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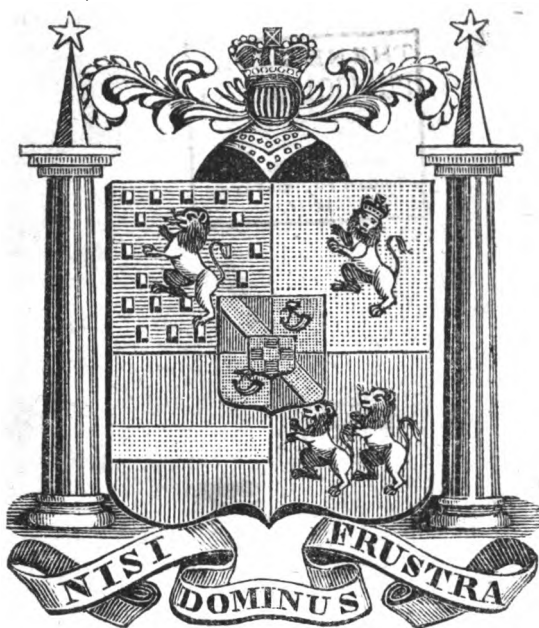


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Magazine

THE
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OF THE
REFORMED DUTCH CHURCH.
FOR
1827—1828.

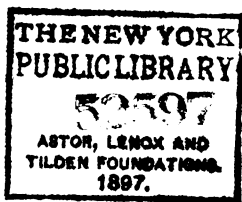


VOL. 2.

CONDUCTED BY AN ASSOCIATION OF GENTLEMEN, AND EDITED BY
WILLIAM CRAIG BROWNLEE, D. D.

“Een dracht maekt macht.”

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THE MAGAZINE

OF

THE REFORMED DUTCH CHURCH.

VOL. II.]

APRIL, 1827.

[NO. 1.

RELIGIOUS COMMUNICATIONS.

MEMOIRS OF THE LATE MISS JANE TAYLOR, OF ONGAR, IN ESSEX, (ENGLAND.)

[This volume has been lately published in America, and it ought to find a place in the libraries of all our Young Ladies, who have a taste for refined literature, and unaffected piety and religion. To bespeak their attention to this volume, we have been induced to extract the following Memoir of Miss Jane Taylor, from the London Evangelical Magazine for February.]

"This truly pious and eminently gifted lady was born in London, September 23, 1783. She was the second daughter of the Rev. I. Taylor, Pastor of the Independent Church at Ongar, in Essex. Her early infancy was marked by considerable delicacy of constitution, which rendered the prospect of life very precarious during the three first years of her existence. The removal, however, of her parents from the confinement of a great metropolis, to the pure air of Lavenham, in Suffolk, was the means of completely establishing her health, and sparing, at least for a season, a life of unusual promise. Country scenes, and country occupations seemed, in a high degree, congenial to the mind of this remarkable child. Accustomed, for more than three years, to the restraints peculiar to a residence in London, her retirement into the country was associated

with a degree of pleasure which her whole infantile pursuits most significantly expressed.

Even at the tender age of four, the lively fancy and intellectual superiority of Jane Taylor began to evince themselves. "I can remember," says her sister, (now Mrs. Gilbert of Nottingham) "that Jane was always the saucy, lively, entertaining little thing—the amusement and the favourite of all who knew her. Her plays, from the earliest that I can recollect, were deeply imaginative. But I think I may say that the retiring character of her mind—a morbid sensibility towards things and persons *without*, as well as much refined feeling—operated to prevent a *due* estimate being formed of her talents. I need not tell *you*, that they never were made a show of to any body." But, though her education was not conducted upon the mistaken principle of display, she was exposed, when but a child, to a measure of flattery, from injudicious friends, which, to a mind less characterized by intellectual, and moral strength, must have proved, in the highest degree, pernicious. Her native and habitual diffidence, however, never forsook her; so that with truth it may be said, that a playful innocence and simplicity of character shed an imperishable lustre upon the openings of her genius, and rendered the watchful fears of parental solicitude comparatively unnecessary.

Much, doubtless, of the early and subsequent proficiency of Jane Tay-

lor, must be traced to the judicious education which she received from her excellent parents, who instructed her under their own roof, and taught her not only to obey them as *parents*, but also to confide in them as *friends*. The conduct of Mrs. Taylor, as a mother, is beyond all praise; and it is needless to state, that the character of a daughter must be prodigiously influenced by the habits and intercourses of a mother.

One delightful *trait* in the youthful history of Jane Taylor was the warmth and stability of her friendships. When she was but ten years of age, she wrote a most tender little poem, expressive of her pungent grief at parting with a friend, who left this country for New-England. When she had reached her thirteenth year, her father received an invitation to become the Pastor of an Independent congregation at Colchester, which, after due deliberation, he deemed it his duty to accept. In this new sphere, having recovered from a long indisposition, he addressed himself, with renewed vigour, to the education of his children, and here it was that Jane Taylor formed some of the choicest friendships of her existence; friendships which nothing but the grave could interrupt. Of one of the objects of these early friendships, the biographer of Miss Taylor thus writes: "Those who may still remember Mira S. will allow that they have rarely seen united so much intelligence and sweetness of disposition and loveliness of manners and person. Her charm was that of blended dignity and gentleness."—This interesting lady and her sisters were cut off by fell disease, in the course of a few years; and the death of one of them, in particular, from the interest attaching to it, left a powerful impression on the mind of Miss Taylor. She had become the victim of Socinianism, which "only twenty years ago," as Mr. Taylor observes, "was much more *specious* than it is

at present. For within this period the course of controversy has deprived its professors of an advantage—so important to the success of infidel insinuations—that of having itself no defined or avowed principles to defend." This interesting female had learned to boast of having vanquished the "errors of her education," and in the eagerness of thinking for herself, had trained herself to look with great contempt upon all her early religious opinions. Her health became so indifferent as to render a removal to Devonshire highly expedient.—Never, however, was she permitted to reach it. Her disorder advanced with such rapidity, that she was compelled to stop at an inn by the way, from which she was never removed till after death. Happily she was taught, in her last days, to mourn, and to renounce the awful errors by which she had been bewildered;—and her dying words were—"My hope is in Christ,—in Christ crucified:—and I would not give up *that* hope for all the world."

The constant aim of Miss Taylor's parents was to impress the minds of their children with the powers of the world to come; and there is reason to believe, notwithstanding her timid and distrustful disposition, that at a very early period she was brought to the saving knowledge of the truth.—"Her imagination," says her brother, "susceptible as it was in the highest degree to impressions of fear, rendered her liable, at times, to those deep and painful emotions which belong to a conscience that is enlightened, but not fully pacified. And these feelings when blended with the pensiveness of her tender heart, gave a character of mournfulness and distress to her religious feelings during several years. Some unfinished verses, written about this time, were evidently composed under the influence of feelings too strong to allow the exercise of her poetic talents." The following extracts from letters written

by her about this time, will show how much personal religion was an object of her devout concern :—

“Oh it is hard fighting in our own strength against the evil bias of the heart, and external enemies. Their united forces are, I am daily more convinced, far too much for any thing but grace to overcome. No good resolutions, no efforts of reason, no desire to please, can alone succeed :—they may varnish the character; but O! how insufficient are such motives for the trying occasions of common life. I would shine most at home; yet I would not be good for the sake of shining. And when thus I trace the subject to its principles, I find a change of heart can alone effect what I desire: “that new heart and right spirit,” which is the gift of God.” *Memoirs*, vol. i. p. 41.

On a subsequent occasion she writes in the following terms to the same friend.—

“I am grieved, my dear E, to hear from you so melancholy an account of the state of your mind. I wish I were a more able counsellor; or rather I wish you would overcome your feelings, and apply to those whose consolations and advice might be useful to you. I can sincerely sympathize with you in all your grief; I rejoice in having obtained your confidence; and I cannot make a better use of it than to urge you to seek some abler adviser. I speak from experience when I say, how much benefit you might derive from an open communication of your feelings to your dear mother. Well do I know how difficult it is; yet the good to be gained is worthy the effort. You say she is so total a stranger to your feelings, that she

even supposes you to be an enemy to religious principles. If then you consider the pleasure it would afford her to find you seriously inquiring on such subjects, I think you will feel it to be an additional argument for the disclosure. Two or three years ago, my mind was in a state of extreme depression. For months I had been conflicting with the most distressing fear, and longing to disburden myself to my father. At last I could no longer support myself, and breaking through, what I had thought insurmountable difficulties, I opened my mind to him completely. It was a struggle; but the immediate relief I experienced fully repaid me; and the unspeakable benefit I have derived from the conversations I have since, from time to time, held with him, encourages me to pursue.”—*Memoirs*, vol. i. p. 41.

The education and taste of Miss T. led her to cherish an ardent love of science in general, and of astronomy in particular. “Her eye,” says her brother, “was never indifferent to the revolutions of night.—She describes her own feelings in saying,

“I used to roam and revel ’mid the stars.

When in my attic, with untold delight
I watch’d the changing splendours of the night.

But it ought to be recorded, to the honour of the deceased, that the growth of her intellectual character was associated with no relaxation of those minutely domestic habits, which she acquired under the judicious instruction of her invaluable mother.—She dreaded nothing more than to acquire the reputation of a merely “literary lady,”—a phrase which too generally imports a high contempt for the common and unostentatious, but at the same time weighty duties of life. Of her manifold attainments, what she has written about this time, will show

that she was happily, never puffed up. In a letter to her mother she says:

"If, in comparison with some of my friends, others of them may appear less pleasing, or less intelligent; believe me, whenever I compare any with myself, the result is always humiliating. My dear mother, do me the justice to believe that, at whatever crevice my vanity may endeavour to creep out, it will ever fly from the literary corner of my character. I am not indifferent to the opinion of any one; though I never expect to acquire the philosophic serenity which shall enable me to regard the whole circle of my acquaintance with the same glow of affection, or smile of complacency.—*Memoirs*, p. 55.

Miss T.'s relative character, as a child, a sister, and a friend, was of the most engaging description. At all times obliging and affectionate, in seasons of sickness she put forth the whole energy of her sympathies, and often became a sufferer herself, by what she endured on behalf of others.

The first production of Miss T.'s pen, which was given to the public, appeared in the *Minor's Pocket Book*, for the year 1804, under the title—"The Beggar Boy;" and no one who marked the pathos, simplicity, and sprightliness, of this juvenile effort, could fail to predict the future celebrity of its amiable author. The publication of "*Original Poems*," to which she had largely contributed; of "*Rhymes for the Nursery*"—(some of which were written by Mrs. Gilbert,) of "*The Associate Minstrels*;" (in which she wrote the "*Remonstrance to Time*," and "*The Birth-day Retrospect*;") of "*Hymns for Infant Minds*;" of "*Display*;" of "*Essays in Rhyme*;" and finally, of "*Contributions to the Youth's Magazine*," more than realized the expectation of her most sanguine friends.

Her literary career, however, seemed in no way to interfere with her advancement in vital piety. Had her religion partaken, in a larger degree, of the joys of faith, and the pleasures of hope, it would have been worthy of universal imitation. Yet, even in these particulars her "path was like the shining light, which shineth more and more unto the perfect day." She seemed to cherish a deep jealousy of the deceitfulness of her heart, and often declined the expression of her religious feelings, for fear of sinking into a common-place hypocrisy. To a friend she thus writes, who endeavoured to console her under her spiritual depression:—

"I dread, much more than total silence, the falling into a common-place, technical style of expression, without real meaning and feeling; and thereby, deceiving both myself and others. I well know how ready my friends are to give me encouragement; and how willing to hope the best concerning me. And as I cannot open to them the secret recesses of my heart, they put a favourable construction on every expression. You will not impute it to a want of confidence, though I cannot speak generally on this subject. * * * * Yet, I do hope that I have of late seen something of the vanity of the world; and increasingly feel that it cannot be my rest. The companions of my youth are no more:—our own domestic circle is breaking up:—time seems every day to fly with increased rapidity; and must I not say, 'the world recedes?' Under these impressions, I would seek consolation where alone I know it is to be found: I long to make heaven and eternity the home of my thoughts, to which, though they must often wander abroad on other concerns, they may regularly

return, and find their best entertainment. But I always indulge, with fear and self-suspicion in these most interesting contemplations; and doubtless, the enjoyments arising from them, belong rather to the advanced Christian, than to the doubting, wandering beginner. I am afraid I feel practically, rather than piously, on these subjects; and while I am indulging in vain conjectures on the employments, and enjoyments of a future state, I must envy the humble Christian who, with juster views, and better claims, is longing 'to depart and to be with Christ.' Nor would I mistake a fretful impatience with the fatigues and crosses of life, for a temper weaned from the world. I could, indeed, sometimes sing:

'I long to lay this painful head,
And aching heart beneath the soil;
To slumber in that dreamless bed
From all my toil!'

And I have felt too these lines :

'The bitter tear—the arduous struggle ceases
here—

The doubt, the danger, and the fear,
All, all, forever o'er.'

But in these feelings, though they may afford occasional relief, I could not indulge."—Vol. i. p. 100.

In 1817, Miss T.'s distressing doubts as to her personal religion forsook her, "and she admitted joyfully the hope of salvation." She immediately improved this gracious interposition on the part of her heavenly Father, by publicly professing her faith as one of Christ's disciples; and in the month of October, 1817, was united to the church at Ongar, in Essex, under her father's pastoral care.

Upon this solemn occasion she wrote the following impressive letter to her sister:—

"My mother told you of my having joined the church. You may have

supposed that I was frightened into it by my complaint. But I feel thankful that this was not the case, for it was not till after I had consulted Mr. Clyne that I felt any alarm about it; nor had I, before, any idea of its being of a formidable kind. My mind, all the summer, had been much in the state it has been in for years past, that is, unable to apply the offer of the gospel to myself, and all confusion and perplexity when I attempted to do so. One evening, (about three weeks before going to London for advice,) while alone in my room, and thinking on the subject, I saw, by an instantaneous light, that God would, for Christ's sake, forgive my sins.—The effect was so powerful, that I was almost dissolved by it. I was unspeakably happy; I believed, that had I died that moment, I should have been safe. Though the strength of the emotion soon abated, the effect in a great degree remained. A fortnight afterwards, I told Isaac what had taken place, and he urged me to be proposed immediately to the church. It was in this state I went to London—and when I heard what was to me wholly unexpected, I could not but consider the change in my feelings as a most kind and timely preparation for what, but a few weeks before, would have overwhelmed me with consternation and distress. As it was, I heard it with great composure, and my spirits did not at all sink till after I returned home. Since then, I have had many desponding hours, from the fear of death. The happiness I enjoyed for a short time, has given place to a hope which, though faint, secures me from distress."—Vol. i. p. 164.

