract, 7, 194.) "From each of these assertions," (of the doctrine of election,) "the whole consequence follows, clear as the noonday sun. Therefore the elect shall be saved, do what they will; the reprobate shall be damned do what they can." Again (Tract 2, p. 40.) "He *forceth* us to be damned." Since both the Methodist and the Papist admit that God foresaw, or foreknew from all eternity those who will be saved, and those who shall perish, is the *futurition* of these events not as certain, as they can be by an unchangeable decree? Were it possible that any could be added to the number of those whom God foresaw would be saved, then his foreknowledge would be nothing

* Ephesians, i. 20.

but fore-ignorance, or error. Hence, by their admission there was a certainty in the divine mind from all eternity of those who shall believe, and of those who shall be damned; all this impious rant is equally as applicable to what they admit, as to the scheme to which they oppose. For the number of the saved is unalterably fixed in the divine prescience. Dr. Clarke sees this conclusion, and knowing no other way to evade its force, he blasphemously denies in his commentary on Acts, iv. 28, that God does foreknow all things. Thus he denies the omniscience of his Creator rather than abandon a scheme so dear to the corruptions of the human heart. We do hope that this extreme, to which a learned and acute Methodist writer is driven, will open the eyes of men upon the wickedness of the Arminian tenets. And though some Methodist ministers may, and do preach Dr. Clarke's blasphemies, we hope the moral sense of the Christian community, low as it is in some quarters, will prevent the greater part of them from adventuring openly on such impiety. But to return to the Popish Prayer Book and Methodist General Conference which reply against God; the objections which they urge in the above passages, proceed either from utter ignorance of the Calvinistic doctrines, or from a wanton misrepresentation of them: the former, in charity, we hope. The Calvinists maintain that the decree fixes as unalterably the means, as the salvation of the elect. Jesus Christ the Redeemer is elected as the head of the whole redeemed family; faith, by which we become interested in his righteousness, is ordained in the decree, to be bestowed on them as God's gift; for we are chosen to be without blame before him in love, that love is wrought by faith—and to sanctification, by which we are prepared for the enjoyment of the blessedness of the

heavenly states; for, "we are predestinated to be conformed to the image of his Son." Christ says, (Prov. viii.) "I was set up from everlasting"—The sure decree passed in eternity that he should appear in the fullness of time and make reconciliation for iniquity in our nature. These errorists might as well say, since it was decreed that he should save sinners, he would save them, whether he came in our nature or not, whether he died or not, whether he rose again from the dead or not—that he should save them, whether he saved them or not. Our salvation in a great part consists in our being brought to holiness; hence, we are said to be elected to be holy and without blame, and to be predestinated to conformity to the divine image; and when Papists and Methodists use this declamation, which is in the mouth of all from the General Conference, down to the illiterate village *vox et preterea nihil*, they just say in substance; if there is an unalterable decree of a definite number to be saved, they will be saved whether they will be saved or not. Again, if the number of the reprobate is fixed, then they will be damned, whether they are damned or not. One remark farther on this topic. As a great part of salvation consists in our restoration to holiness; if God elects us either for present, or foresaw faith and holiness, his choosing of us consists in his appointing us to the very thing he sees us to possess, as he determines to save us, because we are saved. On the subject of free will, Wesley says, (Dis. Sec. 3, par. 27.):—"We believe that in the moment Adam fell, he had not that freedom of will left, but that God, when of his own free grace, he gave the promise of a Saviour to him and his posterity, graciously restored to mankind a liberty and power to accept of the proffered salvation." And the General Conference (Tract, 5, p. 140.):—"We only assert that there is a measure of free will su-

pernaturally restored to every man." The Papist says, "It depends on yourself to gain this same happiness:" and speaking of one who had converted himself by meditation; "It is in your power also, to cause to produce the like happy effects on you." See pp. 68, 69.

Here the Methodist finds much room for evasion, when he is charged with making man his own saviour. He replies, I ascribe the saving change to the power of the Holy Spirit and not to any energy that he possesses in himself since the fall.* But he equivocates; for he does not mean, a saving or irresistible operation of the Holy Ghost, which regenerates the soul, but a common operation or measure of grace given to every man, at the revelation of the first promise, so that no man is born in a helpless state, but at the moment of his birth he has a portion of grace imparted to him, which he continues to possess until the day of his death. Thus all men are placed on an equal footing, and God gives this grace in common to all, and sends Christ to die for all, and proclaims the gospel to all, and intends, and wishes all to be saved. This in fact is to place all men precisely where Adam was in innocency, and to renew the covenant of works. What had Adam but grace enabling him, provided he would rightly use the divine bounty, to stand, yet liable to abuse it, and fall. Had Adam stood for himself personally alone, and not for the whole human race, and thus deny that he fell as our representative, then his posterity would have been born into the world precisely in that state as the Methodist says all men now are born. Every descendent of Adam would have had a stock of grace like his ancestor, which he might improve so as to secure his everlasting happiness, or abuse so as to accomplish his own ruin. Hence on their scheme, the fall of Adam produced no manner of

* See Spicer's Errors detected.

change in the condition of the human family, except that Adam became a sinner, and set an evil example to his posterity, which they have imitated, and by imitation have become sinners. This is their scheme in its length and breadth. How are all men then "by nature children of wrath?" How is "the imaginations of man's heart only evil from his youth?" Gen. viii. 21. How has "death passed upon all men for that all have sinned?" Rom. v. 12. How are men "*by nature dead* in trespasses and sins?" Eph. ii. 1. Can all this be true and yet every man have as much grace as Adam had in innocency? On this scheme there is nothing left for Christ to do. It is not to save men from their sins; for they are not chargeable, says the Methodist, with Adam's sin, and so far from being sinners as they are born into the world, they have a stock of grace as Adam had, sufficient to work out their own salvation; it is not to save them from evil example; for that they must do by the common stock of grace given to them all when they are born; it is not to save them from hell; for as they have grace and are without sin, they cannot be exposed to it; and it is not to take them to heaven, for being endowed with grace, and uncondemned, they are themselves in the high road to the mansions of blessedness. But it will be said all this grace is given to men through Christ, and on account of his death, still it will not avail to relieve them from the difficulty; for then all that he does by his incarnation and death, is to re-establish the covenant of works with men, and make them their own saviours, in which there is no more grace or mercy in the salvation of sinners, than there would have been in Adam's preservation, had he stood. Let all who would know the truth, beware of this monstrous system, and fly for deliverance from sin and from the curse of the broken covenant of works

to the sovereign grace of God in Christ Jesus; for "verily there is no name given under heaven, nor among men, whereby we can be saved but by the name of Jesus." Mr. Pelton as we shall see hereafter, thinks that no Methodist, who understands, and acts upon the Methodist scheme can be saved. Far be it from us to say that no nominal Methodist is in a state of grace; but this we do say, that any man who thinks to save himself without the special aid of the Holy Spirit, and who thinks to stand in his own strength, builds on a sandy foundation. "By grace are ye saved through faith, and that not of ourselves, it is the gift of God."

REVIEW.

The Hieroglyphic Bible; or select passages in the Old and New Testaments, represented with emblematical figures, for the amusement of youth; designed chiefly to familiarize tender age, in a pleasing and diverting manner, with an early idea of the Holy Scriptures. To which are subjoined, a short account of the lives of the Evangelists, and other pieces. *Illustrated with nearly five hundred cuts.* Second edition. Boston, 1814, pp. 144. Duodecimo.

It is but lately that this book has come into our hands; whether it is the work of a Roman Catholic, of a Socinian, or of some misguided Protestant, who calls himself orthodox, we have not the means of knowing. But from whatever quarter it comes, it is of dangerous tendency. To "*amuse and divert*" children, as the title page imports, with the Holy Scriptures, and with the sacred truths of Christianity, is a gross perversion of divine things. Men are ready enough, without being formally taught in youth, to consider the Bible a play-thing. These five hundred cuts have a tendency to secularise, rather than to maturalize the conceptions of children, in relation to the doctrines of the grace of God, and so to degrade them in their estimation.

No less than 50 of these cuts profess to be representations of the Lord Jesus Christ, of the Holy Spirit, and of the divine attributes. The Holy Spirit is represented by the figure of a dove, with rays of light surrounding it, or by the face of a man and the wings of a dove, breathing into man's nostrils the breath of life. The Lord the King, by a man with a crown on his head. Christ Jesus is represented in the several stages of his life, while tabernacling among us, at his death, and at the last judgment, by the figure of a babe, the head surrounded by a halo, the figure of a man, and of a man hanging on the cross, and lying in the grave, and mounting up into the clouds: also by the figures of a lion and a lamb. The eyes of the Lord and his hands, are represented by the figures of those parts of the body. In the hand, the wrist is surrounded by a halo. Now, against all this, we enter our solemn protest, as we deem it idolatrous and impious. Indeed we are surprised that many who are called sensible and orthodox christians do not object to pictures of the humanity of our Lord Jesus Christ, in their Bibles, or hung up to ornament their rooms. This is the very essence of idolatry. It is remarkable that in the Evangelists we have no account of Christ's features. His stature is not recorded, nor the colour of his hair, nor the expression of his countenance, nor have we in collateral history any well authenticated account of any of these particulars. The prophet Isaiah, indeed, says that "there is no form nor comeliness, nor any beauty, wherefor we should desire him; and that his visage was more marred than any man, and his form than the sons of men." As far as this goes it is in direct contradiction to the usual representations, which exhibit the countenance of Christ exquisitely beautiful, and his head surrounded with rays of glory. The indulgence:

of fancy in this business is injurious to faith, by which alone we can have true and just spiritual perceptions of "the glory of the Only Begotten of the Father full of grace and truth."

The fact that the Hieroglyphic Bible has gone through a second edition, shews that it is encouraged; and from some other circumstances, we fear that it is considerably used in the instruction of youth in New England. The Roman Pontiff could not wish, nor devise, a better pioneer for the introduction of popery into the United States, could he have it generally introduced into the primary schools. The prevalence of ignorance and the progress of error in any Christian country, approximate to Popery, and we ought not to wonder that it is making considerable progress in the United States.

There are several questions for children appended to this little book, which give no higher commendation to Christ, than that he *was* the best man.

QUESTIONS FOR THE EVANGELICAL WITNESS.

Infidels and heretics often ask the following and similar questions of plain Christians, who have not applied their minds to such critical matters. You will, I think, promote the cause of truth, and strengthen the hands of some of your readers, by answering the following enquiries, and solving these seeming difficulties.

Quest. 1st. What is the meaning of that passage, 1 Peter, iii. 19, 20. "By which also he preached to the spirits in prison; which sometime were disobedient, when once the long suffering of God

waited in the days of Noah, while the ark was a preparing?"

Ans. This text has long been quoted by Roman Catholics as a proof of purgatory. Their interpretation is that Christ's human soul, between the time of his crucifixion and resurrection, was in the prison of hell, preaching to the souls of those who perished in their sins at the time of Noah's flood. This interpretation is inadmissible: for, 1. The soul of Christ was in paradise during the period referred to. "And Jesus said to him, verily I say unto thee, to day thou shalt be with me in paradise." 2. It was the Holy Spirit that preached to the spirits in prison, and not the human soul of Christ. 3. The time of that preaching was in the days of Noah. 4. No reason can be assigned why Christ's soul should preach to those only who perished in Noah's flood, and not to others who had died in their sins. 5. It is not said that the Spirit preached to those that *were* in prison, but to those in prison; for there is no verb either in the original, or in our translation.

It is easy now to ascertain the import of the passage. Christ was quickened at his resurrection by that Spirit, which in the days of Noah, for 120 years, while the ark was in building, though the Spirit strove with them by Noah's preaching, and God waited, saying, "the days of man shall be one hundred and twenty years, yet they are now in the prison of hell, having incorrigibly resisted the Spirit. The apostle here demonstrates that Christ was the Saviour of sinners in the days of old, and did then by his Spirit strive with sinners as he does now in New Testament times. Let all beware of resisting the spirit.

Q. 2d. Why is the gospel said, 1 Pet. iv. 6. to be "preached to them that are dead?"

A. It is the same doctrine which the apostle teaches here as in the preceding passage. It is

not said the gospel *is* preached to those who are dead, but to those who *were*, by which he asserts, that in times past, as for example, in the Jewish dispensation, men had the way of salvation through a Saviour made known to them. Here, indeed, the result is different; for though the persons, to which he refers, were evilly entreated by men, and hard judgments were pronounced upon them by the ungodly, yet "they lived according to God," in the way of the divine commandments, in the Spirit, or through the influence of the Holy Ghost, who applied effectually for their salvation the gospel which was preached to them.

Q. 3d. In what respect is Noah called the eighth preacher of righteousness, 2 Pet. ii. 5, when in the genealogy, Gen. v. he is the eleventh from Adam?

A. It is not said here as of Enoch, Jude, 14, that he is numbered from Adam. The supplement, *person*, "Noah the eighth *person*," "a preacher," &c. is properly inserted. There is no definite article in the original. Ἀλλ' ὁσδοὺν Νωε δικαιοσύνης κηρυκῶν ἐφύλαξε, he saved Noah, an eighth *person*, a preacher, &c.—one of the eight saved in the ark. The mountain on which the ark rested, is said to be called by the name eight, on account of the number of persons saved from the deluge.

[TO BE CONTINUED.]

OBITUARY.

Died, Dec. 26th, 1825. *James Clark*, in the 52d year of his age. Mr. Clark was the father of William Clark, of whom an obituary notice, some time since was inserted in this journal. To the instructions which from his childhood that godly youth received from an affectionate and pious father, we may ascribe, as means, his peaceful and consolatory death. The father was not long in following a beloved son to the tomb, and, we have

good reason to hope, to that blessed land of everlasting peace, "were the wicked cease from troubling, and where the weary are at rest."

The subject of this notice was a native of Scotland, where he was a member of the Reformed Presbyterian Church, and was early educated by a father of exemplary godliness in a knowledge of the doctrines of the grace of God; so that from a child, like Timothy, he knew the Scriptures. About twenty years ago, he emigrated to the United States. For a few years he resided in New-York, where he was an early member of the Reformed Presbyterian congregation under the pastoral care of the Rev. Dr. McLeod. From New-York he removed to this village about eighteen years since, and became a member of the Reformed Presbyterian congregation of Coldenham, to which the few families of that church in Newburgh were at that time attached. Not long after his removal to Newburgh he was ordained to the office of ruling elder. In early life he had had an opportunity of acquiring some classical education, and he was extensively read in ecclesiastical history, particularly in that of the Reformation of the sixteenth century. With the history and sufferings of the British Reformers, and with their principles and plans of ecclesiastical order he was intimately acquainted, and for the characters and writings of those eminent men, who did and suffered so much for the cause of God and man, he always cherished a very high respect; and was active and enterprising in his endeavours to promote the cause of truth, and a covenanted reformation in the country of his adoption. In Newburgh he long exerted himself, but for many years without much prospect of success, for the organization of a Reformed Presbyterian congregation. Before his death, however, he had the pleasure of seeing,

partly through his own efforts, a neat and comfortable church erected, a congregation organized under favourable prospects of prosperity, a pastor settled over it, and the cause respected by all orthodox, godly and sensible Christians in the vicinity.

Mr. C. possessed great native vigor of intellect, cultivated by much reading of the best theological works, and his mind was well stored with sound evangelical doctrines, which were the ordinary subjects, among christian brethren, of his enlightened conversation. Had he moved in what the world calls a higher sphere, and had he possessed the means of the farther cultivation of literature, he would have been esteemed, what he was in fact, a great man. He was an able writer, wrote much, and has amassed a considerable body of manuscripts. As he was, in the true spirit of the body to which he belonged, an enlightened friend of the rights of man—of national and scriptural liberty, he entertained exalted views of the destiny of the United States. Though he regretted, as every good man must, that God, and the Mediator his exalted Son, and his Bible are not honoured in the political institutions of the United States, yet every thing connected with their interest was dear to him. Often have we heard him discourse with enlightened enthusiasm of the effect which the United States and the church here, would have on the great family of nations, and on the interest of the church in other lands.

He wrote and published in the public journals some able essays on the subject of internal improvements in our country. His pen too has been employed for this journal.

We believe we might assert with entire accuracy, that for the period of upwards of twenty-five years that he was the head of a family, no night or

morning ever passed, when he was in his household, and in health, without the performance of family worship. He always sung a portion of David's Psalms, read a chapter of the Bible and offered up a prayer, in these domestic devotions, and his prayers breathed a peculiarly devotional and fervent spirit. On the Lord's day he never made or received any visits of ceremony. To the religious education of his children he was peculiarly attentive, and in the communication of his instructions to his household, while his family recited the Shorter Catechism, his explanatory questions and remarks, as the writer of this notice has witnessed, savoured more of the able theologian than of the common layman. Withal, his doctrines and tenour of life often subjected him to the reproach of "illiberal, bigot, uncharitable," &c. by the ungodly, and by loose living and loose thinking professors who neither understood him, nor knew how to appreciate the enlightened and truly liberal system of gospel truth which he held. Now he is beyond, far beyond the reach of such reproaches.

His extraordinary labours and toils in the improvement of a valuable property which he had purchased on the west side of Shawangunk mountain, on what is now the route of the Hudson and Delaware canal, had considerably impaired his naturally vigorous constitution, before the death of his son William. The watching and anxiety during the last illness of a beloved child, and the severe blow inflicted by the death of one, who, though but a youth, had become his companion, hastened his descent into the grave. He appeared, indeed, resigned, but the stroke was severe and he felt it deeply. Soon after his son's death, he was seized with a violent fever, which was long protracted, brought him near to the gates of death,

and of which he never recovered. In this affliction he was patient, always said, "the will of the Lord be done," and expressed, while acknowledging his many sins, and great imperfections, a confident hope of a glorious immortality. Among the minor sources of comfort in meditating on the blessedness of the heavenly state, he anticipated joy in meeting there with a beloved son and daughter who had gone thither, as they gave good evidence, before him. To some this may appear improper. But for ourselves, we do not doubt, that godly ministers and their godly people, pious parents and their children, and beloved christian friends will recognize each other with joyful transports in realms of glory—and that the joys of redemption by the precious blood of their common Saviour, will be heightened, by the communion of such saints with each other in glory. The weakness induced by the protracted fever, brought on a pulmonary consumption, which conducted him down peaceably to the grave. He saw his coming end, and was prepared to meet it in reliance on the merits, as he said, of his Redeeming Head. Some time before his death, when he saw it approaching, he expressed considerable anxiety respecting his children, who were to be left without a father's care, and his wife who was to be bereaved of a husband to provide for her—all to be exposed to hardships in a merciless world. But, for several days before his dissolution, his faith surmounted this trial, which is commonly the last with affectionate parents. He said, "I can now commend you all with confidence to the care of Him who hath redeemed me." His latter end was emphatically peace. "*Blessed are the dead that die in the Lord.*"

ECCLESIASTICAL STATISTICS.

Reformed Presbytery of Pittsburgh.

Rev. John Canon,	Greensburg,	Pa.
Rev. Jonathan Gill,	Brushcreek,	Pa.
Rev. Matthew Williams,	Pinecreek,	Pa.
Rev. Dr. Black,	Pittsburgh,	Pa.
Rev. William Gibson, late of	Canonsburgh,	Pa.
Rev. Robert Gibson,	Griersburgh,	Pa.
Rev. Charles M'Kee,	Cincinnati,	Ohio.
Rev. Mr. Wallace, near	Chilicothe,	Ohio.
Rev. Gavin M'Millan,	Beechwoods,	Ohio.

Licentiates, Messrs. Guthrie and Ewing.

Vacant Congregations, 5.

Number of communicants, about 1000.

Number of souls, about 3000.

At the beginning of the present century, within the present bounds of this Presbytery, there were not more than 20 members. Dr. Black, the first Reformed Presbyterian minister settled west of the mountains, was ordained January, 1800.

Number of Ministers in Orange County, N. Y.

Reformed Presbyterian,	2.
Associate Reformed,	3.
Reformed Dutch,	2.
Episcopal,	2.
Presbyterian,	16.
Baptist,	3.
Methodist,	2.

Total 30.

Without Divine Ordinances, at least 15,000 souls.

Whole population of the county, 45,000.

ITEMS OF INTELLIGENCE.

It would seem that in several instances; the union of the Associate Reformed Synod with the Presbyterian Church, under the care of the General Assembly, has not been productive of much honor or comfort to the parties. In illustration of this, we might refer to the case of one of those ministers of the Associate Reformed Church, who was pastor of a Presbyterian congregation in Albany, to two who were pastors of Associate Reformed congregations in New-York, to one who had been pastor of a congregation of the same body in Philadelphia, and to recent assurances respecting the Rev. Messrs. Duncan of Baltimore, and McLean, of Gettysburgh. Besides these six, two of whom are dead, we know of but five of the Associate Reformed ministers now living, who at first became connected with the General Assembly.

In relation to the case of Messrs. Duncan and McLean, we give the following facts, copied from the "minutes of the Synod of Philadelphia, at their meeting, held in Baltimore, between October 27th, and November 1st, 1825." It would seem, from the minutes, that Dr. Ely, who was appointed chairman of the committee, to examine the records of the Second Presbytery of Philadelphia, was a leader in the measures recorded below. Those who approve of the act of the Synod, (as we do,) will award honor to those who took the lead in carrying it through. Though we learn that the congregations of those gentlemen are determined to adhere to them, yet we are persuaded that a few more instances of the prompt and faithful exercise of discipline, in the General Assembly and its subordinate judicatories, would have a very salutary effect in checking the pro-

gress of error, and in restoring the subordinate standards of that Church, to the place which they were intended to occupy.

The following extracts are from pages 15 and 16: "*Whereas* a plan of union between the General Assembly of the Presbyterian Church in the United States of America, and the late General Synod of the Associate Reformed Church in the same United States, was adopted by said Assembly, on the 23d day of May, 1821, and was approved and ratified by said Synod, on the 21st day of May 1822; one of the articles of which union provides, "that the different Presbyteries of the Associate Reformed Church, shall either retain their separate organization, or shall be amalgamated with those of the General Assembly, at their own choice;" and "in the former case, they shall have as full powers and privileges as any other Presbyteries in the united body, and shall attach themselves to the Synod most convenient." Whereas the Presbytery of Philadelphia, lately belonging to said General Synod did, some time after said union, attach itself to the Synod of Philadelphia, and was received as an integral part of the same, and was commonly thereafter, denominated the Second Presbytery of Philadelphia:—Whereas leave was granted by the Synod of Philadelphia, sitting at Harrisburg, in Pennsylvania, in October, 1824, "to the Second Presbytery of Philadelphia, to dissolve and attach themselves and the congregations, licentiates and candidates under their care, to such Presbyteries belonging to the Synod, as they may judge proper, said Presbyteries consenting thereto;" and whereas the said Second Presbytery of Philadelphia, met at Shippensburg, in Pennsylvania, in April, 1825, "judging the interest of the churches under their care, no longer to

require their continuation as a Presbytery"—“agreeably to leave previously granted by the Synod of Philadelphia”—“unanimously agreed to suspend their functions as a Presbytery, from and after the 9th day of April, 1825;” and “granted testimonials to their members, licentiates and candidates, to become connected with such Presbyteries belonging to the General Assembly as they may desire.

Whereas, moreover, The Rev. John M. Duncan, and the Rev. Charles G. McLean, did receive from the late Second Presbytery of Philadelphia, a certificate of dismissal and recommendation, which they presented to the Presbytery of Baltimore, and were not received by said Presbytery, because they were understood to disown and oppose the Confession of faith and form of government of the Presbyterian Church in the United States. And whereas the said Rev. Messrs. Duncan and McLean, are not at present constituent members of any Presbytery: Whereas by an act of the last General Assembly, passed on the 26th day of May, A. D. 1825, it has been decided, that ministers dismissed by a Presbytery now extinct, and not received into any other, are to be considered as under the direction of their proper Synod, and ought to be disposed of as the Synod may order. And whereas, it appertains to the Synod to “erect new Presbyteries, and unite or divide those which were before erected,” and “generally to take such order with respect to Presbyteries, sessions and people under their care, as may be in conformity with the word of God and the established rules, and which tend to promote the edification of the church”—chap. xi. sec. 4, of the form of government. And whereas, the said Rev. John M. Duncan, and Rev. Charles G. McLean, did yesterday, in open Synod, declare that they

had withdrawn, and did withdraw from all connexion with this Synod, and all Presbyteries under the care of the General Assembly.

Now therefore, resolved, That the pastoral relation, heretofore subsisting between the Rev. John M. Duncan and "the Associate Reformed Congregation of Baltimore," be, and the same hereby is declared to be dissolved, *by his withdrawing from, and declining the jurisdiction of the Presbyterian Church in the United States of America;* and said congregation is hereby declared to be vacant, and is attached to, and put under the care of the Presbytery of Baltimore.

Resolved, moreover, that the pastoral relation hitherto subsisting between the Rev. Charles G. McLean, and the congregations of Gettysburgh and the Hill be, and the same hereby is declared to be dissolved, *by his withdrawing from, and declining the jurisdiction of the Presbyterian Church of the United States of America;* and said churches are hereby declared to be vacant, and are attached to, and put under the care of the Presbytery of Carlisle.

From this decision Mr. Duffield dissented.

The Jews.—Mordecai M. Noah, a Jew, and for many years editor of the New-York National Advocate, a Journal extensively circulated, has purchased in company with others, Grand Island, in the Niagara river, near the entrance of the grand canal. The Island is fertile, well wooded, and situated very favorably for trade. The object of this purchase, is to establish on the Island a Jewish colony, to be governed by their own laws, under the protection of the government of New-York, and of that of the United States. A city of the name of Ararat, is laid out on the Island. The name is taken from the mountain of Asia, on which Noah's Ark rested. Some time last fall, Mr. Noah

and other gentlemen, in presence of a great concourse of people, celebrated the laying the foundation of what is intended for the Jewish metropolis of North America. Mr. Noah has assumed the title of *First Judge* of Israel, and in that character, read at the celebration, a proclamation, issued to all the tribes of Israel, accompanied with an address, containing a historical detail of the past and present state of the Jews.— This proclamation and address, have been published in numerous journals, both in the United States and in Europe. Whatever may be thought of the project, and of Mr. Noah's assuming the character of judge of Israel, both the proclamation, and the accompanying document are written with much talent, and their extensive republication evinces that they have been regarded with considerable interest by the reading public. European Jews are invited to emigrate to the United States, and with all others who may be so disposed, settle on Grand Island. The happy character of the republican institutions of the United States, are delineated with talent; allusions are made to the promises of the restoration of the Jews; this measure is represented as preparatory to that event; and the favorable situation of the city of Ararat well described. It is thought, by cool, intelligent and impartial observers, that the scheme will in part succeed. We say "cool and impartial" observers, for the journals of our country in their remarks upon it, have been generally influenced by the complexion of their party politics. Mr. Noah has always been what some would call violently democratic in his political course. Most of the democratic papers have spoken favorably of the Grand Island scheme, while those of the opposite party have generally been adverse. So strong are political feelings in the United States, that al-

most all projects are in some degree viewed thro' a political medium. Little stress, therefore, is to be laid on the defence of this scheme, or the opposition to it by the editors of newspapers. Those who view objects of interest through a religious medium, and who refer such events to the doings of providence, cannot regard such a feature as this presents in the aspect of the times, with indifference. We are inclined to think such persons generally wish the city of Ararat to be successful. It has attracted notice in Europe, where the projector says it is intended chiefly to produce an effect.— De Cologna, the Grand Rabbi of Paris, has published in the *Paris Journal des Debats*, a letter of strictures on Mr. Noah's proclamation. Though his animadversions are severe, yet he considers the first Judge of Israel "a visionary of good intentions." Mr. Noah has republished, in his *New-York National Advocate*, the letter of De Cologna, with his remarks in reply. We think there is truth in his observation, that unless the proclamation had produced a considerable sensation among the Parisian Jews, the Grand Rabbi and the government paper would not have noticed it, and that the governments of Europe, will be adverse to the emigration of Jews to the United States, on account of the loss of wealth which their kingdoms would sustain by such an event, and that the condition of the Jews under the European monarchical government will be ameliorated through the fear of their emigration. We regard the affair as an indication of a shaking among the dry bones, predicted by the prophet, in Ezekiel the 37th chapter of his prophecy.

Erasmus H. Simon, and Mr. Jadownisky, said to be converted Jews, who were for some time connected with the Society for Ameliorating the Condition of the Jews, have declined all farther

connexion with, and in a printed declaration, have charged the Society with want of regard to the interests and rights of the Jews. In Israel's Advocate there has been published a vindication of the Society. Mr. Simon has replied, and charged the managers with a misapplication of the funds committed to them. Mr. Simon has written to the Judge of Israel, a long letter, applauding the scheme of the colony on Grand Island. He expresses also his belief, that the North American Indians are the descendants of the ten tribes, and has signified his intention to fix his residence among them. He has also, in connexion with a society, as he says, issued a prospectus of a periodical work, to be entitled "The Restoration of Israel," to be published at Onondaga, New-York. These transactions are in the outer court.

Queen's College, New-Brunswick, (N.J.) has been revived under favourable auspices. It has twenty-seven pupils.

ANNUAL CENSUS,

Of the Humane and Criminal Institutions in the city of New-York, with their increase, or decrease during the past year. By the attending minister John Stanford.

January 1, 1826.

ORPHAN ASYLUM.

Boys,	103
Girls,	56—159—increase 9.

CITY HOSPITAL.

Patients,	162
Lunatics,	80—250—decrease 6.

CITY ALMS HOUSE.

White men,	521
White Women,	523
White Boys,	368
White Girls,	234
Black Men,	25

Black Women,	30
Black Boys,	21
Black Girls,	10—1742—increase 58.

BELLEVUE HOSPITAL.

Maniac Men,	40
Maniac Women,	44—84

HOUSE OF REFUGE.

Boys,	49
Girls,	14—63

DEBTORS PRISON.

In confinement, including the liberties	178—decrease 122.
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BRIDEWELL.

White Men,	78
White Women,	17
Black Men,	48
Black Women,	19—162—increase 46.

PENITENTIARY.

White Men, (Criminals)	52
White Women,	2
Black Men,	27
Black Women,	3
White Men, (Vagrants)	59
White Woman,	93
Black Men,	16
Black Women,	42—294—decrease 44.

*STATE PRISON.

White Men,	352
White Women,	13
Black Men,	104
Black Women,	27—496—decrease 146.

Total,	3428
Last Year,	3486.
Present Year,	3428.—Decrease 58

*Decrease in this prison by 100 having been sent to the prison at Auburn, 16 to Sing Sing, and 3 to the Lunatic Asylum. Last year 188 prisoners were received; this year 155—less, by 33.

THE air is still, and bright the cloudless sky,
 While stars in myriads hang their lamps on high.
 Dead silence reigns afar o'er fields and woods,
 And icy fetters bind in peace the roaring floods.
 Anon the boisterous winds are heard to blow,
 As on their wings they bear the drifting snow.
 The lab'ring woods now groan in hollow sounds;
 The wolves exchange their lair for open grounds.
 Borne furious on by Boreas' rapid blasts,
 The dark and surly cloud, the sky o'ercasts.
 Benighted, cold the weary pilgrim sighs,
 No friendly mansion greets his aching eyes;
 Midst boundless woods, and dark and dreary snow,
 He drags his course with fault'ring steps and slow;
 His tattered garment, slight and thin and old,
 Admits at ev'ry blast the piercing cold.
 A gleaming light amidst the storm he sees,
 And to the humble cot for refuge flees.
 His hair and beard with ice and snow are white,
 Like ghostly spectre at the dead of night.
 His stiffened limbs, the friendly warmth restores;
 A gentle heart his sorrow too deploras,
 And from an humble ward-robe him supplies,
 With clothes, the while his dripping garment dries.
 With fare, though frugal, some refreshment gives,
 And gracious Heaven is thank'd that still he lives.
 His wearied frame reclines in sweet repose;
 He gently slumbers, while the tempest blows.
 Thus is life's season, dreary, dark and cold,
 For ages past, e'en from the days of old;
 Where fierce and wild the furious passions rage,
 And wars more dire than elemental wage.
 Its heavens too, are charg'd with low'ring storms,
 And terrors stalk around in frightful forms,
 A wintry season is the night of time,
 To pilgrims seeking a more genial clime;
 And o'er the desolations wide and far,
 No light is shed, but from one cheering star—
 The star that on the eastern sages shone,
 The star by ev'ry holy pilgrim known.
 Illumined by its genial rays divine,
 Nor storms nor darkness, nor the foe malign,
 Can the lone way-worn pilgrim's hope o'ercome,
 Still eager pressing to his distant home.
 I've felt the cold and stormy winter's blast,
 I've seen the starless sky with clouds o'ercast;
 'Twas then I saw the star of Bethlehem rise,
 To cheer my heart and dry my streaming eyes.
 Lo! o'er yon dark, yon gloomy, dreary vale,
 Which makes almost the good man's face turn pale.
 I see it shed its steady cheering light,
 'To guide me safe to realms of glorious light.

THE
EVANGELICAL WITNESS.

VOL. IV.

MARCH, 1826.

NO. II.

QUESTIONS FOR THE EVANGELICAL WITNESS.

(CONTINUED FROM PAGE 32.)

Q. 4th. What is the meaning of Luke, xxii. 36? "He that hath no sword, let him sell his garment and buy one." Does it not seem to contradict Mat. xxvi. 52? "For all they that take the sword shall perish by the sword."

A. We have heard a Hopkinsian quote the former of these texts to prove that God not only is the author of sin, but that he commands it; at the same time referring to the following verse; "He was numbered among the transgressors," i. e. his disciples who would be transgressors in using the sword. To mention this is enough to refute it, for the essence of transgression is disobedience to the divine command. If Christ had literally commanded the buying and the use of swords, the disciples would have transgressed had they done otherwise.

Christ here uses the allegorical mode of teaching. Let him that is not prepared for spiritual conflict, now prepare himself, by furnishing himself with "the sword of the Spirit which is the word of God." "They said unto him Lord here are two swords, and he said unto them it is enough."

This Christ never would have said, had the command been literal; for it was given to every one of his disciples, and yet when they shew him two swords, he says, "it is enough"—not, they are enough, but *it* is. You understand what I mean. With this view of the passage corresponds the following verse: "For I say unto you that this that is written must yet be accomplished in me, and he was reckoned among the transgressors, for the things concerning me have an end." All that you have yet suffered in the spiritual conflict is as nothing; for I your Lord and Master must very shortly be accounted as a malefactor, and as such, condemned and crucified in company with men, who shall suffer death deservedly for their evil deeds; then your sufferings shall begin. After my death, the enemy will rage with fury against you, as my disciples, I thus give you warning beforehand that you may be prepared for the danger. The expression, "Let him sell his garment and buy one," was a proverbial saying among the Jews, used at the feast of dedication. "If a man had not any thing to eat, but what he had by alms, he must beg, or *sell his garment*, and take oil and lamps and light them." The import of all this is, the duty is urgent and indispensable. So Christ uses it. "He that will be my disciple must take up his cross and follow me." The life of the Christian is a life of warfare, in which he must endure hardship as a good soldier of Jesus Christ. This was indeed, emphatically the case with the immediate followers of our Lord, who had to contend with the fiercest opposition from the bigoted, Jewish and heathen priesthood, tyrannical civil rulers, and often an infuriated mob. But the weapons of their warfare were not carnal but spiritual, and mighty through God to the pulling down of strong

holds. The mode of instruction which Christ uses on this occasion resembles that of the prophet, who made yokes and sent them to the king of Babylon. Hence it is plain that there is no discrepancy between the text under consideration, and that in Matthew. Though self-defence is a dictate of the light of nature, and sanctioned by the practice of God's people, in their many wars undertaken with divine approbation, when a proper occasion offers, and there is a prospect of success; yet for a few Christians to resist by the sword the whole power of the world, would be mere folly—a contest in which they must perish by the sword. God, indeed, could work miracles, and render them victorious, but he declares that their success shall depend on the right use of their spiritual armour, and that his religion shall not be propagated by fire and sword.

Q. 5th. What is the meaning of John xxi. 25? “And there are also many other things, which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.”

A. 5th. The expression is a hyperbole. The sayings and works of Christ are so numerous, that no more than an outline of them could be given by the Evangelists; and even the world would not hold the books that would be written, were all recorded. It is similar to that in Psal. cvii. 26.—*Waere it is said of mariners: “They mount up to heaven,”* as descriptive of the elevation of the waves of the sea. The figure is common in all languages.

[TO BE CONTINUED.]

ALPHABETICAL WRITING AND PRINTING.

Anniversary Address, read before the Walden Library Association, January 31, 1826, by the Rev. James R. Willson, patron of the Institution.

Met to celebrate the first anniversary of an association, instituted for the diffusion of useful knowledge, by books, you will permit me to direct your attention in this address to the origin, progress and uses of alphabetical writing and printing. In doing this, there will be laid before you a brief outline of the business of book-making. Language itself is so abstruse and important, that it is generally thought to have been an immediate gift of inspiration. This sentiment is not altogether accurate. When Adam, in the garden of Eden, gave names to the various ranks of animals, he laid the basis, on which the stupendous superstructure of all languages has since been reared. Next in importance to the art of communicating thought by words, was the analysis of the vocables into their elementary sounds, and the representation of these elements by the letters of the alphabet. If this discovery was made at an early period after the origin of language, it certainly did not come into general use, for many ages after. Some mode of perpetuating the knowledge of important human discoveries and transactions, by permanent sensible signs, appears to be almost indispensable in the business of social life, and in the affairs of religion. Partly for this purpose, sacrifices were instituted, immediately after the revelation of the first promise, and were to be offered for a long series of ages. The rainbow was made the sign of the covenant of Noah, and circumcision of the Abrahamic covenant. When the Lord renewed the covenant of Abraham, with Jacob, in Bethel, that patriarch

erected a stone pillar, in commemoration of the transaction. The memory of the treaty between Jacob and Laban, was preserved by a similar record. To this origin we trace the erection of trophies of victory on the battle grounds where victory has been obtained over an enemy. On such monuments, were afterwards inscribed significant emblems, or hieroglyphical representations, which were themselves an improvement on a more ancient practice of making literal and rude pictures of sensible objects. Of this we have an example in the case of the Mexicans, who when the ships of Columbus arrived on the coast of our continent, sketched rude drawings of the men, and foreign vessels, and sent them into the interior for the purpose of conveying intelligence of the strange events, to their sovereign.

The information recorded and communicated by such literal figures, must always be very limited, and the transition from their use to symbolical painting is easy and almost unavoidable. In this manner originated the art of hieroglyphical writing, which made great progress, was extensively used among the more polished nations of antiquity, and was advanced to perhaps the highest attainable perfection in Egypt, the seat of ancient science. A serpent was the symbol of wisdom; a dove of innocence; a circle of eternity; a fly of impertinence; an eagle of perspicacity and elevation of thought, &c. Parts of these animals, and other sensible objects, as the paw of the lion, and the head of the serpent, and many symbols were grouped together in one figure, and thus an approximation was made to alphabetical writing. The Egyptian obelisks, and the walls of their temples were covered with these hieroglyphics, which few, except the priests, could decypher. In this way the written language of China, and of the other

nations of southeastern Asia, seems to have grown up to its present state, in which every word is represented by a distinct written or printed sign, appropriated to itself. We still use hieroglyphics to some extent, as in the devices of seals in public offices, in national arms, as the American eagle, &c.

I have said that in the hieroglyphics of Egypt, some approximation was made to alphabetical writing; but still, as it must appear to one who understands the powers of the human mind and its capacities of discovery, there was a gulph between them, impassable to the invention of man.—They seem to understand this subject best, who refer the origin of the alphabet to the immediate inspiration and gift of Heaven, and fix the time of its revelation at the writing of the ten commandments on two tables of stone, by the finger of God on Mount Sinai, where they were delivered to Moses. This opinion is thought to be well supported by many forcible arguments, as

1. It is inconceivable that the revelation of the way of salvation through the seed of the woman, who was to bruise the head of the serpent, while his own heel should be bruised, and thus sinners redeemed by his death, should never have been committed to writing by alphabetical characters, until the time of Moses, had that facile method of record been known before the giving of the ten commandments. It has been alledged, we are aware, that such a record was made antecedent to that era, but without any well authenticated evidence. That the first chapters of Genesis appear to record several distinct documents which existed before they were written out by Moses, is true; but their transmission by tradition was possible, which was the case, as we shall presently see, in relation to other ancient compositions.—

One document might have been composed by Adam, another by Enoch, and another by Noah, under the inspiration of the Holy Spirit, and treasured up in the memories of good men, in the successive generations, and thus transmitted to posterity. Besides we have the consent of all antiquity that the portions of the Holy Scriptures given to men in those remote ages, were conveyed from one generation to another in the traditional way. Had such a writing existed, it is hardly possible that none of the Patriarchs before the exodus from Egypt, should ever allude to it, as they often do to God's covenant but without ever referring to a book. After the time of Moses, such references are constantly made. It is evident from these considerations, that it did not exist; "and still far more evident" that it would have existed had alphabetical writing been known at that early age.

2. Where would have been the necessity, that the two tables should be written by the finger of God, had Moses learned this art among the Egyptians, where he certainly would have learned it had it been possessed by them? The other portions of Scripture were not written by the finger of God, but by amanuenses chosen from among men, and inspired for the purpose. Why would not Moses have been employed in this manner, as he was to write the other parts of the five books ascribed to him, and as other inspired men who wrote the books of the Bible, had he been already instructed in this art? Was it not a part of the work in which Moses was employed during forty days in the mount with God, to learn letters and familiarize himself with the nature of this sublime and wonderful discovery? May not a great part of his time have been occupied in writing down from the mouth of Jehovah, those laws, which on his

descent he delivered to the congregation of Israel, and thus prepare him to become the instructor of all succeeding ages ?

3d. The extensive and minute detail of the laws then promulged, particularly of the Jewish ritual, compared with the conciseness and simplicity of all former revelations, rendered that era peculiarly appropriate for making such a communication to the church, the memory of man not being sufficient to retain them all with accuracy, as it had been for the preservation of a preceding revelation. The amplification of divinely revealed truth, law and order, seemed at that time to require a corresponding enlargement of the circle of literature.

4. There does not exist any book in alphabetical writing, antecedent to the time of Moses, nor so much as a solitary inscription on any tomb, on any pillar, on any temple, or on any monument. This is the more remarkable as the arts of sculpture and architecture, had before that time attained to very high degrees of perfection. Aaron understood the art of casting and adorning with the chisel of the engraver, statuary of gold, before he made the golden calf. Other products of ancient artists, also evince this. Is it not incredible, that during two thousand five hundred years that preceded the age of Moses from the creation of the world, and with all the curious and important discoveries of learned men in more than thirty generations, not so much as one solitary word in alphabetical writing, engraven on rock or metal has escaped the ravages of time, and come down to us, bearing testimony to later ages of the antiquity of this art ? What greatly fortifies this argument is, that Moses does not mention it as known before this time, nor are letters alluded to by any known heathen writers as in existence be-

fore this date. The Iliad and the Odysey of Homer, the Theogeny, and the Works and Lays of Hesiod, were composed comparatively a short time before Moses, and yet like the poems of Ossian in Scotland, they were not written by their authors, but transmitted by tradition only, to be written out after the giving of the law at Sinai. It is a good rule not to affirm the existence of any fact, until we have evidence that it did exist. We have evidence that alphabetical writing existed at the time of Moses; none of its prior existence.

5th. The preceding argument is much strengthened by the fact that, soon after the writing of the two tables, letters made their appearance in the heathen world, and in the neighborhood of Judea. In the time of Joshua, Moses' successor, Cadmus is said by Greek writers to have brought the alphabet into Greece from Phenicia. During forty years, after the giving of the law at Sinai, the journeyings of the Israelites in the desert of Arabia, in a great measure secluded them from the society of eastern nations; but within less than seven years after the passage of the Jordan, we find neighboring kingdoms in possession of the alphabet. Phenicia, whence Cadmus transported letters into Greece, was bounded on the east by the tribe of Ashur, on the west by the Mediterranean sea; and the passage from Tyre, the capital of Phenicia, across the Egean sea, was short. The Phenicians were a commercial and enterprising, and consequently a shrewd and intelligent people. They could not long remain ignorant of the literature of the Ashurites, their neighbors, or of the Israelites along the sea coast, on the south of them, which their ships had long been accustomed to visit. At every port after the conquest of Canaan, by Joshua, they would find the people to whom Moses had given the law. On

that coast bordered the tribes of Judah, Benjamin, Manassah, Ephraim and Issachar. Whatever discoveries they made on any of these quarters, would soon travel into Greece, as an active commerce was carried on between the two countries, which accounts for the speedy transmission of the alphabet from Canaan, to Attica. It is true that Phenicia, had an extensive commercial intercourse with Egypt, and it may be said that letters were brought from that country and not from Canaan. But if Moses, as some contend, learned this art in Egypt, and it had been known there for many ages, why did it not sooner find its way into Greece? Phenicia could not have remained long ignorant of so important a branch of knowledge, if possessed by Egypt; and from Phenicia, it must soon have become known in Greece. The forty years that intervened, between the departure of the Hebrews from Egypt and their settlement in Canaan, under Joshua, would have been more than sufficient for this purpose. We may, then, safely infer, that it was not known in Egypt at the time of the exodus, and if not in Egypt, at that time the most learned of all her contemporaries, it must have been unknown in all kingdoms.—Very soon after the Greeks had learned the alphabet, the songs of Homer and Hesiod, were committed to writing, and other poets and prose writers composed and wrote songs and other compositions, which have come down to our own times.—In a short time after the Israelites entered into the promised land, Sanconiathon and Manetho, among the Phenicians, wrote philosophical books, which, though they have perished in the ruins of time, are yet proved by subsequent writers to have existed. Soon after the Mosaic age, inscriptions in alphabetical characters on the monuments of antiquity become numerous and well authenticated. All these

arguments taken together form an array of testimony which, if I am not mistaken, prove irrefragably that alphabetical writing was unknown until the time of Moses, and that he was taught it by divine inspiration, at the giving of the ten commandments.

But it is objected that the words "book" and "write, occur in Exodus before the writing of the two tables, Ex. xvii. 14. "And the Lord said unto Moses, write this for a memorial in a book, and rehearse it in the ears of Joshua." To this it may be answered: That the original word *cheteb*, translated *write*, may apply to hieroglyphical writing, and was no doubt so applied before the knowledge of the letters of the alphabet; and that the original *seper*, translated book, may apply to a hieroglyphical record. 2. Though the battle was fought with Amalek, before the giving of the law, yet the command to write the record of the transaction may have been posterior to that event.— This is rendered very probable from the circumstance that Moses is commanded to rehearse it not in the ears of all the people, but only in the ears of Joshua, for his use afterwards, when he would lead the people in their wars against the heathen—to destroy utterly the Amalekites, as the seven nations of Canaan were to be destroyed. Either of these answers is sufficient to remove entirely the objection. We may add, 3. Though the command was given immediately after the event of the battle, yet Moses in recording it may have used words taken from the discovery afterwards made, before he put it on record; as Laish is called Dan in the narrative of Abraham's battle with the northern kings, though it was not known by that name for many ages after Abraham's victory.

Again it is objected that all the letters of the Hebrew alphabet are not in the decalogue. I con-

sider this objection erroneous. It is true that the Hebrew letter *teth* is not in the ten commandments, and it is the only one of the present letters of the Hebrew alphabet that is wanting. But *teth* is a double letter, equivalent to *th*, and seems to be a combination of *tau*, the last letter of the alphabet, and *yod*, as both the inspection of the form of the letters, and their sound evince. We know that Simonides, who reduced the poems of Homer to writing, did add to the alphabet, many years after it was brought to Greece by Cadmus, three letters: and it is no objection to the fact of his introducing it into Greece, that more letters are now found in it than those which he introduced among the Greeks. Besides, we know that the forms of the Hebrew letters have undergone very considerable changes, and that they are not now of the same figure with those employed when the Old Testament was first written,

Thus, I trust, it has been made appear that God is, by immediate inspiration the author of this magnificent blessing to men. How fit that so wonderful an art should have been at first employed in recording the laws of the God of heaven by which the affairs of men are to be regulated in all the relations of human life! How often has it since been misapplied, and letters, the gift of heaven, made the vehicle of diffusing corruption through human society! How often debased by being made the instrument of iniquity! How generally are trampled under foot, those commandments, in the recording of which it was first consecrated! But in the end the good will incomparably outweigh the evil. This light kindled and illustrated in the glories of Sinai, has shed and will continue to shed its enlightening beams on the darkness of the human intellect, until all the dark

places of the earth shall be irradiated by its brightness.

The art of printing now claims our attention. For two thousand nine hundred and thirty one years, from the revelation of the art of alphabetical writing, until the discovery of that of printing, the only means of multiplying the copies of any book was by the pen—a laborious and comparatively tedious process. The substance on which the ancients wrote was usually parchment, an expensive article, and difficult to procure in quantities equal to the demand. The parchment rolls were indeed durable, but still liable to be defaced by time. The writings in these rolls or books, were exposed to destruction from another cause. When a book fell into the hands of one who could not appreciate its contents, and who had a disposition to write, he defaced the record, to make room for his own composition. Those parchments, which were thus written a second time, were called palimpsests, or re-written; and it is astonishing what ravages of the finest works of antiquity, were made by the monks in the dark ages. The most valuable philosophical, historical, and poetical records were effaced, and their place occupied by childish legends, composed in honor of real or imaginary saints, to amuse the ignorant. Some of these valuable works of ancient writers, that had been thought to be irrecoverably lost have been lately brought to light, and are found to be still legible, notwithstanding the attempts to deface them. But the fact that so valuable monuments of antiquity were destroyed in this manner, demonstrates how dear and rare parchments, suitable for writing were, which added to the cost of transcribing, rendered the price of books enormous. Before the discovery of the art of printing, even the humble collection of books which this in-

fant association has already made, would not have been within the reach of the most opulent citizen of this state. Persons of great wealth only could afford to buy books, while the treasures of knowledge were locked against all the poor and middling classes of society. I believe a single copy of the Bible has been sold as high as fifty guineas. Authors made their works known not by the multiplication of copies, but by reading them to public companies assembled for the purpose of hearing them. Thucydides and other Grecian writers of celebrity, read their works at the Olympian games, after which they were deposited in the archives of their authors, or of opulent purchasers, where they were accessible only to the favoured few. Virgil read his *Æneid* in the court of Augustus, in order to make it known. Under these circumstances very few of the professors of religion could have access to the reading of the Scriptures, and almost their only means of becoming acquainted with the contents of that blessed volume, was by hearing it read and expounded in the public services of the sanctuary. We may safely infer that however learned, a few may have been in the different ages, the great mass of the people were in a state of deplorable ignorance. The library which you have already collected, puts in your possession means of information, far beyond those of one in every thousand, in any nation, only three hundred and ninety years ago. He who buys, reads and understands one monthly journal, or one weekly newspaper, has more information respecting the present state of the world, in religion, politics, agriculture, the arts and sciences, than most ancient kings could possess.

The expense of procuring parchment rolls, was somewhat diminished by the use of the papyrus, a flag that grew in Egypt on the banks of the Nile.

which was used as a substitute. But it was usually employed in engrossing transactions of minor importance, as it was of a frail texture and soon destroyed by decay. It was not until the fifteenth century, that the art of making paper, which derived its name from the papyrus, was discovered. This was a very important invention, and paved the way for one much more illustrious, and fraught with consequences of the greatest magnitude—that of printing. So great is the simplicity of this art, we are astonished that it should have remained unknown, almost three thousand years, after the heavenly gift of alphabetical writing. But the progress which men make in valuable discoveries, is remarkable slow. Such discoveries are *rari nantes in gurgite vasto* few and far-between. That nearly three thousand years should have rolled over the whole literary world, employed for that long tract of years, in the laborious business of transcribing, without attaining the knowledge of this simple process for multiplying the products of mind, affords an additional argument in proof of the divine origin of the alphabet.

The invention of the art of printing was not the result of accident, as many fortunate discoveries in modern philosophy are but the offspring of the skilful application of mind. Laurent Coster, of Haerlem, a city of Holland, first invented types, which were cut in blocks of wood. They were at first rude, of course, and very imperfect. Soon after in the year 1440, John Guttemberg of Mentz, in Germany, improved on the discovery of Coster, by carving metallic types, which though superior to those of wood, were still very imperfect, as they were not of equal size. Schaefer perfected the invention at Strasbourgh, by casting types in an iron mould or matrix, engraved with a puncheon. The only addition which has been since made, is

the casting of immoveable types, or what we call stereotype plates. When once invented, the great importance of the art stimulated exertion, which soon brought it to perfection. The great advantage of this discovery is, that when the types are once set, a work indeed of considerable labor and much more tedious than writing, or when stereotype plates are cast, the copies of a work may be multiplied to any extent, with little more cost than that of the press work, and paper, and thus knowledge is rendered accessible to thousands, which before was confined to very few. Ten thousand persons, at the same moment may be employed in reading the same work, when formerly in most cases it would be read by one only at the same time. The price of ordinary books is now so much reduced, that the treasures of knowledge, which have been amassing for ages in all departments of science, are thrown open to all. Before the discovery of the art of printing, as books were accessible to but very few, so very few were furnished either with the means or the motive to learn to read; whereas now both may be furnished to all classes of society. A consequence too of the former scarcity and high price of books was, that the whole process of instruction, in all the schools was exceedingly tedious, operose and expensive, and thus the march of mind exceedingly retarded. Indeed it may be doubted whether in the absence of this art, it would be possible so to enlighten the great mass of any community, so as to render them capable of self-government, by the representative or republican form of government. It is by this happy device, we are persuaded, that all the nations of the earth will be enlightened in the rights of man, and in the true principles of governing commonwealths by the representatives of the peo-

ple. This salutary operation began to manifest, on a large scale, its effects, within about half a century after the discovery to which I allude,

(To be continued.)

Letter to the Editor.

REVIEW OF DONALDSON, ON COMMON MERCIES.

Sir, believing that your Magazine is calculated for the diffusion of truth, and the detection and exposure of error, I send you a few remarks on a late publication, entitled "Common Benefits not the purchase of Christ, &c. by John Donaldson, Minister of the Gospel," hoping they may be of use in counteracting the pernicious tendency of that publication, on a subject, which the writer does not seem to understand, and which he exceedingly abuses.

I have another reason, likewise, for taking notice of this author, in the way of animadversion, namely, to rescue from unjust odium and reproach, men, and religious bodies, dear to every real lover of Zion, whose names and characters it ill becomes a writer of this class, to treat as he has done.

You will be astonished, sir, to learn, if the pamphlet has not already reached you, that *John Donaldson*, has had the hardihood to attack John Owen, Thomas Boston, James Hervey, Ebenezer Erskine, the Associate Reformed Synod, the Associate Synod in America, the Reformed Synod in Scotland, and the Reformed Synod in the United States! Surely, this man is like Ishmael, *his hand is against every man*.

Now, sir, I have no small attachment to all these men and religious bodies, against whom this champion from the press at Steubenville, has entered the lists, and of whom it may be said, as was long ago said of another man of mighty dar-

ing, "Quem si non tenuit, magnis tamen excidit ausis;"* but even the *boldness* of the attempt will not justify the folly of the undertaking. It may, however, be said, that he makes an apology for these men whom he represents as not rightly understanding the subject, or writing in a self-contradictory manner. An apology for John Owen! for Thomas Boston!—or for Ebenezer Erskine!—For what? for not understanding the subject of the purchase of common benefits! An apology for these men, from John Donaldson! But let us hasten to the apologies. Perhaps, too, we may get a profitable specimen of the author's mode of reasoning. We trust we are not too old to learn. In p. 57, he says, 'none of these great men were, in every point, correct.' Speaking of Owen and Hervey, he says, p. 58, 'As they differed in their sentiments in other things, why may it not be allowed that they were both wrong on the subject in dispute?' 'Boston and Erskine,' he says, 'differed from both: and notwithstanding they were both eminent divines, &c. in some things, not become a matter of controversy, in their time, they expressed themselves rather *unguardedly*; while, perhaps they thought otherwise than their words seem to bear.' So much for the apology of these *unguarded* divines, Boston and Erskine, who, (honest men) *perhaps thought otherwise than their words seemed to bear!* Let us, however, notice some of the *unguarded expressions* of Thomas Boston, and Ebenezer Erskine, as quoted by our author, together with the valuable corrections of them by John Donaldson

In p. 59, he quotes from Boston in his view of the covenant of grace, as follows: 'By his transgression, he (man) forfeited life itself, and consequently lost his covenant right to the means and

*Ovid's Metemorphosis.

comforts of life, &c.' To which, among other things, our author gravely replies, (and we wish the reply to be particularly marked by all the admirers of Boston and Erskine,) 'As he (Boston) speaks of a covenant right to these things, the righteous have, but the wicked have not, we have to maintain that the expressions, 'a covenant right,' or 'a gracious right,' used by some in speaking on this subject, we consider to be unwarrantable, in regard that the circumstance that providence lays them to a man's hand for his use, gives him a right to them, and renders it his duty to use them *and no superadded right can be given to that of providence, &c.* But in the scripture sense of the word *gracious*, I do not hesitate to say, that the right believers have to these things, *is not a gracious right.*'— In p. 96, and elsewhere, the author further disapproves of the phrase, 'covenant right,' and thinks it improper; although he informs us, 'that he is not absolutely certain that these expressions are *improper*, or that his own reasoning, which is founded upon them, *is just.*' Yet, in the midst of all this uncertainty, he turns author, and writes on a subject which he acknowledges he is not certain about, or whether his own side be right or wrong! There is surely another sense, in which the words of the king of Israel *might* be used different from than in which David used them, ii. Sam. x. 5. *Tarry at Jericho until your beards be grown!* Why did not some kind friend advise the author *not to write* until he had chosen a side, and been sure what he himself believed.

But let us see a little further, what he says about the worthy Erskine, for we love the memory of the author of the sermon, on '*the stone which the builders rejected,*' though his sentiments should *now* be rejected, by one called a builder in the *Secession*. In p. 64, a part of Mr. Erskine's sermon on John

xi. 25, is quoted. 'That Christ is the resurrection of a shattered creation.—He, with the ransom of his blood, buys the invisible creation, he buys the elect as a seed to serve him; he buys the earth as a theatre, he buys the wicked world as tools to serve his purpose of grace, &c.' 'This,' says our author, 'is certainly going farther than the language of scripture warrants on this subject.' And p. 65, he adds, 'the idea, however, of buying them (the wicked world) as tools, &c. seems not to add a little to the absurdity. And how does this comport with what the same author (Erskine) says, in a place quoted in a former part of this work, concerning the mediatory kingdom of Christ? It is a spiritual kingdom—it is not of this world.—The laws, the ordinances, the discipline, and whole of this kingdom, is spiritual, and has a relation principally to the souls of men and women, and an eternal state to come.' 'This,' says our modest and humble corrector of the follies of our fathers, 'this is certainly Erskine against Erskine on this subject: and there is no great respect to be paid to the authority of any divine, however respectable otherwise, on a subject wherein he contradicts himself!' Now on all this, we are able to make no comment. We cannot sink Ebenezer Erskine so low as to offer a word of vindication, against the charge of contradiction, by the Rev. John Donaldson, a minister of the Secession. We may feel indignation, when the just and honorable sentiments of a divine, who understood the system of grace, and what he himself was writing, are so shamefully handled, by one who should still be *tarrying at Jericho*, but we forbear; for we are persuaded, that were the good Ebenezer still on the footstool, he could feel no emotion on the subject but that of pity, unless, perhaps, some displeasure which he could not suppress, at the judicatories of

the church, called by the honorable name of the Secession, for clothing with the sacred office, men who were so destitute of knowledge of the system of divine grace.

Let us next examine a little his strictures on Dr. Owen. For even although Dr. Owen was, to a certain degree, an Independent in church government, yet as a divine, he stands second to no man. The works of John Owen will praise him in the gate, when the novel inventions of modern little critics shall sink into their merited forgetfulness.

In p. 60, our author quotes from Dr. Owen's work on communion as follows: The Lord by his sovereignty had made an original grant of all things here below for the use of man. Sin, (he says) reversed this grant, and all things were set at liberty from the subjection unto him. By sin the whole creation is turned loose from any subordinate ruler, and man having lost the whole title whereby he held his dominion over, and possession of the creature, has not the least color of interest in any of them, nor can lay any claim unto them,' &c. The Rev. Mr. Donaldson takes the other side, and says, p. 61. In reply to which we may ask, if as the Dr. says, 'man has, by sin lost the whole title whereby he holds possession of the creatures, and hath no color of interest in them, or claim unto them,' in his natural state, to whom does the wicked man's ox and his ass belong?'—Aye, try that, Dr. Owen! Sampson's puzzler was nothing to that. Because the wicked man has lost his right to an ox or an ass, therefore it is likely enough the animal must go without an owner. But, perhaps the Dr. might answer, that he who claims the silver and the gold, and the cattle on a thousand hills, and even the earth itself, and all that it contains, might lay claim to the ox or

the ass, and even to its owner too. Dr. Owen is evidently speaking of the original right or claim which God 'by his sovereignty,' had given to man, after he had created him. The Dr. was no such novice in divinity, as to suppose for a moment, that the mere fact of a creature being brought into existence, gave it any right, but what the Creator chose to bestow on it. If the Dr. had been asked, if Adam's *existence* as a creature, brought into being by the *mere good pleasure* of the Creator, laid his Maker under an obligation, to make him lord of the inferior creation? There is little doubt but he would have answered, no. He would have answered farther, we think, that the *creature-ship* and all the rights bestowed by the Creator, on that creature, were alike gratuitous. And we are strongly incited, for ourselves, to ask, what is meant by 'creature rights,' when speaking of the creature in relation to its Creator? Is there any such thing at all? Or does the fact, that a creature *is a creature*, lay its Creator under an obligation to attach to its being, certain rights, called 'creature rights?' Perhaps the corrector of the errors of the Owens, and the Bostons, and the Erskines, &c. could give light on this subject.—Our author goes on p. 61, to animadvert on Dr. Owen, as follows: 'And as he (the Dr.) admits that man has a right that will hold plea in the courts of men, by which, elsewhere, he gives us to learn, that we are to understand, a civil right, this must give him *a title* to them, *an interest* in them, and *a claim* to what providence has put into his hands for his use: For the moral law, is certainly the foundation of the civil rights of men. But again, how can a person have a civil right in respect of others?—A right and title, that will hold plea in the courts of men, which will not hold in the courts of God?' &c. This is a reply to Dr.

Owen—it is intended to oppose the Dr.—that the Dr. was wrong, and the writer takes the other side. I know there is a little *evasion* in the reasoning—a listle sophistry in diverting the reader from the real view of Dr. Owen, when he speaks of the *original* and *sovereign* grant of the Creator, to man. But we shall not dwell on this. We are certain he takes the other side from the Dr. We shall then see, precisely, what his side is, by examining what the Dr.'s is, (and that is plain enough.) Mr. Donaldson's is the reverse. Mr. D. does not contradict the Dr. in saying that God, at first, 'by his sovereignty had made an original grant of all things here below, for the use of man.' In this they are agreed. But the Dr. says 'Sin has reversed this grant—and man has lost the whole title whereby he held his dominion over, and possession of, the creatures,' &c. and here they are at issue. Mr. D. on his side, of course, holds against the Dr. that sin has *not* reversed the grant—that man, by sin, has not lost the whole title—that his *right of dominion over, and possession* of the creatures still remains, &c. and, because it is granted, that there is a right that men have, that will hold plea in the courts of men, therefore, *it will hold in the courts of God.* We have the two sides, now fairly before us. And to every intelligent mind, we think, Dr. Owen needs no defender. Whoever for a moment, will take a glance at the covenant of works, which it appears our author entirely overlooks, will find that all the rights granted by the Creator to man, were bound up in that covenant; and when that covenant was broken, they were all forfeited and lost.

The arguing from human courts, to the court of Jehovah, is as novel as it is preposterous. Perhaps Mr. D. is the first writer who ever thought of it. It would make sad work in the church of

God. Because a hypocrite (and such there are, and will be in the church) whose knowledge is competent, and external conduct is unexceptionable, has a *right* in as far as human judiciary, appointed by the church's head, are able to judge, to partake of the Lord's Supper, therefore he has a right in the court of heaven! Would the writer himself, or a single member of the church to which he belongs, venture this mode of reasoning with regard to their own testimony? To worship God in whatever way they may think most agreeable to his will, is, by the court that emitted that testimony, declared to be the right of every man. That they may err and offend God by substituting a false worship, in place of that which he requires in his word, is granted by that court composed of *men*, while they contend 'that no power on earth may take their *right* from them.' Charity forbids the belief, that one man who approves of this document, for a moment would admit, that the *right* here specified was *a right in the court of heaven*—a right to *err* and *offend* the divine law-giver.

But Mr. D. further animadvert upon Dr. Owen, for saying, 'that the whole number of the children of God have a right unto the whole earth, so as he who is the sovereign Lord of it, preserves it merely for their use, and on their account: all others being *mala fidei possessores*, invading a portion of the Lord's territories without grant, or leave from him.' Mr. D. opposes this, p. 62, and wonders why, if believers have the exclusive right of the whole earth, 'they are never put in possession of that right,' and a great deal more of the same kind, which I cannot command patience enough to follow, at present. He gravely tells us that the people of God together having a right to the whole earth, is an *imaginary right of which they*

never get into possession. And that 'the promise of God is engaged to bestow upon them, in the proper time, all which it gives them a right unto.' It is difficult to make any thing of this. Does he mean that the promise of God really secures to the believer, all that, in moral justice, is his own? If so, he never can be robbed. There will be no room for the saints at any time 'taking joyfully the spoiling of their goods, for they have *no right* to be spoiled of their goods, much less of their lives, and according to this author, they never can be spoiled of a right. Now after all this, the meek shall *inherit* the earth, and the promise will secure to them what is good for them, whether they be robbed and spoiled of their goods, and defrauded of their just rights in the earth, or not. But after all, perhaps the best refutation of what this writer has said against Dr. O. would be what the Dr. has written. Let it be read, and to any judicious mind that will be sufficient.

We here also find the orthodoxy Thomas Boston come in for a share of this author's blame.— It is true, he finds out, what it is scarcely to be believed the men ever would have found out themselves, viz: Dr. Owen and Thomas Boston disagreeing about the purchase of common benefits, p. 62. Because Dr. Owen calls the wicked '*malæ fidei possessores,*' and Mr. Boston says, 'nevertheless, it so far avails, that they are not, properly speaking, *violent possessors* of temporal benefits, having just the same right to them as to their forfeited life, while it is left by the disposal of providence. Wherefore, the worst of men may lawfully eat and drink, &c. and they sin against God egregiously if they do not.' Our author says, p. 63, that Dr. O. 'seems to consider it to be a sin, for unbelievers to eat and to drink for the preservation of their bodies.' And this is the *disagreement,*

between Thomas Boston, and Dr Owen. Now, worthy and reverend Sir, there is here no disagreement, if the thing was understood as these divines understood and expressed it. How much is the difference in point of right, between Dr Owen's '*malæ fidei possessores,*' and Mr. Boston's '*same right to temporal blessings, as to their forfeited life.*' If Dr. Owen's observation had not happened to be in Latin, perhaps a *difference* had not been thought of. Who knows not that the right which a person has to demand from you that for which he has laboured, or given you an equivalent, is far different from the right to food, &c. with which the criminal, whose life is forfeited, may be indulged, during the gratuitous period between his condemnation and his execution?

Hervey, it happens, comes last in our view. We have not been careful about the order. We seized hold of the character of *Erskine* first, to rescue it from obloquy and misconception. But even Hervey's character, should not be permitted unjustly to suffer, he was an Episcopalian.—He is here in good company, and abused in common with the rest. Let us attend to the quotation, p. 63. 'Hervey says, that the comforts even of animal life, were recovered by a second Adam, as they were lost by the first Adam, and makes this his argument, that by the fall they forfeited all right to them, to the valuable productions of nature, and, as an instance, the curse was put upon the ground for their sakes; Christ in this exigency immediately interposed, took off the attainder, and restored to Adam and his posterity, the precious fruits of the earth.' In our author's attempt to turn aside the edge of Hervey's weapon, which really appears to cut deep, we have something, perhaps as new as it is unexpected. 'But it is to be remembered,' says the Rev. John Donaldson,

Minister of the Gospel! p 63, 'that the curse was put upon the ground *after the promise was given, which seems to invalidate his argument.*' Oh never did the head of the Rev. Rector of Westonfavel, receive such a deadly blow as this. James Hervey, were you still alive, what would you answer? This is the age of invention. But what are modern discoveries compared with this? Even in divinity, that most sublime of all studies, how little has been hitherto known. Here are the concentric spheres, circles and polar openings, of theology! Let us a little further examine the matter. The serpent's trial had already taken place, and his hopeless doom had been declared by the judge. The woman also had been tried. She was found guilty, and her sentence was pronounced. But in the very sentence of everlasting destruction, denounced upon the beguiler of our mother, there was couched a promise fraught with every hope. Adam, the representative head, in whom the whole inferior creation was bound up by covenant representation, was not yet tried. And here appears the acumen of our author's reasoning. Because, in the foregoing trials, in which the Saviour was revealed, 'the promise was given,' therefore the curse put upon the ground in Adam's trial, *afterwards*, was not caused by the fall. Temporal blessings were not lost by the first Adam, and recovered by the second. By the fall, man did not forfeit all right to the comforts of animal life, to the valuable productions of nature—the curse was put upon the ground for his sake, and Christ, in this exigency, by his immediate interposition, did not take off the attainder, and restore to Adam and his posterity, i. e. his believing posterity, the precious fruits of the earth. All this is the reverse of Hervey's argument, and must be true if his argument is invalidated. 'But it is to be remem-

bered,' says our author, that the curse was put upon the ground after the promise was given, which seems to invalidate his (Hervey's) argument.'—Some might perhaps think all this inconclusive, nay even whimsical and ridiculous, but this is not strange whenever new discoveries are made.

Our author proceeds in his animadversions on Mr. Hervey, to observe, 'Besides the circumstance that the curse was put upon the common benefits of life, for the sin of man, does not imply a necessity that these benefits themselves should be lost, but for Christ's interposition, &c. but on the contrary, implies their continuance, only, with the curse upon them until it is taken off upon believing in Christ.' What does he mean by quoting this?—Does he think that he gets some concession here, from Mr. Hervey, that he may improve against the system which Mr. H is maintaining? If he does, it is another evidence that he does not understand the system against which he is writing. He has gained how much? 'the continuance of common benefits, *with the curse upon them.*' Mr. Hervey would have considered that no gain, and it would have embraced as much as Mr. Hervey, or any other man on that side of the question, ever attached to the loss of common benefits, or the need of a purchase concerning them.

We here dismiss the subject concerning these individual writers, and great divines who have fallen under the displeasure of Mr. Donaldson, fully satisfied that they have lost nothing in the estimation of any judicious man who understands the nature of the subject in debate. We have voluntarily undertaken to speak for the dead. For the living we feel less concern. The several religious bodies, both in Europe and America, will feel as little hurt by the attack, as did the son of Achilles by the feeble dart of the aged Priam. A circum-

stance, however, we would notice, in relation to the Reformed Presbyterian church. A sentiment, it seems, has been advanced by them, about the standing of the world—denying the existence of Adam's posterity, in order that they might be punished provided Christ had never come, and the being of common benefits, on which these rebels must have subsisted, &c. which this author thinks entirely incorrect. So far as I can gather, the Ref'd Presb'n Church refers the very standing of the world, and the existence of the wicked, &c. to the system of grace, while Mr. D. takes the other side entirely, and seems to make this a strong argument against the purchase of common benefits by the Lord Jesus Christ. I have often thought on this subject, and as often wondered, how this opinion whether right or wrong, could in the smallest degree effect the argument about the purchase.—Were I a member of that body, and had any interest in maintaining the opinion, nothing would appear more easy, than to shew, that not only the standing of the world after the fall, but the existence of the world before the fall, even creation itself, was subservient to the system of grace.—That God intended from all eternity, to erect the building of mercy. That this was the *great work* of God from everlasting. The church of God is that building on earth. The lesser is subservient to the greater. This mighty plan, formed and devised in the mind of Jehovah, required whatever was necessary to its own accomplishment.—But all this was only subordinate machinery. This involves from creation down, whatever appears in the lapse of time. All has, all must have, a connexion with the church of God. For her sake, the sun shines by day, and the moon and stars by night. For her sake we have summer and winter, seed time and harvest, cold and heat, day and

night. For the sake of Zion, the perfection of beauty, the great wheel of nature performs its annual, or diurnal revolutions. The earth, and its wicked inhabitants—the nations of the world, their commotions and their wars—their governments—their seditions—their changes and their revolutions, are all parts of the scaffolding to the building of mercy. They are necessary while the edifice is in building, but as soon as the temple is completed, and the head stone laid on with shouting, “crying grace, grace unto it,” the scaffolding, is removed and burnt.

But if it were true that the world would have stood, and the race of men have been continued, if Christ had never come, what is gained in opposition to the purchase of temporal benefits? Would they, or would they not have been cursed? Will even Mr. D. coolly and deliberately affirm, that they would not have been under the sentence of death? Will he, in plain language, aver that they had not in the fall of Adam, forfeited every right that had been embraced in the covenant of works? What are the rights of a justly condemned criminal? What is the amount of the right of a cursed man, to the cursed ground, or its cursed fruits?

Mr. D. offers a great variety of what he is pleased to call arguments, to prove that Christ did not purchase any temporal blessings at all. It would require more patience than I feel disposed to exercise on the subject to go over them, and consider them minutely. Here and there a remark may be made on them. In p. 20, he says, ‘we come now to shew that common benefits are not, even as they are enjoyed by believers, the fruit of the purchase of Christ.’ His first argument is taken ‘from the nature of the kingdom of Christ which is not of this world, but is a spiritual

kingdom, which is in the hearts of men, and is designed to promote their spiritual, *and not their temporal interests.*' These are his very words. Before attempting to consider them minutely, we turned over to his 'errata,' to see if there was no mistake made by the printer, but there was none. 'The saying of Christ 'My kingdom is not of this world,' is elsewhere called up to prove that Ebenezer Erskine contradicted himself, when he gave the Mediator's purchase any thing to do with this world, and here it is brought to prove that this very kingdom is not designed to promote the temporal interests even of those in whose hearts it is. In his third argument, p. 25, he adopts as his own, a quotation, in the following words, 'They (viz. the benefits purchased by Christ,) are not received by the mouths or hands of their bodies, but by faith.' From these data, his conclusions evidently are, that, because the kingdom of God's grace is in the hearts of men, and because the kingdom of Christ is not of a worldly nature, &c. therefore Christ purchased no material or earthly thing. What then will become of the bodies of the saints, for as they are material, and made of earth, they cannot, according to his reasoning, be any part of the purchase of Christ. By attending to the reasoning of the apostle, 1. Cor. xv. 44. he will find that the application of the word *spiritual*, can be fairly and justly made to things visible, material, and corporeal. *It is raised a spiritual body.* Will there be no matter in the *spiritual* bodies of the saints after the resurrection! If indeed the purchase of Christ has nothing to do with the bodies of the saints, either here, or hereafter, well may Mr. D. say 'that the kingdom of Christ is not designed to promote the temporal interests of believers.' And then we may ask, what is the use of the promise of 'the life that now is,' and the

declaration to the children of God, 'all things are yours,' among which *all things*, is included *the world*? And we find also another drawback on the comforts of the saints, according to this system, namely, the total impossibility of enjoying any of the benefits of Christ's purchase. For it is declared, they are received no way but by faith. 'Not,' says he, 'by the mouths or hands of their bodies, but by faith.' There is no exception made,—not some of them, but all of them. Without limitation, 'they are received by faith.' Now, by this, *faith* itself is excluded from the purchase of Christ, for it cannot be received by *itself*. Faith is the mouth by which we feed on Christ, but we cannot receive our mouth *by our mouth*. But Christ's purchase must all be received by faith, consequently, as we cannot receive faith, *by faith*. Christ has not purchased faith, and we have it *not of ourselves*, and *without it we cannot please God*. The scripture system is ten thousand fold better than the reveries of John Donaldson; 'It is given you *in the behalf of Christ*, to believe on him.' The christian rejoices that he is not his own, but is bought, soul and body, with the price of Christ's blood, and he lives by faith, notwithstanding he cannot receive by faith, either his own soul, or his own body, and yet they are purchased by his blessed Redeemer.

Further, if the conclusions drawn by this writer, from the spirituality of Christ's kingdom, and its not being of this world were correct, we could have no visible church, no external organization, no laws to be executed by men, for none of these 'are in the hearts of men,' Much less could the Redeemer exercise any mediatorial government or headship out of the church, and yet he has declared to have *all things put under his feet* by his eternal Father, and that he hath *given him to be*

the head over all things to the church. In a valuable little work called the 'Shorter Catechism,' there are some beautiful and instructive hints on this subject, to which, I would take the liberty to turn our author's attention, flattering myself that the author of this little work may escape the charge of not understanding the subject. Among other things, they ask, what offices doth Christ execute, *as our Redeemer*? The answer is, three, viz. the offices of a prophet, of a priest, and of a king. It is particularly to the last of these three I would direct his attention. How doth Christ execute the office of a king? They answer, 'in subduing us to himself, in ruling and defending us; and in restraining and conquering all his and our enemies.' All these acts, in his church, and out of his church, among his friends, and his and their enemies, he performs in his mediatory kingdom, and in his general character and office of *our Redeemer*. And really, these men, who thus openly declare sentiments so hostile to the system of Mr. D. and so favourable to the sentiments of Ebenezer Erskine, Thomas Boston, and John Owen, were well acquainted with the texts, from which Mr. D. supports his system, and strenuously contended for the spirituality of Christ's kingdom.

Before our author takes leave of his first argument, he favours us with an explanation of Ezekiel's vision of the wheels, which, it is highly probable, would be perfectly new, (perhaps not very entertaining,) to Ezekiel himself. It is to this amount, that the 'wheel within a wheel,' refers to a common providence, as the external wheel, managed by God the Father, Son, and Holy Ghost, essentially considered, and a special providence, as the inner wheel managed by Christ. The first respecting the common orderings of the kingdom of providence is under the direction of God as the

moral governor of the world. The second respecting the special orderings, included in the general orderings of providence for the good of the church, and these are under the direction of Christ. Many a mystery Ezekiel saw, or might have seen in the vision of these wheels, but it is humbly supposed this one was not among them. In the sublime and glorious display of the machinery of the providence of God, presented to the prophet, in the vision, there is an admirable concinnity, and characteristic expression of the objects intended to be represented. But how would this be deranged, and its uniformity broke in upon, were the exposition given by Mr. D. the true one? To say nothing of dividing and partitioning the providences of God, between God and Christ, how must it have astonished the prophet to see the place in the emblematical representation, assigned to the Mediator? Ezek. i. 26. '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 a throne, was the likeness as the appearance of a man above upon it.' The throne of the Mediator, the man Christ Jesus, is set above the living creatures, the wheels, all the wheels external and internal—firmament and all. And yet, strange to tell, he was to manage *only the inner wheel!* Ezekiel, we think, could not credit it any more than we do. We would much rather believe, that *all power in heaven and in earth is delivered unto him*—that all things are put under his feet, not even excepting common providences, and natural causes, &c. We verily believe that there is nothing excepted, but he only, who puts all things under him. In p. 22, the author gravely informs us, 'that we are not to understand that Christ is made so the head of all things, that as mediator he has the sole direction

exclusive of the Father and Holy Spirit.' And he talks about other ends distinct from that of the good of the church, and that these things properly belong to God essentially considered. What to make of this it is hard to say. Did it ever enter into the heart of any man to think that the mediator has *the sole direction* of any thing, *exclusive of the Father and Holy Spirit*? We will venture to say, if ever the thought was conceived, it has never yet been hazarded in print. We therefore dismiss it, not without some feelings which we will not express, for the man that thought the observation necessary, when writing to those who professed some acquaintance with the system of grace. But as to his 'other ends of divine providence to serve besides the good of the church and of believers,' when he shall be able to shew from the sacred oracles, that God has a single end in view in all the operations of his diversified providence, unconnected with *the good of this church, and of believers*, we will then begin to have other views, than we now have, about Christ's being made *head over all things to the church*, and that there are some things brought about in the providence of God, in the accomplishment of which, his church is not *graven on the palms of his hands*, and her earnest prayer is forgotten; *set me as a seat upon thine arm*, so that there may be some dispensations of his providence, in which he sees her not. And when we come to believe this, we should have learned to *unknow* all that ever we had learned.

In his 4th argument our author says, p. 26, 'It is true, that with Agur we may ask of God that measure of these things,' (temporal blessings) 'which will be good or convenient for us; but this we cannot do upon the footing of any covenant promise that he will give that particular measure, &c.

The measure is defined, 'that measure which will be good or convenient for us.' But this, he says, 'we cannot do upon the footing of any covenant promise that he will give that particular measure.' What particular measure? That which is good &c. This is divinity with a witness! We may ask it—and God has promised to give it, but we may not ask it on the footing of any covenant promise, that he will give that particular measure. This promise, not embraced in the covenant of grace could not be a gracious promise, and the throne at which it would be presented, could not be the throne of grace. Cold encouragement even for a christian to pray. It is true, he says in the same page, that 'as the God of providence, we may seek it from him warrantably in the way of seeking his blessing upon it from him, as a God of grace, without accounting the thing itself to be a covenant blessing,' but we cannot understand him. To seek *it* from the God of providence, in the way of seeking his blessing upon *it*, and yet this *is* not in the covenant at all—we can make nothing of it. It is humbly believed, that that christian lives not, who would not desire *covenant* bread, to satisfy his hunger. In p. 29, we have some paradoxes, but they only bewilder us the more. Some of these we shall notice. 'Life,' he says, 'though a temporal good, and the comforts of it are not properly promised—the promise is, what is good the Lord will give; but this does not mean that all these things which the Lord overrules, or makes subservient for good, come as the accomplishment of that promise. We do not deny that there are promises in the scriptures *about* temporal things, but these are covenant promises only, as they respect *spiritual things*.' I was looking for another paradox, here, which I have somewhere seen, by a writer partially on the same side with our author,

who very gravely admits that temporal benefits are purchased by Christ, *but not in their earthly nature.* 'Then it must be in their spiritual nature, (for we know of no other nature,) that is to say, earthly benefits are purchased in as far as they *are not earthly benefits*, but spiritual benefits, which they are not at all. In other words they are purchased, in as far as they are not themselves, but something else which they, in no sense are. As if one should say of another, 'his body is tall and well proportioned, in as far as *it is a soul!*' He might as well say, in as far as it is the moon. While looking at curious things in this author, which far surpass our understanding, to get an idea at all in them, we would present p. 13, where the writer says, 'In the redemption of a slave or captive, his freedom is purchased *along with the purchase* that is made of the person.' These two distinct things, the captive's *freedom* and his *person*, have puzzled us not a little. We could well enough understand the purchase of his freedom. But in addition to that, the purchase of *his person*—what shall we do with it? His freedom he has obtained by the purchase. Then the purchase of the person is *something* that the freedom does not embrace. What is it? Mr. D. must write again. M.

ITEMS OF INTELLIGENCE.

Revivals of Religion.—On this topic we have always spoken with caution; for though we have been aware of the evils which generally follow those partial and violent excitements in religion, yet we have never doubted but that where they take place under those ministers who are evangelical and orthodox in their sentiments, a few of the many subjects may experience a saving change

of heart. It is well known too that, in those sections of the church, where they are cherished, the period intervening between the terms of their occurrence, are remarkable for coldness, and except in the times of excitement, very few additions are made to the number of communicants; and we have feared that, upon their disappearance, very many congregations would rapidly decline, and become extinct. Since we have commenced our editorial labors on this journal, we have read extensively religious magazines and newspapers, and we have not a shadow of doubt that for about three years, they have been fast on the decline. Of late they are barely noticed in the reports of the General Assembly on the state of religion.

Our attention has recently been called to this subject by the last Report of the Presbyterian Synod, on the State of Religion, published in the *Literary and Evangelical Magazine*, (Nov. 1825. vol. viii, No. 11.) edited as our readers are already apprised, by the Rev. Dr. Rice professor of Theology in the Theological Seminary of Hampden-Sidney. The following is the whole of this remarkable document: (pp. 614—617.)

Narrative of the State of Religion in the bounds of the Synod.—The Committee appointed to draw up a Report of the State of Religion within the bounds of the Synod, as presented in the free conversation held on that subject, beg leave to submit what follows as a fulfilment of their duty.