During all this, while the seeds of disease were making rapid progress in a frame naturally delicate, she was much affected by the death of her uncles, the Rev. James Hinton, of Oxford, and Mr. Charles Taylor, of London; and thought within herself that these heavy strokes had not come alone. Her anticipations were but too correct; for in a few months after the death of her uncle in London, she was herself conveyed to her long home. She bore her afflictions, though of the most excruciating kind, with most exemplary fortitude and patience:—

“Though she had, at this time, become incapable of long continued religious exercises, yet, to the last day of her life, her stated times of retirement were observed by her usually in the evening. By her request, her brother read to her some portion of Scripture, and a few pages of Bennett’s Christian Oratory—a book she highly valued. On these occasions her conversation, though not elevated by the language of unclouded hope, frequently contained expressions of a humble and growing trust in the power and grace of our Saviour.”—Vol. i. p. 187.

In her last moments one of her brothers arrived from London. To him she spoke with the most emphatic earnestness, professing, very distinctly, the ground of her hope, and the deep sense she then had of the reality and importance of eternal things.—Her voice was now deep and hollow, her eyes glazed, and the dews of death were on her features; but her recollection was perfect, and her soul full of feeling. While thus sitting up, and surrounded by her family, in a loud but interrupted voice she said, “Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff, they comfort me.”

Soon afterwards she repeated, with the same emphasis, the verses of Dr. Watts:—

“Jesus, to thy dear faithful hand
My naked soul I trust;
And my flesh waits for thy command
To drop into the dust.”

Repeating with intense fervour the words,

“Jesus, to thee my naked soul—
My naked soul I trust.”

Calm and tranquil to the last, she breathed her redeemed and happy spirit into the bosom of her exalted and compassionate Saviour. Thus lived, and thus died, one of the sweetest of writers, and one of the most interesting of young Christians.

We would again recommend the admirable “Memoirs of Miss Taylor,” just published by her brother, from which we have gleaned the preceding sketch. We can assure our readers that the work is written in the first style of biography, and does equal honour to the head and heart of the esteemed writer.

Mr. Cuyler’s Charge delivered at the Installation of Dr Milledoler, as Professor of Didactick and Polemick Theology in Rutgers College.

[Concluded from p. 369, vol. 1.]

Nor are the duties arising out of the polemick branch of your office light or unimportant. Every Theological truth has its opposite error; and the mind can think of few errors which have had no advocates, and which have not been wielded against the truth with more or less skill. It is the business of the Christian Ministry not only to teach the truth, but to defend the truth against every species of error by which its purity may become contaminated, and its influence hindered. The defence of the truth requires not only a correct and accurate knowledge both of the truth and its opposite error; but of the arguments by which the one is supported, and the other confuted. This

is not unimportant with respect to any of the truths of religion; and especially is it important with respect to those which are leading and vital. This is doubly important to a Professor of Theology, for he is a teacher of teachers—and his errors, or his want of skill in the defence of the truth, may carry their influence through a whole church, and affect many generations.

Every age has its peculiarly prominent errors; and the present age is by no means destitute of them. It is not my present business even to enumerate them, much less to give them a detailed consideration. The prominent ones impugn the character and work of the Divine Redeemer, and the equally Divine Spirit; the doctrine of total depravity of human nature, and the justification of sinners by faith, only through the imputed righteousness of Christ. The life and soul of these errors lie in the corruption and pride of the human heart—putting themselves forth as a spirit of philosophy, refusing to believe, or receive any thing which will not submit to its self-enacted laws. The church looks under God to her Theological Professors to teach and defend the truth, by the instruction, which they give to her future pastors.

This work, my brother, the church, with which we are mutually connected commits to you—and she gives you her text book, the bible, and her views of what is taught in the bible, in her Catechism, her Confession of faith, and the Canons of the Synod of Dordrecht, which she has adopted as her own. She expects you to seek out the good old ways, and teach her sons and future pastors to walk in them—paths in which confessors have walked to glory, and truths for which martyrs have bled. She looks to you to train them in the knowledge of Theological science, and to form them to be well instructed scribes.

But they are expected to be more than systematic Theologians. The church expects from this “School of

the prophets” able and skilful preachers. The science of Theology is the main furniture of the preacher. System is the hand with which knowledge is grasped—the crucible in which it is concocted and prepared for use. The systematic knowledge of Theology is the preparation necessary, rightly to divide the word of truth, in order that the preacher may be qualified to give to every one his portion in due season; opening the lively oracles of truth, and carrying home the truth to the hearts and consciences of his hearers. *They* are ever to be considered as but taught, who are best qualified for the proper and peculiar work of the ministry—winning souls for Jesus, and edifying his mystical body. Let it never be forgotten that there is a wide difference between preaching the gospel, and delivering lectures on systematic theology. The means should never be mistaken for the end.

It has been said, that the heart as well as the head, may be cultivated. It may be added, that grace is certainly as important as knowledge, for those who minister in holy things.—The church needs instructors who are full of the Holy Ghost—who have tasted that the Lord is gracious; who have had experience of the grace of God in their own hearts—who know, because they have felt, the power of the truth—who, having themselves had fellowship with Christ, can feelingly commend him to others, as the chief among ten thousands, and altogether lovely—who can tell of a Saviour’s love, because his love has subdued and constrained themselves. Such men are infinitely more desirable than mere guide posts by the way—mere scaffolding about the temple, to be taken down, and burnt up when the edifice is completed.

It is true, our youth come to the Schools of the prophets, with characters for piety, of which, we hope, they are really worthy. But still, being young in the divine life, and in christian

experience, and standing as much in need of enlargement in grace as in knowledge; much, very much, will depend upon the cultivation which their hearts may receive while preparing for the work of the ministry. In proportion to their moral culture and spiritual growth, will be their efforts to increase in the knowledge of our Lord and Saviour, Jesus Christ; and the interest which they will take in the glory of God, and the salvation of souls.

It will, therefore, be an important part of your business to cherish and cultivate, in those committed to your care, a spirit of sound and fervent piety. Labour, and pray, as the apostle did, that your precious charge *may have Christ dwelling in their hearts by faith; that they, being rooted and grounded in love may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that they may be filled with all the fulness of God.* Thus cultivated, they will come warm and animated to their great work, and will bear along with them an unction from the Holy One. To this end, mingle the spirit of vital religion with your ordinary Theological instruction. And not only so, but devote special attention to this particular leading object. Consider your pupils as your own children in the Lord, whom you are training up to the stature of men, not only in the knowledge, but in the grace of our Lord and Saviour Jesus Christ. To this you will be impelled by all the interest which you take in the glory of God, and the salvation of your fellow men; for both are very deeply involved in the success with which you may be crowned in this particular part of your work.

Remember, also, that while your pupils will require large and solid Theological attainments, and a spirit of fervent piety, to fit them for their work; the present is an age of peculiar enterprise and activity. Jehovah Je-

sus is putting in array his sacramental host, not only to defend the truth, and occupy the ground already gained—but to march in triumph through the enemies' country, conquering and to conquer. His American Israel forms a division of his army, and her sons already occupy some of the outposts, not only in the wilds of their native country, but in Asia, Africa, and the islands of the sea. The kingdom, and the greatness of the kingdom, are, ere long, to be given to the saints of the most High. Zion is not only strengthening her stakes, but lengthening her cords. The place of her tent is becoming too straitened, and she is breaking forth on the right hand, and on the left. And can we believe that none of the leaders, as well as soldiers of this host, are to be trained in this School of the prophets? Much, very much, will depend upon those to whom this sacred trust is committed. And we expect much, from you, my brother, who have already been so extensively engaged in this work of faith, and labour of love. Inculcate that spirit, which cries, "Here am I; send me."

Your work is before you. You are called to occupy a post of high honour, of arduous labour, and of deep responsibility. And now, called to your post, and occupying your allotted station, in the name, and by the authority, of that Church which has called you to this work, and of our common Lord, we cordially and affectionately greet you, and wish you, God speed. Guided by her Lord, she has already given you the most unequivocal pledges of her confidence, and her affection—earnests of her support and her prayers in time to come. Nor will the Head of the Church, who has so long been with you in other spheres, deny you his love, his direction, and his help, in this new work to which he has called you.—Only rely upon him, and follow him; and he "will never leave you, nor forsake you." Therefore, my beloved

brother, be thou stedfast, unmovable, always abounding in the work of the Lord, for as much as you know that your labour is not in vain in the Lord. "The Lord be with your spirit."—*Amen.*

CHRIST THE GLORY OF HIS CHURCH.

A sermon, delivered in the Reformed Dutch Church at Lodi, Seneca County, New-York, at its dedication to the service of Almighty God; BY THE REV. MR. ABM. MESSLER, A. M. Pastor of that Church.

"The glory of this latter house shall be greater than of the former, saith the Lord of Hosts."—HAGGAI ii. 9.

These words were spoken, concerning that temple, which the Jews erected, after their return from the captivity of Babylon. This house, though much inferior to the Temple of Solomon in outward magnificence, they were assured, should, notwithstanding, surpass it in glory, by being honoured with the presence and ministrations of Jesus the Messiah. The design of the Prophet is to give them comfort in their affliction and wretchedness. The condition of those who returned to Jerusalem, after a captivity, so long and wasting, was so impoverished that they were unable, suitably to decorate the house of God which they were then engaged in rebuilding; and feeling this disgrace, as sensibly as they did, their hearts were filled with anguish. Josephus relates that the sorrow of the elder Jews, who had seen the first Temple in all its splendour, as it stood previous to its destruction by Nebuchadnezzar, was so great, when they returned and beheld the comparatively mean appearance of the second, that they could not refrain from tears. The happiness of their former state, and the departed grandeur of their city and temple, pressed with an insupportable weight on their minds. The glory of God, it seems, was so dear to the heart of a pious Israelite, that even the want of external magnificence, in the house dedicated to his worship,

could melt him to tears. And to this love of Zion ever warm and animating, we owe some of the finest strains of sacred poetry, which have ever rolled their melodious accents on our ears. What, for instance, can be more tender and moving, than that feeling lamentation, "By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion; we hanged our harps upon the willows in the midst thereof."

The Jewish Rabbins enumerate five things, in which the second, was inferior to the first Temple. The ark of the covenant and mercy-seat, both of which had been lost during the captivity. The "Urim and Thummim." The sacred fire kindled from Heaven on the brazen altar. The cloud of glory, or visible presence, overshadowing the mercy-seat—and the spirit of prophecy, which ceased about this time. Each of these, it must be confessed, added no inconsiderable lustre to the Temple of Solomon. And yet, notwithstanding that the hearts of the old men were sad, when their minds rested on the glory of the first temple, amid whose ruins they laboured with sighs and tears, to build a house for God, the Prophet assures them that the glory of the latter, should exceed that of the former, because "the Prince of life" would honour it with his presence—and by his coming confer upon it more glory, than all the decorations or divine manifestations, possessed by the former, could possibly give.—"For thus saith the Lord of Hosts; yet once, it is a little while, and I will shake the heavens and the earth, and the sea and the dry land, and I will shake all nations; and the desire of all nations shall come; and I will fill this house with glory saith the Lord of Hosts. The silver is mine, and the gold is mine, saith the Lord of Hosts. The glory of this latter house, shall be greater than of the former saith the Lord of Hosts."

We shall deduce from these words, the two following propositions for illustration on the present occasion.

I. That the presence of Christ is the glory of his Church.

II. That he still glorifies his Church, by dwelling in her with his presence.

What is the first but a plain inference from the fact, that the "Spirit of God" has pronounced the second Temple more glorious than the first, notwithstanding that it was deprived of so many of those divine manifestations on which every Israelite prided himself as distinguishing it from those edifices, consecrated by the heathen, to the worship of their idols? Even after it had been beautified by Herod, who spared neither labour nor expense, in rendering it magnificent, almost beyond a parallel, could its splendour or its gold compensate for the loss of that visible presence of the "Holy One" who dwelleth between the Cherubim—or for that voice of "the Almighty" answering from the mercy-seat?

It is difficult at this time, to form any adequate idea, of the relative splendour of these two different structures, reared by the piety of the Jews, to the honour of Jehovah. The lowest computation which can be made, with any tolerable degree of accuracy, or consistency with sacred Scripture, reckons the sum expended in the erection of Solomon's Temple to be 60,752,490*l*. Nor could the amount lavished on the other, as it was afterwards beautified by Herod, have been much less. He, after causing it to be taken down to the foundation, and many new materials added, rebuilt the whole in a most sumptuous manner, and on an enlarged plan. The courts were now for the first time finished; for the poverty of the Jews since the captivity, had prevented them from adding these useful and magnificent appendages to the second temple. There was not however, even when thus

beautified, either the gold, or the costly array of furniture which the Temple of Solomon contained. The sacred utensils had been carried to Babylon, and many of them lost or destroyed.

But how much soever it was inferior to the first in magnificence, it was greater in glory. Though the presence of God had departed with the Shekinah, and his voice was no more heard from the mercy-seat—though the ark containing the book of the covenant was destroyed, and the spirit of prophecy had departed from the priests who ministered before it—though the sacred fire no more burned on the altar—though in all these divine excellencies it was manifestly inferior; yet in every thing which constitutes the essential glory of a house of God, it was superior to the first Temple. For while in it there were only *manifestations* of the glory of God, into the second, "the Son of God" himself, having left his ancient abode in heaven, came, and was worshipped; and there they 'beheld his glory, as the glory of the only begotten Son of God, full of grace and truth.' He came, and from its sacred porches and gates delivered his messages of grace and salvation. "On the last, the great day of the feast (of Tabernacles) he stood and cried, "If any man thirst let him come unto me and drink." Here too, he displayed the power of his Divinity, by healing the sick, curing the lame, and restoring the blind to sight; and by driving thence, those who profaned its sanctity with vile traffic. *This* it was, which made the glory of the latter house to be greater than that of the former. And, if this coming of Christ added so much to the second Temple, as to make it more glorious than Solomon's, will not a like manifestation be accounted the glory of his Church?

Let us view this truth in another point of light. We are always ready to acknowledge the complete and perfect glory of the Church on high—

we believe it to possess every possible degree of brilliancy. Now in what does it consist? There is no doubt that the purity and holiness of the Church in heaven, constitutes a part of its glory, but this is, by no means, its principal or most essential part. For although it were perfect, her glory would not be complete, without the presence of Jesus Immanuel. Every heart responds to a sentiment like this;

"Were I in heaven without my God,
'Twould be no joy to me."

Whatever is bright or blissful in those regions of never-ending day, flows from the presence of Jesus. His throne is the fountain of the "river of life;" and the fruits of the "tree of life" are nourished from his fulness. Hence we are told, that there is *there* "no need of the light of the sun, nor of the moon, for the Lord God giveth them light." And hence also, the Angels and Seraphim, standing around his throne, and feeling the animating influence of the rays of his glory, as they burst upon them on every side, exclaim continually, "holy, holy is the Lord God Almighty, the whole earth is full of his glory."

Remove even from heaven the presence of Christ who filleth all in all, and its anthems would cease, its songs be instantly stilled. Instead of those loud rejoicings, which *now* fill its holy inhabitants with exultation, there would only be silence and sorrow.

The reason of this is plain. The church, which is his body, is dependent. She can no more exist without her head, than can the members of our natural body, without their head. If therefore, her glory could at any time, be underived and essential to herself, this indissoluble connexion between him as the head, and her as the members of his body, would be destroyed, and she thus cease to be his Church. But this cannot be. To *his* presence then, who is her life, and her salvation, does she owe her complete glory.

But if the saints in heaven are so dependent on the presence of Christ, how much more this afflicted band of followers on earth, who are named after his name! You may imagine a church to possess every excellence, but if you deprive her of this, like a widow clad in the habiliments of wo, she should be continually reminded of her destitute condition. Let her rites be as costly as the gold of Peru, or the diamonds of Golconda—let her ceremonies be as solemn as the stillness of the grave, or the darkness of eternity—let her priests and her Levites be as pure as the falling snow—let her members be as uncontaminated as the chaste virgin, and the temples where they worship, resplendent with gold, and glittering in the richest array of all that is costly and magnificent, but if Jesus Jehovah does not manifest the light of his life-giving countenance, she possesses no true glory. Her ornaments in this condition, however splendid, would all be borrowed, and like the trappings with which pride loads its votaries, so far from adding any thing, essentially detract from her beauty.—The Church is not unlike a well formed and elegant virgin, most beautiful when clad in her native simplicity, the garments of her Redeemer. Her most interesting attitude is that of her leaning on her beloved. Then her graces shine most, and her rare and heavenly beauties, like the increasing light of the morning, grow brighter, even while we are pausing to contemplate them.

To drop the figure and appeal to facts. When, my christian brethren, do your hearts most expand with joy? When do your souls overflow with gladness? When Jesus manifests his presence in the sanctuary, in giving *you* peace, and in turning the hearts of sinners to himself; or when with every external advantage attending the word and ordinances, you are still constrained to cry out, "my leanness,—my leanness?" We

venture to affirm, that notwithstanding every possible privilege, possessed by any christian congregation, if there is wanting this one (the presence of Christ,) no spiritually enlightened conscience can be satisfied with its condition. All the ordinances of such a church will necessarily be cold and lifeless, and unprofitable; and all her assemblies destitute of the cheering, animating, enlivening influences of holy devotion. Instead of flourishing she will remain as barren of every fruit of divine grace, as is the bleak mountain summit covered with perpetual snow, of the flowers and fragrance of spring. But let Jesus manifest his presence as "the Sun of righteousness," and his influence is like a summer's sun on a frozen plain—the ice melts away—the bud expands—the blossom puts forth its fragrant leaves, and odours and perfumes are wafted abroad on every

breeze. Her frosts and barrenness are now exchanged for the genial warmth and fertility of summer, and while she abounds in fruits she is glorious in our eyes.

Feeling this truth, my brethren, and knowing at the same time, that the fruits of the church are nourished by your prayers, in answer to which Christ manifests his presence in the midst of her, how ardent, humble, and unceasing should they be! Remember, "the fervent effectual prayer of the righteous man availeth much." No matter how splendid the house which you have built to his name, if Christ dwell not in it, it will be utterly devoid of excellence. But if he hears the voice of your prayers, and comes to make these altars his dwelling place, while he is a wall of fire round about us, he will also be a glory in the midst of us.

[Concluded in our next.]

MISCELLANEOUS ARTICLES.

Traits of Primitive Character.

No. VI.

"A wit's a feather, and a chief's a rod .
An honest man's the noblest work of God "

POPE.

Several months had now passed away since the death of the General. And his name, and unhappy decease were already, in a measure, forgotten even in Hans Van Benschooten's family. It is thus that we willingly drop out of our mind, and from our heart the memory of the life, and death of the wicked; while the righteous are had in everlasting remembrance. There is nothing over the whole extent of the life of an infidel;—nothing the most brilliant in talents,—nothing the most successful and useful in politics, nothing of earthly attainment or of happiness, which can dissipate the terrible gloom

which rests over his last moments; nothing which can shed a gleam of hope over his closed night. His set sun sends back no gilding streams of light after him over the face of the heavens—there is no bright twilight lingering after his descent—on which our eyes fondly rest. All is darkness, distress and horror! Every thing in his life, is swallowed up and lost in the wretchedness of the closing scene. The very mention which is being made of him from time to time, and the contrast of his death with that of devout men of God,—all conspire to combine his memory with painful emotions. Hence we seek to bury it soon in oblivion!

Often had Hans compared, in his family circle, before his eager and attentive little flock, the death of the wretched General, with the death of Laidley, Westerlo, Romeyn, and our other fathers, and worthies,

whose memories are embalmed in the sweetest remembrance of the Dutch Church, and he never failed to bring tears in the eyes of all present.

"And you might have added to the list of the holy men, your father's bosom friend—I mean Dominie Condit" said Maria Van Benschooten. "Yes truly," replied Hans to his spouse, "that was one honest man of God—And he died as a man of God from whom the fear, and the bitterness of death had been taken away. It is remarkable that during his life, he was ever timorous, and agitated when he thought of death. But in his last illness, having been told by his physician that he had not a long time to live, he received the intimation with holy Christian courage. He looked with a serene countenance, at his physician, and whispered his kind thanks for his fidelity and attention; he looked at his weeping spouse, and it was difficult to determine whether affection or sorrow bore sway for a brief space in his soul. At last he felt his hour approaching. He raised himself gently up, lifted up his eyes, and his quivering hands to heaven, and uttered in a solemn tone these last words, "*I have fought a good fight—I have finished my course—I have kept the faith—henceforth there is laid up for me a crown of righteousness.*".....He leaned back on the pillow; drew the blanket over his pallid face, and expired—full of peace and the consolations of the Holy Ghost. This," continued Hans, "is no fiction, I recite it as a matter of fact."

"Of Dominie Westerlo of pious memory," said Annatje, who was sitting beside Hans, "I have often heard my grandfather Conrad Brinkerhoff, tell an instructive anecdote. When the Dominie arrived from Holland, and entered, soon after that, on his pastoral duties, in Albany; he exhibited a mind, and literary attainments of no ordinary kind. He was also a profound theologian. But it appeared to my grandfather, and the club

of aged and praying people (of which club he was an honoured member,) that the worthy Dominie was of that school who place almost all their religion mainly in orthodoxy; in high attainments in theological knowledge; and in cold speculation: and who, moreover, seem to exclude from religion the ardent feelings of the devout soul—or to frown on such feelings, and the recounting of christian experiences; as well as on those warm and devout exercises which characterised the prayer meetings of this Albany club. The Dominie stood without a rival in the discussion of knotty points, and polemicks. His associates and brethren looked up to him with veneration. His pulpit resounded with the fame of his profound speculations, and beautiful discussions, and unanswerable arguments. He seldom, however, touched on practical points. He made not his appeals to conscience, but to the intellects. He roused not by the terrors of the law, or by the charming promises of the gospel. He even sometimes, gave oblique hints against *enthusiasm*, and excess of *feelings*—by which weak minds are apt to be carried away. And he dropt some expressions which made the leading members of the pious club see and feel that he meant to reprove their meetings. They felt at least that he was not friendly to them.

But these holy men made no remarks. They made no complaints. They knew that their Dominie was young. They were sure that he was wrong. They knew it—they felt it. But the only resentment which they displayed, was an increasing degree of earnest and humble pleading at the throne of grace for their Dominie that he might be taught of the Holy Ghost to *feel*, as well as to *understand*. Ah! how sweet and powerful is the principle of genuine christian love! Injuries and personal reflections only afford it fresh opportunities of showing some of its most amiable and fascinating displays.

One sabbath the Dominie had uttered an expression more severe than usual. His eyes fell on those of my pious grandfather Conrad Brinkerhoff, as he spoke the words. There was, it seems, more of grief than anger in his soul, on account of the Dominie's rebuke. His eyes certainly sent something of a reproof back to the pastor. For he paused, and was confused. And if there was a look of reproof," said Annatje, "it was a reproof prompted by pity and love."

Shortly after this, Dominie Westerloo became very uneasy in his mind. He was extremely unhappy. He could get no comfort. He was distressed in his heart: and bowed down to the dust. He wished to conceal it; but this made things grow worse and worse with him.

He came over to Conrad Brinkerhoff's: and sat him down between him and his pious lady. 'Conrad,' said he, as he took him by the hand and pressed it, 'I am come to converse with you—and pour out my soul with you, before God.' He then ran briefly over the state of his mind, and described his sentiments and feelings to the aged elder.

'I knew it, Dominie,' said Conrad as the tear trickled over his cheek—'I saw it coming. I remember me well the day when you uttered the harsh expression against our prayer meetings and devout exercises. Ah! Dominie, I did, at that moment, utter in my soul a fervent prayer for you, that your Divine Master would open your eyes, and touch your heart, as with a live coal from off his altar.—And at the same moment, believe me, many besides myself were wrestling in like manner, for you at the same moment. Heaven heard us,—and you will never find peace, until HE bring you just to that which he has brought us to.'

The Dominie begged the elder, that kneeling down together, he would pray for him. 'No, verily, Dominie, you shall even pray yourself; for me,

and for yourself.' Dominie Westerloo looked on him a moment in silence—then said in a solemn voice, Let us pray. They all kneeled down, and such another prayer, Conrad Brinkerhoff used to say, his ears never before did hear; nor has since this ever heard. The Dominie was bathed in tears. And the floor on which he kneeled was wet with his gushing tears. His prayer was heard; and from that time what a preacher Dominie Westerloo became! And from the time of this change in the mode of his preaching, there was a happy revival of religion. I speak, worthy father," added Annatje, "what you well know to be a matter of truth."

"Most true indeed," replied their worthy Dominie, who had entered; and had listened to the last sentences of Annatje's remarks. "That anecdote is authentic, Annatje. It will form an incident in the memoirs of Dominie Westerloo."

Hans immediately rose, and laying aside his long pipe, which he had been using with all the solemnity of a Burgomaster; and he greeted the worthy Dominie—and gently chid him for his long absence. But without waiting for his apology—as if conscious that the Dominie, no doubt, had the very best one that could be offered—he was placing a chair for him; and was kindly urging him to be seated.

"No, my worthy friend, time speeds—I am about my Master's business. I am come to beg your company to the house of Colonel Bradwardine".....And the Dominie looked to the door, and beckoned on the youth, who had accompanied him, to come forward. It was little William, who had wept so bitterly over the death of his father the General. In an instant all crowded around him, to welcome little William under their roof.

"Yes, my maisters; I'm unco glad to see ye a': and especially the vene-

nable face o' Hans Van Benschooten. Only I'm ay lik to greet as often as I look on you and think o' my puir father. But, honoured sir, ye munna detain the Dominie this day: but e'en let him gang—and glad wad I be if ye could come yer wa's wi' him yersel. For the Dominie, nae doot, has tauld ye that my ain sweet mother is in the last extreme o' mortal sickness."

"He has never mentioned it to me" said Hans, "But now, I bethink me, this accounts, at once, for his long, and I thought unaccountable absence. He has been giving his spare time to these distant visits to the Colonel's afflicted family."

"Oh! and it please ye" cried little William, with a gush of tears, while his eyes beamed simultaneously with joy, "Nae human language can express how much the gude Dominie has done for us a'—especially, my dearest mother, since she was on her death bed."

Here the Dominie interfered, and stated to Hans that about six weeks after the General's death, he had received an urgent request, from the Colonel, by the hands of this sweet child, William, to come and see his daughter-in-law. She had drooped from the day of her husband's death; and a consumption had, at length, sent its paralyzing influence over her delicate frame. She was fast sinking into the grave.

"You cannot imagine my surprise," said the Dominie, "when, on conversing with her, I discovered that she had imbibed the infidel opinions of her late husband. To a question which I ventured to put to her, she replied with much animation—that she believed as her dear husband had believed—that such a good husband could not possibly be a bad man in faith or in practice: that she was dying she felt, and she had no wish to go to a better place than whither her dear husband had gone.

"With the state of her husband, I

had nothing to do. I only combatted her opinions, without the least allusion to him. But I was mortified that I could make no impression. Indeed, I had been compelled again and again, to leave her without being permitted to bow a knee in prayer at her bed side. But Hans, whole days and watchful nights have the Colonel and I, and this sweet little boy, spent in wrestling for the soul of that amiable, and accomplished female infidel.—This is now the ninth week since I have paid these visits, at the earnest entreaty of the Colonel. Nor are we labouring in vain. The dark clouds, I fondly hope, are breaking, and a flood of heavenly light is being poured in upon her soul. At my first visits the Holy Book was not permitted to be in her chamber. Now I see it laid down on the little stand by her bed side. And she listens during her wakeful hours to the sweet voice of her little William, who stands and ministers to his mother, by reading select portions out of the Holy Scriptures. Formerly I could find no place for a pious sentiment: nor opportunity for prayer, in her presence. Now she beseeches her honoured father, and me not to cease to pray for her.