The Synod of Virginia, in presenting to the churches under their care, a view of the state of Religion within their limits during the past year, find more than usual cause of humiliation and sorrow. Few similar periods of time have elapsed since the organization of this body, in which they have not been permitted to record more numerous and greater triumphs of divine grace, than have been

witnessed during the year now under review. And a number of new churches, which not long ago were blessed with revivals of religion, appear to have sunk into a state of lamentable coldness and insensibility. This fact is so remarkable, and indeed occurs so frequently, that the Synod cannot help suggesting to the members of their body and the churches committed to their oversight, the importance of a serious and careful inquiry into its cause. An increase of true piety and christian knowledge, such as may reasonably be expected in a *real* revival of religion, certainly does not produce the deplorable effects adverted to: nor ought it to be looked for from the addition of new converts to the church. But, whatever may be the cause, the fact is unquestionable, that a powerful excitement on the subject of religion rarely takes place, without a subsequent decline of piety, and a degree of insensibility proportioned to the warmth of feeling before produced. It is frequent, too, for jealousies, divisions, and dissensions to creep into churches, where, not long before, all appeared to be full of love, joy, and holy zeal.— Thus Religion incurs reproach, the name of Christ is dishonoured, and a stumbling block is thrown in the way of unbelievers. Sufficient evidence of these melancholy truths has been afforded, to render the inquiry suggested, necessary; and to make it the duty of Synod to caution the churches against these evils. In making these remarks, the Synod desire that their sentiments may not be misunderstood. They are zealous friends of revivals; but they wish them to be so managed, if it be possible, as to secure their happy results, without the evil consequences which too often attend religious excitements.

It ought to be stated too, that some churches evince a great degree of lukewarmness and bar-

renness, which cannot be traced to the causes hinted at in the preceding remarks. Indifference in relation to eternal interests, and worldly mindedness have gradually increased, until divine truth appears to have lost its efficacy, and the growth of a spirit of piety is greatly checked.

While Synod have to mourn that such is the state of a number of the churches, they are constrained to notice, with the most lively sorrow, the prevalence of sins and vices *among those who are without*, not only destructive to the soul, but deeply injurious to the best interests of society. Among these they think it necessary to specify, the profaning the holy and reverend name of God, disregard of the Sabbath, and the intemperate use of ardent spirits. These evils have always, in a greater or less degree abounded in our country; and especially the last: which from the extraordinary cheapness of the commodity, has lately increased in a most alarming manner, particularly among the younger part of our fellow citizens, and our coloured population. The Synod would be unfaithful to their trust, should they not raise their warning voice against this crying and ruinous excess. And they do most earnestly exhort and entreat all who love the country and the church to employ the whole of their influence in endeavouring to suppress this degrading and destructive vice.

But notwithstanding these reasons for humiliation and sorrow, none ought to despond, much less to despair concerning the church of the living God, purchased with his blood, and protected by his power. There is in the truth as found in the holy Scriptures, and embodied in our constitutions, a redeeming efficacy, which gives good hope that all divisions will be healed, and that in the faithful use of the means appointed by the Great Head of

the Church true piety will be revived. And amidst all the darkness which now surrounds us, the Synod can see light breaking in, and giving sure tokens of an approaching day. God employs human instrumentality to build up his kingdom of righteousness in this world. And even the weak machinery furnished by man, when touched and moved by the hand of the Almighty, is mighty to the pulling down of strong holds and every thing that exalteth itself against God. While christians continue to labour and pray, the cause of the Redeemer will be advancing in the world.

Among the encouraging circumstances that might be enumerated, Synod cannot help mentioning this striking fact, that on the whole there is an evident increase of benevolent exertions in our churches. Bible, Missionary, and Tract Societies, and other associations, whose general object is similar, have become more numerous: The Sabbath School charity has enlarged the sphere of its operations: An increasing interest is taken in the success of the American Colonization Society: The importance of affording to our growing population a competent supply of well qualified spiritual instructors is more deeply felt: There is a more than usual number of candidates for the Gospel ministry under the care of our Presbyteries: And in some parts of our churches there has been an extraordinary display of liberality in providing means for a complete Theological education within our own limits.

In some places too, it is known that many mourn in secret over the desolations of Zion, are daily engaged in prayer to Him, whose resources are infinite, and who never turns his ear from the voice of our supplications.

The Synod know that the churches are not yet half awake to their duty: that few duly appre-

ciate the privilege of doing good, the honour of being God's instruments for promoting his purposes of mercy in the world: Yet they do believe that the various plans and operations of Christian benevolence, are, under God, gradually producing their effects: That while the strong holds of Satan seem to stand like impregnable towers in our land, they are being undermined, and that the time is hastening on when even a slight shock will cause them suddenly to fall in irreparable ruin.

With these hopes, the exhortation of Synod to the churches is, that they be not weary in well doing; nay rather that they abound yet more and more in the work of the Lord: "for he that is coming will come and will not tarry," No labour of love will be lost; no prayer will be offered in vain; no money wasted; no proclamation of truth will be inefficient. God's word shall not return to him void: but it shall accomplish that whereunto he sends it. "Wherefore, beloved brethren, be ye steadfast, immoveable, ALWAYS ABOUNDING in the work of the Lord, for as much as ye know that your labour shall not be in vain in the Lord." A true copy.

SAM. B. WILLSON, *Stated Clerk.*"

We admire the honesty of this Southern Synod, in this candid and faithful exhibition of the whole truth. We have long witnessed 'the deplorable effects adverted to,' as following the revivals in religion in this northern region of our country, and we could easily verify it in our own immediate neighbourhood. Within the bounds of the Synod of Albany, before their most flattering report to the General Assembly was published, these, 'deplorable effects' were abundantly visible. The revival took place in the fall, and the report was made the following spring. The truth in this business is, the feelings are excited, and the passions

fanned into a flame, while the judgment remains unenlightened. When the passions and feelings subside, they look around for food in the world, and find it in the abuse which their unsubdued corruptions make of the good things of life, and in the real or supposed failings of others. The remedy which the Synod seeks must be found in the patient instruction of the people, in pure gospel truth. The Synod say they are not enemies of revivals. No good man is, of 'real revivals,' to use their own words. But the deplorable effects which they ascribe to what is commonly called revivals, can leave no reader in doubt as to the estimation in which they hold them. Their disapprobation of them, as hitherto conducted, is perfectly unequivocal.

It is so rare to find the civil rulers of the United States, acknowledging the Lord Jesus Christ, or giving any note of their belief in his religion, that, we think it our duty, when such an instance occurs, to put it on record, with commendation. It has indeed become common to acknowledge God in Governmental and Presidential addresses to legislatures, and in other public documents, which is a very considerable reformation upon former practice, and we hope it will lead to farther advances, such as become a nation professing to be christian. Governor Parris, of Maine, has set an example in the following proclamation, which we hope and pray may soon be generally imitated. Such an acknowledgment of the King of kings, and Lord of lords would be highly acceptable to the godly people of this favoured country. We copy the proclamation from the New-York Tract Magazine, with the remarks of the editors, of which we highly approve, as we are certain our readers will.

[*A Christian Proclamation.*—In our August No. is a notice of the refusal of Governor Parris, of

Maine, to “*pay any public attention to La Fayette on the Sabbath.*”—From such a man, such a proclamation as the following might be expected. Had the rulers in our state, since the opening of our canals, possessed his spirit, and, as he has done, borne out their public thanksgivings to God for the blessings of our great public works, by their observance of the commands of God; had they, in their respective places, *executed the laws of the state* for the observance of the Sabbath, by closing the locks on our canals on that day; we should not now be lamenting, to the extent we at present must, the profanation of that holy and merciful institution. Instead of witnessing the toils of the beasts, under the lash, on our canals, we should see them enjoying that day of rest which their Maker and our Maker gave to them and to us: instead of the imprecations we now hear from the multitudes that throng the banks of the canal on that blessed day, the voice of prayer would be ascending from their lips to the throne of grace; or if not, the very stones of the locks themselves would.]—*Tract Magazine.*

Proclamation for Thanksgiving, by Governor Parris, of Maine.—“When the Most High divided unto the nations their inheritance,” and “appointed the bounds of their habitations,” he was pleased to reserve for our highly favoured nation, “a good land,” on which his richest gifts were to be poured out in unexampled profusion; where civil and religious liberty, with all their attendant blessings, should fix their abode, and where, in consequence, national prosperity and individual happiness should be enjoyed in a degree, which has seldom, if ever, been equalled in any other part of the world.

By fulfilling these purposes of His mercy to our fathers, and by still continuing to fulfil them to us, He has laid us under peculiar obligations to yield

Him ample returns of gratitude and praise; obligations which we cannot disregard or forget, without incurring the guilt of ingratitude in a greater degree than it has ever been incurred by any other civil community. Of these obligations we are reminded by the return of the present season of the year. It is the season in which the bounteous "Lord of the harvest" rewards the labours of the husbandman with its rich and various fruits. It is the season in which New-England has long been accustomed to present herself with all her children before the throne of her Munificent Benefactor in the attitude of devout and adoring thankfulness, and to offer from ten thousand thousand tongues her humble tribute of praise and thanksgiving.

Animated by the spirit, and sharing in all the prosperity of her elder sister states, this state has not failed to imitate their laudable example by uniting with them in offering their annual sacrifice; and it cannot but be considered as highly desirable, that a custom so reasonable in itself, and associated with so many pleasing and sacred recollections, should be perpetuated among us, and that the time may never arrive when the people of these states shall cease to hear, and cheerfully comply with, the voice of their civil Fathers calling them at each return of this season to enter God's "gates with thanksgiving, and His courts with praise."

I have therefore thought fit to appoint, and with the advice of the council, do hereby appoint Thursday the 24th day of November next, to be observed by the inhabitants of this state, as a day of public praise and thanksgiving.

And they are requested to assemble on that day, in their several places of religious worship, and to unite as one man in offering unto God those thankful acknowledgments which his goodness demands, and in causing "one sound to be

heard in blessing and praising the Lord, saying, for He is good, for His mercy endureth for ever." For all the natural and moral perfections, which compose His character; for His greatness, which is infinite; for His power which is almighty; for His wisdom, which is unerring; for His holiness, which is unspotted: for His goodness, which is unbounded;* for His truth and faithfulness, which never fail; and for His tender mercy, which is over all His works, let us praise Him "who alone is worthy to be praised," and "give unto Him the glory which is due to his name." And while we praise Him for all his infinite and adorable perfections, let us "render Him our most hearty thanks" for the rich and manifold blessings which in the exercise of those perfections, He has bestowed on us, and on others with whom we are connected. For the mercies worthy to be had in everlasting remembrance, which He shewed unto our Fathers, when "He cast out the heathen before them, and planted them;" for the protecting and bountiful hand which He has ever since extended over their descendants; for His kind care of this state from the commencement of its political existence; for the abundant supply of the fruits of the earth, with which He has crowned the present year; for the success which has attended our commerce, manufactures, and fisheries; for our preservation from those desolating judgments which we have merited; for the continued enjoyment of our inestimable privileges, civil, literary, and religious; and above all, for the "unspeakable gift of His Son, for the blessings of salvation through Him, and for the successful exertions which are made to communicate these blessings to our destitute countrymen and fellow-creatures, let us with sincere and most fervent gratitude present our thankful acknowledgments to the Great Giver of every good

* It does not extend to hell.—*Ed. Witness.*

and perfect gift, to whose unmerited, overflowing kindness alone we are indebted for all these favours.

Uniting confession and supplication with our thanksgiving, let us humbly acknowledge, and beseech Him for the sake of His Son, to forgive our past ingratitude, and our abuse of His mercies; to preserve us from those sins which would prove our thanks to be insincere, and render them unacceptable in His sight; to watch over the interests of this state, and of all its inhabitants; to preserve the union, peace, and prosperity of these United States; to bless their Chief Magistrate, and to guide all who are entrusted with the administration of the national government; to render the influence of His holy religion more efficacious and extensive; to crown with success every effort which is made for the promotion of this object, and to fulfil those gracious promises and predictions, the fulfilment of which will cause the reign of the Prince of Peace to become co-extensive with the earth, banish from our world the evils by which its inhabitants have been so long enslaved and oppressed, and "make its wilderness to become as Eden, and its deserts as the garden of God."

THE SAINT AND HYPOCRITE.

'Tis vain on truth to speculate,
 An idle minute to amuse;
 At wisdom's portals long to wait,
 And still her precepts never use.
 Thus does hypocrisy her mask,
 Wear daily in the house of God;
 She still renews her useless task,
 And hopes to escape th' avenging rod.
 She hears the heavenly message still,
 Proclaimed in accents all divine,
 But quite unmoved her stubborn will,
 To faith in Christ does ne'er incline.
 No terrors shake the guilty soul,
 Secure behind deception's shield;
 Her sinful passions to controul
 In vain the glittering sword we wield.

She says, the truth, I hear, I know,
 For truth I vigorously contend;
 Such zeal and knowledge never grow,
 But in the heart of Heaven's friend.
 And yet 'tis but a transient hour,
 While truth pours forth in living stream,
 She thinks she knows its saving power—
 It passes like the nightly dream.
 Black, foul pollution, reigns within,
 And hateful, deadly, passions grow,
 All nourished by unconquered sin,
 As dark as those in hell below.
 Thus lodged in Salem's stately towers,
 As Judas erst in times of old;
 As fiend in Eden's lovely bowers,
 Do hypocrites their station hold.
 Not so the saint of heavenly mould,
 "Whose hands are clean, whose heart is pure,"
 His passions now by grace controuled,
 The promises his faith assure.
 His conscience sprinkled by the blood
 On Calvary by his Saviour shed;
 He drinks truth from the rolling flood,
 Conveying life among the dead.
 His soul is filled with pure delight,
 Refreshed with streams from Christ the rock:
 Faith guided by a heavenly light
 Directs him in the truth to walk.
 He joyful on the promise rests,
 Clad in his Saviour's righteousness,
 The filthy garments he detests,
 In which he only knew distress.
 Thus sheltered under Mercy's wings,
 He pities others' pains and woes,
 He to the-naked raiment brings,
 And feeds his own malignant foes.
 His gentle nature, tender heart,
 No fiercer passions wish to know;
 Some comfort he would still impart,
 To every suffering child of woe.
 All guileless as the smiling morn,
 His lips breathe peace, in accents mild.
 To cheer the souls of those that mourn,
 Even though by many sins defiled.
 In radiant light his onward way,
 Leads to the land of pure delight,
 Where realms of everlasting day,
 Beam glories on his ravished sight.

ERRATA.—In the absence of the Editor several errors occurred
 in the last No. On p. 73, line 3 from bottom, for "maturalize,"
 read "*spiritualize*."

THE
EVANGELICAL WITNESS.

VOL. IV.

APRIL, 1826.

NO. IV.

BIBLE QUESTIONS FOR THE EVANGELICAL WITNESS.

(CONTINUED FROM PAGE 99.)

Q. 6th. What means 1. Cor. xv. 29. "Else what shall they do that are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" The subject of this chapter is the resurrection of the dead, which among other arguments, is proved from baptism. The verse affords several arguments.

A. Baptism is a washing of the body by the blood of Christ, sacramentally applied. But why apply the blood of Christ to the body, unless the body is purchased by his death? In this world it is subject to disease, at the termination of life, to death, and in the grave, to corruption. The bodies of the saints in this life have no visible prerogative over the bodies of the reprobate, one event happeneth to the bodies of the saints, and to the bodies of the ungodly—unbaptized reprobates. The advantage to the body, signified in baptism, must be realized in their resurrection.

Baptism seals the covenant connexion of the body with Christ. The body is a part of the person to which the blessings of the covenant of grace are sealed in baptism. "My covenant will I not

break." Psal. lxxxix. 34. Christ has "the keys of hell and death." He does not by death break his covenant with the body, any more than with the soul. Therefore the body must rise to be a partaker of the blessings of that covenant that is "*ordered in all things and sure.*"

Baptism is administered to the children of Abraham, Isaac, and Jacob, who are dead; and in their room, though dead, *υπερ των νεκρων*. That the preposition *υπερ* has this signification, must be verified. Christ died the just for the unjust, (*υπερ αδικων*,) instead of the unjust. 1. Pet. iii. 18. For the sense of this preposition, the learned reader is referred to Turretin's volume of dissertations—"*De satisfactione Christi.*" It is of the same import with the Hebrew word *techet*. "For God," said she, "hath appointed me another seed *instead of*, (*techet*,) Abel, whom Cain slew." Gen. iv. 25. All this is founded on the covenant connexion, between the children of Abraham and their parents, though dead. From this connexion, our Lord reasons with the Sadducees, who denied the resurrection of the dead. "But as touching the resurrection of the dead, have ye not read that which was spoken unto you of God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." They were dead as to their bodies, though their souls lived, and their bodies would live, in the resurrection, because their souls live in Christ the redeeming Head of both soul and body. He proceeds on a principle well known to the Jews, that children are entitled to baptism through their parents, even should the believing parent, father or mother, be dead before the baptism was administered to the child. It was an abuse of this principle that lead the heretical Cerinthians, in the time of the apostle John, and

the Marcionites, in that of Tertullian, to take some person not of the church, and baptize him in the room of the dead. Possibly this passage is one of those *δυσρηματα*, "things hard to be understood," and that false teachers wrested to their own destruction. It is by an abuse of this principle that modern time-serving ministers, baptize children for parents who are dead to the church, by profanely selling their birthright as Esau did; and even for those profane persons who are "*twice dead*," first in Adam, and second by their own transgressions, in refusing to lay hold of God's covenant for themselves at the Lord's table. But yet whether it be abused or not, it is a new covenant principle, that children are baptized for professing parents, even when dead. Now, if a covenant connexion between believing, professing parents, and their offspring exists, surely, *a fortiori*, the covenant connexion of the baptized believer, whose body is washed, or baptized with the pure water that issued from the pierced side of our Lord on the cross, exists and secures the resurrection of the body; "when this corruption shall put on incorruption, and this mortal shall put on immortality."

Q. 7th. What is the meaning of Matt. iv. 25? "And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

A. Some people quote this with parallel passages in the history of our Lord, and similar passages in the life of John, his forerunner, to prove their warrant for camp-meetings. But before they have a warrant to use such passages, in support of any of their meetings, either public assemblages in churches, or encampments in the forests, they must prove that they have Christ with them, or

that they "come in the spirit and power of Elias." How should they proceed in this? 1st. They ought to prove that the doctrines of Methodists, by which they are distinguished from other denominations, are the doctrines of Christ. The Lord Jesus is present in the church by his doctrines. This will be hard for them to prove. They must shew a divine warrant for their hymns, composed and used by such men as Wesley, and that they are better than the psalms, hymns, and spiritual songs composed under the inspiration of the Holy Ghost. They must demonstrate that the Popish hierarchy which they adopt, in part, is founded on the word of God. They must satisfy intelligent Christians, that untaught, illiterate declaimers, who issue from the shop of the mechanic, or the boards of the theatre; and without being miraculously taught fourteen languages, as the apostles were on the day of pentecost, and without any preparatory theological education, are ministers that Christ acknowledges. All this, and much more must be done before they can prove that either Christ or John the Baptist is with them. Before this passage, and others of similar import, will prove that camp-meetings are authorized by John the Baptist's and Christ's example, they must prove that the 30 or 40 illegitimate children, which were born about nine months after the camp-meeting at Danville, Vermont, should be called, as they were called by the women that followed the camp, "the holy seed." This it is thought will be somewhat hard to prove. Finally, for the present, they must prove that Christ and John formed encampments in the depths of the forest, invited the people to come and lodge in them, and that under the eye of the Lord, there were noise, tumult, and confusion; and that among the assembled multitude, there were drunkenness, swear-

ing, card playing, and fornication. But let this false gloss be dismissed, as it is so preposterous as not to deserve many words in its refutation.

Our Lord went through Galilee, which embraces the northern part of Palestine, between the lake of Genesareth, and the Mediterranean sea, "teaching in the synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people." It was impossible that such miracles should not awaken attention among all ranks to the wonderful personage who wrought them. "All men did marvel." "His fame went throughout all Syria"—an extensive region to the north-east of Genesareth, of which Damascus and Antioch, were chief cities. The countries to the east of the tribe of Gad, and even Arabia are said by respectable ancient geographers, to have been comprehended under the name Syria. Is it wonderful, considering these circumstances, that many of the diseased should follow him to be healed of their bodily maladies? We hear nothing of his reading the word, or preaching to the people that followed him. He conversed with them, indeed, but preaching is something more than conversation, otherwise every person that has a right to talk, would have a right to preach. Christ avoided these multitudes on more than one occasion, and he fed them miraculously, to enable them to return home, when he "*sent them away.*" He would not have done so, had they followed him from holy motives—for instruction in the way of salvation. But he knew that they "*followed him for the loaves and fishes.*"

ALPHABETICAL WRITING AND PRINTING.

Anniversary Address, read before the Walden Library Association, January 31, 1826, by the Rev. James R. Willson, patron of the Institution.

(CONCLUDED FROM PAGE 113.)

As the mode of writing by alphabetical characters was at first consecrated to the holy purpose of recording the divine laws, so the art of printing was first employed in the multiplication of the copies of the Holy Scriptures. I do not speak of its application in its rude state, by Coster; for I have no documents by me recording the purposes to which he applied his moveable wooden types; but I refer to the use first made of the art as perfected by Schœfer: a copy of the Holy Scriptures was printed about the middle of the fifteenth century, in Germany. This was certainly an event of the utmost magnitude. The facilities of making extensively known to the public any work of interest, awakened an astonishing zeal in searching after, and bringing to light important works of antiquity. The Greek and Roman writers which had for ages been entombed in the cells of the monks, were rescued from oblivion, rapidly circulated, read with avidity, and studied by learned men in all nations. The family of the Medici in Italy, about the beginning of the sixteenth century, possessing great wealth and influence, were distinguished for their ardour and munificence in the recovery of ancient classical manuscripts. The liberal spirit which these writings breathe, and their republican principles, adorned with all the beauties and graces of style, were generally imbibed by the youth, in the learned institutions of all nations, where they were introduced and studied. And though they were heathens, yet their views of the rights of man are in-

comparably more enlightened, than many of those of European teachers and writers, who are called Christian doctors, and who have been the ignorant or interested panders of tyrannical power, and almost every where taught the most slavish doctrines. The effect produced by the classical writers of Grecian and Roman antiquity, could never have been accomplished but by the aid of the press. All this only paved the way for more powerful and more salutary movements in the public mind. Erasmus of Rotterdam availed himself of the Latin language, and the facilities of the press, to attack by the shafts of ridicule the reigning superstition, and priestly impositions and tyranny of the age. Errors and misrule which had for ages been held sacred by the ignorant populace; were unmasked and effectually exposed to public scorn. Thus were the foundations of systems of iniquity shaken. There immediately appeared in the firmament of the church men of gigantic mind, and endowed with the most invincible fortitude, to avail themselves for higher purposes of the stupendous powers of this new machine, which had already been wielded in spreading the doctrines of heathen sages, and in throwing the shafts of ridicule. Zuinglius in Switzerland, Luther in Germany, Calvin in Geneva, and Knox in Scotland, explored the treasures of sacred learning, developed the iniquities of the times, and the press soon teemed with their productions and those of their coadjutors. Luther translated the whole Bible into the vernacular language of Germany, the work was printed off, and circulated as fast as it could be prepared for the printers. The editions succeeded each other rapidly, and probably had a more powerful influence in accelerating and establishing the reformation, than all other causes together. The bulls of the Roman pontiff, the

imperial manifestos, the proceedings of the diets of empires, and of the conferences of the reformers and Roman Catholics, were all speedily issued from the press, and read with extraordinary eagerness by great multitudes, who had been already taught the art of reading, and who seemed to be introduced into a new world. The projects and the doings of the great officers of church and state were no longer confined to the knowledge of the few, but were read and scrutinized by the many. The press thus speedily became the vehicle of the learned, and earnest controversies of that remarkable age in religion, politics, and philosophy. New and wonderful vigour was infused into the investigations of scholars in every department of human knowledge, and a spirit of inquiry awakened, which produced on the whole face of society effects truly astonishing. The rapid diffusion of information on all subjects, especially on that of religion, exceeded all that had been witnessed in the antecedent generations of men. The number of books composed and printed, almost exceed belief. The larger works, and smaller tracts of Luther alone, which issued from the press, exceeded the number of eleven hundred. The works of Calvin, published in Latin, as collected after his death, fill no less than twelve huge folios. Holland, the cradle of the art of printing, was not behind other continental nations in the career of publishing books. To the knowledge which she thus diffused among her citizens, we trace, in a great measure, the partially republican form of government which she adopted, and for ninety years maintained at the point of the bayonet against the whole force of the Spanish empire; and wrested from her enemies the acknowledgment of her independent republic.

The rapidity of the change which took place in religion, fills our minds with astonishment. The

powers which Luther displayed in wielding this wonderful instrument, shook the throne of the Roman pontiff, and made the cardinals feel for their hats, and the bishop of Rome for his mitre. England, Scotland, Holland, Prussia, Sweden, Denmark, almost the half of Germany, Geneva, many of the Swiss cantons, and four millions of the citizens of France, embraced the Protestant faith, in about half a century. Such were the prodigies which these little metallic types were the instruments of working within less than one hundred and fifty years after their invention. They made the discoveries of almost every individual, the common property of all civilized nations.

It is not to be disguised, indeed, that very great evils have resulted from the abuse of this discovery. ^{While} ~~While~~ pure religion and sound philosophy instructed their children in all that is excellent from the press, it has also teemed with the productions of superstition, idolatry, error, and folly. But even this was overruled for good. The conflict with the new weapons which were furnished, on the great theatre of the world, invigorated genius, sharpened invention, and aroused the friends of truth to mightier efforts; religious truth was ably vindicated, and reason triumphed over folly.

In our own age, we derive advantages from this art, of which we are perhaps little aware, and of which we ought to be well apprized, that they may not be lost.

The illustration of all the advantages of the art of printing in our own times, would embrace almost every important object of human thought, investigation, and business. They all employ the press, as the great engine, by which individuals, churches, and nations are moved. It is impossible to conceive the revolution which would soon

take place in the whole state of society over the civilized world, were the press annihilated. The great enterprises of the nations, and of social institutions, would be checked in their career. Mercantile affairs are guided by the press. Advices from foreign nations of the prices of commodities, and of the state of the markets at home, are communicated through this channel, and it even furnishes the circulating medium, as the representative of property. In the present extended complex state of trade, the advertising columns of newspapers, are essentially necessary to the successful transaction of business, and have become the great commercial theatre of the world.

In the business of civil government, what of importance is, or can be accomplished without the instrumentality of the art of printing? It is hardly conceivable, that the memorable revolution, by which our own country became an independent nation, could ever have been effected, unless the public mind had been awakened, enlightened, and stimulated to vigorous and persevering action by the light which it shed upon society at large, and the enthusiastic ardour which it kindled in the bosoms of the people. All the wealth, all the knowledge, all the comfort which flow from that memorable revolution, and all the increase of our population may be traced to its beneficent influence. Little did Coster think, when carving his wooden types, that he was furnishing the means of stupendous revolutions, of amplifying the wealth of the world, and of adding millions to its population. If it were necessary to the gaining of our independence, and to the establishment of our republican forms of government, it is no less so to their preservation. When men assert that because former republics have passed away and degenerated into despotisms, ours must also fall;

they forget the influence of the press upon the present state of the world. We have, indeed, the same corruptions of human nature, the same ambitious thirst for power, the same disregard of the rights of men, and the same intriguing spirit to contend with in our own times and country, which in past ages accomplished the ruin of partially organized republics. But we have the means to expose them, and the very dread of this exposure imposes upon them a salutary check. In order, however, to render this effectual, our citizens must know the extent of their means, and improve them by reading. The press may indeed become partially venal and corrupted, but as the interest of the great mass of the people always is to preserve their liberties, this corruption can hardly ever become general, absolutely, *never*, if the people will read and reflect. This reading must not be confined to the periodical journals issued daily, weekly, or monthly, it must extend to other times and countries, that we may learn by the experience, profit by the wisdom, and be taught to avoid the errors of past generations. Then should the press ever become venal, we will be able to correct the evil. Neither books nor periodical journals will be printed unless they are bought, they will not be bought unless they are read, and they will neither be bought nor read generally, unless they are approved; and a well informed people will not approve what is calculated to destroy their rights, and reduce them to a state of slavery. In the midst of a people thus informed, and who read and scrutinize, there is nothing which ambitious and corrupt men more dread than the exposure of their corruption to the sight of an indignant people. I do apprehend that the ambitious designs of profligate men cannot long escape the scrutiny and reprobation of any people who read so much

as those of the United States. Allow me to add, that this spirit of inquiry and taste for reading must be diffused, generally among our farmers and the labouring classes of the community, in order to produce its full effect. They constitute the great mass of society, form its strength, and are less liable to be biassed by ambitious and mischievous projects, than any other portion of our citizens.

But in directing your attention to the political powers of the press, in this age, we must not confine our views to our own country. We trace to their operations the salutary changes which have recently taken place on the continent of South America. Before the time of Coster's invention, our revolution might have remained for the past half century almost unknown among the South Americans, at least its nature and causes. Why have our doings become known, and produced effects so important in so short a period? Because this is a printing and a reading age. What has awaked the spirit of liberty in Greece, and enabled them to sustain themselves in five campaigns against the whole power of the Ottoman empire, which was formerly the terror of all Europe, and against the ill will and sinister intrigues of the surrounding monarchies? It is public sentiment, created by the press. She has uttered her loud, distinct, and warning voice in favour of the rights of man. The people of Greece have heard it, and have been animated and cheered in their noble efforts: tyrants too have heard it, trembled, and stood still. The press sounds the trumpet of liberty, and summons the nations to arise and assert their rights, and all shall hear and obey.

But accompany me for a moment into the department of literature, the home of the press. Here your common schools are all under her control. She furnishes your children with all the im-

plements of learning, and holds up to their youthful minds the lights of knowledge. On the subjects of grammar, geography, and history, the child of ten years old may be familiar with truths of which ancient sages and monarchs were ignorant. Here she puts the key of knowledge into the hands of the child, and teaches him to unlock its treasures. But in order to avail yourselves of the advantages which in this respect the press brings to the door of every citizen, you must yourselves read, that the blessings provided for your children, may be realized in the proper culture of their youthful intellects; otherwise you are constantly liable to be imposed upon by ignorant pretenders, who will be ever ready to thrust themselves into your schools, and mar the education of your offspring. We hear many complaints that the munificent provision made by this state for the education of her sons, does not produce more speedy and abundant fruits. Its operation must be gradual. Great and lasting benefits will only be realized by the creation of a general taste for reading, and demanding by law, moral qualifications of teachers. Of what avail is it to be taught to read, if children have not access to books, and how shall they have this, unless furnished by parents? Expenditures for this purpose will never be made by the heads of families, until they themselves taste the pleasure, and know the profit to be derived from books.

But let us ascend into the higher departments of literature. The press infuses into them much of their life and vigour. She furnishes them with their classic poets, statesmen, historians, and philosophers, and with the modern works of taste, morals, and science; and presents to our youth the treasures of learning, which have been accumulating in all ages and nations. The facilities afforded by the press

in the prosecution of all liberal studies are inestimable. In order to be well assured that all this is not a dream of fancy, we must read and learn to appreciate the powers which learning and learned men bring to bear upon human society, and discover that learned institutions are to be fostered by public sentiment and public liberality, as sources of national wealth, national greatness, and national dignity. We should ever remember that the mighty engine which we now contemplate, must, from the nature of the case, be chiefly committed to the management of those who are educated in the higher walks of literature.

As the last topic, suffer me to remind you that the effects of this art are as conspicuous in the all important affairs of religion, as in any of the other departments to which you have been referred. The multiplication of the copies of the Scriptures ought here to occupy the first place. There was a time in the history of the church (I refer to the reign of Josiah) when it seems^r there was not known to exist a single copy of the law; at least when one was found, all were astonished at its contents, of which the king, the priests, and the people had but a very imperfect knowledge. In ages long after, it was impossible for every Christian congregation to be furnished with a copy of the Bible; indeed, it never was within the reach of all worshipping assemblies, before it was supplied from the press. It is easy to conceive the state of Christian knowledge, or rather of ignorance, when the fountain of divine truth was so difficult of access by the multitude. When copies of the divine word were so rare, other religious books must have been still rarer.

How different the age in which we live! The very cheapest book in the world is the Bible, and "hardly one so poor," if he has the inclination, as not to be able to purchase a copy. Beside the

large sales of this blessed book effected by individual merchants, Bible Societies in their extended and powerful operations, are all furnished with the only means by which they can exert their energies, through the medium of the press. She is thus employed in evangelizing the nations, at the very same moment that she pleads so effectually for the cause of civil liberty, that while men are inducted into their rights as citizens, they may be prepared for the glorious liberty of the sons of God.

By the same means, the labours of great and good men, in the illustration and defence of the sacred volume, are made the common property of the church, and will ere long become the common property of the whole earth. The history of the church in ample volumes, recording the doings of the church's Head, and the labours of his servants in all ages, has issued from the press. The treasures of divine truth thus amassed, exceed all estimate, furnishing a stock upon which Christians may draw in all future ages. The formularies of sound doctrine, the rules of ecclesiastical order, catechetical manuals for the instruction of youth and age, are placed by the press within the reach of every family, and furnish to parents and ministers the greatest facilities for the communication of knowledge to those placed under their care. By means of the art of printing, the waters of the river of life, derived from the sacred fountain, are flowing along thousands of channels to convey fertilization, life and health to every household, and to all nations. It is true, that the effects of all this have not yet developed themselves, and that the powers of darkness are exerting all their energies to prevent the expected good. It will be in vain. But what will all this avail, unless men read? The Bible will not profit unless

it is read; commentaries will not profit unless they are read; nor will catechisms and other formularies profit unless they are perused and studied.

In selecting a topic for your entertainment, and addressing motives to the members of this institution, to encourage effort, and awaken a spirit of liberal curiosity, which seeks its gratification in reading, I have preferred those details to a laboured argument on behalf of the institution. I might have descanted on the profitable and pleasant results of time spent in well selected reading; on the vigour which it imparts to intellect; on the fine sentiments which it cherishes; on the qualifications which it imparts for all the active duties of public life; and on the exquisite gratification which is enjoyed in holding conversation with the great and good of the illustrious dead, and with the living sages of distant lands. I might have depicted the wretched debility of ignorance, and demonstrated the impossibility of attaining to great usefulness or eminence, without much reading. I might have proved that every man who has a taste for good books, can find considerable time for its gratification. I might have enforced the necessity of cherishing such an institution as this, by a reference to the state of this flourishing village, which will soon exert a powerful influence on the surrounding population. All this I leave for you to infer, from the historical sketch to which you have been attending; or rather, (should I not say?) all this I omit, because it must already be familiar to you. Let us every one according to our opportunities, improve the advice of Paul to Timothy, "Give thyself unto reading."

[For the Evangelical Witness.]

PARENTAL DUTY.

His sons made themselves vile, and he restrained them not.—Neglect of parental government and instruction is a fruitful source of unhappiness.—Most of the disorders and troubles and disputes in the moral and civil world, arise from the neglect and imprudence of parents and masters of families.

In families, children should receive the first lessons of morality, and be taught the necessity of proper subordination. If these things are carefully instilled into the tender, opening minds of children, they will make an impression hard to be eradicated. The maxim generally holds true, "Train up a child in the way he should go, and when he is old, he will not depart from it." And the affection that parents naturally feel for their offspring, should prompt all to lay the more effectual foundation for their future usefulness and felicity. This is a duty parents owe to their children, to themselves, to the community, and to their God. The neglect of this duty (as of duty in general) commonly brings its own punishment. This is apparent from the history of the Jewish Priest, whose "*sons made themselves vile and he restrained them not.*"

When I enter a family, and observe the hoary-headed father treated like a faithless and worn-out servant: when I hear his words disputed, his assertions contradicted, his requests peremptorily denied, his entreaties disregarded, and his wise observations repeated with a disgustful mein, I am at a loss whether most to regret his former imprudence, or pity his present wretchedness. In such a family there must unavoidably be discord,

confusion, and every evil work. In such a family, a discerning eye may discover the seeds of civil commotion, and state cabal: of mobs, riots, insurrections, rebellions, revolutions, treason, murders, assassinations, war, devastation, and slaughter.

Parents are the natural guardians and instructors of their children. Their duty, their comfort, their peace of mind, and their own happiness, should prompt them to inspire the young and tender minds of their offspring with a love of virtue and religion—and hatred and abhorrence of every species of vice; a fondness for order, harmony, and regularity; a detestation of every thing mean, base, and deceptive, in their conduct. The first principles of piety and christian morality, should be carefully impressed upon their minds, as soon as they are capable of distinguishing between good and evil, right and wrong. If children are permitted to grow up in ignorance of their duties, as moral and religious beings, as social creatures, and as citizens, it is hard to calculate all the fatal, pernicious, and destructive consequences which naturally ensue. Experience teaches, that such children are mostly disobedient, profane, and profligate; while young, are a grief and affliction to their parents; when they come forward on the theatre of life, we find them unfaithful friends, quarrelsome neighbours, tyrannical rulers, and disorderly and troublesome members of society. In the petty feuds, contentions, disputes and animosities, which take place among men, we shall generally find the principal actors are such as in youth made themselves vile, and were not then restrained. Indeed, the evils consequent on the neglect of family government and instruction, far exceed calculation. Hence we see the obligation of parents to check every propensity to vice and immorality, which they may discover in their chil-

dren, and strive to inculcate and cherish every generous, noble, virtuous and religious principle. This they must enforce not only by precept, but especially by example. The wisest and best instructions a parent can give, will be of little service unless his example correspond with his precepts.

Children are imitative beings. They are led to look up to their parents with respect; to consider them as the most proper patterns for their imitation. What they see their parents do, they consider as just and meritorious; and when their conduct does not comport with their precepts, they will copy the former and neglect the latter.— Probably parents are more liable to faults in example than in precept. Few, I presume, are so destitute of a sense of their duty, but that they will sometimes, give their children good counsel and advice; but many come short with respect to example.

Without any breach of charity, we may suppose there are parents, who teach their children to observe the rules and precepts of religion and morality, while they themselves live in the open violation of the plainest moral principles. While they teach their offspring to pay a sacred regard to the ordinances and institutions of religion, they will openly ridicule all denominations of christians, all forms and modes of religious worship, and spend the Sabbath in vain and idle sports, and amusements. While they inculcate on their children the necessity of observing the rules of justice and equity in their intercourse with mankind, they themselves use every species of fraud and dishonesty, in their dealings. While they enforce the duties of temperance, charity and sobriety, they openly indulge themselves in debauchery and excess. While they teach their children to avoid all profane and irreverent language, they

will perhaps enforce the injunction with a profane oath. While they teach their children to observe the laws and regulations of the community, and pay due respect to rightful authority, they are perhaps at the same time, exerting themselves to destroy the peace and tranquillity of society, and using their whole influence to render its good and wholesome laws ineffectual. This is a melancholy picture! Observation, however, will give us the original. What will be the probable effects of such precepts, accompanied with such example? It needs not much sagacity to see that these examples, will be copied, while the instructions will be contemned and despised. Parents guilty of such gross absurdities, soon become contemptible in the eyes of their children. They lose all the reverence and respect which their children should yield, and with it all parental authority.—When children make themselves vile, if they at any time have the inclination, they have not the power to restrain them. They hereby are instrumental in producing the evils, calamities, troubles and anxieties, which they and their children undergo in this life. They are also instrumental in bringing down the judgments of heaven upon the nation at large; and happy will it be for those parents, if the sins of their children are not charged to their account, and brought forward to their confusion and disgrace, at the final retribution.

For C. B. S. by his

FATHER.

We thank our learned and faithful correspondent, who has furnished us with the following interesting opinions of two great and godly divines, "whose praise is in the churches." We need hardly inform most of our readers, that Dr. Owen was Chancellor of Oxford University, and an Independent. Most of our readers know that Brown of Haddington, was a very eminent Seceder Minister, and Professor of Theology. Our readers will judge of

the orthodoxy of the tenets of these distinguished ministers of Christ. The principles taught in the extract, below, as furnished by C. are a part of the Testimony for which British Covenanters shed their blood, on the scaffold, persecuted to the death, by the tyrannical house of Stewart. These are the principles, and such are the men held up to ridicule by many of the profane Waverly Novels.

DR. OWEN, AND BROWN OF HADDINGTON, ON THE
DUTY OF MAGISTRATES.

Hear Dr. Owen in his own words, as follows:—

"It is the duty of magistrates to *seek the good, peace and prosperity* of the people committed to their charge, and prevent and remove *every thing* that will bring destruction, confusion and desolation upon them. Esther x. 3. Psalm ci. Magistrates are *the ministers of God for good*—universal good of them to whom they are given. Rom. xiii. 4.* and are to watch and apply themselves to this very thing. Verse 6. It is incumbent on them to act even *as Kings and men in authority*, that we may lead a quiet and peaceable life in *all godliness and honesty*—and all may come to the *knowledge of the truth*. 1 Tim. ii. 1—4. They are to lead the people committed to their charge with all their might unto universal peace and welfare. The things opposite to the good of any nation and people, are of two sorts ;"

"(1.) Such as really, are directly, and immediately opposed to that state wherein they ~~close~~ together and find prosperity—seditions, tumults, disorders, violent or fraudulent breaking in upon the privileges and enjoyments of singular persons, *without any consideration of him who ruleth all things* ; such evils as these, nations and rulers, *supposed to be*

* A very plain intimation of the light in which he understood that much abused part of the word of God—viz. that it was intended to describe Magistracy as it ought to be (not as it then was) in order to be submitted to as the ordinance of God. C.

Atheists, would, with all their strength labor to prevent."

"(2.) Such as are morally and meritoriously opposed to their good and welfare, in that they will *certainly pluck down the judgments and wrath of God* upon that nation where they are practised and allowed, Rom. i. Shall he be thought a magistrate to *bear out the name, authority and presence of God* to men, that so he and his people may have present peace like a herd of swine, cares not though such things as will certainly devour their strength, and then utterly consume them, pass current. Seeing they that rule over men must be just, *ruling in the fear of the Lord*, the sole reason why they sheathe the sword in the bowels of thieves, murderers, adulterers, is not *because their outward peace* is actually disturbed by them—but *principally because he* in whose stead they stand and minister is provoked by such wickedness to destroy both the one and the other. And if there be the same reason concerning other things, they also call for the same procedure. To gather up now what hath been spoken ; considering the gospel's right to be propagated with all its concerns in every nation under heaven, and the *blessings, peace, prosperity and protection*, wherewith it is attended, when and where received, and the *certain destruction* which accompanies the *rejection and contempt* of it. Considering the duty that by God's appointment is incumbent on them that rule over men, that in the *fear of the Lord* they ought to seek the good, peace, and prosperity of them that are committed to their charge, and to prevent, obviate, remove, and revenge that which tends to their hurt, perturbation, destruction, immediate from heaven, or from the hand of men ; and in their whole administration to take care that the *worshippers of God in Christ* may lead a quiet and peaceable life

in all *godliness* and honesty. Let any one who hath the least sense of the account which he must—make to the great King and Judge of the world, of the authority and power wherewith he was entrusted determine, Whether it be not incumbent on him by *all the protection* he can afford; by *all the privileges* he can indulge; by *all the support* he can grant; by *all that encouragement* he is required or allowed to give to any person whatsoever,—to further the propagation of the gospel, which upon the matter, is the only thing of concernment, as well unto this life, as unto that which is to come. And if *any thing* be allowed in a nation, which in *God's esteem*, may amount to a contempt and despising thereof, men may be taught by sad experience what will be the issue of such ALLOWANCE.—Although the institutions and examples of the Old Testament, of the duty of magistrates in the things about the worship of God, are not, in their *whole* latitude and extent to be drawn into rules—obligatory to all magistrates now under the gospel—yet doubtless, there is something moral in these institutions.*—Subduct from these administrations, what was peculiar to the church and nation of the Jews, and what remains upon the general account of a church and nation must be everlastingly binding; and this amounts, thus far at least that Judges, Rulers, and Magistrates, which are promised under the New Testament, to be given in mercy, and to be of *singular usefulness*, as *the Judges were under the Old*, are to take care that the gospel Church, may, *in its concernments as such* be supported and promoted, and the truth propagated, wherewith they are intrusted.—Know that ERROR and FALSEHOOD have *no right or title*

*I hope the sentence next following will shield this rather doubtful language from an interpretation injurious to Dr. Owen's understanding and integrity. C.

either from God or men, *unto any privilege, protection, advantage, liberty, or any good thing you are intrusted withal.* To dispose that into a LIE, which is *the right of, and due to truth,* is to deal *treacherously with Him,* by whom you are employed. Know that in things of practice, so of persuasion, that are *impious and wicked,* either in themselves or natural consequences, the *plea of conscience is an aggravation of the crime.* If men's conscience be seared, and themselves given up to a *reprobate mind* to do those things that are not convenient, there is no doubt but they ought to suffer such things as are assigned and appointed by God to such practices." Thus far Dr. Owen.

Brown of Haddington, remarks, on the above quotations, "a truly golden speech, and which nothing but the deepest conviction of its truth could have drawn from an Independent, in his then circumstances." He proceeds: "upon the whole I readily grant that a multitude of cavils may be started against the magistrates' power about religious matters mentioned in our excellent standards, as may be against every divine truth, the most fundamental not excepted; and that the proper application of it to practice, may be in some circumstances not a little difficult. But not cavils, however specious; nor difficulty of upright performance of duty, but demonstrative arguments of its sinfulness will warrant my renouncing a principle which I have so solemnly espoused in ordination vows,* and covenants with God; and far less to admit, that men's conscience and magistrates ought in the name of God to warrant, encourage, and protect men even in gross heresy, blasphemy, and idolatry, though they cannot warrant, encourage, or protect them in doing any civil injury to men.

* Brown, at his ordination, had sworn to the Westminster Confession, and to the British Covenants.

Perhaps Tindal alone hath raised as many shrewd objections against the divine authority of the Bible, as have or can be raised against that power of magistrates mentioned in our standards; yet wo, wo, wo, forever to my soul, if on that account I renounce it as an imposture of satan.*

I cannot dismiss these quotations without a remark. Whatever were the practical application which these writers made of these principles, it is perfectly plain that they considered the main design of civil magistracy to be the support and protection of the true religion; and failing in that, it certainly wants its essential character to be accounted and owned as the ordinance of God. When a nation has discovered that the main ends for which their government has been constituted are not obtained, but that instead of justice, protection, and the quiet enjoyment of their lives, liberty, and property, they meet with little, but iniquity, neglect, and cruelty, they have never failed, when they have the power, to discover that they do not owe it a legitimate submission, and that they hold its obligation void. When the same principle under whatever modifications it may exist is applicable to a civil constitution, in respect of religious matters; that instead of answering the design with which it was constituted by the sovereign of heaven and earth, viz. the support and protection of his truth and worship; it gives equal countenance to the most God-dishonouring and soul-destroying lies—the conclusion is unavoidable. Christians, as the freed men of Christ, and the subjects of his kingdom, ought not, cannot own and acknowledge it as the ordinance of God. While as they value the glory of their Redeemer, they ought not to make “their

* Brown, page 110 of the edition, 12 mo. published by Stephen Young, Glasgow.

liberty a cloak of licentiousness," nor to be "busy-bodies in other men's matters;" yet are they equally bound to remember the counsel of the Holy Ghost. "Ye are bought with a price, be not the servants of men." "He is thy Lord, and worship thou Him."*

It ought to be added, that the words and phrases in italics, and those in capitals, are given just as they were found in the copy, from which these quotations of Dr. Owen are made. C.

SKETCHES OF THE REFORMATION—FRANCE.

The reformation from Popery, which commenced in the sixteenth century, was fraught with events of greater magnitude and of deeper interest to the church and civil society, than any other period of history since the days of the apostles. With them the professors of religion should be well acquainted. Knowledge of such subjects is one of the best preservatives, next to the Holy Scriptures against the ensnaring influence of false doctrines. Many able writers, such as Sleiden, Knox, Der Pin, Mosheim, Robertson, Milner, Spanheim, Cruikshanks, &c., have furnished abundant documents, and amply illustrated that stupendous revolution in religion and politics. We are at this day reaping some of its happy fruits. In the few pages of a limited monthly journal, which we can devote to a subject like this, we cannot hope to effect much more than to awaken a spirit of research, under the influence of which, our readers, especially the young, may have recourse to ampler sources of information, and be excited to walk about Zion, and examine her high

* 1. Cor. vii. 23. Psalm xlv. 11.

towers and bulwarks, guided by the lights of History. We begin with France.

The kingdom of France is bounded on the north and north-east by the Netherlands and the Rhine, on the east by the Alps, which separate it from Italy, on the south by the Mediterranean and the Pyrenees, by which it is separated from Spain, and on the west by the Atlantic Ocean. Its population, for some centuries, has been from 20 to 30 millions. It possesses a fine climate, fertile soil, compactness of territory, and great commercial advantages. It has been aptly called the sun of Europe. In the period which preceded the reformation, when Popery prevailed over all the southern kingdoms of Europe, when darkness covered the Latin earth, and gross darkness the people, France was involved deeply in the general obscuration of the lights both of religion and science. The civil government however, and the church, had frequently contended vigorously for what they called the rights of the Gallican church. From the time that the seat of the Pontificate had been for 70 years established at Avignon, the Roman Pontiff had usurped the right of presenting and investing the French bishops in the dioceses. Against this usurpation the French had published many strong remonstrances, and in the fourteenth century, by an act called the *Pragmatic Sanction*; this power was wrested from the Pope, and vested in the king. In the beginning of the sixteenth century, Francis I. king of France, and one of the most distinguished monarchs, contemporary with the reformation, in order to ingratiate himself with the see of Rome, had agreed to revoke the pragmatic sanction, and substitute in its room the *Concordate*. By this latter instrument the power of investing the bishops was remitted to the church, by which, in fact, it reverted to the Roman Pontiff, from whom it had been wrested. The Con-

cordate, however, was of no force, unless recorded by the parliament of Paris, who were so averse to it, that the king could not effect his purpose, until he had recourse to what is called *a bed of state*.* The violent controversies to which the discussions of these measures gave occasion, added to the general discontent which prevailed in all European countries, on account of the enormous exactions, and other intolerably oppressive measures of the court of Rome, had prepared the minds of many in France, to lend a favourable ear to the reformers, while they exposed the corruptions of Popery, and taught the scriptural doctrines of salvation by Christ Jesus.

There had been for many years, perhaps from the first ages of Christianity, a few people, scattered over the country, and living generally in poverty and obscurity, who maintained a sounder system of doctrine and practised a purer worship, than the prevalent system and worship of the Popish church. On many occasions they became sufficiently numerous and troublesome to a superstitious, profligate, and tyrannical priesthood, to attract notice, and become the objects of fierce persecution. They were called *Sollards*, *Beghards*, and *Beguines*, the last of which terms signifies persons assiduous in prayer. Here we deem it necessary to caution our readers against an implicit reliance on the accounts given in the current ecclesiastical histories; as they are generally derived from Roman Catholic authorities, who deemed it their interest to blacken the reputation of those whom they persecuted.

On the borders of France, and partly within its territories, lived the Waldenses, who occupied the

* A usage, by which the Parliament are forced to register the kings edict, when he appears personally, and demands it in the parliament house.

southern valleys of the Alps, which separate France from Italy. Many of these people inhabited the mountainous parts of Thoulouse, a south-eastern province of that kingdom. To these valleys, in the early ages of Christianity, many Christians seem to have fled from the fierceness of Roman pagan persecution, and to have lived in poverty and safety for many centuries, holding the truth, and worshipping God in much purity. Against them a crusade had been proclaimed by the Pope of Rome, their habitations were wasted, many of them put to death with cruel tortures, and many fled into France and other kingdoms. As France was the nearest kingdom to them, we may safely presume that they would fly thither in greater numbers than to any other part of Europe. As early as the twelfth century, we find their doctrines publicly taught at Lyons, a large city on the Rhone, in the south of France. From all the imperfect accounts which we have of them, it is evident that they taught the true and only way of salvation, as it is obtained by the imputed righteousness of Christ, and received by faith alone, that they rejected the worship of idols and other idolatrous and superstitious practices of the Popish church, as also the Romish hierarchy, and maintained that there are only three grades of officers in the church, the *bishop*, the *elder*, and the *deacon*, that these are instituted by Christ, and that there should be no others. As they were in, and contiguous to the south of France, so there the reformation made greater progress than in any other part of the kingdom, and there, to this day, there are the greatest number of Protestants.

In the eleventh century Peter Waldus, who derived his name Waldus from the Vaudois, or Waldenses, whose doctrines he embraced and

taught, translated the Bible from the Latin vulgate into the French language. But as this translation was made two hundred years before the discovery of the art of printing, and as the people with whom he connected himself were too poor to multiply the copies of it by transcription, it would be read by very few; yet even the knowledge of divine truth which it would impart to these few, must have produced a considerable effect, and have kept alive something of the knowledge and power of real religion. Who can say what effects, Waldus might have been the instrument of producing, had the press furnished him with such facilities of multiplying the copies of the Holy Scriptures, and of diffusing a knowledge of divine truth, as it did to the reformers of the sixteenth century? He might have been the Luther, Knox, or Calvin of that age. But the time had not "*côme to favour Zion.*"

In Swisserland, Zuinglius, in Germany, Luther, and in Scotland, Knox, took the lead in the reformation, and were most conspicuous in its promotion. But in casting our eyes over the history of the church in France, no such distinguished leader meets them. It is true that both Calvin and Beza were natives of France, and more distinguished names do not adorn the pages of history, which record the ecclesiastical transactions of that age. But France was not the centre nor the chief scene of their labours. As Geneva, however, their head quarters, was contiguous to their native country, as those who embraced the doctrines of the Reformation in Gaul were exposed to very severe persecution, under Francis I. in its very commencement, and during almost the whole of its progress under his successors, and as the civil authorities in Geneva, took the Reformers and their school under their protection, these

eminent men, perhaps did more for the cause of truth in the land of their nativity, than they could have done, had their school been established at Nismes, or at Lyons. Olivetan, the uncle of Calvin, undertook, and prosecuted with such ardour, the translation of the Old and New Testament into French, that he accomplished the work in one year. This excellent translation, which with some variation, is the one used by French Protestants to this day, was not like that of Waldus, destined to be known to a few only. The art of printing had become known, the press was in successful operation, and Olivetan's Bible was circulated extensively, and read with avidity.

Within about forty years after the commencement of the Reformation in Germany, or in the year 1558, the first general Synod of the Reformed Church was held in Paris, on which occasion, a large and very respectable body of divines assembled, in the face of an opposition, which might have made the stoutest heart tremble. They proceeded, however, to their deliberations in public. A draught of a Confession of Faith, consisting of forty articles, which had been drawn up by Calvin, was taken under consideration. The doctrines of this instrument are substantially the same with those of the Westminster Confession of Faith, and of the Confession of the Synod of Dort. It is, though we fear as in too many other instances, only *nominally*, to the present time, the Confession of Faith in the French Protestant Church. This instrument, was designed, not to be an idle display, but a real bond of union among the French Reformers. It was held under advisement and circulated among the people, until the year 1671, when, in a Synod held in Rochelle, over which Beza presided, it was enacted unanimously as a term of communion for all the Ministers and mem-

bers of the Gallic Reformed Church. Before the passage of this important act, the doctrines of the Reformation had been embraced, not only by great multitudes of the common people in France, but by many of the nobility. Previously to the Synod of Rochelle, the Confession in question, had been shewn to Francis II. and to Louis IX.—The Protestant nobility signed the act of ratification; and among the names thus attached to it, we find those of Jane, Queen of Navarre, Henry, Prince of Berne, Henry de Bourbon, Prince of Conde, Luis, Count of Nassau, and Sir Gaspar de Calligne, High Admiral of France. At the time of its adoption as a term of communion, there were no less than 2150 organized congregations of the Reformed Church in France, besides many Lutherans. One of these congregations, that of Orleans, had no less than 7000 communicants, among whom six ministers laboured.

Let us now enquire a little into the doctrines held by that great and respectable body of Protestants, as expressed in their Confession of Faith. They deny “that God is the author of sin, or that the blame of any thing done amiss can be laid upon him;” while they maintain the doctrine that “he hath for his own glory, unchangeably foreordained whatsoever comes to pass.” They say that “man’s nature has become altogether defiled, and being blind in his understanding, and corrupt in his heart, he hath *utterly* lost the integrity in which he was created.” They also affirm, that all men are not only corrupt in consequence of Adam’s sin, but that on the same account, they all labour under a sentence of condemnation. As to the doctrine of election, their words in the 12th article are:—“We believe that out of this general corruption and condemnation, into which all men are plunged, God doth deliver them whom

he hath in his eternal and unchangeable counsel chosen of his mere goodness and mercy, through our Lord Jesus Christ, without any consideration of their good works, leaving the rest in their sins and damnable estate." They also maintain that our justification before God is altogether on account of the righteousness of Christ which is received by faith alone. It is remarkable, indeed, that the doctrines commonly called Calvinistic, were generally embraced by the Reformers and embodied in their Confessions of Faith. They draw their doctrines immediately from the Holy Scriptures, as the fountain of Gospel truth. Of all the formularies of doctrine composed and adopted in the sixteenth century, there is not one sanctioned by any respectable body of Protestants, that controvenes these doctrines of the free and sovereign grace of God, and that countenances the Arminian scheme, which was held by the great body of the Popish Church, and which from the beginning of the following century to the present time, has been the source of so much controversy, confusion and evil. It was when the spirit of the reformation began to decline, when many Protestant doctors began to devise schemes for uniting the Protestant and Popish Churches, or rather for undoing all that had been accomplished for a century of stupendous labour and grievous sufferings—when men began to philosophise on religion, or rather, to apply "the oppositions of science falsely so called," to the exposition of the living oracles,—and when it was thought expedient to accommodate the principles of the Church to the naturally depraved tastes of man, that the Arminian* dogmas, in various forms, began to disturb the beautiful order and divine harmony of the system of grace.

*Now commonly called "Methodist."

It cannot but fill the devout mind with astonishment and gratitude, that in one kingdom, during so short a period, such inroads had been made on the empire of antichrist, and on the territories of darkness, superstition and idolatry, as those which we have just witnessed in France. After the adoption of their Confession of Faith, they continued to prosper, and their numbers were so greatly increased, that they were become formidable to their enemies. The holy lives which the Protestants lead, compared with the grossly immoral conduct of the Papists gave the best practical demonstration of the excellency of the doctrines which they professed, and of the maxims of conduct which they inculcated. This was even more conspicuous in the lives of the clergy, and formed a very striking contrast with the licentiousness and profligacy of the Roman Catholic Priests. The confession of Faith, was adopted without dissent, both by the pastors and the people, and we have no evidence that during the remainder of the sixteenth century, its doctrines were not embraced and professed generally in good faith. Learning and intelligence were diffused through all ranks, in the Gallic Reformed Church. The discussions in the pulpit were doctrinal, and practical, learned and luminous. The Bible was circulated extensively among the common people, and it was customary among professors, for almost every one to carry a Bible to Church, that he might read and examine, while the preacher expounded the living oracles. In our own age and country, it is to be regretted that this excellent usage has become obsolete. The complaints made on this subject in the Gallic Synods during the next century, that the neglect to carry Bibles to Church, evidenced the decline of Godliness, might well be reiterated, in our own ecclesiastical courts.

Care was taken too, by the French Reformers, to furnish the Church with a learned ministry, as one important means of maintaining the cause of godliness, of instructing the people, and defending the truth against adversaries. Indeed, this spirit, in a remarkable degree, characterized nearly all the Protestant Churches of Europe during their infancy. So extensively was this the case, that in self-defence, the Roman Catholics were compelled to apply themselves to the cultivation of literature, which had they not done, their whole ecclesiastical fabric must have sunk under the weight of Protestant learning and talent. Schools of literature and theology were opened by the French Protestants and soon became flourishing, and produced many eminent men, who distinguished themselves in theological discussions, and in the walks of literature. There can be no question that at the end of the sixteenth century, the Protestant cause was really in a more flourishing condition in France than in England, and had it pleased the Head of the Church to withdraw the civil government of France, and of the Church generally, from subjection to the Roman Pontiff, as those of England had been withdrawn in the reign of Henry VIII. the great mass of the kingdom would have become Protestant.

There were, indeed, some indications that bore a very favourable aspect towards a change of that kind. Henry of Navarre, who had signed the Protestant Confession of Faith at Rochelle, was a young prince of great talent, and the heir apparent to the crown. He was also very popular among all ranks, and thought to be sincere and zealous in his attachment to the Protestant cause. He proved, however, to be a man of the world, and consequently to have no fixed religious principles. In the violent and furious attacks which the

Protestants had sustained under the reign of more than one king, instigated by the Guises, he had shielded the Protestant cause, and nobly drawn the sword in its defence, yet in all this, he was actuated by political motives. For when the throne became vacant, and according to the laws of hereditary succession, was offered to him, the offer closed with this condition that he should renounce the Protestant religion, though he for some time hesitated, yet at the suggestions of the Duke of Sully, his chief adviser, he accepted the offer with the annexed condition. In 1688, seventeen years after he had subscribed the Reformed Confession of Faith, he was invested with the crown of France, as the reward of his apostacy from the Protestant cause. Though this was a severe disappointment to the hopes of the Reformers, yet it freed them from Persecution. Henry, if he had any religious principles, did no doubt, from the effects of education, lean to the Protestant side of the controversy, and in 1698, he granted the celebrated edict of Nantz, securing to his former ecclesiastical connexions the free exercise of their religion, and access to the offices of state.

ECCLESIASTICAL STATISTICS.

Reformed Presbyterian Church, Western Presbytery.

Rev. John Khell, Princeton, Ind.
 Rev. Samuel Wylie, near Kaskaskias, Ill.
 One Licentiate.

Southern Presbytery.

Rev. Thomas Donally, }
 Rev. Mr Maddon, } Chester District,
 Rev. Hugh McMillan, } South Carolina.
 One Probationer.

The number of communicants and vacancies in these two Presbyteries is not known. They are,

however, especially in the Western Presbytery, numerous and increasing. Reformed Presbyterians, who are forbidden by ecclesiastical statute to hold slaves, labour under great inconvenience, and even persecution, as they are fined heavily for not sitting on juries, although the jurors are sworn to support negro slaves, which Reformed Presbyterians consider, as at war with the rights of men. Such suffering members of the body of Christ, are earnestly recommended to the sympathy and to the prayers of the people of God.—The Africans who are said to be greatly afflicted in the south with malignant influenza, should not be forgotten in the prayers of Christians.

ITEMS OF INTELLIGENCE.

PROTESTANT WORSHIP AT ROME.

Extract of a Letter from Richard Rothe, Prussian Chaplain at Rome, to the Editors of the Archives du Christianisme.—*Translation.*

Rome, January 19, 1825.

Gentlemen,—You request from me some information concerning the celebration of Evangelical worship at Rome; I hasten to inform you that it is now celebrated there in two languages; the English and the German. The English were the first who had regularly organized Divine service here; the religious spirit which generally actuates their nation, incited them to do so, and the vast number of them who sojourn here, put the means easily within their reach; hence the English worship conformable to the Liturgy of the Anglican Church, has already been established a good number of years; most frequently there are two services every Sunday morning and evening, but there is only a sermon, properly so called, in the morning. The congregation are sometimes

as numerous as 500, and even more. It was formerly held in the interior of the city, in a private house, situated in the Avignon way (*Via degli Avignonesi*;) but this winter it has been removed to another place, without the Gate of the People (*Porte du Peuple.*) This change appears to me advantageous, as well because the former place was not spacious enough to hold all who wished to join, as also because the crowd of carriages which met in a narrow street at the hour of worship, attracted in such sort, the attention of people that it might have been the occasion of trouble, and have furnished a pretext for the prohibition of these religious assemblies: up to the present time it has been deemed preferable to appear ignorant of them.

The worship is not under the direction of a resident clergyman, but measures have been taken, by which there is at Rome, every winter, a minister of the English church, who conducts the worship during his stay; and as it frequently occurs that many ecclesiastics meet, they then divide the duty. From this results a rapid succession of preachers; but this circumstance, by reason of the changes which also happen among the hearers, has not been attended with any disagreeable consequences; on the contrary, it has afforded opportunity to a greater number of heralds to announce the news of Jesus Christ and him crucified.

The German community is of considerably later date, having only existed since the summer of 1813, under the protection of the Prussian Legation. Its organization was brought about by the examples that had been witnessed of the frequent returns of German Protestants to the Catholic Church. Councillor Neibuhr, Prussian minister at the Papal court, thought it his duty to persuade

the king to attach the chaplain to his Legation at Rome, and to unite in a body, under his protection, all German Protestants residing in that city. In consequence Mr. *Henry Edward Shmeider* came, in that capacity, to Rome, in June 1819, and the first Protestant worship in the German language, was celebrated on the 27th of that month, in a hall prepared for that purpose, in the palace of Ursin, (*Palais d' Ursini*), the ancient theatre of Marcellus, (*Theatre de Marcellus*), then occupied by the Prussian Minister.

The German Protestants, who dwell at Rome, form, since that time, one church, not very numerous, it is true, the average number not exceeding a hundred members, and these frequently changing. The families of the ministers of Prussia, of Hanover, and of the Low Countries, are, as it were, the centre of this little flock; to them are joined diverse artizans, whose employment leads them to sojourn here for some years; and I have known not a few who derive real benefit from their connexion with our society. Since the departure of M. Niebuhr, the worship has been celebrated in the Buffarell Palace, (*Palais Buffarelli*), near the capital, where the resident minister lives, in a large hall on the ground floor, which is furnished after the manner of a chapel. The distance from any noisy passage is extremely favourable for the situation.

The service is performed every Sunday and holy-day, at ten o'clock in the morning, and at eight during the summer months. The new Prussian Liturgy has been in use since first Sunday in Advent, 1822; the king of Prussia, being at that time at Rome, led to its introduction. Besides the preachings on the Sundays, there were held in the chapel, after the month of March, 1822, meetings for prayer every Wednesday evening, at

the close of which, the pastor explained portions of the Holy Scriptures, or developed the doctrines of the confession of Augsburgh. Local circumstances having occasioned very few to attend these meetings, M. Schmieder thought it was an intimation from the Lord to discontinue them.

When I succeeded that worthy minister, whom the German church at Rome considers as its founder, and whom it will ever remember with sentiments of affection and gratitude, at the commencement of the year 1824, it appeared to me proper to meet in my own house twice a week, with those who felt the importance of joining in social worship, and had a desire to be more particularly instructed than they could be by the public worship. I employ these evenings to familiarize the members of my flock, who attend, with many theological points, with which it is almost indispensable that Protestants here, surrounded as they are with Catholics, should be acquainted.

The Lord has favoured these small meetings with his blessing hitherto. A catechetical instruction which I give on the Sunday afternoon, in the chapel, to the German Protestant working-class, completes the enumeration of my functions. We celebrate the Lord's Supper every five or six weeks.

Breach of Sabbath.—It has long been remarked, that when the breach of Sabbath becomes flagrant, and civil rulers neglect to punish it, as is the case now in our country generally, God punishes transgressors in his holy providence, in such a manner as to express his divine disapprobation. We believe the remark is altogether correct. On Sabbath, the 15th of January, a man of the name of Flint, of Massachusetts, attempted to cross the Hudson, at the upper ferry with a drove of 950

sheep, on the ice, which gave way, and *five hundred* of them were drowned;—a much heavier loss than he would have sustained by remaining in the city over Sabbath.

Tabular View of Protestant Missions throughout the world, in their Geographical order. Compiled from the London Missionary Register for January and February, 1825.

	Stations.	Missionaries.	Native Assistants.	Pupils in Schools.	Members of the church.
West Africa	19	26	23	3,460	603
South Africa	27	50	6	682	357
African Isles	3	7	1	243	
Mediterranean	4	16			
Black and Caspian	3	14			
Siberia	1	3			
China	1	1	1		
India beyond } the Ganges }	5	11	1	150	
India within } the Ganges }	56	120	240	22,240	495
Ceylon	18	28	29	12,164	381
Indian Archipelago	15	21		250	
Austral Asia and } Polynesia }	35	63	93	7,586	2,000
South Am. States,	1	2			
Guiana and } West Indies }	59	104		2,322	33,680
North American } Indians }	35	88		900	200
Labrador	3	14			193
Greenland	4	16			
	<hr/> 289	<hr/> 584	<hr/> 394	<hr/> 50,000	<hr/> 37,919

Rel. Monitor.

Negro Slavery.—The following argument on the constitutionality of this monstrous moral evil is extracted from a speech of John Randolph, delivered in the senate of the United States on the 2d of March last. We deem it irrefragable. How can northern men oppose him when they have sworn the constitution.

“ We know that this constitution is a constitution of compromise, of compact, between states. It is a compact between states, which acknowledges the rights of the master over his negro slave, in terms to be sure, somewhat squeamish as to words. I may be told that the word is not in the constitution. I care not a farthing whether the word is in the constitution or not; not only the existence of negro slavery, but the slave trade itself for a limited time was secured under the panoply of the constitution; and thousands were brought under that guarantee, into the ports of Charleston and Savannah, and sold as slaves, and their progeny will be slaves *ad indefinitum*, unless the states of Georgia and South Carolina shall, in their sovereign capacities, choose to decree the contrary. Did South Carolina stickle for the trade in slaves, as she had a right to do, and with the aid of Connecticut especially, carry her point until 1808; and were the southern men so ineffably stupid as to take no security for their slaves already here, or that might be brought in under the “ first clause of the 9th section of the 1st article” of the constitution, which was unalterable even by the mode prescribed by the constitution in other cases, until that time? And even if they had been so unguarded, what would the *casus omissus* prove but that the constitution being silent, congress have no power over the subject. If these things are not recognised by the book, let me put a case, and it is a question for the court *below*.

Nothing too hard for them. Supposing that an African should sue for his liberty; where? in the federal court; why; is he a citizen? No; is he an alien? No; is he of a different state from his master? No; nothing of all this; but is it not "a case arising under the constitution?" Will not the supreme court clutch it; can they refuse jurisdiction? Is there a man on that bench who for one instant; I am putting a suppositious case—a case being brought in the last resort to that tribunal; is there a judge there or any where else, who would for one instant, listen to counsel, who should rely upon the declaration of independence, or any other fanfaronade of abstractions, as paramount law; paramount to the constitution itself? The language I have applied to it is strong, but who can be cold in such a cause?"

Slave Trade.—European avarice has been glutted, says the London Evangelical Magazine, with the murder of 280,000,000 of blacks, since the commencement of that horrid traffic of the *Christian world, the Slave Trade!!!* When will the time come, that men calling themselves *Christians*, will act as if they believed "that God hath made of one blood all the nations of men."

State of Religion in the Canadas.—The following is extracted from an anonymous communication which appeared in the last Recorder and Telegraph. Who can read it without discovering that there is much to be done for the cause of Christianity in those provinces.

"By far the greatest proportion of the inhabitants in the cities of Quebec and Montreal, are Roman Catholics; and in the country probably nineteen-twentieths—except in the townships bordering upon the United States, in which there are many Episcopalians, Congregationalists, Methodists, &c.

“The moral condition of the Catholics in Canada is truly distressing. Except in the cities, where of late there has been an improvement, probably not more than one or two persons in a family can read at all; and the prayer-book, with occasionally a psalm-book, forms their library.

“From all the information I can collect, I believe there is not a copy of the Scriptures of any version, in the hands of the people, in one Catholic parish in twenty through the country. One of the priests told me a few days since, that their priests did not generally understand Hebrew or Greek, but that all know Latin. Now, when it is remembered that those who are educated for the ministry, are entirely relieved from every servile and secular labour, I was much surprised to know that so little of what is important was attended to, and was at a loss to account for the manner in which the students could employ their time.—But when it is recollected that they play a most skilful game of cards, chess, &c., and that they do this publicly on board the steam-boats, and bet large sums, I can account for part of their time.

“I might cite particular instances in which the Catholic priests have, within a few months past, shown their decided and mad hostility to the circulation of the Scriptures among their people; But I should exhaust your patience. Still, I have no hesitancy in declaring that the Roman Catholic priests of Canada are more hostile to the Bible than the rankest infidels I ever saw.”

Health of the Atlantic cities.—Deaths in Boston, in 1825—1450; in New-York—5108; in Philadelphia—3812; in Baltimore—1545; in Washington—225; in Charleston, S. C.—804.—In 1824, in New-York—4341; in Philadelphia—4399.

Education in Ireland.—A late London journal states that the London Hibernian Society has at present under its care no less than *eleven hundred and forty-seven* schools, containing 94,262 scholars, of whom 50,000 are children of Roman Catholic parents. The scholars are instructed in either the Irish or the English languages, or in both, according to circumstances. The reading lessons of the lower classes are *extracted from the Scriptures*; and every child who is admitted into the school, must, at the end of twelve months, be able to enter the New Testament class. Such is the demand for education among the poor of Ireland, that the Society is called upon on every side to extend its schools to a degree far exceeding the funds at present placed at its disposal.—*Rel. Monitor.*

NORFOLK, FEB. 22.

The Epidemic.—We learn from all parts of the adjacent country, that the inhabitants have been sorely afflicted by the prevailing epidemic, commonly termed *influenza*. Its attacks in the country have been much more severe than they have been experienced in town, probably owing to the different habits and pursuits of the people in the country from those of the town, leading them to imprudent and dangerous exposures to inclement weather, without due care to their persons. In very many instances the disease has terminated fatally—indeed, we are assured that at no time has the mortality been greater since the memorable epidemic that prevailed all over the country in the winter of 1814—15, which we firmly believe was a species of that which is now prevailing, and which proved so fatal to the militia stationed here at the close of the war.

Three Empresses.—There are now three Empresses in Russia. The Empress-mother, widow of Paul the First, Princess of Wurtemberg, aged

sixty-five years, but enjoying good health; the Empress dowager, widow of Alexander the First, Princess of Baden, aged thirty-six years, in bad health; and the Empress regnant, wife of Nicholas the first, and daughter of the King of Prussia; she is 27 years old. These Princesses are of German origin, and born in the Protestant religion.

Contents of the Religious Monitor for March.—The Afflictions of the Righteous—The Wisdom of God, as displayed in the Work of Redemption—Trial of Capt. Aitchison and Lieut. Dawson—Loss of the Kent—Tabular View of Missions—Fifteenth Annual Report of the Albany County Bible Society—Sandwich Island Mission—*Syria*—Some Account of the Druses—State of Religion in the Canadas—Missionary Societies—The Sabbath at the Sandwich Islands—Biblical Disputes in Ireland—Education in Ireland.

The following new method of raising fruit-trees by planting scions, we re-publish for the gratification of some of our readers.—It has many advantages over grafting, because it is more expeditious, and requires no stalk or tree. They may be planted where they are required to stand; and the labour of a man for one day will be sufficient to plant out enough for a large orchard after the scions are obtained. The method of preparing, is as follows: Take the scions for engrafting, and at any time after the first of February, and till the buds begin to grow considerably, and dip each end of the shoot in melted pitch or wax, rosin and tallow, and bury it in the ground the buds uppermost, whilst the body lies in a horizontal position, and at the depth of two or three inches. We are informed that trees obtained in this way will bear in three or four years from the time of planting.

We have no doubt of the practicability of this method of raising fruit. Doctor Parge, of this village, planted about twenty scions of different kinds of pears, the middle of July, two of which are now in full blossom at the surface of the ground, and appear flourishing! The composition he used was melted shoemaker's wax.—*Oswego paper.*

To Prune Orchard trees.—The object in pruning young trees is to form a proper head. The shoots may be pruned, in proportion to their lengths, cutting clean away such as cross one another, and fanning the tree out towards the extremities on all sides; thereby keeping it equally poised, and fit to resist the effect of strong winds. When it is wished to throw a young tree into a bearing state, which should not be thought of however, sooner than the third or fourth year after planting, the leading branches should be very little shortened—the lower and side branches not at all; nor should the knife be used, unless to cut out such shoots as cross one another. The season for pruning orchards is generally winter or early in the spring. A weak tree ought to be pruned directly after the fall of the leaf. To prune in autumn strengthens a plant, and will bring the blossom buds more forward: to cut the wood late in spring tends to check a plant, and is one of the remedies for excessive luxuriance.

In the autumn of 1822, I collected four or five clusters of green balls from the potatoe vines, and in the spring of 1823, on the 14th of April, I sowed the seed that I obtained from them; the bed in which I sowed them was prepared in a manner similar to the one which is usually prepared for sowing carrot or beet seed. The bed

was eight feet in length, and two in width, and produced nine different kinds of potatoes, which measured one pint. They were very small, some kinds were ripe early, others continued to grow until nipped by the frost. In 1824, April 9th, I planted the potatoes raised from the green balls in a bed richly manured, the bed was twelve feet in length, and three in width. I planted them in rows crosswise of the bed, and one foot apart, and was careful to plant each kind by themselves; when they were about two inches high, I weeded them, and was particularly careful to keep them free from weeds through the season, and I occasionally watered them. After the vines were dead, I dug the potatoes, some were of a middle size, others were small, some kinds yielding a quantity threefold greater than others; the whole measured one peck and a half. April 9th 1825, I planted one peck of the largest which I took from the several kinds, in seventy-seven hills three feet apart in one direction, and two and a half in the other. The soil was loamy, the manure was spread on the ground and ploughed in. The potatoes when they had attained a suitable height, were weeded out, and every attention paid necessary to bring them to maturity. Sept. 30th, 1825, I dug and measured the potatoes; there was one and a half bushel and three quarts. I boiled a few of each kind, some of them were remarkably good flavoured, others appeared watery; I think that as many as four or five kinds are worthy the attention of the farmer, not merely on account of their productive quality, but for being mealy and of good flavour, among which are the small white ones ripe in June, the largest kind ripe in August, and those in a growing state when pulled, and the kind which resembles the blue noses ripe in July.

A. P.

THE
EVANGELICAL WITNESS.

VOL. IV.

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NO. V.

REVIEW.

“ A Greek and English Lexicon, &c. By John Jones, LL.D. &c.
“ *Ἦγαρ τῶν λογῶν κρισις πολλησ εστι πειρασ τελευταιου
επιγεννημα.*” London, 1823. pp. 1863. octavo.

THE retail price of this Lexicon in the American market, is \$10 a copy. This is partly owing to the high duty imposed by the federal government, on books imported from Great Britain. Owing to this circumstance, the London edition cannot be used in the American grammar schools.

We do not regret it ; for though we should be happy to see the treasures of the Greek Testament laid open to the godly youth who have never studied, and who never mean to study the Latin language, yet we do not wish this to be done by a Unitarian heretic, as this lexicographer is. He has published expository treatises on the gospels in which he unfolds his heresies. It may be said, what has this to do with a mere translation of words ? We reply, much indeed. For the heretic introduces his heresy in the exposition words. Take for an example the following words : “ *Μονογενησ*, only begotten, one of whom God alone

is the Father. John i. 15," (p. 1119.) God alone is the Father of Adam, of angels, of scriptural magistrates, and of believers, But they are nowhere in the New Testament styled *μοιρογενεις* only begotten sons. "To which of the angels said he at any time, thou art my son, this day have I begotten thee?" Heb. i. 5. This might have been said, were angels sons of God in the same sense in which the uncreated *λογος* of John I. is the Son of God. As Jones interprets the word *μειρογενεις*, to mean no higher sonship than that of Adam and angels, *sonship by creation*, it is plain he intends the student of his Lexicon should consider the Word or *λογος* of John I. to be a mere man. We might illustrate this by the words *λυτρον*, *αντιλυτρον*, *αγοραζω*, &c., but we forbear: having exhibited enough to put our readers on their guard against the Boston edition when, under high patronage, (we ought to say low patronage,) it makes its appearance in our market. We ought to say with the poet,

"Timeo Donaos et dona ferentis;"

or rather with the inspired apostle of the gentiles; "If any man being any other doctrine, let him be accursed."

REVIEW OF DONALDSON ON COMMON MERCIES.

[Concluded from page 113.]

WE never intended to follow this author from page to page regularly through his pamphlet, because it was too fatiguing, and did not pay for the

drudgery. But here and there we shall notice him briefly. It struck us in glancing over the work, that he denied temporal things to be included in the covenant of grace, or to belong to it at all. On examination we found, we were correct. And not only so, but that there was even no promise of earthly blessings in the everlasting covenant, to any one of God's elect. We had persuaded ourselves that it had been otherwise *ordered*. But let us hear what he says. Men are fond of novelty. And, reader, if you be a christian, this will be a novelty to you. Not that you will admire it, for I know you will be startled, and be ready to ask, "how shall I pray for that which God has never promised? for out of his holy covenant I know no promise—how shall I ever again ask a blessing on the bread I eat? or ask my Redeemer for that which is not in all that covenant of which he is the blessed Mediator? I had surely thought that this covenant had been *ordered in all things*, and that when God had said, your "bread shall be given, and your waters shall be sure," he meant to be in earnest. But now I see no prospect of a blessing on my earthly enjoyments. Cursed, I know they were by the fall of Adam, and cursed they must remain, for to the one covenant, or to the other they must belong, God has revealed no third way in all his blessed word."

Christian reader, be not alarmed. The same gracious covenant that embraces your person, embraces all your blessings, spiritual and temporal; and the folly of John Donaldson, though it may trouble your spirit, cannot shake either you, or any of your blessings out of it. But to proceed. In p. 29, he says, "We do not deny that there are promises in the scriptures about temporal things, but these are covenant promises only as

they respect spiritual things. It is to be admitted also, that *all promised blessings flow from Christ's offices, and are purchased by him.*" In p. 98, he further says, "As wicked men have these things, (temporal benefits,) without any need of their being purchased, or without any covenant right unto them, although under wrath, may not believers have them also, without a covenant right unto them, but under a blessing?" Why did he not say, *but under wrath* also? We beg him to explain, how they could be under a blessing? or how they could get from being under wrath? If God could remit a part of the penalty, or remove a part of the curse without Christ, why not the whole? If vindicatory justice can be dispensed with in a single instance, then it is not *necessary*, for that which is *necessary* cannot be done without: then the Saviour of the Socinians might have answered every purpose. We must, however, examine this divine's views of the promises a little further, to see if they will turn out, after all, to be *no promises*; for Mr. D. has admitted that *all promised blessings, are purchased blessings*, and if purchased by Christ, the battle is fought, and Mr. D's. system, so hostile to the christian's feelings and to his prayers, quietly gives up the ghost. In p. 70, he informs us, "that the promises, which *seem* to be promises of temporal things, are almost confined to the Old Testament," and in the same page he says, that "even in the Old Testament promises, which have the appearance of promises of temporal things, are at least oftentimes, promises rather of spiritual things." From this he infers, if he infers any thing to support his argument, that there is *no promise* of earthly blessings, such as bread and water for the support of the christian's body, contained in the covenant of grace. And we think we may safely trust the logic, that

draws a universal negative conclusion, from such promises, with the reader, whether he be learned or unlearned. A little exercise of common sense, which your reader possesses as well as I, will settle the point with you, without any comment of mine. But I must take the liberty to enter my solemn protest against the doctrine taught in the next page. There is something worse than bad logic here. In p. 71, there is plainly taught a twofold obedience, or certain duties that christians owe, both to God *out* of covenant, and to God *in* covenant, and he speaks of *promises* given by God as the *moral governor of the world for encouragement to duty*. And he distinguishes this from "our being brought into a new relation to God as our God in covenant. The real christian has no God but a new covenant God. He owes no duties but what belong to the *obedience of faith*. His Creator is also his Redeemer, and his Saviour moves the wheels of divine providence, for the sake of Zion, and all things, without a single exception, are put under his controul and under his management, for the good of his body the church. *Out of Zion the perfection of beauty God hath shined*. The doctrine we oppose, supposes two governments going on at the same time, one by God *out* of Christ, and another by God *in* Christ. But where is a God *out* of Christ to be found? We sometimes hear it stated, "that a God *out* of Christ is a consuming fire." Is this warrantable? is it correct? is it scriptural? is it possible? Is not Christ as Mediator inseparably connected with the Godhead? and is not God in him? An apostle says, *for our God is a consuming fire*. Yes, our God, the christian's God, a God *in* Christ is a consuming fire, to the workers of iniquity. Why this fear, this inconceivable dread of allowing the Redeemer to occupy the exalted station in which

his eternal Father has placed him? and where the prophet Ezekiel saw him in the visions of God. ch. i. 26. There, seated above the firmament that was over the heads of the living creatures, and above the wheels of the providences of Almighty God, as their director and manager, sat *the likeness, as the appearance of a man above upon it.*—That same “Messiah, who is the Prince of the kings of the earth,” exercises a kingly sway, and executes a terrible and punctive power upon those for whom he never made atonement as a priest, Rev. viii. 3. 4. 5. He takes the same censer, in which was the *much incence*, with which he perfumes the prayers of the saints, and fills it with *the fire of the altar*, and scatters these burning coals of divine judgment upon the earth. The Redeemer is a consuming fire to all who refuse him as a Saviour. But we find no exercise of the power of Almighty God, apart from the Almighty Redeemer. The Christian’s God is a God in covenant.