"But she has yet made no confession. She has yet uttered no aversion to the fatal errors of infidelity. I have no evidence that her soul is prepared. She possesses indeed, all that is charming, and accomplished in the human soul. She is a talented and interesting female; and of an unsullied morality. But, I fear she lacks that which alone can procure her favour before a holy, and just tribunal. Human virtues, and graces have their reward with men. All that is lovely in the character formed by earthly teachers and earthly attainments—all that is dazzling, and useful in the cluster of human graces—all the admired morality of the world have their reward from man in the circles of society, in the meed of

praise and adulation. But I speak of something unspeakably higher—I speak of our Creator and Judge.—What will gain his favour to sinful and degraded rebel man? What will draw down his smile on the wretched criminal? What will beautify a guilt, and polluted soul in his eyes?—What will lift a soul to Heaven? What will draw out the plaudit of the Eternal One, *well done good and faithful servant*? Our Lord has pronounced it. ‘Unless your righteousness exceed the righteousness of the Scribes and Pharisees, ye can in no wise enter the kingdom of heaven.’ Nothing can avail us but *a new heart*, and with that an interest in the Lord Jesus Christ by a living faith. That is the *one thing needful*! And that thing I fear she has not yet got.”

“Ah! gude Dominie” cried little William “Dinna say that. I hae heard what ye hae na heard. In the still hour o’ midnight, when ilka eye was closed but that o’ the Almighty, and a’ ears were sealed in sleep but the ears o’ the Eternal, I heard her pray—and her ain wee Willy, knelt him down behind the curtain; and I prayed too, and wept and repeated after her, the words which came frae her weary and anxious soul; wi’ a’ the earnestness o’ the maist zealous devotion. And if the prayer of my grandfather ascends to heaven, surely that prayer o’ hers also did ascend: and if his heart be renewed, Oh! surely frae the breathings and wrestlings o’ her soul, I may conclude that she too is renewed. But after a’ I dinna ken. My young soul kens unco little aboot thae deep things.” And the little man wiped away the fast falling tears. “I’m sure, at any rate, it’s the burning wish o’ my heart,” added the little boy with great simplicity, and down cast looks—while his tears still fell in large crystal drops from his long eye lashes, down on the floor.

“Oh! fear thou nothing, my little man,” cried Hans, taking the little

boy in his arms, “your mother, I doubt not, will be gathered to her rest in glory. I hear nothing from you all but the proofs of the dealings of a gracious Saviour with her. We will all immediately set out; I mean the Dominie, and I, and yourself—and we will try to bring comfort to her distracted mind.”

[To be continued.]

EFFECTS OF SECRET PRAYER.

A young man in the army, lately called by divine grace, not having a place in the barracks in which he was quartered, wherein to pour out his soul unto God in secret, went one dark night into a large field adjoining. Here he thought no eye could see, nor ear hear him, but God’s. But He “whose thoughts are not as our thoughts,” ordained otherwise. Two ungodly men belonging to the same regiment, in whose hearts enmity had long subsisted against each other, were resolved that night to end it (as they said) by a battle, being prevented at day-time for fear of punishment. They chose the same field to fight as the other had chosen to pray. Now the field was very large, and they might have taken different ways; but they were led by Providence to the same spot where the young man was engaged in his devotional exercise.—They were surprised at hearing, as they thought, a voice in the field at that time of night; and much more so, when they drew nearer and heard a man at prayer. They halted, and gave attention; and, wonderful to tell, the prayer had such an effect upon both, as to turn that enmity they before manifested against each other into love. They took each other instantly by the hand, and cordially confessed that there remained no longer, in either of their breasts, hatred against each other.—*Col. Star.*

Who knows whence he comes, where he is, and whither he tends, he alone is wise.

*To the Editor of the Magazine of the
Reformed Dutch Church.*

SIR—

I have read with considerable attention, a review of "The Doctrine of Incest, and an examination of the question, whether a man may marry his deceased wife's sister; by Domesticus," in the tenth number of your Magazine. And I frankly confess, that although with you, I admire the skill and ingenuity displayed, yet am not prepared to adjudge to wit and ingenuity, the plea of *evidence*, or *solid argument*. I have not risen from the perusal of this review, with any one impression, that the writer has succeeded in stamping such a marriage as an act of Incest. His arguments principally, go to show Incest, as an awful crime. And who is not ready to unite with him in this opinion? From this fact, permit me to draw an argument against him.—Your author has chosen to pass by the letter of the Levitical law, and well he might, as he knew nothing could be drawn from that source in favour of his sentiment—he looks at the "reason of that code"—and in looking, and remarking upon it, still speaks of "the Law of Incest," and utterly fails in showing its application to the case in question. But allowing him all the benefit, he may suppose, will result from the method he has seen fit to adopt in reasoning on this subject, I will reply to him *especially*, when he says, "brothers-in-law and sisters-in-law, feel themselves under this law." To say the least, the "affirmation" of one individual is equal to that of another.—But I am prepared to show, that in affirming this to be the case, his assumptions are false, and unsupported by the least colour of proof.

Man, in common with the brute creation, possesses a principle which teaches him to avoid evil, and to seek good; but this principle exists in man,

not only with respect to things in nature; it exists also in morals. In his original state, it flourished in perfect beauty; and, although now fallen, this principle is not eradicated. There is still, in the human mind, whatever may be its outward actings; there is still an *inward* approval of whatever is virtuous and good, and an *inward* disgust, and abhorrence of whatever is shameful and abominable. I care not on whom you make the experiment. You may select the most hardened villian, that ever disgraced the world; accustomed to crime, and familiar with blood; and in the secret workings of his heart, cased as it is, by insensibility, you will discover remorse, flowing from a sense of guilt, writhing in agonies scarcely inferior to those of the lost. And this will hold good with regard to every species of crime; in the *simple contemplation* of it, as well as in its after workings, it is detested. Had the light of the Gospel never visited our earth, would sinful man have had an excuse? No, sir; there is an *inward* illumination, tending heavenward, would he follow it; and for the abuse of which, he will be held accountable, as well as for rejecting the revealed overtures of mercy. It is an unmerited additional evidence of the Almighty's love, in giving us a revelation of his will. The marks of his image, though covered with much dust and rubbish, are still to be found in the soul of every man.

Now, with this view of right and wrong, I will appeal to the candid and unprejudiced mind, whether, in the contemplation of this question, they feel that abhorrence which they would feel at the perpetration of the heinous crime of incest. I will appeal to the instances of such a connexion; and will you find any compunctions or regrets, either expressed, displayed or felt? I do not hesitate to say you will not. And in farther proof that such is not the fact, I will follow the

example of Domesticus, and relate a case, which also "occurred in the State of New-York."

A most exemplary and useful member of the Church formed such a connexion. He was waited on by the proper authority, and requested to separate. He replied, that in so doing, he would commit a greater crime, in extenuation of a lesser, if crime it was. They suspended him. After a few years, his wife died. He was again visited, and asked if he repented of the act of which he had been guilty; and if he was desirous of returning to the fellowship of the Church. His answer deserves to be recorded; for it is emphatic, and well supports the position I have taken. He did not regret the act, but was sorry that he had offended the church. This worthy man was restored, and still lives esteemed as a Christian, and beloved by a numerous circle of friends and acquaintances.

The morality of such an alliance is, therefore established, from the want of the otherwise natural revoltings of the human heart. And this inference is equally justified by the very case stated by Domesticus himself, where there is not the most distant allusion to any *squeamishness* existing in either of the parties, but quite the contrary.

It remains, therefore, for Domesticus to prove that "fifty out of every hundred abhor such connexions;" and "those who venture to brave public opinion, by a marriage of this kind, venture on it with fear and trembling, as if they were doing a deed without a name." This assertion is mere flippancy.

Allow me now briefly to notice the argument taken by "construction," in the Editorial (I presume) remarks accompanying this article.

The writer says he is not "prepared to surrender the direct argument from the inspired law. I hope he will some day present it to your numerous readers. So far as he reasons by

'construction,' he seems to strike deeper at the root of the matter than his author; but it is only seemingly. To argue by construction, where there are only general outlines, would not be 'forced,' or 'unfair.' But in detailed accounts, it is to be supposed that every specification is embraced, else where is the necessity or the propriety of a minute detail? Besides, the specifications produced of relationships forbidden, as being more remote, are those of blood, and therefore in fact not so remote as that of a wife's sister, whose relationship exists only through her sister; or, they are coupled with the relation to some other connexion, still in life.

"Every candid expositor," then, "will decide, that a law in the form in which this is found, ought to be extended alike to the most distant relation mentioned in its specifications, and to every intermediate grade."—But we think, also, that every candid expositor will likewise perceive, that a wife's sister is neither mentioned, nor can be classed with any intermediate grade whatever.

The lengthened and fanciful description of the intercourse subsisting between brothers-in-law and sisters-in-law, exhibited by Domesticus, as a proof of the happy influence of the Law of Incest, furnishes to my mind a most conclusive reason why she, who has so "identified herself with the prattlers of her sister, as to have almost forgotten that they are not her own," who, by his own declaration, is "a sort of mother, refusing the most brilliant offers, to live and die with the objects of her affection," is of all others, the most proper person to become their mother. To sustain the incestuous nature of a marriage of this kind, it is necessary that a wife's sister be placed on the same footing with an own sister. Now, Moses describes a sister in the 18th of Lev. 9—11, "as the daughter of thy father, or of thy mother." "The daughter of thy father's wife, begot-

ten of thy father, she is thy sister."—This is a turning point, which I conceive conclusively settles the question. And when the opponents to this union shall make it appear that a sister-in-law sustains these relations, we will be ready to denounce such a connexion as incest.

Upon the whole, I do not find my sentiments on this subject changed at all. I still think, as I always have thought, that it is a matter with which the Church should not interfere; and would rather she would come to the conclusion at which an Apostle arrives on another subject; that "to whom it is sin, to them it is sin."

As you have opened your columns to a discussion of this subject, by the introduction of Domesticus, I hope you will give a place to this hasty and short communication. I am persuaded that in complying, you will oblige one Dutchman.

NON SOLUS.

BAPTISM IS NOT REGENERATION.

"A Sacrament is an holy ordinance, wherein by sensible signs, Christ and the benefits of the New Covenant are represented, sealed and applied to believers."

Our Lord Jesus Christ is the Prophet, or Teacher of his Church—as well as his sovereign King. He is the "Counsellor," as well as the "Prince of Peace." He has been the Counsellor and Teacher of his Church "in all generations." He taught Adam in Paradise. He taught in the days of Moses and Joshua, of David and Isaiah, and in the days of his humiliation. And he taught as never man taught "in all generations."

In the days of old he taught his Church by the Levites, who as his stated ministers of the Old Testament, instructed the tribes of his choice, in the Synagogues every Sabbath day. And in the exercise of his sovereignty he raised up extraordinary teachers, the prophets, generally at times of great declension of piety, and of unusual suffering in the Church. These communicated truth by immediate revelation, and gradually filled up the book of God.

By these instruments he taught the church by means of doctrines, promises, and threatenings.

He taught her also, by symbolical forms of instruction *occasionally*—as by the burning lamp in the ratification of the covenant with the father of all the faithful, Abraham; by the burning bush exhibited to Moses, and by the wet and dry fleece to Jephthah.

He taught by symbols *permanently*. Hence circumcision, and the passover, and all the other peculiarities of the Old Testament worship; which exhibited, in a manner the most significant, Messiah who was to be "cut off, and not for himself."

And now "the Kingdom of Heaven having come" in the clearness and fitness of the New Testament light, and having withdrawn, forever the first economy of things; he has continued in his sovereignty, to teach us *permanently* by symbols. But these are unspeakably more plain, and far less complicated, than those of old, both in number and in nature. They are only two. He teaches us *symbolically* by *Baptism* and by the *Lord's Supper*.

Now the grand design which our Lord has in view in these institutions is the same which he ever has had in view, in all his other modes of instruction; that is to say, to *teach* us. But then he goes further in these *symbolical* instruments, than in the mere doctrinal *exhibitions*. He gives us the most impressive representations and instructions by these symbols. And Jesus Christ has thus shown himself to be the Lord and Master of human nature. He knows that what is communicated to the mind by more of the senses than one, is more forcibly, more impressively, more permanently fixed in the soul, than if let in by one sense. That which I *hear* of him in the exhibitions of the preached word, is strong and fixed. That which I *see* and *feel* and *taste* and *see*, is unspeakably more impressive and fixed on my soul and heart.

Now to effect this, our Lord has taken *water*—I confine my view at present to Baptism—and he has declared that to be the symbol of his cleansing blood. He has done this by the exercise of his sovereign authority. It was his will that the element of water, should be declared to represent his blood. He has set it apart from a common to a holy use in this particular. He has gone further: his divine authority and gracious influence *causes* it truly to represent it to the believer's view and faith. He makes it actually to communicate an extraordinary exhibition of the power and efficacy of his atonement in sanctification.

He, moreover, has declared it to be a *seal*;—and by his divine authority and power, he makes it a seal of the righteousness by faith. He authorises the believer, when receiving baptism for himself, or for his infant, to use it as a *seal*; to use it for the same purpose in the holy covenant with his God, as he uses the material thing called the seal and signature, affixed to a deed for earthly property. He authorises believers to say, before God, as it is finely and emphatically expressed in our Heidelberg Catechism, (sec. 27,) "I am spiritually cleansed from my sins, as really as I am externally washed by this water."—And, by his divine influence and operation on the believer's soul, our Lord makes it a seal to him. He causes him to know and believe, nay, to feel in his soul, that as really as the water externally washes away outward stains and defilement, so really does the blood of his Redeemer wash away guilt and inherent pollution from his soul, and the soul of his seed.

To illustrate this a little further—When God Almighty told Abraham that he had entered into a covenant with him to be his God, and the God of his children, this was strongly, clearly and comfortably expressed to Abraham's soul.

But when he caused certain victims to be slain, and these victims separated into two parts, after the manner of ancient Eastern ratifications of covenants; and when God condescended to show symbolically his presence in the act of ratifying, by the symbol of a burning lamp passing between the parts of the slain victims; how much more forcibly and deeply was the evidence and assurance imprinted on his mind! How complete was the seal set to the covenant, before his believing soul!

So in regard to Moses and the *burning bush*. So in regard to the believing reception of circumcision, in which the pious worshipper saw the exhibition of the *fact*, that he was cut off from the old parent stock of Adam; and felt the *sealing* of the truth, that by his engrafting into Christ, he was cut off from Adam, and separated from the broken covenant, and its penal curse. So also in regard to the eating of the paschal lamb.