If it should be objected to this, that this view of the matter would seem to set aside the essential dominion and government of God in the things that do not form a part of Christ’s spiritual kingdom, nothing is more groundless. The objection is formed upon the supposed distinction between God *in* Christ, and God *out* of Christ. But let us inquire, has Christ a government at all? either in the church or out of it? And if any government at all be allowed him, the objection, if it has any weight, comes with equal force against that which is granted, and against that which is denied.—Greater or less in degree, never alters the nature of the case. But it is all groundless. The eternal God governs the church, as well as the world, and the government of the Mediator in neither case makes it void. *My Father worketh hither-*

to and I work. The righteousness of Christ is not less the righteousness of God that it was wrought out by the Mediator. This writer with the *most ease* we have ever witnessed in any writer, quotes authors with approbation, who flatly contradict his system—nay, more, he flatly contradicts it himself, and still feels easy. He has, however, this advantage, that he is right sometimes. For as he is on both sides, it is impossible he can be always wrong! His avowed side in this case is, that temporal blessings are not promised blessings, for he says expressly, once and again, p. p. 29, and 99, “that all *promised* blessings are *purchased* blessings.” “If they are promised, it is because they are purchased, for the promise respects things only which are purchased.” His whole book is designed to prove that these temporal good things, which even the elect enjoy, are not purchased, and so not promised. He, nevertheless tells us, p. 24. “There is a faith to be exercised by believers under a want of these things, *in a way of believing that God will give them.*” Now we might ask, on what could this faith be founded? Certainly not on the *promise*, for there is none. Temporal good things are not promised blessings! On what then? Reader, on what you please, for we can see nothing. I do not know that we could call this a strong faith, but surely we may say that it would be a very uncommon faith.

But, after all, we will find our worthy author, as well as the authors he quotes, on the other side of the question also. And though he denies that there is any promise of earthly good things to the people of God, and consequently denies any *foundation* for their faith in relation to them, yet he does not *always* deny. In p. 29, he says, “we do not deny that there are promises in the scriptures about *temporal things*, which, to be sure,” he says,

“are covenant promises only as they respect spiritual things,” yet as the qualifying limitation would make nonsense, for *temporal* things are *not spiritual*, we give him credit for what is both intelligible and true in the sentence. No man, I think, would have been able to persuade Jacob, when he joyfully repeated God’s promise, Gen. xxviii. 20, *and will give me bread to eat and raiment to put on*, that this did not contain a promise of earthly good things, actual bodily food, and material garments. It would have been as difficult to have convinced Abraham himself, when God gave him the *covenant promise*, Gen. xvii. 7. 8. *And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, &c.* that this was a spiritual blessing only, and did not embrace a temporal promise. In p. 29, he admits the promise, “*What is good the Lord will give.*”—Now, who in their sober senses would venture to say that no temporal blessing was good for the believer? But if any temporal blessing be good for him, it is here promised, and according to our author, if *promised*, then *purchased*. In p. 50, he quotes a *promise*, from Matt. vi. 31. 32. 33, which, though he did not mean it for a promise, for he wished at this time to be on the other tack, yet it turns out differently, and proves the side of *promises*, and consequently *purchase*, as he has admitted already. Let us attend to him, *But seek ye first the kingdom of Heaven, and all the rest shall be added unto you.* If language has any meaning, this last clause is a promise—but of what? of that which we are to *eat* and *drink*, and wherewithal we shall be *clothed*, that is a promise of temporal good things. It is true his own reasoning on this passage is a little cloudy, because, at times he forgets the side he is on, and means to oppose the side of *promises*, but all is cleared up by his refer-

ring us to Henry on the *promises*. We shall turn to him with confidence that we shall not be disappointed. "The *gracious promise*," says Henry, yes he says *gracious promise*, (not very favourable to one of the sides of Mr. D.) "The *gracious promise* annexed is, that then *all these things*, the necessary supports of life, *shall be added unto you*."— And on verse 30, of the same chapter, he says "Great faith shall be commended, and fetch in great things, but little faith shall not be rejected, *even that shall fetch in food and raiment*." Now, in all Mr. Henry's commentary on the Old and New Testament, we will venture to say, there is not a hint directly nor indirectly, of the faith of God's elect being founded on any thing but a *promise* of the covenant of grace. Mr. H. speaks plainly, and as Mr. D. has referred to him, he has done his business. Mr. D. goes on to quote more authorities, Guise on Matt. v. 5. "Blessed are the meek for they shall inherit the earth." Now, to convince us that *the earth* does not mean any thing of *earth*, but only spiritual blessings, he says, "Guise paraphrases this blessedness in the following manner; By the blessing of Providence they shall have as much of *this world* as is best for them," &c. Reader, are you not fully satisfied that Guise, (honest man,) clearly and plainly teaches that temporal good things are not meant, but by *earth* is meant heaven, and by *this world*, is meant the next! In prosecuting the subject, he finds it convenient to distinguish between promise and purchase, so as to *admit* the one, and *deny* the other. But this serves to shew his happy manner of accommodation to both sides. In p. 54, on 1. Cor. iii. 21. 22. *All things are yours—the world, things present, &c.* he finds that it would be too glaring to deny a *promise*, as that would be to contradict the text to its face, so he contents himself

with modestly denying the *purchase*. He says, "they are the believers," he does not say how they got them, after Adam forfeited them, but he says, "they are the believer's, so as through God's accompanying blessing, to work for his good. The things themselves are *not the purchase* of Christ," &c. In p. 55, we have the hardest tug of all, on 1 Cor. vi. 19, 20, *Ye are not your own: for ye are bought, &c.* both *body* and *spirit* are here said to be God's by virtue of this *purchase*. The man who, on Mr. D's *avowed* principles, would venture to attack this text and pretend to believe it, must be a man of mighty daring. But there is nothing strange in *his* manner of handling it. He gives up his *avowed* side, and takes his other side, that is, the right side—the side he is writing against, but which he stoutly maintains, as we have already seen in many instances. And this is a further confirmation of what he says of himself, about "a covenant right," p. 96, "he is not absolutely certain that these expressions (those which he is writing against, and labouring with all his might to refute,) are improper, or that his own reasoning which is founded on them is just." By writing however, a good deal on both sides, (if the judicatories of his church permit him,) he may at last come to find out his own side. As it now stands, however, it is completely *sui generis*, a kind of equivocal side, made out of two, neither of which he believes, both of which he denies, and occasionally affirms. But to return to our text, as the preachers sometimes say. On the above passage, he says, "From this passage it is inferred, by those who differ from us on this subject, that as the persons of believers are bought, so the body, as a part of the person, comes through the purchase of Christ, and the body as such, must be the fruit of Christ's purchase: as those who are

said to be bought with a price, are required to glorify God with their bodies, and with their spirits, which are his." To which he answers, "The body is in no other sense, said here, to be the purchase of Christ, than as the soul is said to be purchased by him." Perfectly right. Who ever said otherwise? He goes on, "and neither soul nor body are represented here to be so the purchase of Christ, as that they have their being in consequence of it." All right. But pray, are you, good Sir, writing against any body? Is there now any sect or body of men on this earth, either in, or out of the Christian church, that hold the sentiment which you are opposing? Was there ever any such sect or body of men? Nay, we shall go a little further, and coolly and candidly ask you, as an honest man, did you ever read any book in which this sentiment was avowed? If you have seen such work and can direct us to the page in which it is recorded, we shall hold ourselves bound to make an acknowledgement, that we have learned from you what we never knew, and what we did not believe, was in the world. We are aware that Mr. D. has already attempted to father such an opinion upon the worthy Ebenezer Erskine, p. 65, he says, "If by Christ's buying the wicked world, he understands that it was through his blood as a price paid for them they are *brought into being*, and life continued, &c. (as appears from the connexion to be what he really means) &c." No, Sir, he really meant no such thing. Nor did others who maintain that Christ purchased temporal blessings for the elect, ever mean that he re-created them, or purchased them from nothing into existence. You, Sir, are entitled to the credit of inventing the happy thought! It must be original. But let us ask, is this the usual meaning of the word purchased? Does it ever signi-

fy this? You yourself use the word often through this pamphlet, which we are reviewing, do you always use it in this sense? Do you once? You freely apply the word purchase to the persons of believers. Do you thereby mean that Christ purchased them into being? You take care, (very unnecessarily) to guard against this chimera of your own brain, when you tell us, "that neither soul or body are represented here, (1. Cor. 6, 19, 20.) to be so the purchase of Christ, as that they have their *being* in consequence of it." This is like cautioning us not to mistake a mole-hill for Mount Ararat. There was no danger. No one ever entertained this opinion of the word purchase. But you do, after all, admit the word purchase, as to the bodies of the saints: What? Christ shed his blood for dust—for an earthly thing! Or probably you mean, only *in as far as it is spiritual!* for the body in as far as it is a *soul*. I hope by this time we are all wearied of the objection to Christ shedding his blood for an earthly thing. Now if the body be purchased, the materials of which it is composed must be purchased. They become a part of itself. The whole matter about the purchase of temporal good things, may be reduced to this, not the bringing into existence the matter of which they are composed, but the right to use them as our own. This right was lost by the fall of Adam, both to himself and all his posterity. Jesus Christ became our kinsman Redeemer, it is here strikingly represented in the case of Boaz, in the redemption of Ruth, the widow of Mahlon, he redeemed the persons of the elect, souls and bodies, and their forfeited inheritance, all that they needed both for soul and body, in time and in eternity.—This embraces, therefore, all that has a relation to the bodies of the children of God, as well as to

their souls—it respects the life that *now is*, as well as that which *is to come*—*things present*, as well as *things future*—*the world as well as heaven itself*.—Thus we learn how Abraham became *heir of the world*, and embracing, indeed, a great deal more than a right in the earth, but, contrary to the cheerless theory of Mr. D. embracing that right also, and that by covenant promise. Thus we see likewise, how all the people of God enjoy *the earth by inheritance*. They possess it as *heirs*, while others have only the bare providential sufferance of Almighty God.

We might view the covenant of grace, or redemption made between the Father and the Son, as represented by two parallel lines, the one a line of promise, and the other of condition. Every promise contained in that covenant, made by the Father to the Son, to terminate either on Christ himself, or on his spiritual seed, the Father engages to fulfil, on condition that Christ engage *to fulfil all righteousness*. Christ engaged accordingly. He fulfilled all righteousness. He thereby purchased the *out making*, or fulfilment of every promise in the covenant, either as it respected himself or the elect. We here learn for what Christ shed his blood, and having a definite object in view, and that object being obtained, he did not shed his blood in vain. All splitting up or dividing the purchase of Christ into fractions is therefore, highly impertinent. He shed his blood, i. e. he fulfilled all righteousness, that he might answer every end, and accomplish every object embraced in the covenant which *is ordered in all things and sure*. The *intercession* of Christ, therefore, has a bearing upon his *purchase*, or upon the atonement he made. This was the doctrine taught by the two altars in the Jewish ritual, viz: the altar of burnt offering, and the altar of incense. The incense

offered on the golden altar within the vail, must be kindled with *fire taken from the brazen altar*. The intercession of Christ derives all its efficacy from the sacrifice he offered, or in other words from the purchase he made. Let us bring this to bear in a particular case, according to the system which we maintain on the one hand, and the system of Mr. D. on the other. Let the case be the Christian's daily bread, or the fourth petition of the Lord's prayer. Mr. D. and ourselves will agree, it is presumed, that this *prayer*, taught and enjoined by our Saviour, *give us this day our daily bread*, does contain a petition for a "competent portion of the good things of *this life*." It may contain more, but the question at issue, is about this—the temporal provision—bread for the support of the body. On the system for which we contend, the Christian prays for daily bread through the intercession of Christ. But Christ intercedes only for what he purchased. Still the mind is at ease, for the purchase is here. Now let us view the Christian presenting the same petition on Mr. D.'s system. He asks too in the name of Christ, i. e. through Christ's intercession, but he must keep in mind, that Christ did not purchase it, nor is that very daily bread promised in all the covenant of grace. Will not the prayer die upon his lips?—This system, if he understands it, will cause his tongue to cleave to the roof of his mouth. The Saviour did not purchase it—he cannot intercede for it—I cannot pray for it in his name—I dare not pray at all. Ebenezer Erskine, this is not a Seceder of your stamp, nor formed after your model!

In the course of this review, we had thoughts of vindicating all the characters which this author has so unjustly aspersed in his pamphlet. But we now consider it quite unnecessary. The reason-

ing already presented, sufficiently clears their views on the subject of purchase, and the reader, most likely, will wish to be excused from pursuing it any farther. With a few remarks on Mr. D.'s *providential right*, we shall take our leave of him. In p. 60, our author sets aside all right to temporal blessings, except that of "providence laying them to a man's hand for his use—and no *super-added right* to that of providence putting them in our possession." &c. One would think that this was plain enough, and settled the question at once, if there be an overruling providence at all. This is stated in opposition to *covenant right*, and *gracious right*, and every conceivable right, except what might be involved in the part of providence bringing it to the man's hand. But let us not be too fast. As usual, he has another side. It appears that this writer could not live but by taking both sides. Turn to p. 101, and you will find him make no more of his *providential right* to which no *superadded right* can be given, than any of his opponents. There he says, "But we say once for all, that when we speak of a providential right to temporal things, or of their being given to any by providence, no more is meant than that they have them through the providence of God *legally*, so as that they are theirs, and belong to none besides." Then it seems that providence gives no right at all. And yet according to his *other side*, no *superadded right* to providence can be given.—He has here turned Covenanter, and contends as they do, that not their being *providentially* in the seat of power, but their being so *legally* constitutes a lawful magistrate. Upon the same principle, he and they agree most cordially, that a mere providential magistrate may be a usurper, and no magistrate at all, and that providential possession is not enough to legalize a claim. If pro-

vidence alone will not be enough, what will? He tells us it must be legally theirs i. e. it must be theirs by the divine law. The *providential* magistrate must then be a *preceptive* magistrate also!—Who would have thought to have found Mr. D. in the camp of the Covenanters? Yet there he assuredly is. *Is Saul also among the Prophets?*—Yes, that he is, but let it not be forgotten, he is on the opposite side likewise, so that they have little to boast of, by their acquisition. This last side Mr. D. has taken, by clearing him of the embarrassing circumstances into which his exclusive providential right would have thrown him, will remove his difficulty in p. p. 42, 43, 44, about a piece of property—a house, a coat, an ox, a store in partnership, &c. He will learn that the purchase of the Redeemer does not bear upon abstract property or upon the mere providential possession which any man may happen to have of any of the good things of this life—but upon the covenant right procured by his fulfilling all righteousness, and restoring to the heirs of promise the right to *use the earth as heirs*, which right they had lost by the fall. He will be able to form an idea of purchasing a house, a lot, a plantation, or a horse, without the dire necessity of his buying them *into existence*, and will be satisfied that the term *purchase*, means no more than the right and title to use them as his own. The frightful phantom, existing no where but in his own disordered imagination, being thus happily laid to rest, the abuse of the Erskines, the Bostons, the Owens, and such excellent men, who wrote like Divines, and men who understood and ably defended the system of grace, we trust, will be heard no more. It is hoped, too, that Mr. D. will be more sparing, in trying to identify the whole body of Seceders with his own insulated views on the subject of the

purchase of common benefits. He will find it no easy task to array that body generally, against the doctrine of Ebenezer Erskine. He will do well also, to read over again those Divines whom he has attempted to enlist in his cause, namely, Turretin, Rissenius, Witsius, Halliburton, Cole, Ridgely, Blackwell and Brown, and see if he can honestly and candidly say, "these writers have maintained my sentiments." We trust he will see on a more close examination, that not only none of those Divines, but no other sound Divine whose writings are extant, ever carried the doctrine of the denial of the purchase of temporal blessings to the same unwarrantable lengths that he has done. Heartily wishing him more correct views of the system of divine grace, we now take our leave of him.

POLITICAL.*

FEMALE BENEVOLENCE EXEMPLIFIED.

The lady who had the chief agency in the benevolent work narrated in the following documents, is of Holland ancestry, and an intelligent disciple of Witsius. The partner of such a lady, who for years has filled a professor's chair with credit to himself, and profit to the republic of letters, ought not to be compelled—But we forbear. Is it right to lavish the public money on strangers, and neglect men at home, who did so much for his country as General St. Clair did? When a President is to be elected, money must be scattered unsparingly, to excite popular feeling. The donation to St. Clair was *real* charity. We are especially pleased with the aged soldier's allusion to his daughters.

[Communicated for the Evangelical Witness.]

ON the 15th of December, 1812, a lady residing in New-York, read in the Mercantile Advertiser the following interesting extract from a gentleman's journal of a tour through the western part of Pennsylvania, dated August 3d, 1812:—

* Political and literary articles are unsuitable for Sabbath reading.

“On the top of the Chestnut Ridge, forty or fifty miles this side of Pittsburg, in a poor, wild, uncultivated country, there stands a small but decent log-house. In this house resides a man, very far advanced in years, with an aged wife and two daughters.

“That man has been an officer in the British army, serving in America during the old French war, (more than a century ago;) afterwards a representative in the legislature of Pennsylvania, before and since the revolution. A General in the American revolution; and later, commander-in-chief of the armies of the United States; and Governor of the North-Western Territory. Now reduced to the necessity of saying, ‘Date obolum Bellisario.’ My heart bled for our country’s neglect of the venerable St. Clair.”

Immediately a plan was formed to raise a sum of money for the relief of the aged St. Clair and his family. The extract was printed, together with this short address.

“Ladies of New-York! take under your protection the aged patriot, the war-worn soldier, the companion of Washington! While his country neglects him, he may receive comfort from the compassionate fair without indignity.”

A committee of ladies was chosen, and in less than a fortnight eleven hundred dollars were raised by subscription. After which, ——— wrote to Mr. Mountain of Pittsburg, to ascertain the real situation of the General’s family. He stated to him the ladies’ intentions, and requested him to point out the best mode of conveying to Gen. St. Clair a sum for his present necessities. On the 2d of February, he received the following reply:—

Pittsburg, Jan. 24th, 1813.

“Woman is a general blessing
From sultry India to the pole.”

Blessed be thy wife and the fair ladies of New-York, for their protection and munificence extended to the aged, infirm, helpless, and venerable St. Clair. I have been in his cabin “hard by the wild woods,” and been a witness of his penury and distress. He and his wife are both very old; they have the whitest heads I ever beheld. They seem the representatives of old age itself.

The General has considerable claims against the government for services rendered, and money expended during the revolution and our Indian wars. He made application to congress many years ago, and some members were strenuous in support of his claims. Two years ago a law was passed, allowing him the sum of two thousand dollars upon condition that he should give a receipt in full of all demands and claims against the government. This he rejected with contempt; poor and humbled as he was, he would not touch it.

His youngest daughter, who is unmarried, was in this town some time ago, literally begging a pittance from the respectable inhabitants for the support of her parents. As to the best way of forwarding the sum, they would now send, I with pleasure tender my services. Any sum which they may forward to me shall be delivered with my own hand to the General, with such communication as the ladies may think proper

Yours, with sincere esteem,

JAMES MOUNTAIN.

On the 21st of January the committee met, and anticipating the kindness of Mr. Mountain, they wrote to General St. Clair a letter enclosing a draft for five hundred dollars.

TO GENERAL ST. CLAIR.

SIR,—The ladies of New-York having learned by accident, but with extreme concern of the lamentable neglect which one of our most distinguished warriors experiences in his old age, from a country he has so much served, and being deeply affected at the consequent inconvenience to himself and family, they respectfully entreat to be permitted on this occasion to exercise one of their happiest privileges, that of soothing the afflictions of the brave, and that General St. Clair will do them the honour of accepting, at least for the female part of his family, the enclosed paper.

With a lively sense of his eminent services to their common country, and with sincere respect towards himself and family, the subscribers by order of the ladies generally, have the honour to remain his obliged and grateful countrywomen.

N. B. The ladies beg leave to add, that a further sum will be appropriated to the use of Mrs. St. Clair and daughters, the interest of which shall be regularly transmitted to you until a better mode for the application thereof shall be pointed out by them.

As soon as Mr. Mountain received this letter, he set out with it for the habitation of St. Clair, notwithstanding the season was intensely cold, and the roads deep and dangerous.

A month having elapsed, the subjoined letter was received from the General himself.

{ Chestnut Ridge, Westmoreland County,
Pennsylvania, 4th March, 1813.

LADIES,—About a fortnight ago I received through Mr. Mountain of Pittsburg, the letter you did me the honour to write to me on the 2d of

February, together with its enclosure, to wit:—a check on the bank of Philadelphia for five hundred dollars. Had I not been ill since, the receipt of that letter would have been sooner acknowledged, for it was of a nature that demanded a prompt acknowledgment.

It is not easy, ladies, to imagine the astonishment with which that, I believe unparaelled, instance of the generous disinterested bounty of the ladies of New-York struck me; to very few of whom I have the honour to be personally known. And language sinks beneath the attempt to describe the sensations of gratitude and admiration it gave rise to, and naturally led me up to the gracious Giver of all good, for having been pleased to make them the instruments of a relief so unexpected, and that was indeed so seasonable. Nor did the manner in which they bestowed it through you, less affect me, for, though the frosts of many Winters are upon my head, my heart is not yet so cold as to be insensible to female praise; it conveyed a balm to my wounded spirit, wounded not by the loss of fortune and the need of pecuniary aid, but by censure, obloquy, and contumely when I thought, (and now since I have their approbation,) I say it boldly, I thought I had at least merited thanks; for, to say nothing of my military services which they have so kindly eulogized, I had, in a great measure at my own expense, raised up for the United States, in fifteen years, a colony from thirty men to upwards of sixty thousand; amalgamated the most heterogeneous mass of population; carried laws, religion, morals, and manners to the extremest limit of their territory; made the people happy, and laid a foundation for the continuance of that happiness to millions yet unborn, and in which every faculty of mind and body had been unremittingly employed.

To sooth affliction is certainly a happy privilege, for it carries with it a sweet reward in the consciousness of having effected it. And it is the appropriate privilege of the fair sex, and nobly have the ladies of New-York exercised it towards me; but though I feel all that I can feel for myself, their attention to my daughters touches me the most. Had I not met with misfortunes, I should never have known all their worth. Though all their prospects in life, (and they were once very flattering and not ill-founded,) have been blasted in a moment; not a sigh, not a murmur or complaint have they ever suffered to escape them in my hearing. They have devoured their griefs in secret, while all their attentions have been directed to alleviate the pain they think the sad reverse in my situation must give me, while I can truly say it has been on their account chiefly that it has ever given me a moment's uneasiness.

I entreat you, ladies, to accept for yourselves my sincere thanks for the honour you have done me, and for the trouble you have taken, and to convey them to the ladies of New-York generally, and to assure them that, to the last moment of my life the remembrance of their kindness will be cultivated, and my last expiring breath, if I then have my senses, will close a prayer for their happiness, and that of our common country.

With sentiments of the warmest gratitude, I remain ladies, your obliged and very humble servant,

ARTHUR ST. CLAIR.

After this the sum of two hundred and ninety dollars was added to the above eleven hundred, making in all nearly fourteen hundred dollars.— More than half of which was unfortunately, but with a generous intention, expended for shares in

the Pittsburg steam-boat company, and certificates for the same with the surplus of money were forwarded to General St. Clair by the hand of a respectable citizen.

A YOUNG DISCIPLE'S LAST FAREWELL.

The substance of William Clark's farewell to his father &c.—a little before his death. Written out at the time.

"My dear father, farewell.

I request you to be resigned to the will of God in thus taking me home to himself. I have had abundant proofs of your anxiety for my happiness, and it is my duty to leave you all the consolation I can, now I am going to enter into a state indescribably glorious and happy in kind, and eternal in duration. It is common for man in this life to have his plans and projects frustrated. God's ways and thoughts are not always as our ways and our thoughts. Though my life had been continued, and our plans respecting me accomplished, yet it is not likely we would have spent much of our time in company, but I go to better company, whither you soon I hope will follow me. Not long ago I did expect to see mother and you laid in the grave, but it appears to be God's will that I should go first. I could be most easily spared. I hope God has yet some useful work in store for you, both in the church and in the family; and then I hope you also shall come as shocks of corn fully ripe in their season. I bless God that it has been my lot to be born of religious parents, and to have had early instilled into my mind, the great truths of the christian religion. You have but a little while longer to struggle with the troubles of this life; in the end you will see they have all been necessary to ac-

comply with your sanctification and meetness for Heaven. It was my earnest desire to serve God in his church. I thought I had dedicated cordially my life without reserve to his service; it appears he is about to give me a discharge from this warfare, and allow me to dwell in the church above. Surely I have no cause to complain; and I hope you will not, for I am now persuaded that nothing shall "separate me from the love of God, that is in Christ Jesus my Lord." O who can measure the height and breadth, the depth and length of the love of God, verily it "passeth all understanding."

"My dear and affectionate mother, I must also bid you a farewell.

"You well know I have been a child of much affliction, but it is now nearly over; you have ministered to my multiplied wants with the tenderest care, and unwearied solicitude. I cannot recompense you, but my God and surety can, and I hope will. In my death there is no cause of mourning; and, as I know you love me, I can now tell you for your comfort, and with confidence, that I shall soon be admitted into the company of angels and glorified spirits, "of just men made perfect," in the heavenly mansions, that my Redeemer has prepared for me. You cannot grieve that I am about to be relieved from this frail body of affliction, sin and death, to resume it no more, till it be fashioned like to Christ's glorious body, never to be exposed more to disease or death; a short while ago I thought I would see you over Jordan before me, but it matters little who of us goes first or last, provided we are meet for being partakers with the saints in light. Verily, mine age is as nothing, and my life is as a dream; but O eternity, happy eternity, on which I am now to enter, who can tell?"

“ My dear sister, though both young, we must part. Death is a messenger from Heaven, and he will not be deterred from executing his orders on all the children of men, without regard to age, sex, or condition. Young as you are, you have even now scarcely time to prepare for death and eternity. O set about it in good earnest. Time, indeed, is very short, and you have a great work to accomplish. Live near God by much prayer, and rest not unless you obtain communion with him, in this duty, and in all the other ordinances of his grace. Improve the dispensation of the gospel, while it shines among you. Love your pastor, and pray for his success in the gospel. Make the Holy Bible your constant companion through life. Seek and dig therein for that treasure which will make you rich in grace, and an heir of the kingdom. My dear sister, you live in an evil world of very evil men, both young and old. O! try to keep your garments clean. If you expect to meet me in Heaven, you must calculate to maintain a constant warfare with sin, the world, and the flesh. But let me tell you every attempt that you make of this kind, must be in the strength of your Redeemer, without whom you can do nothing to purpose. Make the people of God your companions in this your pilgrimage. Set light by the vanities of this life, they are very ensnaring, especially to youth. They are very vanity; guard against their seducing influence. O! let me again urge you to make sure and speedy preparation for death, judgment, and eternity. I give this same advice with my blessing to our absent dear sister. I have not words to express the unwearied kindness I have received from you both, but especially from you in this my last illness. I refer you to my surety for payment. He will abundantly make it

up, in durable riches and righteousness. Be not weary in well doing; for in due time you shall reap, if you faint not, and in a little while we shall see one another again, never to part.

“Now, James, (a young brother,) I must also bid you a farewell. You see death dissolves the tenderest ties of life. O! James, make sure in time, of the love and friendship of him “who sticks closer than a brother,” and he will stand by you, and be your friend in death, and at Heaven’s judgment seat. I love you as a brother, and I hope to meet you in Heaven, where I am going. Fear, love, and obey your parents, the authors of your existence: support and cherish them in their old age, if you and they should be spared together; for “the eye that despiseth father or mother, the ravens of the valley shall pluck it out, and the young ravens shall eat it.” Remember the pain and trouble they have had in bringing you up from your infancy. Love and obey the commands contained in that sacred book, (pointing to the Bible,) make it your study by day and by night; it is the word of God, to you expressly. See that you attend to the ordinances of religion, both public and private. Drink abundantly of these pure streams of gospel grace, which are now dispensed to you. Love and pray much for your pastor. Remember he is commissioned by your Redeemer to beseech you as a sinner, to be reconciled to God. Honour and encourage his exertions, to advance the kingdom of Christ among men, and in your own heart. Whatever opposition he may have from the world, let him have as little discouragement from you as possible. Account it your honour, whatever an ungodly world may think or say, to remember your Creator and Redeemer in the days of your youth. Live pure and holy, as an heir of the grace of life, if you wish to

die the death of the righteous. You see I die young, and in peace—death has no terrors to me. Time is only valuable, as it regards preparation for eternity. It is, indeed, very short and uncertain. There is not a moment of it to be lost. Shun the company of ungodly men, whether young or old, rich or poor. Let your delight be placed in the excellent ones of the earth. But my strength fails me. If you live by faith in Christ Jesus, and attend to the commands of Heaven contained in that blessed book, your death will be happy: take away all your pains, and make death a welcome messenger, to conduct you to your God and my God, to your Saviour and my Saviour, who offered up himself as a propitiation for our sins on Mount Calvary, and thereby smoothed the path of death—descending into the grave and sweetened it, that we poor guilty mortals might be brought to himself, to the new Jerusalem above, to the city whose maker and builder is God. O! who can but wonder at the highth and breadth, the depth and length of the love of God, which is so eminently manifested in the death of Christ, who was crowned with thorns, that we might be crowned with righteousness. 'Tis his love that takes away the sting of death, and makes it a welcome messenger to take me to my Christ, and to my God, and to the holy city above, where I hope to see you all. Prepare for death while in health. “Even so come Lord Jesus, O come quickly, and receive my soul into the happy mansions, purchased and prepared for me by thy death. Amen, yea, and amen.

“My little brother and sister, come here. Did you ever see any person die? Look at me; I am now dying, and I am going to Heaven. O let me miss none of you out of Heaven. Believe in Christ, and obey your parents; read the Holy

Bible, pray to God at least evening and morning, you may die young; I am but young. Immediately set about preparation for death; though you may live to be old, yet it will be your advantage to give the first and best of your days to the service of your Redeemer. O! divine shepherd, carry these "lambs in thy arms." Nourish them in the green pasture of thy grace, and protect them from every ravenous beast of prey, till they meet me on the happy shores of Emmanuel's land, to part no more; so be it, "O Lord Jehovah, God of truth, who hast redeemed me."

POPISH SUPERSTITIONS.

The following article is copied from Sleiden's History of the Reformation. These few well authenticated facts tend to shew the necessity of the Reformation.

"Calvin wrote and published a little book in French, about the relicks of saints, that the present age and posterity might see, how far religion was degenerated: But he mentioned none save such as were known to himself, and wished that the same might also be done in other Provinces. Of that number were the manger, cradle, the swaddling clothes, fore-skin, and blood of Christ, partly pure, and partly mixed with water, the water-pots that were at the marriage of *Cana in Galilee*, the wine which Christ then turned the water into, the utensils and furniture that were used at his supper with his Apostles; the manna of the children of Israel; the cross, cave, nails, sponge, laurel, crown of thorns, coat, handkerchief, and tears of Christ; the milk, smock, hair, girdle, slipper, comb and ring of the virgin *Mary*; the dagger and buckler of *Michael*, the Archangel; the skull, jaw-bone, brains, and finger of *John Baptist*; the chair, crosier, mass-attire, and brain of St.

Peter; besides the bodies of Saints, which were to be seen in several places, and yet one and the same.

“Now he showed with how great veneration the people adored these things, when the priests, for money, brought them forth to be seen at a distance; whilst they were no more than trifles of no value, devised for gain, and being viewed near at hand, a mere cheat and imposture. Moreover there are two cities in the Lower Germany, famous chiefly upon that account, *Treves*, and *Aix la Chapelle*; for hither people used to come flocking even from *Hungary* and *Sclavonia*, to visit the relicks as they called them, when every seventh year for the greater admiration and pomp, these Hucksters exposed their wares.

“The Archbishop of *Mentz*, having called a Provincial Synod, in the beginning of May, afterwards published a book of the decrees thereof.—The same did also *Treves* and *Cologne*, which last has a very large province too. That book, among other things, determined about confession, that no man be admitted to the Lord’s Supper, unless he have confessed his sins; about the hallowing of salt water, and other things, which by exorcisms and prayers, are prepared for the use of believers as they say; about relicks, the invocation and adoration of saints; about pilgrimages, prayers for the dead, purgatory, fasting, and the choice of meat; about canonical hours, as they call them, and the tremendous ceremonies of the mass. *Maurice*, bishop of *Aichstadt*, came in person to the synod, but the rest sent their vicars.

“Now the constitution of the synod touching consecrations, and exorcisms, is of very large extent. Every Lord’s day, when there is a great congregation of people in the church, the priest, with many prayers, exorcises, as they term it, first

water, and then salt; then putting the salt into the water, he therewith sprinkleth the people; and this sprinkling is thought to give health, both to body and mind, to defeat the snares of the devil, and to cleanse not only men, but inanimate things also; for it is sprinkled upon the ground, stones, and the graves of dead men, the priests praying God that he would endow it with that virtue and efficacy. After the same manner, also, is salt used in baptism, for the priest putteth consecrated salt in the child's mouth, commanding the devil to come out of it; then he dips the infant three times into water, and dipping his thumb in oil, anoints its breasts and shoulders. Women, also, when after child-bed they go to be churched, at their entering the church door, are sprinkled with this holy water: in short, it serves for many uses, especially when there is occasion to engage spirits that walk in the night time, or are to be exorcised. Whatever also belongs to the accoutrement and dress of the priests, is consecrated by certain prayers: besides in hallowing the baptismal water of the font, tapers, palms, the paschal lamb, or *Agnus Dei*, as they call it, which is made of wax, eggs, flesh, cheese, bacon, flowers, herbs, the fruit of trees; in all these, the holy water we have been speaking of, is employed. When a church is to be built, the bishop or his vicar, lays the first foundation stone, and sprinkleth it with holy water; and when it is finished, he goes thrice round it, and first sprinkles the upper walls, then the middle, and last the lowermost of all; with his crozier making the sign of the cross upon the leaves of the uppermost door, to keep the devil off, that he do not approach it; entering afterwards into the church, and some prayers being sung, an officer makes the sign of the cross with sprinkling of some ashes; that being done, the bishop with his

crozier, draws some Greek characters upon the ashes at the left side of the cross, and Latin characters at the right ; using afterwards another sort of holy water, made of water, salt, wine and ashes, wherewith he again sprinkles the church, and exhorts the people to bountifulness and liberality.— The like is done with bells, and in the first place they meet hands, so as the bishop may go round them, who having muttered over some psalms, blesses water and salt, which he mingles together, and therewith carefully washes the bell inside and outside, then he wipes it dry, making the sign of the cross upon it with holy oil ; and prays to God that when they ring or toll the bell, faith and charity may be increased in the minds of men ; anoint the corners and fore front of the altar, and then says, all the snares of the devil are driven away ; hail, thunder, lightning, winds, storms, and all bad and unseasonable weather may be assuaged. When with a linen cloth he hath wiped off that oily cross, he makes seven other crosses upon it, and but one only in the inside ; and having afterwards said over some psalms, he puts a censer under the bell, and so censures and blesses it. In most places, after the ceremony is over, they feast and make merriness as if it were at a wedding. Now, altars are consecrated in this manner : they take oil, chrism, a pound of frankincense, a pan of coals, salt, water, wine, ashes, hyssop, one coarse linen cloth to wipe with, and another finer and softer to cover, five crosses made of wax, a chalice, cement, a couple of torches ; and lastly, all that belongs to the ornament of the altar. In the mean time, the bishop, with some priests, say over some psalms and prayers, and sprinkles the altar in five different places, making in every place the sign of the cross with the water ; then he goes round the altar seven times, and throws upon it water mingled

with wine, hyssop, and ashes ; after that, he mixeth cement with the water, and poureth out what remains about the altar ; this being done, presently the relics of saints are brought in great pomp, and being censed, are put in their proper place. Next to that, he censes the altar three times all round, and then gives the censer to a priest, who continually keeps censuring, during the remaining time of the consecration. Having afterwards made the sign of the cross with oil on several parts of the altar, he poureth the oil upon it and rubs it in : then he places here and there five pieces of frankincense, and as many crosses made of wax, and kindles them, so letting them burn there, that the ashes, being afterwards gathered up, may be kept as holy relicks. Lastly he anointeth them for mass. Now the oil and chrism, as they call it, is made every where on *Thursday* before *Easter day*. These things heretofore were mightily revered and esteemed by all people ; but after that *Luther* and others taught, that all creatures were consecrated by the mouth of God himself, when he created the world, this whole show and mummery became contemptible and ridiculous, as looking like juggling and legerdemain. But now the German bishops find a fair opportunity to restore and bring them into play again. And for the use of holy water, as they call it, there is a decree extant in the canon law, which they attribute to Pope *Alexander*, the fifth after *St. Peter*, that the opinion of antiquity may give it more credit and authority." Thus far *Sleiden*.

This is Popery, or rather a fair specimen of the whole Popish worship, as it was practiced before the reformation, over nearly all Europe, and supported by the civil government of the old world, and Popery as it is yet practiced in Popish countries—this is the debasing superstition, for depart-

ing from which so many thousands of the saints of God have suffered death in its most dreadful forms—this is that Popery in favour of which Dr. England has lately been preaching before the American Congress, and for which he has been applauded by American newspapers. It is true that among Protestants these impious fooleries are concealed and only made known among the ignorant, where they can be enforced for gain. They ought to be known, that Popery may be held in suitable abhorrence, and that we may the better appreciate the blessings of the reformation. We should also remember that it is for the perpetuation of this dark, stupifying and deadly superstition that the kings of Europe have covenanted with one another, and have profanely called this covenant of tyrants the *Holy Alliance*.

SKETCHES OF THE REFORMATION—SCOTLAND.

As the sun in running his daily course rises in the east, and travels to the west, so the light of the glorious gospel of the grace of God arose in oriental regions, and gradually diffused its light over western climes. From Zion hill, "the light of the knowledge of the Lord shined gloriously," after the birth of the Saviour, who is Christ the Lord, and illuminated the darkness of the western isles of the sea. The memorable reformation of the sixteenth century, changed, much for the better, the aspect of the church of God. The lights kindled on the sides of the Alps, shed their brightest beams on the mountains of Scotland. To that kingdom, "once the glory of all lands," reader, we beg your attention for a few pages.

We pass over the early history of the church in Scotland, and bring our readers at once to the

epocha of the reformation. In the year 1530,* when 25 years of age, or perhaps a little earlier, soon after entering on his 25th year, John Knox was ordained to the office of the holy ministry; or, as it was then called, entered into priest's orders. We fix on this date as the commencement of the epoch of the Scottish reformation. It was 12 years after the commencement of the reformation, by Luther in Germany. Some, indeed, have hesitated to admit that Knox was ordained, but without any good ground. The reformers themselves by straining too far in their opposition to all that could be thought Roman Catholic gave occasion for this. M'Crie says that Knox never laid much stress on his ordination by a Catholic court. We know too that Turretin, in his volume on the church, ventures on the perilous ground, that in times of great defection, any man who is qualified and holds the truth, may preach and administer the sacraments. As the Protestants in Geneva, and probably in Scotland, baptized those who came over to them from the Popish church, they seem to have thought themselves bound to reject the Catholic ordinations. But, scarcely any one of the Reformers would on this scheme have been baptized. We think the view of this subject, exhibited in *Reformation Principles*, is the safe one. "The city," (says *Reformation Principles*, p. 50, 1st edition,) "had been a long time unsafe, but it had not been deprived of its ancient liberties, until the council of Trent had completely established every part of antichristianism by ecclesiastical law. From that period Romanists are to be considered as excommunicated from the privileges of God's visible covenant society. They are preserved in this excommunicated state as barren branches, which are to be visibly burned." On

* See M'Crie's *Life of Knox*, p. 12.

this principle the ordinations and baptisms of the Romanists since the council of Trent are to be held invalid. The first bull of the Pope for calling the council, was issued in 1546,* or thirteen years after the ordination of Knox. The Roman Catholic ordination of Knox must be sustained. Besides, it was many years after the issuing of that bull, that the council rose, and the rising of the council must be considered as the conclusion of their work of *unchurching* themselves. It is from the date of the dissolution of the council that we call the church of Rome to all intents and purposes, "the great whore" of the apocalypse. This consideration justifies the practice of the Genevan Reformers, in the time of Turrillen, in baptising those whom the Popish priests had pretended to baptize. (For this practice, see Turretin's volume on the government of the church.)

We have fixed on the ordination of John Knox, about the beginning of the year 1630, as the epoch at which the reformation commenced in Scotland, chiefly because he made so very conspicuous a figure in the great and good work of reforming the ecclesiastical abuses in that kingdom, and partly because some writers, ignorant of both the history of the church and of the good order of God's house, have denied that that very celebrated instrument of the Lord, in diffusing the light of truth on the western isles, was ever ordained.

Having fixed the epoch, we now proceed to record some of the leading events of the period usually called the first reformation, embracing an epocha from 1630, to the taking of the covenant in Scotland.

* Sleiden's *His. of the Ref.* p. 291. Robertson's, *Ch. v. vol. III.* p. 258, says, 1543, and quotes Sleiden. Robertson is in an error of three years.

As in France, so in Scotland, the Head of the church had prepared the way for his coming in the power of his truth, to make known by Knox and his coadjutors, the way of salvation by free grace, through the imputed righteousness of the Mediator of the new covenant. The situation of North Britain is favourable to the cause of rational liberty, which is always promoted by the success of those doctrines, which reveal the true "liberty of the son's of God." It is situated between 55° and $59^{\circ} 35'$ north longitude; and $1^{\circ} 10'$, and $5^{\circ} 20'$ east longitude from Greenwich. It is divided from England on the south by the river Tweed and the Cheviot hills. The southern counties are fertile, the northern mountainous and sterile. This territory, about 278 miles long from north to south, about 180 wide from east to west, and comprehending, together with the Farro, Shetland, and Orkney islands, on the north, and the Hebrides on the west, 50,040 square miles, is the covenant inheritance of the church, by many solemn acts of the crown and church of Scotland. It was once, without peradventure, as the British Covenanters were wont to call it, "the glory of all lands." Its population has been from one million to one million and a half.* On this little territory, and amidst these few people, John Knox was destined to expatiate those stupendous powers of intellect, those treasures of learning, and above all, those riches of the grace of God, which have excited the admiration of the learned and godly in the British empire for nearly three hundred years. Before he appeared as a star of the first magnitude of the church, there were men famous in the congregation of the Lord, who contended nobly for the truth as it is in Je-

* Less than the present population of the state of New-York.

sus. Among these, "Patrick Hamilton a youth of noble birth,"* held a very distinguished place; for he both taught the true way of salvation through the redemption that is in Christ Jesus, and sealed his belief in it, by his blood.

It was not pecuniary considerations as in Germany; it was not political motives as in France; it was not detestation of superstition as in Holland; that prepared the way for the reformation in Scotland. All these, it is true, did exist, in some degree, in that kingdom, but the hardy and brave Scots never permitted the founders of Popish power to levy contributions on them to so great an extent as had been done in Germany; they did not suffer the Roman Potiff to force bishops on their parishes, as did the French: nor did they allow the impudent Monks of the Roman hierarchy to introduce the whole of their superstitious mumeries into their church, as did the Netherlanders, and the people of Holland. Thousands from the first planting of Christianity in the island, had heard the Bible read, loved its truth, and in some measure, preserved the good order of the house of God. Though there is good reason to believe that Scotland, for a long series of years, was behind Ireland in learning and taste, the Scotch were a learned people compared with South Britain, and with the continental nations. The sober, grave, industrious and persevering habits, formed and fostered by their soil, climate, and insular situation, were carried into their pursuits of literature, and their fine imaginations were cherished by the sublime and beautiful scenery of their lofty mountains, roaring cataracts, murmuring brooks, fertile vales, and luxuriant pastures.—Their delight in the songs of Ossian, though he

*Mr. Cree's life of Knox, p. 25, N. Y. edition.

may have been of Irish nativity, unequivocally demonstrate the taste of even heathen Scotland.

By laying hold of these noble features of the Scottish character, Hamilton, Knox, and others, awakened the attention of their countrymen to the finer literature of the Holy Scriptures. Contempt for the ignorance of both the secular and regular monks, was the passion which the reformers roused, to bring off their fellow citizens from the reigning superstitions of the mother of harlots. From the love of human liberty, they led them forward, and taught them to seek and obtain the glorious liberty of the sons of God.

The following texts were selected and written down, as they occurred to a good man in reading books of practical theology.

SCRIPTURAL DEFENCE OF CALVINISM.

Election.

Mat. 20. 16, 23.	John 10. 28, 36.
Mat. 18. 14.	John 15. 16, 19.
Mat. 22. 14	John 10, 2, 3, 4, 5, 14, 15.
Mat. 25. 33, 34.	John 3. 27.
Mat. 12. 18.	John 13. 1, 18.
Mat. 24. 31.	John 11. 52,
Mat. 13. 10, 11.	John 4. 14.
Mat. 10. 29, 30, 40.	John 6. 44.
Mark 13. 20, 22, 27. 31.	John 5. 21.
Luke 8. 10.	Acts 2. 23.
Luke 12. 7.	Acts 4. 28.
Luke 18. 7.	Acts 13. 48.
Luke 17. 34.	Acts 20. 28.
John 16. 2, 3, 4, 6. 9.	Acts 5. 31.
John 4. 10.	Acts 22. 10, 14.
John 6. 37, 39.	Acts 1. 2, 24.
John 17. 6, 9, 10, 12.	Acts 16. 14.

Acts 17. 26.	Rev. 22. 4.
Rom. 8. 8, 29.	Rev. 14. 4.
Rom. 11. 29	Rev. 5. 9.
Rom. 9.	Rev. 13. 8.
2 Cor. 6. 16.	Psal. 105. 6, 11, 14, 24,
1 Cor. 15. 10.	43.
Gal. 1, 15.	Psal. 89. 15.
Eph. 1. 4, 11.	Psal. 65. 4.
Eph. 5. 25, 26, 27.	Psal. 135. 6.
Eph. 3. 11.	Psal. 149. 4.
Eph. 2. 8, 10.	Psal. 110, 3.
Phil. 2. 13.	Prov. 8. 2,3.
Phil. 4. 3.	Prov. 21. 1.
Phil. 1. 29.	Isa. 46. 9, 10, 11.
Colos. 3. 12.	Isa. 45. 7, 4.
Colos. 1. 12.	Isa. 42. 1.
1 Thess. 5. 9.	Isa. 65. 9, 22.
1 Thess. 3. 3.	Isa. 43. 21.
2 Thess. 2. 13, 14.	Isa. 48. 10.
2 Tim, 1. 9.	Isa 49. 16.
2 Tim. 2. 10, 19.	Isa. 53. 5.
Titus 1. 1, 2.	Jer. 1. 5.
Titus 3. 5.	Jer. 50. 20.
Titus 2. 14.	Jer. 24. 7.
Heb. 8. 10.	Jer. 31. 33.
Heb. 2. 10,	Ezek. 36. 26, 27, 29.
Heb. 2. 13.	Ezek. 37. 14, 26, 27.
Heb. 12. 14.	Ezek. 16. 8.
Heb. 6. 4,5, 6.	Ezek. 24. 14.
Jam. 1, 18.	Num. 23. 19.
2 Pet. 2. 4, 6,	Deuter. 30. 6.
1 Pet. 5, 13.	Job. 23. 13.
1 Pet. 1. 2, 20.	Dan. 4. 35.
2 Pet. 1. 4.	Zeph. 3. 17.
Rev. 21. 27.	Mal. 3. 6, 17, 18.
Rev. 20. 15.	Dan. 12. 1, 2.

Many more proofs might be added.

Reprobation:

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| Math. 7. 21, 23. | Heb. 10. 26, 27. |
| Math. 12. 31, 32. | Heb. 3. 11. |
| Math. 25. 41, 46. | Jam. 3. 6. |
| Math. 25. 32, 33, 31. | 1 Pet. 2. 8. |
| Math. 7. 23. | 2 Pet. 2. 9. |
| Math. 11. 25. | 2 Pet. 2. 4. |
| Math. 10. 29, 30. | Jud. v. 4, 13. |
| Math. 13. 10, 11, 13, 15, | Rev. 13. 8. |
| 15, 38, 42, 49, 50. | Rev. 14. 10, 11. |
| Math. 24. 24. | Rev. 20. 9, 10, 11, 12, 13, |
| Mark 9. 43. | 14, 15. |
| Mark 3. 29. | Rev. 19. 3, 20. |
| Luke 16. 23, 24, 25, 26, | Rev. 14. 10, 11. |
| 27, 28. | Rev. 17. 8. |
| Luke 8. 18. | Rev. 17. 8. |
| Luke 12. 10, 5, | Rev. 22. 12. |
| Luke 8. 10, 11, 12. | Deut. 28. 28. |
| Luke 16. 1, 16. | Deut. 32. 41. |
| John 3. 36. | Josh. 11. 20. |
| John 12. 39, 40. | 1 Sam. 16. 14. |
| John 8. 47. | 2 Sam. 16. 11. |
| John 5. 28, 29. | 2 Sam. 17. 14. |
| John 5. 16. | 1 Kings 22. 23. |
| John 10. 26. | Job 21. 17, 30. |
| Acts 19. 9. | Psal. 9. 17. |
| Acts 16. 6, 7. | Psal. 69. 22. |
| Rom. 11. 7, 8, 9. | Eccles. 7. 13. |
| Rom. 9. 18, 21, 22. | Isa. 63. 17. |
| Rom. 1. 28. | Isa. 6. 9, 10. |
| 2 Cor. 2. 14, 15, 16. | Isa. 45. 7. |
| 2 Cor. 11. 13, 14, 15. | Isa. 33. 8, 14, 15. |
| 2 Cor. 4. 3, 4. | Ezek. 24. 13, 14. |
| 2 Thess. 2. 9, 10. | Jer. 44. 29. |
| 2 Thess. 1. 6, 7, 8, 9. | Jer. 6. 30. |
| 2 Thess. 2. 11, 12. | Jer. 17. 4. |
| 2 Tim. 3, 8. | |

Many more Proofs might be offered.

[Communicated.]

PROGRESS OF KNOWLEDGE IN IRELAND.

THE promulgation of true and evangelical and literary knowledge among any people, is beyond all question, a great and inestimable blessing. It is calculated, not only to soften their manners, but likewise to render their minds docile and tractable. It has a tendency to banish private broils and animosities, while at the same time it lays a stable foundation for a future permanent peace.

A society has been recently organized in England, for the purpose of disseminating Reformation Principles throughout Ireland. This country was once almost entirely devoted to Popish superstition. But a few centuries ago, Protestant principles began to make their appearance in different parts of that interesting island. And although the Popish party have combined all their forces against them, in order to extirpate them; still they have braved all their formidable opposition, and gained considerable ground. However, the Popish party still constitute a great majority. The Protestants are not more than 2,000,000: the Popish 5,000,000. Were this society to be successful, (as we fondly hope,) it will doubtless be productive of happy effects.

The diffusion of true evangelical knowledge among the Roman Catholics of Ireland, is a very desirable object. These people, by the impositions of the Roman Catholic priesthood, and of Episcopal tyranny, have been for a long time locked up in gross ignorance. And nothing appears to be better calculated to reform their condition than some powerful effort to enlighten their superstitious minds. They have always been taught to copy after the superstitious practices of their predecessors, without the smallest investiga-

tion of their rectitude. And this is not all—they have likewise been instructed to consider it not only impious, but a damnable sin, to call these practices in question. It admits of a strong probability, that if the odiousness of these superstitions, was plainly exposed to their view, they would soon renounce them. The idolatry which they have been taught to revere and cherish with great reverence, will become disgusting; and in proportion as their minds are enlightened, will they reform.

This measure seems to augur Ireland's prosperity; for as knowledge increases among them, the oppression, under which they have laboured, will become more obvious. This will have a tendency to awaken among them the spirit of freedom, and a thirst for liberty. Thus, being made sensible of their condition, they will rise manfully and free themselves from the shackles of oppression, and boldly assert their rights. Those feuds and animosities, which arise chiefly from difference in religious sentiment, will gradually subside. Those who are now bitter enemies, and do all that is in their power to injure each other, will then become united and subserve each other's interest.

Another and an incomparably more important object, which this society may promote, is the salvation of the souls of this abused people. Thousands of them are at this moment labouring under mental deception, and enslaved to sin. The Bible, that great source of Christian consolation, has been almost entirely shut out from them; or at least suffered to be read but by a very small number. Hence, it is no wonder that their notions with regard to religion should be erroneous. But the object of this society is to expose these errors, and, at the same time, to enforce evangelical truth; combining the refutation of error with the illustration of truth.

Again, it is not to be supposed that the good resulting from this society is to be confined merely to Ireland. If it should succeed in striking with a deadly blow Popery in Ireland, it will weaken the foundation of the whole system throughout the world. This will open up a way for the glorious introduction of the millennium when "*the saints of the Most High shall take the kingdom and possess it forever, even forever and ever.*"

LITERARY.

VERBAL CRITICISM.

New-York Religious Chronicle, No 145, Art. 2. *Suggestions*.—"Perfectionating." Though Discipulus, who signs the article found this word, at least the verb from which it is formed, in Walker's Dictionary, yet, we think, he may complain of "*lone conspicuity*," in his using and applying the term as he does.

"*Divulsion*." Here, also, he has Walker to countenance him in his "*lone conspicuity*."

"*Verbologus*." In the formation of a new word, it must be marked "*currente Nota*." Hor. Ar. Po. This word is compounded of the Latin, *verbum*, a word, and the Greek *λογος*, a word. It is then word-word. It is contrary to the laws of philology to compound a word of two terms taken from two different languages. Besides, letting that error pass, it ought to have been *verbilogy*, as every botanist knows.

"*Implications*." Discipulus forgot to look Walker for this word. He made it with "*lone conspicuity*." Who can divine the meaning of the *sage* sentence, into which Discipulus inserts it?

“It were far better and better,” (what both!) “for every desirable purpose, *to be as scriptural as possible* in all our implications of that fundamental article in public worship?” We advise Discipulus to go to grammar-school a little longer, and then to college, before he presumes to correct the phraseology of the ministry.

National Gazette, No. 776.—In the editorial remarks we have the phrase, “*venerabile donum.*” The grant of a lottery by the legislature of Virginia, authorising Thomas Jefferson to dispose of a part of his estate, by lottery, is called by this name, which is intended to mean a “venerable gift.” It is evidently designed to be a sarcasm on the first republican President of the United States. But what wretched Latin is this? *donum venerabile* would not be so bad. But where have we classical authority for connecting *venerabile* with *donum*? We advise the editor to keep in the English language. John Randolph, in the duel speech, in senate, uttered these words when speaking of the guardians of the public treasury—*Qui custodiet custos?* a gentleman in the lobby whispered, “it ought to be *custodem.*” So still was the chamber, that the senator heard the criticism, and faltered. “Aye, aye, *Qui custodiet eus—custodem.* Editors should understand Latin when they make Latin, or give quotations.

ITEMS OF INTELLIGENCE.

Reformed Presbyterian Theological Seminary.—The board of superintendents met and constituted, April 4th, at 7 P. M. in eleventh st. church, Philadelphia. The Rev. James R. Willson, President of the board for the last year, was re-elected, and the Rev. John Gibson, Secretary for the preceding year was also continued. The Rev. Samuel W. Crawford, being present, was invited to a seat as an honorary member. The board then proceeded to hear on that and on other evenings, John Black, jnr., John Fisher, Mr. Gaily, and John Symmes of the fourth class, deliver discourses, which were sustained unanimously as specimens of improvement. The board continued its meetings by adjournment, until the afternoon of the Monday following. The pupils of the several classes were examined on Ecclesiastical History, from the giving of the first promise until the period of the commencement of the seventh vial; on ancient and modern geography, on chronology, on Hebrew and Chaldee, and on biblical criticism. All which examinations were sustained, as indicating industry and talent on their part, and great ability and assiduity on the part of the professor.

Messrs. Guthrie, Ewing, and Faris, of the first class, delivered discourses, and were examined on didactic theology, on church government and discipline, and on their soundness in the faith, all of which were sustained unanimously. On the profession of their faith in the formularies of the Reformed Presbyterian Church, certificates of dismissal were granted to them. Mr. Ewing was assigned to the Northern Presbytery, Mr. Faris to the Southern Presbytery, and Mr. Guthrie to the Pittsburgh Presbytery. We trust the "fervent and effectual prayer" of the church will be offered up daily for their success in the gospel.

The editor of the Witness, directed his agent to write to Messrs. Webster and Wood, printers to the New-York Tract Society, requesting *one dollar's* worth of tracts, the difference of exchange between the Evangelical Witness and the New-York Tract Magazine. The corresponding secretary of the New-York Tract Society, writes him in reply, that the Magazine was not sent with a view to exchange with the Witness. Of course the one dollar's worth of tracts is refused. Is this the liberal Catholic spirit of the age? The agent of the Witness also wrote for information on the subject of exchange of tracts between the New-York Tract Society and the American Evangelical Tract Society. The corresponding secretary on this subject replies :—“The arrangements of our depository do not admit of exchanging tracts.” Not exchange tracts! The American Evangelical Tract Society was established before the New-York Tract Society, and in truth the form of this journal seems to have suggested that of theirs. The corresponding secretary further writes :—“We sent our magazine to you, with our first address, as one of our non-resident directors.” We never before noticed the circumstance that the editor of the Witness had been so honoured by the New-York Tract Society, and he now gives notice, that he will not accept the honour of being even a non-resident director in a board, where Hopkinsians take the lead. He moreover gives notice, that he will no longer exchange with the New-York Tract Magazine, or any other journal that is so illiberal as to refuse payment in tracts, for the difference of exchange. We copy for the edification of our readers, the following passages of the letter alluded to, as specimens of the temper and knowledge of the New-York Tract Society. “The genuine spirit of the gospel, that believers

"all may be one," seems to be extensively expelling from the church those speculations of the head which, though found in the same person with the Christian heart, have sadly obstructed the general influences of the spirit of love." Again:—"I beg leave to suggest to you to send copies of yours," (tracts) "to the National Society, for the examination of the publishing committee." How modest a suggestion! We submit to the surveillance of Hopkinsians, Methodists, &c.!" "*Head knowledge*," is the old slang of the Methodists, by which, being ignorant thereof, they would depreciate "words of faith and sound doctrine." These New-York Tract Society gentlemen, refine the phraseology into "speculations of the head." We must still think the *head* of a man of sense of some use. "The whole *head* is sick," in some men.

Duelling in high life.—Henry Clay, secretary of state, the third, some think the second in rank in the general government, lately challenged John Randolph, a senator; in the United States senate, to fight a duel. The challenge was accepted; the parties met and shot at each other; both escaped unhurt, and both have lost credit with all sober thinking people. The editor of this journal heard the speech of Mr. Randolph in senate, for some remarks in which, it is said, the secretary challenged him. The ground on which Randolph attacked, in that speech, the administration, was the immorality of men in power—a tremendous weapon, in hands so skillful. The political journals say that Mr. Randolph was challenged and shot at for calling the secretary a political gambler.—This must be a mistake, for the whole of the opposition benches say so. We have no doubt, the cause of the challenge, was some remarks respect-

ing the grand vizier prostituting his daughter to gain over a popular leader. The insinuation could not be misunderstood. We have this part of the speech on record.

American Tract Society.—In a communication, published in the Newburgh Gazette of April 22d, it is asserted, “that their” (that Society’s Tracts,) contents will doubtless ensure the co-operation of all who wish to promote the present or eternal happiness of the human race. That may be.—“The human race,” is a phrase which means all mankind. God does not wish to save the whole race; for some are reprobates; but Universalists do. All Universalists will doubtless co-operate with Hopkinsians, Methodists, &c. The writer, however, means to proscribe all who will not co-operate—a thing which we trust no one, sound in the faith will do.

Spain.—A constitutional army has landed at Alicant in Spain, and produced the deepest terror. The curate Merino, has put himself at the head of a considerable force, which is said to be enthusiastic in the constitutional cause.* The Spanish monarchy must be abolished. The liberal sentiments of the age will do the work.

Greece.—The Greeks continue to beat the Turks both by land and sea. [*National Gaz.*]

Russia.—From 12 to 13 thousand conspirators, are said to have been found in the Russian army, engaged in a project to establish a constitutional government. They will succeed in time. The representative principle is gaining ground, in all Christendom.

* National Gazette, No. 795.

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NO. VI.

LITERARY.

The following was written with a view to publication in favour of Jefferson College, in the Democratic Press, but it was refused a place in that paper. It is from an able writer of great learning. Our readers will judge of the soundness of its doctrines. The subject is important and merits discussion.

Having picked up a little pamphlet entitled "Memorial of the Trustees of the University of Pennsylvania," and addressed to the Legislature of this state, remonstrating against granting certain legislative enactments, petitioned for by the Trustees of Jefferson College in favour of the Jefferson Medical School in this city, and feeling the subject in its various bearings, to involve deep interests, I could not avoid making a few reflections on it. Should you consider them as worthy of any notice, you will oblige one of your readers by giving them an insertion in your very liberal and useful journal.

Any document issuing from such a reputable source, bearing the signature of such high authority, is, *prima facie*, entitled to deference, and ought to be treated with much respect. The Trustees of the University of Pennsylvania, are highminded honorable gentlemen, and the reputation of the professors occupying the respective chairs in the medical department of that institu-

tion, is deservedly eminent. Yet with all my respect for the Medical Faculty, or the Board of Trustees, I cannot help differing, in sentiment, from the views contained in the memorial. After stating the growth of the Medical School belonging to the University, from small beginning, to its present distinction and preeminence, and the increase of the number of students, requiring an "extention of its accommodations and means of affording instruction," the memorialists inform us that they wished buildings at a large expence for the complete accommodation of the Medical School in all its various branches. Well, all this was to be done, as it ought to be, honorable to the Trustees, and well calculated for the promotion of medical service. But when we are told that by subsequent arrangements "ample and just remuneration was secured to the University for these expenditures," we feel constrained to withhold a certain portion of the meed of praise, to which, otherwise, the Trustees, as liberal patrons of science, should have been entitled. The students at matriculation, are obliged to pay a heavy rent for their accommodations—"ample remuneration." But it may very properly be said, that it is a matter of justice that the pupils should contribute something towards the liquidation of the expences incurred by the erection of the Medical Hall. The *justice* of this position none will deny; and having found out its proper category, we shall let it lie there in undisturbed repose. But surely, there is little liberality in charging students, many of whom have hard struggling to support themselves in the city during the four months of the medical lectures, with an enormous rent for their accommodations in the lecture rooms. Did I say enormous! yes enormous without doubt; for the Trustees inform us that a large portion of the sup-

port of a collateral institution in the University, is derived from the Medical School. I have the words of the memorial. Page 4, "At this moment a large and essential portion of the revenue of the University is derived from the Medical School, and applied to the support of the collegiate department; and the security and continuance of this revenue, depend on the prosperity of that school." Does not this amount to an annual tax on the medical students, and consequently on medical science, for the support of a different institution! I cannot help thinking that the public avowal of this fact by the Trustees, will be more injurious to the interests of the Medical School, than it was likely to experience from honorable rivalry. Is it reasonable to suppose, that students whose means are very limited, whose finances can with difficulty meet the necessary expenses of board and Professor's fees with all the paraphernalia of *diplomatic extras*, will patiently submit to taxation for the support of another institution, in which, unless on general principles, they feel no immediate interest? Calculating on the common principles of human nature, should the Jefferson Medical Institution in this city be put down, or rather, should it not obtain the legislative enactments in its favour, petitioned for by its friends, (which, by the way, in my opinion, were utterly unnecessary, unless to make assurance doubly sure,) and should the students, however incorrectly, be afraid of its incompetency to grant diplomas, we have reason to expect that they will repair to other medical seminaries in other states, whose reputation is deservedly high, and whose accommodations are offered on more liberal principles. Verily taxation on the attendance on lectures in any of the departments of science, is not very compatible with our republican institutions:

and furnishes a striking contrast with the liberal expenditure of the public revenues, on the part of our legislature, for the universal diffusion of knowledge amongst all classes of the community. To tax medical students for the purpose of meeting the deficit or succouring the imbecilities in the collegiate departments, puts one in mind of the trite vulgar adage of "robbing Peter to pay Paul."

I have only one other remark to make, and that shall be on the assertion of the memorialists, "that experience and example are opposed to the establishment of two *chartered* medical colleges in the same city." There may, we will admit, be some talismanic influence in the word *chartered*, and I confess, I every year, feel less affection for chartered institutions. It might be presumptuous in me, to condemn them, *in toto*; for what may be very wrong *dictum simpliciter*, may be of great utility, *dictum secundum quid*. Yet I cannot help believing that every charter of every kind, granted by the state is an infraction of the common rights of every individual in the community not included in the charter. And all who are included do thereby acquire advantitious rights, which *naturally and civilly* do not belong to them, but are purely of a *political* character. They tend to confound *evil and virtue*. They *defraud* of their natural rights the many, to be *benificent* to the few! Huxters are fined; but the identical principle on a large scale, obtains legislative sanction. This incongruity does not however stand alone. We *fine* little gamblers, and we pass *legislative enactments* for large capitalists who are able to carry on business on a large and magnificent scale. Lotteries ahoi! It is impossible for me here not to think on Alexander the Great, and the bold but accurate pirate who was brought before him; who, on being interrogated by the Macedonian madman, very just-

ly replied, that the difference between the arraigned and the arraigner, was merely *majus aut minus*, only in the scale of graduation. However, the progress of science, the developement of intellect, and the irresistible march of mind, which mark the lapse of the existing century, and the unquestionable fact that the whole fabric of social order is rapidly advancing to new and higher destinies, and promises phoenix-like after a long and tremendous fiery trial, to appear in a renovated state, presenting the brightest and most encouraging prospects to the philanthropic observer: Monopolies and restrictions of every kind are falling into disrepute with the most enlightened nations of the earth. The work of political analysis, has been advancing slowly though surely; and in every country entitled to the character of civilized, the simplification resulting from this analysis is beginning to be sensibly felt in the amelioration of the condition of the governed, the simplification of political institutions, and in the adoption of maxims more compatible with the nature of man, with the scriptures of truth, and with nature's God.

But we are not always left the choice of expedients, or means for the accomplishment of the most laudable ends. Our opponent often assumes the right because he has the power, of dictating the weapon of opposition. We must fight our enemy on his own ground. Charters, numberless charters, for almost every thing right or wrong, do exist. We must "cross the ford as we find it." The memorialists tell us, "that *experience* is opposed to the establishment of two chartered institutions in the same city." They tell us that, "The division of public patronage, and support between two rival institutions, will necessarily weaken both; while the rivalry, judging from

similar cases, will degenerate into a sort of hostility, honorable to neither, and injurious to both.—The instances adduced to establish the allegation are, 1st. That there will be a greater facility produced in granting degrees, which will destroy their value. 2d. The experience of two chartered institutions of a medical character in this city, anterior to the establishment of the University, in which they were united. 3d. Something similar in New-York—and 4. The example of large institutions in Europe, which are in a very prosperous state, notwithstanding there was in one case mentioned 900, and in another 1500.

The first of these objections to the location of the Jefferson Medical Institution in this city, is rather singular. The fact without hesitation we admit. There must be a greater facility of obtaining the qualifications for a degree in an institution requiring no matriculation money, nor extra fees to professors for signing diplomas, and where the fees of lectures, are one fourth lower than in the Universities of Pennsylvania, and where all the savings of the new institution are said to amount to as much as will at least pay the board of the student during his whole course of attendance on the lectures. There must be, I repeat it, a greater facility in obtaining both qualifications and of course, degrees, than in the old institution, where knowledge is meted out to its admirers, on a much less liberal scale. But is not the whole system of constitutional provisions, and legislative enactments, in reference to education, in perfect unison with, nay, absolutely designed to contribute to such facilities? Where is the individual actuated by republican principles, who wants his own son to be educated, who does not approve of such facilities? This puts me in mind of a gentleman of my acquaintance, who wrote and lec-

tured against *classical* literature, as incurring a mere waste of time in its acquisition, and yet was most sedulously attentive to his own son's acquiring the best classical education that could be obtained. Had he not been so very amiable in every thing else, I should have called him an aristocrat, who wanted to create invidious distinctions.

I take it for granted the memorialists are correct in stating, that the facility of acquisition will diminish the supposed value of the degree. It is a feature of human nature. We feel prone to admire, and of consequence value, what is difficult to obtain; and we often throw a veil of undue and adventitious interest over those honours, which are, by circumstances, removed beyond our reach. I am fully satisfied that the *interest*, and what almost identifies therewith—the *reputation*, of the gentlemen of the respective faculties, would constitute a sufficient guarantee against conferring degrees on those not possessed of the necessary qualifications. I am sorry, also, that I am obliged to differ from the memorialists respecting the deleterious consequences apprehended by them from the location of *two* medical institutions in the same city. This they support by experience and example. From observation and experience we derive the most valuable treasures of wisdom and knowledge. But the best argument that ever was formed, like the best weapon, may be, and often has been misapplied. In reasoning from experience and observation, we ought always to mark the similarity of circumstances. If this be neglected, while we admit the truth and force of the premises, we may be obliged to deny the conclusion. Should any person say, "I recollect that such and such expedients and measures were advantageous to me when a boy, and therefore I

shall unqualifiedly adopt them and adhere to them, now that I am a man," we would not readily subscribe to the accuracy of his judgment. The Apostle Paul, says, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." One might easily suppose numerous cases in which the quotations from our memorialists would be perfectly correct. *Two schools*, for example, in some small village, which would scarcely be sufficient to afford adequate support to one respectable teacher, must of course, shortly issue in the ruin of both, and the temporary destruction of education in the place. This might have been once the case in Philadelphia. But will it therefore follow, that it will always be the case? There is no doubt but one master, should he be so happy as to obtain legislative sanction, and exclusive privilege, might find ways and means of having all the population, even of this great city, instructed through the medium of affiliations dependent on his high mightiness. And it is a possible thing also, that he might be able to furnish them with accommodations and instructions, without any matriculation fee, or tax, to be in his great generosity applied to help along some other limping collateral institution, in which he might feel a particular interest, and he might make his own terms with regard to the amount of tuition money per annum, and might say a great deal more pretty things than our memorialists have said, or, in fact, could say, for his continuance in the enjoyment of his extensive privileges. Let any man of common sense, reflect for a moment, on the consequences of such a system. Apply it to our taverns, our markets, our steam-boats, and our stage coaches. Is it not universally acknowledged, in all these establishments, that opposition is the very soul of exertion? are our steam-boats

less punctual, or any way inferior in their accommodations, in consequence of the competition between the different lines? Let the fare between this city and Baltimore, heretofore compared with that from this place to New-York, answer this question. I remember once, in travelling through a new town in one of our western settlements, I called at the tavern. The fare was excellent, but the bill was exorbitant. As the town increased, and the travelling through it also increased, the business of mine host increased, until he became the most wealthy and consequential man in the district. His accommodations were always excellent—his house was extolled from Dan to Bersheba, and no matter what number of guests arrived in the evening, all were well pleased with their treatment. In process of time, however, a neighbour of his, who was no stranger to the manner in which mine host had acquired his affluence, took it into his head that he too would establish a tavern in the same town, as the population had greatly increased. He determined also, to make a considerable abatement in the price of every article sold in his tavern; anticipating great satisfaction, provided he could ever acquire half the opulence possessed by his neighbour mine host. I happened to pass through the town just as the new tavern was opened; habit, however conducted me to my old Inn, and very obliging landlord. I was till late at night entertained with an account of the deterioration of manners in the town, that could at all countenance this new establishment, and even fatigued listening to a detail of the deleterious consequences which must result to travellers in respect of comfortable accommodation.—The next time I travelled on that route, curiosity induced me to put up at the new Inn. I found the accommodations as good as I could wish, and

at little more than one half the cost of the old one. At present there are at least eight or ten taverns in that place; and the public has been greatly benefitted by the competition. The similarity between this matter of fact, and the case under consideration, is sufficiently striking. It wants only a *legislative enactment*, to enable one to say with Horace "*mutato nonime de te fabula narratui.*" The fact is indisputable, that whatever shortens the road and smooths the way, and lessens the expense of literary acquirements of every kind, is a public good, and it is to be hoped, that the time is not far distant when every thing else as well as the manufacturing establishments of our country, will be left to stand or fall, rise or sink, by their own specific merits.

There is nothing more natural than that those who are in possession of any lucrative monopolies, to wish for their continuance. This we can easily suppose without involving any intentional turpitude. Power, wealth and consequence, resulting from the possession of their attributes, are very fascinating. It would hardly be believed if we heard of a man, such as the Russian Autocrat *now* is, or as Buonaparte *once* was, voluntarily relinquishing his acknowledged ascendancy. We, it is true, have had even a Sylla, and a Washington, (a name that should be always written by itself,) relinquishing the power which they might have retained. But these are indeed, "*rara aves in terra.*" And that any man, who can realize an income of from eight to ten thousand dollars, for *four, five, or six*, hours per week, during *four* months in the year would willingly relinquish it to be distributed among others, is so unlike the ordinary actings of human nature, that we are not to look for it. Yet there is no doubt, to me, but the rugged republican manners of our

state, will consider such salaries, for such comparatively short services, as unreasonable and calculated to gender aristocratical feelings, injurious to our free institutions. Supposing the emoluments of the two institutions were equally divided between them all, their salaries would exceed all the ordinary calculations of value received.

The examples of numbers of nine hundred and fifteen hundred, in Edinburgh and Paris, are facts, on which I conceive the simple *ipse dixit*, of the gentleman whose signature is annexed to the memorial, to be sufficient evidence. Taking them as *facts*, let us look at them a little and bring them near to us. Nine hundred! Fifteen hundred! To hear of such a number attendant on the preaching of the gospel at one time, however *unlikely*, might nevertheless be *credible*, and that for this plain reason, that they could all hear the voice of a speaker, whose voice reached the point of ordinary audibility. But that so many individuals could be found in one room, attending lectures, where the eye as well as the ear, has the nicest requisitions made upon its percipiency—where the objects of vision are the finest chemical experiments, or the minutest anatomical dissections; demonstrations of nerves, lymphatic and absorbent vessels, can be believed by me only on the authority of the highly respectable vouchers—the Trustees of the University. It, moreover, most certainly, evidences great neglect of government in not increasing the facilities for the furtherance of medical science in those countries.—It is devoutly hoped, we shall not imitate them in this remissness. The memorialists mention three medical institutions in Great Britain. “In Edinburgh there is but one; and in Great Britain, but three in actual operation; that is, at Edinburgh, Glasgow, and Dublin.” I would thank the me-

morialists to be a little more precise on the location of the Dublin Medical School in Great Britain, as I never heard of it before. I know there is a city called Dublin, in Ireland, in which is located a highly respectable medical institution, but Ireland never formed an integral part of Great Britain. With much respect Mr. Editor,
 I am Yours, Respectfully, PHILO.

For the Evangelical Witness.

AN EXAMINATION OF SOME OF THE WRITINGS AND SENTIMENTS OF DR. ISAAC WATTS.

A conspicuous situation in the world, excites enquiry as to the character of the person who possesses it. It is just that this should be the case.—Such a situation is usually attended with an influence on the public mind, corresponding to its eminence, and an effect on the public welfare equally great. There can, therefore, be no criminality chargeable upon an examination of the writings and sentiments of a man who has long occupied a very eminent standing in the Christian Church. The usual law in all other cases, cannot reasonably be supposed to be suspended here; his influence must correspond, in some degree, with the elevation he possesses, and if his real sentiments are bad, that influence must be dangerous. The fact that his writings are used so extensively in the most solemn of religious duties, as are the “Psalms and Hymns” of Dr. Watts, either entire or selected, place him as a writer at an eminence not enjoyed, at any period in the Protestant Churches, by an uninspired man. It is without parallel. That these writings embody and express substantially his sentiments in divinity, must be obvious. He himself gave his version of the

Psalms no other name than that of "Imitation," and no person need be told that "Hymns," on Scriptural subjects, are designed to exhibit the writer's sentiments on those subjects of which they treat. It is admitted that there are persons who use these compositions and disdain any regard for the authority of Dr. Watts as a divine, whilst they do indeed give the highest practical testimony of the soundness of his doctrines, by presenting his sentiments, expressed in his "Imitations and Hymns," as their own offering of praise in the worship of God. The generality, however, of those who are in the weekly use of his poems in that solemn duty, certainly entertain no such exception, but think, when they think at all on the subject, that such is the character of Dr. Watts for purity and soundness of doctrine, that they can be in no danger of contamination by any error while they yield to him the direction of their minds and devotions, in the solemn duty of giving praise to the God of Heaven. This judgment it is intended to canvass in the course of a free essay, in which it shall be attempted to exhibit the real sentiments of that writer, and to ascertain whether he is entitled to the reverence and confidence he so extensively enjoys. Every consideration not only justifies, but invites, and demands the enquiry. We call it an enquiry; because it must be so to many whose eye these pages will meet. To ourselves, we confess it to be an establishment of a conviction already produced by the perusal of his writings, of the erroneous and dangerous tenets he held respecting that Being, to know whom aright, is necessary to eternal life.

With a view to some order in these remarks, our attention will first be directed to his sentiments respecting the Trinity of Persons in the Godhead, and the person of the Mediator—af-

terwards we shall examine his views of the system of Grace, in its relation to man— and, in conclusion, such miscellaneous matter as does not particularly and immediately fall under either of these divisions.

Without further delay we enter upon the first subject of enquiry, and the object will be to ascertain whether, upon fair construction of his language, he can be considered as having taught that there be three persons in the Godhead, of one power, substance, and eternity, the Father, the Son, and the Holy Ghost, and that “Christ being the Eternal Son of God, became man,” and that “the Holy Ghost eternally proceedeth from the Father and the Son.”

To this end, we first examine a Sermon on Ephesians 2, 18: which is entitled, “The Doctrine of the Trinity, and the Use of it.”* He introduces it with the following observations.— “There is hardly another text in the Bible, of so short an extent, that contains in it so much of the substance and glory of our holy religion. Here we have, I. The doctrine of the blessed Trinity, plainly represented. The Father and the Holy Spirit are expressly named, and the little word “Him,” most evidently refers to Christ the Son of God, who is mentioned before, Verse 13, i. We read also in this verse, the important use of this great doctrine; we must have access to God the Father, through the mediation of his Son by the aids of the Holy Spirit.”

Nothing further expressly on this subject is said, except a remark as to the manner in which he means to treat “the Doctrine of the Trinity.”— “Here,” he says, “let it be observed, that I am not going to present you with any of those particular schemes of explication of this doctrine, which have divided the Trinitarian writers, but

*Watts' Works, Vol. 2, p. 1. 8vo. Leeds 1812.

nakedly to represent it according to its obvious appearance in Scripture, and yet in such a manner as almost all our divines have received, and believed it, who may differ in particular schemes of explanation.

He then passes on, in several proportions, particularly stating the spirituality and unity of God, until he comes to the fourth, in which he says, IV. "The great God hath more clearly made himself known in his word, under the personal and relative character of a Father, that is, as a person bearing the relation of a Father, and that not only to angels and men, who are called the sons of God; But he is a Father also to our Lord Jesus Christ himself, though in a far more excellent and superior way, for *Christ is the only begotten Son.*— Yet it may be noted that God is never called the Father of the Holy Ghost."

These passages contain matter deserving of consideration in our progress. In the first it is admitted that plausible language is used. "The doctrine of the blessed Trinity," is an expression which, to those who attend to mere terms, may appear sufficient to clear Dr. Watts at once, from any suspicion of heresy. But Dr. Owen, in his work on the Holy Spirit, remarked, "we know that the Socinians acknowledge a Trinity, the sacrifice of Christ, the expiation of sin made thereby, and yet we have some differences with them about these things." Christians ought not to be misled by words. The question is, whether Dr. Watts really taught in this sermon or elsewhere, "the doctrine of the Trinity," as it is revealed in the Scripture, and as it has been received by the Church of God. That he does so teach, he himself indeed gives us his own word, in the next paragraph, a paragraph more remarkable for the caution it contains than the candor which ap-

pears. He there confesses his determination to avoid "those particular schemes which have divided Trinitarian writers," and in the same breath that he will "represent it in such a manner as almost all our divines have received it, who may differ in particular schemes of explication."—Strange incoherence and contradiction, surely! he will avoid their explanations, but represent their doctrine. This needs no comment. Will it be unjust also to remark, that this language savours of presumption, in assuming to himself the merit of the discovery that the divines whom he mentions, whoever they were, disagreed, but did not differ, and that the labour of those who devoted themselves to an exact and Scriptural statement of the doctrine, was a useless toil? Was it his intention to condemn as erroneous or useless, all the particular schemes of explication which had been taught in the Church, by living or departed teachers, in one mass? The orthodox and heterodox alike? Whatever partiality or indulgence he may have entertained to the sentiments of the last, we shall discover, I am sure, no attachment to the former, more than to their language. And here I apprehend, is the secret aim of Dr. Watts' writings on those subjects, to bring into disrepute and disuse established principles of faith, conveyed in established and definite terms, with a view to the introduction of the novelties of his own fancy.

It will, however, at least be admitted that a writer, in such language as this, intends to depart from precise established principles and terms, and intimates that none had gone before him whose faith he could follow, and whose language he could use. How different this is from the modesty of Calvin, Witsius, Turretin, all who are acquainted with their writings will perceive. They

took pleasure in calling to their support eminent writers who had gone before them, and in shewing that their faith was not a new light of their own kindling, but the common faith which had shone in the Church in all ages. We are then, certainly warranted, from the author's language, to expect a new statement, one in which he could find no exact harmony with any before his time. This it is certainly proper to consider. And then also to consider, whether the system he has adopted and exhibited, and the new terms he has selected, be worthy of being received in the place of those he thus lays aside. In the same paragraph, indeed, he expresses his intention of "nakedly representing it according to its obvious appearance in Scripture." The fulfilment of this engagement we shall discover in our progress.

In the next paragraph, he assigns to God, that God whom he had represented as "a spirit, all wise, almighty, infinite, eternal, unchangeable, and incomprehensible, (page 2,) the one only, the living, and the true God," the "*one Godhead, one Divinity.*" To Him he assigns the name of *person*, and calls Him "the Father of our Lord Jesus Christ." But those who have been accustomed to examine for their instruction, established forms of doctrine in the confession of Faith, compiled by the wisest and best of men, and also the writings of Divines of the greatest celebrity, are instructed that "in the Godhead" there are three "persons." Here, it is evident he does not express a belief, of a Trinity of persons in that one God, who is the Creator of Heaven and earth. We ought also to remark, that although he calls "Christ the only begotten Son," he gives no explanation of that Scriptural expression, only saying that 'he is a Son in a way far more excellent and superior to that of angels and men.' This, however, may mean al-

most any thing else than that he is Son by eternal generation. The natural conclusion from this therefore is, that the author meant that the Godhead is the Father of Jesus Christ, and that the Son, therefore, does not subsist in the Divine Nature, and is not as the Son of God truly God.—This will be confirmed by the explanations we shall have occasion to examine of the author's views of the person of Jesus Christ, and of the meaning of the names "Son of God" and "λογος" or "word."

Succeeding this passage are several expressions to which it would be gratifying to be able to give the interpretation, which taken separately they might admit of—nevertheless, they are in fact undecided and indistinct, and must be explained by more positive and direct assertions found in other parts of the same discourse. The following quotations furnish materials for remark.

"VI. The Son of God is spoken of generally in the New Testament as a very glorious person, an immortal spiritual Being, who was someway begotten of the Father, that is derived from God the Father, or hath some special relation to him as an *only begotten Son*—who was with God—who took flesh and blood upon him seventeen hundred years ago—and thus became a complete Man.—He was *made of a woman* in an extraordinary manner without an earthly father, and was for this reason also called the Son of God. He lived above thirty years a man among men, taught divine doctrine here on earth, and wrought divers wonders to confirm it—was crucified by the Jews and Romans, rose again from the dead, *left this world, and ascended to his Father, and our Father to his God and our God*, John xx. 17.—even where he was before he appeared in flesh."

“VII. As this description raises Jesus Christ far above the dignity of Angels, and carries something divine in it, so there are several express ascriptions of true and proper divinity or godhead to him. His glorious person—Jesus, the son of God hath divine names, titles, attributes, operations and worship ascribed to him, even such whereby God the Father himself is known and distinguished to be true God, &c.” Here follows a reference to several scriptures.

“These with many other scriptures prove that Jesus Christ may be properly called true God—Therefore since Christ the Son of God, has these divine names, titles, and glories attributed to him he must have true Godhead, in some way or manner belonging to him also.”

“VIII. Since Jesus Christ, considered as man, cannot have these divine names and titles belonging to him; therefore, the man Jesus must be united to God, or one with God, to have a right to these names, &c. Thus the Son of God plainly appears to be a complex person, who has two distinct natures united in him, namely—*God and man.*”

“True God and true man are united in this wondrous person, as one complex principle of doing and suffering, even as the body and the soul are united in every man to make one complex agent. And thereby Christ is divinely fitted for those blessed offices which he sustains, the work which he performs, and the worship which he receives. This is the most plain and clear account which the scriptures give us of Christ, the Son of God.”

These quotations contain the marrow of his doctrine on this subject in this discourse, and would be selected by the most devout apologists of Dr. Watts, to vindicate his orthodoxy. The

concluding sentiment makes it obvious he must have regarded them in a very approving light, when he says, that it is not only "a plain, a clear" and scriptural account, but emphatically, "the *most* plain and clear account which the Scriptures gives us of Christ, the Son of God," modestly intimating that no writer before had entered so deep into the Scripture, or furnished so unvarnished and perspicuous a statement of Scripture doctrine.