Further. There can be no *symbolical teaching and sealing*, without the use of *symbols* external. This is self-evident. The peculiar characteristic of symbolical teaching is the presence of symbols. Take them away, and it is no longer a symbolical mode of instruction. I should speak absurdly did I say that spoken language can convey ideas without the use of words spoken or written. Take away spoken and written words, and you of course necessarily take away spoken language. I should speak absurdly, did I say that the symbolical mode of our Lord's teaching was continued, and yet the symbols are taken away. Into what an extravagant error then has the very learned Grotius fallen, who taught in his book written in Latin by him, in A. D. 1638, while residing at the Court of France, as Swedish ambassador, that a pastor was not essential to the celebration of the sacraments; and that the external symbols were not necessary, so as to be essential to this mode of instruction. In other words, *symbolical teaching* might be effected without symbols; or spoken language convey ideas without the use of written or spoken words.*

Again. The symbols which are external and palpable, do represent invisible ideas or things. This follows as clearly as the last, from the principles admitted about symbolical teaching. Words are not ideas; they are but the signs or instruments of conveying them, or of calling them up in the human mind. When I pronounce the word *God*, or write it down in letters, does any man take upon him to say that that word, made up of these letters, is *God himself*? Does not every person know that it is an arbitrary sign to exhibit to the soul the *idea* of God? When I say or write that Jesus Christ is the only *author of salvation to sinners*, do I actually set down before my hearers or readers Jesus himself, and

salvation itself, and sinners themselves? Are they then all visibly, palpably present to our eyes and ears? It must be so, if the signs or symbols be the same thing as the ideas or things. Was the paschal lamb actually Christ slain? Was the burning bush actually the Church in the midst of roaring and blazing flames material? Was circumcision actually the man child cut from off the parent stock—old corrupt human nature, present in the body corporeal of our father Adam? Is the bread in the Holy Supper actually Christ's flesh, while I have the evidence of all my senses, and of reason, and of the Bible, that the thing is not so, and can not be so?—Is the wine actually the blood material of Christ, while I have the same irresistible evidence that it is not so and cannot be so? Is the material water in baptism in reality the red blood of our Lord, shed in his passion? Is the applying of the clear crystal drops of water actually the sprinkling of the red drops of Christ's shed blood? I must answer yes, if the symbols be the things signified. I must answer yes, if the outward signs be the inward grace. I must answer yes, if *baptism external be regeneration internal*.

Thus, it is most irrational and extravagant, even beyond the venturing of most of the wildest fanatics and enthusiasts of olden times, to affirm or even insinuate that baptism is regeneration. And the man that teaches so, I must set down by the side of the greatest *extravagantes* who figure in superlative absurdity; and in the mournfully ludicrous, among the most *outré* of ecclesiastical errorists. I appeal to the common sense of mankind!

But perhaps it is not meant that baptism is regeneration in this sense; that regeneration *always* follows upon baptism. I say *always*—for it must always follow it, if it so cause regeneration as to be regeneration.

But *man* cannot cause baptism to produce regeneration, or to be the same thing. God only can do it. And pray, who tells you that God does combine baptism and regeneration, so as to make them the one thing? You cannot determine this, I am sure, without an immediate revelation from Heaven. And do the men who hold this, set up for inspired men, let into the unrevealed secrets of Heaven? Here again we arrive at the same conclusion. They who hold this doctrine are extravagant beyond any thing known in modern times, and modern pretensions.

Again. If baptism be regeneration, then the *means* are the *end*, and the *sign* is the *grace*. If so, moreover, then the water of baptism applied to the body, washes guilt from the invisible soul. If so, moreover, then the external water applied to the body, cleanses inherent sin from the invisible soul. If so, moreover, the outward water applied to the body, removes the wrath of God, and stays his vengeance, by removing guilt. And besides, the external baptism must *create the soul anew in Christ Jesus*, and send in all those heaven-born capacities, and dispositions into the renewed soul, which are the essential ingredients of regeneration.

Nor is this ancient heresy (revived in modern times) that *baptism is regeneration*, merely irrational and extravagant. It is unscriptural. "We are born of the *water* and of the *spirit*." Here then is the distinct recognition of the "*water*"—the mean—the external symbol; and "*the Spirit*," the only agent who "creates us anew

* See Grotius "*De cœna Administranda*," &c. It is a curious circumstance, that the Friends have borrowed from Grotius this extravagant idea, and have laid aside symbols. Wm. Penn, and after him R. Barclay, have copied their ideas from Grotius. See Brownlee on Quakerism, for an exposition of this, page 268, &c.

in Christ Jesus." And without pursuing the scriptural discussion any further, let us take a case, involving fact—the strongest and most convincing of all arguments.

Simon the Sorcerer, was baptised so satisfactorily that none of our modern bishops, I venture to say, could object to it. He was not baptised by any *unordained* pastor—not by any one of those unchurched beings, whose unhappy flocks are "*left to God's uncovenanted mercy*"—not by any Presbyterian, or Reformed Dutch Pastor, who, according to those who have their monopoly of right from the supremacy of Henry VIII. have no authority nor power, nor right to preach, or dispense the sacraments. Because, most unfortunately, they never had the consecrated and *office creating* touch of the holy hands of a Henry VIII's man laid upon their unhappy heads! No, no, he was baptised by holy Apostolical baptism. (Acts, ch. viii.) Now then upon the principles which the Reformed Dutch Church opposes, Simon the Sorcerer was *regenerated*. He was baptised by Philip. That is, he was regenerated by.....Philip! Yet this man was "*in the gall of bitterness and bond of iniquity.*" And he had *fallen very suddenly from grace*, indeed; or he was *in the gall of bitterness* when baptised, that is when regenerated! Regenerated.... and in the gall of bitterness, and bond of iniquity!

This reminds me of an anecdote of the late eminent minister of the Lord Jesus—the Rev. Wm. Tenant, whose memory is fresh and precious in all our American churches. In a Missionary tour through New England, he was the happy and honoured instrument of converting many to the Lord—the Holy Ghost having accompanied his ministrations in a singular degree. When on a *second* Missionary tour, many years after, over the same ground, he came, one evening, to a tavern in Connecticut; and after seeing his horse put up, he walked into the sitting room. After remaining there a few moments, and looking round him, on the hopeful swaggering toppers sitting there, one of them, eyeing him with an earnest look, rose up and came with outstretched arms toward him, while he staggered and fell near Mr. Tenant's feet. "*Oh! Mr. Tenant—God bless you—how glad I am to see ye*"—he hickuped out—"ye were the man who some three years ago converted me!"

"Very like Will Tenant's work indeed—my man"—cried the venerable Pastor—"If you had been converted by Almighty God, you would have been a very different man this day!"

So we say—Give us the *regeneration* which is produced on the human soul by the Almighty God, even the Holy Spirit, by his own *external* means—and we can without regret, dispense with that *regeneration* which is *external baptism*!

W. C. B.

To the Editor of the Magazine of the Reformed Dutch Church.

REV. SIR—A question of importance to the Christian community is to be discussed in the highest judicatory of our church, at its ensuing session in the city of Philadelphia, viz: "*whether a man may marry his deceased wife's sister?*" The decision of this question involves the continuance or rejection of an ancient canon

of the church, which forbids such marriages, under the severest penalties.

I do not mean to enter into a discussion of this question, but merely to invite the public attention to what has been written and published upon the same, within the last few weeks.

DOMESTICUS, a Clergyman of the Presbyterian Church, in a pamphlet of 47 pages, opposes such marriages and justifies the canon.

K.—his reviewer, has spread before your readers, the substance of his opinions and the tenor of his argument connected with an expression of warm approbation and high encomium.

Domesticus has since become the subject of two reviews in a pamphlet form. These I wish more particularly to notice.

CLERICUS, appears in the form of a letter to a Clergyman of the Reformed Dutch Church.—This is a pamphlet of 25 pages. The author does not enter into the merits of the question, but seems rather to design a satire upon Domesticus, than a laboured argument; believing that it does not need an extraordinary effort, to refute any theory where the principle and conclusion furnish a rare contradiction, and the apparent argument, amounts only to an ingenious sophism.—He may be a little severe, but is not unjust. He seems rather disposed to indulge a merry laugh at the dilemma in which he finds Domesticus than to extend a helping hand to draw him out. The matter would probably have ended after a little glee, had it not been for the reviewer K. If we mistake not the person of Clericus, the tranquillity of a rural life would not have been materially disturbed by the one, nor his genius roused to public exertion, without the high toned commendation of the other.

That such a *thing* should be seriously believed, approved and commended, seems almost to awaken his indignation. He shows, we think, pretty conclusively, that this singular discursion of genius on the part of Domesticus, has a natural tendency to destroy the canon, and justify the marriage in question. The style of Clericus is neat, and his manner sportive or grave, as the expediency of the case requires.

VERITAS, comprises his remarks in a pamphlet of 40 pages, he takes nearly the same ground, entering a little more into the merits of the question, and is not less successful than his predecessor. His "*remarks*" we deem very important, especially when he says pages 24, and 25, "*Domesticus discovers that it is not marriage to which the reason of the law applies at all.*" The law of incest merely forbids that which is in itself perfectly innocent, to guard against the transgression of other laws which are very express and positive. We are told that in this consists "*all the force and virtue of the law.*" This may be considered incredible; but I quote the words; [pp. 16, 17.] "*Undoubtedly if we would be assured that no improprieties would take place previous to marriage, such a connexion, between brothers and sisters; nay, even parents and children, would be perfectly innocent.*"

The design, then, of the law is not what it ostensibly is—the condemnation of a crime in fact—but a prohibition of that in which there is really no impropriety, to assist in securing the provisions of other laws." &c.

We cannot refrain from expressing an opinion that both these pamphlets are timely correctives of the first, and should be bound up with it.—

They may be had at G. & C. Carvill's, 108 Broadway. The "Considerations" of the Rev. Ezra Styles Ely, D. D. are also before the public, 18 pages 12 mo.

He gives an interesting summary of opinions

and enactments on this subject, and concludes by saying "This *positive* institution of marriage ought, we think, upon the whole, to be left precisely in that condition in which the *positive* restrictions of our Maker have left it. B.

RELIGIOUS INTELLIGENCE.

HISTORY OF THE REFORMED DUTCH CHURCH.

In our Sketches of the History of our Church, we had proposed the following plan and order. The *First Series* was designed to exhibit, very briefly, the rise and progress of the Reformation in Holland. *Second*, We designed to give a sketch of the state of the church in Holland before the late revolutions, under the intrigues and power of Napoleon. And, *Third*, to give the outlines of the history of our Church in the United States. We have hitherto been slowly unfolding the leading events under our first series. And volumes, in Latin and Dutch, not a few—and quartos too have been searched into, under the midnight lamp. And still—though our readers have been urging us on—we are not yet arrived at the most important items of the *first period*. We mean the historical view of the Synod of Dort. Postponing the researches in that part for a brief space, and pausing to take breath, we propose to go on with some details of the *Second Series*, taken from the "CHRISTIAN'S MAGAZINE," premising, that we have the promise of the interesting papers on this subject, which were in the hands of the late Rev. Dr. Romeyn, from which we shall make additional statements, as soon as they are received by us.

A sketch of the history of the Reformed Dutch Church; and also hints of the different religious denominations in Holland, previous to the late revolution there, under Napoleon of France.

[No. I.—Second Series.]

THE doctrines of the Reformed Church, are contained in the decisions of the Synod of Dort—the Belgic Confession of Faith, and the Heidelberg Catechism.

Her offices are four-fold, viz. teachers, or professors of theology, ministers of the word, elders and deacons. The number of professors is not limited. In the Year 1638, there were four at Leyden, four at Utrecht, two at Harderwyck, three at Franeker, and four at Groningen. Many of these act as ministers of the word also. Their office consist principally in teaching theology, to such as design entering into the ministry of the word. Some make it their business to teach branches of knowledge which are calculated to illustrate theology: such as church history, Jewish antiquities, eastern languages, sacred eloquence, &c. According to the regulations of the Synod of Dort, they are bound to defend the truth against errors of every kind. They are supported at the expense of the province in which the university to which they belong is situated. In Utrecht, the city alone bears the expense of the university and professors.

The office of ministers of the word is very laborious, and, in most places, the income which they receive but small. They must preach two or three times a week, besides meet once a week with the consistories, and attend in their turn the Classis and Synods—keep catechetical schools, visit their congregations, especially in times of sickness, and previous to the administration

of the Lord's Supper, which happens every three, and in some places every two months. They are also bound to visit such as are imprisoned for capital crimes, and to accompany them to the place of execution. For all these services they receive in Amsterdam, where their salary is greatest, 2,200 guilders,* and some few presents from the East-India Company. When they accompany the army they receive fifty guilders additional to their regular salary, for the expense of travelling. The ministers of towns in S. Holland, besides a parsonage, receive 650 guilders a year. In N. H. 600. In most of the other provinces they receive much less; and in some places their salary is uncertain, as it consists of the tenth of some farms. The salaries of ministers are paid, in a great degree, out of the income of church property. Whenever they are disabled by age, or otherwise, from performing their duties, they in general still retain their salary; and after their death an annuity is settled on their widows. No one can undertake the ministry, unless he be lawfully called; and no unlettered person may be licensed, who does not possess singular natural talents. In the cities of Holland, which have a voice in the Assembly of the States, and in the Hague, whenever vacancies occur, the ministers to fill them must be twenty-seven years of age at least—in Amsterdam they must be thirty-two—in small cities twenty-five—and in towns, they must be twenty-two years of age. The Walloon churches in Holland, call candidates to the ministry who have just reach-

* A guilder is 21 pence sterling, or 37½ cents of our currency.

† This we think a mistake. It should be 40.

ed their twenty-second year. The manner of calling is this: Whenever there is a vacancy, the Consistory request the permission of the magistrates to fill it. Then the Consistory and the Deacons proceed to nominate as many candidates as every one of the members think proper. This nomination is reduced to three, out of which number, if approved by the magistracy, one is chosen, by a majority of votes, who is proposed to the magistracy for their approbation; which, if not granted, a new election must be made. Though this be the ordinary mode, yet in some places it is different. In Dordrecht, the magistracy name four of their number, who, in conjunction with two ministers, and two elders, make the choice. In a certain town of Delfland, which is called the Woud, the congregation possess the right of choosing their minister by a majority of votes. This is also the case in Zevenhoven, in the Island of Texel, and other places. In some places, the nomination is made by the ruling Consistory alone, or in concurrence with those who have at any previous time been members of the Consistory. The election is made by the votes of the male members of the congregation.