But it is faulty in two respects. 1. He does not inform us what we are to understand of that nature and subsistence in which Jesus Christ existed previous to his appearance on earth. On this subject the careful reader will observe a remarkable caution and silence. While, before he proceeds to the direct application of Divine names, titles and works, very high expressions of excellence are used in relation to him in his pre-existent state, and before his coming into the world, in no part of it can we discover any language that shall lead us to understand what he was as a distinct person and agent from the Father in that state. It might be that he was God, but this is not affirmed, and we shall presently see that it was not his intention to affirm it—it might be also concluded that it was a created nature, for there is nothing to contradict it, and one expression rather leads to such an assumption, when he affirms as he does in the description of his person, "that he took *flesh and blood* upon him, and thus became *a complete man*." It may surely be asked whether there is any thing in this language inconsistent with the conjecture which Dr. Watts, at a later period expressly avowed, that the pre-existent state of the Son of God, consisted only in his existence as a human soul or spirit, created before the world, and which was afterwards united to

flesh and blood in his appearance on earth in a human form? In which view of the matter, he certainly might be said then to "become a complete man." At least it must be admitted that there is nothing in the whole context, with all the multiplication of high sounding words to forbid such a sentiment, nor will the diligent advocate for this writer discover any thing here which will decidedly demonstrate, that he did not then believe what he afterwards avowed on that subject.

2. It is faulty, also in that, while passages of Scripture are multiplied to prove that Jesus Christ "may be properly called God" "that he must have true Godhead in some way or manner," we are nowhere informed whether these belong to him by nature, as a distinct divine person from the Father, or by office, or in what manner. In "a plain and clear account," nay the *most* plain and clear account which the Scripture gives, this ought not to have been overlooked, for there are many who assert that these names are given to the Mediator only on account of his office, and not on account of his nature, and must so be understood. Of this we may indeed acquit this writer, since he asserts that he has these titles on account of his union to God; "Since the man Jesus," he says, "considered as man, cannot have these divine names and titles belonging to him; therefore, the man Jesus must be united to God, or one with God to have a right to these names, &c." But it will be more difficult to discover, and to admit from this context, that he intended to teach that the man Jesus Christ, was of divine nature, and subsisted in a Person distinct from the Father. Indeed, the expressions, "united to God," to the divine nature, are in themselves faulty, and will not be introduced where correct views are entertained of the person of the Media-

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tor. But however excusable these expressions may be in the hands of the inexperienced, and when their injurious, or incorrect tendency is removed by suitable explanations, no such antidote is found in this passage. In the preceding propositions which introduced this discussion, this writer ascribes to the Father, primarily and properly the Godhead, and to the Godhead in him, the property of Personality.—“There cannot be more than one eternal, all wise, and Almighty Spirit; there can be but one eternal and Almighty Being.—The Great God hath more clearly made himself known in his word, under the personal and relative character of a Father, that is, a person bearing the relation of a Father.” Now as this author appropriates Godhead, Father, Person, as terms significant of, and applicable, exclusively to one and the same object, as he gives no intimation of the subsistence of the Son of God, as a divine person distinct from the Father, no other conclusion can be drawn from his premises, than it is to God the Father, that Jesus Christ in his human nature is united, and that it is on this account alone, and properly that he is called God, and has the names, titles and worship of God ascribed to him.

This obscurity, to distinguish it by no worse name, is no way relieved or diminished by the author's progress in this Sermon. It is indeed, rather increased. In the midst of some farther proofs of the unity of God and Christ, which in a discourse on the doctrine of the Trinity, it must be seen is not the principal topic to be insisted on, he subjoins in a note the following extraordinary and inconsistent observation. “Here let it be observed, that I do not enter into that question, whether the Godhead, which is ascribed to the Son, does always signify the full, complete, and ad-

equate idea of the Godhead, which is in the Father? or whether in some Scriptures, it may only mean an inadequate idea of Godhead," &c. &c. Will any verbal assertion, however repeated and modified, of the divinity of Jesus Christ, apologise for such an admission, or render it credible that he was sound in his views, and it may be added sincere in his declarations?

These remarks it is apprehended constitute, though not a perfect, yet a sufficient examination of the work it embraces. In a single discourse, assuming for its object the immediate investigation and defence of a doctrine, embracing saving views of the Godhead, and from its very nature, entering intimately into the constitution of the system of grace, we have had occasion to detect and exhibit the most palpable obscurity, calculated to prepare the way for the false lights which should ultimately and effectually mislead the unwary. These remarks we intend to resume on a future occasion. In the mean time we judge they will be sufficient to make it questionable, and a subject of consideration whether this writer has a just claim to the distinction to which he has attained, as a guide in the faith of Christians, and in the most solemn acts of worship to God.

DESCRIPTION OF SLAVE LAKE.

The situation of this Lake is between the Slave River and McKenzie's, in the interior of the North West Territories, runs east and west, distant from Montreal about 3000 miles, in north lat. 60, and west long. 110. The extent of this Lake is 600 miles in circumference, the breadth may be about fifty. It takes its name, as is represented by the natives themselves, from the circumstance of a number of them being driven up

part of the river into this Lake. Winter continues here with such severity, from December until May, that the large rivers are frozen over until then.— The snow is commonly from five to six feet deep, during the winter. The air is so serene and clear, and the natives and Fur traders so well defended against the cold, that the season is not unhealthy, although it renders it very unpleasant. The ice in the Lake is generally seven feet thick, and the purest spirit congeals. The trees split, and make as it were the report of heavy artillery. The aurora borealis, is worthy of remark, which is often seen and diffuses a splendid and variegated light; it equals that of the moon betimes. In crossing, and travelling over this Lake the traders are often severely frozen, in the parts of the body that are most exposed. A winter never passes without some of the servants of the North West Company being frozen. The Spring opens suddenly; in the Summer the inhabitants are annoyed by swarms of musquetoës, which, in the evening and morning, are insupportable, and people are obliged almost to suffocate themselves with smoke.— The means of defence in travelling, is a gauze veil, attached to the hat, and let fall over the face. The surrounding shores and the lands for a short distance from the borders of the Lake, form but a dreary prospect. The forests produce many large trees, such as pine, white birch, poplar, aspin, elm and cedar, which last is made great use of in forming canoes. The plains that are a short distance back from the Lake, are large and extensive, and frequented by large herds of buffaloe; while the moose and rein-deer keep to the woods, that border on the Lake. The beavers, which are in great numbers, build their huts on the small rivers and lakes, of which there are a great number, falling into and filling this lake. The anim-

als whose fur and skin constitute the staple commodities, are as follows: beavers, foxes, otters, martins, muskrats, minks, fishers, lynx, wolves, ermines, deer and buffaloe, &c. The only animal any way dangerous, is the grisly bear, which when encountered, if the hunter is not certain of his aim, seizes and tears him to pieces, and if hungry devours him. In this Lake there are several kinds of fish: suckers, perch, pike, and white fish, which last are taken in nets; in the fall of the year, they spawn, at the setting in of the hard frost; they crowd into shoal water, where as many as possible are taken, in order that a portion of them may be preserved by the frost. This is to provide against a scarcity in the winter, which sometimes occurs. During a short period of the spring and fall, great numbers of wild fowl frequent this place, such as swans, geese, and ducks, of all descriptions—great numbers are killed, and prove a gratifying food after the winter fare. The slaves, or esclaves as they are called, are of a moderate stature, well made and proportioned, and of great activity, and examples of deformity are scarcely ever known among them. Their eyes are black, keen and penetrating; their countenances are open and agreeable. The females are well proportioned, and their features regular. Their dress is at once simple and commodious. The materials vary according to the season. Such is one tribe of the American Israelites.

QUEBEC.

Quebec, the capital of Lower Canada, is situated at the confluence of the river St. Lawrence and St. Charles: it is built on a rock, and of stone. On the left bank of the river, which on

both sides is lofty and precipitous; the city is 340 feet above the bed of the river. The approach to Quebec is very imposing. The banks for some distance above Wolfe's cove are covered with bush-wood; and on the beach below, white houses are scattered at short intervals. The fortifications of the city come gradually into view; at the very bottom of the steep rock, and apparently covering the very scanty portion of ground which is saved from the encroachment of the river, are the numerous buildings of the lower town of Quebec, with the wharfs which have been projected into the stream, and vessels of various kinds crowding around them. Before you is the ample bay, four miles in length, with the island of Orleans for its back ground, while on the right and left and all around are numerous merchantmen, and an occasional man-of-war; some recently arrived from the ports of Britain, and others waiting a wind to waft them to its shores. The tide is about 17 feet in common, and 23 in spring tides. The streets are very narrow, and crowded with high stone houses; numerous cars drive furiously along between the granaries and the wharfs, the car-men standing on their vehicles, and scolding in loud and angry French, when their progress is stopped at the corner of a narrow street. The foot path is in general very dirty. Here the Exchange, the Custom House, Banking Offices, with the counting houses, stores and granaries of the principal merchants, are all collected. The upper town of Quebec is clean and airy in comparison with the lower, the streets are wider and better paved, and the situation as a place of residence certainly much more desirable; yet there is not much in it to interest a stranger, who has seen the more splendid cities of our union. Among the institutions connected with the Roman church, are a seminary, and two con-

vents, the one containing 32 nuns, and the other 45, who devote themselves principally to the education of female children. Of other buildings there are a Popish cathedral, a plain building; the English cathedral is to be seen a little distance from it; in all there are four places of worship. The result of the battle on Abraham's Plains is memorable: both the commanders fell. It was there Montcalm and Wolfe breathed their last. The population of Quebec is supposed to be about 25,000. The river here becomes narrow, about a mile in width, but down towards the sea it is 3 or 4 leagues. It is 400 miles from the Atlantic, in 69 48 W. long. and 46 55 N. lat. The harbour is safe and commodious. The St. Charles comes down from the northern hills, and flows for a time nearly at right angles to the St. Lawrence; it then makes a bend towards the east, and gradually inclines downwards, till the two streams unite before the rocky cape, upon which stands Quebec. The city is thus surrounded by the water of the river, except on the side adjoining the plains of Abraham. The position of Quebec is so strong that the city has scarcely any need of fortification. On the right hand bank is point Levi, covered with buildings and sloping up more gradually from the river. This city was erected by the French upwards of two hundred years since. The English reduced it, with all Canada, in 1626, but it was restored in 1759; it was again taken by the English, when General Wolfe died in the arms of victory. The government consists of the House of Assembly and Legislative Council; the former corresponds to the House of Commons in Great Britain, the latter to the House of Peers or Privy Council. The first consists of about fifty, the majority are generally of the Romish faith; the latter consists of about thirty individuals, who are named by the

crown, and hold their offices for life. The Canadians are a mixed race of Americans, Israelites, and Europeans.

PROCEEDINGS OF THE SOCIETY FOR AMELIORATING
THE CONDITION OF THE JEWS.

The following facts we copy from No. 5, Vol. iv. of *Israel's Advocate*. The subject is one in which every lover of the Church who understands those parts of the word of God which speaks of the restoration of the Jews, must feel a deep interest. An expectation is entertained, by all enlightened Christians, that the time of "the inbringing" of the ancient covenant people of God is near at hand. We are confident that this hope will not be disappointed.—The book of Daniel, and the Apocalypse, as expounded by the current of the wisest, and most godly Protestant commentators furnish decisive evidence that the mystery of anti-christian iniquity draws near to a close. The fulness of the Gentiles, and the restoration of the Jews are intimately connected with each other.

The aspect of the times both in the Churches and in the nations, demonstrates that the redemption of Israel is near at hand. The nations are shaking, or in the language of the word of God, "the curtains of the land of Midian tremble."—(Heb. iii. 7.) The Churches also are shaking. A very great revolution is looked for speedily by all, and this very expectation will work out what it is eager to see. The affairs of the Israelites must attract still greater notice as the day of their emancipation from spiritual and civil bondage draws nearer. While no good man can doubt that in the work of their conversion God will bear all the glory, yet he will work by means. In

the conversion of the Gentiles in fact, he wrought in the Apostolic days by means of Jewish missionaries, and in the conversion of the descendants of Abraham according to the flesh, he will work by means of Gentile believers.

On these principles it is that great efforts have been made both in Europe and America, for the purpose of furnishing the means of removing the veil from the hearts of the seed of Jacob. These efforts have been but very partially successful; and who could expect in a work of so great magnitude, that much more should have been done in the period which has elapsed since these exertions began to be made? Little more could be reasonably looked for, than the general awakening of public attention. This, to a most gratifying extent, has been accomplished: to say nothing of what has been done in Britain and on the Continent of Europe, of which we have very ample sources of intelligence, and where the excitement of the Christian public has been intense on this subject; let our readers attend a little to what has been effected at home.

About four years ago, the Society for Ameliorating the condition of the Jews, organized in the city of New-York, began to awaken the attention of the public. Even those Israelites who do still reject Jesus of Nazareth, and will not believe that he is the Messiah of their fathers, must admit that the intentions of this society were benevolent, and their exertions praiseworthy. What could those who were expending time and money mean but the good of the children of their father Abraham? They expended time, they expended money, and they prayed. Are there so many Jews in this country, that they could look to any worldly emolument from them? Even socinian and infidel scoffers cannot, with any colour of reason, deny

that the intention was good, and the efforts deserving of praise. The Christian public thought so, and have given the most unequivocal evidence that they did think so. For sometime, however, a fear has been entertained among the orthodox, who have seen the funds of the United and Foreign Missionary Society transferred to the Hopkinsian Society of New England for Foreign Missions, that the funds of the Society for Ameliorating the Condition of the Jews would be plundered by these New England errorists. There has been some reason for this fear. Several Jews, who were called converts, and who, we would hope are really such, and who had been taken under the care of the society, have seceded from it and have become its most violent enemies. It is worthy of consideration, whether the Hopkinsians of New-York did not exert their influence on the Jews to secede from the society, and excite them to publish tracts reviling it, in order that its funds might be seized, when the public had become disgusted and withdrawn its confidence.

The Rev. Mr. Frey, so well and so honourably known to the public, laboured almost beyond all former example of diligence and toil to preach the gospel and to collect funds. *Israel's Advocate*, edited by the Rev. Dr. Rowan, known to our readers, kept up the attention of the public, and by the efforts of Mr. Frey and Dr. Rowan, almost entirely, funds have been collected, which, with all the expenditures necessarily incident to such undertakings do now amount to \$15,000. The board of foreign missions is said to be \$10,000 in debt, and no doubt they would gladly replenish their coffers by robbing the treasury of the Lord, which has been appropriated by Christian liberality to the interests of the seed of Abraham. Hopkinsians declaimed against the pittance granted by the society to Mr.

Frey, which was barely sufficient to support himself and his family, and so effectually have they declaimed on this topic, that this son of Abraham, after all his labours, has had to retire penniless from the Jews society and open a school. A motion has also come from the same quarter to dismiss Dr. Rowan from the editorship of the Advocate. After all, we hope these heretics will fail, and that the cause of the Israel of God will prevail.

The following article shows the evils of Hopkinsian management. There were locusts in the land of Egypt.

PROCEEDINGS OF THE AMERICAN SOCIETY.

“At a late meeting, in March, the Board of Directors received from the Rev. Mr. Frey the following communication, viz.

To the Directors of the American Society for Meliorating the
Condition of the Jews.

“Gentlemen—Under the most painful feelings, and with the deepest regret, I feel myself constrained to make to you this communication. I trust it will be received in the spirit in which it is intended; and whatever may be the result of your deliberations on the subject, I shall have the consciousness of having discharged a duty which has occupied much of my thoughts and much of my prayers.

“It is now more than 20 years since I first commenced my public labours to promote the salvation of the Jews, my brethren and kinsmen after the flesh. I have encountered trials, difficulties, and discouragements, but still I have persevered, in the hope of witnessing my heart's desire, the salvation of my brethren. During this period my years have been rapidly increasing, and a family has grown up around me, who look to me as their head for support and subsistence. I have a wife and seven children. With these, and the incum-

brance of my age, I am justified in apprehending difficulty in again procuring the charge of a congregation.

“It has long been a serious question with me, whether in duty to my family I ought not to have continued in the permanent situation of pastor of a church, rather than to have engaged as the temporary agent of your Board. But when I survey my labours during my agency, and the opportunity I have had of preaching the glorious Gospel of the blessed God to thousands of precious souls, and of exciting throughout the Union an unfeigned, deep, and heartfelt interest in behalf of the seed of Abraham, I am not sorry for my choice.

“In the full expectation that the objects of this Society would be carried into effect, I cheerfully entered again into my late engagement with you, and although that engagement was limited to one year, yet I entertained no doubt that as long as I could be useful to the Board, they would neither dismiss me, nor refuse to furnish a support for my family. But it is not to be concealed, nor ought it to be disguised, that a change, a very great change, has taken place, since that engagement, in relation to this Society, in the minds not only of the public, but of the Board itself. The feasibility of our plans, and the wisdom of our measures, are on all hands called into question, and many men of sound heads and honest hearts hesitate to yield to us their aid and approbation. I fear and tremble at the thought that the noble and glorious object of our institution is defeated. I tremble on my own account, on your account, and for the cause of Christian charity and benevolence. I may be mistaken; but the public seem to me to have withdrawn their confidence; the auxiliary societies are expiring, and the income is very perceptibly diminishing from month to month, and

should I travel as your agent for four months during the ensuing season, I should go without the least prospect of being able either to enrich your Treasury, or add to your auxiliaries. It does not become me, at this time, to inquire into the causes which have produced this mortifying and unhappy state of things; they are wrapped in a mystery which the Lord in his own good time will unfold. For my own part, I believe that but one single step more remains for the Board to take, calculated to prevent the auxiliary Societies from entire dissolution, and to rekindle the expiring confidence of the Christian public—a step which has always been near to my heart and high in hopes—I refer to an agency to Europe. Three years have already elapsed since the measure was first presented to your consideration; committee after committee have reported favourably upon it; the Board has more than once resolved that it was necessary and expedient, but it still remains unaccomplished, and on this, as well as on every other measure, there seems to be an irresolution and indecision which entirely prevent efficient action. Far be it from my thoughts to ascribe blame to any individual, or to the Board. There are intrinsic difficulties in the subject which demand deliberation, and the immense responsibility of the undertaking has induced a slow and timorous caution. But the fact exists, and connected with the growing unpopularity of the Society, presents a dark aspect, to me at least, who feel so deeply for the cause, and whose hopes have been raised so high by its auspicious beginning.

“With this view of the subject, then, I solemnly appeal to you, and ask, is it now time to pause? and may not the hiring of a farm or house be for the present dispensed with? I conceive such a step unnecessary for the accommodation of those of

us who are now here, and more cannot reasonably be expected until an agent shall visit Europe. As for my brethren now on the farm, Mr. Zadig intends getting a situation, as soon as possible, in which he may be relieved from dependence on the Society; Mr. Harth is desirous of pursuing, in town, his trade of a trunk maker, by which he will be able to earn his living; Mr. Jacobi might be maintained in town at a small expense, in a situation in which he could gather something toward his support by his own exertions. And as to myself and my family, who would only remain to be disposed of, I respectfully propose as follows:—I have already received \$100 per month, for three months, on my present year's allowance; if the Board will grant me —— dollars, it will enable me to maintain my family for a few months, during which time I hope to obtain a permanent situation for future usefulness and support.

“With the fervent prayer that the God of Abraham may direct you, I remain, &c. J. FREY.

“In respect to the foregoing communication, the Board passed the following resolutions, viz.

“The Rev. Mr. Frey having, in a letter addressed to the Board, intimated that his services as traveling agent of the Board, will probably, for the next year, be unavailing to promote the interests of the society; and the Board being themselves convinced, that under present circumstances, it would be useless to attempt an increase of our funds—therefore resolved, that the Rev. Mr. Frey be, and hereby is, released from his engagement to travel four months the ensuing year in the service of this society.

“Inasmuch as the Rev. Mr. F. has already received three hundred dollars from the Board, on the faith of his fulfilling the engagement entered into, and recorded p. 209 of the minutes; and this

engagement is now annulled by this Board, and not by any want of fidelity to his engagement on the part of Mr. F., and an amount at least equal to that would have been reasonably required to have supported himself and family, as constituent parts of the settlement, Resolved that the Board relinquish their claim.

“And whereas, the Rev. Mr. F. in his communication above alluded to, requests a further temporary allowance: and the Board do not feel at liberty to appropriate any part of their funds except in agencies which promote the interest of the Society, and in the support of Jewish converts who are regularly received as member of the settlement—Therefore, resolved, that the Board decline any further appropriation of money, of the kind requested by Mr. F.; but, that in case Mr. F. and family go to the settlement, they shall be supported as other Jewish converts will be supported by the Board.

Proposed alteration of the Constitution of A. S. M. C. J.

“At their meeting in April, a committee previously appointed, presented the following report, which was adopted, viz.

“The committee to whom it was referred to report on the expediency of recommending to the Society so to alter the constitution as to leave the Board at liberty to operate in meliorating the condition of the Jews, otherwise than by colonizing them, to which the constitution solely refers—

“*Respectfully report*, That they have taken the subject into serious consideration, and have agreed to recommend an alteration in the constitution, to be submitted to the Society at their next anniversary, for their approbation and adoption.

“The original name given to the society by its founders, was, the Society for Colonizing and Evangelizing the Jews, and its constitution was

formed so as to contemplate colonizing, and the evangelization of the colonists, as its sole objects. When the society applied to the legislature of the state of New-York for an act of incorporation, that body, for some reason, possibly because they doubted the practicability of such an enterprise, in the act which they granted, altered the name of the society to its present appellation, a Society for Meliorating the Condition of the Jews. No alteration, however, in the constitution, appears to have been made by the Society to meet the enlarged sphere of operations opened to it by this legislative act.

“They have continued, to this day, labouring in behalf of those sole designs; and so far as your committee are informed, although much money has been expended, no commensurate good, if any, has resulted from all its efforts and expenditures. The cause of the Jews has been popular among Christians, and the society has been liberally and zealously patronized: but the Board of Directors have been unable to effect any thing in the work committed to their charge.

“Great and serious doubts were entertained from the very beginning, by some friends to the conversion of the Jews, as to the policy of colonizing converts from Judaism.

“The number of those who thus doubted has been continually increasing; and it is not improbable, that, in addition to the original arguments against the plan, the utter failure of the Society in effectuating its only object, has confirmed these doubts and multiplied the number of those who entertain them.

“The committee confess themselves to be among this number. They can see no good reason why the policy of colonizing should be observed towards converts to Christianity from among the

Jews, which is not equally applicable to the proselytes from any heathen nation, who are all of them subject to persecution from their fellows, and some of them, particularly the Hindoos, to the loss of *caste*, an inconvenience as terrible to them in its consequences, as being excommunicated from the synagogue can be to the Jew. — Your committee feel that the civil and religious privileges of our happy country of themselves afford an asylum to any convert either from Paganism or Judaism; and that an attempt to colonize the Jews, is not only altogether needless, but may be attended with results that are undesirable.

“All who forsake the world and turn to Christ, must expect persecution from those whom they leave. It is our Saviour’s own declaration that it must be.

“It may be confidently asked, are the Jewish converts to Christianity, of the present day, likely to be *more* persecuted than their predecessors in the days of our Saviour and his apostles? Surely not; for then the Jewish *government* had some power to persecute and inflict civil penalties, which is not the fact at present as the Jews have no where a civil government, being resident among Christian or other nations, who would not tolerate them in the execution of such designs. We do not hear of any attempts in the apostolic days to colonize *their* converts. They remained intermingled with their unbelieving brethren, causing their light to shine among them in such a way that many of them seeing their good works, learned, from their example, also to glorify their father who is in heaven. They preached among them Christ as their Saviour, and the Saviour of sinners; and when assailed by persecution in one place, they fled, according to the command of their master, from city to city, proclaiming every where his

coming and kingdom: each one of them, according as he had received the gift, endeavouring to impart it unto others, as a good steward of the manifold grace of God.

“The effect was, that converts were multiplied every where, and though sharper persecutions succeeded, even unto death, those very persecutions afforded them an opportunity to illustrate in death, as well as in life, the power of their religion, the stability of their faith, and their constancy in suffering according to the will of God, for none can hurt the children of God but according to his will; we say, those very persecutions proved the most fruitful secondary causes of the unexampled spread of Christianity: the blood of the martyrs becoming the seed of the church. Their persecutors and enemies beholding in them, when thus persecuted, a personal exemplification of Christianity, were subdued before its majesty and the power of the truth, and in multitudes became *their* friends, and the friends of their heavenly master. The rich as well as the poor, in the providence of God, became converts to the new faith, and the former sold their possessions and opened their hands widely and liberally to sustain the latter.

“When God called the primitive converts to repentance towards him and to faith in the Lord Jesus Christ, they obeyed the call. They conferred not with flesh and blood, saying, what shall we eat and what shall we drink, and wherewithal shall we be clothed. They committed their cases to him who had called them, and fearlessly entered on the duties consequent to that call. They sought first the kingdom of God and his righteousness, and all those things were added unto them. They found that their confidence was not misplac-

ed. They were protected by him who had called them out of darkness into light. Wonders were wrought when necessary to deliver them from their oppressors, and when they were called to write their testimony in their blood, they met death with joy, and not with fear. For them to live was Christ, their lives were devoted to his glory, and to die was gain, not only to them, but to the cause to which their lives had been consecrated.

“What reason have we to believe that things will be otherwise at the present day? Persecution is now, only, as it was then, the common lot of those who will live godly in Christ Jesus, and the Lord's hand is not shortened now that it cannot save even as then. What is the inference then? Surely this, that the closer we adhere in our efforts to spread the gospel, to the command of Christ, and the example of its primitive promulgators, the more we shall reap the fruits of primitive times. We find much in the Bible about preaching the Gospel to every living creature, and of Christ's promise to be with those who do it faithfully, even unto the end of the world; but we hear nothing about colonizing its converts.

“If they are the salt of the earth they ought to remain *in the world*, if they would extend their savour to those who are unseasoned. If they are the leaven by which the whole lump is to be leavened, they ought not to be abstracted from it, and placed where their influence cannot reach it.

“The committee do not think that the case of the Jews at the present day is so peculiar as to indicate the necessity of any new dispensation in their conversion, authorizing a deviation from the plan which Christ established before he ascended up on high, for the conversion of the whole world. He then issued his commandment to his followers,

Go ye unto *all the world*, preach the Gospel to every creature, and added his gracious promise, Lo! I am with you even to the end of the world. Had his commandment a reference to the Gentiles only? No—to the Jews also, for it is the preaching of the Gospel that is the power of God unto salvation to every one that believes; not to Gentiles only, but also to the Jews. We have no reason to believe that the same Saviour, who then blest it to both Jews and Gentiles, who has ever since blessed it to the Gentiles; and who now again appears to be blessing it to the Jews, when faithful men are using his appointed means, will fail to be also with us, and bless our efforts “to ameliorate the condition of the Jews,” if, abandoning the plan of colonizing the converts, an instrument, of our own fabrication assume in our efforts his only authorized weapon, the sword of the Spirit, which is the sword of God; sending forth faithful men, men full of faith and of the Holy Ghost, to preach among them the unsearchable riches of Christ.

“The committee therefore recommend the adoption of the following resolution; a resolution which, if adopted into our constitution, while it makes the preaching of the Gospel to the Jews our paramount object, forbids not that we should extend to converts temporal assistance in procuring means of subsistence, should such assistance become indispensably necessary.*

“*Resolved*, That it be recommended to the Society to alter the Constitution, by expunging the second article, and inserting the following.

“ART. II. The object of this Society shall be to extend to the Jews the Gospel of our Lord and

*The probable object is to take the \$16,000, in the Treasury, and give it to the American Board of Commissioners for Foreign Missions.

Saviour Jesus Christ; and, if necessary, to communicate temporal assistance in procuring employment to those from among them who are either converts to Christianity, or appear to be sincere inquirers after the way of life and salvation through the crucified Redeemer.

“Respectfully submitted by order of the committee.”

JOHN NITCHIE, *Chairman.*

New-York, April 22, 1826.

What follows was suppressed by order, and the edition of *Israel's Advocate* destroyed; before the order, this copy was secured. Oppression hates exposure.

“REMARKS BY ONE OF THE DIRECTORS.”

“Since the foregoing report appeared in the *N. York Observer*, and the *New-York Religious Chronicle*, a communication, headed, “Remarks by one of the Directors,” has been handed to the Editor for publication in *Israel's Advocate*; and as the Board were divided in their vote, on this proposition to alter the Constitution; as the matter can only be finally settled by the Society at their anniversary—and as there will no doubt be, on that occasion, considerable discussion on the subject, the Editor feels at liberty to give both views of the subject. The remarks are as follows:

Remarks by one of the Directors.

1. The proposed alteration of the Constitution is, obviously designed to destroy its object: the destruction of the enacting article is always the destruction of the law itself.

2. This Society was formed under the patronage of the late and excellent Dr. Boudinot, its first President, with intent to *colonize*, as well as *evangelize* the Jews; and for this purpose the deceased left, by his will, 4000 acres of his lands in Warren county, Pennsylvania, or a legacy in money, if it should be preferred by the managers.

3. It is for the purposes of such a settlement of Christian Hebrews that auxiliaries to this Society were formed, and funds devoted; and the object has been recognized, by the various European Jewish Societies, as praiseworthy and desirable: nevertheless,

4. Several gentlemen,† always opposed to the designs of this institution, or recently induced to become so, did procure, from the Treasurer, in consequence of paying the consideration money, certificates of being Directors for the year, and the very next day took their seats, out-numbered and out-voted the actual Board; adjourned for a few days; and the next meeting to that on which they subscribed the Constitution,* appointed the committee who prepared this report, recommending a resolution which destroys its defined object.

5. The argument of the report in favour of altering, for its destruction, the Constitution of the Society, is *sixfold*. It seems to be thus:

I. The Legislature, with consent of the agent, altered the *name* of the institution; therefore, it is proper to destroy the *thing*.

II. The Church is tried and purified by persecution; therefore it is improper to grant relief, to the oppressed, by colonization.

III. Money has already been expended without accomplishing the end; therefore, it is better, lest it should be accomplished, to take both the power and funds from the present Managers, and devote the money to quite a different purpose.

IV. No attempt has yet been made to take the Hindoos from their own lands, and settle them in

† Dr. Spring, Chief Manager.

*The writer of the remarks is here mistaken, only nine of the Directors, by the payment of five dollars each, subscribed the Constitution. It is understood that the others refused to subscribe it.—ED.

America; therefore, it is wrong to provide a settlement for converted Jews, who have no lands in any country.

V. As God had made a distinction between Jews and Gentiles of old, it is evident from his providence that he willed the continuance of a distinction, and as he predicted, their distinct conversion to the Messiah, as a remarkable era and great blessing; therefore it is wrong to invite any number of the converted Israelites to dwell together, in one settlement, or to cultivate in company any part of this free and happy land.

VI. As the managers have placed the funds of the Society at interest, and have not yet obtained a location to their mind, or a sufficient number of suitable settlers, therefore, let the Board be altered, and let the sole object of the Constitution be destroyed, that the funds may be appropriated for better purposes than colonizing and evangelizing the ancient covenant people of God.

If these are not the arguments used in the report of the committee, in recommending the alteration of the Constitution, the writer has been mistaken; but the readers will judge.

He ventures a sixth and it is his closing remark.

If the *American Society for MELIORATING the Condition of the Jews*, retains its name as the only Constitutional index of its object, what is to prevent the members from co-operating in building *Ararat*, with the first Judge of Israel, or from attending with Mr. Simon to the Indians, as the descendants of Jacob? What faith will the Legislature, who enacted the second article into a law of the State, have in the consistency of Christian Societies? What trust will the Christian public over the world, place in the Christians of New-York? And, why may not the Bible, and other benevolent societies, destroy *their* sole object, by

an alteration of their constitutional restrictions, and transfer their *stock* into the hands of those who come upon them by subscribing their *articles*, with intent to destroy them, and convert the property to purposes foreign from the intent of the donors? It is a bad state of society if persons voluntarily associated cannot act together, under the sanction of public law, without being in fear of ruin to their plans at the hands of Christian men, who subscribe their Constitution.

ITEMS OF INTELLIGENCE.

Divine Judgments.—Early in the month of May of this year, we had a severe drought, which continued nearly through the month, with unceasing severity, and so far as we have heard, it extended generally over the United States. The winter preceding was very destructive to the grass, and the drought was such that a great many fields, were quite *pastureless*. The protracted winter had consumed nearly all the hay. The farmers in this east country had, as usual, generally sold all their grain, except so much as was barely sufficient for domestic use, until harvest. The scarcity of hay compelled them to feed late, the grain to their cattle, by which many opulent agriculturalists have not bread for their families, until the fall crops come in, should they even be early and abundant. The peach was killed by the spring, or rather winter frosts. The locust has made its appearance in Orange County, in great numbers for the month of May, to harm what the winter and the drought have left. Great fires have been laying waste the farms on the mountains. These judgments, added to the burning agues that visited us in the summers of 1823—4, to the dysentary, or bloody

flux of 1824---5, to the heavy pecuniary distresses of the fall of 1824—5, to the plague of the influenza, so mortal in last February and March, have made even infidels, like the magicians of Egypt in the judgment of the lice, acknowledge that it is the finger of God.

Sabbath Schools.—The city of New-York has been the great centre of Sabbath School operations, in the United States. Yet in it, in Albany, the capital of this state, and on the North River, the channel of communication between the Metropolis and the seat of government for this state, there has been a rapid increase of gross Sabbath violation, which has kept pace with the increase of the servile work of the Sabbath Schools.

The general assembly have ratified a treaty of correspondence with the Synod of the Reformed Presbyterian Church, by a unanimous vote. The commissioners on the part of the latter judicatory are pledged no farther than to bring it before their synod, and of course, neither they, nor the Reformed Presbyterian Church are, in any degree, bound by any principle of the treaty.

The True Reformed Dutch Church, is greatly on the increase. It is said they have it in contemplation to adopt David's Psalms in place of Livingston's. The lovers of the *Word of God* will rejoice to hear this.

The session of the Reformed Presbyterian Congregation of Coldenham appointed Thursday the 25th of May to be observed by their people, as a day of fasting, humiliation and prayer. The chief causes among those enumerated, were worldly mindedness, and the neglect of improving gospel privileges; and the blessing to be sought, was rain.

The Rev. Mr. Ten Eyke* of the Reformed Dutch Church, and people of several other bodies

*Not the Hopkinsian, of the Montgomery County Classis.

attended and united in the public worship of the day. On the following Saturday and Sabbath, the earth was watered by copious showers. "Blessed be the Lord for his mercy endureth forever."

The Editor of this Journal has lately visited, and, in part, tested a medical spring in Orange County. It is on the farm of Jason Gillespie, about twenty miles north west of Newburgh, near the great road from Walden to Otis' Iron Works, on the south east side of the Shawangunk mountain. It is believed to possess nearly the same properties as the celebrated mineral spring of Bedford, Pennsylvania. It is said, on good authority, to be a sovereign remedy in salt rheum, and other cutaneous eruptions. It is both cathartic and tonic. It has been used to advantage in chronic and dyspeptic complaints, for more than thirty years, to great advantage. It is surrounded by a rich and genteel farming population. We intend in our next number to give a more full account of its medical qualities. These merciful provisions for healing diseases are not to be neglected. "The goodness of Almighty God endureth ever still."

Political.—It is thought by wise politicians, that Russia will speedily make war on Turkey.

The meeting of the Popish Congress at Panama, is said now to be fixed for next October.—The United States Congress has elected two delegates. "Say ye not a confederacy to all to whom this people say a confederacy."

British and American National Debt.—The national debt of France, was the occasion of the French revolution. The same means is hastening a revolution in Great Britain. The late shock in the commercial world, especially among British merchants, will hasten the catastrophe. Politicians have long predicted it and it must come. The blood of the martyrs, and of the American

patriots in our revolutionary wars, must be avenged, in England, as the former have been, and will yet be farther in France, Spain, and other continental kingdoms.

The debts of the British government, chiefly owed to individual and other subjects of the, at present united empire, are £778,000,000. In 11 years, by a late report of the chancellor of the exchequer, it has been reduced \$16,000,000. At the same rate of reduction, its entire liquidation, would require upwards of 618 years. The poor, especially in Ireland, are greatly oppressed.

The public debt of the United States, at the conclusion of the late war, was about \$125,000,000. During the eight years that Mr. Crawford was at the head of the treasury department, it was reduced about two fifths. At the same rate of reduction, it would be extinguished in 12 years, from the commencement of the present administration. Here the national resources are almost untouched, though there is some needless expenditure.

An insurrection, as it is called, has broken out in Venezuela, at the head of which is General Paez. This is an extensive and powerful state of South America. The army would not suffer a favourite general to be tried, by the powers that claim jurisdiction over the state of Venezuela. By what right they set up this claim, we know not.—There is some reason to apprehend that the state of things in South America is very unsettled.

Literary.—A meeting of some of the citizens of New-York has lately been held in the Metropolis, Governor Clinton in the chair, for the purpose of adopting a plan of school education for children two years old. What with nurses; what with infants going to the primary schools, to Sabbath-

schools and baby-schools; it would seem that *parents* will soon be of no use but that of procreating children. One difficulty has now to be removed, and then fathers and mothers will have no farther trouble with their children—we mean the difficulty of lodging feeding and clothing, them.

Military Academy.—In the month of June, annually, there is an examination of the cadets, on West Point. In this military school, there are about 250 students of the art of war. They are taught the French language, drawing, chymistry, grammar, mathematics, geography, history, natural philosophy, the manual exercise and the art of gunnery. The course of education requires four years. The expense last years was about \$130,000. The people of the United States pay for the education of these sons of our citizens. Many of the cadets, very soon after they have completed the four years of study, resign their office in the army and enter into business as merchants. The Rev. Mr. Picton, of the Presbyterian church, was displaced from the chaplaincy of the institution, because, as has been generally thought, he is not a Socinian. Drs. Chester of Albany, and McCauley of New-York, were of the number of visitors, invited by the government, last June to attend the examination. They are both Presbyterians. Jared Sparks, a Boston ex-preacher, and a Socinian, and Lewis, a Hopkinsian, ex-preacher of the city of New-York, are the only *Reverendi domini*, invited this season by John II. Thus the people of the United States, pay a large sum of money unnecessarily, for the gratuitous education of the sons of men of wealth, and the direction of the education of these youth is committed to the care of the enemies of our Saviour's divinity. This ought not to be.

THE
EVANGELICAL WITNESS.

VOL. IV.

JULY 1826.

NO. VII.

We republish with pleasure the following article. Such sentiments, in a Secession Magazine, are gratifying.

From the Religious Monitor.

ON THE PROFANATION OF THE SABBATH.

In a late number of your Monitor an inquiry was proposed, whether "Legislative authority can be properly and successfully interposed to prevent the profanation of the Sabbath." An inquiry which, in present circumstances, and in this city, is peculiarly seasonable. Although it is probable other attempts more successful to discuss the subject, will be offered for your pages, I venture to present a few reflections, replying to the inquiry in the affirmative.

1st. The interposition of legislative authority to maintain the moral order of human society, has a sanction in the natural principles of light in the human mind, and the history of nations and of all legislative proceedings evinces its utility and its effect. Assuming here, what the present subject does not call in question, the moral obligation of the Christian Sabbath, I see not how a distinction can be sought between the efficiency of law in other instances and this, and therefore the principal force of this consideration is to be sought in the fact, that laws are instituted for the express purpose of restraining or punishing crime; and their necessity and advantage are such that human

society cannot subsist without them in any degree of security, improvement or happiness. But to enlarge a little on this principle. Every government founded on wise and just principles, contemplates not only the physical welfare of the community to which it applies, but also always in a greater or less degree, its moral character and interests. Hence I believe the distinction between the civil and criminal code in the laws of nations. Not only the immediate and personal interests of individuals are sheltered by law, but it superintends the moral interests of the community, and enters into the character and demerit of crime distinctly considered. This is certainly observable in the law which in all enlightened nations has affixed the penalty of death to the crime of murder. As this punishment cannot be considered for a moment in the light of a satisfaction to the victim who has fallen by the murderer's hand—as in a Christian land it will never be owned as a gratification to the revenge of the relatives of the murdered—so in whatever way the moral character of the crime be directed, it is still plainly under the character of crime and in its moral features that it is arrested and punished by law. I know there is a species of philosophy which would view all legal processes, even in capital cases, as aiming only at restraint and correction; but no man, I believe, versed in law, will hesitate to acknowledge that the law in the whole of its progress in the act to which I now refer, contemplates it as crime, as such arrests the perpetrator, presides in his condemnation and provides for the execution of its sentence. This is a consideration which will go far in shewing the applicability of laws to acts of a moral character strictly speaking, and that as such they fall under legislative interference. It will surely not be doubted that the application of

good laws to the moral interests of the community in the case to which I now refer, and in other cases which might be named, in the criminal code of nations is attended with a salutary effect.--- And it is therefore to be inquired what objection sustained by reason and argument can possibly be raised against the enactment of laws, affixing suitable penalties to their violation, intended to restrain and correct the profanation of a divine command? The perpetration of an immoral act is certainly restrained by the sanctions of wise and equitable laws in other cases; and it cannot be questioned they will be salutary in this. I anticipate briefly two objections, undeserving indeed of the name. 1. Such a law is inconsistent with the free and liberal character of the civil institutions of this country. Such an assertion is wholly unfounded. The law of this state and the laws of other states in the Union, it is well known, provide in certain instances for the punishment of Sabbath breaking; and the executive, legislative, and judicial departments, from Maine to Louisiana, publicly suspend their employments on the Sabbath—a fact, however equivocal in its relation to individuals, shews that the acknowledgment of the Sabbath is a part of the law of the land. 2. It is objected that such a law would interfere with the rights of conscience, and partake of a persecuting character. Assuming what is not here the subject of discussion, that the obligation for the observation of the Sabbath is founded on the authority of God, it is impossible that its enforcement can interfere with the rights of conscience or tend to persecution. Nor is it to be supposed, that of the multitude who open their shops, or houses of entertainment, or vehicles for travelling, or those who concur with them, will ever make the scruples of conscience the

plea for their conduct. Indeed both the objections apply with as much force to any existing statute prohibiting an immoral act, as they do to the case in hand, and would go to the subversion of all the influence exerted by legislative interference in the moral interests of the community.

2. Principles of divine revelation vindicate the affirmative answer to the inquiry of your correspondent. The Holy Scriptures revealing the will of God, through a Mediator who is personally worthy of the office and power he sustains, and is in fact clothed with all power to reveal the will of the Father, and to judge the world in righteousness, addresses that will not only to man individually, but embraces the various relations in life which he may occupy. Hence the voice of the Most High is not only in general, "To you, O men, do I call, and my voice is unto the sons of men"—but is directly addressed to them in their several relations of life, pointing out their duty and warning them of their danger. To rulers he saith "Be wise now O ye kings, be instructed ye judges of the earth, kiss the Son lest he be angry and ye perish from the way when his wrath is kindled but a little." Psalm 2. In the 17th chapter of Deuteronomy, an express institute is given for the king who should in after ages preside over the interests of the people of God—an institute superadded to his individual and private obligations, in which he had been included in the general command to give diligent heed to the word of God, and which was therefore peculiar to him as the chief magistrate. "And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites; and it shall be with him, and he shall read therein

all the days of his life ; that he may learn to fear the Lord his God, to keep all the words of this law and these statutes to do them," verses 17, 18. There can be no reasonable doubt that this was a duty superadded to his original and private duty, and peculiar to him therefore as a magistrate.— The command given by Jesus Christ to his apostles, and perpetual in its force in all ages to his servants, was to "teach all nations;" certainly implying the authority of divine truth and the obligations of the divine law over nations in all the various constituent parts of which they are composed. A like principle is asserted in the conclusion of the epistle to the Romans, where what the same apostle calls in another place "the doctrine which is according to godliness," he says 'is made manifest', and by the scriptures of the prophets, according to the commandment of the everlasting God, (Mat. xxxviii. 18—20,) "made known to all nations for the obedience of faith." But all these general principles are fully comprehended when the "Ruler" is denominated "the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. xiii. The sum of all these passages, fairly deduced is, that nations in their public and collective character, are required to yield obedience to the will of God, revealed and administered by the Mediator through whom alone any obedience of man is accepted; that for the promotion of this end, magistrates are clothed with the power, and have charged upon them as their duty to cherish, to establish and maintain the law of God. Illustrations of this principle are given in the conduct of pious Rulers of Israel, who from time to time exerted their power to reform the commonwealth and establish religion.— The salutary effects of their exertions prove and illustrate the institution of God. The applica-

tion of these principles to the case in hand is sufficiently plain. If such be the character, institution and duty of magistrates, as portrayed in the word of God, it cannot be doubted that "legislative interposition can be *properly* interposed to prevent the profanation of the Sabbath." Whether it can be "*successfully* interposed," it must be admitted will depend in a great degree upon the moral character of the legislative interposition itself. That it will not *succeed*, unless it proceed from a godly source and be managed upon godly principles, is obvious; and the reform must commence where the laws originate, or they will be comparatively vain. But when that takes place, and Rulers in fact shall acknowledge the Mighty King of Zion, and legislative halls shall be enlightened and adorned with truth and godliness, laws emanating from such a source will be powerful to promote the moral character of the people.

3. A reference to facts in the history of nations evinces the same principle. When the power of the irreligious and tyrannical house of Stuart was shaken by the mighty convulsions in Great-Britain, nothing is more observable than the progress, *pari passu*, of the power of religious principles and political liberty, pursued by those who were hostile to that family. Even the infidel historian Hume, biassed both by his impiety and toryism, was compelled to see some of the moral advantages attending the advocates for the rights of God and the rights of man. Whatever exceptions may be made to particular features in the various characters who acted in those interesting events, one thing is obvious that the power which succeeded to the house of Stuart, during its fallen state, after the execution of Charles I. was, as it had been in its progress exerted in behalf of the

interests of religion with an influence which often fell heavily on the royal family and its corrupt nobility—but which rested lightly on the people and spread a character of the most beneficent kind. Sabbath breaking, profane swearing, uncleanness, intemperance, were comparatively unknown, or had sought their kindred and native darkness. Every historian of credit of those times, adverts to the fact. The early settlers of New-England, composed of men of like character, gave to their constitutions the same principles. Amidst all the perils and sufferings of their wilderness state, they saw growing around them an order of society, moral and vigorous in its character, which the dilapidations of a century and a half have not been sufficient entirely to destroy. Reference might be made to other nations in which the principles of the reformation reached the magistrates of the land; and in the same proportion in which these principles were applied, their beneficent and powerful effects were discoverable.

No just doubt therefore can be entertained on the true answer to the inquiry of your correspondent; and Christians are authorised to hope that an object so desirable will be accomplished, both in the means and in the end it contemplates, by the providence of Him who ruleth among the nations, “the God of Abraham, to whom belongeth the shields of the earth.” Their efforts, their prayers, and even their sufferings, will be made subservient to its accomplishment. C.

CONVERSION OF SAUL OF TARSUS.

Acts ix. 1. 9. inclusive.

Saul, the subject of the remarkable conversion, recorded in this chapter, was a native of Tarsus, a city in the province of Cilicia, a province of Asia Minor. He resided in Jerusalem for the purpose of prosecuting his studies, and was a student of the learned Gamaliel, and a member of the synagogue of the Cilicians that disputed with Stephen, and who were among his unrelenting persecutors. The first place in which we behold him, is at the martyrdom of Stephen, contemplating with inhuman delight the bloody deed of his cruel countrymen, and holding the clothes of the witnesses whilst they imbued their hands in the blood of the harmless, yet heroic, servant of the Lord Jesus. Saul was a Pharisee, the strictest sect among the Jews, though a young man, just entering upon the stage of action—of an age when we would expect that every generous feeling that usually warms the youthful bosom, would be in the liveliest exercise, yet Paul knew nothing of the exercise of that tender charity which the gospel inculcates in that joyful commandment, "Love thy neighbor as thyself"—"pray for thine enemy." Saul was an heretic—consequently a bigot. The Pharisees, the sect to which he was attached, had departed from the simplicity of the word of God, despised the righteousness which is of God by faith, and went about to establish their own righteousness. Instead of looking through their sacrificial rites, to the Lamb slain before the foundation of the world, for the sins of his elect people, and by whom an everlasting righteousness was to be brought in, and to whom these rites directed the worshipper, they endeavored to weave for themselves a robe of righteousness, by an external performance of ceremonial duties and an adher-

ence to the laws of Moses. Their doctrines took away entirely the foundation of the true religion, a fundamental and prominent principle of which has ever been, justification by the righteousness of Christ Jesus alone. Saul embraced fully this system, and was in every respect a bigoted Pharisee, and zealously attached to the righteousness of the law. Upon an accusation of blasphemy against this law, Stephen was arraigned before the Jewish Sanhedrim, and condemned to be stoned to death. Saul had by his zeal accompanied the murderers to the scene of execution, and with the rage of bigotry depicted on his countenance, encouraged the witnesses in this revengeful conduct, and with infernal joy consented to the death of the innocent victim of their cruelty. But Saul did not stop here. Having beheld with delight the blood of Stephen flow, his zeal instead of being extinguished, burned with a hotter flame, and joining the band of persecutors, attacked the church at Jerusalem, making dreadful havoc, entering into every house and hating men and women, committed them to prison. So cruel is the persecutor, that neither age nor sex can soothe his brutal rage, but all indiscriminately fall victims to his fury. The prowling, ravening tiger of the forest is more gentle and humane. In the first verse of the chapter under consideration, we have Saul exhibited to us in the height of his rage against the followers of the Lamb. "And Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the High Priest." The expression used by the inspired historian to represent the rage and fury with which Saul was animated, is strikingly descriptive. "He breathed out threatnings and slaughter." It was his highest delight to persecute and afflict those who were attached to the cause of Christ. It was as grate-

ful to him as to breathe the healthful air of the morning. His whole soul was bent upon this one object, and he pursued it with indefatigable zeal, and employed all his thoughts, and exercised all his talents. Like the ravening wolf of the forest, he pursued the helpless sheep of Israel's Shepherd; thirsting for their blood, of which having once tasted, nothing else would satisfy his cruelty but the total destruction of the little flock. Fully intent upon this, "He went unto the High Priest, and desired of him letters to Damascus to the synagogue, that if he found any on his way, whether they were men or women, he might bring them bound to Jerusalem." This High Priest was either Annas or Caiphas, who possessed considerable authority. Judea was at this time a province of the Roman Empire, and governed by Roman officers, possessing authority to punish even with death those who transgressed the law, and had cognizance especially respecting matters of their religion. To this priest Saul made application for a commission to extend the scene of persecution, and to search the synagogues of Damascus for the disciples of Jesus, and to bring them whom he found bound in chains to Jerusalem. Damascus was the capital of Syria, a most noble city, about 160 miles from Jerusalem, and situated at the foot of Mount Lebanon, "on the fertile banks of Abana and Pharpher lucid streams." In this city, the disciples of our Lord rapidly multiplied, undisturbed by the civil authority, and their numbers no doubt were greatly increased by those who fled thither for refuge from the persecuting fury of their relentless adversary. Saul ascertaining the flourishing state of Christianity in this place, turned his eyes towards it with delight, as to a fruitful field for his savage work; and, filled with rage, he pursued the fugitives to strange cities. That he

might have full power, therefore, to execute his settled purposes, he applied to the High Priest, who claimed a jurisdiction over all who belonged to the Jewish church, wherever they might reside, for letters either of recommendation to the rulers of the synagogues of Damascus, and commanding them to assist him by their influence, or authorizing him to act under his authority. His commission extended to all of every rank and age. His heart, like that of every persecutor was steeled to the amiable sensibilities of humanity, and "sex nor age," beauty nor piety escaped his rage." The disciples whom he might apprehend, Saul was intrusted to bring bound and loaded with chains to Jerusalem, that they might be led before the Jewish Sanhedrim, and condemned and executed as public malefactors, and examples of what would be done to those who dared to enlist themselves under the banners of the Cross, "All who were of this way." This was a distinction applied to those who believed or preached that Jesus of Nazareth was the Messiah who was to come. All who enrolled themselves under the banner of him who came forth out of little Bethlehem of Judea as the great Ruler over Israel and Prince of the Kings of the earth.

Saul received the requested authority from the ungodly High Priest, and flattering himself with the wide field which he now anticipated, as displaying his zeal against those of "this way", and full of Satanic fury, and hopes of exterminating this, as he falsely imagined, heretical sect, which was turning the world upside down, he marched at the head of a band of persecutors towards Damascus. Already he came nigh the city, advanced, as we may imagine, with high hopes of speedily accomplishing the object of his journey's desire ; as the ravening wolf when he prowls around

the sheep cot, and is eager to seize and rend in pieces the unsuspecting lamb. But Saul was disappointed. In the midst of earnest and eager expectation of speedily glutting his rage with the blood of the disciples of our Lord, he was arrested in his vicious course by the hand of Heaven. Thus God in his wise sovereignty permits the sinner to run on in his rebellious course, until the moment in which he expects to accomplish his plans, when suddenly he reveals his arm, and defeats his projects in judgment or in mercy. He either, as another handsomely remarks, "overwhelms the builder under the ruins of his edifice, or forces him to abandon his impious project, and consecrate his time and talents to the service of the sanctuary."

Verse 3. "And as he journeyed, he came near Damascus; suddenly there shined round about him, a light from Heaven." This light was sudden and unexpected. Saul was pondering, and intently meditating upon the bloody works he had in view; and the sun marched in his course in the heavens and now shone in the zenith of his splendor—but suddenly a glorious light from Heaven shone around him, a light more resplendent than the brightness of the meridian sun. The sun rises gradually in the east and shines unto the west, and we are thus prepared for his light; but, in the instant, in a moment the heavens open, and a flood of celestial light is poured down, dazzling and confounding the persecutor. That this light exceeded the brightness of the sun, Paul merely informs us in his celebrated speech before king Agrippa. "At mid-day, O king, I saw in the way a light from Heaven, above the brightness of the sun, shining round about me and them that journeyed with me." This light was the Shecinah, the glory of the Lord. Saul, skilled in Jewish learn-

ing no doubt recognized in it the excellent glory.—The shecinah was first seen guarding the entrance into the garden of Eden, where our first Parents lost their crown of glory and felicity, and when the deluge, sent by the Lord in his wrath, destroyed the ungodly inhabitants of the old world and desolated the earth, it is supposed to have entered and enlightened the ark, and by its presence with Noah, was a pledge of the security of himself and his family from the devouring element. They next, behold it guiding the Israelites as a pillar of cloud by day and a pillar of fire by night, from Egyptian bondage to the land of promise, and where the tabernacle was erected, dwelling between the cherubims above the mercy seat of gold, and in the same manner inhabiting the Temple of Solomon, until it was destroyed at the Babylonish captivity, when it departed from our world, and never again enlightened it until it now shone forth its glory from the highest heavens, in order to arrest an ungodly sinner in his mad career. This shecinah was the visible emblem of the presence of the Son of God in his Church during the former dispensation, and in it no doubt was seen the figure of a man, prefiguring the assumption of our nature by the Prince of life. But now, since our nature was already assumed by the Son of God, and exalted to the right hand of the majesty on high, Jesus of Nazareth, appears clothed in this transcendently brilliant light, and thus reveals himself to the astonished view of Saul of Tarsus. This light was further an emblem of that inward spiritual light, which the Holy Spirit communicates to man, in the moment of his new creation, as light was the first production from the dark chaotic mass, when the worlds were framed by the word of God, and likewise of that benign light of the gospel

which by the instrumentality of Saul, was about to enlighten the Gentiles inhabiting lands overspread with the darkness of the shadow of death. This dazzling light produced a powerful effect upon Saul, overpowering his body, and filling his mind with terror. "And he fell to the earth." Such is the constitution of man's nature, that he is filled with alarm when he beholds any extraordinary phenomena, displaying the terrible majesty and power of the invisible and omnipotent governor of the universe. When the heavens gather blackness, and a cloudy tempest rises in the north, and the magazine of storm moves towards the south with a desolating fury; and lightnings flash along the sky, and deep, loud thunders shake the pillars of the earth, and all creation is in uproar—then the hardened sinner trembles—then he is dismayed and shudders, lest the next thunderbolt should be the messenger of his death, and hurl him headlong into the place of eternal vengeance. Such was the alarm of the Israelites when the Son of God descended on Mount Sinai, in awful majesty, and the long loud sound of the trumpet, attended by ten thousand angels, when Sinai smoked and shook to its deep foundations—then they cried in alarm,—Let the Lord no more speak with us—and the heart of Moses, the man of God, quaked for fear. Such undoubtedly was the alarm of Saul of Tarsus when the exalted Jesus revealed to him his glory. He fell to the ground, and his soul was filled with consternation and dismay, and perhaps he expected a total destruction. But it was not a thunderbolt of wrath by which he was laid low in the dust; but, by the hand of mercy he was prostrated, that his high imaginations might be subjected to the obedience of Christ. "And he heard a voice saying unto him, Saul, Saul, why persecutest thou

me." How greatly must the proud and self-righteous Pharisee have been astonished when he heard this address. In persecuting the poor and despised followers of Jesus of Nazareth, he imagined that "he was doing God service," and recommending himself by his ardent and effective zeal to the Divine favor. How different the estimation of his conduct by the God of Heaven! Instead of promoting the glory of God, he was fighting against heaven's Almighty King, and madly rushing against the thick boses of Jehovah's buckler. Such is the character of all persecutors. Under the cloak of zeal for God, and the pretence of doing him service, they execute and perform their hellish plans. Whilst by every wound which they inflict upon the flock of slaughter, they "touch the apple of the eye of him who is the great Shepherd of Israel." Little do they imagine that by persecuting the poor followers of Jesus of Nazareth, they are persecuting the Lord of life. It is, however, a fact, whenever their character is revealed, whenever they suffer an injury on account of their attachment to the truth of his word, this reproach, and this injury affects him; for, it is truth which is attacked—that truth which is the reflection of his glorious image. "The reproaches which are cast against thee have fallen upon me" saith David. And so reciprocally. Men do not boldly assail the God of Heaven directly; but, attack him indirectly in the person of his servants. They would not dare to speak of God, as they speak of his people. But it is the same in effect. This arises from the intimate and endearing union that subsists between Christ and his people. They are united to him by the spirit and by faith, and are one with him. "He is the head of the body of the Church." "From whom the whole body fitly joined together, and com-

pacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh the increase of the body unto the edifying of itself in love." The members of the natural body sympathise with each other, and when the foot is wounded it affects the head. And in like manner when any member of Christ's mystical body is injured by reproach or calumny, or the suffering of death, he, the glorious head, feels the injury; for, he is touched with a fellow feeling of their infirmities. Hence, he represents all the charitable, and all the evil actions done unto his people as done unto himself, when he describes the proceedings of the day of Judgment, when the righteous are separated from the wicked, and "these go away into everlasting punishment, and the righteous unto life eternal." Matt. xxii. 34. unto the end. And hence he says "Saul, Saul, why persecutest thou me." "And he said, who art thou Lord." This is not a question of curiosity, but of anxiety and terror. The stubborn heart of the persecutor now begins to relent, and the alarming voice makes him tremble. He was ignorant of the person whom he had addressed. He did not know that it was the God of Israel, for whose law he supposed he was zealous above his countrymen. "And the Lord said, I am Jesus whom thou persecutest." "Never did information more unexpected and alarming burst upon the startled ear." It was the despised Jesus of Nazareth, he was informed whom he persecuted. That Jesus whom the Jews had mocked, reviled, and spit upon. That Jesus whom they crowned with thorns, and clothed with a scarlet robe of mock royalty. That Jesus whom they persecuted unto death, and Crucified on Calvary, as a malefactor and vile impostor. That Jesus whose disciples Saul had bound in chains, and cast into gloomy dungeons.

That Jesus whom he despised, as a root out of dry ground without form or comeliness. But how changed that same Jesus! He now beholds him, clothed in light like the body of Heaven for brightness—and appearing enveloped with the glory of Divinity, as the eternal Son of God, God manifest in the flesh, and Lord to the glory of God the Father. Saul would readily perceive, how dangerous the undertaking in which he was engaged. That the contest was unequal, and would understand the exhortation of the Lord. “It is hard for thee to kick against the pricks.” This is a proverbial expression, signifying that the design in which an individual is engaged will prove abortive, and terminate in his ruin. It is taken from the conduct of a fierce and refractory animal, which wastes its impotent fury, by kicking against spikes of iron until it destroys itself. Such was the impotent rage of Saul. He was fighting with the King of all the earth, and ruler among the armies in heaven, a being of omnipotent power, and exhaustless resources. A being who by one thunderbolt of his vengeance could hurl eternal death upon all his enemies. It was in vain then for Saul to continue his warfare, as it would but result in his own eternal destruction. Saul, had he been permitted, might have persecuted the disciples of Christ, might have crucified them, and put them to death. But the Church of God would have triumphed, notwithstanding his rage. “He would have perished in the unequal contest; and sinking into eternal perdition, and bound in chains of darkness, would have experienced how vain it is to contend with omnipotence, and such is the result of every persecution which the Church of God has endured from the world. Though the witnesses have often been overpowered by their adversaries and some of them slain, yet from their

blood which fattened the field have sprung up valient men, with their swords girt upon their thigh to subdue the breaches made in the walls of Jerusalem, and to carry on the warfare. The blood of the martyrs is the seed of the church. And what if some of the witnesses were slain? What though the Jews gnashed their teeth upon Stephen, and killed him by an ignominious death, and Saul rejoiced in his destruction? Yet, Stephen gloried amidst their fury, for the heavens opened, and he beheld in blissful vision his exalted Redeemer, rising from his throne on which he was seated by his Father, contemplating his sufferings with heavenly sympathy, and ready to receive his ransomed spirit, when it should be liberated from its earthly tenement. He triumphed then even in his death. For when they burned his frail body—in the spirit of his Divine master, he kneeled down, and cried with a loud voice. “Lord lay not this sin to their charge, and falling a sleep, his spirit was borne by angels who witnessed the bloody deed, to mansions of eternal joy, where it shall shine forth with the brightness of the sun. And such has been the victory of all the martyrs of Jesus, when called to lay down their lives, they cheerfully bid adieu to the sun, moon and stars—to their relatives and friends and all earthly joys—and from the place in which their bodies were consumed, their souls ascended to heaven, and now wear the unfading crown of righteousness, and join in the song of Moses and the Lamb. On the other hand, their ungodly and impotent persecutors, though they revelled for a time intoxicated with the blood of the Saints, yet in their death they were miserable, and in the end were driven away in wrath, and now mingle their groans with the damned in the mansions of despair. It was madness, therefore, for Saul to kick against the pricks. He could de-

stroy indeed the bodies of the saints, and their earthly happiness; but, their souls he could not reach, nor could he mar their eternal plenty; and in despite of all his efforts, the cause of Jesus of Nazareth would have prevailed, his church would have multiplied; for, "God is known in her palaces for a refuge. For lo, the kings were assembled, they passed by together, they saw it, and so they marvelled; they were troubled and hastened away. Fear took hold upon them there, and pain as of a woman in travail." "And the Lord on high is mightier far than the noise of many waters."

(TO BE CONTINUED.)

REVIEW.

Speech of Mr. Thompson, on the subject of a Penitentiary for the District of Columbia. Delivered in the House of Representatives, February 24th, 1826.

The District of Columbia, as most of our readers must know, embraces a territory of 12 miles square, which was ceded 1791-2 to the United States by Virginia and Maryland for the purpose of being made the seat of the Federal government. It is under the exclusive jurisdiction of the congress of the United States. Within it are the city of Washington and all the public buildings for the accomodation of the general government. In a territory, where for nearly six months every year, the Senate and the House of Representatives of the United States hold their deliberations, where the President, his cabinet, and all the great officers of state reside permanently, we would naturally look for an enlightened and well regulated state of society. We are called a Christian Commonwealth. Civil officers are the guardians of the moral order of the community. The District of Columbia, then, should be the

most moral, and we may add the most religious part of our country. But what is the matter of fact? By the shewing of Mr. Thompson, the state of morality is low there indeed. That his statements are correct we have no doubt; for, his reputation is deservedly high. The speech before us, bears the marks of industry, patient research, impartiality, candor and discrimination. It was heard by the Representatives in Congress, with great attention and approbation.

It is a good specimen of parliamentary speaking, or we would rather say, congressional discussion. The style is chaste, perspicuous and terse. There is no noisy declamation, to catch the applause of superficial readers. It addresses itself to the good sense of the nation, on a topic of interest to the national honor.

Where there is so much to applaud, we are sorry to find any fault. But we are constrained to enter our solemn dissent to a doctrine taught by the learned speaker in this speech. It is as follows, "It is a maxim, in legislating on the subject of criminal law that the prevention of crime is the only legitimate object of punishment." The magistrate "is an avenger to execute wrath on him that doeth evil." Justice is an attribute of a well regulated civil government; and a criminal *deserves* punishment. Hence, if there be any meaning in the words "avenger" and "justice," the prevention of crime is *not* the only object of punishment, as Beccaria and Voltaire and others of the same school have taught. We hope, however, that this enlightened statesman rather uttered this sentiment without due reflection, than as his matured opinion.

But we give an extract, to illustrate how grossly Congress have neglected the interests of

the people who are immediately under their care. It is taken from pages 6—9.

“ But I need not refer to statistical calculations, to prove that the system of penal law, which governs the District, is one of the worst in the United States, or perhaps any where else to be found. We have almost every day occasion to see its total inefficacy, and some of us are every session taught by personal experience, to know, that the law furnishes but slight protection to the rights of property.

When Congress see this District, over which they hold the direct dominion and absolute sovereignty, suffering the greatest evils that can be inflicted on a community, for the want of a code of criminal laws, suited to the spirit of the age, and calculated to improve public morals. When they see crimes multiply and criminals go unpunished. When they see property insecure, and, that the laws, which ought to stand as an impenetrable wall of adamant, round the civil rights of every individual, have lost their protecting powers—When they see that, instead of improving the morals of society, its condensed energies are poured out upon it, hardening the hearts and rendering obdurate in guilt, those on whom its penalties are inflicted, and disgusting and corrupting the rest of mankind, they must feel that a powerful appeal is made to their paternal justice, and that the authoritative voice of duty enjoins it upon us to give a system of an opposite tendency to this subject People.

I have thus endeavored, as briefly as possible, to state the facts exhibiting the provisions and moral tendency of the present system of criminal law of this District. These facts, without any argument from me, proves, in the most conclusive manner, that there is nothing in it which suits the

present condition of mankind. The cruelty of its penalties, has roused against it public opinion, and of course, they are but seldom executed. This argument alone, if there were no other, furnishes sufficient reason to abolish it.

I will now turn the attention of the committee to another subject—the state of the prisons of the District—It is an unpleasant one ; but it is one which we must understand before we can act on the bill now before us. The prison in this city, for every thing that renders it unfit to be the habitation of human beings, has not, perhaps, its equal on this continent. This is using strong language ; but it is not speaking more strongly than the subject warrants. In describing this prison, I do not mean to cast any reflection on the Marshal of the District, or his officers. The great fault is in its construction and the laws relating to its management. It is an oblong square building—an entry runs through it from end to end, on each side of which there are eight cells. The lower floor is paved with brick. These cells are each eight feet square ; under each range of cells runs a large sewer, and in the corner of each cell is a hole through the brick floor, into the sewers, used for purposes I shall not here name. These sewers communicate with the open air, and by the rarefaction of the air in the cells, by the heat in them, there is a constant current of air passing through the sewers into the cells. This carries into the whole prison a smell which is absolutely intolerable. The upper story of the building is divided into apartments for debtors. Each apartment is furnished with a sewer, which communicates with the large sewers below by means of an opening in the wall of the prison. These openings are now choked up, and all that passes into them above finds its way through the wall into

the cells below, augmenting the sufferings of the tenants of that part of the building.

In these sixteen cells, the Marshal of the district has, sometimes, been compelled to confine seventy, and sometimes as many as eighty persons. He has been obliged to crowd together, in the same room, the young culprit with the old hardened experienced villain, and the condemned felon with the person committed for trial. The sufferings which these unhappy men endure, some of them innocent men too, can be more easily conceived than described. The cruelty and injustice of confining the untried defendant along with the convicted felon; and the juvenile offender, who has committed, perhaps, his first petty offence, with hardened villains, skilled in all manner of wickedness, to take his initiatory lectures in the science of crime and infamy must be most apparent. Not only are untried defendants, who on trial are found innocent, confined in these abominable dens, but even the witnesses on the part of the United States, who are, in criminal cases, found unable to give security for their appearance to testify at court. And cases have occurred, I am told, where the witness and the defendant have been confined in the same cell.

This prison has been the frequent subject of presentments of the Grand Jury of the County of Washington. Several of the most respectable physicians of the city also have visited it, and pronounced it, in the strongest terms, unfit for the habitation of human beings. One of them, in his written report, speaking of the filth collected in the sewers, says, that it constantly produces a putrid exhalation poisonous to the health of the prisoners. He attributes to this cause a dysentery, which prevailed in the prison some time before the date of his report, and says, that although at the

time, "no ostensible cause existed, still, the pale and cadaverous appearance of the persons who have been long confined, plainly shew, that their constitutions are suffering from some secret cause." Last session, when these facts were disclosed to the committee, I visited the prison twice, that I might myself ascertain their truth. I found that the descriptions we had of it fell short of the reality. This winter I have not visited it—I was unwilling to expose myself to the distress and danger of disease, which every one must encounter who comes within its walls.

In the beginning of last winter, one of the cells was condemned as wholly unfit for use, one was vacant, and three occupied as lumber rooms; eleven only were used. In these eleven cells were confined; day and night, without being permitted to leave them at all, forty four persons, among whom were five women and four children. Two of these were detained as witnesses against a defendant, who was discharged at the court, no bill being found against him. In one of these cells were confined at that time seven persons—three women and four children. The children were confined under a strange system of law in this District; by which a colored person, who alleges he is free, and appeals to the tribunals of the country to have the matter tried, is committed to prison till the decision takes place. They were almost naked, one of them was sick, lying on the damp brick floor without bed, pillow, or covering. In this abominable cell these seven human beings were confined, day by day, and night after night, without a bed, chair or stool, or any other of the most common necessaries of life; compelled to sleep on the damp floor without any covering but a few dirty blankets. The prisoners in the other cells were in no better condition. I forbear to

describe more minutely the uncleanness of this abominable place.

I am sorry that I have been compelled to state these facts and to say, that in this city, and almost in the very presence of the Congress of the United States, such a prison exists. I have not exaggerated its horrors—the description falls short of the reality.”

O that we had “*men fearing God*” to govern our land ; then righteousness would flow down our streets in a mighty stream.

POLITICAL ASPECT OF OUR COUNTRY.

The chief magistrate of the United States is generally believed to be a Unitarian. He holds a seat in the Unitarian or Socinian meeting house in the city of Washington, and attends there generally on the forenoon service of sabbath. He also holds pews in a Presbyterian and in an Episcopal church, in each of which he sometimes attends the worship of sabbath in the afternoon. In the District of Columbia there are many Roman Catholics. So respectful and repeated is his attendance on their public services of religion, that respectable men of the Popish religion, entertain the hope that he will soon profess himself to be a Papist. That he promotes Socinians to office admits of no question. Thus in his presidential character he honors those who, by their avowed principles, blaspheme the divinity of our Lord Jesus Christ. Card playing, swearing, sabbath breaking and other vices, which it is a shame to name among a people professing the Christian religion, are committed, almost unblushingly by members of the national legislature, and by other officers of the general government. Any thing like the forms of religion, in private families and in boarding houses, is very rare among men in public life, at the

seat of government. The cabinets and legislatures of the several states are nearly as bad except as to Socinianism. We are confident that bible and missionary societies, however they may have somewhat retarded the declension of the public morals, have wrought no reformation, and we fear that from these quarters, it is not to be expected.

In such open, notorious, and continued dishonoring of God, and that system of religion by which he dispenses salvation to sinners through his son, the Redeemer, we must expect that tokens of the Divine displeasure will be manifested against so "sinful a nation, laden with iniquity." Among the tokens of the wrath of God, have been pestilences, burning agues, dysenteries, influenza, frightful burnings, inundations, locusts and other destructive insects, droughts, and the fury of the factions. "Yet for all this his anger is not turned away, but his hand is stretched out still."

There is some reason to apprehend, however little it is expected by the greater part of the people, that war is not very remote. The Indians on our north western frontier are committing murder, at the instigation, as it is thought, of the agents of the British government. There is some skirmishing between the Yankees, and the Canadians, on the line of the canal, around the falls of Niagara, and some lives are said to have been lost. The armed vessels of Britain are committing depredations on our fishermen, along the northwestern part of the coast of Maine. A satisfactory settlement of the boundary line between the state of Maine and the province of New Brunswick, has not yet been effected.

That any serious differences should arise, between the South American republics and our country is not generally apprehended; but, when we reflect that the people of these states are es-

essentially Protestant, and that Colombia, and the four other southern republics associated with her, are, *en masse*, Popish, it can hardly be doubted that collisions of some magnitude, will disturb the harmony that many think at present to be pretty well established. They have already granted to Great Britain, an advantage of *ten per cent* in trade over the United States. They have, indeed, invited this commonwealth to send delegates to the congress, which will meet next October at Panama, and the delegates have been appointed, with an appropriation for defraying the expense of the mission. They wish to avail themselves of our name, and, perhaps, of our wisdom and strength, in the organization of their Federal government. They would, no doubt, gladly make us a party in the defence of their independence, and in the emancipation of the slaves in the West India islands. Their first object, in the opinion of the best informed politicians, is the emancipation of the slaves on the island of Cuba. and to make it a state of their new Republic; and from this object, it is utterly improbable that they will be diverted by all the skill of European and North American diplomacy. Spain, France, and England will all be opposed to the revolutionizing of Cuba; and the cabinet of the United States will not be willing that so important an island, lying so near to our slave states, shall become a free South American state. The intimate alliance which this country has formed with despotic Popish powers, can never be blessed of Heaven; much less an actual confederation with the Popish powers of the southern continent. The Almighty will frown in wrath upon the descendants of the Puritan Pilgrims, and those of British Covenanters, when they attempt to enter into the closest bands of political connection, with those who are worse than

the *Malignants*, against an alliance with whom our martyred fathers protested, and to avoid which they shed their blood in the noblest of causes. But, really, so degenerate is the moral feeling and the sense of religious obligation, in this apostatizing age, that we fear many of those who talk the most loudly in praise of the martyrs of the reformation, will be inclined to sneer at that part of the testimony of our fathers, who received, in the 17th century, the crown of martyrdom, under the reign of the Stewarts. We are confident that the attempt to amalgamate the Protestant power of North America and the Popish power of South America will fail, ingloriously, for the present Unitarian Administration. The editor of this journal heard it said, last spring, in the best informed political circles, that the executive of the Federal government had pledged himself to southern gentlemen that the delegates to the Congress at Panama, should be instructed to remonstrate against the occupation of Cuba, by the South Americans, i. e. against Cuba's becoming independent. Now, we would ask whether such a remonstrance, will not be considered by South American republicans as most preposterous, when coming from a nation about to celebrate the Jubilee of their own Declaration of Independence? The sufferings of the people of Cuba, from the oppression of foreign tyrants, has been incomparably greater, than those of our fathers were before the commencement of our Revolutionary war. The people of South America know this. They are shrewd politicians, and they will use it as an argument against Sergeant and Poinsett, the delegates from the United States; and it cannot be gainsaid. The breach which already exists on the subject of the Colombian tariff will be widened. Cuba will be free. No power on earth can obstruct, much less

prevent, the march of liberty. Hayti has come into the South American measures. She can raise 50,000 armed men, and her coloured population will be zealous for the liberties of Cuba. South America can bring 50,000 men into the field of battle; they can already bring into the Mexican seas a very respectable naval force. Now, we ask, will the remonstrances of the Holy Alliance, which they have already beaten in a protracted war, prevent them from attempting, and can they hinder them from accomplishing an object on which they have set their hearts, and for which they are consolidating their powers at Panama? Certainly not. The ensuing winter will probably be spent in the negotiations at Panama, by which Bolivar will gain time to bring his fleets from the Pacific into the ports of Colombia, and his armies to the sea board. One year will in all probability revolutionize Cuba. Should this happen, the spring of 1828 may witness the descent of 100,000 men on the coast of Florida. The old Bahama or Florida channel only, separates Cuba from our southern frontier. The spirit of revolution must reach our slave-holding states. Should they be able to raise 50,000 men at arms (and why should not more than 2,000,000 of Africans have it in their power to do so,) what force is there in the United States to defend at the first onset the country against so formidable a combination of powers? we may say with Jefferson, in his notes on Virginia, "I tremble for my country when I think that God is just." The last year of Mr. Adams' Administration, may be incomparably the most dreadful, that ever this land has seen. We hope all our readers will pray that "God in the midst of wrath, will remember mercy." We call upon the nation to free the slaves from bondage, to make a national

confession of sins, and a thorough reform from the sins of the land; and we warn them, to "return unto the Lord from whom they have deeply revolted." "Who knoweth but the Lord will be gracious?"

REVIEW.

A Sermon preached at the opening of the General Assembly of the Presbyterian Church, in the United States, on Thursday, May 18th, 1826. By Stephen N. Rowan, D. D. Moderator of the previous year.—Published by request.—Philadelphia, 1826, p p. 24. octavo.

We are glad to see these stated solemn discourses preached at the opening of the ecclesiastical bodies, in our country, spread before the public from the press. In them, preachers are supposed to put forth all their strength; hence they furnish specimens of the state of general literature, and of the logical learning, in the parties to which their authors are attached. This is more especially true, as it is known to be the policy of the large sections of the church, to elect to the office of Moderator their first men. We are glad to find that on such occasions we may look for the views of the leading men, in relation to the great points of doctrine and order.

As to the sermon, though the style is neat, and the doctrine generally sound, though the preacher is evidently a scholar, and what is generally called an orthodox man, in the General Assembly, yet candor compels us to say that there is no great depth of thought, and force of argument, or solid learning enriching its pages. We can hardly persuade ourselves that Dr. R., already advantageously known to the Christian public, has put forth all his energies on this occasion.

We object to the phraseology of the title page. There was no need to add to the words General Assembly "*of the Presbyterian Church;*" for, there is but *one* General Assembly in the United States.

Title pages, at least, should have in them no unnecessary phrases. His text is: "Take heed to the ministry that thou hast received in the Lord, that thou fulfil it." Gal. iii. 17. From this text, he exhibits the four following topics for discussion. The ministry—its reception from the Lord—its fulfilment—vigilance in the ministry. This division is defective; for, the fourth is a part of the third—vigilance being an important part of the fulfilment of the gospel ministry. Instead of an argument, which we have under the first head, against Episcopacy, we would have preferred a discussion of the *nature* of the embassy of reconciliation. The argument on prelacy belongs to the form of Church government, more properly, than to the nature of the embassy, which Dr. R. promises to discuss, under this topic. However, we approve of zeal for the good order of the House of God, and if a preacher should diverge a little from the path in which he sets out, we do not mean to treat the irregularity with severity. After all, such a discourse, from such a man, should exhibit a correct model of sermonizing. To the *nature* of the ministry, belongs the right of waging war for the truth—a defensive warfare. "I am set for the defence of the gospel." Phil. i. 17. Now under this topic, what could have been more appropriate than an illustration of the importance and necessity of defending, by solid argument, the doctrines of the gospel, and their preservation from corruption? And we would ask even Dr. R. himself, whether he does not think that the Church in the United States is in more danger, from the Hopkinsan and Arminian errors, which are swarming in the bosom of the General Assembly, embraced by thousands of their influential men, than from prelacy? On such occasions as that on which this sermon was preach-

ed, the reformation of abuses at home, is certainly more discreet than the correction of foreign evils. "Cast the mote out of thine own eye, and then thou shalt see clearly to cast the mote out of thy brother's eye." However, we would exceedingly rejoice did we, or could we, believe that a large proportion of the sermons preached every week in the Churches of the land, made even an approximation to the worth of this discourse, in style, arrangement and doctrine. In a note to page 19, we have the project of a treaty between the Synod of the Reformed Presbyterian church, and the General Assembly. We think it was indiscreet to publish this project before it is ratified. But as it is now a public ecclesiastical document, we give it to our readers, and invite the most severe scrutiny of this ecclesiastical paper. It cannot be viewed as a light and unimportant, and every day transaction, either to the General Assembly, or the descendants of British Covenanters. The discussion ought to be as public as the document. That one section of the Church should by solemn treaty guarantee to another section, the right to reverse censures, which it inflicts, and means to inflict in the name of the Lord Jesus Christ," draws deep. The following extracts are from pages 18, 19.

"Correspondence with other Churches.

"The church of Christ is but one. The members of that body, being *many* are *one* body. There should consequently be a *friendly connexion* and correspondence. Nothing *hostile* to the individual interests or relations should be countenanced. Self-preservation, and sound morality, alike forbid the *head* of the natural body, to allow the *hand**

* By the "*head*," does the preacher mean the General Assembly, and by the "*hand*," does he mean the Synod of the Reformed Presbyterian Church?—*Edit. Wit.*

to knock out its brains, or to injure any other member. So in the ecclesiastical body, each member should consult the welfare of the other, and not by any assumed prerogatives, interrupt its appropriate operations. *Co-operation* and not *interference*, should characterize ecclesiastical intercourse. We are all glad to see, and to interchange sentiments, with our friends at our own houses ; but we should very properly demur against their assuming the control of our domestic arrangements. Thus in our ecclesiastical connexions, we should rejoice to reciprocate Christian courtesies, and may be much instructed and edified by the interchange of counsels, but the controlling power should be solely vested in those upon whom the final responsibility rests. A plan of friendly correspondence upon these principles, with the Reformed Presbyterian Church, will be submitted to the consideration of the Assembly ;* and it is fondly hoped that nothing may occur to interrupt the exemplification of these principles, in respect to the existing friendly correspondence with other churches.

* This plan was unanimously adopted in the Assembly on the second day of their sessions, and is as follows, viz.

Plan of Correspondence.

ARTICLE 1.—The General Assembly of the Presbyterian Church, and the Synod of the Reformed Presbyterian Church, lamenting the existing separations between the members of the body of Christ ; believing that “all the members of that body, being *many*, are *one* body ;” and trusting to the word of God, that these separations will not be perpetual, do *agree* to use all scriptural means, in the exercise of patience and prudence, to bring their several ecclesiastical connexions, to uniformity in doctrine, worship and order, according to the word of God.

ARTICLE 2.—In order to bring about this desirable object, on the basis of the proper *unity* of the visible church, it is mutually covenanted, that the ministers, members, and judicatories of these churches, (treating each other with Christian respect) shall always recognize the validity of each other's acts and ordinances consonant to the scriptures; and yet, that any church judicatory belonging to either body, may examine persons or review cases of discipline, on points at present, peculiar or distinctive to themselves.

ARTICLE 3.—The General Assembly of the Presbyterian Church, and the Synod of the Reformed Presbyterian Church shall severally appoint two Commissioners, with an alternate to each, to attend these judicatories respectively, who shall hold their offices till they are superseded by another choice; and these Commissioners shall have the privilege of proposing measures important to the church of Christ, and of delivering their opinions on any question under discussion; but they shall have no vote in its decision.

ARTICLE 4.—In order to carry the last article into effect, the General Assembly of the Presbyterian Church will at their session in May 1826, appoint commissioners who shall attend the succeeding meeting of the Synod of the Reformed Presbyterian Church, provided the said Synod shall have concurred in the above plan of correspondence.*

* The General Assembly have appointed their commissioners.
Edt. Wit.

ECCLESIASTICAL CORRESPONDENCE.

The following article we copy from the Religious Monitor for last June. Our readers are aware that that Magazine is edited by associate Reformed gentlemen or Antiburghers. It has

reached Vol. iii. No. 1. The third volume is reduced from the octavo form, to the size of this journal. This number sustains its former reputation for good sense and orthodoxy. Though on the subject of the purchase of common mercies, we dissent from the doctrines taught in the Monitor, yet we are much gratified that a Magazine of so Evangelical a character, finds support. But these remarks by the way. The article which we insert below, was originally published in the Edinburgh Christian Magazine in the year 1800. The Monitor, says it is believed to be from the pen of the late Rev. Archibald Bruce, professor of theology, under the General Associate Synod of Scotland. Mr. Bruce was an Antiburgher of the stamp of the first Seceeders. His book on the power of civil Government, *de rebus ecclesæ*, entitled "Ecclesiastico Politico, &c." is a valuable production and the greater part of it would be read with approbation by well taught Reformed Presbyterians. We do not approve of every sentiment contained in the following essay. But it has so much good sense, and its views, upon the whole, are so correct that we think the pages of the Witness can hardly at present be better occupied, than by such a dissertation. About the time of its publication in Scotland, the leading men of the Associate Reformed Church, in this county, contemplated the opening of a correspondence with the General Assembly, on the plan which the latter body had some years before adopted, of corresponding with the Congregational Associations of New England.

Strictures on the plan of intercourse between the Presbyterian Churches in the United States.

"In your last number you inserted "a plan of intercourse between the churches under the superintendence of the General Assembly of the Pres-

byterian Church in the United States of America, the General Synod of the Reformed Dutch Church, and the Synod of the Associate Reformed Church." The following are a few remarks which have occurred to me upon reading that paper.