When the election is properly made, according to the established mode in any place, notice thereof is given to the Classis with which the called minister or candidate for the ministry is connected. The latter having passed the "*Examen préparatoire*," or Preparatory Examination, is admitted to preach the word; but not to administer the sacraments of Baptism and the Lord's Supper. The Classis to which he is called, having examined his election, and found it orderly, proceed, in presence of the Deputati Synodi, or Delegates of Synod, to what is called the "*Examen peremptoir*," or concluding examination. After this, the election is confirmed, of which notice must be given to the congregation for three Lord's days successively, publicly in church, that if any are dissatisfied they may have the opportunity of making it known. When the time appointed for ordination is come, one of the ministers of the Classis, preaches a sermon on the occasion; and then reads the Form of Ordination to the candidate, requiring his answer to the questions proposed. This done he comes down from the pulpit, and causes the candidate to kneel, when, putting his hands on him, and praying for the divine blessing, he ordains him to the work of the holy ministry. In case more ministers are present, they join in the imposition of hands. If the person chosen is already ordained, the examination and ordination are omitted; but the other ceremonies are performed. The candidates and ministers must declare under oath, that they have given, and will give nothing, in any way for any call; this practice being prohibited as Simony. They are, by

several statutes of the supreme authority, forbidden to introduce state matters in the pulpit; but must exhort their people to obey the magistracy, four times a year, at the ordinary meetings of the States of Holland. The delegates of the Synods of Holland have liberty to deliver unto them a written memorial, through the pensionary. Both ministers and candidates are required to sign the canons, &c, of the Synod of Dort. Among the ministers, there is no other precedence or inequality in rank than what age gives. Whenever any of them is disabled by years or weakness from doing duty, he is declared emeritus. In Guelderland, and elsewhere, the old and weak ministers, at their request, have assistants procured for them. These are settled as if they were called to a vacancy, and succeed the ministers with whom they are associated.

There are many manors in the Netherlands, whose owners or lords possess the right of patronage in the church; that is, the right of proposing a minister to the congregation. Others have a right of approving or rejecting the choice made by the Consistory. The States General have steadily resisted every attempt made by the Synod to destroy or impair this right of patronage. The appointment of a chorister and sexton belongs also to the right of patronage.

The elders are chosen by a majority of votes of the consistory, without the cognizance of the magistracy. In Enkhuysen, the election of elders and deacons is made from a nomination of the Consistory of double the number needed, by a majority of votes of the congregation. The votes are collected by a minister and an elder. In Delft and Rotterdam these officers are also chosen by the congregations. The election, when finished, is published for three successive Lord's days in the church, after which, if no objection is brought against their walk and conversation, they are ordained. Their duty is, in connexion with the ministers, to take care that discipline is properly exercised over all the members of the congregation. They are also bound to have regard unto the conversation and doctrine of the ministers, that they discharge their duty aright. They accompany the ministers in their visitations of the flock, especially previous to the administration of the Lord's Supper. They remain in office two years: and every year new ones are chosen to supply the places of those whose time expires.

The deacons are also chosen yearly as the elders, and serve as long as they do. Their office consists in diligently collecting, and faithfully distributing, the alms of the congregation to the poor. The collection of the alms is made publicly in the church, and also at the houses of the members of the congregations. In some places, ap-

plication is made to the benevolent members of other denominations, who cheerfully aid the deacons. The deacons have, moreover, the management of the real estate of the poor, and take care that they regularly receive their income. Every year they render an account of their receipts and expenditures to the Consistory, in the presence of such of the congregation as choose to be present. In many large cities, the deacons constitute a distinct body from the minister and Consistory; but, in small places, they make together but one—and the deacons do nothing without consulting the minister and Consistory. Neither elders nor deacons receive any compensation for their services.

The preservation and repair of the churches and monuments in them, are committed in the cities to certain persons, appointed for that purpose by the magistracy, called Church Masters, whose business also it is to take care that the revenue appropriated for that purpose be paid.

In addition to the care which the deacons take of the poor, there are erected in the cities, and many towns, hospitals, in which the necessitous are assisted. There are in every part of the country hospitals for old men and old women, and for the sick and wounded— orphan-houses, and bedlams, or mad-house, and such like, which are governed by their proper officers. The magistracy appoint them, and they continue in office for life. Besides, many individuals have, at their own expense, erected buildings in which they support old and needy people.

In many cities, and a considerable number of towns, there are schools established by the magistracy, and it is the duty of the Consistory in every congregation, to provide good schoolmasters, that the youth may be taught not only reading, and writing, grammar, and the liberal sciences, but also the principles of religion, as maintained by the Reformed Church.

The government of the Reformed Church in the Netherlands is committed to Consistories, Classes, Provincial Synods, and a national Synod. Each Consistory is subordinate to its respective Classis, each Classis to its Provincial Synod, and the Provincial Synods to the National Synod.

In every congregation there is a Consistory, composed of the minister, or ministers, if there are more than one, and the elders. In some cities, the deacons are also admitted as members. The number of elders and deacons is left optional with every congregation. The ministers, if there are more than one, preside alternately in the meetings of the Consistory, which are weekly; and if there be but one minister, he is always President and Secretary of the same.

In the Consistory and other ecclesiastical assemblies, the business is wholly ecclesiastical. Converts from Judaism, Mahom-

etanism, and Paganism, are strictly examined before the Consistory. Sometimes applicants for admission the first time to the Lord's Supper are received by them; but most generally they are received by the ministers. They who remove from one place to another, procure a certificate of their standing from the Consistory of the first place. The Consistory also possess the power of citing before them such members as lead offensive lives, or are unsound in the faith; and in case the persons cited do not obey the admonition given them, to suspend them from the Lord's table; and if they continue contumacious, to excommunicate them. This last measure may not be taken without previous leave of that Classis to which the Consistory is subordinate. Before the excommunication takes place, the congregation, at three different times, is exhorted to pray for the offender, whose offences and resistance to admonition, are stated at full length. In the first notification, the name of the offender is withheld. In the second, his name, with the consent of the Classis, is mentioned. In the third, the congregation are informed that unless he repents he will be excluded from the communion of the church; which sentence is passed upon him, if he remains obstinate. If he repents after excommunication, his desire to be restored is made known to the congregation at some seasonable opportunity, and if they do not object, upon his declaring his penitence, he is restored. The sins which are considered as deserving punishment, are, false doctrine or heresy, public schisms, open blasphemy, perjury, adultery, fornication, theft, acts of violence, brawlings, habitual drunkenness, scandalous traffic, gaming, and the like.* The ministers who are guilty of these sins or of Simony, faithless desertion of their office, or intruding into that of another, may be suspended by their Consistory, with the approbation of a neighbouring Consistory, called in for assistance; but they can be put out of office or deposed only by the Classis to whom they are subordinate. Delinquent elders and deacons, may, however, immediately be put out of office by the Consistory to which they belong. Every member who considers himself aggrieved by the decision of Consistory, has the right of appeal to Classis, and from the decisions of Classis to the Provincial Synod, whose decisions are final, and must be obeyed, if they accord with the regulations of the National Synod of Dort, which are in force until another National Synod is called.

The Classical assemblies are composed of

* By the synod of Alkmaer, which met 1599, in the thirty second act, members who engage in mixed dances are declared censurable. This act is still in force.

neighbouring Churches, each of which sends one minister and one elder, with proper credentials and instructions, to said assembly. They are held statedly, at least three, and in some places, seven times a year, at the place, and at the time agreed upon at the last meeting. If there be several ministers in the place where they meet, they may all attend the meeting and act as members, except in cases where they or their congregations are concerned. The ministers ordinarily fill the offices of President, and Secretary in rotation, according to the time of their connexion with the Classis. In some Classis the ministers of cities have the right of always presiding. The business which is transacted in Classis, relates to discipline, Consistorial meetings, the care of the poor and of schools, the defence of sound doctrine, appeals from Consistories, references, request for advice, and the like.—They choose delegates to the provincial Synods, and appoint two or more visitors, who annually visit the Churches under their jurisdiction, to inquire into the state of the Churches, and of the schools. These serve, sometimes one, sometimes two, and sometimes three years. An extraordinary meeting of Classis may be called by the delegates of Classis, or its moderators, viz. the President and Secretary; but it must be done at the expense of the person, or congregation calling such meeting.

The provincial Synods are composed of four or more neighbouring Classes, and meet ordinarily once a year. Every Classis delegates ordinarily two ministers, and one or two elders, who must have attended the last Classical meeting. To the Synod of Drente there are no elders deputed; and to that of Groningen; not more than one, from the Classis of Groningen. The President of the last preceding Synod, or one of the delegates of Synod, both of whom are considered as advisory members, or ex-officio, frequently opens the meetings of Synod, calls for the credentials of the members, and fills the place of President, until a President be chosen by the meeting. Sometimes the minister of the place where the meeting is held, calls for the credentials. In every Synod, except that of Friesland, there is an Assessor, who acts as vice-President and Counsellor, to the President, as well as President and Secretary. Every Synod chooses from its members correspondents, whose business it is to meet with other Synods. In those Synods, however, they possess merely the right of advising, not of voting. Every Synod also deputes some of its members to put in execution whatever has been ordained by such Synod, as well in matters of general concerns, as in what relates to the respective Classes in particular, that are subject to its jurisdiction; which deputies, or at least some of them, must always be present at

the examination of the candidates for the ministry; and they also transact all the business that Synod has with the magistracy. These Synods may not alter any thing which is established by a General Synod. The States of the Province where the Synod is held, send at least two deputies, who are called Political Commissaries, whose duty it is to take notice of every thing done in Synod. The meetings of Synod are opened and closed with a sermon.

[To be continued.]

The Female Missionary Society, of New-York, auxiliary to the Missionary Society of the Reformed Dutch Church, was organized the 6th of January, 1824. The formation of this Society was founded upon the increasing anxiety for the enjoyment and participation of the privileges of the Gospel—the destitute situation of many of the Churches of our body, and the prevailing excitement now so generally diffused over society at large, in their zeal to extend the Redeemer's Kingdom.

Our exertions have been directed towards the strengthening of the Parent Institution, in its important and desirable object, to preserve the gospel where it is, and to send it where it is not preached in our bounds, as a distinct part of the Christian community.

Mrs. P. N. Strong, *1st Directress.*

Mrs. McMurray, *2d*

Mrs. Matthews, *3d*

Mrs. Knox, *Treasurer.*

Mrs. Van Nest, *Secretary.*

MANAGERS.

Middle Church.

North Church.

Mrs. T. Anthony,

Mrs. Crolius,

Miss A. Duryee,

Mrs. Clapp,

Miss Van Wagenen

Miss A. D. Heyer,

Mrs. Van Nest.

Miss M. Varick.

Dr. M. Murray's Ch.

Mr. Dubois' Ch.

Miss Conger,

Mrs. Huyler,

Miss Crugier,

Mrs. Shadwell,

Miss Sloe,

Miss Holmes,

Miss Seaman.

Miss Demarest.

Dr. Broadhead's Ch.

Mr. Baldwin's Ch.

Mrs. Leggett,

Mrs. Munson,

Mrs. Westerveit,

Mrs. Merritt,

Miss Jacobus,

Miss Bicker,

Miss Earl.

Miss Brown.

Dr. Mathews' Ch.

Mr. Marsellus' Ch.

Mrs. De Forest,

Miss Labagh,

Mrs. Beekman.

Miss Van Nest.

The Society consists, at present, of about 250 members. The amount of monies paid over to the Treasurer of the Parent Society, is as follows:

In the year 1824	\$398 70
1825	299 50
1826	347 29

Total, \$1,045 49

The daughters of Zion have awakened from their sleep, and begin to feel the importance of the command, *Go ye and work in my vineyard.* And many have come forward and devoted themselves to the cause of Missions; notwithstanding the natural timidity which characterises them; and have braved the toils, repulses, and sometimes insults, which they have to expect in the service of Him, who suffered himself to be repel-

led, but who reviled not again. And having learned to appreciate the worth of souls from their own happy experience, they press forward with firm and steady step in the service; and they do it in reliance upon Him, who has assured his followers that *their work and labour of love shall not be in vain in the Lord.* And they hope that He who has begun the good work, will enable them to go on with earnestness and courage till all ranks, in the midst of us, shall join in the acknowledgment of his truth, and in the supplication that *Zion may become a praise in the earth.*

The young Ladies' Missionary Society of Brooklyn, auxiliary to the Missionary Society of the Reformed Dutch Church, has paid into the treasury of the parent society \$77 37, which, with the \$25 formerly paid by the ladies of that church, make \$102 37 to constitute their pastor, the Rev. Mr. Ebenezer Mason, a director for life, of the Missionary Society of the Reformed Dutch Church.

A Missionary Society, auxiliary to the Missionary Society of the Reformed Dutch Church has been lately organized at Ovid. President, the Rev. Mr. Abraham Messler; Secretary, Mr. John P. Nevius; Treasurer, Mr. F. Sebring. The number of its efficient members is stated to be sixty. Their anniversary is on the first Monday of May. We congratulate our brethren at Ovid on the formation of this Society; and rejoice in the Missionary zeal manifested there. It is a glorious cause. And we do hope that a society which bids so fair in the outset, may never weary in well doing. Let them consider the value of souls; let them think on the destitute places of our Reformed Church; let them listen to the earnest cries of our perishing fellow men; let them think of the obligations under which our Divine Master has laid them—and let them press onward in the holy cause. We welcome them into the field as our christian associates and brothers. May we not venture to ask the ladies of Ovid, through their beloved pastor, when the editor may have the pleasure of recording their Missionary Society? Let it be ever so small—might not something be done?

A Missionary Society, auxiliary to the Missionary Society of the Reformed Dutch Church has been formed in the North West D. Church, Franklin street, N. Y. under the pastoral care of the Rev. Mr. Dubois. President, the Rev. Mr. Dubois; Vice Presidents, Messrs. Samuel Dela Mater, and James D. Westervelt; Clerk, Mr. Carrol M. Gehagen; Treasurer, Mr. Smith Bloomfield. And we are happy to state that the number of members of this very interesting Missionary Society amounts to 133.