A re-union of the different parties into which the professing body of Christians has been divided is confessedly an object of great importance. Until this desirable event be in some measure brought about, we have little reason to expect that religion will generally flourish. Nevertheless, proper attention ought to be paid to the means by which such an union is attempted, as, by a mistake in these, the scheme may not only be defeated, but the breach rendered more wide and irreparable. Those who are acquainted with the various attempts which have been made since the time of the Reformation to unite Papists and Protestants, Arminians and Calvinists, Lutherans and Reformed, Episcopalians, Independents, and Presbyterians, and who recollect the issue to which these were brought, with the effects produced by them, though planned by persons of known abilities, acquainted with the principles of the dissentient parties, and sometimes conducted in the way of a close investigation and free discussion of the points of difference, will not be sanguine in their expectations of good from hasty coalitions, or schemes of union, where the matters of difference are never examined, but industriously concealed and kept out of view; nor to them will human plans of "correspondence and intercourse," reared on the sandy basis of "propriety and expediency," afford much consolation.

I am not sufficiently acquainted with the state of the Presbyterian bodies referred to, to be able to say what real differences subsist among them; but if I may judge from the plan under review, there

are none, and consequently no reason for their remaining separate. The following fundamental principle "of the intercourse" certainly implies as much. "From *considerations of propriety and expediency*, it is to be received as the basis of the plan, that the several ecclesiastical bodies or judicatories concerned, are to remain and be preserved entirely separate and independent." It is only "consistently with this fundamental principle," that the three "kinds or degrees of intercourse" proposed "appear to be practicable, and ought to be recommended."

It is one of the most striking features of the schemes for promoting union in the present day, that they proceed upon or tolerate *disunion*, and often make it a fundamental principle. This radical inconsistency renders the plan before us *a fe-lo de se*, while it provides that the bodies or judicatories concerned are to remain and be preserved "*entirely separate and independent*." Such an "Independent" principle is a strange basis of intercourse and communion among "Presbyterian churches;" and such scrupulous care in constituting barrier laws, by which it is provided that they shall "be preserved entirely separate," augurs ill for the approach of union. Corporations and other societies, whether civil, political, military, or commercial, which are only "the ordinance of man," may be allowed to make laws that shall secure their separate existence and independence; and they may declare these to be the fundamental principles and basis of any plan of co-operation and correspondence with other societies of the same kind: But societies which hold of *divine right*, and which are parts of the "one body" of Christ, (to which "Presbyterian churches" have hitherto laid claim,) can have no warrant for such procedure. Such fundamental principles bear too

strong marks of the narrow, illiberal policy of civil corporations in maintaining their old charters, while they are obliged to compromise their preservation by admitting persons to their privileges according to the terms of an ill-connected and contrived codicil. Perhaps the persons who drew up this plan, formed it somewhat after the model of the different United States, under whose civil jurisdiction they live; (agreeably to a fashionable modern opinion, that Christ hath left the form of Church government to be modelled according to the form of the civil constitution in every nation where Christianity is introduced;) and had the American rulers only studied a little more attentively the soothing "considerations of propriety and expediency," which certainly are as well adapted to civil as to ecclesiastical policy, they might easily have allayed the ferment which lately prevailed in that country, and reconciled the dissentient states to the general federation. But our ecclesiastical projectors should have considered that there is an essential difference between the United States and the three Presbyterian bodies scattered throughout the different parts of the country which is under the jurisdiction of these states. Each of these states is separated from the others in local situation and by exact boundaries; the inhabitants of each live together, and are more distantly connected with others, and accordingly a separate internal jurisdiction may take place among them; and not inconsistently with this, there may be a general correspondence or confederation of all the states for purposes connected with the common good of all. But it is quite different with the Presbyterian bodies or judicatories, which have no fixed boundaries, but which all exist in the same place, being respectively composed of and having jurisdiction over persons who

live promiscuously together. In this case there is no room for different judicatures erected upon separate independent foundations. Let us illustrate this by an instance. Suppose that those who settled the civil government of the different states of America had appointed three different ways of administering justice, to subsist in every state and in every city, with separate and independent courts of judicature, judges, places of meeting, forms, &c. and had granted liberty to all the inhabitants to be subject to one or other of these, as they pleased; what a system of anarchy, confusion and absurdity, must this have been? Or if this supposition is too ridiculous, let us suppose, that the mass of the people had been cast into such a state during the confusions of a civil war or revolution; and that a set of quack politicians, under a pretence of remedying these evils, should propose a plan for bringing about correspondence and harmony, the fundamental principle of which should be, that the three judicatures should be preserved entirely separate and independent; and that persons might, as often as they pleased, withdraw their subjection, support and connection, from one to another! *Risum teneatis, amici!* No less incongruous and hurtful, in a religious point of view, does the present plan of correspondence and communion appear to me, although it does not produce the same effect upon civil peace and society.

But what are the weighty reasons for their remaining separate? Would any point of truth, or duty, suffer by their coalition? Is it supposed that they will propogate more extensively the knowledge of the gospel by remaining separate? * None of these are so much as pretended; but

* This is a common, though futile and unwarrantable pretext for erecting separate independent congregations and parties in this country, and thereby splitting the church into endless divisions.

merely "considerations of propriety and expediency." However plausible such considerations are, it is now pretty generally understood that they are for the most part urged as a pretext for declining any step which is attended with difficulty or danger. No person who reflects upon the sinfulness of causing or supporting unnecessary separations, of dividing, or preserving divided, the church of Christ into a number of independent bodies, will pretend that this ranks among the indifferent things which the apostle reckoned lawful for him, but not expedient. Had the object of the plan been, that the members of the three Presbyterian bodies or judicatories should occasionally meet together, dine, and have a little friendly chat, "considerations of propriety and expediency" might have had some place; but as here understood and applied, they are too mean to be mentioned in the great work of promoting communion among Christians.

But what can these "considerations of propriety and expediency" be? Is regard to the honor or antiquity of a party, one of them? Would the stipends of particular ministers, and the existence of particular congregations, be endangered by an union? Would there be reason to fear that the most popular preachers would thin the audiences of their brethren, if they had no longer the name of a party to retain them? Is it necessary to make such a basis in order to allay the fears of some less enlightened souls among them, who may be alarmed at the principle of complete union? Or, are they afraid of exposing themselves to the reflections of certain persons with whom some of them were once connected, and who would consider the former predictions concerning them as accomplished?

Every conscientious society that maintains a separate communion will do so only for important reasons, and as soon as these are removed, it will

rejoice to yield up its separate existence. It may be necessary for the preservation of *a party*, that its independence be declared a fundamental article of any union or agreement; but it can never be necessary for any part of the church of Christ; nor will any ecclesiastical body or judicatory that has the glory of God and the good of the church for its object, ever lay claim to such a principle. It is an attempt to build a partition-wall, which would be more prejudicial to the unity of the church than that which the Judaizing teachers would have reared. It is to establish schism by law, to throw around it a threefold cord, and, as far as human authority can go, to render it perpetual.

Hasty coalitions, and such as throw a bar in the way of necessary and seasonable duty, or lay a grave stone on any part of revealed truth, are to be *deprecat*ed and *avoided*. They have produced much evil. One of the Presbyterian bodies alluded to did already stumble on this stone. Had the plan proposed been intended for investigating the grounds of difference, that so they might bring about an union consistently with truth and duty, the design would have been highly praiseworthy, and its defects should have been laid open with a gentler hand. But no such design is in view. Such an investigation is purposely avoided. It is evidently implied, that truth would not suffer by a complete union. A plan of intercourse is allowed and recommended, which is inconsistent with the idea that any conscientious obstacle is in the way" and "considerations of propriety and expediency; are the only reasons alleged why the different bodies are to remain and be preserved entirely separate and independent. Such correspondence could never bring the parties nearer to union; very attempt towards this would be unconstitu-

tional, and ought to be resisted as a breach of the fundamental principle, that they "*are to remain and be preserved* entirely separate and independent." Does not this give ground of suspicion, that these ecclesiastical bodies do stand in the way of scriptural unity, and that when the time of accomplishing this shall come, they shall be smitten like the feet of Nebuchadnezzar's image ?

In short, it appears that this plan of correspondence and communion is a sacrifice to the golden image of Unity and Forbearance which has been set up, and to which almost all denominations of Christians have burned incense. Yet it is such a sacrifice as the priests of this image will not be pleased with, nor accept ; it is blind, and torn, and lame, and sick.

*Non tali auxilio, non defensoribus istis
Tempus eget.*

The foundation of the plan being so ill laid ; the superstructure reared upon it must be weak and useless. Any examination of it might therefore be thought unnecessary ; but as it proceeds upon the principle of *occasional communion* among churches which are erected upon independent foundations, and continue separate ; and as this principle has been extensively and industriously propagated and patronised in the present day, and is acted upon by some professed Presbyterians, who yet "from considerations of propriety and expediency," make as little noise about it as possible, and who constantly have not like their American brethren, taken steps publicly to recommend or establish it as a general law—it may be of use to enquire a little into this part of the plan. The three following kinds or degrees of intercourse are recommended ; "the communion of particular churches ; the friendly interchange of ministerial services ;

and a correspondence of the several judicatories of the conferring churches." The manner in which these are to be carried into effect is explained at length in the printed plan, and it is always specially provided by the contracting parties, that the supreme law of expediency be attended to, and that their fundamental and constitutional principles be preserved inviolable.

One cannot but be struck with the coincidence between this plan and that proposed by the Independents in England during the sitting of the Westminster Assembly. The following quotation will shew this. "Holding," say the Independents, "and retaining communion with neighbour churches, [the Presbyterian churches,] in baptizing our children (as occasion may fall out of absence of our ministers) in their churches, and by *occasional* receiving the Lord's supper in their churches, and receiving such members of theirs as are above mentioned, unto communion with us also *occasionally*: Also our ministers to preach in their congregations, and receive theirs also to preach in ours, as ministers of the gospel, as mutually there shall be a call from each other. And when we have any cases difficult and hard for ourselves, *electively* to advise with the elders of their churches: And in case of controversy, not to refuse to call them in for the composing of it. Further, in the case of the choice of elders, to seek the approbation and right-hand of fellowship from godly ministers of the churches together with our own: And in case any of our churches miscarry, through mal-administration or neglect of censures, to be willing, upon scandal taken by their churches, to give an account, as to sister churches offended: And to esteem and account (as we do) a sentence of *non-communication* by them, as churches, against us upon such scandals wherein they are not satis-

fied, *an heavy and sad judgment*, and to be looked at as a means to humble us, and ordinance of God to reduce us."* Notwithstanding this freedom which they had to hold *occasional communion* with the Presbyterian churches, and that they professed that they would "practice the *most* of the same things, and those the most *substantial* which are found in the rule itself, the same ordinances of worship in the Directory, the same officers, &c. of the same qualification required in the rule, the same qualification of members the assembly itself holds forth to have been in the primitive churches, &c. and these officers to join into one eldership in all acts of government of the church; holding also the same censures," &c.; and although the Presbyterians agreed practically to bear with those who scrupled to recognize the subordination of judicatories, and diligently and zealously laboured to obtain the removal of certain obstacles to the exercise of discipline which were offensive to them as well as to their dissenting brethren; yet the latter proceeded rashly to set up and obstinately to maintain their separate and independent congregations, to the distracting of an unhappy people, at the critical moment when a public profession of religion, and the regular observance of its institutions, were about to be set up in a great measure of agreeableness to the divine pattern, and with the prospect of the general satisfaction and lasting edification of three kingdoms; and all the apology they make for this is by holding out a flag of pretended peace, forbearance, and occasional communion with sister churches. With great strength of reasoning did the committee of divines expose the inconsistency and

* See the Papers and Answers of the Dissenting Brethren, and the Committee of the Assembly of Divines—for Accommodation, at the reviving of that committee, 1645.

unreasonableness of their principles and practices in this matter, although their words have been much misinterpreted, so as to mean that they intended to deny all liberty of worship to the dissenting brethren; whereas the scope of the paper shows that it was an ecclesiastical question, and ecclesiastical toleration, which they at that time discussed. A few quotations from that paper applicable to the plan of communion among American Presbyterians may be added. Concerning the proposal of their brethren, they say, "It plainly holds out the lawfulness of gathering churches out of true churches as are endeavoring further to reform according to the word of God; whereof we are assured there is not the least hint of an example in all the book of God." Concerning the offer of an occasional communion, they say, "If they may *occasionally* exercise these acts of communion with us once, or a second, or a third time, without sin, we know no reason why it may not be *ordinary*, without sin too; and then separation and church-gathering would have been needless. To separate from those churches ordinarily and visibly, with whom occasionally you may join without sin, seemeth to be a most unjust separation. All the communion here spoken of is but *ad placitum*." They can preach in our congregations, and admit us to do the like as ministers in theirs. No need then of separate churches for the exercise of their ministry."* If any person wishes to see this reasoning enlarged upon, and enforced by the consideration of the pernicious consequences that would follow from the principle opposed, particularly the introduction of "perpetual schism and division in the church," the many irritations between the parties going away and

* The Papers and Answers, &c. pp. 19, 55, 56, 57.

those whom they leave, and again between the church that should be forsaken, and that to which they should go;" and "all manner of confusion in families where the members were of several churches," for satisfaction they may consult the book above referred to, and from which these extracts are made.

It would have been more becoming if the Presbyterian bodies in America had been found acting upon the principles of ancient Presbyterians, instead of adopting the views, and even the language of those who dissented from them, and who formed themselves upon the independent model of New-England. Shall Presbyterians renounce the good old principles which have been so honorably tried, and have recourse to Independents, to learn the things which tend to unity, to peace, and to edifying? Then may we say with the Poet,

“————— *immota labescunt,*
“ *Et quæ perpetuo sunt agitata, manent.*”

Indeed, among the strange revolutions of the present time, we may expect to find revolutions in ecclesiastical bodies as well as others; and those in America are not the only Presbyterians who have receded from the principles of their fathers, and who now look with a favorable eye upon certain opinions of Independents, which were instrumental, first, in retarding, and at last in putting an entire stop to that glorious reformation, which, with their brethren, they had jointly begun, and which both were under solemn obligations jointly to perfect.

SCOTO-PRESBYTERIANUS.

ITEMS OF INTELLIGENCE.

Judgements on the nations.—The troubles in Venezuela continue—Civil war threatened in Colombia. The South Americans are suffering for their Popery.

Murders, robberies, burnings, hail-storms and pecuniary distress, illustrate the divine displeasure against the sins of the United States. All accounts represent the harvest as light. The summer complaint among children, and the cholera morbus, have made their appearance in New-York earlier than usual.

It is estimated that there are, at least, 200,000 manufacturers in England in a state of starvation. The distress in Ireland is very great. Many are believed to have died of hunger in the neighbourhood of Dublin, and in other districts. Poverty, bloodshed, and famine, fill all Spain with deplorable misery. The progress of the Turks in Greece spreads desolation over some of the fairest parts of Europe, while the tyrants of the continent and of Great Britain, rather encourage the visitation of this old and tremendous scourge of sinful kingdoms—through the fear of doing harm to what they call legitimacy. Thus they court that ruin, to guard against which, every effort of the civilized world, two hundred years ago, was employed. The American ambassador at London, (Rufus King,) has stated to an American gentleman of respectability, now travelling in Europe, that in his opinion the Greeks cannot succeed. Even the apprehension of danger that they should fail is a heavy judgment. Nicholas, the Emperor of Russia, writes to the Duke of Devonshire, in England, that since he has been raised to the imperial dignity, he is in constant alarm by plots against his life.—Query—What does he deserve for countenancing the Turks in the desolating inroads which they are making on Europe?

Germany is visited with pecuniary distress as great, and even greater, than England. The most wealthy capitalists have failed in Vienna. Millions of poor are in a suffering state, for want of labour.

The condition of France in some districts is but little better. All these calamities, experienced by the *people*, do not proceed either from the scarcity of provisions or the want of capital, but from rich bankers and lordly tyrants, having absorbed, under the protection of misrule, the wealth of the nations, which they expend in abominable profligacy—such as idolatry, gluttony, drunkenness, card-playing, harlotry, theatres, &c. &c.

Few, very few, mourn over these distressing events, as tokens of the displeasure of God against the sins of the nations. The apathy is alarming. Few are looking for still greater evils at the door. Wickedness, by the consent of all professors of religion, and of all that are called even moral men, is on the increase.

Persecution of Jews in Rome.—The Papal government has just restored, in all their former rigor the laws against the Jews. They are obliged to dwell in the Jew's Quarter, (Ghetto,) and even those opulent members of these tribes who have purchased houses in other situations, have found their attempt to be excused obeying this order all in vain. They are ordered to wear a particular mark of distinction—the men a yellow covering on the upper part of their hats, and the women a yellow ribbon on their breast.—*Isr. Adv.*

A meeting has lately been held in Liverpool, to petition Parliament for the Abolition of the West India Slavery. A paper remarks, that "similar petitions have been forwarded to Parliament, in the present session, from almost every town in the kingdom, from John O'Groat's to the Land's End."

The Bishop of Durham has left, by his will, £24,000 to public charities, among which are £1,000 to the society for promoting Christian knowledge, £500 to the British and Foreign Bible society, and £500 to the Church Missionary society.

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CONVERSION OF SAUL OF TARSUS.

(Continued from page 307.)

Saul having discovered who it was that addressed him, and calling to mind his opposition to Jesus of Nazareth, and persecution of his followers, trembling and astonished said, "Lord, what wilt thou have me to do?" "Where now is the fierceness of the persecutor?" He is humbled under the mighty hand of God. The ravening roaring lion has become the gentle lamb. He who, a moment since, breathed out threatnings and slaughter against the disciples of the Lord, is now disarmed of his rage, and lies prostrate at the feet of the exalted Jesus. How is this effected? Saul is a new creature. "He is born of the spirit, and created anew in Christ Jesus unto good works." "Old things with him have passed away and behold, all things have become new." "The old man is crucified," and the "new man begins, to exercise his powers." The glorious Jesus did not appear to him surrounded with such a blaze of celestial light for nought, nor was Saul cast down in vain. His darkened understanding was enlightened, his stubborn will subdued, and his affections renovated. By faith he has embraced Jesus. And hence this wonderful and sudden change of disposition. The Holy Spirit has taken up his residence in his heart, as a vital principle of new obedience. And under the influence of

this new principle, Saul asks, "Lord, what wilt thou have me to do?" He is now willing to obey that Jesus of Nazareth whom he persecuted. He is willing to take up his lot with the poor and despised disciples of the Lamb, and follow him whithersoever he goeth. "Lord, what wilt thou have me to do?" The Lord said unto him, arise, go into the city, and it shall be told thee what thou shalt do." The mind of Saul was too much agitated, perhaps, by the extraordinary scene, to attend to instruction, and the place was too public, and the society of his sublunary companions was unfavourable for such communications as the Lord would give. His mind must have time to compose itself, and the tranquility and leisure of solitude, were best calculated for instructing him in the great mysteries of the kingdom, and preparing him to declare the name of Jesus among the Gentiles.

"And the men which journeyed with him stood speechless, hearing a voice but seeing no man." There is an apparent contradiction between their account, and that given by Paul himself in the xxii ch. He there says, that, "They that were with him saw indeed the light, and they were afraid; but, they heard not the voice of him that spake to him." This can be reconciled in two ways. Either by supposing the one to mean, that they heard the sound of the voice, but that they did not distinguish the words. Or, that they heard the voice of Saul, saying, Who art thou? And what wilt thou have me to do? but did not hear the voice of Christ, by whom he was addressed. And the verse declares that they did not hear the voice of him that spake to Saul. These men stood speechless and astonished, confounded by the dazzling light. But they saw not the Lord Jesus, a saving view of whom com-

municated new life to Saul. They beheld the external display of glory with the natural eye, and were amazed. But their darkened minds were not illuminated by the Spirit of Christ. "Many are called but few are chosen." "And Saul arose from the earth; and when his eyes were opened he saw no man: but they led him by the hand, and brought him unto Damascus. And he was three days without sight, and neither did eat nor drink." At the command of Christ, Saul rose from the earth. When he opened his eyelids he perceived that his sight was taken away from him; for, he beheld neither the glorious Jesus, who had revealed himself to him, nor any of the companions of his journey. He was totally and truly blind. This blindness was the natural effect of the dazzling light, else his companions would have been similarly affected. It was, therefore, a temporary punishment inflicted by Christ, to shew Saul that he was Omnipotent, that by his Almighty arm he could have crushed him as a worm of the dust, and it was likewise an emblem of that spiritual blindness, that worse than Egyptian darkness that overspread his soul, and from which he had so suddenly emerged by the power of the Lord. His companions perceived that he was blind, and, taking him by the hand led him unto Damascus. Thus Saul, who set out from Jerusalem, dealing out threatenings and slaughter to the disciples of the Lord, and exulting with the joy of a fiend of hell, when he received a commission to bring all whom he could find in his way, bound with fetters and loaded with irons to Jerusalem to be condemned, was led blind unto the place of his destination, and the willing disciple of Jesus of Nazareth whom he formerly despised and considered an impostor. "Lord how unsearchable are thy judgments, and thy ways past finding out."

Though Saul was deprived of his natural sight—and continued in this condition three days—yet the eyes of his understanding were opened—his spiritual sight was quickened. He was enabled to survey without distraction his past life, and call to mind his long and daring rebellion against the God of Heaven. He had leisure to compare his Pharisaical righteousness with the holy law of God, and perceive how far it fell short of its pure requisitions. He was enabled to examine into his own heart, and beheld its native depravity and awful deformity, and saw that it was exceeding sinful. During this period of natural darkness his mind experienced those salutary convictions which he has described in his epistles to the Romans. “For I was alive without the law once, but when the commandment came, sin revived, and I died.” And the commandment which was ordained to life, I found to be unto death. For sin taking occasion by the commandment, deceived me and by it slew me. Wherefore the law is holy; and the commandment holy, and just and good.” Paul was a proud Pharisee, he thought himself alive while he was dead—he perceived not the spirituality of the law—that it reached the imaginations and the thoughts of the heart—but supposed that it regarded merely the external deportment of man. However, when the commandment was applied to his conscience by power and light from above, he beheld its extent, and its purity and holiness, and loathed himself on account of sin which monster he now contemplated in all its horrid deformity. God now “revealed his Son in him,” “as the true Messiah the Lord his righteousness and strength.” He was instructed in the great mysteries of the kingdom, by the Lord Jesus—the truth was revealed upon his understanding and heart by the Holy Spirit of pro-

mise, and thus qualified as a chosen vessel to bear the name of Christ before the Gentiles, and kings and the children of Israel, and was shewn how great things he must suffer for Christ's sake." "For I certify to you brethren, he afterwards declares, that the gospel which is preached by me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." This gospel, accompanied by the energy of the Spirit, begot in him a full assurance of faith, and a lively hope of eternal blessedness. So that he was enabled in his after life to exclaim, "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is now at the right hand of God—who also maketh intercession for us. Who shall separate us for the love of Christ? Shall tribulation, or distress, or persecution; or famine, or nakedness, or peril, or sword. Nay, in all these things, we are more than conquerors through him that loved us." Amidst the distresses which sin occasioned him, and the consolations that the gospel of Jesus afforded him; amidst the new and astonishing views presented to his opening mind, Saul forgot the necessities of his body; and, spent all his time in the exercises of true repentance, and in tears and prayers, and thanksgivings."

From this passage thus illustrated, we draw the following inferences.

1. The sovereignty and resistless power of Divine grace. It is a prevalent sentiment and congenial to the mind of the natural man, that we contribute something to our justification in the sight of God, that God confers the blessings of redemption, on account of some foreseen qualification in us. Some goodness of disposition, or preparations of heart. But the case before us fully establish-

es the doctrine of God's sovereignty, and demonstrates the falsehood of this sentiment. What preparatory qualifications had Saul to recommend him to the Most High God? Had he faith? had he repentance, or a predisposition to embrace Jesus of Nazareth, as the hope of glory? Was he disposed to submit to the righteousness which is of God by faith? Did he come mourning for his iniquities with a godly sorrow, and humbled in the dust, imploring the mercy of God in Christ, for the pardon of his iniquities? Far from this, his disposition was diametrically opposite. He was a proud self-righteous Pharisee, puffed up with an imaginary notion of his supposed excellence. His heart was filled with rage, and bitter enmity against Jesus the only Saviour, and breathing out threatenings and slaughter, he persecuted the disciples of the Lord, and pursued them to strange cities. Had Saul therefore, any commendatory qualifications? Nay, the very moment previous to his conversion, his heart was filled with all those angry and furious passions, which excite the Divine indignation and abhorrence, and awaken the sword of avenging justice for the destruction of the sinner, which drive from a knowledge of himself, and from Jesus of Nazareth. Therefore, it required the interposition, and exercise of Divine power, which was gloriously displayed. By the resistless power of the Spirit of Jesus moving upon his heart, his high imaginations were brought low—his proud self-righteous spirit was subdued. The old man was slain by the sharp two edged sword, the fetters which bound his soul were knocked off. Light sprang up in his mind, showing him the abominations that were there—he was made a new creature, and all this was effected by the sovereign power of God. Saul without controversy, was saved by grace, and by

grace alone. And his conversion demonstrates the Almighty power of God, who quickeneth the dead, and calls those things that be not as they were.

2. We infer that the chief of sinners has hope of salvation, when taught by faith in Christ Jesus. In the instance of conversion before us, God departed from his established means of operation, from those means of grace which he has instituted, and by the instrumentality of which he gathers in his elect, and brings many sons to glory. Upon these means all men who have the opportunity are bound to attend, as they are the ordinary way by which sinners are brought to a participation of the benefits of redemption. By these means, however, God himself is not bound; for, he can work with or without means, according to his own sovereign pleasure. But we do not design to intimate that sinners are to derive their encouragement from this extraordinary mode of Divine operation. We say, however, that they have hope, when they consider the nature and character of the person upon whom God operated. Paul under the influence of grace after his conversion, confesses that he was the chief of sinners, and in correspondence with this declaration we have endeavoured to draw his character. He was, as we have said, a proud self righteous, bigoted and outrageous Pharisee. He was opposed to the gospel, and his hatred to its followers was most violent. Persecution of the followers of Christ was his element, and he revelled in blood and slaughter. His mind was highly unfavorable for a change. There is more hope, humanly speaking, for the most abandoned profligate, than there was for him; but, with God all things are possible. The conscience of such an individual is more easily alarmed, when the Divine law is ex-

hibited to him in its purity and extent, his abominable crimes stare him in the face, and while its awful denunciations against the sinner are announced, and he beholds the lightnings and hears the thunder of Sinai; he humbly will beg; and will then be inclined to listen to the offers of the gospel. But Saul was too madly self-righteous to listen to its humiliating doctrines. From the character of Saul, therefore, the chief of sinners may derive encouragement, though they should not flatter themselves God will depart from his ordinary means of operation to effect their conversion. This he can do; but, Saul is the only authentic instance of such extraordinary interposition of Divine power, to snatch a sinner from the broad road of destruction. The safest ground, is to expect the communications of the blessings of redemption, through the instituted means, by which God displays the power and glory of his grace, and in the attendance upon these means, the chief of sinners expect through them the communications of the benefits of salvation promised by the blood of Christ which are bestowed without money and without price. 3. In the last place we infer from the conversion of Saul the truth of the gospel. I am aware that every change of religion is not an evidence of the truth of the system last embraced. There are men of fickle minds who are tossed about by every wind of doctrine as the chaff before the wind. They have no settled principles, but move with the tide of public sentiment. They are men in reality of no religion, and will profess any system if it is popular. They do not search often for the truth and embrace it from a love for it, and a desire to glorify God, its author; but, are influenced by fashion, by interest, and by carnal ease. They love the name of being religious, they are pleased with the forms of religion, are zealous, whilst it promotes their worldly aggran-

dizement, and gains them reputation. But if religion is unfashionable, and the cross is to be borne by the friends of Christ, their insincerity is then manifested—and their hollow-heartedness discovered. Such men never change their profession unless they can obtain some worldly advantage by such a change. They are not influenced by the loveliness of truth, and are unwilling to make any sacrifices. Such was not the change wrought upon Saul, nor was such his character. Saul was attached to the religion of the Pharisees, because he believed it was the true one. He did not give it a cold embrace, but was zealous for its interests, and willing to fight for it. His zeal for his religion was manifested by his “breathing out threatnings and slaughter” against the disciples of Christ, and his daring and persevering opposition to the cause of Jesus of Nazareth. All worldly advantages were on the side of the religion in which he was educated. The Pharisees were the most influential sect among the Jews. They were the mass of the people of the kingdom. There was an exceeding display, a show of piety among the Pharisees, calculated to captivate the carnal mind and enchain its affections. In a word there was every worldly inducement to draw an individual into a connexion with the Pharisees. On the other hand what were the worldly inducements to a profession of Christianity? There were none. The glorious author of Christianity was despised of men, and considered a vile malefactor, and base impostor. Those who followed him were the poor of the earth, and considered the offscourings of all things. All the world was opposed to them. The professor of Christianity had to forsake all things, give up all worldly honours, and take his cross and go without the camp, bearing the reproach of Christ. But this

was not all. He had not only to abandon all worldly honor, and submit to the scorn of men; but, his profession exposed him to ten thousand dangers—and even death itself. At the very moment of Saul's conversion, no doubt, many of the followers of Christ were pining in the dungeons of Jerusalem, oppressed with the weight of their galling chains, and others had already sealed their testimony with their heart's blood. Notwithstanding, however, Saul's solid attachment to his religion, and deep rooted hatred of Jesus of Nazareth even in the midst of his greatest rage against his followers, in a moment we behold him changing sides, and from a ruthless persecutor becoming a soldier of the Cross, and zealous preacher of the gospel. We behold him enduring with patience the scorn and persecution of his Jewish brethren, and travelling on foot through the Gentile world proclaiming the glad tidings of salvation through the righteousness of Jesus of Nazareth. How can we account for this wonderful change? and what is our inference? It can be accounted for upon no other principle, than, that Paul was converted by the Almighty power of Christ; and, our inference is, that the gospel is the eternal truth of the eternal God. In like manner, by taking this example for our guide, we may ascertain the religion of Christ from the clashing systems of the world. Do men of known integrity and sound mind, abandon a religion which holds out to them prospects of wealth and ease and worldly grandeur, do they take up the cross like Paul, and submit to the reproach and scorn of men, turn their backs upon the world, and connect themselves with the poor and despised of the earth? We must believe that those men are influenced by the Spirit of Christ, that they are honest men, and the system which they embrace is the truth. For the true church

of Christ, since the rise of Anti-Christ has been in the wilderness, his people are poor and despised, and his truth hated and rejected by the gay, the noble and the worldly. And by this wonderful display of the power of Christ in converting Saul of Tarsus from a ruthless persecutor into a zealous and faithful minister of the gospel, the faith of the true followers of the Lamb should be strengthened, and they should look forward with a joyful assurance, that he will speedily subdue the nations, and bring them under his sceptre as willing subjects, when Zion shall put on her Millennial glory, and kings shall be her nursing fathers, and queens her nursing mothers, and the mountain of the Lord's house shall be established upon the tops of the mountains, and exalted above the hills, all nations shall flow into it, and when there shall be appointed to those who mourn in Zion, beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness." Happy times! let them sing in the exalted strains of inspiration :

“ O thou that art the Mighty One,
Thy sword girt on thy thigh ;
Even with thy glory excellent,
And with thy Majesty.
For meekness truth and righteousness
In state ride prosperously ;
And thy right hand shall thee instruct
In things that fearful be.
Thine arrows sharply pierce the heart
Of the enemies of the King ;
And under thy subjection
The people down do bring.”

SKETCHES OF THE REFORMATION—SCOTLAND.

It is hardly conceivable, that Knox and the first Scottish Reformers aimed, in the commencement of their labours at so much, as they were the instruments of accomplishing. The whole power of the government—all the nobility and the offi-

cers of the army were interested in the support of the reigning superstition. It mingled itself with all the pursuits of commerce, agriculture and the arts. All places of worship were in the possession of the Romish priesthood, and they had almost the entire controul of public sentiment. There was nothing like the freedom of discussion, and liberal modes of thought, to which we are accustomed in this country. The government dreaded the priesthood by whom it was supported, through the terrors of ecclesiastical anathemas thundered against any one who dared to call in question the right of the occupants of power to reign, or the tenor of their administration of public affairs. And to broach any doctrine not sanctioned by the Popish bishops, to question the truth of the dogmas of the Popish church, or her modes of worship, or her form of government, was held to be nearly the same thing as treason against the government. The state of things in the neighbouring kingdom of England, was still worse; and, from Ireland, no aid was to be expected. The continental powers were all Popish, except the consistory of the little republic of Geneva, which began to experience, about that time, some melioration. What could, to the eye of sense, be more unreasonable, than that a plain man like Knox, and a few other poor men such as he was, possessed of no civil power, having no great family connections, should revolutionize the kingdom in the course of about eighty years? That they did so, in fact, is to be accounted for on no other principles than those by which we account for the progress of Christianity in the days of the Apostles and in the ages immediately succeeding.

The Reformers preached the truth of the gospel, which was "mighty through God to the pulling down of strong holds;" and was made by the

power of the Holy Spirit, "the wisdom of God and the power of God" to the salvation of sinners. They were reviled, slandered, and persecuted, like the Apostles and Evangelists. But they "held fast and suffered no man to take their crown." Nothing could discourage them: "the more they were oppressed, the more, they multiplied and grew." Knox was sometimes hunted "like a partridge on the mountains," he was shot at, and compelled to fly from his country to escape the rage of his enemies. But God raised him up friends, who embraced the truth which he preached, felt its power and enjoyed its consolations. From Geneva, where he found an assylum for some years, he brought to Scotland, the Presbyterian form of church government, which recommended itself by its primitive simplicity, by its Divine authority, and by the security which it gave to the rights of the people. It was adopted by all who forsook the Popish idolatry, and embraced the truth. A Confession of Faith was formed, and books of discipline drawn up, which exhibited the system of gospel truth and ecclesiastical order in greater simplicity and perspicuity, than any of the Continental formulas. Around these instruments, a learned, godly, and zealous body of men rallied. The number of ministers increased; numerous congregations were organized, under the regimen of the kirk-session; Presbyteries were instituted, and an assembly, with delegated powers was instituted for the government of the whole Reformed church in Scotland. This is the origin of the establishment of Presbyterianism in Scotland, and from which has been derived all that exists of the same form of church government in England, Ireland and in the United States. After the death of Knox, and of those who with him were the instruments of commencing this glorious Reformation,

the cause continued to prosper in the hands of their successors; and it only remained that the church and kingdom should bind themselves by solemn covenant, to maintain this system against all its adversaries. The manner in which they did this appears by the following documents. The defence of the gospel, of the liberties of the people, and of the kingdom, required these measures.

Assembly at Edinburgh, August 30, 1639, Sess. 23.

Act ordaining, by Ecclesiastical Authority, the Subscription of the Confession of Faith and Covenant, with the Assembly's Declaration.

“The General Assembly considering the great happiness which may flow from a full and perfect union of this kirk and kingdom, by joining of all in one and the same covenant with God, with the King's Majesty, and amongst ourselves: having; by our great oath, declared the uprightness and loyalty of our intentions in all our proceedings; and having withal supplicated his Majesty's High Commissioner, and the Lords of his Majesty's honourable privy council, to enjoin, by act of council, all the lieges in time coming to subscribe the Confession of Faith and Covenant: which as a testimony of our fidelity to God, and loyalty to our King, we have subscribed: And seeing his Majesty's high Commissioner, and the Lords of his Majesty's honourable privy council, has granted the desire of our supplication, ordaining, by civil authority, all his Majesty's lieges, in time coming, to subscribe the foresaid Covenant: that our union may be the more full and perfect, we, by our act and constitution ecclesiastical, do approve the aforesaid Covenant in all the heads and clauses thereof; and ordain of new, under all ecclesiastical censure, That all the masters of universities, colleges, and schools, all scholars at the passing of their degrees, all persons suspected of Papistry,

or any other error ; and finally, all the members of the kirk and kingdom, subscribe the same, with these words prefixed to their subscription, " The article of this covenant, which was the first subscription referred to the determination of the General Assembly, being determined ; and thereby the five articles of Perth, the government of the kirk by bishops, the civil places and power of kirkmen, upon the reasons and grounds contained in the Acts of the General Assembly, declared to be unlawful within this kirk ; We subscribe according to the determination foresaid." And ordain the Covenant, with this declaration, to be insert in the registers of the Assemblies of this kirk, general, provincial, and presbyterial, *ad perpetuam remembrance*. And in all humility supplicate his Majesty's high Commissioner, and the honourable Estates of Parliament, by their authority, to ratify and enjoin the same, under all civil pains which will tend to the glory of God, preservation of religion, the King's Majesty's honor, and perfect peace of this kirk and kingdom."

Charles 1. Parl. 2. Act. 5.

Act anent the Ratification of the Covenant, and of the Assembly's Supplication, Act of Council, and Act of Assembly concerning the Covenant. At Edinburgh. June 11, 1640.

The Estates of Parliament, presently convened by his Majesty's special authority, considering the supplication of the General Assembly at Edinburgh, the 12th of August 1639, to his Majesty's high Commissioner, and the Lords of his Majesty's honourable privy council ; and the act of council of the 12th of August 1639, containing the answer of the said supplication : and the act of the said General Assembly, ordaining, by their ecclesiastical constitution, the subscription of the Confession of Faith and Covenant mentioned in

their supplication : and withal, having supplicated his Majesty to ratify and enjoin the same by his royal authority, under all civil pains, as tending to the glory of God, the preservation of religion, the King's Majesty's honour, and the perfect peace of this kirk and kingdom ; do ratify and approve the said supplication, act of Council, and act of Assembly ; and, conform thereto, ordain and command the said Confession and Covenant to be subscribed by all his Majesty's subjects, of what rank and quality soever, under all civil pains ; and ordain the said supplication, act of Council, and act of the Assembly, with the whole Confession and Covenant itself, to be insert and registrate in the acts and books of parliament, and also ordain the seamen to be presented at the entry of every parliament, and, before they proceed to any other act, that the same be publicly read, and sworn by the whole members of parliament claiming voice therein ; otherwise the refusers to subscribe and swear the same shall have no place nor voice in parliament : And sicklike, ordain all judges, magistrates, or other officers, of whatsoever place, rank, or quality, and ministers at their entry, to swear and subscribe the samen Covenant, whereof the tenor follows.

The National Covenant, or, the Confession of Faith :

Subscribed at first by the King's Majesty, and his Household, in the year 1580 ; thereafter by persons of all ranks in the year 1581, by ordinance of the Lords of secret council, and acts of the General Assembly : subscribed again by all sorts of persons in the year 1590, by a new ordinance of council, at the desire of the General Assembly ; with a general bond for the maintaining of the true Christian religion, and the King's person ; and, together with a resolution

and promise, for the causes after expressed, to maintain the true religion, and the King's Majesty, according to the foresaid Confession and acts of Parliament, subscribed by Barons, Nobles, Gentlemen, Burgesses, Ministers, and Commons, in the year 1638: approved by the General Assembly 1638 and 1639: and subscribed again by persons of all ranks and qualities in the year 1639, by an ordinance of council, upon the supplication of the General Assembly, and act of the General Assembly, ratified by an Act of Parliament 1640; and subscribed by King Charles II. at Spey, June 23, 1650, and Scoon, January 1, 1651.

We all and every one of us under-written, protest, That after long and due examination of our own consciences in matters of true and false religion, we are now thoroughly resolved in the truth by the word and Spirit of God: and therefore we believe with our hearts, confess with our mouths, subscribe with our hands, and constantly affirm, before God and the whole world, that this only is the true Christian faith and religion, pleasing God, and bringing salvation to man, which now is, by the mercy of God, revealed to the world by the preaching of the blessed evangel; and is received, believed, and defended by many and sundry notable kirks and realms, but chiefly by the kirk of Scotland, the King's Majesty, and the three estates of this realm, as God's eternal truth, and only ground of our salvation; as more particularly is expressed in the Confession of our Faith, established and publicly confirmed by sundry acts of Parliaments, and now of a long time hath been openly professed by the King's Majesty, and the whole body of this realm both in burgh and land.

To the which Confession and Form of Religion we willingly agree in our conscience in all points, as unto God's undoubted truth and verity, grounded only upon his written word. And therefore we abhor and detest all contrary religion and doctrine; but chiefly all kind of Papistry in general and particular heads even as they are now damned* and confuted by the word of God and Kirk of Scotland. But, in special, we detest and refuse the usurped authority of that Roman Antichrist upon the scriptures of God, upon the kirk, the civil magistrates, and consciences of men; all his tyrannous laws made upon indifferent things against our Christian liberty; his corrupted doctrine concerning original sin, our natural inability and rebellion to God's law, our justification by faith only, our imperfect sanctification and obedience to the law; the nature, number, and use of the holy sacraments; his five bastard sacraments, with all his rites, ceremonies, and false doctrine, added to the ministration of the true sacraments without the word of God; his cruel judgment against infants departing without the sacrament; his absolute necessity of baptism; his blasphemous opinion of transubstantiation, or real presence of Christ's body in the elements, and receiving of the same by the wicked, or bodies of men; his dispensations with solemn oaths, perjuries, and degrees of marriage forbidden in the word; his cruelty against the innocent divorced; his devilish mass; his blasphemous priesthood; his profane sacrifice for sins of the dead and the quick; his canonization of men; calling upon angels or saints departed, worshipping of imagery, relics and crosses; dedicating of kirks, altars, days; vows to creatures; his purgatory, prayers for the dead;

* That is, *condemned*.

praying or speaking in a strange language, with his processions and blasphemous litany, and multitude of advocates or mediators; his manifold orders; auricular confession; his desperate and uncertain repentance; his general and doubtful faith; his satisfactions of men for their sins; his justification by works, *opus operatum*, works of supererogation, merits, pardons, peregrinations, and stations; his holy water, baptizing of bells, conjuring of spirits, crossing, saying, anointing, conjuring, hallowing of God's good creatures, with the superstitious hierarchy; his three solemn vows with all his shavellings of sundry sorts; his erroneous and bloody decrees made at Trent, with all the subscribers or approvers of that cruel and bloody band, conjured against the kirk of God. And finally, we detest all his vain allegories, rites, signs, and traditions brought in the kirk, without or against the word of God, and doctrine of this true reformed kirk; to the which we join ourselves willingly, in doctrine, faith, religion, discipline, and use of the holy sacraments, as lively members of the same in Christ our head; promising and swearing, by the great name of the LORD our GOD, that we shall continue in the obedience of the doctrine and discipline of this kirk,* and shall defend the same, according to our vocation and power, all the days of our lives; under the pains contained in the law, and danger both of body and soul in the day of God's fearful judgment.

And seeing that many are stirred up by Satan, and that Roman Antichrist, to promise, swear, subscribe, and for a time use the holy sacraments

* The Confession which was subscribed at Holyrood-house, the 25th of February 1587-8, by the King, Lennox, Huntly, the Chancellor, and about ninety five other persons, hath here added, "agreeing to the word." Sir John Maxwell of Pollack hath the original parchment.

in the kirk deceitfully, against their own conscience ; minding hereby, first, under the external cloak of religion, to corrupt and subvert secretly God's true religion within the kirk ; and afterward, when time may serve, to become open enemies and persecutors of the same, under vain hope of the Pope's dispensation, devised against the word of God, to his greater confusion, and their double condemnation in the day of the Lord Jesus : we therefore, willing to take away all suspicion of hypocrisy, and of such double dealing with God and his kirk, protest, and call the Searcher of all hearts for witness, that our minds and hearts do fully agree with this our Confession, promise, oath, and subscription ; so that we are not moved with any worldly respect, but are persuaded only in our conscience, through the knowledge and love of God's true religion imprinted in our hearts by the Holy Spirit, as we shall answer to him in the day when the secrets of all hearts shall be disclosed.

And because we perceive, that the quietness and stability of our religion and kirk doth depend upon the safety and good behaviour of the King's Majesty, as upon a comfortable instrument of God's mercy granted to this country, for the maintaining of his kirk, and ministration of justice amongst us ; we protest and promise with our hearts, under the same oath, hand writ, and pains, that we shall defend his person and authority with our goods, bodies, and lives, in the defence of Christ his evangel, liberties of our country, ministration of justice, and punishment of iniquity, against all enemies, within this realm or without, as we desire our God to be a strong and merciful defender to us in the day of our death, and coming of our Lord Jesus Christ ; to whom, with the Father

and the Holy Spirit, be all honor and glory eternally. *Amen.**

* On the days of public Covenanting in the Associate Church, the National Covenant, as far as this paragraph, and the Solemn League, are read publicly. The General Associate Synod assigns these reasons for it: "Because the solemn work to be engaged is in a recognizing of the obligations of these Covenants; and because the confession of sins to be made is an acknowledgment of the sins therein mentioned, as breaches of the law, and the engagement to these duties, as binding on us by the oath of the Covenants, as well as by God's law."

Test. of the General Assoc. Synod of Scotland, p. 297.

THE FOURTH OF JULY, 1826.

The return of this anniversary always produces considerable excitement, as our readers know, in the United States. The late 4th of July has awakened a new and extraordinary interest, well calculated to keep alive among us the Whig feeling, which had began to lag behind a little in the young generation, that has taken place of the men who achieved our Revolution. It was called the national jubilee, but by a mistake; for, from 1776 to 1826, are precisely fifty years. As the fiftieth year was the year of jubilee, in the Jewish Commonwealth, the jubilee day, or the blowing of the trumpet of emancipation to set free all the Israelitish slaves, was in the first month of the fiftieth year; our jubilee, then, was the 4th of July, 1825. But the word jubilee is grateful to the human ear, and peculiarly delightful to the people of the United States; and, its being called the day of jubilee, even by men who know little of the Holy Scriptures and especially of the Old Testament, created an excitement, somewhat unusual among all ranks.

There was another occurrence, too, which made the day to be awaited with more than ordinary expectation. The Mayor of the city of New York,

to immortalize his administration, had proposed that the corporation should invite the four living ex-presidents, Adams, Jefferson, Madison and Monroe, to appear in New-York on the *soi disant*, jubilee, and unite with the citizens in its festivities. This was known at the seat of the general government, and the people of Washington issued an invitation to those conspicuous and aged veterans of the revolution, to unite in the rejoicings of that city.

The people of the country precipitated themselves almost *en masse* upon the metropolis of New-York, the Governor descended to the city from Albany, and the most splendid preparations had been made to gratify every diversity of taste which assembled. Oxen were roasted whole, beer and cider were bought by waggon loads to treat the people, bowers and stages were erected, a profusion of fire works were prepared, the theatres were fitted up with splendid decorations, ball rooms were festooned, and all places of fashionable resort were set off with rich decorations. Volunteer corps were on duty by the dawn of day, bells were rung to greet the opening of the morning, "sacred to liberty." Sermons were prepared for some pulpits, and prayers for others. In addition to all these vast preparations an equestrian statue of Washington, made in plaster of Paris, by an Italian artist, was prepared to adorn the park, in front of Federal Hall.

But the presidents did not arrive, as certainly those who knew their age and infirmities, must have anticipated. They sent letters of apology, however, which were read by many with avidity. Their absence was little regarded, as amidst the bustle, the excitement and the labour of the day, hardly any one had time to think of them. A powerful excitement among the people awakens unusual

attention to every thing seen and heard. It was so in New York on that day. The declaration of independence was heard almost as if it never had been promulged before. The speeches of the day had a new interest imparted to them, and a deep impression of the value of liberty was made upon the assembled and rejoicing thousands.

Some of these and other circumstances were calculated to give great pain to a good and calm observer of the passing events of the day. The statue of Washington was conducted along Broadway, the principal street of the city, from the shop of the artist to the Park, on the Lord's day preceding. The fire companies held their celebration in a Presbyterian church in Chatham-street. The music was rich, the oration good and well spoken, by a young gentleman of the bar. All this was not to be condemned. But when the procession advanced along the aisles of the church in front of the pulpit, and introduced into the sacred desk, where the clergyman was seated who was to address the throne of grace, a flag, with a naked portrait of Neptune, the heathen God of the sea and two other naked figures—tritons, one blowing his trumpet for Neptune to bring water to extinguish the fires, Christian sensibility must have been shocked. Phorcas another heathen God of the sea was also seen on the side of the picture, for what purpose we know not, unless to honor gratuitously heathen divinities. How utterly preposterous all this was, we leave to the Christian judgment of our readers. The address, speeches, &c. gave glory to revolutionary heroes; whom one would have thought to be at least demi-gods; and not to the God of Heaven. What was the dissipation of that night, must be disclosed on another day.

The luxury of the dinners, was certainly such as

might suffuse with a blush the cheek of any good, any sober man. We might refer to the bill of fare, for the Corporation, with which we have been furnished by a member of the Cincinnati society, who partook of the sumptuous entertainment.

While the people were thus rejoicing God sent into the land that death, which '*is the wages of sin.*' Within the year of jubilee, or a few hours before the hour of the promulgation of independence, by the convention, died Thomas Jefferson, and soon after that hour, John Adams. They were summoned to far other scenes, than fourth of July festivities in New-York or Washington. Mr. Adams lived and died with the reputation of a Socinian, and Mr. Jefferson with that of a Deist. Those who have canonized them when living, have *demonized* them when dead—against such canonization of any mortal, and especially against the apotheosis of men of such irreligious principles, we enter our most solemn protest. Indeed, ungodly men have pushed this business so far, as to alarm the Christian feeling of all good men of all parties in the United States. "He that believeth not is condemned already." "Without holiness no man shall see the Lord." "To their own master, they shall stand or fall!" "Watch and pray lest ye enter into temptation."

DR. MILLSPAUGH'S ADDRESS.

We have been politely favored with the following Address of Dr. Millspaugh, President of the Orange County Medical Society. It was read in Goshen on the July anniversary of the Society, 1825. It may be the means, at this season of the year, of saving lives. Common readers will excuse the insertion of a paper, that may be thought to belong to another department of literature. So valuable a paper, as we think this, deserves to be put on record.

Gentlemen—Devoted to the interests of the medical profession generally, and this society in par-

ticular, I cheerfully and obediently conform to the requisitions of the bye-laws, in addressing you on this occasion.

Nothing remarkable has occurred in the history of diseases during the past year. No devastating epidemic has been commissioned to lay waste any portion of this section of our country. The city of New-York, our great commercial emporium, which in former years was so severely scourged, has, during the past, in the kind providence of God, been exempt from the pestilence "that wasteth at noon day."

We have not been, however, exempt from disease. The most prominent that have occurred, since our last anniversary (the period which we now review) are intermittent and remittent fevers, influenza, and pneumonia typhoides. They have been successively prevalent; the two former of which may justly be regarded as the endemic of the county. To the diseases enumerated, and in the order they have been mentioned, permit me, gentlemen, to call your attention.

The autumnal intermittents and remittents of 1824 were often combined. It was not unusual to find a remittent tertian, run through one and sometimes two, complete hebdomadal periods, and then terminate critically, without any material alteration or modification of type: and it frequently happened, that a fever purely remittent in the beginning would continue for three days in succession as such, when on the fourth a complete intermission occurred, and on the fifth return in the form of an intermittent. This mixt form of fever did not, I think, so frequently relapse, a circumstance to be attributed perhaps to the greater exertions made in the commencement for relief. These are the only circumstances that

have distinguished this form of fever from that which occurred several years previous, save that it has not been so general, or difficult to cure.

The great prevalence and universality of this disease has made every one acquainted with its general form and character. And as such a knowledge of disease, is supposed by the unprofessional, a sufficient qualification for the cure, all have become prescribers. It is to this vulgar error, that we are indebted for so many nostrums, and abominable absurdities in the treatment of intermittent fever; and to this also, that the cure is rendered exceedingly difficult and tedious in the hands of the most enlightened physician; for, it is not until the family, and friends of the patient, have exhausted their constantly accumulating materia medica, that the family physician is even consulted or invited to attend.

The materia medica furnishes a great variety of efficient articles for the cure of intermittent fever. And, were we to give full credit to the account of every writer upon his favourite remedy, each article would seem to be certainly, and equally efficacious in its curative effects. But observation and experience teach us differently. For, notwithstanding the power of the materia medica, the disease is oftentimes not only tedious and of difficult cure, but productive of the most distressing consequences for the remainder of life.

The treatment in intermittent fever, consists in those means, which may be employed during a paroxysm, to arrest its progress, or mitigate its violence; and those which are calculated to prevent a return and thereby effect a complete cure. This has always formed the general plan of cure, as well under the direction of quacks, as the most enlightened and scientific.

To put a stop to the fit after it has commenced,

(an important part of the cure, too much neglected in common practice,) recourse should be had to laudanum, warm cordial, and diaphoretic drinks, pediluvium and fomentation. Laudanum should be administered if practicable in full dose half an hour before the cold stage is expected, and if notwithstanding shivering come on, must be repeated every twenty minutes in doses of twelve or fifteen drops until the spirits are exhilarated or the chills subdued. This simple plan of treatment (with such modification as may be indicated in particular cases,) is of itself sufficient for the cure of a large proportion of the cases which occur, if diligently prosecuted for full septenary course. And I would observe, that cures effected in this way, are not only safe, but complete—the patient generally less liable to relapse.

Among the most celebrated remedies, in the cure of intermittents, we recognize chinchona, bitters, sulphate of quinine, mineral solution, prussiate of iron and opium. These are all esteemed as stimulants or tonics, and therefore admissible in the apyrixial state only. They are all oftentimes either separately or conjointly, and even after imperfect evacuation in the commencement.

The advantage of tonics and astringents is acknowledged by all who are familiar with the disease. The proper time and care for administering them is a subject too frequently overlooked. The bark cannot be given in safety until after proper evacuation. The practice of giving it immediately after a purgative or emetic, or both, seems improper on many accounts. When taken very soon, congestion of some of the abdominal viscera is favoured; if there exist an inflammatory diathesis, it will be increased; the fits instead of being stopt, will often be aggravated, and their suspension more difficult and tedious. It would be a

good rule, in ordinary cases, never to give the bark, or any other tonic till near the termination of the first week. A powerful effort made about this time with bark will do most good, and is generally more successfully administered than at any other time. It should always be given in large quantities, if received by the stomach, and gradually increased until the accession of the cold stage. If the disease does not terminate after two or three days trial at most, the plan of treatment should be changed, and some other tonic substituted in its place. A small quantity of Virginian snake root and carbonate of soda added to the bark is the best plan of giving it.

The same general rule will always apply in the administration of bitters, and sulphate of quinine.

Fowler's mineral solution has acquired great celebrity in the cure of intermittents, and I regret to say has been too generally and indiscriminately used in this country. This article if relied upon in the cure of an obstinate case, will inflict an irreparable injury upon the stomach; produce ulceration, and swellings, and create a strong predisposition to dropsy. I have witnessed the production of ascites, in more than one case by this medicine. But notwithstanding these objections, there are particular cases, in which it may be given with more prospect of success, than any other medicine. There are patients of a spare habit, foul sordid tongue, and all cases accompanied with constant pain in the head and which evince a disposition to typhus.

The prussiate of iron has been within a few years successfully applied in the cure of intermittents, by Dr. Schellikoffer, of Baltimore. I am unable to say how extensively this article may have been used—but can with confidence speak favorably of it. It may be given safely, after proper evacua-

tion in any stage, at any period, and in any form of the disease ; and may be advantageously continued in cronic cases longer than any other remedy.

In its effects upon the system we discourse not, being dissimilar to other ferruginous preparations. Prussiate of iron in its operation evinces all the effects of a powerful and permanent tonic. In this respect we cannot too highly appreciate it, as better answering the intention of cure in long and obstinate cases. The quantity of this medicine, may be safely increased to a dram in twenty-four hours.

There are certain cases in which this medicine is more particularly indicated. When a torpid, and even congested or obstructed state of the liver, or any of the abdominal vicera have previously existed, or are brought on by the action of the disease, the prussiate will produce the most salutary effect ; and in all such cases, will be found more prompt and complete in its operation than calomel, and all the other paraphernalia of a diobstruent course. There is another case, in which I know of no equivalent substitute for this preparation. It is the case of infantile convulsions, which so frequently attend the paroxysms of this fever. If given in proper quantity, apportioned to the age of the patient, it will in twenty four-hours suspend the convulsions ; very soon the paroxysms of fever ; and if persisted in, will quickly repair the ravages produced in the system by disease. To what has been said upon this subject, I would here add, that the chimaphila umbellata, in the form of decoction, rendered grateful to the taste by aroma and fine sugar, together with the use of laudanum as before advised, constitute one of the most efficacious remedies in the ague and fever of infants and small children.

Women in a state of pregnancy are very apt to become the subjects of ague and fever, at every period of gestation. There are other perplexing cases, and not always without danger. The best general plan of treatment, in such cases is, bleeding purging and laudanum. A single bleeding in the hot stage, has put an end to the fits. The purging, which ought to be of jallap and cream of tartar, should be procured in the apyrexial state, and the laudanum given in anticipation of the cold stage.

Before this part of the review is dismissed, I cannot help expressing my conviction of the importance of the subject, my own consciousness of having failed to do it that justice which its magnitude requires, and at the same time do most earnestly solicit the further examination of it by the members of this society. By collecting and collating the united information of the profession, we easily attain a correct knowledge of diseases, and the most successful plan of cure. The interest which we have in common with the rest of society, as well as professional duty and improvement, urge me to make this appeal to your candor and public spirit.

A knowledge of the universality, obstinacy, and consequences of ague and fever has been co-extensive with a knowledge of the county, and is often urged by strangers as an objection to settling or becoming employed in it, especially on or near the banks of the Wallkill. Should this opinion, founded on facts, continue to prevail, it will in all probability retard, as it certainly has, materially interrupted the manufacturing interests of the county. I do not believe we shall be enabled by any new discovery to destroy or change the epidemic constitution of the atmosphere; the liability of the system to disease, or to point out any certain means

of prevention ; but, I do believe, we may succeed, by a collation of facts and experience, in improving very much the practice in all respects, and more particularly as it respects unacclimated persons.

Remitting fever did not frequently occur during the last season ; but, has been more prevalent the present. The cases generally mild, terminating within one, or at most two septenary periods. Vascular depletion and intestinal evacuation, succeeded by ablution, were all that this fever required, if reasonably and judiciously applied. During the present season it has been more frequently attended with affections of the chest.

During the two last autumnal, all the winter and vernal months, influenza has been epidemical, over all the northern states. In many places it has been unusually severe, and often with the aged and infirm fatal.

As usual in epidemic catarrh, the attack was sudden, seizing a whole family, in some instances, in the course of a few hours. It rarely continued over a week ; frequently terminating by spontaneous sweating, expectoration or diarrhœa. With ordinary care, and avoiding unnecessary exposure, the disease soon ceased to be troublesome ; but when neglected and treated as a slight cold, (which was indeed too often the case) relapses were frequent ; all the symptoms became aggravated, and that which in the commencement was lightly esteemed, was converted into a disease of an alarming and truly interesting nature.

The late influenza differed materially from that which occurred in the summer of 1806, and autumn of 1815. Neither of them were liable to such frequent relapses, nor productive of such serious consequences to the general health of persons predisposed to any disease. The epidemic of 1824 proved fatal to most of the aged who were seized ;

and by its ravages we have been left to lament and mourn the loss of some of the most eminent and useful members of society, in different parts of the United States. It excited a most destructive influence upon persons predisposed to phthisics, and particularly where that predisposition was a consequence of measles.

The treatment was simple and for the most part efficacious in a few days. It consisted of antimonials, mild purgatives, expectorants, and inhalation of steam. When the attack was uncommonly violent, accompanied by pain in head, chest, back and limbs with fever, bleeding, pediluvium and epispastics were necessarily premised. It was necessary, however, to guard against the consequences of carrying this treatment too far, the disease being apt to assume the typhoid character in its process. In the advanced stage of the disease it often became necessary to support the strength by tonics. In the chronic form, calomel opium and ipicac, and if the circulation was much accelerated, digitalis became eminently useful.

During the last winter and spring, there happened a greater number of cases of pneumonia typhoides, in this county, than at any other period since the winter of 1812-13. It had not been known by that name in this country before the year 1812. And however just and characteristic it may be, in some cases of the apparent nature and properties of the disease, it is in general liable to many objections, and eminently calculated to mislead in practice.

From the term pneumonia typhoides, we infer a disease or fever, attended with pneumonic inflammation in the commencement, assuming a typhus character in its progress and end. If the name given was always appropriate and characteristic of the nature of the disease, we would inva-

riably find pneumonic inflammation in the beginning, as a pathognomonic mark of its existence. But, who that is acquainted with the disease will pretend to say, that the lungs are in every case unduly affected, or when they are, that that affection is primary, and prevails through the course of the disease? On the contrary is it not a fact, that the lungs are almost in every case secondarily affected, and then the affection, evidently a metastasis from some other organ? If it therefore be true that the lungs are not primarily affected, with phlegmonous inflammation, the inference follows, and cannot be resisted, the term pneumonia typhoides is improperly applied—and a name so full of meaning is calculated to mislead. Objections equally strong may be offered against typhus character. But what may it be called? Here I am aware of much difficulty. I do not expect to receive the consent and approbation of all, by naming a disease of such a Proteus character, appearing so unlike in different places, and in different persons in the same place; but, may expect the severest criticism from both the prejudiced and sceptical. I will, therefore, be content, and believe myself supported by the facts, to consider this disease, when primarily affecting the lungs, as the catarrhus suffocativus of Vauvasses the peripneumonia notha of Cullen, and the febris hyemalis of the writers of the last century, when the head, liver, kidneys, hip, &c. are primarily affected. This to me is evident, and were it not for trespassing upon your time and patience, susceptible of the clearest demonstration.

The fever which prevails is always symptomatic arising from an erysepalitious inflammation of the organ primarily affected, and is more or less violent, in proportion to the violence, extent, or continuance of this species of inflammation, and the

particular organ upon which it is located. When the brain or its membranes are attacked, the fever is always most severe, and the disease most difficult to manage. In this case, however, I would remark, that life is often destroyed in the formative stages, before the symptomatic affection or fever to any considerable degree has taken place. When the liver, spleen, kidneys or hip are attacked, the fever is at first quite mild, the pulse quickened, and the heat of the system moderately increased. But ere all these symptoms can progressively ripen into typhus, [a dry sordid tongue, pungent heat, a quick pulse, and low muttering delirium] gangrene and mortification close a scene of the most inexpressible distress, by or before the seventh day.

In the treatment of this disease, bleeding, purging, calomel, opium and alcohol have been indiscriminately used and relied upon for its cure; all when so used, I am confident, equally objectionable and destructive. In every form of the disease, except it may be the pulmonic, moderate purging with calomel, given in moderate doses and at proper intervals in the beginning, is indispensably necessary; but, if neglected or omitted until the first stage of the disease is past off, useless or injurious.

Bleeding I have never seen useful in any but the pulmonic form. And here not to reduce the inflammatory diathesis of the system, but to relieve the congestion and facilitate the circulation through the lungs; and, for that purpose it is often necessary, and may be repeated to advantage. In this form, emetics are useful and necessary, (if properly treated in the commencement,) in every stage. After the bowels have been sufficiently evacuated, calomel and opium, together with amonia and senika should be perseveringly administered; and, in cases of great con-

sequent debility alcohol and capsicum, blisters and fomentations should be always used from the beginning, until the topical affection has subsided. Diaphoretics should be used, if they do not take the place of more important remedies. Expectorants other than the polygala senika, already mentioned, are useless.

The different forms of this disease which appears to me by far the most important and the most dangerous, are the head and hip cases. The same general plan of treatment must be pursued in every variety of the disease, changing and modifying it as accidental symptoms arise, and accomodating the practice to the topical affection.

Extracts from the proceedings of the General Synod of the True Reformed Dutch Church, held at New-York, June 1826.

The readers of the Witness will remember that a part of the ministers and people of the Reformed Dutch Church seceded from that body in the year 1822, and that they have organized two classes and a general Synod. The number of their congregations is sixteen, and the number of their ministers eleven. The grounds on which they professed to secede were the toleration of Hopkinsian and other errors, by the judicatories of the Reformed Dutch Church, and the relaxation of discipline. The Rev. Dr. Solomon Fræligh of New-Jersey, who had been a theological professor under the synod of the Dutch church is the most distinguished of that body of Ministers, who constitute the secession, or True Dutch Reformed Synod. Since their secession, their numbers have been considerably on the increase. Though we have reviewed and approved some tracts published by Dr. Fræligh and others, in vindication of the doctrines of Calvinism, and in opposition to

Hopkinsianism, and though we have reviewed with disapprobation some Hopkinsian pamphlets of the Rev. Mr. Eltinge and others, who are in connection with the Reformed Dutch Church, from which Dr. Frøeligh and his associates have seceded; yet we have never made ourselves a party in this contest, in which considerable warmth has been displayed on both sides. It has been, indeed, our earnest wish that the Reformed Dutch Church which our readers are aware consists of about 100 ministers and 150 congregations, might have been preserved with its force unbroken and undivided, for the defence of the sound and evangelical doctrines of the synod of Dort. A body so respectable in point of numbers, learning, orthodoxy and wealth, and in which there are so many godly people, as we have reason to believe, we had hoped would form a strong cordon of posts along the North river, in the neighborhood of which the greater part of their congregations are—and that they would present a barrier against that flood of errors, which, from New England, are overspreading the Presbyterian church. In this hope we have been disappointed. So far as we know, the ministers of the true Dutch Reformed church, or Secession church, have had the reputation of orthodox and godly men; while the greater part of those from whom they have seceded, have sustained a similar character. But while we disclaim the making of ourselves a party in relation to this rupture, we hold it to be our duty, in noticing those transactions, which are published and made the property of the Christian public, to express our approbation of all that is praiseworthy. Of this character we think the doings of the True Reformed Dutch Synod, which are presented to the readers of the *Witness*, in the following extracts from their minutes. It would give us unfeigned pleasure to see

the judicatories of other members of the Presbyterian family making such advances, as the Dutch Synod has made in relation to the subjects referred to in the extracts. To our readers some brief historical details may be necessary, in order that they may have the entire subjects before them. When the emigrants from Holland organized congregations in the colonies of New-York and New-Jersey, the whole of their religious services were performed in the Low Dutch language. They sang a version of the Psalms of David, in that language, which we have now before us. It is nearly as literal as that used by the Reformed Presbyterian, the Established, and Secession churches in Scotland, and by the Reformed Presbyterian and Secession churches in the United States, commonly, but erroneously, called Rouse's Version. By statute, the Reformed Dutch church was forbidden to use in their devotions any uninspired psalms, with the exception of a metrical version of the apostle's creed. Before the time when English so far prevailed over the Dutch language, that it was thought expedient, after a severe conflict, to adopt in their church service, the prevailing language of the country, Watt's psalms had been imported from New England into the Presbyterian congregations of New-York and New-Jersey, and had supplanted David's. The greater part of the ministers of the Dutch church, just emerging from the use of a foreign language, probably knew of hardly any other psalms in English than those of Watt's, whose heresies were at that time but little known among Christian people as far south as New-York. A committee was appointed by the Dutch Synod, and formed a collection, the great part of which was from Watt's Imitation. We can hardly persuade ourselves that orthodox Dutchmen, had they been apprized of the Sabel-

lianism, or Arianism, of Watts, and had they known generally of the literal and excellent version of the General Assembly of the church of Scotland, would have made a collection so very remote from the inspired songs, and in some instances so adverse to its spirit, as that which they adopted. Their known tenacity in adhering to the orthodoxy of their fathers, forbids the supposition.

The extract on the subject of marriage may also require, for its elucidation, the statement of a few facts. In all the Protestant churches of the reformation, and indeed by the civil statutes of those governments that became Protestant, parties were forbidden to marry within the degrees of affinity to the same extent as within those of consanguinity. Among the decrees of the Synod of Dort, the canon on this subject is so very express, that its provisions cannot be misunderstood. To the present time, this canon has been considered as in full force in the Dutch church in the United States. The same prohibition is contained in that part of the Westminster Confession which is retained by the Presbyterian church. But, like some other parts of their Confession, the doctrine of that instrument, on this point, has been a dead letter, and marriage within the prohibited degrees of affinity has been allowed to those, in full standing as communicants. The relaxation in the Presbyterian church, by the example which it sets has begun to operate on the Dutch church, and in two successive general Synods, attempts have been made to abolish the canon, and thus remove all restraints from marriage, within any degree of affinity. So strong is the party in opposition to the canon, that it has been doubted whether they are not a majority. The friends of the canon are zealous, and the question has not been pushed on to a decision. It is certainly gratifying to find

that on this important question, the Synod of the True Reformed Dutch church, have taken so decided a stand on the right side.

“The committee on the subject of Sacred Psalmody, presented their report, which is as follows, viz :—

“The committee appointed at the last stated meeting of the General Synod, to take into consideration the subject of Sacred Psalmody, and make report thereon at this meeting, submit the following as the result of their inquiries and reflections :

To sing the praises of God in a psalm, or hymn or spiritual song, in public, private, or secret, your committee believe to be an ordinance of divine institution, and a most important part of the worship of God, our Creator and Redeemer. In confirmation of which we may refer you to Exod. xv : 1 Chron. xvi ; Ps. cxviii, 15 : Isa. lii. 7-9 ; Matt. xxvi. 30 ; Acts xvi. 25 ; and James v. 13. This will also appear in a clearer light, 1. From examples ; the angels sang the praises of Jehovah when the foundations of the earth were laid, Job xxxviii. 6, 7 : when they announced the birth of Christ to the Shepherds, Luke ii. 13-14 ; and when the four living creatures and the four and twenty elders worshipped Him that liveth for ever and ever, Rev. v. 11, 12. The apostles sang the praises of God when in the prison of Macedonia, Acts xvi. 25. To which may be added the examples of the whole church on the shore of the Red Sea, in the temple, by the rivers of Babylon, and in the realms of glory ; and of the Head of the church himself at the conclusion of the institution and celebration of the Lord's supper.

2. From the express commandment of God : Sing praises to God, sing praises : sing praises unto our King, sing praises. Psalm xlvii. 1-6. O sing unto the Lord a new song. Psalm xcvi.

1. Let the word of Christ dwell in you richly in all wisdom : teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts unto the Lord. Coloss. iii. 16. Ephes. v. 19.

As to the manner in which the praises of God should be sung, your committee deem it unnecessary to take up your time with more remarks than this one. They are decidedly of opinion that no kind of instrumental music whatever is admissible in the worship of God. Such music, under the Law, like other institutions since abrogated, was typical ; and typical of the sweet melody of gracious hearts on earth and in heaven, and vanished with other types and shadows to give place to the substance. And as, when the spirit of prayer was gone, they invented prayer books ; and when the spirit of preaching was lost, they distrusted God and invented the reading of sermons ; so also, when the melody of the heart failed, a corrupt church introduced a child-like melody for the ear, delighting themselves, and not Christ the King.

If we are satisfied that God is to be praised in a psalm with the spirit and with the understanding, then a question arises, whether we may lawfully use uninspired compositions for that purpose, or whether God has given to his Church a book of inspired psalms, to be used by his Church in all ages ? Your committee are fully satisfied, that all uninspired psalms and hymns, and songs, ought to be rejected ; and none but inspired psalms and hymns, and truly spiritual songs, should be used by the Church of Christ. The following reasons are satisfactory to the minds of your committee, and may perhaps give equal satisfaction to the minds of the members of Synod.

1. If God is to be praised in a psalm, then the words should come from God, or at least be

agreeable to the word of God. The psalm must speak like the Law and Testimony, or it speaks lies, which can only mock God, instead of praising him. The word found in psalms and hymns, and spiritual songs, ought to be the word of Christ. Coloss. iii. 16.

2. If none but prayers dictated by the Holy Ghost can be agreeable to the word of God, and meet with the Divine acceptance, your committee believe this to be equally true of psalms. If we speak to ourselves, or if we speak to others in psalms, or hymns, or spiritual songs, unless the Holy Ghost speak within us, we shall not edify ourselves, teach others, nor please the Triune God.—Ephesians v. 19.

3 No man at any time can compose, or select from the works of others, a series of psalms suited to the condition and wants of the Church of God in all ages. Should any man set aside the work and office of the Holy Spirit, and offer himself as a substitute to glorify Christ and edify his congregation, it can only be regarded as a mad attempt, fraught with danger to the church, and full of blasphemy against the Spirit. We also find that where churches have left the book of God for a broken cistern, they have been constrained at different intervals to mend the whole book, or change it for a newer one, newly come up.

4. If it were allowable to use mere human compositions in the worship of God, we certainly should have the greatest objections to using the compositions of those who are enemies of sound doctrine, and strangers to godly experience. How can two walk together, or sing together, unless they be agreed? The singer and the composer must have one spirit, one faith. What can it profit a Calvinist to sing the productions of Universalists, Socinians, Arminians, or Hopkinsians.

5. The fact that God gave unto his Church sweet psalmists, by whom his Holy Spirit spake ; and a whole book of psalms so spiritually and sweetly spoken ; and did, before the times of David, give his people a song to learn,—Deut. xxxi. 19, 22, 30 ; Deut. xxxii ; and will, when time shall be no longer teach his redeemed a new song, which they had not learned before ; and moreover besides these, has scattered several precious songs, like gems and pearls, in different parts of his revealed word ; incontestibly proves that other psalmists are needless, and, however sweet or smooth their numbers, their compositions are utterly useless. All that the Church needs is, not a new book, but a faithful *poetic* translation of the good old one, which we already have in our possession. Why may not Christ the King rule in his own house, in doctrine, in prayers, in praises ? Should any one revile the Book of Psalms, given by Christ, as unsuitable, and invite others, or try himself, to give a better, we must express our unqualified abhorrence of, and indignation against, such conduct.

6. Besides, the sixty-ninth article of church government allows no psalms but the 150 psalms of David, and a few other Scriptural songs, to be sung in the churches of Holland ; and, as it is our desire to go back to the purest days, and we find that the faithful ones of those days send us where we ought to be, viz : to the words of Christ : we are satisfied to sit down by the fountains of living waters.

7. Every poet, Greek or Roman, ancient or modern, has been supposed to possess the inspiration of some muse ; and no poet has ever undertaken a work of any celebrity without having first invoked the inspiration of some spirit, and ascribed his work to such an origin. Milton in-

voked the aid of the Holy Spirit, but led by his own fancy, he often left the precepts and lines of sacred truth. A wild natural fancy, and a fiery genius, or something worse, administer to the intellectual pleasures of carnal men. But shall men, for their sinful delight and amusement, require the poetic productions of a carnal or Satanic inspiration; and the church of the Lord Christ be satisfied with any thing save the inspiration of his own Holy Spirit? The authors of every book of the Bible, and therefore also of the book of psalms, the holy men of other days, spake as they were moved by the Holy Ghost. We cannot possibly have any thing more suitable, more sweet more edifying, more spiritual and experimental, than the book which God has so given.—The church of God has then a right to say of human compositions in the house, What do ye here? and to those who have introduced them, Who hath required this at your hands? Restore to us the songs of the church, the songs of Zion, given of God, which cheered us in the night, in the temple, by the rivers of Babylon, in the prisons, at the stakes; and were used by our Lord himself at his supper, and on the tree of the cross!

Now, as the songs of the church of Christ were first written in Hebrew, and a few of them, in the New Testament, in Greek, a faithful translation of them in metre for the use of the church becomes necessary. But

Pity religion has so seldom found
A skillful guide into poetic ground!

Your committee have not had an opportunity to examine the version of Sternhold and Hopkins, or of Tate and Brady, and therefore can form no idea of the excellence of those first and rude essays towards a poetic translation of David's psalms into the English language. If none other

could be found we might adopt the first version, on the recommendation of the poet.

Hail Sterahold, then ! and Hopkins, hail ! Amen.
 If heresy and error employ the pen,
 Tho' Butler's wit, Pope's numbers, Prior's ease,
 With all that fancy can invent and please
 Adorn the polished periods as they fall,
 One madrigal of their's is worth them all.

Shall we adopt Watt's psalms? The theological tenets of Watts are now well known. That he was an Armenian, a Sabellian, an Arian, and therefore a natural man, an enemy of Christ and of his truth, admits of no dispute. From such an impure source nothing pure can be expected. Who can bring a clean thing out of an unclean? Besides, his production professes to be an imitation, and with a pretended humility, but abominable effrontery, desires to be a substitute for the book inspired by the Holy Ghost; like Hagar despising Sarah, and setting up claims to her place and honours. We must reject it at once. It is matter of surprise to us that men who knew better, took advantage of the ignorance of others, and imposed that book on the once pure church of our fathers!

The psalms and hymns compiled by Dr. Livingston in 1789, and recommended in the sixty-fifth of the explanatory articles, which articles, we are aware, this Synod have not adopted, were mostly taken from Watts, a few from the Wesley's, and others elsewhere; and were long a subject of complaint and mourning among the faithful in our Zion, on account of the unscriptural tenets and false experience contained and expressed in many of them. At length some hope was given that we should have a better book of psalms for the use of families, and of the public assemblies.— But we have been sorely disappointed. The new selection by Dr. Livingston is worse than the old.

To select at all was a capital error. The new selection professes to have been examined by a committee of General Synod, appointed for that purpose, and afterwards by the General Synod, when in session. The committee and the Synod may have cast their eyes upon the bundle of manuscripts; but that they examined all of them, or any considerable part of them, as set forth to the church, is what we do not believe: And as to the committee, we now know that they never examined one of them, their public declaration to the contrary notwithstanding. Why the book, before publication, was not first sent to every classis, every consistory, and every minister for their previous examination, your committee are unable to say."

"The prevalence of irreligion and vice among all orders and ranks, from the highest magistrate down to the lowest citizen; the increasing and aggravated violations of God's holy day, countenanced in part by the authorities of the land; the establishment by law, in some parts of the country, of gaming-houses, lotteries, and horse-racing; the prevalence of numerous heresies, such as Socinianism, Arminianism, Hopkinsianism, and, in short, of all those principles which foster the pride of the unrenewed heart in direct hostility to the honour of Christ; the corrupt disposition, existing among the different religious denominations, to barter precious truth for the sake of a false peace; together with the open hostility exercised against the friends of orthodoxy and piety. For these reasons, your committee respectfully recommend to Synod the adoption of the following resolution, viz.

"*Causes of Fasting.*—Resolved, that the first Thursday in September next be observed by all

churches under the jurisdiction of this Synod, as a day of fasting, humiliation, and prayer."

"The committee to whom was referred the subject of incestuous marriages, reported the following preamble and resolution, which were adopted, viz:

"Whereas it appears that the marriage of a man with the sister of his deceased wife is becoming quite frequent; and that such persons desire to retain their situation in the church, that the General Assembly of the Presbyterian Church, the Reformed Dutch Church, and others, manifest a disposition to countenance such marriages: And whereas we cannot but believe such marriages are incestuous and abominable, contrary to the word of God and the faith of our pious forefathers, among whom such an abomination was never countenanced or known, we think it our duty to warn the churches against that abomination, and all other abominations of the like kind. That the marriage of a man with the sister of his deceased wife is incestuous, appears fully from this reason alone:—A woman may not marry two brothers; therefore a man may not marry two sisters, for the sister of a deceased wife sustains the same relation to the man, that the brother of a deceased husband does to the woman. There was an exception indeed to the first rule; but as the reason of that exception has died away, the rule remains absolute. Wherefore,

Resolved, that any man or woman guilty of such abomination, be immediately subjected to the discipline of the house of God, agreeably to the practice of the purest days of the church of Holland."

ITEMS OF INTELLIGENCE.

Mr. Owen's Harmony, a Monstrous Misnomer.

A gentleman of the first respectability, writes from Illinois to a friend in Philadelphia, that Mr. Owen's new settlement, HARMONY, has increased in number to 1150 men; and adds that it is "as sad an assemblage of infidels and atheists as ever was collected." There is no worship among the Harmonites—vice, profaneness and infidelity will increase of course; and to our own feelings it seems that this establishment which is the professed offspring of infidelity can be considered in no other light than that of a moral experiment made with such combustible materials as shall at length produce a tremendous explosion, like that of a France in miniature. Good will doubtless come out of it but what will become of the experimenters!—*Western Recorder.*

PROPOSALS.

For publishing by subscription Biographical Sketches of Adams and Jefferson, the Second and Third Presidents of the United States.

BY JAS. R. WILLSON, A. M.

The declaration and establishment of the independence of these states with the representative form of government which they have adopted, are important events in the history of modern nations. With these events the names of Adams and Jefferson are intimately connected. The violent conflict of those parties, into which this republic was divided, and which eventuated in a change of administration, awakened in the public mind an interest that cannot soon be forgotten. The protracted lives, the acknowledged talents, the writings, the administrations, the doings in

private life, and the contemporaneous deaths of John Adams and Thomas Jefferson, are interesting to every American citizen, and to every friend of the liberties of the nation. The religious and the moral as well as the political condition of society, have already been, and will yet be deeply affected by the characters, and the doings of these conspicuous American statesmen. It is under this latter aspect, chiefly, that the writer of these sketches, intends to present them to the contemplation of the public.

As the author has been for many years engaged in collecting materials for a history of the United States, and about four years employed in editing a monthly journal, he hopes that his sources of information are sufficient to justify the present undertaking. He is, indeed, aware that it may be said to him in the language of the Latin poet—

“ Periculosæ plenum opus alex
Tractas: et incedis per ignes
Suppositos cineri doloso.”

But he hopes that the freedom of the press in this country, especially since 1801, and the boldness of discussions on all topics connected with the public weal, have created a liberality of sentiment in the American mind, which will sustain him in an impartial narrative of the whole truth.

CONDITIONS.

The work will be put to press as soon as a sufficient number of subscribers is procured.

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Those who procure and become responsible for *eight subscribers* shall have one copy, as commission.

THE
EVANGELICAL WITNESS.

VOL. IV. **SEPTEMBER, 1826.** NO. IX.

AN ESSAY UPON THE DIVINITY OF THE SCRIPTURES.

The Reformed Church has always laid the divinity of the Scriptures at the foundation of her principles, and has made the explicit declaration of this a prominent part of her testimony. We have, therefore, thought a few remarks upon this subject would not be unsuitable matter to entertain our readers.

The Scriptures are either of divine inspiration, and consequently the supreme standard of our faith and practice, or they are an imposition and forgery. If it be said they are a forgery, what was the genuine original?

The heathen oracles, the sybilline books, the Alcoran, and Apocrypha are all evidently imitations of them. The Greeks stand foremost among the heathen for science and literature; and yet the father of Grecian history, Herodotus, was a thousand years later than Moses. The Greeks themselves, confess that they received their alphabet, the first elements of literature, from the Phenicians. Porphyry, who bent all the powers of his great genius, and various learning, against the Bible and the Christian religion; yet even he acknowledged that Moses and the prophets who immediately succeeded him, flourished nearly a thousand years before any of the Greek philosophers. From these writings, it will be easily perceived all the wisdom of later writers, and all true

excellency of laws, were originally derived from the legislator of the Jews. These writings, therefore, cannot be a forgery, there was nothing of the kind before them, after which to copy.

Is it said they are an imposition of designing men? It will be natural to ask on this hypothesis, who had the ingenuity to invent them? Such variety of style, such series of successive facts, combined with an astonishing concord of doctrine, and harmony of sentiments, certainly conduct us to the conclusion, that they were written by different men, in different ages, and yet guided by one Spirit.

But again; who was interested in the imposition?

That princes and priests have invented many things for the subjugation of men, all will admit, who are acquainted with the history of society and of men.

But, surely if priests and princes invented the Bible, to help themselves forward with their schemes of tyranny and usurpation, they committed a blunder even greater than usual. However, to be serious in examining this hypothesis, a little reflection will shew, that before they could impose such a book on the world, they must already have had great influence. Could they do so now? Did they fail then in this project? How, on this supposition, did the fraud lie concealed? But a greater difficulty than this will occur to the candid inquirer on this hypothesis; how could men, who were such arrant impostors, denounce imposition? and how does it come that impostors, both of the ecclesiastical and political stamp, do so mortally fear and hate the Scriptures? How comes it to pass, that the more conformed any community are to the Scriptures in their constitution and laws, the more liberty they enjoy? The

Protestant Reformation recalled men to the Scriptures, and produced thereby the happiest effects on men's secular and civil state, as well as on their spiritual and ecclesiastical condition. Why has the government of Great Britain so far excelled the other governments of Europe? How has our own government become the wonder of the world? The prevalence of scriptural principles. It is very evident that the same God who is the author of society, is the author of the Bible; for, the institutions of the latter tend so powerfully to improve the condition of the former. The laws of Lycurgus, suited Sparta—of Solon, Athens—of Manco-Capack, Peru—of Confucius, China;—but when was there ever a code, ever a book, that in its principle, when rightly understood, was adapted to every place, and to every time and age? It is true the misapplication of the Scriptures, has had a baneful effect upon society. Have conquerors justified their rapacity or conquest from the example of Joshua? They should evidently have first shewn similar circumstances and a similar commission. Have tyrants and priests justified from the penal code of the Bible, their horrid inquisitorial measures, and persecuting proceedings against nonconformists? They should first have shewn that they have an equal right to establish their religion as the author and object of worship his. Do slave-holders justify their practice in relation to their unhappy vassals from the grant given to the Israelites of the service of those who had forfeited their liberty. They should evidently first shew that those have done so, on whose necks they impose the yoke, and that they are authorised to exact the forfeiture and inflict the penalty. Still it is urged against the adoption of the Bible as the supreme standard, Who is to be the judge? To which we answer, every man

is to be the judge of what the Bible teaches himself in his private capacity, and no man may interfere with his private opinions and private conduct. God has left the conscience of man free from the dictates and commandments of a fellow creature. I have no right to prescribe to you nor you to me. What opinions we hold, what principles we practice, in our private capacities, God only has a right to cognosce. Is it asked, Who shall be judge of what the Bible teaches for society? We answer, society should judge, by suitable representatives chosen for that purpose. Let the fundamental principle be once established, that the Bible is divinely inspired, and of supreme authority, then Christians can, in consistency with their allegiance to Christ, and with a prospect of doing good, sit in the councils of nations, swear to the constitutions of the land. In that case there would be a foundation; now when that is destroyed, what can the righteous do? Surely there is some medium between tyranny and anarchy; between superstition and Atheism. The Bible points out that medium. Why do not Christians, in zeal for the honor of God's laws, and in charity for the good of men, plead for the Bible Constitutions, plead not only for a nominal and proffered reception of them, but for a practical and real adoption of them by all ranks of men, as the rule of every association, and of every social as well as individual transaction.

By what rule will society be regulated in the organization and establishment of millennial order? Hear we not all Christians, all Bible Societies, with one acclaim say--By Scripture. Let all then strive to reform every abuse of these sacred oracles, whether these are found in themselves individually, or in the association of which they are members. This will mightily tend to promote

union. As societies approximate to an eternal standard of truth, rectitude and union, they will become united, and assume a character of order and beauty which will be attractive, and tend, by the blessing of God, to leaven and assimilate the whole. The Bible then, is the great fountain of living water for society, the great platform according to which society must be shaped. It is the grand charter of human rights; the supreme rule of man's duty in every relation in life; the impregnable fortress of safety in danger, and constitutes, in fact, the great system of principles, according to which the homage and worship that the creature owes the Creator, should be regulated. Verily, all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to all good works. The law is holy, and the commandment holy and just and good. M.

SHORT REVIEWS:

Reflections on the proposed plan for establishing a College in Philadelphia, in which English Literature, the Sciences, and the Liberal Arts shall be taught, &c. By Matthew Carey, &c. Philadelphia, 1826, pp. 22, octavo:

The object of the pamphlet is, to prove that the Latin and Greek languages, should not form a part of the course of study in our colleges. It is well that this subject should be discussed. However plausibly Mr. C. writes, we are persuaded that he does not offer one respectable argument in favour of his scheme. That a very important reform is needed in our collegiate course of instruction, we believe. But our scheme is to

enlarge, not contract the circle of study. We would commence the course in the study of language, with the Hebrew Bible, and then proceed to the Greek Testament. There is undoubtedly something preposterous in imbuing, by years of hard study, the minds of those youth, who as literary men, are to govern society, and give to social institutions and public sentiment, a tone with the mythology and the immorality of heathen Greek and Latin writers. Their style, indeed, is polished with exquisite taste, and they furnish fine models of composition. But so does the Hebrew Bible. The facts stated, the laws recorded, the truths revealed, and the science taught in the Hebrew Scriptures, are of the greatest interest, merely in a literary point of view. The style, too is more various, and incomparably more beautiful, than the finest models of heathen antiquity. It ought to be recollected, too, what even deists cannot deny, that no one book in the world, has had so extensive an influence on the human family, as the Bible contained in the Old and New Testaments.

We ought deeply and seriously to reflect on the absurdity of employing the first years of those children that are to become the ministers of religion, in the study of the Pagan idolatry and fable, while a few weeks or a few months only are devoted to the study of the Word of God, in those languages in which it was indited by the Holy Ghost. As much as men's immortal welfare exceeds in importance their temporal comfort, so much does the study of the Bible exceed that of every book in the world.

All this may be safely added to our present course. Our youth graduate in the colleges, very often, perhaps we might say commonly, before they are twenty years of age, which is three or four years too young. This time would be suffi-

cient for the learning of the whole Hebrew Bible, Greek Testament, and several modern languages. Instead of the poems of the Greeks and Latins, we would have much more time employed in the reading of their historians. We would also introduce Jonson's or Buchannan's elegant Latin version of the Psalms. As our colleges are generally under the direction of professors of religion, and even ministers of the gospel, such a reform might be easily accomplished.

This would enlarge the sphere of science, and cultivate the human mind to the best effect. The study of language is the study of man, as the creature of God. It is the proper study of youth, and every attempt to abolish and diminish it, is really an attempt to reduce society to barbarism.

▲ SERMON,

Delivered in Park-Street Church, August 25th, 1825, at the Ordination of the Rev. Messrs. Elnathan Gridley, and Samuel Austin Worcester, as Missionaries to the heathen. By Leonard Worcester, Pastor of the Church in Peacham, Vt. Boston, 1825, pp. 40, octavo.

To this sermon are appended two addresses, a Charge to the Missionaries after ordination, by Dr. Woods, Professor of Theology, in Andover Theological Seminary, and the Right Hand of Fellowship, by Horatio Bardwell, pastor of a Church in Holden, Massachusetts.

In the council which ordained these Missionaries, we are presented with what we believe is no uncommon occurrence in Massachusetts, i. e. those who are called orthodox acting in ecclesiastical connexion—holding ecclesiastical commune with reputed Unitarians. Dr. Woods has, in New-England, the reputation of being on the orthodox side. Of Mr. Bardwell, we know nothing. Mr.

Worcester, of Vermont, has the reputation, in his neighbourhood, of being of the Unitarian family. In the sermon, preached (read) on this occasion, he does not indeed avow the heresy which is spreading so extensively in New-England. Indeed such an avowal is rather rare in Unitarian pulpits. In the New-England congregations whose pastors are gone over to the Arian cause, there are still many, who believe in the trinity of coequal persons in the Godhead, and, of course, that Christ is true and proper God. It would be deemed indiscreet, and illiberal, to offend the bigotry of these persons, who are thought to be objects of compassion, as behind the advanced attainments of the age. Such an avowal too, might create alarm, diminish the amount of salary, and bring other calamities on the preacher. Park-Street church, too, in which Mr. Worcester read this discourse, is one of those Boston Congregations that are esteemed orthodox. It would be a violation of charity, to preach all the attainments of the Unitarian, in such a place, and especially when some members of council were orthodox.

The plan of operation among the heretics is, to leave out of discussion all those ancient doctrines in which the church has been educated for thousands of years. The people will not, they say, believe in the trinity and divinity of Christ, unless they are taught them. All very true. Notwithstanding the caution of the preacher on this occasion, who certainly took no small pains to make his sermon wear as evangelical an aspect as possible, we think Unitarianism is written on its front. We think so, not from what is said, but from what is left unsaid. His text is, "I am a debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise. So as much as in me is, I am ready to preach the gospel to

you that are at Rome also." In the discussion of the duties of a missionary, and in all the instructions to the candidates for ordination, one of whom, it appears, is his son, he no where says, that Christ is God—no where makes the least reference to the doctrine of the trinity of persons in the Godhead. Though he quotes many texts that assert the doctrine of the atonement rendered by Christ, as the representative of the elect, yet he no where hints that we "are justified by his righteousness imputed to us and received by faith alone." General expressions, such as Christ's coming from heaven, and dying to save sinners, occur, but these have been in the mouths of Arians from the days of Arius. By such good words and fair speeches, heretics deceive the simple. Though the burden of the sermon, is an argument, if it deserve that name, in favour of sending the gospel to the heathen, yet it never asserts the impossibility of the salvation of pagans, without a knowledge of the Bible. There is not in the whole discussion a savour of the doctrine, that all men have fallen into a state of sin and misery by Adam's violation of the first covenant, and that he has no power to save or help himself. Indeed, there is no theological discussion in all his thirty pages. The whole is occupied in uttering common-place sayings, that have of late been reiterated a thousand times. The style is neat, though without the least tincture of either literature or theological knowledge. If the missionaries are of the stamp of the preacher, what are we to augur of their success?

Dr. Woods tells us in his charge, when speaking of Christ, that "he had died on the cross to open the way for them" (the first ministers,) "to preach salvation to the world. He had revived their drooping hearts by rising from the dead." How jejune

an account of the work of redemption by our blessed Redeemer, in his life, crucifixion, and resurrection! Dr. W. indeed, dares to assert, and puts it in capitals, that Christ is Almighty. But for this one word, the whole recorded service might have been uttered by Arian tongues. "O that when the enemy cometh in like a flood, the spirit of the Lord would lift up a standard against him."

A DISCOURSE

On the Official Relations of New Testament Ruling Elders. By John M. Duncan, Pastor of the Tammany-street church, Baltimore, 1826. pp. 48. 8vo.

Mr. Duncan is already known to our readers as the antagonist of Doctors Miller and Green, on the subject of Creeds and Confessions. We do very sincerely regret that talents of a respectable grade, such as Mr. D's. should be employed in a cause so bad, and one which, a little cool reflection must teach him, is utterly hopeless. The preacher maintains that the session is endowed with all the powers of ecclesiastical judicature, and that, in fact, it is properly the highest, perhaps, the only court of Christ, in the church under the New Testament. This we believe to be his opinion. His style, however, is so remarkable for its obscurity, that we may mistake his meaning. Who can tell the import of the very first sentence of this sermon? It is as follows:—"The christian never does any thing more difficult to his own conscience, nor more uncomely in the eyes of others, than when he undertakes to deny what he knows has been expressly revealed in the Scriptures." He surely does not mean to intimate, after all that he has uttered, *ore rotundo*, on charity, liberality, &c.

to say that all who have differed from him on the subject of creeds and confessions, and on the order of the church, do deny, what they know to be expressly revealed in the Scriptures. Besides, it is hardly to be imagined, that he teaches that a *Christian* can do all this. Yet one would suppose that he meant to assert such things, from the phraseology of this sentence. We would hope better, though we fear there is some lack of charity in this passage. For he says, immediately after; "It is notwithstanding a lamentable fact, that this very matter has created strife in the sanctuary of grace."

After endeavouring through forty four pages, to prove that we should never attempt to impose on any officer or member of the church any obligations, except in the very words of the Bible, at least so far as we can argue, he proceeds to form a creed of three articles. Indeed, he sees the incongruity, and makes some provision for it in these words. "If in the judgment of any, the exercise of human authority, or the imposition of a sectarian creed is implied, let it be remembered these things are distinctly disclaimed."

He then proceeds to frame and state his creed by which he binds the elders.

"1. Do you believe the Scriptures of the Old and New Testament to be the Word of God, the only rule of faith and practice?"

"2. Do you promise diligently to examine the gift that God has bestowed on you, for his own glory and the good of the church, and in dependence on his grace, to take heed to yourselves and the flock, over which you are made overseers?"

"3. Do you promise to maintain the unity of the Spirit in the bond of peace, and to cultivate love and harmony with your brethren in office?"

This is a creed, and a very lame one too, but still it is a confession of faith of human composi-

tion, and not made by a multitude of councillors, in which there is safety, but by one man.

It was what he dare not attempt—to ordain elders without imposing on them any obligations, but to take them bound by one vow, he was compelled to make a creed. But how unpleasant this business is! Socinians, Papists, or men embracing all the heresies, if that were possible, that have ever been broached in the church, might have agreed to the Duncan Confession of Faith.

The professed object, and we hope the real one, of all these publications and doings of Mr. D. is to heal the divisions that exist in the church. He sees too the monstrous absurdity of the great body of a church, such as the Presbyterian, professing to hold the Confession of Faith, and binding her ministers, elders, and members, with the solemnity of an oath, and yet a majority really dissenting from a large part of its doctrines. But the scheme of uniting all professors in one body, to act together harmoniously, is perfectly nugatory, and would be most mischievous were it possible. Such a union would be the grave of sound doctrine, and the articles of union, the funeral service.

To reason from the abuse of Confessions, to their abolition, is an error into which greater men than Mr. D. have fallen. We hope a little more age and reflection, even upon his own doings, may go far to reclaim him from a dangerous error. In the mean time he should be admonished, that a congregation on such a foundation as that of his in Tammany-street, is a frail fabric, that cannot last long.

1. AN ORATION,

Delivered before the Society of the Alumni of Williams' College, on the day of the Annual Commencement, September 7th 1825, by the Rev. EZRA FISK, Pastor of the Presbyterian Congregation, Goshen, N. Y. New-York 1825, pp. 20. octavo.

2. FEMALE EDUCATION.

An Address, delivered in Trinity Church Newark, N. J. on the anniversary of the Newark Institute for Young Ladies, July 21, 1826, by Rev. H. P. POWERS, with an Appendix. Newark, 1826, pp. 23, octavo.

We review these pamphlets together, as they refer to subjects of a similar character, and as they record addresses which were delivered at the commencement of literary institutions.

The object of the address of Dr. Fisk, is to illustrate the high responsibility of literary men.— Since knowledge is power, those who are enriched from the stores of literature, must have the power of governing public sentiment, which in this country is the government of society. Of this, we think, there can be no reasonable doubt. If any one does doubt, we recommend Dr. Fisk's oration to his perusal. This consideration presents our grammar schools, colleges medical, legal, and theological institutions, under a most important aspect; and we are happy to see it so well illustrated as in the address before us. Learned men hold up, amidst the darkness of ignorance, the lighted torch, and point out to the multitude the path in which they are to travel. How important then, that they should not carry false lights, and that they should know well the right path, that those who rely on them may not be misguided! What a fine field for meditation does our own country present, connected with this topic!

We are yet in youth. Our manners and national character can hardly yet be considered as formed. Our learned institutions have all the freshness of youth. Invention and enterprize are unshackled to a degree never before known in any age or country. Every effort to do good, will produce here more effect, than in any other nation. The various branches of the church are but just the other day ushered into the field of view, and their forms of order, with their creeds and modes of worship, have hardly assumed a permanent character. Experiments of perilous magnitude are instituted, by bold projectors, almost every year.-- Novel schemes, and novel events rouse the public mind into a state of action which for a time seems, while sweeping on its resistless course, to draw every thing into its current. Fourth of July anniversaries, annual elections, the visits of distinguished foreigners, the deaths of conspicuous men in state affairs; pecuniary speculations in the departments of business; Sabbath schools, Missionary and Bible societies, revivals of religion, and religious controversies, have of late kept the sea of the commonwealth in a perpetual state of agitation. The breeze, the gale, the storm and the tempest, succeed each other in rapid succession. Those who think that all these movements are as transitory in their effects, as in their own proper nature, have but little acquaintance with the constitution of human society. Though literary men cannot govern or restrain entirely these commotions in the public mind, they create them, and when they become very fierce, they have some influence in taming them. Those who touch those mighty springs of action, which move the machine of social life, should be mighty men. In the present state of our country, perhaps in any state of any country, few men, even among the most wise,

can foresee the operation of those measures which they devise and put into operation. But the more the intellectual powers are enlarged and strengthened by solid education, the wiser will be the calculations. We are indebted to Dr. Fisk for placing such impressive views of the responsibility of learned men before the youth of our learned foundations, and before the faculties who govern them.

The address of Mr. Powers, is a specimen of chaste composition, and unambitious style. His object is to disclose some errors that exist in female education, and to encourage the means devised for their correction.

The occasion on which this gentleman delivered his address, was calculated to give effect to every good sentiment which he uttered. In Newark, New-Jersey, Mr. J. Livingston Van Doren, a son of a Presbyterian clergyman, and a graduate of Union College, has originated an institution for the education of young females, and appears to have been very successful. The public seem to have extended to this seminary a very liberal patronage, and from the course of study detailed in the appendix to this address, and the character of the principal, we think it deserves all the encouragement which it has received. An annual examination is held, and certificates are issued, which somewhat resemble collegiate degrees. These anniversaries have given a powerful impulse to our learned foundations for the education of young men, and why should not a similar effect be produced in establishments for the culture of female intellect? On the first of these anniversaries, in the Newark institution, this address was delivered.

The object of the institution and of the address, is to give a more vigorous tone to the sys-

tem of female education. It is a noble one.— There never was a more general, vulgar error, and a very pernicious one it is, than that the improvement of the minds of women by solid learning, including the study of language and philosophy, makes them pedants, and unfits them for the duties of domestic life. “A learned lady,” is the cant and sneer of barbarism. Were there no other example than that of Elizabeth Smith, of England, whose short memoirs have been compiled, by a female friend with great fidelity and simplicity, it is enough to prove how false this opinion is. She understood Latin, and several modern languages, had a considerable acquaintance with mathematical studies, and was extensively read in the graver historical works. All these attainments she had made, though she died at the age of twenty-eight. In the circle of her friends and in all the duties of the household, her sayings and doings were such as to adorn the female character. Within the circle of our own acquaintance, we know of several examples that approximate to that of Elizabeth Smith.

If man were a mere animal, who needed nothing but to eat, drink, and gratify the bodily senses, then, indeed, the woman, without the garniture of mind, might be an help meet for him. This seems to have been the doctrine of ages. To this object the education of daughters has been directed. Many of what are commonly called female accomplishments, seem to have no higher object than to display them to advantage in the market. Can any thing be more preposterous, than that girls who may become, and probably will, the wives of husbands whose finances render it absolutely necessary for the woman to labour, should be taught music, and drawing, the most light and luxurious of ornamental needle-work, and hardly

any thing else? How many are there so taught, who cannot indite a decent letter, and who have not learned the common rules of arithmetic, and who do not know how to bake a loaf of bread? Vast sums are expended for the acquisition of an education, in those accomplishments, that will be absolutely useless, when daughters become wives—learning that must be forgotten. All this is surely wrong, grossly wrong. Besides, in fact, what are commonly called accomplishments, are positively mischievous in many conditions of life.—They give a distaste for the sober realities of industry and economy. Solid learning is as important for the woman as for the man; and we thank the Rev. Mr. Powers, for proving, in this address, that it is so. We wish the Newark Institute full success in the laudable attempt to give to the public a practical demonstration of the truths taught in the address before us.

In our opinion, after all, there is an important defect in both the addresses under review. Unsanctified learning has brought evils upon the church, and on political society, of such appalling magnitude, that it will take nearly two centuries to accomplish their reform. It is sheer folly, and demonstrated to be so by the history of civilized nations, to suppose that mere learning will reform the morals of the nations. What is more common than for men of great learning to be very great profligates? Need we, in this connection, refer to Hume, Voltaire, Rousseau, Dalembert, &c.? The depraved heart of man must be regenerated by the spirit of the living God, and human learning must be sanctified by the same spirit, or all efforts in the culture of mind, will be unavailing for the amelioration of the condition of fallen and miserable human beings.

It gives us real pleasure that bible recitations and sacred geography form a prominent part of the scholastic exercises in the Newark Institute. But we regret that the Rev. Gentleman who delivered the anniversary address, has kept religion so much out of view. We also regret much that the Rev. Dr. Fisk's oration, does not breathe more of an evangelical spirit. What are the brightest lights of literature, when they shine not in gospel splendours, but meteors, which blaze for a moment, are extinguished in darkness, and surprize, without directing on his way, the benighted traveller? We should teach "in season and out of season," that all things, and especially literature, must be rendered subservient to the religion of our Saviour. We should not give place, no not for a moment, to those opulent fathers, who are not willing that the education of their children, should be governed by a regard to their interests beyond the grave. Both these gentlemen should have directed their audiences and especially the young to "the Interpreter one among a thousand," for instruction in the way of salvation, through "him who died the just for the unjust, that he might bring us unto God."

On this topic, indeed Dr. F. has made some remarks near the close of his oration, which are judicious. But we insist upon it that a person who reads and commits himself to the impressions that these addresses are calculated to make, will infer that mere literature is sufficient to bless society. We must also insist, and we are confident the learned orators, upon reflection, will agree with us, that mere learning, unsanctified by the Spirit of Christ, is the greatest curse of the nations, next to the reign of tyranny and idolatry. Dr. F. says, (p. 17.) "You appeal to the general diffusion of intelligence, to the stern republican virtue

of your fellow citizens, and to the efficient agency of literary men. Combining all these, you have the base and summit of its" (our freedom and independence, or country's) "glory." These may be "the base and summit" of the American national glory, but it ought not to be so; and we hope there is a much greater glory in the land.

After all, perhaps our zeal on this topic has imparted more than deserved keenness to these critical remarks, in relation to Dr. F.'s oration, which we dismiss with the following quotation from pages 17, and 18. It will gratify our readers. Such sentiments, so well exhibited, would atone for more defects than those of this oration.

"It requires but little reflection to discover that the *religious* and *moral* interests of the community, are, in a special manner, committed to men of education. High authority, has decided, that this special responsibility rests on men "studying to show themselves approved—apt to teach," and positively excludes the ignorant and "novices" from the official trust. Were it not for this authoritative decision, I might be tempted to expose the disgusting absurdity of committing those interests officially to the heads and hands of ignorance. But it is unnecessary here to investigate the relations on which the obligation may be predicated. The inspired decision has settled the question beyond all controversy, and with it enlightened reason perfectly accords.

"There is an absurdity, however, which deserves exposure and contempt. It is, that men, in high official stations, and enlightened by philosophical science, may be free from all responsibility to advance the religious and moral interests of the state. Perhaps there may be few who have the hardihood to advocate so dangerous an absolute, but there are many who practically reject the

christian religion; and whose moral influence is consequently feeble, or positively bad. This absurdity is a libel upon the legitimate influence of science. Let the learned advocates of infidelity swell their list, and pride themselves on their deliverance from christian responsibility—let them deny this divine religion as folly, superstition and madness—but let them tell us if they can, the elevated sublimity of their doctrines, the holiness of their precepts, and the sober, consistent dignity of their sages. When has the world been bettered by the substitution of their creed for the maxims of Christianity? Was it in the days of Julian, or was it in the days of revolutionary France? When has the heart and life of any man been made better by freedom from all the responsibilities of the Christian religion? Ask a Bacon, a Locke, and a Hale. Ask the most wise and learned of every age. The undivided suffrage of talent, and science, and sound wisdom, will be—*never*.”

The following abstract is a fair specimen of the happiness of Mr. Powers' manner, and of the fine sentiments with which his address abounds: pp. 16—18.

“We have alluded to the importance of efficient education, as it results from connubial relation; but how is this relation magnified by taking into the view maternal responsibilities! To an American female, this consideration is perhaps of the most weighty consequence.

“With us, most husbands are so occupied with business, as to leave little room for attention to their children. For at least their earlier years, that important period when the most lasting impressions are made, and the subsequent character frequently moulded, the direction of their children will in the main devolve upon the mother.—To this may be added, that in those painful sepa-

rations incident to humanity, the entire obligations of both parents, not unfrequently fall upon the disconsolate widow. And what must be supposed to be the consequences, if her own mind has received no farther culture than those insipid acquirements which are calculated only to engender conceit and vanity. Who but must here pause, as if petrified with the importance of increasing the solidity of female education!

“ In the remarks which have been made, though we have said more than we intended, much has been forborne which is important. We shall however still be satisfied, if the hints offered upon intellectual culture in general, should be the means of awakening in the youthful mind of either sex, a generous ardour for mental acquisition. And our entire wishes will be gratified, if what we have said upon the barrenness of female education, or suggested upon the importance of improving it, should tend to elicit attention to the subject, and contribute in some humble degree, to raise the fair pupil from her mental degradation to a competition with the other sex.

“ PARENTS, who have daughters, I beseech you no longer to suppose them incapable of those grave and practical attainments, which are called into requisition in the daily concerns of life; but early accustom them to solid exercises, and more extended views.

“ YE FAIR ONES, who have yet the season of pupillage to serve, rise, in the pride of your native powers, and evince your sex equal to more substantial accomplishments than the adjustment of ribbons, or the shaping of a dress. Emulate the worthy ones of your sex, who have broken through prejudice, and in defiance of obstacles, risen to literary consequence; demonstrate to a mistaken world, that you are competent to those sciences

which expand, exalt and dignify. Be not appalled at the false idea, that a wise woman is the dread and abhorrence of our sex. A loquacious pedant will indeed be shunned and detested; but it is only those who have dabbled in knowledge, whose brains are turned, and whose tongues are mad. More thorough acquisitions are as favourable to modesty as morals. The deep majestic river flows smooth and silent; while nought but babbling is heard from the shallow stream. I will be your surety to our sex, that knowledge shall never sink you in our esteem. "Get wisdom, therefore, get understanding; forget it not; neither decline from the words of my mouth; forsake her not and she shall preserve thee. Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding. Exalt her, and she shall promote thee: She shall bring thee to honor, when thou dost embrace her. She shall give to thy head an ornament of grace: A CROWN OF GLORY SHALL SHE DELIVER TO THEE."

FASHIONABLE AMUSEMENTS.

"My kingdom is not of this world," contains in it more than that the sword is not the instrument by which the religion of our Redeemer is to be promoted. The enjoyments which the christian religion proposes to the disciples of Christ, are not of a worldly character. The social pleasures in which unregenerate men seek their gratification, are generally adverse to the spirituality of Christ's kingdom. While they charm the senses and intoxicate the soul with those joys that are like the crackling of thorns under the pot, they lead away the mind from God, and impart a disrelish for those duties in which believers seek and

obtain "fellowship with the Father and with his Son Christ Jesus." The thoughts are drawn away from these sober, lasting, and substantial delights, in which the people of God rejoice always. The social comforts of religion which are imparted by the Holy Ghost, in family devotion, in meetings for prayer, and christian conference, in public worship in the Lord's house, and especially, in the sacramental services of the Lord's supper, are, in their whole nature, different from all the pleasures, that men of the world seek, in the exercise of the social principle. In degree, the comforts of the Holy Ghost unspeakably transcend the fleeting and unsubstantial joys of the children of worldly pleasure. The experience of this, made David say, "I had rather be a doorkeeper in the house of God than dwell in the tents of sin." "Thou hast put gladness into my heart, more than in the time that their corn and their wine increased." The enjoyments on which the man of God delights to dwell, were "not of this world." He did not so speak from any moroseness of temper; for his heart was so formed as to be susceptible of the finest sensibilities, and of the most tender emotions. His taste for music was exquisite, and the charms of poetry awakened the softest feelings of his heart. But the melodies of his harp, and song, were "holiness to the Lord."—Among worldly men these are made the ministers of base passions, and feed the native corruption of the human heart.

The mercy of God has been remarkably conspicuous, in preserving his people in most countries and ages, from the temptations which fashionable and fascinating worldly amusements present. God's people have generally been the poor of this world. The pleasures of the fashion-

able and gay are costly. They are the creatures of wealth, and come only when it calls.

The whole history of the church, demonstrates, that as her members become opulent, and enjoy worldly ease, their temptations multiply. They are brought nearer to those,

“ Who only in the present life,
Their part and portion have.”

Both their business and their leisure draw them into the society of worldly men, whose ease of manner, exterior polish and gayity, charm the eye; while the air of dignity which they assume, seems to challenge respect. An attempt is made, generally awkward at first, to imitate them in their polished and really elegant manners. They must then be treated politely, as that word imports in fashionable life; their society and conversation are courted; and their ungodliness, concealed in part, by the varnish, ceases to be held in detestation.— This seems to have been the process with the people of Israel, and which the prophet reproves with feelings of indignation so high wrought and tremendous, in the 23d chapter of his prophecies. “ She (v 12.) doted upon the Assyrians. her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. When she saw men portrayed upon the walls, the images of the Chaldeans portrayed in vermillion, girded with girdles upon their loins, in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity: and as soon as she saw them, she doted upon them, and sent messengers unto them into Chaldea.” By mingling with the heathen they learned of them their way; the spirit of religion disappeared, the manners of the people became

depraved, and they were given up in the Babylonian captivity, into the hands of those upon whom they had doated.

We might, indeed, go into a much remoter period—the antedeluvian ages. Then, “the sons of God saw the daughters of men, that they were fair, and they took them wives of all that they chose.” The consequence was that “the earth became filled with violence;” “all flesh corrupted his way.” To punish these iniquities, the flood came and took them all away.

In the days of Constantine, the professors of religion became opulent; the imperial favour introduced them into the high places of the empire, and “all flesh corrupted his way.” The northern Barbarians, overran almost all southern Europe, and deluged it with blood. At the period of the reformation, the first Protestants were poor, as the Apostles, Evangelists, and first converts to christianity had been; there were not among them many mighty or noble. “God chose the weak things of the world to confound the things that were mighty.” In process of time, their descendants became opulent, indulged in the fashionable amusements of society, and are now in a deplorably heretical and ungodly state. All these are beacons set up in the providence of God, to warn his people, that they may not in sailing over the same seas, make shipwreck on those rocks where so many vessels have been lost. There are not wanting in our own country examples to the same effect. Compare Boston now with the character of the pilgrims, who settled in the American wilderness and with that of their descendants for two or three generations, who lived in poverty, like the Waldenses, among their native rocky mountains, far from the wealth, the gayety, and fashionable follies of the great world. Com-

pare the practical godliness and the orthodoxy of the professors of religion in the Presbyterian church one hundred years ago, with the present decay of the power of godliness and of soundness in the faith which all good men deplore among the opulent and fashionable in the great body.

Dancing assemblies, and the still more unhallowed amusements of theatres, in the varieties of tragedies, comedies, farces, operas, and circusses, and gay parties of pleasure, assembled around dining and tea-tables, where all is mirth, without one word or one thought that the reflections of a sick or death bed approve, are among those amusements of the opulent and fashionable, of which the children of God should beware. In relation to all these we say, in the words of the apostle Peter: "For as much then, as Christ hath suffered in the flesh, arm yourselves likewise with the same mind; for he that suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God," "But the end of all things is at hand; be ye therefore sober, and watch unto the end." Those who read the epistles of Peter with care, will perceive that that apostle saw in the growing opulence and worldly spirit of the first converts, even at so early a period, the dangers against which we warn our brethren of God's family, "to watch unto prayer." Against this spirit of antichrist, another apostle warns his readers, as having, in his day, begun to work.

Probably the professors of religion in these times, when, in any country or age, congregations are young and the members few, have mourned that not many mighty are called, and that their poverty, plainness, and rude appearance, expose them to reproach, and as they think retard the

progress of truth. Their faces, we doubt not, are often suffused with an unholy blush, when they compare their worldly standing with that of their fashionable, gay and opulent neighbours. Often times do they make sinful efforts, engaging in strife of worldly pomp, to appear as gorgeous in their outward decorations, as those over whose spiritual state they mourn—a state of leanness visible to every eye, endowed with spiritual discernment. Christ who was Lord of all, and who had the power to choose what his outward appearance should be, appeared in humble walks of life; and as to all show by which the natural eye is pleased, there was no beauty, wherefore he should be admired. Those who blush for the rude appearance of those disciples of Jesus who are the excellent ones of the earth, would, we fear, have blushed on the same account for their Lord and Master. Indeed, this was one of the chief reasons on account of which his brethren according to the flesh rejected him, “as a root out of a dry ground.” How would he now be treated by many high sounding professors in our own country were he to appear among us, as he did on the coasts of the Lake of Gennesaret, in the village of Bethlehem, and at the Jewish festivals, in Jerusalem? Alas! how many would esteem him stricken of God and afflicted; “as having no beauty wherefore he should be admired.” But why?—That worldly grandeur and the qualifications of fashionable life would not be found in him. The peerless dignity and glory of that religion which makes men kings and priests unto God, looks down with heavenly scorn and indignation upon those meretricious ornaments, which have adorned children of darkness in all ages. While she occupies her princely throne and in the sacerdotal robes “made for glory and for beauty,” ministers

at the altar of her God, she cannot stoop to contemplate, much less admire, those gaudy insects of an hour, that flutter in the sunbeam.

Those who are resolved to attain to the world's dignity by outward show, will sneer at all this.— They will cry out mockery. What! are the elegancies of life to be reviled? Are the refinements of taste to be set at nought? Is the fine polish to be trifled with? Must men to be Christians aim at rudeness? And is want of good manners religion? Surely not. None of all this is meant.— And it is only those who are already grown carnal, that will so interpret the sentiments which we have uttered. In this shall we praise them? We praise them not. All the decencies, all the innocent enjoyments of life, all the refinements of real good breeding, are consistent with the holiest spirit of Christianity. Nor do we by this concession set aside or lessen the force of a single thought recorded in the preceding pages. Those who cannot see that this is so, must be left in ignorance. Fashionable amusements and worldly pomp; the society of the gay and dissipated, and the fond and foolish imitation of their frivolity, are not refinement, and polish. The Latin poet understood what he expresses by "*simplex mundities.*" There is an elegant simplicity which the plain people of God should and do cultivate.

There is a passage in the prophecy of Isaiah, which certainly means something. We would ask those who think that no reproof should ever be administered to those who lavish their treasures in ornamenting of their persons, the adorning of the outward man, what it means. "In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls and their round tires like the moon, The chains of the bracelets, and the mufflers, the bonnets, and

the ornaments of the legs, and the head bands, and the tablets, and the ear-rings, the rings and the nose jewels, the changeable suits of apparel, and the mantles and the wimples, and the crisping pins, and the glasses, and the fine linen, and the hoods and the veils." Isai. iii. 18—22. All these are parts of the outfit for places of fashionable amusement; and if they merited so severe rebukes of the prophet, when they were used among the daughters of Israel, we can see no reason why they should be innocent in our days. What does the Apostle Paul mean, when he gives charge to females on this subject in the following style? "In like manner also, that women adorn themselves in modest apparel, with a shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." i. Tim. ii. 9—10.

Let the people of God be admonished "to abstain from all fleshly lusts that war against the spirit." Those who live nearest to God in prayer, in spiritual meditation, and in good works, will have the least taste for those gratifications which are sought for in worldly society and pleasures.—It is they who are least in danger of sitting down to eat and drink and rising up to play.

MODERN ATTEMPTS TO REVIVE INFIDELITY.

That all the efforts made to demolish the religion of the Bible, in our own country, in the period which immediately succeeded the American Revolution, and throughout the whole civilized world in the time of the French Revolution, should result in the prostration of infidelity, was most manifestly the finger of God. We have

thought, and we still think that the age of professed deism has passed away, never more to return. But it is not because ungodly men cherish now a less deadly hate to the Holy Scriptures, than they did twenty or thirty years ago. That which cuts up by the roots all their criminal pleasures, and which denounces against them everlasting perdition as the reward of their sinful lives, must be the object of their rancorous enmity. They are restrained from the effusion of their malignity, by public sentiment only, to which they are compelled to bow from a regard to their own profit and reputation.

It certainly is not a little remarkable, that during the administrations of the three presidents, which preceded the present occupant of the chair of state, all of whom, have had the reputation of being infidels, avowed deism, was in a great measure put down, and that it begins to set forth its claims as soon as a reputed Socinian assumes the reigns of government. In the exchanges which we make for this journal, we have an opportunity of observing fully and extensively the tone of the newspapers of the day; and we have very distinctly perceived that for the last year, there have been made more attempts to bring religion into contempt, than in many years preceding. The bigotry and intolerance of the clergy, and the ridiculous anecdotes designed to hold them up to scorn, are weekly going the rounds of the papers. Dark hints and obscure insinuations to the disadvantage of revealed religion, are adventured upon to feel the public pulse, and ascertain whether it may be prudent to make farther advances. Such editors seem to understand well, that Socinianism is but another name for Deism, and that the success of Mr. Adams was at least a partial triumph of their cause. But even the appa-

rent homage which the Unitarian seems to pay to the Bible, is painful to them. They would, if they dare, throw off even the thin cloak, which for the present they wear.

A very large proportion of those who patronize the weekly and daily journals, are professors of religion, and many of them, we trust, real Christians, whom it would be unprofitable to offend. At the same time, not a few of the readers of newspapers are known enemies of all religion. Editors of no principle, and who have no object but to make money, endeavour to please all; while their own propensities are on the side of the enemy — With all their caution, it is impossible for them altogether to conceal their real views.

Some, however, are more bold, and choose to set Christianity at open defiance. In this they act less wisely than their fellow labourers in the same unholy vocation. Of this latter class, is Owen, who has founded, as most of our readers know, in the west, a colony, on professedly deistical or rather, atheistical principles. While he kept his profligate views on religious subjects partly in the dark, his scheme was applauded by those who prefer to manage masked batteries. But now that he makes open war, they not only disclaim all fellowship with him, but denounce him for——his imprudence. He has commenced the publication of a newspaper which he styles, if we rightly remember, the “Harmony Gazette,” and dates his first number, “the fifty first year of American Independence, and the first of mental independence;” he means the year of the founding of his infidel colony, which he openly avows is intended to demolish Christianity, and indeed all worship of any God. That editors, who we doubt not have just as little faith as Owen, but who have a little more insight into the state of public sentiment, should

make war upon the "Harmony Gazette," augurs well for the powers of Christianity in the country. It shews at least that men whose whole business is to mark the state of popular feeling, think the religion of Christians is so strong that open hostilities would be dangerous.

Another openly deistical or atheistical paper has lately been issued from a press in the western part of Virginia, under the patronage of General Smyth, who has rendered himself sufficiently notorious in various ways, but especially by his ridiculous pamphlets, called "the Apocalypse revealed." In relation to this paper, we republish the following article from the Evangelical and Literary Magazine. The most direct road to public infamy, in the United States, is for any man to publish himself a deist. The following extract is from the July number, 1826 :

Mr. Schultz—General Smyth—and the Clergy.

We understand that a Mr. Schultz, who lives somewhere in the north-western part of Virginia, thinks he can propose a system of religion better than that taught in the Bible. This gentleman, we have been told, was born in Pennsylvania, of Lutheran parents, who educated him with a view to the ministry of the gospel in the society to which they belonged. For some reason, we know not what, he failed to fulfil the expectations of his parents and of the church, suddenly left the place of his residence, and fixed himself in the part of the country where he now dwells. We have farther understood, that for several years he has been endeavouring to find a medium, through which he might communicate his theological discoveries to the public. In this attempt, however, he has been peculiarly unfortunate. Free as the press is in this country, it is under the controlling power of

public opinion. No prudent editor, who wishes to keep up his paper and retain the good opinion of his fellow-citizens, will attempt to publish any thing which outrages the common feelings of the people. It is not the influence of the clergy over the press, that restrains the utmost licentiousness of discussion on the subject of religion. They ought to be free from this reproach. But it is for the honor of the American people, that their known opinions and the delicacy of their religious sentiments, should prevent the circulation of coarse publications against Christianity. We make these remarks because it happened to us to see some things in manuscript of this character, the publication of which was prevented by a sense of decency.

But of this new discovery, or rather, this revival of a religion, as old as the creation, we know nothing. It comes, however, under suspicious circumstances. The paper of Mr. Schultz is endorsed by the Hon. Alexander Smyth! The degree of credit to which this gentleman is entitled among theologians has been perfectly settled by the late emission of his own *notes* on the Apocalypse. The best man in the world, would lessen the evidence of his responsibility by such an endorser. In fact, the General totally failed; and his *latest proclamation*, respecting the value of Mr. Schultz's discoveries, will certainly prove as abortive as any that preceded it: that is, it will not insure credit to the unpublished work, and the mighty promises of the principal,

It is really amusing, however, to see how readily the Honourable Mr. Smyth admits that he is "a candid, disinterested *Deist*." As for his *candour*, he rests the evidence of that on a bare assumption; but he endeavours to prove his *disinterestedness*, by declaring that he has "no concern in the work of Mr. Schultz." He expects to make no money by

that job; but in the case of the little pamphlet on the Apocalypse, who can fail to admire the warm benevolence of the man, who sold, or attempted to sell by previous contract as to the price, thousands of copies of a meagre six-penny publication, at fifty cents a piece? What such conduct would have been in a *priest*, we leave the general to determine. It is just the same in the lawyer, the general, the member of congress.

But our readers will not fail to bear in mind that this man has proclaimed himself a Deist. He is *committed* on his opposition to Christianity. He stands before the public as an unbeliever, and yet he gravely pretends that he is candid and disinterested on this subject: an impartial judge between a religion, against which he has passed sentence of reprobation, and a new system which, in its general principles, accord with his own views! The General must suppose that his readers are as ignorant of human nature, as, in his former publication, he assumed them to be of theological truth.

But we have noticed the whole subject principally on account of the following paragraph:

“When it is considered that, in every nation of Christendom, there is a body of priests sufficient in numbers to form a moderate military establishment for the defence of the state;* that, in general, these men live on the labour of the residue of the community, many of them possessed of affluence and power, and all of them of influence; that, in general, they have been inimical to liberty, and especially to the freedom of the human mind; that priests have occasioned the destruction of the lives of *fifty millions* of Christians, by persecution; I deem it obvious that a system of morality, founded on *reason* only, which would abolish the

*This gentlemen never lets his readers forget his military propensities.

priesthood, is desirable for the peace and happiness of mankind, and that the man who will promulgate a system which shall have this effect, will deserve lasting honours."

To this paragraph are appended two notes, intended to confirm the statements here given. In the first the number of *priests* in several countries is mentioned. We have not the means at hand of verifying or disproving the general's ecclesiastical statistics; but if he is as much out in all other countries as in the United States, very little reliance is to be placed on his table. In this country he says there are 10,000 *priests*. In the first place there not five hundred men in the country who would acknowledge the title. And secondly, we much doubt whether there are 6,000 persons of all denominations, who bear the office of religious teachers. There are not 5000 regular ministers of the gospel. But as to the matters before us, this is a small affair.

In the other note, he endeavours to prove that priests are enemies to liberty, by referring to the priests of Spain, and to the Mexican Clergy. On this subject, we feel ourselves called on to offer a few remarks.

1. Here is a direct and indiscriminating attack, made by this General, according to his own account, on a whole class of men; according to his statement, on 10,000 of his fellow citizens; for these *priests* are citizens, and have all the rights which General Smyth, or his new Theological professor has. Now, attacks of this kind never betoken good feelings, or careful observation. It would be easy for us, by pursuing the same method to make out a very strong case against military men. Every reader of history knows, how often mercenary soldiers have overthrown the liberties of their country; have held their countrymen in

bondage; have murdered the unoffensive and unresisting, at the bidding of tyrants; and how impossible it is to enumerate the millions butchered in unlawful war.

We also could easily make a case as strong against statesmen, who have sold their country for gold; have sacrificed liberty to lust of power; flattered and cajoled the people to betray them. Taking the whole history of mankind, we could show that misrule, ambition, luxury, and political iniquity have been incomparably more common than pure patriotism and good government.

Nay, we could take any other profession, and found on it the same argument on which General S. relies to show that what he calls the priesthood, ought to be abolished. There is, for instance, a body of lawyers in the United States, sufficient in numbers to form a moderate military establishment for the defence of the state; these men, in general, live on the labour of the residue of the community, many of them possessed of affluence and power, and all of them of influence; of these men are formed in general, our ambitious demagogues; the men who sacrifice the constitution of their country to the interests of a party; they promote litigation, and live on the strife and contention, the fraud and dishonesty of their fellow citizens; and he who shall promulgate a system that would have the effect of abolishing the *legal profession*, will deserve lasting honors.

Nor are we so ignorant of the mysteries of the healing art, as to be unable to construct an argument of the same sort, and of equal validity, to show that the whole body of physicians and surgeons ought to be cut off from the body politic.—Yes, priests, soldiers, statesmen, lawyers, physicians, ought all to go by the board together, and leave every thing to NATURE—*nature, only.* To

this sweeping conclusion, such arguments must lead us, if we suffer them to lead us at all.

But every man of common sense knows, that great as has been the mischief done by military establishments, to the liberty, property and lives of men, we must have soldiers : corrupt as rulers and statesmen are, and much as they have done to enslave and oppress, we must have government :

However chicanery and fraud, subserviency to power, and disregard of right, may have debased and disgraced the bar and the bench, we must have laws, and judges, and lawyers, for the exposition and execution of law, and maintenance of order.

And however many the thousands that have been prematurely cut off by calomel and the lancet, we must have our physicians.

So, in like manner, while man continues to be what, from the constitution of his nature, he is, a *religious being* ; however mischievous and pernicious priests may have been, we must have ministers of religion. Be the religion what it may, whether of *revelation* or *reason*, this makes no difference. So it has been and so it will be. And while no man of sound mind and right feelings argues against soldiers, statesmen, lawyers or doctors, in general, because of the unworthy conduct of many in these several departments of life ; so no one of like mental character and disposition, would abolish the ministry of religion.

But we have not done with this subject. We will undertake to show, in another paper, not only that teachers of religion are useful ; but how they may be more so than they are. IOTA."

The following terms of communion are read and explained in every congregation of the Reformed Presbyterian Church, on the Saturday before the dispensation of the Sacrament of the Supper, and every member, in receiving a token of admission, is understood to give his assent to the whole doctrine of these terms.

1. An acknowledgement of the Scriptures of the Old and New Testaments to be the word of God.

2. An acknowledgement that the whole doctrine of the Westminster Confession of Faith, and the Catechisms, Larger and Shorter, are agreeable unto, and founded upon the Scriptures.

3. An acknowledgement of the divine right of one unalterable form of church government, and manner of worship—and that these are, for substance, justly exhibited in that form of church government and the Directory for worship, agreed upon by the assembly of divines at Westminster, as they were received by the church of Scotland.

4. An acknowledgement that public covenants are an ordinance of God to be observed by churches and nations, under the New Testament dispensation—and that those vows, namely, that which was entered into by the church and kingdom of Scotland, called the National Covenant, and that which was entered into by the three kingdoms, Scotland, England, and Ireland, and by the Reformed churches in those kingdoms, usually called the Solemn League and Covenant, were entered into in the true spirit of that institution—and that the obligation of these covenants extends to those who are represented in the taking of them, although removed to this or any other part of the world, in so far as they bind to duties not peculiar to the church, in the British isles, but applicable in all lands.

5. An approbation of the faithful contending of the martyrs of Jesus, and of the present Reform-

ed Covenanted churches in Britain and Ireland, against Paganism, Popery, and Prelacy, and against immoral constitutions of civil government, together with all Erastian tolerations and persecutions which flow therefrom, as containing a noble example for us and our posterity to follow, in contending for all divine truth, and in testifying against all contrary evils which may exist in the corrupt constitutions of either church or state.

6. An approbation of the doctrines contained in the Declaration and Testimony of the Reformed Presbyterian Church, in North America, in defence of truth, and in opposition to error.

Those, together with due subordination in the Lord to the authority of the judicatories of the Reformed Presbyterian Church in North America, and a regular life and conversation, form the bonds of our ecclesiastical union.

Formula of Questions to be put to Ruling Elders at Ordination.

1. Do you believe the Scriptures of the Old and New Testaments to be the word of God, and the only rule of faith and manners?

2. Do you sincerely own the doctrines contained in the Westminster Confession of Faith, Catechisms, Larger and Shorter, as these were received by the church of Scotland?

3. Are you persuaded that the Lord Jesus Christ, the King and Head of the Church, hath instituted one unalterable form of church government, distinct from, and independent of, civil government, and that it is exclusively Presbyterian?

4. Do you acknowledge the morality of Solemn Covenanting, both personal and social, private and public, in New Testament times, and that such moral covenants, whether civil or ecclesiastical, as recognize posterity, are binding upon

those represented in the taking of them, as well as upon the actual Covenanters?

5. Do you believe that the National Covenant of Scotland, and the Solemn League and Covenant of Scotland, England, and Ireland, were entered into agreeably to the spirit of this permanent institution, and, from the unity of the Christian church, that those engagements divested of any thing peculiar to the British isles, are still binding upon the Reformed church in every land?

6. Do you approve of the Declaration and Testimony of the Reformed Presbyterian church in North America, and of the faithful contendings of the confessors and martyrs of Jesus in former ages against Paganism, Popery, and Prelacy, and also of the Testimony of the Reformed Covenanted Church in Britain and Ireland, in behalf of all the attainments of the reformation?

7. So far as you can know your own heart, is it the glory of God, and the edification of the church, and not any selfish object that moves you to undertake the sacred office of ruling Elder?

8. Do you promise in the strength of divine grace, to rule well your own house—to live a holy and exemplary life—to watch faithfully over the members of this church—to exhort with meekness and long suffering—to visit the sick and the afflicted—to attend, punctually, the meetings of the session, and of the superior judicatories, when called thereunto, judging faithfully in the house of God?

9. Do you promise subjection to this session, and to the superior judicatories of this church in the Lord, and engage to follow no devisive courses, from the doctrine and order which the church has solemnly recognized, and adopted; and do you further promise to submit to all that brotherly admonition which your brethren may tender you in the Lord?

ITEMS OF INTELLIGENCE.

By some of the following extracts from the minutes of the proceedings of the last General Assembly of the Presbyterian Church, which we have lately received, it will appear that while the errors in doctrine maintained in the congregational churches of New-England, are extending their influence in the Presbyterian church, there is a corresponding relaxation of Presbyterianism. The republicanism of the United States is favourable to a representative ecclesiastical government, and consequently to Presbyterianism. But the declension of sound doctrine breaks down every good thing, and overcomes even the better tendencies of public sentiment, especially when seconded by New-England persevering management and influence. First, they prevail with Watts' Psalms—Second, with their Hopkinsianism—Third, with their Congregationalism—Fourth their Arianism is advancing.

“The Rev. Ashbel Green, D. D. and the Rev. Stephen N. Rowan, D. D. to attend the next meeting of the Synod of the Reformed Presbyterian Church, and the Rev. George Potts, and the Rev. S. S. Beman, their alternates.

“A reference from the Presbytery of Philadelphia on the propriety of their ordaining to the work of the gospel ministry, a licentiate under their care, who now holds the office of a chaplain in the navy of the United States, was considered : whereupon the Assembly resolved,

“ That this judicatory of the Presbyterian Church feels a deep and lively interest in the spiritual welfare of the mariners of this country ; and especially of those who are engaged in the naval service of our union ; and that the Assembly therefore will

rejoice, if any Presbytery under its care has the opportunity of ordaining any well qualified persons, men of piety and learning, with a view to their rendering permanent ministerial services to large congregations of our fellow-citizens who dwell in ships of war.

“The committees to which was referred the Synodical and Presbyterial reports, made the following report, which was accepted and adopted, viz :

“It appears that there are under the care of the General Assembly, 14 Synods, comprising 85 Presbyteries ; and that 68 Presbyteries have sent up to this Assembly reports more or less complete. Those Presbyteries which have sent up reports, have given the number and names of ministers, congregations, and licentiates, and the number of candidates. They also report the number and names of those ministers who are settled pastors ; and of those who are stated supplies or without charges. They report also the number of congregations supplied, and the number vacant ; and of the vacancies, those which are able to support pastors. They report also the number of communicants, and of baptisms. Eighteen Presbyteries have reported collections for the Presbyterial fund, leaving 67 Presbyteries which have not reported.—41 Presbyteries have reported for the Education fund, leaving 44 Presbyteries which have not reported ; 47 Presbyteries have reported for the Missionary fund, leaving 38 which have not reported : and 55 Presbyteries for the Commissioners’ fund, leaving 30 which have not reported.—14 Presbyteries have reported collections for one or other of the Theological Seminaries, leaving 71 which have not reported.

“The whole number of ministers reported by the above named 68 Presbyteries, is 985 ; of licentiates, 151 ; of candidates, 176 ; of congregations, 1524.

Of the ministers, 635 are settled pastors, and 350 are stated supplies or without charge; and of the congregations, 944 are supplied, and 549 vacant. The number of communicants added last year in 720 congregations, is 9557: and the whole number of communicants in 931 congregations, is 99,674. The number of adult baptisms in 457 congregations, is 1983; and of infant baptisms, in 751 congregations, 9397. Seventeen Presbyteries have made no reports on any subject to the present Assembly; but from the last reports received from 15 of these delinquent Presbyteries, it appears that they contained 150 ministers, and had under their care, 32 licentiates, 25 candidates, 251 congregations, and 9995 communicants. So that the whole number of ministers now ascertained to belong to the Presbyterian church in the United States, is 1135; the whole number of congregations returned, is 1775; of communicants 109,667; of licentiates, 184; and of candidates for the gospel ministry, 201."

[The following case refers to the ordination of Mr. Chambers, by a council in Connecticut. The Presbytery of Philadelphia had previously refused to ordain him.]

"The Assembly resumed the consideration of the reference from the Presbytery of Philadelphia, in relation to the ordination of Mr. Chambers.— After further discussion of the subject at considerable length, the following resolution was adopted, viz :

"Resolved, That a committee of this Assembly, consisting of three, be appointed to attend at the meeting of the General Association of Connecticut to be convened at Stamford, in June next, to meet a similar committee of that Association, if said Association shall be pleased to appoint one; for the purpose of conferring on the grievance of

which the Presbytery of Philadelphia complain ; and of inquiring whether any, and if any, what further articles, or alteration of the present terms of intercourse between the Presbyterian Church in the United States, and the members of the congregational churches in Connecticut, may be expedient for the better promotion of the purity, peace, and christian discipline of the churches connected with the two bodies ; which further articles or alterations of the present terms of intercourse, if any shall be proposed by the joint committee, shall be submitted to the General Association of Connecticut, and to the General Assembly of 1827, for adoption or rejection.

“The committee on Mr. M’Crimmon’s appeal from a decision of the Presbytery of Fayetteville, confirming his suspension from the communion of the Church, for having married his deceased wife’s sister, reported, that in their opinion, no relief can be given to the said M’Crimmon without an alteration of the Confession of Faith, Chap. XXIV. Sec. 4. the last clause of which declares that “The man may not marry any of his wife’s kindred nearer in blood than he may of his own ;” but in as much as a diversity of opinion and practice obtains on this very important subject, your committee beg leave to submit the following resolution, viz :

Resolved, That -the Presbyteries be and they are hereby directed to take this matter into serious consideration, and send up in writing to the next General Assembly, an answer to the question, whether the above quoted clause of our Confession shall be erased ?”

[This part of the Confession, was by a former act of the assembly, left to be acted on or not by the local authorities, as they thought proper.]

“The committee to whom was recommitted their report on the alteration of existing rules reported,

and their report was adopted in part, and is as follows, viz. Resolved,

"1. That hereafter the reading of the minutes of the preceding year, at the opening of the Assembly, be wholly omitted.

"2. That it be the duty of the Stated Clerk to furnish each member of the Assembly, as soon as it shall be formed, with a copy of the printed minutes, and that he perform this duty on a call of the roll for the purpose.

"3. That a docket of all the business arising out of the records of the preceding Assembly, carefully and accurately prepared by the Stated Clerk shall be read immediately after the delivery of copies of the printed minutes to the members.

"4. That the Assembly will in future continue to hear the reading of the narratives on the state of religion, sent up by the Presbyteries; but having heard them will deliver them into the hands of the Stated Clerk, with permission to publish, free of expense to the Assembly, in periodical papers, such extracts as he may deem proper and edifying.

"5. That the Assembly will hereafter prepare no general narrative on the state of religion."

Why all this? Is the declension of religion too discouraging for the public eye?

[Should the following articles, recommended to the Presbyteries be adopted, the General Assembly will be a consultative body only.]

"4thly, That to the *Book of Discipline*, chap. vii. sec. 2, shall be added a new article to be numbered x, in these words, viz. "References made by Presbyteries of Synods to the General Assembly shall not be for the trial of any cause, but only for advice."

"5thly. That the *Book of Discipline*, chap. vii. sec. 3, receive an additional article to be number-

ed xviii, in the following words, viz. "All appeals from any Session or Presbytery shall terminate in the Synod to which those inferior courts belong."

"6thly, That to the *Book of Discipline*, chap. vii, sec. 4, shall be added an article to be numbered viii, in these words, viz. "Complaints, like appeals, shall terminate in the Synods, within whose jurisdiction they shall have originated."

"The whole number of beneficiaries aided by this Board and its auxiliaries, during the last year, is *two hundred and fifty-one*; the whole amount of monies reported, as having been collected or secured in the same time, is 46,740 12. If to this sum we add \$25,000 given in addition to former benefactions to the Theological Seminary at Hampden Sydney, in Virginia; the sum of \$5500 given for the establishment of two scholarships in the Seminary at Princeton; the sum of \$1178, 93, given in aid of students at the same Seminary; the sum of \$6000 collected for a professorship and a scholarship in the Seminary at Auburn; and the sum of \$3940 50, secured in the city of New-York, by the Rev. Joshua T. Russell, for a professorship in the Seminary at Princeton, we shall have an amount of \$88,369 55, obtained last year in the Presbyterian church, to aid in the education of her future ministers. In the same cause we learn from public prints, that the *American Education Society*, (which is supported chiefly by the congregational churches of New-England, that maintain a fraternal intercourse with the Presbyterian church,) has in one year and eight months antecedent to the 29th of May, A. D. 1826 expended \$16,000 and received 78 new beneficiaries.

The contribution of the Presbyterian church, and of the Congregational churches in the United States, to the different funds which are sacredly appropriated to the education of evangelical min-

isters, has during the last year, amounted to One Hundred and Four Thousand Dollars. *Three hundred and twenty-nine* have been aided either in their academical or theological studies. We rejoice, and will rejoice, that so much has been done; while we are compelled to say, that all the efforts which have hitherto been made to supply our country with a learned and pious ministry, bear but a small proportion to the want of our rapidly increasing population, and to the numerous congregations which are springing up in the wilderness."

The following statement, extracted from the last report of the Board of the Presbyterian Education Society, shows the vigorous efforts made by the Presbyterian church to extend its limits.

"The whole sum received from life subscriptions by the Presbyterian Education Society is \$1,555. They have purchased as a seat of academical instruction, Bloomfield Academy, in New-Jersey; and one of their auxiliaries, the Western Education Society, has erected a building for the accommodation of their beneficiaries at Hamilton College, capable of containing fifty students, at an expense of more than \$5,000.

"The whole number of beneficiaries reported to this Board by Presbyteries and other auxiliaries as having been aided since May 1823, is about 230; and the whole amount of funds reported to have been received since that time, or to be now in hand for that purpose, exceeds \$20,000."

"The Theological Seminaries within the bounds of the Presbyterian church in the United States, "are 1st. one at Princeton, N. J. under the care of the General Assembly; 2d. one at Auburn, N. Y. under the care of the Synod of Geneva; 3d. one at Hampden Sydney College, in Virginia, under

the care of the Presbytery of Hanover; and 4th, one at Maryville, Tennessee, under the care of the Synod of Tennessee. Besides these, funds are collecting for one in Ohio, and one in South Carolina."

If to the students in all these Presbyterian seminaries we add those in the Congregational seminaries at Andover in Massachusetts, and at New-Haven in Connecticut, and those in the seminary of the Reformed Dutch church at Brunswick, N. J. the whole number, could we command them all, would not supply more than one third of the congregations in the Presbyterian Church which are now vacant: and it must be recollected that the students now in these institutions cannot be expected to receive licensure in less than three years. It is also to be remembered that the Congregational churches must be expected to require the services of most of their sons; and that in our bounds at least a thousand new congregations might now be gathered were we blessed with so many active, zealous, well informed young ministers, who would be willing to act as missionaries, and receive a bare subsistence during the infancy of their respective charges. With this idea we ought to connect that of the rapidly increasing population of the Presbyterian Church, if we would form any estimate of our future need of ministers of the gospel, for as an illustration of our natural increase and as data for future calculation, we state that more than *ten thousand* infants were last year baptised in our churches; and these probably were not half that were born in our congregations; that upwards of 20,000 communicants were in two years preceding May last added to our communion; and that we now consist of 13 Synods and 77 Presbyteries. The whole number of communicants in the Presbyterian church cannot be less than 150,000."

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NO. X.

NOTICE OF BAIRD'S "INQUIRY, AND EXAMINATION,"
ON THE SUBJECT OF PSALMODY, IN A LETTER TO
THE EDITOR.

My Dear Sir,—I have just read the last publication of Mr. Baird, on the subject of psalmody.—You request me, as you have not seen the pamphlet, to give you my opinion of its merits. With this I comply, as it furnishes me an opportunity of addressing an old friend, which is always gratifying; and as the form of your request lays me under no obligation to give you a formal and full review of the work, it is hoped a simple opinion, with a few references in justification of it, is all you expect. Indeed, a review, or any thing like a direct notice of Mr. B.'s book, or any thing that could be fairly construed into the appearance of controversy with *him*, is out of the question. My opinion you will easily gather from what follows.

The body of the work consists of six chapters, introduced by a dedication, a kind of double preface, an Introduction—a letter, to whom addressed is not said, and the whole closed up by what, in the style of Mr. Plowden, may be called a *Postliminous* Advertisement. "All this kind of thing" affords Mr. B. an occasion of telling us, that he has, at least, two reputable gentlemen whom he considers his friends; and likewise of giving the very edifying information of the urgency of friends, the difficulties through which his work had to

make its way to the public, and withal, what he *has done*, what he *would like* to do, what he *could* do, what he has *not* done, what he *may* do, and what he may *never* attempt to do. A work upon *grace*, which he contemplates at a distance, from such a man, after what many consider a very *ungracious* work, is doubtless a *desideratum*.

Of the work before us, his estimate is far from humble. He expresses a "confidence which he does not effect to conceal" in the "weight and correctness" of his argument, and that his readers "will not have cause to regret the expense of purchase, or the trouble of perusal." Yet he authorizes us to believe, that worthy as his book is, he could have made it much better; for under the urgency of friends, and the calls of the printer, he wrote "*cum calamo currente!*" They gave him time only to *score* some words, and to *interline* others, in the correction of his copy. Thus he informs us, he had no time to make his language better, to expunge repetitions, to better work his arguments. What pity that those solicitous friends, had not given Mr. B. a few years more, in addition to the six or seven, which elapsed between the publication of the "Apology for the Psalms," and his "Examination" of that work, in order that the world might have been favoured with those fine specimens of rhetoric and logic, which he was capable of furnishing.

Let us now come to the matter of his six chapters. The first chapter, contains the author's argument in proof of a *human* psalmody being employed, with divine approbation, by the church in the ages of the patriarchs, from Adam to Moses. (See pp. 23—31.) And how, my dear sir, do you suppose he proceeds? You could hardly divine how he manages his point. He lays down two

tables, a chronological one of Scripture songs, but which refers, likewise to all the expressions of praise, whether by song or otherwise, and to the mention of musical instruments, which came before the author; the second table is a catalogue of Scripture names, nineteen in all, the countries to which they belonged, and a doubtful and defective explanation of their meaning. From them, by a logical process, somewhat new, indeed, but the "weight and correctness" of which, I am yet unable to perceive, he proposes to establish his position. Thus, in proof of it, he adduces the song of the angels, at the laying of the corner stone of the earth, before Adam was created, Job. 38 : 6, 7. His next proof is taken from Tubal, a descendant of Cain, having invented the harp and the organ, Gen. 4 : 21. And in Laban, no very good man either, he finds a witness, for he talked of his mirth, his songs, his tabret, and his harp. Gen. 31 : 27. In this period he places the book of Job; and from the whole, for this is all that his *chronology* furnishes as applicable to the ages before Moses, he deems the proof very satisfactory. Inq. p. 166.

You, sir, may be disposed to think that the song of angels, before man was made, before he had fallen, and before a Saviour was revealed, could teach us very little about an evangelical psalmody; and surely the fact of angels praising God, can decide nothing in favour of human psalmody, in the stated worship of the church. Nor will the fact that Tubal, an excommunicate from the family of God, invented the harp and the organ, appear to you sufficient evidence, that songs of human composition were employed in the worship of the church at that early day. Laban's mirth, and songs, and tabret, and harp, will go, I should

think, a very little way in proof of the divine right of the practice contended for by Mr. B. That the book of Job was then employed in the psalmody of the church, admitting it to belong to that period, no man will affirm. And yet this is the whole proof of this chapter, when we take in his nineteen proper names, *Enos, Mahalaleel, Haddam, Harran, Anor, &c.* down to *Anathoth*. This is the proof which Mr. B. is confident "will convince every unbiassed and judicious reader, that songs of human composure—with divine approbation," were employed from the time of Adam, till that of Moses, in the psalmody of the church. What is it, do you ask, in which this satisfactory proof consists? Why, sir, review it. The morning stars sang together before Adam was made, Tubal, an exile from God's house, invented the organ and the harp, Laban, an idolater, was fond of mirth, and with mirth, and song, and harp, and tabret, he said, he would have sent Jacob away had he told him of his departure; and there is the book of Job, a part of our Bible, perhaps the oldest poem in the world. Now, sir, if all this be not sufficient proof of our author's position, he most triumphantly adds, *Enos, Mahalaleel, Haddam, Harran,* and all the rest of the nineteen names of men, mountains, rivers, cities, and, it would seem, of he knew not what, down to *Anathoth*. This is conclusive? He who feels not the satisfying force of this, in proof of the *jus divinum* of a human psalmody, must, indeed, be *biased*, and without *judgment*!

Mr. B. tells us a tale of a sermon by a Mr. Wallace, on the subject of psalmody, from the *Shibboleth* and *Sibboleth* of Judg. 12: 6. Now, for one, I really do not know how Mr. B.'s argument for a human psalmody, from the names of *Enos, Maha-*

laleel, Harran, &c. could be better answered than by repeating the word *Shibboleth*. The one surely meets the other in absurdity. But there is an internal evidence to me, that our author's tale is not just the exact truth. Mr. B.'s assertion, that what he states could be established in a court of justice, increases the doubt upon my mind. We know, for we have seen the value of such proofs in courts of justice, in reference to irreligious contests about religion. But were it all true, our author more than matches his antagonist. Jubal invented the organ and the harp; Laban had *mirth, song, harp, and Tabret* at command; *Enos, Arnon, Anothoth*; Therefore hymns of human composition were sung, *jure divino*, from Adam to Moses!!! Find, if you can, sir, any thing in the records of nonsense to match this.*

The second chapter purports to exhibit the use of human composures, *jure divino*, in the church's psalmody, from Moses to Christ. He adverts to six songs of which we have mention, and which comes to us under the sanction of divine inspiration, between the call of Israel from Egypt, and the time of David. These, however, prove nothing for the divine right of a human psalmody, and of course must be dismissed from this argument. That such a psalmody existed, Mr. B. presumes, and very confidently refers to instances of its being employed. His first instance, is certainly an

*That God was praised in his church, since there was one upon earth, and that that praise was offered through the mediation of Christ, are facts admitting of no doubt. The forms in which praise is offered to God are very numerous. Psalmody is only one of them. And, as a stated part of worship, we hear little of it before the days of David. Mr. B. appears to think that whenever God was praised, it must have been by singing. Hence the little sophistry of his argument. The religion of the Bible was, at no time, the little *sing-song* which many seem to think religion should be now.

unfortunate one for his cause ; it is the shouts of Israel, in the worship of the golden calf, at Horeb, and the song they sung—*These be thy Gods, O Israel, &c.* p. 32. That this song was not of divine appointment deducts very much from the aptness of it as proof. The assumption that, because Israel made the song addressed to their idol, they, therefore made those addressed to Jehovah, is gratuitous. He refers likewise to “the Book of the wars of the Lord,” Num. 21 : 14, and to the Book of *Joshua*, mentioned Josh. 10 : 13.; but as he knows nothing about these, they being either long since lost, or embodied in books bearing another name, the reference is useless. That either of these books was a collection of poems, is without evidence. Dr. Lightfoot’s conjecture respecting them is as probable as any other, which you know, is far enough from their being books of songs.—Our *inquirer’s* next reference is to the dance of the daughters of Shiloh, Judg. 21 : 21. As this says nothing about psalmody, I leave it. His next instance is that of the timbrels, and the dance of Jephtha’s lovely daughter, Judg. 11 ; 34.; and the salutations of the daughters of Israel, addressed to the son of Jesse, Sam. 18 : 7.; upon the defeat of the Philistines. Does Mr. B. himself, think you, really believe that all of these were exemplifications of solemn religious worship? To hail the victor has been common in all ages and lands ; and the civic song of the daughters of Israel, celebrating the heroism of David, is finely illustrated in modern times, as for instance, in the case of our own Washington, by the ladies of Trenton, when, while strewing his way with flowers, they sung,

“Virgins fair and matrons grave,
 (Then the conquering arm did save!)
 Build for thee triumphant bowers.

Strew, ye fair, his way with flowers;
Strew your hero's way with flowers."

In all these cases, we have honours rendered to brave military leaders, successful in their country's cause; but no part of religious worship. In the case of Jephtha's beautiful daughter, there was music and the dance, of song we hear not. The burden of the song of the females of Israel, in the instance before us, was *Saul hath slain his thousands, and David his ten thousands*. The 1004 songs of Solomon, which are lost, and the funeral wailings of the professional and real mournings of the Jews, it seems to me, prove no more for our Examiner, than the inventions of Jubal, or the doubtful import of Hebrew and Chaldean names. The rest of the chapter is taken up in proof of what no body denies; that psalms should be appropriate to particular subjects and occasions.— We say so too; and we say farther, with Dr. Scott, and many other distinguished men, that we are furnished with inspired songs, suitable to all the subjects and occasions of christian praise.— No friend of inspired psalmody, Mr. B.'s assertion, notwithstanding, to the contrary, ever opposed this. But we say farther still, that a sacred ode may be sung by us, very profitably, though there be some truths in it not literally applicable to every one's present case. That Mr. B. himself does so sometimes, in singing the hymns of his church, is very probable, nay very certain.

I now dismiss the chapter, assuring you, sir, that our *Inquirer* has not adduced a single example of an *uninspired* ode being used in God's worship, during the whole period, from Adam till the Apostolical age, *with or without* divine approbation. In that period, many divine songs were indeed composed, and introduced into the service of the church; but among them we know not of one un-

inspired. If there were, when introduced?—by whom?—where is it? 'The song of the morning stars, Jubal's harp, Laban's mirth and song, the nineteen names, beginning with *Enos*, and ending with *Anathoth*. the unknown book of *Joshua*, even the song addressed to the idol calf, together with all the complimentary expressions, with which heroes were hailed, and all the funeral *Ullalloos* of the singing men and singing women, whether of antiquity or of modern days, will do little, I am disposed to imagine, for this man's cause. And yet he has laboured over many a page, to bring proof of the divine right of his hymns from these sources; and, poor man, I fear he really thinks he has done something to the purpose. He seems to have been encouraged by some indiscreet or waggish companion, to make a book; he made it, as he says, *cum calamo currente*, and truly he has reason to apologize for an argument which should have been '*better wrought*.'

The third chapter of Mr. Baird's book extends from page 48, to page 84; and takes up the 'proof of a human psalmody being divinely approved, and used, in the Apostolic age. He has recourse, like others before him, to the thanksgiving of Mary, Zecharias, Simeon, the angelic song, the expressions of praise by those who beheld or experienced the healing power of the Redeemer, the extraordinary gifts of the Corinthian church, &c. &c. This, like his other chapters, is confusedly filled. He crowds his pages with quotations from the commentators and historians, some of them partially made, others inappropriate, and the whole useless as to establishing his point. In order to establish his position, from these examples, it behooves Mr. B. to settle, previously, the three following questions: Were these compositions,

whether of saints or angels, really introduced into the psalmody of the church in that age, or sung upon any occasion in her worship? Secondly, were they *human* composures? This Mr. B. will not affirm, and therefore they prove nothing for his assumption. Thirdly, were the compositions of those saints actually *sung* by themselves? Failing in an affirmative answer to any of these questions, his authorities do nothing for him, and failing in all, as he most assuredly does, his cause is hopeless. Give one of those many hymns of human composures, used in that age, give a certain testimony of such being so used, and the cause is gained. This Mr. B. has failed to do, and of course he proves nothing to the point.

The conjecture of Heumannus respecting Eph. 5: 14., is but conjecture, and if that text be understood as an extract from a hymn of human composure, the text itself opposes the conjecture. The Apostle in the quotation refers to no authority less than the inspiration of God. *Wherefore he saith, Awake, &c.* This chapter of our author, though perhaps not so ridiculous as the former ones, is really as inconclusive. You will, I am sure, release me from further notice of it at present.

The fourth and fifth chapters of this book, treat of the history of psalmody, ancient and modern. I do not see, so far as the merits of the question are concerned, much to be gained on this field.—The advocates of an inspired psalmody, at least the author of the “*Apology for the Book of Psalms,*” admits fully, and I think, as far as justifiable, the early existence and use of hymns of human composure. This admission, is all the other side can prove. History will do nothing in settling the question of divine authority. We must have re-

course to God's own testimony for this; and, from this source, I am persuaded, Mr. B. has failed in bringing such proof as the case demands. The testimony upon the subject, to be gleaned from ancient history is not direct. It is only incidental. The dispute is rather modern than ancient, though not altogether so. The real state of the matter appears to be this: the Book of Psalms had its place as the fixed liturgy of psalmody, in the church. In every congregation, where psalmody was used, duly organized and settled, it was in use. But from a very early period, upon special occasions, individuals made and used occasional hymns. These were sometimes used in certain congregations, in the usual public worship; or, upon the occasion of being called together; they would be frequently used by many individuals, though not in the stated public services of psalmody. But still the Book of Psalms, as the matter of her stated psalmody, had its place in the church, *pre-eminently* above every hymn of human composition. This pre-eminence of place was never disputed, except by a very few enthusiasts, and the occasional hymn of humble pretension, was suffered to pass without animadversion. It is believed that, were all that ancient history says upon the subject brought into one point, this would be the amount of its testimony. That with the hymns of *Nepos* in the 3d century, "many of the brethren were delighted." *Spanheim*, to whom Mr. B. refers, states that the hymns and songs and psalms, besides the Psalms of David, which were brought into the western church, in the 4th century, were "private;" that is, not of public authority; yet they were in the church and very numerous. Mr. B. in this chapter, reasons with his usual sagacity, and abates not in the indications of

diseased temper, over which, he need not have informed his reader, he has too little control. To a few things in this and the foregoing chapters, I may again advert, mean time, I shall give you a peep into Mr. B.'s Sixth and last chapter. This professes to be an examination of Mr. McMaster's "Apology for the Book of Psalms." This might, indeed, have been the title of his whole pamphlet. The Apology and its author are seldom out of his view. Mr. B. discovers an unceasing irritability in reference to that work, and a *snappishness* toward the writer of it not to be accounted for, except on the ground of the wounded vanity of a little mind. Mr. McMasters had represented his "Science of Praise," as inferior to the "Discourse" of *Dr. Latta*. Mr. B. was treated, in a note of the Apology, as unworthy of notice. He was represented as a *copyist* of Dr. L. Out of these representations Mr. B. has manufactured some *nicknames*, and gives them out as the production of Mr. McM.'s pen. The term *copyist* he makes synonymous with *plagiarist*, and then complains of misrepresentation. What the author of the Apology intended by *copyist* I know not, but as it is not synonymous with *plagiarist*, it is not likely he meant that. *To copy*, in one of its acceptations, means to *imitate*, and of course a *copyist* is an *imitator*. The judgment that Mr. B. falls behind Dr. L. seems to fix this as the idea intended. But it is of little consequence. I hope the Author of the Apology will give credit to Mr. B.'s claim to originality, and soothe so far, the irritation of his feelings. It must however, be noted, that in the "Science of Praise," there was nothing to induce the belief that its author had not seen Dr. L.'s discourse. As to Dr. L.'s superiority over Mr. B. as a writer, I fear this latter work, now before us,

will furnish, if necessary, a lamentable additional proof. He, indeed, in all that marks the gentleman and man of mind *lags* far behind Dr. Latta. It comes not in my way to take notice of the uniform style of crimination, in which Mr. B. speaks of the author of the "Apology." It would be difficult for you to conceive the vice of an author, moral and literary, which is not charged upon the head of Mr. McMaster, and in a form of uncourtliness unsanctioned by even the example of the abusive daily journals of our times; yet it would seem Mr. B. is unconscious of any impropriety of manner, for his pages are much employed in repeating the assurances of the delicacy of his language, and of his freedom from all that is rude.—The frequency and confidence of these charges really induced me to seek a reading of the "Apology for the Psalms," to see whether these things were so. Mr. B.'s want of candour, or self-control, which you please, will be best seen by a perusal of the work he abuses. You do not expect me to enter into details. I may be allowed, however, to advert to a circumstance or two on which our *Inquirer* and *Examiner*, dwells with a sensitiveness, or petulance rather, peculiarly his own; indicating, I should suppose, some latent consciousness of the justness of these remarks under which he seems so sensitive.

The author of the Apology had represented him, and some others, as treating the Book of Psalms with a disrespect amounting to hostility. This Mr. B. in his own *chaste* manner, pronounces a "slandrous falsehood." You will allow me to appeal to those writings in order to ascertain whether this charge of *slander* and *falsehood* be well founded or not.

In turning to the "Discourse on Psalmody," I

find the author representing those churches, and of course the Presbyterians among the rest, which had used, and continued to use the Scripture Psalmody, as *dishonouring* the gospel, and *depriving* the Son of God of those honours given him by the primitive church, Pref. p. 5. And in p. 10, he teaches, that, by those who use the Bible Psalms, "not so much as a single Psalm or Hymn" is sung in conformity with Apostolic direction.— And again, p. 12., that such praise is not offered to God, through the *new and living way*; and of course cannot be accepted. Adhering, he says, p. 29., "strictly to the Old Testament Psalmody, we cannot be said to do *any thing* in the name of the Lord Jesus. No mention is therein made of the Father, as a distinct and special object of our devotion; nor of the Son, as being the appointed way of access to him. And, p. 42., that the influence of the Spirit of God could not be designed to inspire christian converts, with "veneration and respect for the Psalms of David."

Now, sir, can you imagine that it is treating the book of psalms with respect to say, that the use of it in psalmody, dishonours the gospel and deprives the Son of God of those honours once paid him? —that the use of it turns the worshipper to some other object of devotion than the Father, and to some other medium than the Son, for acceptance? —that such is their character, that the Holy Spirit designed not to inspire christians with *veneration* and *respect* for those psalms? Is this the language of respect or of disrespect and hostility? Let the religious world judge. Is it "slandorous falsehood" to say, it is disrespectful.

Without going further, let us hear Mr. Baird himself. I give you a quotation from his "Science of praise," p. 31. "By recommending the

Psalms of David in their" (hymns of human invention,) "stead, under the *specious* argument of their *divine authority*, their minds might be gradually led, from the doctrine of a divine Saviour, to that of a *pattern of piety*," &c.

"The Psalms of David were *properly suited* to such a *designed perversion* of truth. Their application to Christ is *obscure* and *figurative*, and of course they were more easily evaded or misapplied." Mr. B., in his "Inquiry," contends that the language and sentiment of the above quotation are correct, and sufficiently respectful to the Book of Psalms. The author of the "Apology," it seems, thought otherwise, and I mistake if you do not think otherwise too. Is it possible, consistently with due respect for it, to affirm of any portion of God's word, viewed in its proper connection, that it is calculated to lead the mind from the *doctrine* of a divine Saviour? Is the language allowed, in any circumstance, which affirms of a Book of sacred Scripture, that it is "*properly suited* to a *designed perversion* of truth?" You, I am well assured, will say, such language and sentiment are more than disrespectful; and decidedly indicate a spirit of hostility to that against which they are directed. It is not a style similar to that which represents what is good, in itself being liable to be perverted to evil, by a wicked hand; but rather that style which represents a wicked hand employing an evil instrument, "*properly suited*," to the end, for a wicked purpose. It is not true, as Mr. B. asserts, that the grace of God manifested to Abel, was "*properly suited*" to call forth the malignity of Cain's heart; but the reverse is the truth; it was *properly suited* to have repressed that malignity, and to have softened the heart of Cain. Nor was the coming of Christ,

and the promulgation of his gospel *properly suited*, as our author further affirms, to bring wickedness and misery upon the world ; but the reverse. But it is true that the malignity of Cain's heart was *properly suited* to hate the grace of God, bestowed upon his brother and to murder him on that account ; and the wickedness of the world was *properly suited* to lead it to hate Christ, and to persecute his cause and people. And may we not say, without breach of charity, it is further true, that Mr. B.'s ignorance of, and enmity against, the Book of Psalms, were *properly suited* to lead him to affirm, that it was " *properly suited* to a perversion of truth," in leading the mind " from the doctrine of a divine Saviour" ? No explanation can justify the assertion.

But has not Mr. B. explained himself by assigning the *obscurity* and *figurative* character of that Book, as the reason of his assertion ? And why did not the author of the "Apology," give the explanation in his quotation ? Why he did not, I candidly answer, I do not know ; but I do know if he had, it could have made nothing for Mr. B. To know the value of the reason he assigns, that is, the *obscurity* of the Book of Psalms, it must be taken in connection with the tenor of thought which prevails throughout his pages, and in that connection, you will perceive it goes as an additional proof of his enmity to the Book of Psalms, in the psalmody of the church, and, in that light, was intended to produce opposition to it in the minds of others. Attend then, sir, to the manner in which he has spoken, in his previous pages, of this inspired book : he represents attachment to the Scripture Psalms as flowing from a Judaizing disposition—*Science of Praise* p. 12. ; the use of those psalms by christians, in addressing their

heavenly Father, as an imperfect babyish language, p. 19. ; like worshipping in an unknown tongue, p. 37. ; he represents their language as *obscure* and *unprofitable*, p. 39. ; that the use of it does not honour God, p. 49. ; that it is *a yoke of bondage*. p. 71. ; and in the quotation already given, that it is calculated to lead the mind from a divine Saviour, and so *properly suited* to a *perversion* of truth. The additional sentence, expressive of the *obscurity* &c. of the Book of Psalms, instead of doing away the bad impression, made by his previous affirmation, when taken as it ought to be, in connection with the spirit of his pamphlet, and strain of his language, can be understood in no other light, than as a constituent part of that studied *tirade* of obloquy, which he had all along been pouring upon this portion of the sacred volume, and consequently going to confirm the most unfavourable interpretation that has been put upon his language.

We have not yet done with the evidence of Mr. B.'s hostility against the Book of Psalms. His "Inquiry," gives further evidence of this. In the use of the inspired Psalms, he holds, the Messiah cannot be *owned*, nor God approached through him ; for if so, he asks, what was the use of giving a large portion of the New Testament? p. 75. ;— that in the use of those psalms, there is no act of worship performed in the name of Christ ; for those who used them acted only in common with the Jews who hated Christ." p. 75, 76. ; that it is demonstrated, that, in singing those Psalms, there is no confession of Jesus as the Messiah, nor performance of devotion in his name, p. 77. ; that the psalms are a part of the *beggarly* elements, p. 152. ; that from these beggarly elements, the pastors of the Presbyterian Church are gradually

weaning their members, and that all who refuse to reject these psalms, as beggarly elements, and do not adopt a *new song* are not disposed to honor the Son even as they honour the Father! p. 171. Mr. B. too, by his manner of approving the "Carlisle Hints," which you noticed in vol. 1. of your journal, may be fairly understood as approving of the impious sentiments of that profane pamphlet, in charging upon the Book of Psalms, without disguise, a spirit of *extermination, havoc and destruction*; as having a tendency to foster malevolent feelings, &c. &c.

Will you now, sir, tell me who will affirm that Mr. B. gives not evidence of enmity against the Book of Psalms? With what face can Mr. B. profess friendship to that book, if he really believes what he writes? Can he be attached to that, to which he says none can adhere but from a *Judaizing disposition*? Can he reverence that book which teaches only an imperfect and babyish language, the use of which is like that of an unknown tongue? Can he respect that which he reckons so obscure and unprofitable?—which does not honour God?—which is a yoke of bondage?—which contains no hymn to the Saviour as God?—the use of which does not own the Redeemer?—which leads him, not by the Son, to the Father?—which conducts to act in common with the Jew who hated Christ?—which is beggarly?—Can he love that book which under any circumstances, would lead the mind from the doctrine of a divine Saviour, and is *properly suited* to such a *perversion* of truth? Can he be cordial to that book, which would keep him from worshipping the Son even as the Father? Can he regard those Psalms, from attachment to which, he says, he and others

are gradually weaning the people, as from beggarly elements? Most assuredly not.

These sentiments, now under notice, give body and spirit to Mr. B.'s scheme of Psalmody. Take them away and nothing remains. He nevertheless, occasionally professes regard to the Book of Psalms. My dear sir, is there no reason to suspect, in these occasional professions, something of the hollowness of hypocrisy? Something of the meanness of pious fraud, to still, in the meantime, the fears of those whom he is employed in bringing off, gradually, from these *beggarly elements* of a Bible Psalmody? Think you differently? Is he still an honest man? Is your charity for his heart at the expense of respect for his head? Be it so, then. Let the exclamation of the fox in the fable, furnish his apology: *ω CIA ΚΕΦΑΛΗ ΚΑΙ ΕΥΚΕΦΑΛΟΝ ΟΥΚ ΕΧΕΙ!*

I purposed to have noticed to you some instances of Mr. B.'s uniform want of candour, in the treatment of the subject before him; such as in his proposed attack on the first argument of the Apology for the Book of Psalms, which he takes care to keep out of view, falling only upon some collateral considerations, the historical state of the question so far as disputed, which he certainly misrepresents; and his claims to originality were they not too silly to be laughed at, might have been noticed. His representations are too uniformly at variance with truth, to be ascribed to mere oversight, were we not to admit his apology of the urgency of friends, the speed and demands of the press, the unmanageable rapidity of his pen, for he assures us he was obliged *literally and truly* to write *cum calamo currente*, and his less un-

manageable temper,* all combined to allow him no time for the correction of his copy, or the better working of his argument; except to *score* and *interline* a little. To treat with severity a book written under such circumstances, you could not have the heart, and to give credit to its statements no man of candour will be disposed.

Now, my dear sir, do you still ask my opinion of this pamphlet? If so, permit me to say to you, its literary character invites neither pleasure nor animadversion. It is lower than contemptible. Its moral bearings are deplorable, when it is recollected that it is the production of an actual minister of a respectable denomination of christians. It is the lowest production upon the subject, if we except the profuse 'Hints' from the Carlisle author, which Mr. B. so highly eulogizes. That such a book should really have appeared, at this day, will not be readily believed by those who have not read it, or who have not confidence in the report of those who have.