The ladies of the Reformed Dutch Church at Flatbush, (L. Island,) have paid into our Treasury one hundred dollars, to constitute their Pastor, the Rev. Mr. Thomas M. Strong, a Director for life of the Missionary Society of the Reformed Dutch Church. This spirit of liberality, and missionary zeal of the ladies of Flatbush, we hold up to the ladies of all our churches. We know that they are willing to aid in the interesting cause of Missions. And we know that they have the means. We only give them most respectfully a hint to "remember the words of the Lord Jesus, how he said—It is more blessed to give than to receive."

The editor has received a letter from Mr. James Ten Eyck, dated North Branch, New Jer-

sey, in which, after tendering his hearty thanks, (in the name of the new church there,) to the Missionary Board of the Dutch Church Missionary Society, which has so promptly and liberally aided them—he proceeds to state that he has devoted a tenth part of all the profits of a farmer's machine which he has invented, and for which he has secured a patent. The use of this machine is to gather, at one operation, all kinds of grain, and seed; whose ears grow on the end of the stalk—leaving the hay and straw on the field, which may be gathered, if wanted, as easily afterwards as if no process of reaping had passed over it. The machine may, according to the power at which it is wanted, be wrought by manual labour, or by horses; and it can reap from ten to fifteen acres per day. And with care—so simple is its construction, it will last 20 or 30 years. He offers it for sale, by the single machine, or for a township. Apply to Mr. James Ten Eyck, North Branch, near Somerville, New Jersey. We wish him great success, that our Missionary Society may have the pleasure of extending the Redeemer's cause by the help of his generous offer of his *tithes of all!*

In looking over the list of Auxiliary Missionary societies, formed within the bounds of our Reformed Zion, we have reason to exclaim how *few*, in comparison to the extent of the church, have placed themselves on the Lord's side!—Where, where are our females? What are they doing? I do not mean those particularly in this city, (although there remains much to be done here,) but through the church at large. Step forward, then, my *young female friends*. The field of labour is large—thousands of poor miserable children of *apostate* Adam, are daily perishing for the want of instruction—their cry to you is for help. Can you—will you rest quietly while it is within your power to bestow the help implored of you? Who were they that were last at the Saviour's cross, and first at the empty grave after his resurrection? They were females—they were not ashamed to own themselves as the disciples of the meek and lowly Jesus—that same spirit has distinguished them since, in every period of the church. Call on your Pastors, tell them your wishes, give them no peace. Sound in their ears, the cries and the groans of the dying sinner. Ask them in whose *skirts* shall be found the *blood* of these perishing immortals. But if like Peter they would rather "*follow afar off*," leave them in his hands, who hath said "*I will repay*."—Seize yourselves the standard of salvation, unfurl it to the congregation in which you reside. Invite them to join you in the noble, and glorious work of sending the Heralds of the cross to the relief of those who are sitting in the region and shadow of death, of proclaiming liberty to the captive, and bidding them go free. With what rapture shall you be recognised by some emancipated soul in the regions of glory, and pointed out as the instruments in the hands of our gracious Redeemer, who first sent to them, the gospel, as an "*angel of mercy*," to lead them to the Saviour. If there are any among your female friends who are halting between two opinions, ask them at what price they would relinquish their present enjoyments and means of grace; their Sabbath-day privileges, and their Bible, for the condition of those who are destitute of all these? As they value and esteem

them, put them on the proof of their sincerity and piety. And ask them to show the liberal fruits of obedience to their Lord and Master.

A MISSIONARY.

Ordination.—On the 14th day of March, 1827, the Rev. Isaac P. Labagh was set apart to the work of the Gospel Ministry, by the imposition of hands; and installed the Pastor of the Reformed Dutch Church in Waterford, Saratoga county, N. Y. Introductory prayer by the Rev. Cornelius Bogardus. Sermon by the Rev. Philip Duryea. Charge to the Pastor by the Rev. Jacob Fonda, and to the people by the Rev. Abraham Switz. Concluding prayer by the Rev. Isaac Ferris. The exercises were peculiarly solemn and impressive; the utmost stillness pervaded the house, and the audience exhibited throughout the most unwearied attention.

A CARD.

The Reformed Dutch Church at Hyde Park, was dedicated to the service of the Lord, on the last Wednesday in January. The congregation, who meet in that church, is well known to the Managers of the Missionary Society of the Reformed Dutch Church, to whose benevolence they are indebted for the stated ordinances of God's house. And we are confident they will rejoice with us, in the success which has attended our

efforts in erecting a neat and comfortable house of worship, and in the prospect that our numbers will increase. For our congregation is one of the weak ones, which that Society has taken by the hand.

And it would be ungrateful in us not to remember the favour we received from the Consistory of the Reformed Dutch Church in New-York, for it is through the instrumentality of their gift of five hundred dollars, that we will be enabled to finish our house. The Lord reward them for their liberality.

By order of the Consistory of

HYDE PARK.

The Editor has been favoured with meditations, a diary, and some sermons, by the late Dr. Laidlie, through the polite attentions of an honoured relative of that late eminent minister of our church—and also some remains of the late Dr. Abeel. He has not been able to decypher any sufficient portion for the present number. In our next we shall give something from Dr. Laidlie.

We have just received our European file of Magazines. But have no room for extracts.

We are anxious to hear from our brethren in Albany, on the progress of the good work of the Spirit of God in that favoured city.

REFORMED DUTCH CHURCH MAGAZINE.

We would remind those of our friends, and all the friends of Missions, that the net profits of this publication go to aid the church in sending the Gospel to the destitute parts of our land. Is there a solitary individual, blessed with the means of grace, and to whom a kind Providence has granted a competency of temporal comfort, that is prepared to reject the *cries* of those, perishing for the lack of knowledge; and say because we do not *personally* feel any of their wants, we will not grant them a small portion of the means possessed by us. How soon may God blast your present prospects; and paralyze your efforts; and wither, by a touch, your present enjoyments; and make you feel in sadness, the marks of his displeasure! What hast thou, that thou hast not received from his all-bountiful hand? Who has made thee to differ from those who are now pleading before us that the Gospel may be sent to them? Oh! if they perish, and the means to rescue them is within your power, and be refused by you—if God has granted you a competency and you neglect to use it to advance his glory, the blood of those perishing fellow men will be found in your skirts! How dreadful to hear it pronounced from the lips of that blessed Saviour, *Blood for blood*—**ETERNITY FOR ETERNITY.** There are many, very many within the bounds of our Reformed Zion, sitting daily under the droppings of the Sanctuary, whose fathers and mothers nobly stood in defence of the truth, and who fondly hoped when they closed their eyes in death, that their children would have followed their examples, and not be unmindful of the interests of that church, in which they had been solemnly dedicated to the Lord in baptism. Beloved christian friends, the church of your fathers has, in order to aid the cause of truth, and to advance the interests of the Redeemer's kingdom, issued a *Monthly Magazine* of which the following is the caption to the Subscription list: "*We the subscribers promise to pay for the Magazine of the Reformed Dutch Church \$1 50 on, or before the delivery of the*

sixth number, or \$2, if paid after the delivery of that number, for each and every year that we continue subscribers; reserving the right to withdraw our names whenever we may please so to do, always giving six months previous notice." Are there any of you disposed to forget the church of his fathers? Are there any ready to renounce alliance to the church of Christ, and to refuse to give a little of those temporalities, over which the Lord has an absolute controul—and to give it in so good a cause? Let us again remind you that he may compel obedience by one or other, of the variety of means within his power. Enrol your names then, with those who are not ashamed to be found among the followers of the Lord Jesus Christ. Let the *Reformed Dutch Church Magazine* be found in every one of your families; and in the hands of your children. You will, at a small expense gain these objects. You will, at the end of the year, have a volume of religious instruction for a small sum. And you will aid in the holy cause of Missions; and help to extend the bounds of our Reformed Church, and spread abroad the knowledge of those pure doctrines of the Gospel for which your ancestors suffered and bled in the Netherlands; and which they transmitted to you with a solemn charge to hold them fast till Christ come.

SKETCH OF PUBLIC AFFAIRS.

ENGLAND suffers greatly from the depression of her manufactures. Her debt is so great, that she cannot pay the interest without a larger tax than has ever been imposed, and that too upon the rich, and those who have high salaries. The Duke of York died on the 5th of January.

FRANCE seems tranquil, but consents reluctantly, from her own weakness, to the measures required by the liberal policy of Canning. The Jesuits and Royalists are urging the claims of Monarchy, with more zeal than prudence.

HOLLAND.—The King of the Netherlands is quietly pursuing his course in meliorating the condition of his country; in promoting science and internal improvements. His arms in the Dutch East India possessions have met with a melancholy disaster. The natives have been too successful in destroying the Dutch army.

AUSTRIA, spell bound by the evil spirit of despotism, is too feeble to assist Spain; and without support from Russia and France, she cannot as she wishes, oppose the enlightened course of England.

RUSSIA, in her new Emperor, is engaged in defending her eastern boundaries from the incursions of Persia. He seems friendly to England.

SPAIN, with an imbecile king, a bigotted clergy, and her statesmen divided, is in a more humiliating state than Austria. Alarmed at the measures of Portugal, she dare not oppose them. It may be expected that some revolution, more favorable to the people, will ere long occur in Spain.

PORTUGAL, assisted by England, perseveres in maintaining her new constitution, and in increasing the liberty and happiness of her people. The war is almost at an end.

GREECE still bleeds, and the European nations look on with the apathy of a foul murderer, witnessing the butchery of an unoffending fellow-man. Last accounts are more favourable.

SOUTH AMERICA is independent of Europe; but is not probably prepared for the blessings of

an elective government. The character of Bolivar is not yet developed. He may be the friend of liberty; but if he should be, he must have more magnanimity than either Cæsar, or Cromwell, or Bonaparte.

MEXICO, whose population bears some moral resemblance to that of South America, is of course unprepared for republicanism. In Texas, a revolution has taken place favorable to liberty.—*B. Tel. and Rec.*

UNITED STATES.—We enjoy public health, and a great degree of national prosperity, in our political relations; and in our mercantile, manufacturing and agricultural concerns. Congress has closed. Nothing has been done to immortalize the session. There has been no brilliant speeches; no important discussions. The bankrupt bill received its *quietus for another season*. There has been the usual share of bluster, and almost three duels—a never failing proof of a sad lack of brains! For when a fellow wants the necessary *quantum* of brains to regulate common sense, and common decency—*right or wrong he will fight*. This is the only way in which the lack-wits of the species can make old wives, girls and children hold up their hands and wonder at their boldness! For Mr. McDuffie, of famous duelling memory, we are not surprised at him. His Highland blood, at all times unusually warm, is generally at the boiling point, by reason of the Southern climate! Mr. Wright has had the courage, and, we hope, christianity, to decline a challenge, and has turned the thing into absolute ridicule! We trust the noble precedent will be duly appreciated, and followed in future sessions.

Our fellow citizens along the sea board, especially in New York and Philadelphia, are making interesting displays of a well directed charity in behalf of the Greeks. The most liberal donations are being made.

LITERARY AND PHILOSOPHICAL NOTICES.

RUTGERS COLLEGE.

This institution, formerly known as Queen's College, is situate at *New Brunswick*. New Jersey, on the banks of the Raritan, about fifty miles from the city of New-York. From early in the spring until late in autumn, *steam boats* are plying every day between the two places. This seat of learning, permitted in the providence of God for several years to slumber, has again been reanimated by the liberal contributions of its friends, and has *once more* taken a stand of no ordinary rank, among the literary and scientific institutions of our country. If her beginning is the precursor of future excellence, the time is not far distant, when she will be *second* to none. The examinations that have already been had, intermediate to her annual commencement, which will be on the third Wednesday of July next, speak volumes in favour of the Professors who constitute the Faculty of Arts—of their learning—and the ability with which they impart instruction to the youthful mind. The number of students already received, is between sixty and seventy. At this seat of learning there is a *Theological College*, under the direction of men, eminent for their learning and piety. Here the doctrines of *truth*, and of the *Bible*, are taught in their purity, and many, we trust, have already gone from this fountain, commissioned by their Master, to preach Christ, and him crucified.

To this college is also attached, by a recent act of the Board of Trustees, a *Medical School*, making the institution, as far as human wisdom can devise, in all its parts complete. Here, from the *Grammar School*, which is under the care of a man distinguished for his piety, and literary accomplishments, the youthful mind will be early taught in the path of virtue, and directed to that, which if adhered to, will form the basis of future usefulness. And thus through every succeeding step, as the youthful mind expands, new subjects calculated to *rivet* attention, and call forth all the powers of the mind, are spread out to view. As far as human instruction can direct the enquiring mind, this fountain of learning is in all respects calculated to consummate the highest wishes of the scholar who desires to *dive* deep into ancient and modern literature, as well as to gratify the humble, seeking soul, who desires to be made wise in those truths which make for *eternal* life. It is here also they may be instructed in the *healing art*. The *Medical Faculty* of this college deliver their course of Lectures in the city of New-York. Perhaps no institution in the United States, can surpass it, for *learning*, and high attainments in *medical science*. The individuals who have been selected for its Professors, have been too long before the public, and their method of imparting instruction, too well known throughout our country to need

our feeble efforts to speak their praise. The number of young gentlemen that have, this year, presented themselves for instruction, from every part of the Union, is their best eulogy.

The Faculty of arts of **RUTGERS COLLEGE** is composed of the following persons

The Rev. PHILIP MILLEDOLER, D. D. President of the College, and Professor of Moral Philosophy, and the Evidences of Christianity.

The Rev. JOHN DEWITT, D. D. Professor of Belles Letters, Elements of Criticism, and Logic.

The Rev. JAMES S. CANNON, D. D. Professor of Metaphysics, and the Philosophy of the Mind.

ROBERT ADRAIN, LL. D. Professor of Mathematics, and Natural Philosophy.

JOSEPH NELSON, LL. D. Professor of Languages.

There will also be taught in the Institution, POLITICAL ECONOMY, ANCIENT and MODERN HISTORY, CHRONOLOGY, ANCIENT and MODERN GEOGRAPHY, CHEMISTRY, and ENGLISH GRAMMAR.

The Rev. Mr. MILLIGAN, formerly of Flatbush, is Rector of the Grammar School attached to the College.