Your goodness, when you know the merits of the pamphlet, will, I trust, excuse the frequent absence of gravity which will have appeared to you in reading this letter. You, sir, serious as you are, could not be always grave, with the odd mixture of vanity, petulance, nonsense, pretension, and *gossiping tales*, served up before you in the pages of Mr. B. Had I supposed the thing likely to do any harm, I would, had none other done it, have noticed it gravely; but those for whom he said he wrote, the ignorant, it will not hurt, and to those of another description it is not calculated to do either good or evil. It is indeed a harmless thing.

* "All censure of man's self is oblique praise. It is in order to show how much he can spare. It has all the invidiousness of self praise, and all the reproach of falsehood." Believing this opinion of a distinguished man to be correct, I am induced to notice Mr. B.'s foolish complaint to the public on his infirmity of temper.

The existence, nevertheless, of this subject of controversy, in the church, is to be lamented. Had the modern pursued the course of the ancient church, in continuing to the Book of Psalms its prominent place, as the stated liturgy of her psalmody, some of her children employing an occasional hymn if they pleased, of modern make on a particular occasion, controversy on the subject would never have been known. And when those who have deviated from the ancient path, shall have retraced their steps, the matter of dispute will be reduced to narrow bounds. We hope the day when it shall be so is rapidly approaching. Distinguished men in the churches, do not believe the assertions of those rash men who affirm, that all who employ in their psalmody the Book of Psalms, dishonour the Gospel, do not honour the Son as they honour the Father, and address not God through the name of Christ. They would not thus put under *ban* the Presbyterian Churches of the Reformation: the Church of Holland, the Church of France, the Church of Scotland down till this day, the whole Presbyterian interest of Ireland, the Presbyterian Church in the United States till a very late day, and even till this day, not to mention the Secession Church, the Associate Reformed, and Reformed Presbyterian Churches. Such may be the views of Mr. Baird and a few like him; but such cannot be the views of the sound and reflecting men, particularly of the Presbyterian Church. Such cannot be the views of our Greers, our Alexanders, our Millers, our Blatchfords, &c. These gentlemen well know that a *literal* version of the Book of Psalms is authorized by their supreme ecclesiastical judicatory, as a fit liturgy of evangelical Psalmody, both by their ancient practice and by their act of 1787; and by

the same authority is prohibited the censuring of that version. Now, sir, can you believe that such men as those adverted to above, who sway the policy of the General Assembly, did they view the Book of Psalms as a part of the *yoke of bondage*, as a *beggarly element as not honouring Christ*; as leading, in the use of it, to God in any other way than in the name of Christ; you would not only suffer it, but by authority put it into the hands of their people as their liturgy of sacred song? No, no: such opinions are the 'effusions' of ignorance or the ebullitions of a suppressed infidelity. That they are not noticed and silenced by the authority of the church may perhaps be accounted for, by the insignificance of their authors. My dear sir, you see my sheet is full, and I doubt not you are glad to see the conclusion in a cordial farewell.

Rev. J. R. Willson.

June 2nd, 1826.

Note.—Since writing the above, I have read a lengthened account of some public debates between several Protestant Clergymen and a number of Roman Catholic Priests, upon the propriety of Bible Societies circulating, and putting into the hands of the people, indiscriminately, the Bible without note or comment. I was struck very forcibly with the similarity of the topics of argument employed by the Catholics, against the circulating of the scriptures, and those of Mr. B. against the use of the Book of Psalms in the Church's psalmody. The *obscurity* of the matter, the *imperfection* of the written word, the necessity of *something* else, the *defects* of the English version, and the consequent *danger* to the people, were the prominent topics of argument used by the *Catholics*; and these are the chief topics selected by Mr. B. Like him, too, they were offended, when their conduct

was represented as inimical to the Bible. He and they, however, have their dissimilarities; the language of the Catholics is less offensive, and they sufficiently indicate that it was men of sense managing a bad cause.

DIALOGUE ON EXPERIMENTAL RELIGION.

Paul. The sermon, William, which we heard yesterday, was calculated to make a deep impression on a reflecting audience. How important is the question asked in the text, "Who shall ascend into the hill of God?"

William. It was, indeed, and on me it did make a deep impression. I am glad that you have introduced this topic. This morning I feel its power with nearly the same force as when the preacher was giving utterance to its solemn truths.

P. That is what I fear few hearers of the gospel can say on Monday morning. Most of them are "like a man beholding his natural face in a glass, who straightway departeth and forgetteth what manner of man he was." How few are there who "lay up the word in their hearts and practice it in their lives!"

W. This is a neglect of which I have often been guilty. Though it is some years now since I made a profession of religion, and though I was much moved on the occasion of my first appearance at the communion table, yet I have heard many excellent sermons with great coldness, and have soon forgotten, what I heard.

P. Few, there is reason to fear, can entirely acquit themselves of blame on this quarter. A defect on this point is commonly imputed to a natural lack of memory, while the fault lies in inattention and want of love to the truth,

W. So great has been my languor and coldness

while waiting on the ordinances of grace, that I have feared that all my professions of religion were hypocritical, and my "goodness like the morning cloud and early dew."

P. Where there is life, it is natural to expect that it will be excited into action by that light and heat which the sun of righteousness dispenses in the ministrations of the sanctuary. Dead substances feel not the invigorating influences of the sun's rays.

W. The discussions in the sermon of yesterday, to which you allude, were calculated to excite still more my fears, and they have done so. I have been made to enquire more attentively into the reality of my faith, and, I trust, have been more earnest to know whether "Christ has been formed within me the hope of glory."

P. You have reason to be thankful that, in this respect at least, the word has been blessed to you.

W. Yes, that is true. But with all the self-examination of the Sabbath evening and this morning, I must still say that I walk in darkness and have no light.

P. Will you allow me to ask, since you speak so freely on this subject, how you have proceeded in this examination?

W. Certainly, for though we should be cautious, and know when and to whom we speak on such subjects, yet with so intimate a Christian friend as yourself, I esteem it a privilege to converse freely and unreservedly. I think I may say I have always found the duty of self examination somewhat difficult. What is the outward tenor of one's life may be easily known by a little reflection. But others can know this almost as well as ourselves, and yet others cannot judge our hearts. Still I have examined myself on this point. For if the outward tenor of my life be grossly evil, all must be wrong.

P. What judgment have you passed on yourself in relation to this matter?

W. I have found many sins of omission, one I may particularize. I have not been careful to introduce and encourage conversation, when in company with professors, on those topics which tend to edification. I have also entered with too great readiness and interest, into those subjects which occupy the conversation of mere men of the world, and which have no savour of divine things.

P. This is a part of duty which requires much Christian discernment. In the conduct of professors, there is much here to lament and little to praise.

W. As the times are, others would not probably think me greatly defective in this matter; as I do not avoid such topics when they are introduced. I know, however, that I have lost many a fair opportunity of doing good, and have heard the truth spoken against, without bearing such a testimony in its favour as I might. This I have done, not from timidity, but from a spirit of worldly accommodation—from a fear of offending those whom I know have been offending God. As to the general tenor of my deportment in other respects, there has not, so far as I know, been any gross departure from duty, no sin that would expose to much blame, even among good people.

P. That we should have grace to preserve us from giving offence to the generation of the righteous, is ground of thanksgiving to him who thus keeps our feet from falling. But this will not satisfy one who is concerned in good earnest to know his state before God; however a hypocrite may satisfy him with this external performance of duty.

W. In attendance to the forms of devotion in public, in prayer meetings, in family worship, and

in secret prayer, I have not been greatly defective. Sometimes, indeed, secret prayer, as to a formal attendance on it in retirement, has been neglected, when it might have been conveniently performed. But all these duties may be performed when there is little of the true spirit of practical godliness. It is here that I find the greatest reason for shame and contrition. How often have I found, with pain, on the morning of the Sabbath, a half formed wish in my heart, that I could spend the day in idleness and sleep, rather than in attending on the public services of religion.

P. It is a token for good that such a propensity was painful, that you marked it with disapprobation, and did not yield yourself to its influence.

W. It is better than if it were otherwise. But then, how little did I prepare my heart for meeting with God, by self-examination, meditation and prayer! For this I have been chastised by heart wanderings in the house of God, and by the consolations of religion having been withheld from me while I heard the offers of salvation made me, and while the promises were spread before me? Over this I have mourned with a sorrowful heart.

P. To mourn over the want of those consolations, is to hunger and thirst after righteousness, and you know we have a promise that such "*shall be filled.*"

W. That promise has often relieved me. O! that I did really hunger and thirst after that "righteousness which is of God by faith—the justifying righteousness which Christ has brought in, and which is unto all, and upon all them that believe"—that "with my soul in the night season," I desired conformity to the image of Jesus Christ.—What comfort would I then derive from that promise!

P. For those earnest desires, for that hungering and thirsting you doubtless pray in your secret devotions, and in your ejaculatory prayers.

W. As to the form I do; but in the manner of performing my secret prayers, there is little to derive comfort from, and I fear little evidence of the power of divine grace. Often they are very short. We have heard of some distinguished saints who spent many hours every day in secret intercourse with God. What am I then, when a few short and often formal petitions morning and evening, are rather the appearance than the reality of that duty,

P. There have been such instances. But all are not in a condition to spend so much time; and we should not demand the greatest attainments of the most eminent saints, as the only evidence that grace exists at all in any degree.

W. I find, too, that when I retire for secret prayer, with the intention to pour out my soul to God in earnest supplication, I am hardly on my knees before his throne, until, in many instances, my thoughts are led away, I know not how, to some worldly and unprofitable object. I discover it, am filled with shame, and endeavour to fix my heart upon God. Soon again my imagination begins to stray. All this too I experience in family prayer, and in the public prayers and praises of the congregation. Surely all this is ground of mourning.

P. It is so, indeed, and he who would not mourn over it has no grace. Do you think that these things effect hypocrites? Do their formality and heart wanderings grieve them?

W. My own case, I admit, would be much more distressing, were I not grieved for these defects in my religious duties. But were faith in lively exercise, may I not say, were faith at all in exercise, it would not be so.

P. Certainly that were to say too much. "What will ye see in the Shulamite but as it were the company of two armies?" "I see another law in my members warring against the law of my mind." "When I would do good evil is present with me." And yet hear what is added. "I delight in the law of God after the inward man." It is faith that carries on this warfare against the workings of in-dwelling sin, of which you complain. Perhaps, there has never been a saint of God who has not experienced these conflicts, from which you seem inclined to infer that you are not a real believer in the Lord Jesus.

W. No, that conclusion I have not drawn; but I have perplexing fears—I pray with so little confidence—my apprehensions of the perfections of God as they are manifested in the Lord Jesus are so feeble, and my views of the excellency of the person of Christ are so obscure, and my reliance on God for temporal and spiritual blessings so unassured, and my love of Christ, his truth and cause, so cold, that I walk in great darkness.

P. You ought not, my dear friend, to think of walking in the light of your own graces, but in the light of the truth, in the precept and the promise of God. "Let him that walketh in darkness and hath no light trust in the name of the Lord."*

W. But is it not by the graces of the Holy Ghost that he bears witness with our spirits that we are the children of God? Is it not in this way that we ascertain whether we "shall ascend to the hill of God?"

P. When faith and the other graces are so vigorously exercised, as to demonstrate their own existence, then the Holy Spirit does bear witness that

* Isai. l. 10. See in M'Loed on True Godliness a sermon on this text.

we are the children of God. "He that believeth shall be saved," is the testimony of the Holy Ghost in the promise. When a man's own spirit bears witness that he believes, he may assure himself of salvation by the concurrent testimony of the Spirit.

W. If one have examined with some care his heart and life, without being able to decide whether he has faith or not, what shall he do? Is there any thing for him but to remain in doubt?

P. Surely there is. He has the full and free offers of the gospel. "Come unto me all ye that labour and are heavy laden and I will give you rest." "Ho! every one that thirsteth, come ye to the waters—come buy wine and milk without money and without price." "Look unto me and be ye saved." Here he has the same ground for faith which he had when he first accepted of Christ. When convinced of sin and in great darkness, when there was not and could not be any thing in his own heart or life to comfort him, never yet having exercised faith, nor of course any other grace, what did the sinner do? He accepted the offer and trusted in the promise.

W. Is a believer then entitled, when in darkness as to his own state, to lay hold by faith of the offered salvation in the same way in which the convinced sinner believes in the first act of saving faith?

P. Undoubtedly. Otherwise, how could he who fears God and yet walks in darkness, having no light, trust in the name of the Lord, and stay upon his God? It is the offer of salvation, accompanied by the promise, that is the staff of the believer. In reliance on this he walks by faith. This is what the old divines call the direct act of faith.

W. True, I have read of this in Erskine's ser-

mons, and other practical works written about the same time. There is comfort, then, for him, whose corruptions are so strong and whose faith is so weak that he cannot determine from self examination what his state is. No doubt it is his duty to trust in God. He is commanded to do so. "Trust in the Lord for ever, for in the Lord Jehovah there is everlasting strength." But can the Holy Spirit in this way bear witness with our spirits that we are the children of God?

P. Assuredly he can and does; for "faith is the substance of things hoped for and the evidence of things not seen." The very act of trusting or believing is consolatory, and is the evidence or demonstration (as the original means,) of things not seen. What are those unseen things? The power and the willingness of Christ to save the sinner through his imputed righteousness, and the certainty that he will do so in the case of every believer. There is no hope, no comfort on the gospel plan for any sinner, but on the supposition that he is one of God's adopted sons.

W. I know we ought to beware of the "doubtful faith" of the Papists, which we renounce in the National Covenant.

P. This faith or trust, relying on the promise of God, has sometimes so clear an apprehension of the great salvation as to rise to full assurance, in which case the Holy Spirit bears witness with our spirits that we are the children of God. It is then that "the soul is *filled* with joy and peace in believing." Here let us hold. Here let us "cast an anchor within the vale both sure and stedfast."

W. But what then is the use of self-examination?

P. "Much every way." By it our faith is strengthened, our sins are discovered, our wants

found out, and a sense of these wants leads him who has faith, to Christ for supplies. When the result of the examination is an enlightened conviction that we have knowledge to discern the Lord's body, faith to feed upon him, repentance, love and new obedience, how great is the consolation of so blessed a discovery!

W. Surely faith is very weak when we examine with care and solemn interest, and yet cannot find out our own state.

P. I would not say so. We often err in the performance of this duty. Your own case affords a strong example.

W. How so? Wherein have I erred in this work?

P. It is dangerous to encourage presumption. The greater part of unregenerated gospel hearers flatter themselves that their state is good, and place an undefined reliance, on the uncovenanted mercy of God. This is presumption. But on the other hand, there are many real believers, who from day to day write bitter things against themselves, and in whom a jealousy over their characters is carried to a sinful extreme. As "there is no man that liveth here and sinneth not;" we must not expect to find perfect freedom from sin, when we examine into the evidences of regeneration.

W. That I think I have not done.

P. But you have sought after and seem to know well your defects, while you have passed by unnoticed all that might be thought to proceed from the exercise of the graces of the Holy Spirit. I would not lay much stress on the regular performance of religious duties. For, though where either family worship or secret are generally neglected, there is no possibility of the existence of grace, yet all these may be formally attended to,

where there is no vital principle of real godliness. Secret prayer may be performed on legal principles, or with a view to purchase salvation, as the Papist counts his beads or says his Pater Noster.

W. There I have great fears. I dare not say that my prayers are evangelical. O! that I could be sure of my having real delight in this duty.— When I neglect it, I am pained at the omission. But I want more real enjoyment in its performance.

P. But whence this mourning over defects? Is not this real godly sorrow for sin? If I am not greatly mistaken, a hypocrite feels none of these pains. When he has performed a religious service, he washes his mouth and says, "I am clean." This is not your case. The more grace any one has, he will be the less pleased with himself.— The greatest saint will be the most ready to say: "O wretched man that I am, who shall deliver me from the body of this death!"

W. That I have so little conformity to the image of God, that I feel so much coldness in duty, that I am so much attached to the honour, wealth, and enjoyment of this world, and that I am so unbelieving is very painful to me. I hope you will tell me what you consider some of the distinguishing marks of the character of the saint of God.

P. My opinion is of no weight in this matter, which is of so deep interest to the present and everlasting welfare of the soul. But I will give you some of those evidences of godliness which are exhibited in the Holy Scriptures, by him who cannot err.

1. Attendance on all the ordinances, to which one has access, and delight in them. "I was glad when they said unto me, let us go into the house of the Lord." Psal. cxxii. 1. "My soul longeth,

yea, even fainteth for the courts of the Lord."—Psal. lxxxiv. 2. These, and similar portions of Scripture refer to all the ordinances, secret, and family prayer, social prayer, and the more public services of religion.

W. You lay, I think, the chief stress on the delight found in these institutions.

P. I do; for this distinguishes real believers from the hypocrite, who goes to the Lord's house without pleasure, yea, generally with pain, to which he submits for a good name among men, and to appease conscience, or to purchase salvation. I mention—

2. The love of the truth. "The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honey-comb." Psa. xix. 9, 10. "How sweet are thy words unto my taste! *Yea sweeter* than honey to my mouth." Indifference to the truth is a mark of a hypocrite. It is enough for him that he have a popular form of religion which exposes him to little suffering, and in which he can maintain his standing, as a professor without bearing the cross of Christ in support of his truth and cause.

W. You think there is much of that kind of religion, in this age, do you not?

P. I do. How few say, "I am set for the defense of the truth!" He in whom the Holy Ghost dwells, will surely love that truth which the same Spirit has revealed in the Word. This love of the truth manifests itself in professing the truth, at whatever hazard, in contending for it, in loving them who hold it, and in seeking after it as men seek for hidden treasures, by reading the word of the Lord, in waiting on the ordinances, and in

contributing of our earthly substance for its promotion in the world. As another trait of the character of the believer, I mention—

3. Humility—a low estimate of our own attainments, in knowledge, and in holiness. “I who am less than the least of all saints,” is the opinion which one of the greatest saints that ever adorned the church of God had of himself. They who hold the truth, and think highly of themselves on this account, are like the unbelieving Jews, who said, “we have Abraham to our father.” They hold the truth in unrighteousness. This high opinion of themselves, is spiritual pride, which is opposed to humility, manifests itself by violence of passion, when they are opposed in any of their views and plans. Then they call this unholy temper zeal, and give themselves credit for what is really their sin. The truly humble believer, who loves the truths of the gospel, is ready with meekness to give an answer, and render a reason of the hope that is in him. They who have laid down their lives rather than abandon the smallest truth, if we may call any truth a small one, have been the most remarkable for their humility and meekness, two graces that always grow together, and bear an exact proportion to each other. This trait of the Christian, “is in the sight of God of great price.”

W. That the system which I hold, and which has been sealed by the blood of the martyrs, is the very truth of God, I know; and that I wish to see it prevail over all the earth, I think, I also know. But at the same time that I am not sufficiently ready to expose my property, or character, or worldly ease to any risk for its sake, I fear.

P. That fear, I trust, is suggested by the humility which I am recommending. In that point

we all fail. I acknowledge, too, that supineness in relation to the cause of truth, is one of the darkest shades in the character of any age. But I mention—

4. As a characteristic of the believer, ejaculatory prayer. David says, "When I awake, I am still with thee." Not as to the essential presence of God, for in that sense, he was as much with God, in his sleeping as in his waking hours. As soon as he awaked from sleep, he offered up ejaculatory prayers to the God who had preserved him from harm in the defenseless hours of sleep. The habit of *darting upwards*, (as the word ejaculatory means,) our prayers to God, gratefully acknowledging favours received, and seeking relief for ourselves and others in distress of any kind, is one of the means by which the saints maintain "Fellowship with the Father and with his Son Christ Jesus."

W. This I now do every day, but less frequently and with less faith than I ought.

P. I think hypocrites are always found deficient in this matter.

W. But may not an unregenerate man, when in danger, call upon God sometimes without speaking in audible words?

P. Possibly he may, but I think it is a rare thing with him. I might add many other evidences, such as faith, repentance, love to Christ, a sense of the vanity of worldly enjoyments, hatred of sin, love to the saints, fear of offending God, and zeal for his glory. But you know all these. I only add, that you are certain, I trust, that you earnestly cry to God for salvation, through Christ, renouncing your own righteousness—that the righteousness of Christ imputed to us, and received by faith alone, is your only hope—that you desire

conformity to the law of God in all things—and that you are seeking to honour him whose you are, and whom you serve.

W. I think so.

P. As you seek, then, you will find, you ask and you shall receive, you knock and it shall be opened unto you. You come to Christ and you shall in no wise be cast out. "Trust in the Lord forever."

MEDITATION ON AUTUMN.

Why the changes of the seasons? Can it be merely for the gratification of the desultory mind of man, pleased with variety, and fond of ever shifting scenery? He who formed the soul and endowed it with active propensities, has adapted the whole diversified aspect of nature to our taste for what is lovely and new. Let us pause for a little, and contemplate with admiration and awe, the stately monuments of this great world. How silent, yet how powerful are the operations of inanimate and of living nature! What great things have been done by the combined and all harmonious exercise of mighty powers, during the months of summer, which now depart from the stage, and make room for the coming autumn!—Under the surface of the soil, over the broad expanse of continents, and islands, with their plains, their mountains, and their vallies, changes of great import have been wrought, subject to the inspection of no eye, but that of Him, who "worketh all things according to the council of his own will." The earth appears to be inert, cold and still as death; yet every where it has been teeming with life in countless myriads of forms. The atmosphere, with its dews and rains, and the lights

of the Heaven by day and night, have opened their treasures, and lavished their stores upon the soil, to aid the earth in her wondrous births, and in the nurture of her offspring. The gardens, the fields, and the forests, replenished with their various and peculiar products, furnish ample evidence that there has been no idleness in any department of nature, and that her operations have not been in vain. O my soul, meditate with reverence in this vast temple where the Spirit of the Lord has been displaying the glory of his creative and life-giving energies, and expatiating his own beauty, over the lovely and beautiful forms of life which his skill has devised, and his power moulded. In these, his wondrous operations, he has been providing for man the means of sustenance and comfort. Herein I see, the munificence of the Godhead. He it is that in autumn crowns the year with plenty, that enriches the vine with its delicious clusters of fruit, and makes the hills and the vales white with corn and flocks of sheep.

Nature is not exhausted, nor wearied with the various and productive operations of the year, but having performed her work, and amply replenished her store-houses, begins now to prepare for the repose of the winter. The gay and splendid robes in which she was dressed in the vernal season, are laid up in her wardrobe; the still richer attire of summer is also folded up, and the stately and sable garb of rest begins to envelope her mighty frame, and great members. The forests change their hue, and instead of the living green, their foliage assumes dark and grey and yellow tints. Hollow winds begin to sigh through the woods, or stern blasts to tear off the leaves and bear them through the atmosphere in thick and rapid flight. Dark clouds are hurried along the

face of the heavens as the forerunners of storms and tempests. Hoar frosts whiten the fields at the dawn of day, and blight, by their chilling cold, the tender plants that spring from the bosom of the soil, under the influence of the sickly heats of autumn. The birds of summer, that in their cheerful mood had poured a flood of melody on the ear from the grove, warned by these appearances of the approaching desolation of winter, have all, except here and there a solitary individual, taken their flight to more genial climes. All this reminds me, that my own spring-time of youth, and my summer of middle age have passed away, and that I begin to enter on the autumn of my years, which, should life be prolonged, will soon give place to the winter of old age. The revolving months will ere long bring back again, to these fields and woods the vernal season, in all its freshness and beauty. Summer, too, will again bless and crown the year with its smiles and its bounty. Not so with me. My youthful years are gone for ever.—No summer shall I ever again see. Both have passed away “as a tale that hath been told.” The spring time of the year bloomed in beauty, and the summer poured forth with munificence, its treasures to enrich the inhabitants of the world. Autumn has come laden with plenty, and fraught with the stores furnished by the liberality of summer. How very different have been my spring and summer! The former, though a warm sun shone upon it, gave little token of life, and was not adorned with beauty. Alas! how was it blighted by sin! How little, except the divine goodness, can the eye when looking back over it find on which to dwell with delight! How fruitless has my summer been! The fairest flowers, if fair they may be called, fell off through the diseased state of the

plant on which they grew, leaving behind no fruit, or little to ripen into maturity. And now that I feel the chills of the autumnal season, how little spiritual treasure has been provided to cheer the heart, and impart comfort! Yet all is not cheerless. He who makes the seasons to roll around the year, in glory and beauty, who hath sent rain and fruitful seasons to fill the hearts of men with food and gladness, has not, for my barrenness, departed from me. He still continues, to crown the seasons for me with plenty of the good things of the present life. The chilly blasts and frosts of autumn, and the piercing colds of winter, do not freeze those streams, nor check the course of the waters of the river of life, which make glad the city of God. Though the natural sun retires from northern climes, and his light and warmth are diminished, the sun of righteousness, continues to shine with constant light in the firmament of the church, and his warming beams impart life and vigour to all that have life to feel their reviving influence. For a time, indeed, he may seem to have withdrawn himself; and some intervening clouds may intercept his light; but it is only as a passing cloud of summer; for he shines forth again in his glorious effulgence, and makes the soul to rejoice in his cheering beams. The clouds which intervene between the soul and the sun of righteousness, will all vanish, and "he will arise upon the soul with healing under his wings."

His constant goodness to me, should encourage my heart to trust in him. Were I in the condition of the most wretched living man, I might find abundant reason from the tokens of his goodness, to rejoice and trust in his mercy. No man alive should complain; for he has not been doomed to suffer the torments of hell, which all deserve. But

I am surrounded with tokens of the divine bounty. I do not fear that I shall be without a habitation to defend and render me comfortable in the coming cold and tempests. I have food and raiment, and am surrounded by many kind friends. Alas! how different is the condition of many thousands at this very moment! Every cold blast of autumn pierces the soul with alarming and reasonable anticipations of want. As it whistles through the openings of the poor and miserable cottage, the cheerless inmate sighs in pain for the cold and tempestuous days and nights that his wife and children, almost naked, and with very scanty fare, perhaps in famine, are doomed to spend, should they survive ere the vernal sun shall again warm the earth, and make it produce food for man and beast. This is the condition of tens of thousands, at this moment in many European countries. Not that the season has been niggardly, or that there is no food, though there have been some, and those no slight tokens of the divine displeasure, but still, there is food in abundance. The lordly tyrants of the nations, oppress the poor that they themselves may revel in abundance, and wallow in the sensual pleasures of luxurious gratification. In nations thus cursed with the misrule of despots, these chilly winds are fraught with terror. What reason have I to be grateful that human beings in my native land enjoy the fruits of their labours, and that the heartless minions of power do not enter and plunder their stores of the fruits of the season's toil!

Encouraged by all these tokens of the divine favour, I will trust in Him for the coming season of desolation, that I shall not want, and that the spring time shall come again. In the approaching autumn of my life, I will trust to His mercy, in

Christ Jesus, the Head of the new covenant, that He will preserve me in the winter of old age, should I be spared, that a glorious spring-time will come beyond the grave, and that I shall there reap a rich harvest of blessedness. I have seen sorrow. But I rejoice that "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

KELLSWATER SACRAMENT.

We have been expecting for some time, that we should be furnished with a biographical sketch of the Rev. William Stavely, of Ireland, who ended his labours and entered his rest more than a year ago. In this expectation, we have as yet been disappointed. Some short poems in honour of his memory have indeed been transmitted to us, but however well meant, they have appeared to us utterly unworthy of so very distinguished a man. The following lines, furnished us by a correspondent, afford an opportunity of giving a short notice of him.

He was a minister of the Reformed Presbyterian Church, in Ireland, in which for more than fifty years he laboured very successfully as a faithful, able, and uncommonly eloquent preacher. His mind was well stored with the treasures of literature, he was an able divine, and his eloquence in the pulpit such as to attract the attention, and excite the admiration of all who heard him. On sacramental solemnities, especially, when many thousands of people of almost all ranks assembled, he had the power to hold his audience in almost breathless attention for seven hours together. Such was the force of the truths which he uttered, the

order in which he arranged them, the persuasive influence of his arguments, style, and manner, and the melody of his voice, that though he left no error or vice unproved either in church or state, and though his faithful testimony tormented the ungodly men that dwell on the earth, yet he maintained his popularity undiminished to the last. Even among those who were no friends to the covenant cause of God, nor of the martyrs for that truth which he so ably defended, it was admitted, during the whole course of his ministry for more than half a century, that there was not in any denomination of christians in the north of Ireland, so eloquent a preacher.

He was the unwavering friend of the civil liberties of Ireland, and he faithfully delineated in his preaching, the tyranny and ungodliness of the British government, which oppressed his native land. By this fidelity to the cause of God and to the rights of man, he was often exposed to the frowns of men in power. But none of these things moved him. Had he lived in the age when our fathers suffered martyrdom for their adherence to the whole doctrines of the reformation, and to the covenants of the British empire, he would have been numbered with the Renwicks, the Guthries, the Camerons and the Argyles of that period. His life was an exemplification of the excellency and power of vital godliness. Few have for so many years, lived as blameless as he did, in all the commandments of the Lord. He was more than eighty years of age at his death, and until almost his last breath he continued his ministerial labours in the church, "He was gathered to his people in peace; an old man and full of years." "Blessed are the dead who die in the Lord—and their works do follow them."

The following lines, though the style is not of the most polished character, breathe sentiments so tender and devotional, and so faithfully delineate the impressions which a sacramental solemnity make on the mind of a good man, especially in youth, that we are confident every reader who is pleased with what is good, will be gratified by them. The writer seems to be, for he has not given us his name, a native of Ireland, now residing in this country, and cheers himself when suffering the ills of life, by a recurrence to religious joys which made glad his heart in his native land.

For the Evangelical Witness.

[The writer of the following lines makes no pretensions to the character of a poet. About the middle of March, 1825, being very much depressed in mind by a concurrence of several unpleasant scenes, and in order that the thoughts which then occurred might not be forgotten he was led to give them their present form. Respect for the venerable character to which they particularly refer and a belief that they will not be altogether unacceptable to some of your readers, have induced him to offer them for publication. The particular allusion is to the celebration of the Lord's supper, by the Rev. Mr. Stavely, on the banks of Kellswater, Ireland, in 1804.]

Hail sacred stream ! upon whose peaceful banks,
 Beneath the hazel, briar, and hawthorn shade,
 I've sat with numerous multitudes to hear
 Glad sidings of great joy to man proclaimed.
 Now had the sun, rejoicing in his might,
 With bright unclouded disk and fervent ray,
 Brought round the hour by ancients call'd the third,
 When crowds, with hasty steps and anxious looks,
 But sober, grave and solemn, as became

The sacred day, and place and exercise,
Arriving and arrived, made quick the vale.
The tables spread with cloth of purest white,
With green smooth intervening walks,
Appear like Sinai's sacred mount; enclosed
From feet profane, but not from curious gaze:
The veil long since is rent—that all may see,
Tho' not approach the summit of the mount.
Of simple form, a tabernacle stood
The tables fronting; whence the gospel herald
To listening throngs the wonders might display
Of love divine. While from his visage fair,
And hoary locks, and eyes like Amram's sons,
Old, yet not dim, the sun's full beams reflect
Celestial lustre: we persuade ourselves
His not a mortal's but an angel's face,
In which shines keen discernment, majesty,
And earnestness his audience to persuade.
But when with voice sonorous, sweet and grave,
He pours the well indited matter forth,
While love of Christ himself constrains, he binds
In chains our minds that erst were wont to rove.
The fair majestic stream; that rolls along
To fertilize the vales, and quench the thirst
Of numerous herds that graze its verdant banks,
May flow unheeded, while we drink the stream
Of living water, flowing from the lips
Of whom the Spirit's a well of life—
Tho' cloth of purest white o'erspread the green†
Its brightness charms not; when we see by faith,
The robes of linen clean and white prepared
To clothe the saints at heav'n's high marriage feast.
The sun his noon-day splendour sheds in vain,
While STAVELY to our wondering minds displays
The glory of the Sun of Righteousness.

†Alluding to a neighboring bleach-green.

But when he rails the sacred altar round,
 Lest the ungodly men should holy things profane,
 All Sinai's thunders break upon our ears.
 When next to cheer the mourning soul he turns,
 With eloquence not taught by man—but learned
 Of bards celestial—how he soothes the pangs
 Of sinners once most vile, now sanctified,
 And washed more white than snow in Jesus' blood!
 Example apostolic and divine
 He then the sacred symbol takes,
 Blesses, breaks, gives, with awe-inspiring mein,
 Feasting, and praise, (*in Israel's psalmist's words*;)

Succeed alternate, 'till the level sun
 Darting thro' intervening groves his beams,
 A milder radiance sheds o'er all the scene.
 He mounts the sacred stand, and with his heart
 All glowing with the flame of love divine,
 He tells his not impatient audience of a feast
 That ne'er will cloy—wine ever new—and sun
 That thro' eternity's unending day,
 Shall with increasing splendour brighter shine.
 But e're the assembly to their homes depart,
 Our Orr* of manly port and aspect grave,
 With thoughts original, well culled, concise,
 Succeeds to exhort the saints once more to love
 The Lord :† 'till evening's sober grey scarce serves
 To scan, with careful eye, the sacred song.
 O blessed stream ! thus highly privileged—
 Let Grecian, or Itálian bards their streams,
 In strains Aonian celebrate the haunt
 Of Deities impure, obscene—or let
 The stupid Hindoo doat upon the flood
 Of mighty Ganges ; turbid with a'! filth
 That either soul or body can defile.
 Thy stream, Kellswater, tho' unknown to song,

*Rev. Joseph Orr, of Maghera co. Derry.

†Mr. Orr's text was Psalm xxxi. 23.

Has charms for me which they can never know.
For here, of old, the honoured Houston|| sowed
The seed immortal: which yet kindly thrives
Among thy vales—watered by Stavely's care:
While the great Husbandman o'er all presides.
Siloah's stream from Zion's sacred mount,
To Israel's tribes alone such pleasure gave,
As sight of thee to pious worshippers
That on the sacred day, within thy vales,
Meet to commemorate Redeeming Love.
Such scenes, tho' past, remembrance still holds dear—
Nor death itself shall from my breast them tear—
For, in the realms of bliss, again shall meet
Those who on earth have sat down at the feet
Of Jesus—There to hear his biessed voice,
And in his love eternally rejoice.

[It will easily be perceived by the reader that the author wrote this under the impression that Mr. Stavely was alive.]

||Rev. D. Houston, mentioned in the historical part of Reformation Principles.

ITEMS OF INTELLIGENCE.

There has been an unusual amount of sickness and mortality in the United States this season. Bilious fevers, fever and ague, and dysenteries continue with unabated virulence to the present time. Though there has been no yellow fever in the principal cities of the sea-board, yet there has been and still is much disease. In New-York and Philadelphia the mortality has been great, especially among children.

For about one hundred miles back from the sea-board both the fall and summer crops have been short.

The distresses among the poor in Europe continue unabated. With all these calamities there

are great insensibility and coldness among professors. The wickedness of the ungodly is evidently on the increase. "If for all this," says God, "ye will not be reprov'd, I will chastise you yet seven times more for your sins."

Political.—A Scotch writer speaking of the pressure of taxation, says—In the year 1790, before the breaking out of the last war, this (taxation) was reckoned at the moderate sum of sixteen millions of pounds sterling per annum; a goodly part of which sum had been contracted by the prosecution of the war against the then colonies of North America, now the United States. Well, about this time, tyranny, which, to use a medical phrase, may, aptly enough, be styled the *midwife* of liberty, had got to such a pitch in France, that the people could suffer it no longer, and revolutionized their government. John Bull must be meddling, and of course got a finger in the pie. This war lasted until 1815, and now we, as a nation, only pay 70 millions of pounds sterling per annum, the items of which for the national debt amounts to 30 millions a year interest. The support of our poor, 7 millions sterling a year. Salaries of our national officers, 20 millions a year. Tithes for the support of the clergy of the church of England, about 7 millions of pounds sterling a year, and another something which, by the financiers is called a *dead weight*, 5 millions a year for—no one knows what—secret service money or something else, but we have to pay it. One million pounds per annum for the salary of *his most gracious majesty*, GEORGIUS QUARTUS. The inhabitants of Great Britain and Ireland cannot amount to more than 20 millions of souls, men, women, and children. And supposing an equal division of taxation, these 70 millions would come to about 3*l.* sterling per head, or with-

in a fraction of 14 pence weekly. Well then, contrast this with the following: The weavers of England, at present can earn only about 2 shillings a week, and those are the men who supply you with cottons in the United States. Again, the Irish labourers who supply these men with food, have to work for 3 pence and 4 pence a day. What a queer state it is for a nation to arrive at, when the annual taxation of man, woman, and child nearly equals the wages for labour. According to the poor laws in England, when the reward for labour will not procure the bare necessaries of life, the balance must be made up by the *poor rates*. This tax is levied on every person not actually a pauper, but falls peculiarly heavy on the landed proprietors. Hence a man may have an estate, and it may not be worth a farthing to him, the whole proceeds being taken up to pay government taxes, tithes for the clergy, and the poor taxes. This, however, commonly happens in bad times, such as the present. But in a nation arrived at such a crisis as ours, we may look for a return of them every three or four years—and at all times, the tax on land is not under 50 per ct. It will amuse you to give the items of taxation on some of the most necessary articles of life. On beer, for example, government secures the incredible amount of £3,231,250 per annum. We pay 6 pence a quart for this beverage, and were there no tax we should have it for 3 half pence. On candles, £442,789 sterling per annum; for this article we pay 7 pence per lb. 4 pence in the pound weight of which is tax. Tea, £4,225,000 tax, which comes to 6 pence of a duty on every ounce that we drink: and all this in direct contravention of the British constitution, which expressly declares that “no man shall be taxed unless by his consent.” The shortest advertisement

in a newspaper costs 6 or 7 shillings, only 2s. and 6 pence of which falls to the share of the printer; all the rest is tax. And to cap the climax, the bare cost of the collection of our taxes, amounts to more than the entire expenditure of the government of the United States.—*Niles' Register.*

State of Morals in France.—We have reason to mourn over the great and increasing vices of our country. But compared with the gigantic profligacy of European countries, we may be called a moral people. The following item respecting Paris, is a volume on the wretched state of society, in the kingdom of which it is the capitol:

“It is estimated that the enormous sum of 350 millions of francs is annually hazarded in the public gaming houses of Paris—which, being licensed, yield a revenue of eight millions a year to the government. The luxury of some of these houses, in eating and drinking, women, &c. is astonishing, and debauchery, of all sorts, is carried on with princely magnificence.

In the year 1824, it appears that 239 men, and 132 women committed suicide in France, being a diminution of 19 in number. The greatness of the number is openly attributed to the gambling tables, the lottery, and the houses of debauch, kept up by the government for the sake of the profit derived from them, with the distress that inevitably follows those who become their dupes.”

The United Associate Synod in Scotland.—On the list of Preachers belonging to this body, there are 7 Ministers without charge; 37 Probationers not called; 9 called, and 5 about to be called—in all 94. The number of Students attending the Divinity Hall under Dr. Dick, is 154. Dr. Mitchell of Anderson, has been elected Professor of Biblical Literature by a majority of *one* over Mr. Duncan of Midcalder.

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EVANGELICAL WITNESS.

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A VIEW OF THE IMMATERIALITY OF THE HUMAN SOUL.

MR. EDITOR.—Convinced that you consider the grand doctrine of the immateriality of the human soul worthy of the testimony of an Evangelical Witness, if, in your judgment, the following communication possesses any merit in the elucidation and establishment of this capital doctrine, you are at liberty to give it an insertion in your monthly publication.

On this, as on almost every subject of human investigation, the learned world have arranged themselves on opposite sides. That much ingenuity, and often considerable discrimination have been displayed in conducting their respective arguments, must, in the judgment of candor be acknowledged. Unhappily, however, for the materialist, his metaphysical acumen discovered in vindication of his favourite theory, has had to encounter the common sense of the generality of men. For it is apparent, that the doctrine of the immateriality of the human mind, (I use the terms soul and mind indiscriminately,) enjoys more popular countenance than that of its materiality. We feel no disposition to take advantage of popular sentiment and faith in relevancy to this topic, so far as to make an appeal to popular admission for a favorable decision. We will not employ the *argumentum ad hominem*—rather let us wield the *argumentum ad rem*. In plain

English, we propose unsophisticated reason to preside in the progress and consummation of our argument. If we have not the approbation of this arbiter of human decision, we cordially yield to our antagonists the question at issue.

It is proper that the *state* of the question be distinctly proposed and perfectly understood, that the dispute may not be a mere logomachy, or war of words. We do not propose a complete and lucid evolution of the immaterial nature or essential substratum of the soul—this were the height of philosophical arrogance. Nor do we mean a metaphysical discussion of the doctrine of pneumatology as applied to the human soul. Though a partial exhibition of this doctrine will, because of its native relevancy to the dispute in hand, occur in the progress of our inquiry, yet it is not the point to be settled. The position which we will attempt to vindicate may be thus expressed—*the human soul is an immaterial substance—is, in its nature, radically distinct from the body—and, of course, is capable of existing independently of the corporeal organization.*

Before we fairly introduce the argument to be advanced in vindication of this position to the inspection of our readers, it will be beneficial to premise a few remarks explanatory of the ideas the human mind is competent to form of matter and spirit. Those properties which inhere in matter, and contradistinguish it from mind, appear to me to be *extended solidity* and the *power of communicating and receiving motion by impulse.* And, on the contrary, the qualities inherent in mind, or which contradistinguish it from matter, appear to be *the capability of thought, and the efficiency of communicating and terminating motion at the instance or volition of the will.* Now, if any one

will reflect for one moment, he will be convinced that he is as capable to understand *how* mind thinks and efficiently wills, as to comprehend *how* extended solidity and the power of communicating and receiving motion by impulse exist in matter. It cannot, therefore, be any objection to the immateriality of the soul, that the doctrine is unintelligible—that we cannot form any idea of a spiritual substance. Our conceptions of material substance are no more complete or comprehensive than any we can form of spiritual being. Our knowledge of the qualities of mind by reflection is as accurate and comprehensive as it is of the properties of matter by sensation. The sensible properties of matter, as extension, solidity, figure, *vis inertiae*, or power of being moved, the power of cohesion or separation of parts, power of fusibility, solubility, of ductility or of exciting within us the perception of any particular colour, are conveyed through the medium of the senses to the intelligence of the sentient being, and are denominated our ideas of the primary qualities of matter under any modification or combination of existence. And again, the qualities of spirit, as thought, volition, consciousness, memory, imagination, &c., are ascertained by the reflexion of the mind on its peculiar operations or faculties, and are considered our ideas of the primary qualities of spirit. Now these ideas which the mind forms of the primary qualities of either matter or spirit, are as correct, complete, and of as easy formation in the one case as the other. We are deceived by consequence of the palpable, sensible nature of matter, considering, without reflection, our knowledge of it when compared with our knowledge of spirit, more perfect, because matter addresses our senses, spirit our reflection. Hence there can no argument be taken to support either

side of the question at issue, from the consideration of greater perfection of knowledge of material than of spiritual substances. In as much then as the human intellect cannot penetrate and understand the essential being of either spirit or matter, it betrays ignorance to presume to reason against the distinct subsistence of mind, because incognizable by the senses. There is no inconsistency in supposing a material and spiritual being distinct from the intelligible properties and effects of both, and which forms the fundamental principle of their subsistence. The fact is, the human mind is made to be conversant with sensible and intelligible properties, operations, effects, and not with general and abstract entities and essences. But because these substantial natures or essences are unapproachable by the human understanding, it is illogical to conclude they are unsubstantial figments or mere ideal fabrications. Moreover, we are as much authorized to conclude that the unknowable and unknown *essences* of matter and spirit are as fundamentally distinct and separate, as are, in fact, the knowable or known *properties* and *effects* of matter and mind. The science is fallacious which teaches men to derive the characteristic qualities of mind which are capable of being explored by human intelligences, from the unknown essential subsistence of matter—and that science has no more claims to legitimacy, which derives the real known properties of matter from the unknown essence of mind. An occasion will occur hereafter to give to these ideas their due prominence, and therefore we dismiss them for the present.

We offer the argument on which we suspend a decision in favour of the immateriality of the human

soul—matter is incapable of cogitation, together with all other distinguishing phenomena of mind. If this assertion can be successfully vindicated from objections, the radically distinct, separate and independent nature of mind will follow as a consequence. I design this avowed incapability to preclude any possible arrangement and combination of matter that will endow it with the capabilities of thought. This exclusion extends to the exceedingly subtle and delicate organization of matter in the peculiar structure of the human brain. It is universally acknowledged that there can be no effect without an adequate efficient cause. Perhaps the most obvious and admirable effect resulting from the peculiar action of mind is cogitation or thought. Now, for the production of this effect we must alledge an adequate cause. Every judicious rational conclusion finds this effective agency in the innate peculiar endowment of the mental nature, and not in any assignable modification of matter, of which the understanding of man can acquire any knowledge.

If cogitation be affirmed of matter, there are but three ways in which it can be attributed to it. We must consider cogitation as *inhering* in matter, either in whole or in part, but if not, we must view it as the *result* of a *specific modification of matter*. In one of these three ways we are obliged to consider cogitation as a distinguishing property of material being. If we suppose cogitation to be inherent in the entire mass of matter, then every particle of matter, even when divided *ad infinitum*, must necessarily be endowed with the power of thought—every particle must be a *thinking being*. Hence, as a corollary from the premises, there are as many thinking beings, and if thinking, of course intelligent beings, conscious and accountable ones.

as there are particles of matter in the universe!! How amazingly does this sage thought swell the list of intelligences!! This conclusion is unavoidable from the hypothesis that cogitation is *inherent* in the entire mass of matter, but it is at the same time too gross to be for a moment admitted. We therefore forbear to urge the conclusion on the materialist, as it is, at first sight, so disreputable to rationality.

Again—if it be alleged with a view to escape from the censure of the preceding conclusion of multiplying intelligences in proportion to the particles of matter in the universe, that only a certain part of matter is endowed with the capabilities of thought whilst the remainder is devoid of the power of cogitation, it will be requisite to determine what particular portion of matter is endowed with the *potentilities* to the *thinking mind and understanding heart*. Does not the position of certain particular privileged particles of matter being endowed with cogitation and consciousness, while the remaining particles are entitled to no higher honor, advantage and distinction than inert senseless clay, discover the most glaring absurdity, nay, stupidity? And yet, if we make a thinking being out of matter at all, on the hypothesis that matter is constitutionally capable of cogitation, or which is the same thing, that thought is inherent in matter, it must be on the assumption that *cogitation is naturally competent* to every particle of matter in the universe, or to some certain portion only. The first supposition, that every particle is a rational being, has already been exploded as contradictory to every principle of physical science and to well ascertained matter of fact, and the latter is so palpably absurd, it has no other effect than to excite ridicule.

Driven from both these posts, sophisticated ingenuity attempts to rally its scattered array of allegations and specious arguments, in the assumption of the ground, that cogitation and all other characteristics of mind are not inherent in matter, *i. e.* that matter does not possess those properties exhibited in the mental exercises as an innate or constitutional endowment, but they are the result of organization. Matter organized under specific modifications thinks, is conscious, remembers, understands, imagines, wills and exercises affection or dislike. This is the third and last way in which these several exhibitions of mind can be predicated of matter.

This position will appear to be equally absurd—to discover equal deformity of conception with either of the preceding ones.

Let me ask if the collision of a fragment of quartz with a piece of metallic ore would produce the luminous spark unless caloric previously resided in the fragments? Are we to suppose that the distinct principle of caloric is *created* by the longitudinal, perpendicular, or concentric vibrations of bodies brought into violent contact, rather than to suppose it residing by natural constitution in the the impinged bodies in a latent state, and that the collision furnished an occasion of its manifestation to the organ of vision. The latter supposition appears to be the only philosophical one. The impingement of the quartz against the metal, did not *create* the little material ignited globe—it served merely as the *occasion* of its elicitation. In its distinctive essence it previously existed in a latent state with regard to human vision, and wanted only an occasion to manifest its previous positive existence by its luminous properties. Unless it had been inherent in the silicious and metallic mate-

rials, a series of collisions never could have produced the radiant spark. Now there is no mystery in all these appearances. It is one truth naturally deduced from its antecedent truism, viz. that no concatenation of accidents—no series of modes of existence can be the cause of a distinct nature, or a nature defined by its distinct properties. The accidents of the collision of the two bodies, and their mutual repulsion, by their reciprocated acts of elasticity, and the different modes of existence, that may for the moment, have succeeded the mutually received and exchanged blow did not *create* calorific emanation, but merely furnished an *occasion* of its exhibition, and antecedent to this visible display, we had no evidence that it existed. In short the spark inhered in the collided bodies, and the blow and repercussion of the elastic surfaces discovered the concealed scintillation. Now, allow this short comment on the production of the spark, to illustrate the production of cogitation, or any or all of the acknowledged faculties of mind, by the infinitely delicate and peculiar modifications of organized matter. The point of analogy, is this, as in the collided bodies, the principle of caloric previously inhered, in order to the production of a luminous spark, by their reciprocal percussion, so in matter, the *principles of cogitation*, or in other words, the *sentient being*, must have previous positive existence, in order to the production of mental exercises.—It is an evasion of the argument, to say the system of materialism does not contend for the creation of an entity, called mind, or the sentient being, but simply that all the attributes of the soul are to be referred for their existence to the peculiar organization of matter. For it must be an obvious principle in philosophy that all the distinctive pro-

properties of mind must have some principle or substratum of subsistence in which they inhere, and from which they derive their being, otherwise we have effects, or practical results, without an active principle, whence they originate. That this supposed causative principle, or radical entity, on which properties and qualities are engrafted is unknown, is no objection to its real subsistence, as we attempted to show in our preliminary observations. Such a radical entity, on which the properties of matter are engrafted, is supposed, and yet admitted to be concealed from the most acute penetration of human reason. But because it remains unexplored by the philosophic eye, we do not conclude there are no material stamina in which the distinctive properties of matter inhere. If we do not allow some fundamental essence to which we refer the known attributes of the soul, as the centre of their being, then mind is no more than an emanation of unsubstantial kind, a mere ethereal afflatus, displaying its peculiar characteristics without any essential principle of subsistence. But all this is inconceivable and indeed contradicts analogy. Admitting then the existence of unknown stamina in which the known attributes of mind reside, are those material or spiritual? We contend for the latter. Believing that the ascertained attributes of the soul, even supposing it to be no more than an unsubstantial inspiration, must have their hypostolical entity of subsistence, we consider this hypostasis to which we refer the phenomena of mind, distinct and separate from the essential substance to which we refer the distinctive properties of matter. For if we blend them, then, we have an effect between which and the principle of causation there is no suitable adaptation, because, the discovered pro-

properties and qualities, and the principle of their subsistence are radically different in their nature. Hence, all the ascertained attributes of the soul must be referred to a similar nature, that is, to a spiritual nature, as the principle of entity in which they subsist. And thus it appears to be, entirely a *petitio principii*, taking for granted what is to be previously established by solid argument, to refer the ascertained discriminating features of mind to precisely the same substratum, on which we engraft all the well ascertained properties of matter. All will admit the radical difference between the acknowledged phenomena of mind and the known properties of matter and why refer them to the same essential substratum of subsistence? Why not preserve their distinction, nay their difference, when we have arrived at their substantial entities? The fact is, after we have traced these different streams, to employ figurative language, in distinct parallels to their original fountains, it is quite unphilosophical to blend them—they are not mingled—for it is obvious, the streams would participate of the nature of the waters of the unique fountain; which is not the fact, since between the attributes of mind and the properties of matter, there has never been discovered any analogy.

Thus it appears that the position which ascribes the phenomena of mind to the results of organized matter operating on mechanical principles, is untenable—that before we can account for the existence of the faculties of the human soul, on the principles of materialism, we must endow matter, either in whole or in part, with cogitation, consciousness, power of motion, of not being moved by the application of physical force, but of communicating motion by a native endowment of volition, and at pleasure resuming the quiescent

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state. But such positions have before been proved to be chimerical, absurd in the extreme—and the soul rises from the rubbish of frigid, evanescent speculations, in its own native grandeur, asserting its claims to a celestial extraction—not merely an ariform principle of great subtlety, apart from real substance, nor yet a divine flame, as many Philosophers imagine ignorantly enough, but a spiritual substance infused into man's corporeal system by the inspiration of the Almighty, to employ it in all its members, as the organ of its peculiar operations.

At this conclusion let us arrive by another process of reasoning. Compelled to abandon the position of inherent capabilities of cogitation in matter, in whole or in part, the more probable and only remaining refuge for the truly flimsy system of materialism, was that thought, and all the other well ascertained attributes of mind, are the result of peculiar and refined combinations of organized matter, such a combined modification of material substance, for instance, as the human brain exhibits. This position we have as we suppose disproved, on the principle of the maxim *ex nihilo, nihil fit*—from nothing, nothing can arise.

Let us attend for a moment to the known changes of which matter is susceptible. Matter can differ from matter, only in form, in density, in bulk, in motion, and in direction of motion. Now these are all different modes of material existence, arising from the various accidents incident to matter in its present state. To which of these modes of the existence of matter shall we annex thought, consciousness, memory, will, and affections. Assign any figure you will to matter, 'tis but a change in the form—it is the same lifeless, senseless material. To be round or to be square, to be

a hexigon or to be an octagon, are changes to which matter is subject, and different modes of existence, and are all equally alien from the principles of perception—are in their nature entirely removed from the capabilities of thought. This conclusion is equally true of all other modes of existence, of which matter is susceptible. To be solid or fluid, to be of great dimensions, or of inferior magnitude, to be moved slowly or swiftly, in a direct or curved line, in one direction or in another, are different modes of the existence of matter—now to which of these, however varied and combined, shall we annex consciousness? Is it not apparent that they are all equally foreign to the nature of cogitation, and to every exercise of the human soul? If matter be without thought, as we think, we have before demonstrated that cogitation is not inherent in matter, it can be made to think only by some new modification of existence, say such a modification as the human brain possesses. But has it not appeared that all the modifications it can admit, as figure, solidity, fluidity, magnitude great or small, motion tardy or rapid, direct or curved in one direction, or in a different one, are equally unconnected with cogitative powers—are totally devoid of consciousness, will, affections, and every attribute of mind. If any one object, that matter may have qualities with which we are unacquainted, and from these unknown properties of matter, the phenomena of mind emanate—our answer is at hand. It is contrary to every ascertained principle of Natural Philosophy, justified and placed beyond suspicion, by observation and experiment, to reason from what is *unknown* against what is *ascertained*. When from all the known properties of matter, however varied and com-

bined, the slightest approximation towards the creation of sentient being cannot be made.—Therefore we will refer the phenomena of mind to some supposed latent material qualities—some arcane energy which produces the characteristical features of mind, competent to that peculiar organization of matter with which the human brain is endowed.

What is the amount of such reasoning? It is precisely to determine against that which *is known*, because there may be something which *is not known*. It is to set *hypothetical possibility*, against *acknowledged certainty*. Every one must perceive, that such a process of reasoning is subversive of every principle of legitimate ratiocination, and aims a direct blow at all knowledge—admits universal scepticism in all its frigid consequences. And unquestionably the man who prosecutes such an argument, is not to be admitted among reasonable beings. All that we know of matter is, *that it is inert*—totally incapable of action, is passive, and is simply the object on which agency terminates—that it is senseless and lifeless. All our experiments on matter, by the vast variety of chemical change to which it has been subjected, concur to verify this conclusion. Now if this conviction cannot be opposed, but by referring us to something of which we have no knowledge, nor possibly can have any by all the means of which we are possessed for the acquisition of knowledge, we have all the evidence that the human understanding can admit, that every possible combination and modification of matter, is incapable of cogitation or of exhibiting any of the distinguishing phenomena of mind, and that *therefore* the soul, which displays the peculiar faculties of mind, is a spiritual substance, radically distinct from the cor-

poreal organization. If this conclusion be incorrect, and it be admitted that that which is *known* may be overruled, and set aside by that which is *unknown*, no being, not omniscient, can arrive at any certain knowledge. Every species of evidence flatly contradicts such a supposition. Let no one object, that by denying the possibility of any modification of matter producing thought, we limit the Creator's power. Neither the principle, nor any of the collateral arguments on this subject, have the most distant allusion to the power of the Creator—to what God *can* effect—but to what he has done, to the actual manifestation of power in the creation of matter and mind, with all their peculiar and respective properties. There is no implied limitation of Omnipotence in the supposition, that *one thing* is not consistent with another; that the same proposition cannot be *true* and at the same time *false*; that the same number cannot be *even* and *odd*; that the same figure cannot be *square* and *spherical*; that cogitation cannot be conferred on that which is, in its radical stamina of subsistence, incapable of cogitation.

SKETCHES OF THE REFORMATION.

We have given in a former number, some account of the Reformation in Scotland, until the taking of the National Covenant. In the first volume we inserted some account of the Confession of Faith formed by the assembly of divines at Westminster. It was in that assembly that the solemn league and covenant was formed, for the purpose of uniting the three kingdoms of Scotland, England and Ireland, in a solemn oath of God to support the doctrines of the Christian system, and the order of the Church of Christ, against the

British and Continental Papists, who exerted every energy to arrest the progress of truth, and destroy the persons of those who maintained them. The covenant was first sworn by the assembly of divines themselves in 1643. At that time a plot was formed in Ireland to cut off by the sword all Protestants, and this nefarious conspiracy was encouraged by Scotch, English, and Continental Papists. The Irish reformers had suffered greatly and many had laid down their lives for the truth, and for the liberties of the kingdom. Various degrees of progress had been made in acquiring distinct perceptions of the way of salvation. Very considerable diversity of views and plans existed, and of course, full confidence in each other could not be expected among those who were honestly and devotedly striving for the faith of the gospel. "An oath for conformation is an end of all strife." One design of the ordinance of covenanting is, to remove division, and inspire with mutual confidence, the friends of godliness. Around such covenants, it was perceived, the friends of sound doctrine and the pure worship of the true God had rallied, in the church of old, under the reforming priests and kings of Israel, and had made them a central point of operation. They infused energy into the efforts of all. There is no instance of a general reformation from Idolatry and oppression, without a renewal of the covenant of that people with their God. The Westminster divines, knew well too, that the measures preparatory to the swearing of a covenant, afforded a very favourable opportunity of expounding truth by the lights of the word and the history of the church. When these discussions looked to the performance of a great and highly important social duty, the people would be unusually attentive to the ordinances of preaching. They knew that

no other measure was so well calculated to awaken argument, and provoke earnest investigation. This is always desirable for the friends of gospel truth, for they know that system which they hold will bear the most severe examination. They had seen the happy effects of this course in the covenant of the church, and afterwards of the church and kingdom together in Scotland. It may be safely affirmed that no one measure of the godly and enlightend divines of Westminster assembly, did so much for the diffusion of truth in England, and Ireland, and for extending the knowledge of the rights of man, and the cause of civil liberty, as the solemn league and covenant. In Scotland, it was first sworn by the church, represented in the assembly of divines. By this measure, they were enabled to act together, and it effected a concentration of their forces. The array presented to statesmen was powerful, and not to be trifled with. Men who governed the policy of the state inquired into the subject, and nearly all who were animated by any degree of love to God and his cause, entered into the measure, and according to the promise of God, "enemies feigned submission." The covenant was sworn by persons of all ranks in the three kingdoms. An energy was infused into the national councils, and a favourable impulse given to society, which has since carried forward the British empire in the path of improvement and power; the effect of which, notwithstanding all their defections and apostacy, are felt and seen, in the literature, agriculture, arts and commerce of Britain, even to the present time. Even those who vilify the British covenants, admit that great light and advantage flow from their influence, as Deists, who vilify the Bible, grant that from its influence great light and advantage result.

We do not deem it necessary to insert here the solemn league and covenant. It was far from equal to the National covenant of Scotland, and was undoubtedly designed, as the first step in a series of measures for the perfect development and establishment of the whole system of truth, in the three kingdoms. This object was defeated by causes which the reformers had not power to control. They were guilty however, of a great error, in consenting to the restoration of the Popish, and persecuting house of Stewart, without sufficient security, after the abolition of the commonwealth, at the end of the protectorship of Richard, the son of Oliver Cromwell. The king at his restoration, did indeed swear allegiance to Messiah, by taking the covenant, with all the outward forms of solemnity. But he was hypocritical, and took the oath in bad faith, at the moment when he was maturing his plans for destroying the cause of truth, and for prostrating the liberties of the empire. A mercenary soldiery were employed to cut off, in a very bloody persecution, all the Covenanters, and restore the ancient and high prerogative of despotic power. It is not our intention to detail the scenes of suffering through which the people of God and the supporters of civil liberty passed, under Charles, and James, Duke of York, his successor. It was perceived, however, by the persecutors, after a few years of slaughter, that they would not succeed by force, and they resolved to divide the Covenanters by the celebrated grant of indulgence. This measure, in part succeeded. The indulgence was at first expressed in very guarded terms, which seemed to require very slight concessions, on the part of those ministers who should embrace its grants.

A few preachers only were comprehended in

the act, whose names were specified, and the places in which they should labour. The court, no doubt, selected the least firm, and tampered with them before the act was passed, and their names were published to the world in the statute of indulgence. All the king required was, that they should enter upon pastoral charges, which he appointed, and live "*sober and orderly lives.*" The offer was embraced, and thus they were detached from their brethren, and formed themselves into a presbytery. To this judicatory, their persecuted brethren were not admitted, and indeed could not be, without forfeiting the favour of the crown, on the part of the indulged, and provoking the revocation of the indulgence. However small the concessions which they seemed to make, and however light an affair it might appear to be, to accept appointments to pastoral charges by the throne, and to promise to live in an "*orderly manner,*" yet it was really a secession from the church, and an abandonment of their covenant engagements. In this light it was viewed by their persecuted brethren. This was an important transaction. The sin of schism was not surely to be charged upon the great majority, who held fast the truth and adhered to their covenant compact with God and with one another. The *indulged* contended that they had conceded little, that their brethren should not cast them off, and some of them affirmed that they still adhered to the solemn league and covenant, and to all the truths of the reformation. On the other hand, the persecuted body charged the indulged with the abandonment of their testimony, and with perjury in violating their covenant, and preferring the favour of the crown and their own ease to the interests of the church. The clause of the act of indulgence, by

which they engaged to live orderly, was said to intend that they should not vindicate, in public at least, the covenanted reformation, nor give countenance to those who did. This undoubtedly was its import; as a matter of fact they did cease to bear testimony for the truth, and against the persecutors, with the exception of one minister, in whose case the indulgence was revoked, for his preaching in vindication of the covenant.

They indulged ministers, in the estimation of the people, and, in fact, became identified in their interests with the persecutors. Their persecuted brethren preached against the acceptance of the indulgence, they attempted their own exculpation, and thus, instead of united effort against the common enemy, the force of the reformers was expended in opposing each other. The effect of this controversy was to drive the indulged nearer to the crown, and farther from the truth and its friends. The people, as a matter of course, entered the contest. Many in those congregations into which government had thrust their creatures, refused to attend upon their ministrations—they would not even hear them preach, and preferred the leaving of their own parish churches, in order to worship with the persecuted covenanters, in private houses, in the fields, or in the mountains. The indulged ministers considered themselves reproached by this abandonment of their ministry, kept a record of absentees, and lodged with the civil power informations against them. On these informations the faithful were harassed with criminal prosecutions, imprisoned, executed, or shot down by a merciless soldiery. It was not long until those who had accepted the indulgence became the most bitter persecutors of their former brethren, and not a few of them virulent adversaries of those very covenants.

which they had sworn. The first act of indulgence succeeded so well, and was found to be so effectual an instrument of attacking Presbyterian Covenanters, that it was speedily followed by other similar acts, in which the number of ministers named was greatly increased, and the terms rendered more severe. This too was accepted by the greater part of those to whom it was tendered. Some, indeed, refused. Finally, terms of amnesty were proposed to all covenanters, but of such a character that it was foreseen all would not accept them. They amounted to nothing less than a total abandonment of the whole cause in which so many of their brethren had already laid down nobly their lives. The apostate judicatory of the indulged was soon increased to a majority of the presbyterian body. In this state of things who would charge the "*persecuted remnant*," as they called themselves, with being schismatics, for their refusing to extend the right hand of ecclesiastical fellowship to those traitors who had broken their vows, violated the oath of God—who had faithlessly become the enemies of civil liberty, and who were stained with the blood of their martyred brethren? Yet such a charge was brought against them by the indulged apostates. Those who refused to attend on their ministrations were branded as bigots. A Mr. Robert Fleming published a book, the professed object of which was to promote union, or at least a brotherly correspondence between the indulged body and the covenanters. A reply to this work was written and in part circulated in manuscript, by the Rev. Robert M'Hard. But it was not printed until 1723. Its publication was by the covenanters after the revolution settlement, with a vindication of the ground which they occupied in not entering into communion with the established church

of Scotland. The object of Mr M'Hard's *Επαγγελια*, or Earnest Contendings for the Faith (the title of the book in question) was to prove that the persecuted remnant should not unite with the indulged in attendance upon gospel ordinances, and that the whole sin of the divisions which existed was fairly chargeable on those who had accepted the indulgence. Whatever may be thought of the a gument, and we think it irrefragable, it is certain that the course for which he and the other covenanters contended was the means which the head of the church employed for the preservation of whatever truth and civil liberty there is in Great Britain, and, we may add, in our own country. Had the Covenanters united with the indulged, the spirit of opposition would soon have been weakened and finally quenched. By keeping together, in one body, however small, the Covenanters were enabled to preserve the identity of the covenanted church, and to keep awake the attention of the public to the good cause for which they contended. They were enabled to keep their garments clean, by avoiding all unholy and entangling alliances with those who had apostatized from the truth. Their sufferings were great indeed, but they were honourable; while almost the whole British nation groaned under sufferings, silently, slavishly, and ignobly endured from that lawless tyrannical government, to which they had tamely and meanly crouched. By the testimony and the sufferings of the Covenanters, the spirit of liberty was kept alive and some lingering attachment to the truths of the gospel. All good men—all the friends of liberty, admired their magnanimous firmness and patient endurance of the utmost miseries that their enemies could inflict upon them, rather than betray that holy cause to which their faith had been plighted by solemn oaths.

Intelligent politicians perceived this, they discovered the sympathies, however silent, which the body of the people felt for the sufferers, and they were induced by this to send an invitation to William, Prince of Orange, to accept the crown of Britain. The house of Stewart was dethroned, and William and Mary ascended the throne, by the revolution of 1738. By this revolution the British nation virtually condemned the indulged and justified the contendings of the persecuted Covenanters in opposition to the house of Stewart. But the poor man, who by his wisdom had saved the city was forgotten. The revolution was not destined to revive those covenants which in the preceding reigns had been burned by the hands of the common hangman, nor to resuscitate those holy acts of the reformed covenanted government which the house of Stewart had rescinded.

The relief which the British nation, as a body, and which the church experienced, was universally felt and acknowledged. So great an amelioration was calculated to make even good men forget what was passed in the enjoyment of the present. All the covenanted ministers, except Mr. Houston of Ireland, embraced the settlement of the revolution, by which presbyterianism was established in Scotland; so that only a few thousand covenanters in Scotland were left without an ephod and without a teraphim for sixteen years. They would not receive ordinances from the hands of the established clergy, who were composed of those ministers who had accepted the indulgence of episcopal curates, who, for the sake of stipends assumed the presbyterian name, and of former presbyterian ministers who had conformed to the preceding episcopal establishment. Out of eight hundred and ninety parishes no less than four hundred were

supplied with curates of the episcopal church, who became nominal presbyterians. There was no acknowledgment of the covenants, by which the church and nation were bound. The king had usurped the prerogative of calling and dissolving the assemblies of the church at his own pleasure. He was head of the episcopal church established in England and Ireland. The revolution was a mere relief from the sufferings of tyranny and persecution, but there was no revival of the work of the Lord, which, from that to the present time has, in fact been on the decline. The Covenanters who refused to recognise this motley establishment, and who steadfastly adhered to their former oaths, and to the whole truth to which the church and nation had attained, acted a noble part, and they will be held in everlasting remembrance. They had no minister and they did not presumptuously attempt to ordain one. They, however, organized themselves into a body, attended regularly meetings for prayer and christian conference, and corresponded with each other by representatives, watching with care for each others souls.

In the year 1706, the Rev. John M'Millan, who had been a minister of the establishment, acceded to them and took charge of the scattered societies. In vain had he and some others hoped for a reformation of the evils in the establishment. Every year they became more aggravated, and all efforts to remove them were treated by a great majority with scorn. Mr. M'Millan formally seceded from the establishment and was received by the covenanters as their pastor. The cause was soon after strengthened by the junction of another ordained minister with him; a judicatory was constituted by the name of the Reformed Presbytery, to indicate their attachment to the whole of the attainments

of the reformation. The ministers of this church did not exchange pulpits with those of any other denomination; when their pulpits were vacant the people attended prayer meetings, agreeably to the practice of their fathers in the purest times of reformation, and in the days of the persecution. They had no ecclesiastical correspondence with any of the judicatories of the churches around them. They refused to swear oaths of allegiance to the civil authorities as constituted at the revolution settlement. To bind themselves by an oath to support the Episcopal church in England and Ireland, and the Popish religion in Canada; to approve the king's headship in the church; to abandon the covenant of their ancestors, and to offer indignity to the memory of their martyred brethren and fathers; or, in other words, to swear an oath contrary to their solemn public covenants, and their many sacramental vows in baptism and the Lord's supper, they thought would be treachery to God, to the church, to the nation, and to posterity. By the blessing of the church's Head upon their humble efforts, they increased in numbers and in strength, notwithstanding they were "accounted the obscuring of all things," as the early ministers of the New Testament had been before them. Though they held precisely the same doctrines and were animated by the same views as were the great body of the church and nation about half a century before them, yet because few in number, they were treated with as much contempt as the prophet Elijah in the reign of Ahab. They published to the world their testimony in behalf of truth and in opposition to error, to which they prefixed a historical narrative of the attainments and of the sufferings of their fathers. This work is an able and faithful vindication of their system, and con-

tains an ample refutation of the errors of the age. It will be read with interest, in better times, when "Zion shall put on her beautiful garments," and "Jerusalem be made a praise in the earth."

When the Erskines seceded from the Scottish establishment for a part of the errors that had induced Mr. M'Millan before them to abandon the same connection, a hope was entertained by the Reformed Presbyterians that they would accede to the good old cause. In this hope, however, they were disappointed. The seceding ministers had large congregations, in which there were many members and those the most wealthy, whose only or chief objection to the established church, was patronage. They were not willing that some opulent laird or nobleman, who was often the most ungodly man in the whole parish, should choose their minister, and force him on them by an armed soldiery, as frequently happened. This was patronage, and this they opposed, but here their opposition ended. Such men were not likely to abandon all unholy connection with the government, and attach themselves to the Reformed Presbyterian church. The Erskines, Moncrief and Fisher, who formed the Secession Presbytery, availed themselves of other corruptions of the establishment besides patronage, in their opposition, and in vindicating their secession. In many of their sermons, and in a Testimony which they published, they exhibited a body of sound evangelical doctrine. At first they were in principle Covenanters, perhaps in all points, but their congregations, at least many of them, were not, except in their opposition to patronage. Distinct ecclesiastical bodies, in the same nation and neighbourhood, holding no ecclesiastical communion with each other, however nearly their respective creeds approximate, are necessarily in-

volved in controversy. The few points of difference become prominent, and are argued with concentrated vehemence. The secession clergy, in order to justify their connection with the government, and through fear of provoking the indignation of civil rulers, and of losing some of their people, maintained, that however sinful the act necessary was, however the dynasty of William and Mary and the whole revolution regime was opposed in its spirit and organization to the covenants; however corrupt in its constitutional erastianism, in its establishment of prelacy and popery, in its toleration of all heretical doctrines and idolatrous forms of worship, yet it was the ordinance of God to the nation for good, and that as such it should be supported and obeyed for conscience sake, in all things in themselves lawful. The reformed presbyterians, on the other hand maintained that the British government under the persecuting house of Stewart, and under William and Mary, was a horn of the fourth beast of Daniel, and the beast of the sea in revelation—that it was an enemy of the true church of God, at war with the covenant of God, and so was not the ordinance or vicegerent of God delineated in the 13th chapter of Romans, and other parts of scripture—that however it was the duty of christians to live peaceably, yet they were not bound to yield obedience for conscience sake, even to those commands that were in themselves lawful.

The secession ministers were, in this controversy, driven to deny the headship of Messiah over the nations, in his mediatory character—and the procurement of common mercies for believers by the death of Christ, and to maintain that the covenant of works secures to believers and all men their temporal blessings—that the laws of God, recorded

in the bible, are not the rule of civil government— that the bible, as such, has nothing to do with civil government but merely to bind men to submit, for conscience sake, to obey conscientiously and support every government, even the most despotic and abominable that has ever existed on earth. However convenient these slavish doctrines were, they were offensive to the more intelligent and godly Seceders, multitudes of whom applied to the Reformed Presbyterian church and were received as members. On the secession side of this controversy Goodlet, Fletcher, and others, distinguished themselves as the champions of the doctrine of passive obedience and non-resistance. In vindication of the covenant cause of God, Fairly, Thorburne, Reid, and Stephen were among the most conspicuous.

There has been, among the secession people, more attention to the practical duties of religion, more soundness in the faith, and more religious knowledge than among any other body of professors in Great Britain, with the exception of the Reformed Presbyterians. This, indeed, is the reason that the Reformed Covenanted Church in the British isles has so greatly increased by accessions from the Secession Church. There is a Reformed Presbyterian synod in Scotland and one in Ireland. The best bodies in the British empire we fear would at present suffer in a comparison with their fathers of seventy years ago. The large denominations, as such, are very nearly in a state of apostacy. Dr. Dwight's system of theology, republished in that country, is spreading, extensively, Hopkinsian errors among the Independents or modern puritans.

REFORMATION PRINCIPLES IN NORTH AMERICA.

The presbytery of the Reformed Presbyterian church in the United States of North America was constituted in the spring of year 1798.* Previously to that period many members of the Reformed Presbyterian church had emigrated to the United States, from Scotland and Ireland, where this church had existed as a distinct body of worshippers from the time of the reformation in the sixteenth century. Several ministers, too, had emigrated thither, sent out as missionaries by the judicatories in Britain, in the course of the eighteenth century. Amongst these was the Rev. James Reid, a member of the Reformed Presbytery of Scotland, the well known author of the *Memoirs of the Divines of the Westminster assembly*, and who travelled from Carolina to New-York, as a missionary, and returned to Europe in 1790. Some ministers too had been settled in pastoral charges in the United States, amongst whom were the Rev. Messrs. Martin M'Garragh, and King, who had pastoral charges in South Carolina. The last of these gentlemen, Mr. King, died a short time before the constitution of the Presbytery. He was an able minister and eminently godly man, a learned divine and an excellent preacher, beloved by the good of all denominations, who had access to his acquaintance and ministry. He had travelled extensively before his settlement in Carolina, preaching and administering sealing ordinances to the destitute societies in New-York and Pennsylvania. Shortly before the organization of the Presbytery the church had received an accession of ministerial aid from Ireland. Reformed presbyterians, sometimes called presbyterian covenanters, in Ire-

* *Reformation Principles*, p. 127.

land, had always testified boldly against the tyranny of the British crown exercised over Ireland in the oppressive exactions resorted to in the raising of revenues, extorted from the whole population, for the support of a prelatical established clergy, while the members of the episcopal church were a very small minority; and against the apostacy of the British government in abandoning the solemn league and covenant of the three kingdoms and a great part of the system of divine truth and ecclesiastical order exhibited by the assembly of divines at Westminster, and to which the three kingdoms were bound by the most solemn engagements. Nor did they fail to bear witness against the ecclesiastical supremacy, claimed and exercised by the king of England. While the great body of the dissenting clergy in Ireland tamely acquiesced in these iniquitous doings of the government, and while the prelatical clergy, of course, warmly advocated them, the great body of the people being Roman Catholics were in a state of great exasperation against those whom they considered their enemies and oppressors.

During the excitement of the French revolution, which produced an unusual ferment in the whole public mind of Europe, the greater part of the population of Ireland, and the catholics universally, were irritated to the highest pitch of resentment against the civil rulers. A determination was formed and a system of operations devised to cast off the yoke of British domination. Hostilities against it were commenced. The situation of presbyterian covenanters was exceedingly critical in such a crisis of public affairs. Friendly as they were to the cause of rational liberty, and animated in relation to the rights of their native island, with such patriotic sentiments as warmed the minds of Americans

in our revolutionary contest, whigism being a patrimony inherited from the fathers of the reformation, and the revolutionising of the British government being in their estimation an event necessary to prepare the way for the revival of a covenanted reformation, they were urged by many powerful motives to unite in active operations with those who were making efforts for Irish independence and a republican form of government.

But on the other hand, the Roman Catholic population of the island were deeply rooted in their enmity to Protestantism, and to Protestants. They were ignorant, bigoted and fierce Papists, and had they succeeded at that time, though it might be different now, even toleration for Protestantism in any form, could not be rationally expected. What course should Reformed Presbyterians take, zealously attached as they were on the one hand to all the attainments of the reformation in gospel truth and order, and on the other to the civil liberty and rights of the Irish nation? The prospect of attaining an object in itself desirable, the liberty and independence of their country, and the excitement of the moment hurried some of them from that wise course, which more cool reflection would have dictated. The generous impulse of the Irish, did not allow time for deliberate calculation. The tone of their opposition to the government, which had buried the Reformation, offered indignity to the memory of their fathers, and oppressed themselves and others, was heightened. Their character as Whigs, and advocates for the Presbyterian covenants was known to the men in power, and some of them were marked out as the objects of governmental vengeance. It was soon perceived that the cause was hopeless, that government could not be de-

prived of the victims, which it chose to single out to be immolated.

Not a few Reformed Presbyterians sought an asylum in America, a country which they had always loved, in whose liberty and independence they rejoiced, and for which they had offered up, or heard offered up, many prayers. The Rev. Wm. Gibson, accompanied by some young men, who had received their collegiate education in Glasgow college, and who were destined to the ministry, arrived in America in 1797.*

The Rev. James McKinney, who was at the constitution of the Presbytery, and who had emigrated to this country several years before Mr. Gibson, had landed in the United States in 1792. The following character is given of him in *Reformation Principles*, by those who had the best opportunities of knowing him, and who were very competent to estimate his merits. "He possessed talents admirably adapted to the present situation of the church. He possessed an intrepidity of character, which could not be seduced by friendship, or overawed by opposition. An extensive acquaintance with men and with books, furnished his mind with various and useful knowledge, and his inventive powers never left him at a loss for arguments to defend the system to which he was piously attached. Capable of enduring fatigue in an uncommon degree, active, inquisitive, and enterprising, he sought out, he discovered, and he visited, every where, the few Covenanters who were scattered through the wilderness, and formed them into regular societies. The sublimity of his conceptions, the accuracy of his judgment, the fervour of his devotion, and the vehemence of his eloquence, qualified him to rouse into the most

**Ref. Prin.* p. 125.

active exertions, for the good of Zion, these lonely societies, who had been so long unaccustomed to the public preaching of the gospel. By his instrumentality, the church rapidly increased in the states of Pennsylvania and New-York."* Before his emigration to this country, his labours in the ministry had been eminently successful in Ireland, his native land. At least four large and flourishing congregations are now organized on the field of his ministerial labours there. His powerful and magnanimous defence of the truths of a covenanted reformation, of the rights of the church, and of the liberties of the state, in his pulpit discussions, rendered him obnoxious to those who trampled all these underfoot, and who had the power to make the objects of their displeasure feel its effects. He was enthusiastic in his admiration of the political principles on which human rights are established, in the free and liberal institutions in the United States; and he was earnest in the desire to employ his instrumentality in awakening the attention of the godly in this country to the claims of Messiah, and the obligations of his Law upon the nations of the world. These considerations, excited him to devote his talents to the service of the church in America. He travelled from Boston to Pittsburgh, and from Vermont to South Carolina. Great multitudes flocked to hear him, and listened to what he uttered with the most profound attention. His love of liberty, and his ardent attachment to the representative principle, so happily carried into effect in the government of this country, did not prevent him from seeing and reproofing the neglect with which the nation is chargeable in not recognizing, in their constitutions, the Lordship of the Prince of the Kings of

the earth, nor the paramount obligations of his holy law upon man in his social, civil state. On these topics, he discoursed with incomparable grandeur of conception, overwhelming force of argument, and sublime pathos. Who would not be eloquent on such themes? Though ungodly men were compelled to admire the greatness of the intellectual strength which he displayed, when his mind was roused to its greatest efforts by these noble topics, yet, as they were not prepared to reduce to practice the truths which he taught, they were vehement in their opposition both to the preacher and the holy cause which he espoused. He experienced opposition from a quarter from which it ought not to have been expected—from many of the clergy of other denominations. His popularity manifested by the crowds that assembled to hear him, the excitement produced in the public mind wherever he preached, and the entertainment which many of the godly and intelligent, among their people, then gave to his christian views of social order, were all calculated to awaken envy, and sting them with the reproach of their own remissness, in not declaring the whole duty of man, in not reprovng national sins, and in not asserting the high and universal prerogatives of their master, "*who is made higher than the kings of the earth.*" Hence they united their voices with the ungodly in opposing him.

Yet there were not a few honorable exceptions among the clergy of the Congregational and Presbyterian churches who heard him with pleasure, applauded his talents and zeal, sought his society, and, at least in part, embraced the doctrines which he taught, on the subject of civil government.— Among these, it is sufficient to mention the Rev. Samuel Tagart, a highly respectable congregation-

al minister, of Massachusetts, with whom Mr. McKinney spent a few days, on a tour through New-England, in the summer of 1792, the summer of his arrival. He fully explained his views to Mr. Tagart, who not only agreed to them, but afterwards taught them to his congregation, and published their substance in an able sermon, which we have now before us. But whatever might be the light in which those great truths were viewed by others, they were dear to those sensible and godly men who were descended from Covenanters in Britain, and who knew the truth by tradition from their fathers, or who had learned it from the books of the reformers, transmitted as family legacies. This, together with the luminous and impressive manner, in which Mr. M'Kinney expounded the doctrines of free grace, in the justification of the sinner through the imputed righteousness of Christ, accounts for the rapid increase of the Reformed Presbyterian church under his ministry. So encouraging was his success, that he often cherished a hope that before his death, he might see the claims of the Lord Jesus Christ recognized in the American constitution.

Mr. McKinny, wherever he found persons willing to profess their adherence to Reformation principles, and living in the same city, village or neighbourhood, formed them into meetings for prayer and Christian conference, which met for the purpose of social worship, every Sabbath, and once in the week, or once in two weeks, as their contiguity to each other, and other circumstances indicated. In these meetings for "speaking one to another," the books of the Reformers, and persecuted Covenanters were read, the children were catechised, and in many societies grown persons, out of the shorter and larger Catechisms, and such

formularies as that of Fisher and Erskine. Theological questions, doctrinal and practical, were discussed, and cases of conscience resolved. In these exercises, more than four hours were often employed at one meeting, much to the edification and comfort of all. The societies exercised a watchful care over their members, who were not permitted to absent themselves from attendance, without being called to an account. These infant churches grew into congregations in a few years. By the formation of these social bodies, Mr. McKinney was instrumental in founding the Reformed Presbyterian congregations in Ryegate, Vt. in Galway, in Duanesburgh, in Coldenham, in Kortwright, in New-York, in Philadelphia, in Pittsburgh, in Canonsburgh, and elsewhere. Many of those who were displeased at the introduction of human compositions in the service of praising God in the congregations, at the prevalence of Arminian and Hopkinsian errors, at negro slavery, at the relaxation of church discipline, at the decay of vital godliness, and at the infidelity of the government, became connected with these societies. Many emigrants from the Presbyterian and Secession churches in Britain, became members of these select prayer meetings.

The progress made in the diffusion of these principles, the accessions to the numbers of those who openly embraced and professed them, and the prospect of a speedy and considerable increase of ministerial aid, suggested the propriety and necessity of constituting a court which should not be subordinate to the judicatories in Britain. Until that time ecclesiastical business had been transacted by a committee, whose deeds were subject to a revision by courts on the other side of the Atlantic; by which the proceedings of the

church had always been greatly encumbered. To this mode of doing business, Mr. McKinney had always objected; and the Presbytery was constituted, at the time and place mentioned above, as a sister judicatory to those in Scotland and Ireland.

As there were already many denominations of Christians in the United States, it is proper to state the reasons which influenced the Reformed Presbyterian ministers to organize an ecclesiastical judicatory, distinct from all others previously existing in the country. The interests of the church, and their own usefulness as labourers in the vineyard of Christ, required that they should either connect themselves with some one of the churches, which had been organized in the land, or adopt the measure to which they resorted. The act of constituting a Presbytery was not a secession; for they were a separate body previously to the constitution. They found here congregations, and societies organized of members who had emigrated from Britain, or who had acceded to their body in the country, and this organization had been put on according to the constitution of the same church in Ireland and Scotland. The members of the Reformed Presbyterian congregations and societies, at least a large majority of them, had been long in the United States, had examined the constitutions and practices of churches around them, and had determined to continue a distinct body. Had the ministers who constituted the Presbytery, thought on this subject differently from those among whom they laboured, the edification of so many professors, and their children, scattered over an extensive country from Vermont to Carolina, was not lightly to be neglected, because they could not, as they believed, with a good con-

science, connect themselves with any existing denomination. But they did not differ from their people in this matter. At the time when they adopted this measure, there were by far too few ministers to supply the wants of their members, and to have abandoned them, when looking to them as their ministers, for the ministerial supply of the bread and water of life, they would have thought an act of cruelty. This consideration alone, they would have considered a justification of the measure for the time, provided the principles on which the church was organized contained, not only nothing contrary to sound doctrine and good order, but also the whole of the doctrines and laws which had been embodied in the creeds and formularies of the most orthodox Reformed Churches. On this ground, at least in part, the various churches in America, seem to have justified themselves in the organization of separate denominations, when from time to time, in the progress of emigration, circumstances appeared to them to require such a measure. It is true also that there were some distinctive principles, or points of order, constituting lines of demarkation among the several bodies, which had separated them from each other in Europe, and which they had imported with them to this country. Those who had been Burgher or anti-Burgher Seceders in Britain, continued to be Burghers and anti-Burghers in America, and the same may be said of the Reformed Dutch, of the Presbyterians, of the Congregationalists, of the Episcopalians, of the Baptists, of the Methodists, and of others. All of these, preceded the Covenanters in the organization of separate churches, on this side of the Atlantic. This course was to be expected, as the American colonies were considered.

and were in fact, an extension of the British empire. It was, indeed, unavoidable ; for the causes of disunion were, in most cases, too grave, to be removed by the mere change of local residence. This remark is applicable also to the relations which Covenanters sustain to other sections of the church around them.

The ministers who constituted the Presbytery, as well as the people who were under its jurisdiction, thought that there were reasons of sufficient magnitude to forbid them, either to unite themselves, or use means to induce those among whom they laboured, to such an incorporation with any body of Christians organized in the United States. With the Congregationalists or Episcopalians, they could not form a union, without abandoning the Presbyterian form of Church government, which they believed to be the only divinely authorized form of ecclesiastical regimen. In a union with Methodists, they must not only have abandoned their Presbyterianism, but also the doctrines of sovereign and free grace, and incorporating with the Baptists, they must have passed an act of expatriation, banishing their offspring from the commonwealth of Israel. Maintaining the views which they did, and cherishing their practices, it would have been impossible for them to have cultivated profitable communion, or even to have preserved the outward forms of walking peaceably together, with any of these sects, to which the preceding remarks refer.

In the way of union with the Presbyterian church, there were obstacles which they deemed sufficient to prevent them from seeking to enter into that connection. This body had been organized before the Revolutionary war, by four or five ministers, some of whom were Presbyterians,

and others Congregationalists, who took in part, the Westminster Confession of Faith, as the bond of their ecclesiastical union. They did not, however, receive the whole of this instrument, without allowing exceptions to be taken to any of its doctrines. There was no recognition of the Covenants entered into by our fathers in the British Isles, nor was it any where specified in their declared principles that it is the duty of the churches and nations in New Testament times, to enter into public social covenants with God, acknowledging formally the duty of both ecclesiastical and civil society, to bind themselves by oath, to be subject to Messiah, and obey his laws. They had too, before the Revolution, formally acknowledged the British government, as the ordinance of God, without testifying any disapprobation of its departure from the covenants into which the nation had entered, particularly the solemn league and covenant. Some of these had been the principal causes of separation, between Covenanters and the established Presbyterian church in Scotland, and the Synod of Ulster in Ireland.

When they emigrated to this country and saw the church increasing, it became a question of much interest, what relation they sustained to the covenants entered into in the British Isles, and to their covenanted brethren in the three kingdoms. Were they to bury those important events of the reformation in oblivion, disconnect themselves from the whole church of God which had preceded them, and organize a church *de novo*, or connect themselves with some other denomination in the United States, that had done so, or should they consider themselves as identified with the British Covenanters, and as co-heirs with them in the whole inheritance of a Covenanted Reforma-

tion? The church is one in all her successive generations, and in all countries; and hence if they were bound to *hold fast* to all the attainments of the Reformers, while they resided in Scotland or Ireland, the obligation which bound them was not dissolved by emigration to this country. They illustrated this by many analogies — While the American colonies were subject to the crown of Britain, they were no more than an extension of the British nation, and the colonists considered themselves as bound by all the equitable laws of the empire, which could be justly applied on this side of the Atlantic. They had indeed declared independence, maintained it, secured its recognition by the mother country, and were happily no longer subject to the government of a remote country. But in the church of God it was said, there was no right of proclaiming independence of God's truth and covenants, and setting up a claim to independence of the Church's Head, or of the obligations by which we have lawfully bound ourselves to him. The colonies, too, were a constituent part of the British nation, when the Solemn League and Covenant was sworn by the government, and by the people, for the first colony was founded in 1607 on James' River, and the second in 1620 at Plymouth, in Massachusetts; while the covenant of the three kingdoms was ratified by oath in 1643. The great mass of the citizens of the United States had either emigrated from Britain, or were descended from British emigrants, and as the obligation of ecclesiastical and national covenants descends to posterity, the citizens of the United States, they contended, were bound by those instruments. Another argument which they used, is that the children of Israel were bound by the covenants of their fathers, how far

soever they extended their territories, though it should be from the river Euphrates to the ends of the earth, though when first entered into, they embraced a more limited territory, and though the covenant at Sinai was entered without the territorial limits of their country. Even when captives in a remote country, in Babylon, their ecclesiastical and national covenants bound them, by removal into a far distant land. They acknowledged that there were peculiarities in the British covenants, which could not and ought not to be reduced to practice in the United States; but the moral duties which are embraced in them, and which are the same in all kingdoms, they affirmed are binding here as covenant duties.

As they were unwilling to bury in oblivion their covenants, so they determined not to forget the memory of their fathers who had shed their blood in the defence of them. The Presbyterians also held slaves, sung Watts' and other human Psalms, and swore oaths of allegiance to the infidel constitutions of this country.

These considerations, they believed, forbid them to incorporate themselves with the Presbyterian church under the care of the General Assembly. Those who constituted it, were descended from the indulged, or walked in their footsteps; as in the constitution of the Church, there was no allusion to the covenants of their fathers, nor was there even an intimation in their Confession of Faith, that it had been adopted, with some alterations, from that formed by the assembly of divines at Westminster. There was not in their constitution, or in any of their public acts, a recognition of connection with, or descent from, any portion of the Reformed Church in any age or country.— Though they were not chargable with recognizing

the royal supremacy of an earthly monarch over the church of God, as the Scottish establishment is, yet in every other respect, Covenanters affirmed they had the same reasons for standing aloof from them, that their fathers and brethren had from the established church of Scotland. The corruptions of the worship of God, the alterations which they made in the Westminster Confession of Faith, and negro slavery, were evils which did not exist in the Presbyterian churches of Britain.

THE GOSPEL AND NEGRO SLAVERY.

In the August number of the E. and L. Magazine, 1826, p. 411, we have an essay under the following title: "Inquiry into the meaning of the word δαλος in the New Testament." Our readers will remember that this is a General Assembly Presbyterian Magazine, edited by the Rev. Dr. Rice, Professor of theology in the Presbyterian Theological Seminary of Hampden Sidney. Any remarks on the subject of Negro Slavery from this quarter are interesting, because they are rare, and because the presbyterian ministers and people are large slave-holders in the southern states. The article to which we refer has been provoked by an essay published in this journal on the import of the word δολος (servant,) to prove that that word, as used in the New Testament, gives no countenance to involuntary slavery. The writer of the above article in the E. and L. Magazine, who subscribes himself V, admits our position, for in page 415 he says:—"I have not been at the trouble, to establish this position for the sake of showing that christianity is in favour of slavery. I do not believe it."

We have this admission, after V. has laboured through three and a half pages to prove that δαλος,

in the New Testament, means *a slave*, in the same sense as that in which the term slave is used in the southern states. He says that δαλος is opposed to ελευθερος, and that ελευθερος means "born free—free by manumission—free from obligations." So it does; and many more significations might have been added. He quotes the institutes of Justinian to prove that there were slaves in the Roman empire. Who ever doubted it? But then, he says, (p. 412,) "The precise meaning and force of a word used by a particular writer is best understood by ascertaining the way in which it was generally used by the people to whom he wrote and among whom he lived." His inference is, that as there were *slaves* in Rome such as those in the southern states, the word δαλος must be used by the New Testament writers in the sense in which the Roman writers used the word. Now, to this we object. Suppose we should try the word πισις, faith, by this canon of criticism, what would be the result? The heathen Greeks used this term to express the bare assent of the understanding. This would tend to Sandimianism. In truth, there never was a worse rule of scriptural explanation uttered. Some light, we admit, on the import of a word used in the holy scriptures may be gained by a knowledge of its use in profane authors, who were contemporary with the writer, but we should be cautious how we are guided by such lights. Let us try another word, θεος, God. Is it the best way to try "the precise meaning and *force*" of this word to ascertain how it was generally used among the heathen Romans? V. might quote many heathen writers, prove that θεος was used to signify Jupiter, Diana, Vulcan, &c. We cannot but express our surprise that so respectable and learned a professor of theology as Dr. Rice should introduce such a canon

of criticism into the pages of the Magazine which he edits. We hope for the honour of our country and of religion that better rules of scripture exposition are taught in the Theological Seminary of Hampden Sidney. He will certainly agree with us, that it is better to interpret scripture by scripture. In the 10th chapter of the Gospel by Matthew, 24th and 25th verses, we find the word δαλος used as equivalent to μαθητης, and also to οικιακος. "The disciple (μαθητης) is not above his master, nor the servant (δαλος) above his lord." "If they have called the master of the house Beelzebub, how much more *shall* they call them of his household (οικιακος) his domestics? Now, we are certain, and V. will not deny it, that δαλος in this text does not mean such a servant as the African slave of Virginia. It means the disciple, or member of Christ's household, who must obey him as his Lord. But by V.'s law of interpretation, every servant of Christ, every member of his household, must be an *involuntary* slave, such as the Virginian negro slave to his task-master! Christ was living and teaching among people who held men in bondage by force. V. seems to have been in part aware that his own law of interpretation was a bad one; for he says, (p. 414,) "that Moses permitted slavery in the proper sense of the word, is past all dispute. According to his laws, slaves might be acquired—First, by war; secondly, by purchase; thirdly, by the issue of marriages, or rather cohabitation of slaves." So says this expounder of the laws of God, by Moses. By the way we must express our abhorrence of the encouragement this evangelical man gives to the abominable practice of southern slave holders, in promoting the *breeding* of slaves by illicit "cohabitation," that is, by the whoredom of their slaves. He says that "Moses" (that is God, if he

believes, as he professes, we hope, to believe, that Moses wrote by inspiration,) "permitted slaves to be acquired by cohabitation." Where, in that part of the book of God written by Moses, is the acquisition of slaves by whoredom or "cohabitation" licensed? he has not quoted, and we are safe in affirming that he cannot, the chapter and verse of such license. Can it be possible that the good and learned professor of theology saw this and understood it before he gave it insertion in his respectable Magazine? We must be indulged in a few words more on this loathsome topic. Southern planters (the facts are notorious,) encourage illicit commerce among their slaves to increase their stock of "property," as V. calls it, in the flesh and blood and "*souls of men.*" This evil has increased too, since the importation of African slaves has been prohibited by law. This is detestible—we cannot use a milder word—but they do what is still more vile: masters have illicit intercourse with their own female slaves, for the same purpose—to increase the stock of "property" in the flesh and blood and souls of their own children, and even force their slaves to compliance. They go even farther, and their grand-children by their own mulatto daughters, are their slaves. To all these more than abominable practices he gives countenance, and represents God as permitting slaves to be acquired by cohabitation!—But to return to our criticism, V. is aware that the argument from the heathen use of the word *δουλος* needs some auxiliary aid or it fails. He refers to the Mosaic laws—the old theme of slave holders, by which they attempt to save their reputation and plaster their consciences. V. must be a critic, however—Christ taught among the Jews, the Jews held slaves, and therefore the word *δουλος*, used by him in the Gospels,

corresponds to the Hebrew Obed, which means an involuntary slave. This is a more respectable sophism than that from the Pandects of Justinian. Let us examine and see to what it amounts. God gave to Abraham and his posterity the territory of the seven Canaanitish nations, yea more, the whole territory from the deserts of Arabia, and even from the Red Sea to the river Euphrates. "I will set bounds from the Red Sea, even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand, and thou shalt drive them out from before thee. Thou shalt make no covenant with them," Exod. xxiii. 31, 32. They were commanded to destroy the inhabitants for their abominations. "But of the cities of these people which the Lord thy God giveth thee for an inheritance, thou shalt save alive nothing that breatheth: but thou shalt utterly destroy them." Deut. xx. 16, 17. God surely had a right to commission his people of Israel to be the executors of his wrath upon the people of those lands whose abominations were even as great as those of the southern slave-breeders. He who putteth the sword into the hand of the magistrate "to execute wrath upon him that doeth evil," and who employs earthquakes and other scourges as the ministers of his vengeance, might put the sword into the hand of Israel. He did so. But he allowed, in some instances, a commutation of slavery for death. This is the origin of slavery among the Jews: Now let the southern slaveholder show his commission from God to enslave the nations of Africa or their descendants—then, and not till then, will his argument from the law of Moses be relevant.

But, in truth, the argument of modern slaveholders in this matter resembles that of libertines who

attempt to palliate their harlotry, by the case of Abraham and others who had more wives than one. Though it is even worse ; for they would make God the author and patron of their sin, more directly than the libertine.

(To be concluded in our next.)

ITEMS OF INTELLIGENCE.

Extracts of a letter from a ruling elder of the Reformed Presbyterian Church in Scotland.

Our Synod met at Edinburgh, Tuesday, the 9th May, 1826, at 6 P. M., and continued in session till Saturday, 13th, at nearly 3 A. M., when they adjourned to meet in Glasgow on the third Tuesday of October. The court was opened with a sermon, by the Rev. P. M'Indoe of Chernside, from 1 Cor. 3—7. All the ministers, 19 in number, were present, except the Rev. James Reid of Newton Stewart.

The court presented four competing calls to Mr. Irvin Rowat. The call from Whitehorne was accepted.

Mr. Robert Winning, one of our preachers, was ordained at Eaglesham on the 29th Augnst.

The Associate Synod, and the Constitutional Associate Presbytery, have agreed on articles of union drawn and subscribed by Professor Paxton and Dr. M'Crie. The articles are excellent so far as they reach. I am sorry our synod does not receive the annual epistle from the American Synod.

The Apocrypha—The question whether the Apocryphal books should be admitted or excluded, in the Bibles published by the British and Foreign Bible Society—a question highly important to the interests of the institution, and which has for a length of time been under consideration, was ulti-

mately decided in the terms of the following resolution:—

“That the funds of the society be applied to the printing and circulation of the Canonical Books of Scripture, to the exclusion of those books and parts of books which are usually termed Apocryphal: and that all copies printed either entirely or in part, at the expense of the Society, and whether such copies consist of the whole or any one or more of such books, be invariably issued bound, no other books whatever being bound with them. And, further, that all money grants to societies or individuals be made only in conformity with the principle of this regulation.”

The reasons assigned for this decision are, that all who are willing to receive the Scriptures *with* the Apocryphal Books, can find nothing objectionable in the volume consisting of the Canonical Books alone, and therefore sacrifice nothing in agreeing that the operations of the Society shall be limited to their circulation. On the other hand, by inserting the Apocrypha, something unacknowledged, and of doubtful or disallowed authority, is distributed with that in the authority and authenticity of which all agree; and at the expense chiefly of those who reject them. Protestants certainly will not unite in supporting the circulation of books which they do not acknowledge; while these being omitted, as there is nothing in the sacred volume which other churches disown, they may harmonize in the results of the decision.—*New-York Religious Chronicle.*

The Rev. Wm. L. Roberts has accepted a call from the united congregations of Clyde, Galen and Caledonia.

THE
EVANGELICAL WITNESS.

VOL. IV. **DECEMBER, 1826.** NO. XII.

A VIEW OF THE IMMATERIALITY OF THE HUMAN SOUL.

(Concluded from page 492.)

From all that has been said, it appears that the phenomena of mind cannot be referred to matter, as the substratum in which the faculties of mind reside or inhere—that cogitation does not inhere in matter in the entire range of its existence or but in part—that the attributes of mind cannot be resolved into any modification of matter, however sublimated, however varied, however transmuted, and that therefore the human mind or soul, is an immaterial substance, radically distinct from the body—that it is not an unsubstantial ariform something incapable of definition—that it is not a simple, celestial, divine flame, transfused into man—that it is not a portion of the Divinity breathed into his nostrils, but that it is a spiritual, simple, uncompounded *created being*, endowed with admirable faculties, that it has in possession by constitution a principle, or substratum of subsistence, in which inhere all the distinctive properties, displayed in the mental operations, and that of course, it is capable of existing independently of the perfection, or even of the presence of the corporial system, without suffering any impariation of its nature. The capability of the soul existing separately from the body, is a necessary consequence from the previous establishment

of its radical distinct separate nature. If there be separate and independent mental stamina, as we think we have proved, to which all the phenomena of mind are to be referred for their *support* and *activity*, the mind cannot be affected in *its nature*, by the derangement of the bodily frame, but must survive the dissolution of its corporal tenement. On *this truth*, of the mind's immateriality, we found our first substantial argument in favour of its immortality—from this truth we derive its capability of existence distinct from and independent of the body.

Here it may not be improper to notice Dr. Priestly's supposed conclusive argument against the immateriality of the human soul—that to all *appearance*, the faculties of the mind mature, decay and perish, with the progressive ripening, decay, and final dissolution, of the organization of the body. This I believe, is the point of the Doctor's argument.

Now though we confess ourselves not very profoundly conversant with the minutia and arcana of phrenological investigations, that have recently occupied the attention talents and learning of many respectable men, and men of high reputation in their profession, yet we may hazard the assertion, that the faculties of the mind are not without any exception impaired with the derangement of the organism of the brain. I suspect it will not be denied that there has been at least one instance in which the brain has suffered violence to injury and the mind continued to display its distinguishing faculties. I have heard a statement from a Physician of respectable standing in the medical department, and of unquestionable veracity, of a case that fell under his personal observation, in which the brain by an injury, inflamed

and was reduced to a state of apparent fomented pulp, until the whole mass of brain was totally disorganized and yet during almost the entire process of inflammatory action, the mind remained composed and vigorous. Besides, in the fourth volume of the *Memoirs of the Literary and Philosophical Society of Manchester*, the reader will find a very valuable paper, by Dr. Ferrier, proving by evidence apparently complete, that every part of the brain has been injured without effecting the act of thought. Now the argument must take this turn; if a solitary instance can be produced of the continuance of the phenomena of the mind, subsequent to the derangement of that peculiar organization of the brain on which the faculties of the mind are alledged to depend for their existence, it is an incontestible demonstration that the mind is itself a principle of subsistence distinct from, and independent of, the body—in possession of its distinguishing properties, and capable of displaying appropriate exercises. One exception to the supposed manner in which mind is produced by the peculiar organization of the brain, is sufficient to shake to its centre the system of materialism—may too effect its annihilation. It proves that this individual possesses a mind of immaterial substance, or nature, and if one of the human family possesses such a distinct sentient being—if one man exhibits the phenomena of cogitation, consciousness, memory, will, affections, unconnected with the peculiar and complete organization of the supposed sentient part of man, the brain, then we must consider mind as radically distinct immaterial substance, the property of every individual of the human family. For the analogy in the constitution of men is too perfect to admit so strong an anomaly, that one man

possesses an immaterial mind, and another *one* the result of material organization.

But admit the asserted fact that the faculties of the mind ripen as the body ripens, that they decay as the fibres of the organized frame become rigid, inflexible, and begin to exhibit tokens of decay, and that, in the closing scene of life, the mind entirely disappearing from some supposed derangement in the organical structure of the brain, the body is dead, it does not, it cannot prove the materiality of the soul. The truth established by such phenomena is the mysterious connexion and mutual relation and dependence of the soul and body. This general participation in one apparent destiny, of soul and body, demonstrates the intimacy of the connexion existing between them—that the body is actuated by the spirit—and that the spirit furnishes no evidences to sense of its inherent attributes, except through the medium of bodily organs, and that in order to a vigorous, healthful, and regular operation of mind, and a full developement of its nature, in the present state of existence, the organical structure must be unimpaired.

Again—that all the acts of the soul and body are reciprocal—that when the soul acts it is in relation to the organs of the body, and when the body is moved or actuated in any way, all its movements have a direct relation to the agency of the sentient active being; and lastly, that in order to the manifestation of its energies, the soul is entirely dependent on the bodily organs—and on the other hand the body is entirely dependent on the organs of the soul for all its motions and actions. Such is a summary of the facts established by Dr. Priestly's statement, that we generally see the body and soul grow to maturity in

bonds of the closest fellowship, and from the acme of life descend in company the declivity of after years, to encounter the King of terrors. In this conflict of life and death, the former intimacy of soul and body is intercepted, and a disposal of both is made according to the original plan of destination, the body returns to comingle with its kindred dust, and the spirit ascends to God who gave it. This view of the subject is infinitely more grand and impressive, than to conclude from the unscrutable and intimate connexion of soul and body, their mutual relation and dependence, that they are of one and the same origin—that the whole concern is a material fabrication. Indeed the arguments to which we have been attending forbid the groveling thought, that the mind, endowed with vast and magnificent capacities should admit any cognation in its nature with the senseless earth.

From every view of the subject it does appear, that the soul is an immaterial substance, radically distinct from the body, and of course capable of existing independently of it.

This proposition is capable of the most satisfactory vindication from the testimony of revelation. To it we might appeal for a decision, supposing, however, that we have succeeded in vindicating the soul from the slanderous charge of corporeity, guided by the simple dictates of reason, I forbear to pursue any farther the argument. In the meantime it may be observed that the entire family of revealed testimony which proclaims the immediate passage of the soul at the death of the body into the *world of spirits*, testifies to its immateriality. The slumber of soul and body in the grave whilst ages roll over the unconscious mass, until the trumpet of the arch-angel usher in the resur-

rection morning, is a doctrine, as far as my knowledge of the scriptures extends, at variance with the voice of revelation.

Before taking leave of this subject it might be proper to take a view of the practical results of a belief of the materiality of the human mind.

It cannot be doubted that a man's faith, if it be sincere, prescribes and enjoins under the penalty of the disapprobation of conscience a corresponding practice. The allegation is verified from the history of those reputed to be learned men, who have indulged in speculations on the nature and future destinies of the soul. Rejecting the cardinal doctrine of the soul's immateriality, they have composed a system of morals and religion widely at variance with the dictates of reason and the voice of revelation. In relevancy to the morals and religion that ought to be espoused by intelligent accountable creatures, by man the master piece of the lower creation, the grossest and most pernicious practices flow from the palpable error of the material composition of the intelligent spirit. Take an instance of the evidently legitimate result in practice from their theoretical views of the nature and destinies of the soul. By confounding the soul with the body, *in their origin and nature*, both of which are earthly, the worship rendered to the Creator, must necessarily participate of this gross amalgamation.

How is it possible for that man who conceives his superior intelligent and religious part, in other words, his spirit, to be homogenous in its essence with his body, to acquiesce in the rational and divine declaration of the Saviour, "God is a spirit, and they who worship him," acceptably no doubt, "must worship him in spirit and in truth." If it be true, as Dr. Priestly teaches, that the faculties of

the soul and the properties of the body *inhere in the same natural substance*; that they are derived from one origin, mature, decay, and die together, where shall we look for pure spiritual worshippers among mankind—for such, we are informed, he seeketh to worship him? Can spiritual homage flow from a mere material nature? Dr. Priestly, therefore, or any of his disciples, acting on the principles of their faith, that the soul is material or rather the result of material organization, never can, from the constitutional defect of their nature, offer to God the religious homage he requires—as it is impossible in the nature of things for a material mind to present on the altar of piety a spiritual sacrifice of thanksgiving and of praise to the Father of our spirits, from whom cometh down our every good and perfect gift, and with whom is no shadow of mutation. It is abundantly apparent then, that the advocates of the system of materialism must ever incur the censure of offering a religious service to the creator corrupted by the grossness of corporeal property in its *very nature*. But the Creator is a spirit, and he has wisely made the soul of man a spiritual being, capable of rendering him a spiritual service. The offering, therefore, of religious homage to God, wearing the complection of earthy, tangible grossness—an homage *in its essence* in some way or other, and to some degree participating of corporeity, presents itself as a legitimate practical result from the theories of professed materialists. But such an homage is worse than brutish, and deserves to be branded with the charge of sacrilegious impiety. Again, what comparatively humiliating views of human excellence as the most admirable piece of God's sublunary creation must the advocates of the degrading system of materialism have, when they reduce the soul, capable of

soaring to the sublime heights of the throne of the Eternal, to an origin unique with that of the body. Their ideas of human excellence or value, must indeed be meagre, and altogether derogatory to the rational species. Groveling and contemptible views of human superiority—of the distinguishing excellence of man—his spiritual, immortal part, appears to be a second legitimate practical result from the application of the system of materialism. Farther—this system absolutely precludes the practicability of paying that special regard to the cultivation of the soul which its manifest excellence of nature demands. Who that believes the degrading frigid dogmas of materialism, will be solicitous to aspire after glory, honour and immortality, in the scriptural and only true acceptation of these terms, which the soul is competent to enjoy and display to an almost immeasurable extent? A reflection that we have no higher origin than the dust—that all the nobleness and greatness of the soul, transcends not in *nature* the grossest vileness and insignificance of the body in *its essence*, will inevitably dispose the man to act unworthy of his superior character, and high and all important destination—to grovel with the gregarious flocks of the field—to wallow with the swine in the mire, and to crawl with the noxious vile reptile of the bog. Those profound scientific discoveries which have employed with delight the most gifted minds—those grave calculations which have taken the measurement and distances of the planets, those dazzling excursions of genius which have traversed the regions of poetic fiction and imaginative being—those patient inquiries which have ascertained the laws of mental operation—those accurate experiments which have defined the structure of civil society, and assigned for its regulation wise

and salutary precepts of government—those seraphic flights of a Paul to the third heavens, to take a glimpse of the glories that Deity expatiates over his wide domains—whatever in natural philosophy can give occupation and gratification to the profoundest investigations of mind—whatever in moral science can furnish matter of reflection or delight—whatever in theology can engage the understanding, the heart, the faith, the love of the destined heir of glory ; this entire assemblage of objects, so brilliant and inviting, will constitute an inferior object of pursuit— but a meagre possession for the man who lives habitually under the influence of a belief of the gross materiality of the soul. When you shall have excited the senseless earth to aspire after the occupancy of the eminence on which the mind stands, then we shall indulge the hope of stimulating a *material soul* to the nobler efforts of the rational offspring of God. Now if Dr. Priestly, or his advocates, or the entire tribe of materialists have not exhibited these three practical results in the application of their system in life, it is to me an irrefragible argument, that the system has no foundation in truth—that they, in common with mankind, inherit a spark of celestial fire—that their soul is of spiritual extraction, and that under the empire of this spiritual intelligence, they have been compelled in a measure to contradict in practice their theory. The fatal consequences of a belief in the materiality of the soul, and in its consequent destruction with the body, most intimately blend themselves with the practical results of the disbelief of the soul's immortality and accountability. Indeed it is difficult to separate a belief of man's unaccountability from a belief that his soul is material. And, though I would not subscribe to the logic of the following

proposition, "the soul is immaterial, therefore it is immortal," yet, certain it is, there is so close a connection between the several ideas of materiality, mortality and unaccountability, that men reason, at least in practice, from the one to the other; from the establishment and belief of the one to the establishment and belief of the other; and from the rejection of the one to the rejection of the other. Hence we conceive ourselves justified in inferring the practical results of a disbelief of the immortality and accountability of the soul from a disbelief of its immateriality. And in the propriety of establishing so intimate a connection between the two, I think history will bear us out.

Look, then, at the practical results of the application of the system of materialism as they blend themselves with and seek countenance from the consequences of the rejection of the soul's immortality and accountability.

Where is the sanction to the pursuit of a virtuous course of life, if the soul crumble to its original dust as does the body. The reward that what in popular language is called a virtuous conduct bestows, in the present life only, is insufficient to allay the turbulence of the distempered clamorous passions, and arrest the inflamed individual in his ardent pursuit of disgraceful, wicked and ruinous indulgence, and command and persuade him to a sober and reputable conduct in civil life, and to a course of religious devotion to the service of the Almighty. If his hopes and his fears terminate with his present existence, with the reduction of his material soul and body to their earthy elements, what sanction have virtue and religion to enforce their claims and urge their restraints, always so unacceptable, nay, so repugnant to the unrestrained licentiousness of corrupt human nature? Every

one, on a moment's reflection, will be convinced, that the practical application of the system of materialism subverts the citadel of virtue, rudely tears away from religion her sacred and omnipotent sanction, paralyzes all her energies, and forces her to fall prostrate beneath the desolating stroke of vice and irreligion. The assurance of an adjudication of rewards and punishments in a future state of existence, commands and persuades the amenable creature to desist from his course, blackened with crime, and poisoned by vice, and walk in wisdom's ways, and tread her paths with a view to the enforcement of the truth on the acquiescence of the heart, "that all her ways are pleasantness and all her paths peace." As a legitimate practical result, then, of the system which maintains the destruction of both soul and body, because composed of matter—that the being of perception, intelligence, and consciousness dwelling in man, and the corporeal organization, alike float down the current of time into the gulf of oblivion, we see impiously removed every effectual barrier against the encroachments of vice—mercilessly and ignorantly destroyed all the securities of religion against the destructive ravages of infidelity, and opened a flood-gate to the entrance and prevalence of all manner of licentiousness. If such a conduct, fraught with every evil, cannot be affirmed of the disciples of materialism, the reason unquestionably is, they have not unhesitatingly and with understanding, believed it to be true—and if it be a fact that they have not discovered these practical results from the application of their theory, the *fact is demonstration strong* of the fallacy and pernicious tendencies of such doctrines and sentiments as the materiality, mortality, and consequent unaccountability of the rational soul. But

have we not evidence of the correctness of the principle from which I reason, that a man's practice is prescribed and enjoined by his belief, if it be sincere, and unless it be, it is unworthy of the name of belief—nay more, it is not belief at all—there is no persuasion of heart, but a dissembled profession—a principle fortified by the sanction of revelation, “as a man thinketh in his heart, so will he speak and act,” verily we have. For a moment take a view of the history of that champion of infidelity, nay atheism, Voltaire.—Look at one avowed article of his creed built on his irrational infidel speculations—“the immortality of the soul, so far from stimulating men to the practice of virtue, is nothing but a barbarous, desperate, fatal tenet, and contrary to all legislation.” And why does Voltaire affirm that the belief of the soul's immortality has no efficiency in stimulating men to the practice of virtue? He designed his assertion to be employed as an argument, first, against the doctrine of the soul's spirituality, and then immortality, and of course man is unaccountable. In testimony of the truth of this interpretation, take the following article of this man's creed, “nothing can be more absurd than to believe the soul a spiritual being.” To such a monstrous creed this learned man gave credence. See the close analogy between his *faith*, supported by his pedantic, infidel, and irrational speculations, and his *practice*, as far as we can read his conduct in the following articles of his miscreant unhallowed creed—“All ideas of justice and injustice, of virtue and vice, of glory and infamy are purely arbitrary, and depend on custom—conscience and remorse are nothing but the foresight of those physical penalties to which crimes expose us—the man who is above the law can commit, without remorse, the dishonest act

that may serve his purpose—the fear of God so far from being the beginning of wisdom, should be the beginning of folly.” These several articles of the creed of Voltaire and his accomplices in the faith and propagation of his principles of infernal offspring, will serve as a specimen to show the practical tendency of the adoption and avowal of the materiality, mortality, and, consequently, unaccountability of the human soul. And to what lengths, it may be asked, was not Voltaire, eminent in talent and learning prepared to go? Surely the sun’s meridian splendour might witness this man’s fellow, though innocent, transfixed with the bloody dagger of this assassin in principle, and yet his conscience, if it had no foresight of physical penalties applied under the command and inspection of the laws, feel no compunction of guilt—his heart be unimpressed by the tragical scene. Place a man of his principle superior to the claims of civil law—let him be an absolute despot, and he unblushingly declares, that he could commit any crime without remorse of conscience, that would subserve his ambitious and unlawful purpose. Nothing except the terror of civil law prevented him and all his disciples from perpetrating the most atrocious crimes. If then this man who had the advantage of learning, but discarded, under the influence of the exceeding depravity of his heart, the belief of the spiritual nature of the soul—and thence discarded a belief of its immortality and accountability, was prepared to trample under foot all the claims of justice and revel on the ruins of the rights of his fellows, are we not to deprecate a similar faith—are we not to feel and express solicitude, that the truth of the all important doctrine of the soul’s immateriality from which men so readily deduce its immortality and responsibility be em-

braced in the full conviction of the understanding and cordiality of the heart?

THE GOSPEL AND NEGRO SLAVERY.

(Concluded from p. 527.)

It may be said this does not meet the criticism on the word *δουλος* and Obed. It meets, however, the argument drawn from it, which is much better. Our intention in a former Number, was to demonstrate that the use of the word *δουλος* in the New Testament, gives no countenance to Negro slavery. V. admits this in words and of course all that we ask on this point. But he says his object is to prove "that Jesus Christ, so far as appears from the record of his word in the New Testament, NEVER SAID A WORD ON THE SUBJECT OF SLAVERY." (p. 413.) That the Apostles never touched the subject. From all this he infers that Christian ministers and Christian people should carefully avoid the topic. The hypothesis is not granted, nor is it proved; and of course the argument is fallacious. Both Christ and his Apostles illustrate the bondage of sin and Satan by the evils of slavery. Isaiah says, 'Christ came to proclaim *liberty* to the captives.' Isai. lxi. 1. When Christ entered on his public ministrations, immediately after his temptation, "he entered into the Synagogue on the Sabbath day, and stood up to read. And there was delivered unto him the prophet Isaias, and when he had opened the book, he found the place where it is written, the spirit of the Lord is upon me—to preach deliverance to the captives—to set at liberty them that are bruised. This day is this scripture fulfilled in your ears." Luke iii. 17, 18, 21. In the same connexion, both in the prophet and the Evangelist, we have allusion to

the cure of bodily diseases, which we know Christ healed; and to destroy bodily slavery, by which the bodies of "the poor" are "bruised," he was anointed by the spirit of the Lord. The whole spirit of the New Testament accords with this consolatory and blessed commencement of missions of mercy. He came as the anointed of the Father, to break the sceptre of all kinds of tyrants and task-masters, both on earth and from hell, and his gospel will accomplish all this, maugre all the attempts of men to defeat that object of his mission. His Apostles prosecuted the same object.—Read as the spirit of all their revelations, the eighth chapter of the Romans, and the fourth of Galatians.

But V. considers slavery a civil affair, and sanctioned by the constitutions and laws of the United States. The gospel has nothing to do with civil policy. "It has," (says he, p. 416.) "nothing *directly* to do with this world's policy." This is the old, and in our country the exploded doctrine of passive obedience and non-resistance. The Bible teaches nothing on the subject of civil rule, but blind and slavish submission to the powers that be, however impious and tyrannical—a doctrine that has been more efficacious in promoting the cause of infidelity, than all other causes in their combined operation. Because the constitution guaranteed the holding of the slaves, in the south, when it was framed, and the importation of them from Africa for more than twenty years, therefore the ministers of religion must be silent, though between two and three millions of their fellow creatures are held in bondage, and the grossest immoralities flow from this evil. We in the north, think this strange doctrine. Religion, has nothing to do, *directly*, with civil policy! How would the pro-

fessor, or his correspondent V. expound the Old Testament, from the beginning of Genesis, to the end of Malachi, without touching civil policy?—How would he explain the advice of Jethro to Moses? How the 13th of Romans, the Apocalypse, &c. How would he imitate him who called Herod a fox? How Amos, who preached against Jeroboam, the great grand-son of Jehu, naming him, in the king's court and chapel? If the ministers of the sanctuary, and the people of God are not to vindicate the cause of morality, and reprove the evils of civil government, and of civil rulers, who must do this work? But we might ask the editor of the E. and L. Magazine, why does he presume to devote his pages to slavery, which, he says, is a civil affair? We know the reason. His principal supporters are slave holders, and they must be flattered.

He says, "every man has a right to pursue his own happiness in the way that appears to him best, provided he do not interfere with the happiness of others. (p. 408.) But does not the southern planter interfere with the happiness of the African? And may we not say so?"

After all, V. is aware though he attempts to shut his eyes on the truth, that the Gospel of Jesus is hostile to negro slavery, and not neutral as he represents, or rather misrepresents it. He says, (p. 419,) "Let this change" (the emancipation of the Africans) take place by imperceptible gradations, by the slow and silent, but steady operations of moral causes." Now he knows, and will not deny, that the Bible, and Bible institutions, are the most powerful and only effectual moral causes that work a reformation of the evils in the world. Is this moral cause, rather "moral causes," if V. can find them, operating a change for the better in the south, among the Presbyterian clergy, and among

the southern politicians? Look at the hundreds of Presbyterian clergy, and thousands of Presbyterian professors in the slave holding states, who are slave-holders. Quere—Is V. one of those who commit the sin, that he says moral causes will destroy? He advocates what he admits ought to be changed, and, of course, encounters those moral causes of which he speaks, but which he regards not, when he pushes and holds the pen of an evangelist. He is countenanced, indeed, by the General Assembly of the Presbyterian Church. In one of the early editions of their Confession of Faith, Negro slavery was denounced as a gross violation of the 8th commandment, in a note.—Then the Synod was called, and was in fact, the Synod of New-York and Philadelphia. Religion, benevolence, humanity, and the unalienable rights of God's rational creatures, induced the honourable testimony in their standard of orthodoxy. But when they increased to the south, and the influence of slave-holding clergy in the south began to operate, the note was abolished. It was hard indeed for ministers and elders who had slaves to adopt as their test of soundness in the faith, a book which held themselves up as guilty of gross theft. It would seem then that in the Presbyterian church these "moral causes" are losing their force, and that the friends of that Christian morality which operates a "beneficial change," are to be denounced, as the old Synod of New-York and Philadelphia, and others who now do what they did in the last century, are by V. denounced as abettors of fierce and bloody revolutions, and as disorganizers of that good order which holds millions of Africans in bondage. Truly, we must find those moral causes some where else than in the Evangelical and Literary Magazine—some where else than in the Presbyterian Church. Southern poli-

ticians are no better in this matter. Look at their increasing statutes prohibiting, or at least retarding, emancipation.

Did we find southern professors, politicians and clergy, acknowledging the evil, sympathizing with the oppressed, and endeavouring, however slowly, to remove this evil, entailed on them by the policy of Britain and the cupidity of their fathers, we would feel unfeigned sympathy for them. But when ministers of the Secession church, from whom we have received many letters remonstrating against our touching this topic in the *Witness*, and offering for our pages arguments in behalf of slavery—when we find grave Presbyterian professors of theology gravely vindicating the sin, we find the fountains of compassion nearly dried up. Are not the professors of religion in the south committing, by this course, sins which will hasten the catastrophe that they so much dread? The slaves are their brethren in the bonds of humanity and many of them in the bonds of religious profession. Will they, ere too late, devise measures for imitating the example of the Israelites, who set free their brethren, who were bondmen, every seventh year? They quote the Mosaic code. Have they reflected on that benevolent chapter of it, which limited the bondage of brethren to six years? “Moral causes,” from Europe, from South America, from the islands in their neighbourhood, and from the northern states—causes which may be traced, and which we are persuaded even V. can trace to the Bible, are in powerful operation. The effect is morally certain. It is impossible to arrest the cause of liberty. It was proclaimed by Christ, nearly 1800 years ago, in the Jewish synagogue, and will, or we greatly err, soon prevail. On this continent, especially, who can stay its progress? Will southern people not open their eyes and take warning in time?

We have pleasure in agreeing with V. in one point. We reprobate, as much as he can do, the doings of northern politicians, who take advantage of the feelings of the benevolent, enter into the southern states, and there, for political objects, organize societies, and hold meetings, we fear, for no honourable purpose. Witness the late meeting at Baltimore. We believe General Jackson is as honestly opposed to slavery as Mr. Adams.

ELEMENTARY TRUTH.

With the following article we have been politely furnished, by the Rev. J. W. Ten Eyck,* pastor of the Dutch Reformed Congregation of Berea, in our neighborhood. We hope that he will hereafter employ his useful pen in adorning the pages of this journal. He has translated the Catechetical Manual, inserted below, from the original Dutch of the celebrated Frederick Adolphus Lampe, whose praise is in the churches. Among learned divines, Lampe is known as the author of the *Gnaden Bunde*, or covenant of grace—a very valuable system of Theology, and of other truly excellent works. Like the divines of Westminster, and other eminent servants of God, he employed his pen, in writing out little works for children.

We are much pleased with the plain and concise definitions of this Catechism, which the author styles the "Waarheyds-Melk"—the Milk of Truth, with great propriety. Of all the children's Catechisms which we have seen, that by the Rev. G. M'Master, reviewed in former page of this jour-

*Our readers will not suppose that this gentleman is the Ten Eyck of Montgomery county, alluded to in a former number of Witness as a Hopkinsian.

nal, is the only one that we prefer to the Milk of Truth. Let parents commence with the Little Children's Catechism, then use the Milk of Truth, and next proceed to the Shorter, and the Larger Catechisms of the Westminster divines, and their sons and daughters may be made good theologians, before they are twelve years of age. Would parents who are professors of religion, adopt this course, and spend but one hour every Sabbath evening, in the catechising and godly exhortation of their offspring, how abundant a harvest would the church reap in a few years! Let every parent, who reads these pages, reflect but a little, on the worth of the soul, and say, when he has laboured hard the whole week for his child's body, whether one hour in the evening of the Lord's day, is too much time spent in training his household, to the knowledge of the Lord Jesus?

ELEMENTARY TRUTH ADAPTED TO THE YOUNG IN
AGE AND UNDERSTANDING.

(Translated for the Ev. Witness, by the REV. J. B. TEN Eyck.)

1. Q. What are you?
A. A human being.
2. Q. What makes a human being?
A. Soul and body.
3. Q. What is the soul?
A. A Spirit.
4. Q. What is a spirit?
A. A thinking existence, consisting of understanding and will.
5. Q. Which is the most valuable, the soul or the body?
A. The soul.
6. Q. Why is the soul most valuable?
A. Because it is immortal.

7. Q. What should then be one of your great desires ?

A. That my soul and body should be forever happy.

8. Q. Wherein consists salvation.

A. In being delivered from all evil, and in obtaining all good.

9. Q. What is the greatest evil ?

A. Sin.

10. Q. What is the greatest good ?

A. The fellowship of God.

11. Q. From what is derived the knowledge of God ?

A. From the book of nature, and from the Holy Scriptures.

12. Q. What is God ?

A. An infinitely perfect spirit, one essence, in three persons.

13. Q. Which are the principal perfections of God ?

A. His infinite knowledge, wisdom, and holiness.

14. Q. What more ?

A. His goodness, power, independence, eternity.

15. Q. Show me the oneness of God ?

A. Deut. vi. 4. "Hear O Israel, the Lord our God is one Lord."

16. Q. How are the three persons called in the word of God ?

A. God the Father, God the Son, God the Holy Ghost.

17. Q. Show me that there are three persons in the Godhead ?

A. 1. John v. 7. "There are three that bear record," &c.

18. Q. Whence do we obtain the knowledge of the perfections of God ?

A. From his works.

19. Q. What hath God done before the world was made ?

A. He hath made a decree respecting all things which shall come to pass.

20. Q. When does God show his decrees ?

A. In time.

21. Q. What was done in the beginning of time ?

A. God created the heavens and the earth.

22. Q. Out of what ?

A. Out of nothing according to his will.

23. Q. In how many days did God create the heaven and the earth ?

A. In six days.

24. Q. What did he do on the sixth day ?

A. He made man.

25. Q. From what did God make the body of man ?

A. From the dust of the earth.

26. Q. How did God create the soul of man ?

A. He breathed into him the breath of life.

27. Q. How did God create man ?

A. After his own image and likeness.

28. Q. In what part of man was the image ?

A. His soul.

29. Q. What makes the image of God ?

A. Wisdom and holiness.

30. Q. What is true wisdom ?

A. The knowledge of God.

31. Q. What is true holiness ?

A. The love of God, and obedience to him.

32. Q. What were the names of the first pair ?

A. Adam and Eve.

33. Q. Where did they live ?

A. In Paradise.

34. Q. What did God command them?
A. That they should not eat of the tree of the knowledge of good and evil.
35. Q. Did they observe this command?
A. No they ate of the tree.
36. Q. Who tempted them?
A. The Devil, in the likeness of a serpent.
37. Q. What is the consequence?
A. They made themselves and their posterity miserable.
38. Q. What makes the misery of mankind?
A. Two things. Sin and its punishment.
39. Q. What is sin?
A. The transgression of God's law.
40. Q. How many kinds of sin are there?
A. Two—Original, and Actual.
41. Q. What is original sin?
A. Inborn corruption, whereby we are prone to evil and averse to good.
42. Q. Show that we are born in sin?
A. Ps. li. 5. "Behold I was shapen in iniquity."
43. Q. What is actual sin.
A. The daily transgression of the law of God, in thought, word and deed.
44. Q. What does sin deserve?
A. Punishment.
45. Q. How many kinds of punishment are there?
A. Two—temporal and eternal.
46. Q. Show me that God will punish sin eternally.
A. Revelations xiv. 11. "The smoke of their torment ascendeth up forever and forever."
47. Q. What is eternal punishment?
A. The absence of God's presence, and the enduring of wrath.

48. Q. Hath man any power to free himself from misery.

A. None at all. Matthew xvi. 26.

49. Q. Who is then the only Saviour?

A. Our Lord Jesus Christ.

50. Q. Show me this.

A. Acts iv. 12. "There is salvation in none other.

51. Q. What does the name Jesus mean?

A. The Saviour.

52. Q. What does the name of Christ mean?

A. The Anointed.

53. Q. How many natures has Christ?

A. Two—human and divine.

54. Q. How many offices has Christ?

A. Three—Prophet, Priest and King.

55. Q. What does he as a Prophet?

A. He teaches the way of salvation.

56. Q. What does he as an High Priest?

A. By his offering on the cross, he has purchased salvation.

57. Q. What does he as King?

A. He rules his people, and makes salvation their own.*

58. Q. How many were the states of our Saviour?

A. Two—Humiliation and Exaltation.

59. Q. When did his humiliation begin?

A. When he was conceived of the Virgin.

60. Q. How was he further humbled?

A. In body and soul.

61. Q. What did he suffer in his body.

A. The accursed death of the Cross.

62. Q. What did he suffer in his soul?

A. The wrath of God.

63. Q. What followed the suffering of Christ?

A. He was buried the same day.

* And as Mediator, rules the nations. ED. WITNESS.

64. Q. How is Christ exalted ?

A. By his resurrection, ascension, and session at the right hand of God.

65. Q. How will he be farther exalted ?

A. By his coming to judgment.

66. Q. When will be the judgment ?

A. At the last day.

67. Q. What will be judged ?

A. The thoughts, words and actions of all men.

68. Q. Show me this ?

A. Cor. v. 10. "They must all stand," &c.

69. Q. How hath the Lord Jesus purchased salvation ?

A. By his perfect obedience he has fully satisfied the law of God.

70. Q. Can you show me that Christ obeyed in the place of sinners ?

A. Isaiah liii. 11. "He was bruised for our iniquities."

71. Q. What has this satisfaction procured ?

A. God is at peace with the sinner.

72. Q. What more ?

A. The power of satan is subdued.

73. Q. What more ?

A. The way into heaven is opened.

74. Q. Are all men sharers in these fruits of Christ's death ?

A. No. Those only who are sanctified by the Holy Ghost.

75. Q. Prove this ?

A. Romans, viii. 9. "If any man has not the spirit of Christ he is none of his."

76. Q. What is necessary for an interest in Christ ?

A. Faith.

77. Q. Is Faith necessary for salvation ?

A. Yes. Heb. xi. 6. "Without Faith it is impossible." &c.

78. Q. What is true Faith ?

A. The receiving of Christ as the only author of Righteousness and Salvation.

79. Q. How is Faith wrought ?

A. By a knowledge of Divine truths.

80. Q. How must Christ be received ?

A. Altogether and wholly.

81. Q. What is meant by receiving Christ altogether ?

A. To deny ourselves and all creatures.

82. Q. What is meant by receiving Christ wholly ?

A. In all his offices of Prophet, Priest, and King.

83. Q. When is Christ received as a Prophet ?

A. When men desire to learn of him.

84. Q. When is Christ received as a High Priest ?

A. When men seek by his obedience to be reconciled to God.

85. Q. When is Christ received as a King ?

A. When men are willing to obey him. Ps. i. 10.

86. Q. What are the steps of Faith ?

A. Two, weak in its beginning and strong in its progress.

87. Q. What is weak Faith ?

A. A seeking and flying to Christ.

88. Q. What is strong Faith ?

A. A child-like confidence.

89. Q. What is the first fruit of Faith.

A. The justification of poor sinners before God.

90. Q. Prove this.

A. Acts xiii. 39. "And by him all that believe are justified."

91. Q. How can men by Faith be justified with God ?

A. Because through Faith, the righteousness of Christ is reckoned as their own.

92. Q. What does Faith yet more ?

A. It purifies the heart, *working by love.*

93. Q. What follows faith ?

A. Repentance.

94. Q. From what do faith and repentance proceed ?

A. Regeneration.

95. Q. What difference is there between regeneration and sanctification ?

A. Regeneration is the beginning of holiness, Sanctification is its greater progress.

96. Q. Show that Regeneration is necessary to salvation.

A. John iii. 3. "Except a man be born again," &c.

97. Q. *Who regenerates us ?*

A. *The Holy Ghost.*

98. Q. *What is Sanctification ?*

A. The putting off of the old man, and the putting on of the new man.

99. Q. In what consists the putting off of the old man ?

A. In sorrow for sin.

100. Q. What more ?

A. In earnestly hating all sin.

101. Q. In what consists the putting on of the new man ?

A. In the love of the law of God.

102. Q. What more ?

A. In an earnest desire to walk agreeably to God's commandments.

103. Q. What does the law of God require ?

A. Love to God and our neighbour.

104. Q. What is meant by love to God ?

A. Four things—1st. Greatly to adore God. 2d. A desire to be reconciled to him. 3d. To do what is pleasing to God. 4th. Delight in God.

105. Q. How, then, must we love God ?
 A. With all our hearts, souls, and strength.
106. Q. Who are our neighbours ?
 A. All men, even our enemies, but chiefly be-
 lievers.
107. Q. How must men love their neighbours ?
 A. As themselves.
108. Q. Can we perfectly keep these commands ?
 A. No ! Our spiritual foes oppose many diffi-
 culties.
109. Q. Who are our spiritual enemies ?
 A. The devil, the world, our own flesh and
 blood.
110. Q. Which is the worst enemy ?
 A. Our own flesh and blood.
111. Q. How must we oppose our spiritual ene-
 mies ?
 A. By watchfulness and prayer.
102. Q. What is necessary to pray aright ?
 A. Perseverance, humility, and uprightness.
113. Q. What more ?
 A. With Faith and with ardor.
114. Q. How long does the spiritual conflict last ?
 A. As long as this life lasts.
115. Q. Would not a believer thus become dis-
 couraged ?
 A. No ! God has promised to strengthen him.
116. Q. Prove this ?
 A. John x. 28. " They shall never perish," &c.
117. Q. By what means is a believer assisted ?
 A. By the hope of the rewards of grace.
118. Q. Does this means operate in this life ?
 A. Yes ! By the comforting influences of the
 Holy Ghost.
119. Q. When shall this comfort be perfected ?
 A. In eternal life.
120. Q. When does the full enjoyment of God begin ?
 A. The day of death.

121. Q. When shall it be perfected ?
A. At the resurrection.
122. Q. In what consists this enjoyment ?
A. In the perfect knowledge, love, and fellowship of God.
123. Q. Will the body be also a partaker of this salvation ?
A. It shall be like the glorious body of Christ.
124. Q. Where shall this salvation be enjoyed in full ?
A. In heaven.
125. Q. With whom ?
A. In the society of angels and the saints.
126. Q. What will the employment be there ?
A. To glorify God forever.
127. Q. Has the way of salvation been known any time ?
A. Yes ! God declared it in Paradise.
128. Q. In what words.
A. Geneses iii. 15. "I will put enmity between" &c.
129. Q. To whom was the way of salvation shown afterwards.
A. To the holy men before and after the flood.
130. Q. To which of them particularly.
A. To Abraham, Isaac, and Jacob.
131. Q. How was the way of salvation farther revealed ?
A. By the Prophets of the Old Testament.
132. Q. Which was the first ?
A. Moses.
133. Q. Where is the way of salvation most clearly revealed ?
A. In the New Testament.
134. Q. Through what is this doctrine confirmed ?
A. Through the Holy Sacraments.
135. Q. What is a Sacrament ?

A. A holy sign and seal of the covenant of grace, appointed by God to enable the faithful the more to appropriate the promises.

136. Q. Which were the sacraments of the Old Testament?

A. Circumcision and the passover.

137. Q. Which are the sacraments of the New Testament dispensation?

A. Holy baptism and the Lord's Supper.

138. Q. What does baptism signify?

A. The Blood and Spirit of Christ.

139. Q. What is signified by the sprinkling with water?

A. The cleansing of the soul by regeneration and pardon.

140. Q. To what duties are men bound by baptism?

A. To serve God, and to cleave to him through life.

141. Q. Who has instituted the supper of the Lord?

A. Our Lord Jesus Christ—"the same night he was betrayed."

142. Q. What does the bread and wine signify?

A. The Body and Blood of Christ.

143. Q. What does the breaking of bread and the outpouring of wine signify?

A. That the Body of Christ was broken on the cross, and his Blood shed for the remission of sins.

144. Q. What is signified by eating the bread and drinking the wine?

A. True Faith by which Christ and the soul are united.

145. Q. What is signified by many partaking of bread and wine?

A. That many believers have fellowship with one Christ.

146. Q. Is this fellowship with Christ and believers in the supper signified only?

A. No! But also sealed.

147. Q. What do you mean?

A. The faithful thereby are assured that they have part in Christ and in his purchase.

148. Q. Who are worthy to partake of the supper?

A. Those who mourn over their sins. Those who have the beginning of true Faith. Those who in uprightness of heart seek to serve God.

ESSAY ON UNIFORMITY OF GOVERNMENT AND WORSHIP IN THE CHURCH.

As the desired period of the millenium approaches, it is very desirable that all should approximate in theory and practice, to the unity of the spirit which is the bond of peace.

It is a matter much regretted by all the lovers of Zion, and Jerusalem, that the advocates of undefined peace, and unprincipled Catholic communion, have not hit on the true secret at all, i. e. that union must be the basis of communion; and that union can be no otherwise obtained than by a general and universal subjection of our own imaginations, to the authoritative commandments of the Lord. The churches in the early part of the Christian era, had peace—why? Because they held fast to the Apostles' doctrine and fellowship. It has been generally admitted, that God has instituted forms of worship, and of course that these are unalterable by man, and yet some way or other men have been divided in opinion about these forms; still, unsatisfactory as have been the results of these investigations, it will be admitted that men generally know more about the princi-

ples of worship, than they do about those of government.

No doubt one reason of that is, that men have somehow dreamed that no form is of divine institution. We hope in the following remarks to make it evident, that they are both to be considered, in this respect, as resting on the same principle. The Church is a society, called out of the world for the purpose of glorifying and enjoying God, in the observation of her ordinances. Now if there be any church, and she have received any ordinances, these must be uniform, and, by human authority unalterable. Whatever God doeth shall be forever. He doeth according to his will, and none can stay his hand, or say to Him what doest thou? His direction, in relation to the moral government of his Church, is "Whatever I have commanded, that always I do, thou shalt not add to it, nor diminish from it." The world cannot dictate alterations. His subordinate officers go out of their place when they encroach upon his authority. The security of the Saviour's continued presence with his church, is connected with the permanent observation of his institutions. Mat. xxviii. 19, 20. In this passage there is nothing like local accommodation, or temporary arrangement, but, "*go teach all nations to observe all things, whatsoever I have commanded you, and lo! I am with you always, even unto the end of the world.*" In the second place; If he has made no appointment, nor ordination, the Church cannot be said to serve him in the matter of her government and worship. If her government be a matter of human device, Christ cannot be her Lord, her Lawgiver, her King. If her worship be according to the doctrines and commandments of men, it is all in vain. To all this, the appalling repulse will be given; "*Who hast required this at your hand?*" On this subject,

the writer would recommend the perusal of Mr. Leod's interesting Catechism, and McMaster's Apology for the Scripture psalms, to all who conscientiously inquire what is good and acceptable to the Lord, in the matter of church government, and religious worship. In the third place; "*The Church is one, and therefore must have one form of worship.*" If every one may have a psalm, a doctrine, a mode of worship of his own, then it is evident there can be no consistent or comfortable communion.

When the inhabitants of this country adopted a republican form of government, they could be no longer considered a part of the kingdom of Great Britain. People cannot unite in worship unless in the part of worship going on, they adopt one form. The Eastern and Western Churches could not unite, even upon the matter of sacramental festivity, while one said the bread should be leavened, and the other said it should be unleavened. How can Episcopalians and Presbyterians unite in the same solemn work, while the one says kneeling is the proper posture, and the other says, the proper posture is sitting, or the common attitude of eating? The reader will also see that when Christians join in social praise, they must have a common psalm book.

Now, can we suppose that God left these affairs of his Church undetermined, and so left the Church to be continually in strife. The church is considered not only under the notion of a community under one system of laws, but also as a body under the influence of her head—now what kind of body is it, where the connection between the volitions of the head and members is broken?—You have seen a person affected by the nervous disease called St. Vitus' dance, and you have probably read of the horrid appearances which dead,

bedies make when wrought upon by galvanism. Such are the effects of deviation from divine authority in the matter of government and worship. But surely God has not so ordained it in his Church. Such are the effects of disease. Such was not the original organization. In the fourth place, *The Church is a community of redeemed spirits; they are therefore bound in their social capacity to glorify God in their body and in their spirits, which are his.* What would we think of an individual or company of wretched creatures, of this country, but unfortunately enslaved in Tripoli, or Algiers, if the American government should redeem them at a great price, afterwards they should neglect the United States' law, and set up an independent government. But, O Christian, you and I are more ungrateful, if we act in a manner similar to the one supposed, we are under stronger obligation—we were bought with a price, and that not one of corruptible things, as silver and gold, but with the precious blood of Christ. In the fifth place—*One form or mode is better than another, the benevolence of the Church's Head would, therefore, not leave the Church to caprice whether to happen on the best or not.* Some ecclesiasticks, and crack brained poets, represent all forms indifferent, but sure I am, no solid statesman, who knows and appreciates the value of a representative form of government in the state, will assent to these representations. A great deal depends on administration; we readily admit, still, Americans have lost too much blood and treasure to say that a monarchical government, even under some salutary limitations, is as good as a republican form of government; and as man, who knows the value of society, would not like to revert into a state of savagism and anarchy. Jerusalem is builded as a city, that is compact. Why? There are set

thrones of judgment, the thrones of the house of David. If there be no difference, why do we still applaud the achievements of the Reformation?—Why not as well under the Pope's supremacy; sprinkling with holy water, counting beads, bowing at the elevation of the host, and the whole trumpony of popish ceremony? If there be no difference between one and another, why should not heathenism itself be as good as Christianity? But for us; we prize the Reformation that Christ and his apostles wrought among corrupted Jews and Gentiles. We therefore infer that one way is better than another; and that Christ gave the best; which was to be demonstrated. In the sixth place—*If there were no difference, it is of great advantage to prevent quarrels to have a definite appointment; let it be "the part of fools or not to contend about forms,"* as the infidel poet affirms; yet those who use the right form may ask—"Is it not then a desirable thing that an end should be put to strife, or rather that the Prince of Peace should supersede all grounds of strife by a definite written arrangement? Concerning which, he says, "what I have written, I have written." When a question was submitted to him, to ensnare him, he wrote upon the ground. There was meaning in that, still it was obligatory upon all, and to the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Episcopal direction was given to man in his primitive purity, when all his faculties were in their full vigour, and undepraved. How much more need has he now of explicit instruction, about moral positive and even moral natural ordinations, when the light in him is darkness and his conscience defiled? Nor let any say that fixed laws supersede the necessity of instruction. For one of the principal marks of a renewed man is that he

asks of his Maker from his word—"Lord what wouldst thou have me to do?" *If ye love me, keep my commandments.*" The seventh and last remark is that—*All the parts necessary to constitute a complete system of worship and government are stated not in a systematick form or order, but in a way which is really more useful and more congenial to the rule and style of revelation.* Reading the Scriptures is confessed to be the duty not only of private individuals, (Luke v. 29,) but also of Church assemblies by official authority. This we have established not only in Old Testament times by the example of Ezra and the prophets, but also by Christ and the Apostles. Equally clear is it, that there should be preaching. If not, why appoint preachers? Now, the word read and preached, is designed to teach us something definitely about worship and the order of the Church. Praying is an institution of the Church. In that pattern of prayer which Christ taught his disciples. It is evidently social in its form, say *ye, our*, not *thou or my*. Praise is appointed, not merely in general, but we have a formal liturgy—a book of psalms, and these are evidently calculated and designed for social worship. With regard to government, we have not only the general principles of representative government, the power being given to the officers, and not to the people generally, but we have the very name, Presbytery, 1 Thess. iv. 14. Synodical assemblies, or superior judicatories, with appellate jurisdiction at least* have au-

* Last spring, in Ohio, the appellate jurisdiction of the General Assembly, through Congregational influence, was relinquished by a *felo de se*. It is now no more than a New-England consultative meeting. Appeals go up to Synods only, and so the last bond that bound them together, except the name, is broken. The ground of this act, the Assembly says, is the burden of business; so what has long been expected has happened—the body has fallen by its own weight, as historians say, the Roman Empire did. ED. WIT.

thority from the transaction recorded in Acts xv. if any thing be there taught for general and permanent edification, it is that if a matter of difficulty occurs in one Presbytery or Church, as at Antioch, it may be referred to a higher court, as that at Jerusalem. There the matter was argued and decrees made thereon. If it was an apostolical decision, as some say, what need was there of discussion, if only advisory, why call the result *decrees*?

There are two questions which we ask the readers of this essay. The first is, who are to blame for schisms and divisions in the Church? Are they who have continued steadfast, or they who have made innovations upon the worship and order of the Church? If the latter how can they have the boldness to cry out union! and charge with bigotry those who worship the God of their fathers, in the old way of the saints? The second is, what is the likest way of effecting a general union in the Church? Is it to follow the multitude in wandering from truth, from scriptural order, from God? Or is it not rather by seeking every one to repair the wall; to take his station to build the old wall, and repair the desolations of ages.

To the Editor of the Evangelical Witness.

Sir—It is not unknown to you that, at the sessions of the Synod of the Reformed Presbyterian Church in North America, held in New-York, in 1825, there was laid upon their table a proposition from the General Assembly of the Presbyterian Church in North America, for opening and maintaining a friendly correspondence with said Synod. The tender was, as you recollect, reciprocated and a committee appointed to meet with that from the General Assembly and draft articles upon which the correspondence was to be

based and maintained. The joint committee met, articles were drafted—were laid before the General Assembly at its sessions in May last—were approved by the assembly—are now in print before the world—and only wait the sanction of our Synod to pass into a law.

I know not in what light this business presents itself to the minds of others; but for myself I can say, and that truly, that to mine it was one not very cheering or comfortable.

I did hope that, as you gave the result of the General Assembly's resolves in your Magazine, you would have furnished us, if not from your own pen, perhaps from that of some other, with some observations relative to the nature of this subject, and its probable operation on our church. Hitherto I have been disappointed. As this cannot be a matter of trifling moment to our church; and as, so far as I know, there is almost a total silence in reference to it; and as I believe the subject ought to be carefully sifted and well understood before being acted upon in Synod, I have resolved to intrude my sentiments upon the public, and if possible, provoke examination and discussion.

I have now before me the several articles agreed upon by the joint committee. Their amount seems to be, *First*, a Covenant, whose professed object is the advancement of reformation. To carry this into operation, there is, *Secondly*, to be a union formed between the respective Supreme Judicatories, by delegation; and *Thirdly*, a power is granted sessions of Congregations, in connexion with the General Assembly, to review the acts of the sessions of the Reformed Presbyterian Church, in cases peculiar and distinctive, and *vice versa*. These, it strikes me, are the three *prominent features* of the articles. Upon them, in order, I will offer a few remarks.

First—A Covenant for the advancement of Reformation.

The advancement of reformation principles is, as you know well, Mr. Editor, the grand design of every minister of our Church. Indeed the name of our body says so much, and the subordinate standards of our Church, in which we so explicitly testify against errors both in Church and state, proclaim the same aloud; with a voice too, permit me to add, which ought to have been heard to a much greater extent than, we much fear, it has been. With the thing itself, then, we are abundantly pleased. Suppose then, as we are attached to *Covenants*, we go into the Covenant with the General Assembly, it will be to bend all our vigor to reform. But are we not doing all this already? Have we not given our *Testimony* to the world? Have we not, by our writings and public preaching, strained every nerve already? But it will be said, here opens a field never yet explored—we have never yet been invited to the floor of General Assembly, there to make our voice be heard. True, and this is a theatre to allure to activity, and arouse all our mightiest efforts of ambition. Do indulge me here in a figure. You know, Mr. Editor, that a drop of fresh water takes away just so much from the brine of the ocean; but in so doing, itself becomes incorporated therewith, and is quickly lost in the saline particles. You may not like this comparison, but it suits my purpose. Our Church is small, but comparatively pure. We have no slave-holders, no Hopkinsians, or Arminians, among our clergy or laymen; no administrators of baptism in private houses without the preaching of the gospel. No swearing to subordinate standards which we do not believe; but who does not know that all these things, and perhaps some more, are in the General Assembly?—

'Tis a large ocean of salt--the drop might be lost: Can one take fire in his bosom and not be burned? And you have no doubt read in a good *Old Book*, "evil communications corrupt good manners."— If a Presbyterian in the General Assembly could not make his voice be heard for reformation, in points on which they have been memorialized, be assured, neither could we, a body smaller perhaps, than the least of their Presbyteries. If the goodly number of orthodox members in that Church, who have from time to time raised their voices against defection and for reform, could make no impression, neither can we.

Methinks I already hear a laugh from certain quarters, at what may be called cowardly fears.— Well, be it so. I have just so much courage as will enable me patiently to bear it; besides I am backed by some as cowardly as myself. Numbers, you know, will sometimes make even cowards brave—and I would rather bear a laugh any time, than give my voice to endanger the Ark of our attainments, on such an ocean, without any well founded hope of success.

Let us try the second thing presented by these articles. And here I come to the consideration of a point wearing an aspect of much more serious import, if possible, than that already presented. There are two questions which must be carefully examined. First the nature of the proposed union, (for a *union it is*, of some kind,) and Secondly its consistency with our present ecclesiastical standing.

The nature of the connexion proposed. Two delegates from the General Assembly, shall, by law, have a right to sit *ex officio* in our Synod, to propose and discuss questions, and do all those acts which any member may do, except *voting* a resolution. Here, I confess I meet with some dif-

ficulty, and I am not lawyer enough to extricate myself completely.

Our Synod is our highest judicial court. By law the General Assembly may send slave-holders and Hopkinsians to sit in our highest ecclesiastical court, there to deliver their sentiments, advocate their own errors and inhuman practices, and give all the weight of their learning and eloquence to sway the minds of members—for, observe Mr. Editor, unless I am much mistaken, these men may propose and second any question, *ad libitum*; for, as the object is *reform*, and Hopkinsians think us egregiously wrong in dissenting from them as to God's being the author of sin; and Arminians, in their notions of original sin and free will—and also the whole Assembly in our peculiar notions on government and the binding obligation of covenants—and stern resistance to the use of Watt's Psalms, &c. &c. So these men would feel it their incumbent duty to endeavour to put us right in some of these *non-essentials*. Whenever, then, they choose, the one could lay a resolution on one table seconded by the other, to discuss any one of these subjects, or any other they pleased. I say the minds of our *young men*, to say nothing of the *aged*, might be tainted. We are neither perfect nor infallible.

But let us quit this skirmishing, and come to the *argumentum ad rem*. What is the connexion which the Assembly through its delegates will hold with our Synod? As these Articles contemplate a *union*, and as union is introductory to *communion*, permit me to ask, what name am I to put upon this communion? Am I to call it Christian communion, i. e. a communion which one or two or more individual christians, in their own private characters as christians, may hold with one another? Christian, as I here use the term, it cannot

be ; for it is not a meeting of christians, in their private individual capacities ; but ecclesiastical, being a connexion between the highest ecclesiastical courts in the two churches, for judging of matters that concern the vital interests of the church and her well-being, in time and through eternity. If this be not ecclesiastical communion, and that too of the highest kind, I know not what is. But shall we admit to judge in our highest court, and influence its decisions, in things vitally effecting the welfare of the church, men, whom we would by no means admit to a participation with us of the seals of the covenant ? We will not admit a man maintaining certain principles, and committing violence upon the dearest rights of men, to baptism in our church ; and yet upon the footing of these *Articles*, we will allow him in our highest ecclesiastical court, to utter his "*sentence*," that baptism may and of right ought to be administered in private.

Perhaps it will be replied, that these men do not hold ecclesiastical communion with us because they are not permitted to vote. Here, then, I candidly acknowledge that I am not altogether clear, and would crave assistance of law. Does inability to vote *destroy the character of the judge* ? Our Synod is a body constituted in the name of the Head of the church, to judge—He is the Judge in ecclesiastical matters. All He does is, as I think, in that character and that *alone*. But these men are members of our Synod, constituted as a Judge ; they therefore act in her as judges, and of course enjoy in our church the highest ecclesiastical privileges, and could not *consistently* be refused the seals of the covenant.

On the other hand it may be argued that ~~nothing is decided~~ in a deliberative body—in other

words, there is no judgment or decision until the vote has passed, and that as the delegates of the General Assembly would have no votes, they are not judges, but merely *consultees*.

I would reply, is not every speech a member makes upon the floor of Synod a judgment, *his judgment*—so that it can be told how a question is likely to be disposed of before the vote is taken?—Who has not seen such judgments, delivered by influential men, sway the vote just as they wished it? It may be said that these representatives of the General Assembly cannot legislate for our church because they cannot vote. But if they cannot, by vote, dispose of a question as it may please them, still they can unquestionably influence it, and I for one, am decidedly against giving any such power, or holding communion in the judging of the most important ecclesiastical matters with men with whom I cannot hold communion in the body and blood of Christ.

This makes way for the consideration of the second point, the inconsistency of this step with our ecclesiastical standing.

What is the reason that from the first commencement of our church, we took a standing distinct from that of the General Assembly. You know that for several weighty reasons, we could not hold communion with them then: Have these reasons ceased to exist? Is that church purer now than it was then? or rather, is it not backsliding daily? If we could not hold ecclesiastical communion with them then, can we now?

This indeed, Mr. Editor, to be candid, is my principal reason for opposition to this measure, and I may as well tell you now, that sooner than descend from the present standing of our church, to hold ecclesiastical communion with that impure

church, (*impure*, I say in doctrine and lax in discipline.) I would——but let me pause for a moment. The purest church on earth demands great consideration. This much, however, you must allow me at this stage of the business to say. I am determined to adhere as closely as I can to former attainments—not to take one step which I think inconsistent with our subordinate standards—to cleave to the good old way, and not “*say a confederacy to all to whom this people may say a confederacy.*” In all this I am fully persuaded that I speak the sentiments of many pious Covenanters.

Have we, let me ask you, Mr. Editor ever forsaken the attainments of the Reformation? Do we stand upon the ground occupied in the purest times of the Reformation? Have the General Assembly left that ground or not? If, then, they be sincere in this desire for reformation, why do they not set about it themselves? Why not relinquish Watts' Psalms for a Scripture Psalmody?—Why not eject from their communion Hopkinians, Arminians, and slave-holders? Why not make the Confession of Faith a term of communion *bona fide*? Why not relinquish connexion with immoral constitutions? Do they need us to do all this? No, Mr. Editor, they do not. Nor do I believe, that in all this alledged desire for reform, there is any reality. At the bottom of the whole, lurks the same feeling which diffused itself over the mind of one of the Doctors, influencing him to write in courtly style, “*Come and join us and sing Rouse for Aye.*”

Let us now speak briefly to the third point. Here I can scarcely express my astonishment! Read the second Article, Mr. E. and tell me if you

can, what it means. "Recognize the validity of each other's acts and ordinances consonant to the Scriptures; and yet, that any church judicatory belonging to either body may examine persons review cases of discipline or points at present peculiar or distinctive to themselves." What! Recognise our acts as valid and consonant to the Scriptures, at once, and *without examination*—and we do the same for their's? For if this be not meant the "and yet" has no meaning. As it stands it denotes a reservation. This article restricts examination to acts passed upon "points peculiar and distinctive." No, verily I would not do any such thing. I would examine their acts, every one, before I would sustain them as valid. Here, too, the *nature* of our connexion with the G. A. completely betrays itself. You must, by this article, receive the acts of sessions of the G. A. just as we receive the acts of sessions in full standing in our connexion. Our session never examines the act of another session in our church to see whether it be valid. But let us see a little more. Examination may be held upon points "peculiar or distinctive." What are these? Why, Sir, it is peculiar to our body to suspend and cast out of communion, a slave-holder: but it is not so to the G. Assembly; therefore, a session belonging to the G. A. may examine the act of one of our sessions in casting out of communion a slave-holder, reverse it, and admit him to communion in their church. Would this be advancing reformation!

Again: it is peculiar to our church to suspend from ecclesiastical communion any man who, having sworn to our subordinate standards, comes out in opposition to their doctrines: as, for instance, that of decrees and election. This is not peculiar to the G. A. This, our act, therefore, may be reversed, and the person unsound in the faith, who has

been ejected from our body, may be received by them into full communion—there are many such in the communion of that church at this moment, as you well know—and, upon the footing of this article, we covenant with the G. A. that she shall do this: we give our consent to her receiving Hopkinsians and Arminians into her communion; to her reversing our acts for the promotion of purity in the church, and, to cap the climax, we call all this reformation. No, Mr. E. I will never consent to any such thing. Would it not be equivalent to saying we do wrong in making an acknowledgment of our Testimony a term of communion; for by the treaty we consent that our decisions on the footing of our subordinate standards might be reversed, examined, and for what purpose? *To be set aside.*

And suppose it were *right* to enter into this connexion, Is it expedient? I am not one of those who are in favour of acting much in ecclesiastical matters on the ground of mere expediency. We have before our eyes a sufficient proof of its deleterious operation upon other ecclesiastical bodies. Still it is not to be left altogether out of sight.

Suppose our Synod should go heart and hand, which God forbid, into this connexion, is it altogether certain that our people will? Who knows not that such is the attachment of Covenanters to principle, that for no men, nor class of men, would they, as a body, go into a measure which they could not clearly justify from the Sacred Oracles? You know, sir, as well as I do, that they think for themselves, and will not submit to let even their ministers think for them—they “try the Spirits.” Now, would it not be worth while to ask what will be the probable operation of this measure upon the comfort and repose of the church! From my own knowledge I am well assured they would be seri-

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ously disturbed, and much injury done. Now, I ask, is this union a matter to be purchased at so dear a rate?

Do not think that I am influenced by fear for myself. In that which from Scripture authority I was satisfied was dutiful and right, I would, I think, for the sake of a good conscience, bear privation after the example of our forefathers. This measure ought not to be gone into at the risk of producing a convulsion, and rending asunder our church.

Take away the forbidding visage presented by these articles, and indicate a way to come at harmonious co-operation with the orthodox in the General Assembly, without holding the highest ecclesiastical communion with their heretics, and thus sacrificing our standing and Testimony. It may be vindicated on the score of liberality—the advancement of reformation principles—the fine field it offers for doing good—and also, for cultivating the esteem and friendship of the Godly in the General Assembly. These, I confess, are all desirable things, and much to be wished for, but not, say I, at the expense of endangering one pin of the Tabernacle.

MAPTTP.

ITEMS OF INTELLIGENCE.

Literary—Albany Grammar School.—The Rev. James Chrystie, has for some years had charge of a very successful Grammar School in the city of Albany. It is patronized by many of the most respectable people in that city. The Latin, Greek, and Hebrew languages, with Ancient and Modern Geography, and various other elementary branches, are well taught in the Albany Grammar School. A handsome edifice has been erect-

ed in a pleasant situation, and will soon be ready for the accommodation of the institution. The master of this Grammar School, is the brother-in-law of Albert Galatin, the present ambassador to England, and is an able, assiduous, and accomplished teacher. Careful attention is paid to the morals of the pupils. It is much to the credit of our capital, that it supports so handsomely, two learned institutions—the Albany Academy, an old and respectable establishment, and the Albany Grammar School.

Coldenham Academy.—This seminary was founded last April, by the Consistory of the Coldenham Congregation, and has been, since that time, in successful operation. It is under the care of the Editor and general agent of the Evangelical Witness. A handsome edifice, large enough to accommodate 150 pupils, is now occupied. The Latin, Greek, Hebrew and French languages, Sacred and Modern Geography, Ancient and Modern History, some elementary branches, in the exact sciences, &c. are taught in the Coldenham Academy. Board, washing and tuition, in this institution, are *One Hundred and Eight Dollars* a year. Candles, fuel, and bedding to be found by the pupils. There are six weeks vacation—three in the Spring, and three in Autumn. This academy is near the Newburgh and Cohecton Turnpike, about six miles west of Newburgh, and about fourteen miles from West-Point. There are in Orange County, (the birth place of Governor Clinton,) two other flourishing academies—one in Newburgh, and one in Montgomery, and the Boarding School of the Rev. Mr. M'Jimsey, in the flourishing manufacturing village of Walden.

Jews in China.—In the last number of the Asiatic Journal, there is an interesting article respecting the Jews in China. They were settled in that country as well as in other parts of Asia, many centuries prior to the Christian era: even as early as one thousand years before. They migrated from Persia by way of Khorason. They say themselves, that they came from the west, or from Siyu. They have a manuscript copy of the Pentateuch, and they long kept up an intercourse with other Jews in Persia, and the more western parts of Asia. It is said they received some additions soon after the destruction of Jerusalem by Titus, in the year 70. Some of them have become Mahometans. They have a tradition that Abraham, who they say was the nineteenth from Adam, was the author of their law, and that Moses derived it from him. There is a great similarity, between the laws of Abraham or Moses, and those of the Chinese.

This calculation makes Abraham to have lived two thousand years before our era; whereas our account places him about 1850 before. The period between Abraham and Moses, is not very different in the two accounts. In the ancient Chinese laws, which originated with Abraham, as they pretended, are traces of a holy Sabbath. In their more ancient writings, they say Adam was the first man—that Abraham was the real author of the law, which was afterwards published by Moses.

They inculcate adoration of heaven, by which is probably meant the Invisible One, who inhabits the heavens and all worlds. Hence, in time, mankind, who worshipped the God of Heaven, were led to fix their eyes upon and to adore heavenly bodies, as the sun, moon and stars; and fire, as the emblem of these. Abraham, they say, wor-

shipped heaven, but not under any figure or image.

These Jews are said to be honest and industrious and are esteemed by the Chinese. They have a Synagogue, 350 feet long and 150 wide, and dedicated to "the Creator and preserver of all things." There is this inscription also on a table in the Synagogue—"Hear, O Israel, Jehovah our God is the only Jehovah."

When the people enter the temple, they take off their shoes, and when they pray they turn towards the west.

The person who reads the law covers his face with a thin veil. They believe in a judgment, in a paradise, and place of punishment. The Sabbath is kept strictly by them. But they do not attempt to make proselytes, nor even go into the temple where an idol is worshipped.

Besides the Pentateuch, they have also parts of Isaiah, Daniel, and Jeremiah.—*Niles Register.*

Dancing.—After a full discussion of the subject of dancing, the Presbytery of Geneva unanimously passed the following resolutions:—

1. *Resolved,* That it is inconsistent with the character of a professor of religion to teach a dancing school.

2. *Resolved,* That our church sessions be directed to institute a course of discipline, with any of their members, who may engage in the above employment.

3. *Resolved,* That it is inconsistent with the character of professing Christians, to countenance dancing schools or dancing assemblies, by personal attendance, or by allowing their children to attend.

4. *Resolved,* That it is the duty of our churches to discipline those of their members, who are known to countenance, by their practice, the disorderly conduct above named.

REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY,
PHILADELPHIA.

First Class—Biblical Eloquence.

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JOHN MCLEOD,
SAMUEL M. GAILEY,
THOMAS MCKENLEY,
GEORGE SCOTT,
WILLIAM WILLSON.

Second Class—Pulpit Eloquence.

JOHN FISHER.

Third Class—Systematic and Polemic Theology.

EBENEZER COOPER,
JOHN H. SYMMES.

Besides others that have not yet been classified.

Systematic Lectures on Theology are read by Professor Wylie to the third class. There are five recitations a week of an hour and a half each, in Biblical Literature, the Philosophy of the Mind, Ecclesiastical History, Belles Lettres, &c.

Our readers will learn with gratitude to the Giver of all good, that our sons of the prophets are exemplary in their punctual attendance on society meetings for prayer and Christian conference, and are in good repute for practical godliness, among the faithful in Philadelphia. Surely there is more public spirit in our church, than to allow so learned, able, experienced, and assiduous a professor as Dr. Wylie, to labour for the whole church without a suitable remuneration. For nine years he laboured in training young men for the ministry, and allowed them the use of his valuable library without any compensation. For more than three years of laborious service for the public good, since his unanimous re-election to the

professorship, he has received less than *three hundred dollars*. All this is fact, while our congregations are becoming really opulent. We have been careful to place this subject before the readers of the *Evangelical Witness*, and we blush at the shameful result. Our brethren maintain in theory, that temporal things are subservient to spiritual. What is theory worth without practice? We hope and pray that God will give them grace to do better, and stir them up to "*offer willingly*," in "consecrating their gains to the Lord of the whole earth." Let them remember that "the silver and the gold are the Lord's."

ADDRESS TO SUBSCRIBERS.

The Editor of the *Witness* having determined to relinquish for the present its editorship, has been induced to undertake the editorial duties of a weekly paper, to be entitled the *Christian Statesman*. On the subject of civil magistracy little has been published in the *Witness*. It is thought that the time has come, when the liberties of our country, and the true doctrine of national and individual right should be illustrated and defended on Christian principles. In the United States, the doctrine of representative government, is pretty well understood; but the relation which nations, as moral persons, bear to the "Prince of the kings of the earth," has not engaged to any great extent, the attention of American statesmen. Fairly and Thorbourne, of Great Britain; and McKenney, Wylie, McLeod, McMaster, and Taggart, in our own country, have discussed this latter topic with much talent. But their publications are now out of the market. The subject is grave, and must be argued temperately, in order

to promote the glory of God, and the cause of rational liberty. We request those who have generously and perseveringly patronized the Evangelical Witness, and those who have adorned its pages with their pens, to aid us in the promotion of the same holy cause under another aspect.

PROSPECTUS

OF THE

CHRISTIAN STATESMAN,

TO BE EDITED BY

JAMES R. WILLSON, A. M.

The times in which we live are fraught with events of great magnitude. The nations, and the ecclesiastical bodies in Christendom, are shaking. Our own country having entered on the fifty-first year of its independence, is in a situation somewhat novel. Down to the 4th of March 1825, the presidential chair was filled successively, by revolutionary men. Since that time there has been some division in the national councils, and the present occupant of the chair of state, in the general government, tells us in his inaugural address, that he has come into power with less of the popular favour in advance than any of his predecessors. It is well understood that with the exception of the Secretary of state, the other three statesmen who were his competitors for the high station which he occupies are opposition-men. This is known abroad, and may be one of the causes that we are this moment threatened with a foreign war. The prevalence of sin in the land has provoked the wrath of heaven, and the people ought to be informed of the evils which exist among the vari-

ous ranks of society, that Christians may be induced to acknowledge with penitential confessions, the national sins, and break them off by righteousness. We intend to award due honour to those statesmen who have improved the internal resources of our country, by creating facilities for internal commerce, who have successfully defended her independence and right in the field of battle, (as in that of Orleans,) and who rendered our finances prosperous by talent and hard labour.

The facilities for obtaining early notices of passing events, are as great in Newburgh, as in any town or village in the United States. The evening papers of the city of New-York, are read in our village, as soon as they are, generally, in the city. The same may be said of some of the Albany papers. No pains shall be spared to make the *Christian Statesman* interesting. Agriculture, literature and the arts, shall not be neglected.

Terms of Publication.

1. The first number will be issued on the first Friday of January.
2. Eight pages a week will be issued similar to *Niles' Weekly Register*.
3. Two dollars a year payable in advance.
4. Twelve and a half cents commission shall be allowed on all monies paid to the agent, Robert Trimble, Newburgh.

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