The Faculty of Medicine is composed of DAVID HOSACK, M. D. F. R. S. President of the Medical Faculty, and Professor of the Institutes, Practice of Physick, and Clinical Medicine.

SAMUEL L. MITCHELL, M. D. LL. D. Vice President.

WILLIAM JAMES MACNEVEN, M. D. Professor of Therapeutics, and Materia Medica.

VALENTINE MOTT, M. D. Professor of Surgery.

JOHN W. FRANCIS, M. D. Professor of Obstetrics, and Forensic Medicine.

JOHN D. GODMAN, M. D. Professor of Anatomy and Physiology.

JOHN GRISCOM, LL. D. Professor of Chemistry.

PETER S. TOWNSEND, M. D. Register of the Medical Faculty.

Literary and Theological.—J. P. Havens of this city, is publishing a stereotype edition of Dr. Scott's Family Bible, in five volumes, quarto. Three volumes are stereotyped; the fourth is in hand; and the fifth will be finished by the close of this year. We have seen a specimen; the type, both of the text and the notes, is large, distinct, and beautiful. And it is offered at a very moderate price. We rejoice to see such a valuable evangelical work patronized, so extensively, by the religious community.

POETRY.

For the Magazine of the Reformed Dutch Church.

ANTICIPATIONS AND ENJOYMENTS OF THE SABBATH.

Let those who will, the pomp of pleasure sing,
And in its vortex let its votaries sline;
To touch of Zion's harp the noble string,
And tell of sacred joys—this task be mine.

The ground is holy, and I would not dare
Intrude one thought that might profane the place
Where Israel worships; where Jehovah's care
Is felt; confess'd and magnify'd his grace.

But with what language shall I strive to paint
The deep emotions which this spirit knew!
The rapturous feeling, and the dread restraint,
That mock description, while they urge review!

The six day's labour, with its cares gone by,
At eve I rested; and in heart and mind
Felt perfect bliss; and, tho' I knew not why,
Nor care nor sorrow could admission find.

To gild this peaceful, this devoted hour,
This dawn of transport, with a brighter ray,
I humbly ask'd for some enlivening power,
And prayed for blessings on the coming day.

As o'er my mind the dear remembrance stole,
Of days departed, days of sacred rest,
'Twas then each dormant energy of soul
Seem'd new-inspir'd; and then I felt most blest.

The lingering thought of these delightful days
Enkindled rapture, feeling, fervent fire;
And breathing still the sweet response of praise,
Encourag'd hope, awakened new desire.

And say, ye thoughtless! 'midst your scenes of
bliss,

Your midnight revelry, your gay career,
If ever joy, exquisite, pure as this,
Was felt by you—was sent your hearts to
cheer?

Ah no! methinks you have denied the name
Of him who bought you! You have dared rebel;
And now 'twere sacrilege for you to claim
One thought of rapture that his children tell!

Your breasts unhallowed, must forever be
The dark receptacles of slavish fear;
And on the verge of an eternity;
Say, what shall solace? what your spirits cheer?

How dread the prospect that before you lies!
Alone to traverse that untrodden shore,
From whose dark horrors even fancy flies,
And thought, reluctant, would its bounds explore.

No cloudy pillar shall your footsteps guide!
No fiery leader mark your nightly course!
The whelming waves shall ne'er for you divide,
But still to baffle, all combine their force.

And then, eternity! that boundless range!
That dark immensity, that trackless wild—
Conjecture's lost, while shuddering at the change
That waits this hopeless, hell-deserving child.

But some there are, who, tho' they *once* rebell'd,
Were aliens *once* from Israel's chosen race,
In Satan's bondage long were captive held,
Who now are subjects of redeeming grace.

Their callous hearts, new-moulded, now appear;
Those hearts that once no tender feelings knew;
That ne'er for sin urg'd one repentant tear;
Or breathed one sigh, o'er life's so sad review.

Now by some gracious, some divine command,
Some holy influence unlocks a store
Like Horeb's rock, beneath the prophet's hand,
Whose bounteous blessings were unknown before.

And these are they of whom my song would tell.
These are the chosen—this the happy race
Who shall with Jesus in his presence dwell,
Enjoy his favour, and adore his grace.

These are the souls who on those precious days,
Those blissful forestates of eternal rest,
Find every faculty awak'd to praise,
Each gift enlivened, and each grace refresh'd.

Methinks I see them at the op'ning dawn
Surround their Bethels—hear each wrestling cry,
'Till from the depths of wretchedness below,
They rise to fellowship with God on high.

Then while enraptur'd, they repeat his praise,
His favour supplicate, his grace implore—
How sweet to listen to the songs they raise,
While *humbly* trusting they that grace adore.

Not more melodious were those hallowed strains,
Those angel-notes sung by a seraph's tongue,
That cheer'd the shepherds on Judea's plains,
When Bethlehem's babe each heart enchanted sung.

They sang of Diety but just unveil'd;
The *God incarnate* was their joyful theme.
But we can tell the love his life reveal'd
With bliss transcending faith's prospective beam.

A. R. of New-Jersey.

[To be continued.]

OBITUARY.

DIED lately, in Philadelphia, Mr. Charles Wilson Peale, aged 85, the founder of the Philadelphia Museum, and father of several sons, the ingenious followers and lovers of the sciences, and fine arts.

At the Missionary station at Upper Sandusky, Between the Logs, the celebrated converted Indian Chief, of the Wyandot tribe, who was in the city of New-York in July last, and whose addresses will be remembered by those who attended the last anniversary of the Female Missionary Society of the Methodist Episcopal Church.

On Tuesday morning, the 20th Feb. at his late

residence in Trenton, N.J. the Rev. Burgis Allison, D. D. in the 74th year of his age. For many years he acted as Principal of an Academy in the village of Bordentown. In this Literary establishment he was eminently useful, by sending forth a number of accomplished young men, some of whom have since been called to dignified stations.

At Amboy, New-Jersey, on the 4th of March, the Rev. Dr. Amzi Armstrong, aged about 62.—He was formerly pastor of the church at Mendham, and latterly Principal of the Academy at Bloomfield. He is the author of Lectures on the Book of the Revelation.

Errata.—Owing to an error, arising out of circumstances which need not now be explained, the item of Religious Intelligence respecting an ordination in p. 383 of vol. i. was also inserted by the Printer in p. 387.

In p. 384, vol. i. in the 5th line of the 4th stanza of *Amanda's* poetry, read 'In dust are laid.'

In p. 16, vol. ii. first column, strike out *at the same moment*.

Page 21, vol. ii. second column, line 34th from the top, for *see read smell*.

THE MAGAZINE

OF

THE REFORMED DUTCH CHURCH.

VOL. II.]

MAY, 1827.

[NO. 2.

RELIGIOUS COMMUNICATIONS.

A MEMOIR OF THE REV. ARCHIBALD LAIDLIE, D. D. LATE ONE OF THE PASTORS OF THE COLLEGIATE REFORMED PROT. DUTCH CHURCH IN NEW-YORK.

Dr. Laidlie was a native of Kelso, (in Scotland,) an ancient town of Roxburgh county, situate on the north side of the river Tweed, opposite the mouth of the Tevoit; and about 41 miles south-east of Edinburgh. He was born on the 4th of December, 1727.* He received his Academical education in his native town; and afterwards passed the usual course of studies for the holy ministry in the University of Edinburgh.

Little is known of his early life.—The first Diary which is found in his hand writing, begins in the winter of 1749. And I conjecture that he must have attended the ministry of the Rev. Mr. Walker, of Edinburgh; at least I conjecture that by Mr. W., (from whose discourses he reaped so much

advantage; and from which he gives abstracts and skeletons,) that distinguished and most faithful minister of Christ was intended. It is evident that under the ministry of Mr. W. and a certain Mr. A——, he reaped much Christian knowledge, and insight into the human heart, and character.

The experiences and practical views of the Christian which Dr. Laidlie has recorded of himself, in a Diary begun by him before he was twenty-two years of age, are remarkable and truly interesting. There is not much display of science; there is not a laboured exhibition of polemical knowledge; there is not a fine polished style, or a flowery diction; there is no affectation of grandeur, nor declamation, the striking characteristics of the youthful students, and young preachers of our day. Dr. Laidlie has evidently taken a very different view of the subject. In entering on the study of Theology, he did not view it as a theory to be learned by an effort merely of the intellectual powers, as a youth would a code of civil law—a theory with which the mind is to be richly stored, that it may merely be in a favourable condition to attack and defend a favourite scheme with advantage and honour to itself; to overthrow an antagonist; or to flourish as the popular preacher of a year or two. Dr. Laidlie evidently felt that in the doctrines of the gospel he had the deep-

* The Rev. Mr. Richard Varick Dey, Pastor of the Church of Greenfield Hill, (Conn.) in his pathetic discourse, delivered in the Middle Church, June 12, 1825, on the death of Mrs. Laidlie, his grandmother, has, by a mistake, probably of the Printer, made Dr. Laidlie seven years older. He dates his birth in A.D. 1720, (p. 25,) instead of A.D. 1727. Dr. Laidlie, in his early Diary, under date of Dec. 4, 1749, says, "This day, I am twenty-two years of age."

est interest himself. He is evidently as anxious to have his heart imbued and leavened thoroughly with the saving influence of the gospel, as he is anxious to have his mind schooled down under the pure and perfect doctrines of the Cross. Every portion of these doctrines which are set before his vigorous mind, with their evidence and argument, he is anxious to feel in their heavenly and purifying efficacy in his heart. When he pursues an argument which has convinced his judgment, he is anxious to feel it in his conscience. His youthful mind had assumed the fact as of vital importance to his comfort, that theory and argument must be duly blended with their practice; that to make an argument or a persuasive address, whatever be the doctrine of the gospel to which it is directed—to tell on the heart of his audience, it must come from a heart warmed with a sight and a feeling of the loveliness and inestimable worth of the truths of the gospel; that to convince others, you must yourself have felt the overbearing force of conviction; that to lead men to Christ by the exposition of doctrine, and the offers of the gospel, you must show, in your earnestness, and deep emotions, that you have seen Christ, and loved him, and have come to him yourself; that to be an able steward in the mysteries of the kingdom, you must have learned long at the feet of Christ, and have drunk deep of the spirit and transforming power of his grace; that to be faithful to Christ, and honest to men's souls, you must yourself be all that you call on your hearers to be, in the name of Christ; you must be in your views, in your motives, and emotions, and godliness, and prayerfulness, an honest, humble, and faithful Christian, before your Lord. Hence, it is evident, from the very temper and spiritual frame of his mind, even from the commencement of his Theological studies, that Dr. Laidlie must have been one of the most spiritual, prac-

tical, and heart-searching preachers of his day. And in looking over a large collection of his sermons, and skeletons of sermons, put into my hand in the most courteous manner by his honoured relative, this struck me as his prominent characteristic. His taste led him to no profound discussions. His amiable disposition kept him away from angry polemicks. He brings forward the pure doctrines of Christ with evidence brief and clear. He establishes his point; he marks out extremes; he exhibits errors, he cautions, reproves, advises, comforts. And, as is evident from the long and pungent sorrows of his own mind, before he found sweet peace and permanent rest on the stable *Rock of Eternity, the Lord Jesus Christ*—and, as is evident from his own habit of close and long-continued examination of his own heart, on all the different exercises of the Christian life and deportment, he must have possessed a minute and very extensive knowledge of human nature, and of the Christian's trials and joys. So, it is also very evident from what I have heard of him; and from what I see of him in his sermons, that he brought forth each Sabbath, this wonderful stock of pastoral science and Christian experience; and made it bear with wonderful effect on sinners, weary and heavy laden; and also on drooping and disconsolate Christians.

His two sermons on Psalm lxii. 8: "Trust in Him at all times, ye people; pour out your hearts before him; God is a refuge for us," must have been an interesting specimen of this. Unfortunately, I find only a skeleton of them among his manuscripts.—But in what remains of them before us, there is a clearness and force; a richness of Christian experience;—a warmth of pious feeling, and a pathos and divine unction in the whole, which must have made them, under the agency of the Spirit, unusually instructive and touching. And it appears, in fact, that they had been so

blessed to his audience. I find the following words endorsed, in the hand writing of Dr. Laidlie, on the back of the Discourses:—"These were preached in the North Church, Feb. 25, 1770. N. B. The Lord was pleased to bless these two sermons to many of God's people. Thanks to his divine goodness! He leaves us not without a witness."

I shall exhibit, occasionally, some specimens of his early piety, from his Diary, and perhaps from his sermons.

In the month of September, or October, A. D. 1759, Dr. Laidlie was ordained to the gospel ministry, and installed pastor of the English Church in Flushing, a sea-port town in the island of Walcheren, in the Netherlands. He had for a colleague in this church, the Rev. Mr. Bertling. Here he laboured with zeal and fidelity, until he received a call to the Collegiate Dutch Church in New-York. After having been pastor of the church in Flushing for four years and a few weeks, he preached his farewell sermon in Flushing, on Nov. 13, 1763; and on the 25th of the same month, he sailed for Amsterdam. He went by the way of Rotterdam, Leyden, and Haerlem. In five days he arrived in Amsterdam, and was kindly welcomed by his friend, the Rev. Mr. Blinshall; who read to him copies of the letters to, and from New-York, relative to his call. On the 5th of Dec. he was formally admitted MINISTER of the Protestant Reformed Dutch Church of New-York, by the Dominies, the Deputies of the *Classis* of Amsterdam *ad res externas*; together with a few other Dominies, added to them from a *Classis contractata*, for this solemn business. In his Diary of that day, Dr. Laidlie makes these pious reflections:—"O how unfit for so important, and how unworthy of so honourable an office!—Oh that God would be graciously pleased, for the glory of his great name, and for the sake of his Son Jesus Christ, to do in me and for me

what HE knows I stand in need of, to my being an instrument, in his hand, of turning many from darkness to light; and from the power of Satan to God, in that city where God has cast my lot." I have before me a regular Diary which he kept from this time until he was received by his affectionate people in New-York; and I intend to give extracts from it, if not all of it. It exhibits throughout a truly pious mind; and the heart of a most devoted Christian pastor; who prayed without ceasing, and whose whole soul and heart were fired with an enlightened zeal, and who longed to be forward, and to be on the field, to win souls for Christ. I have frequently heard some of our aged members speak of the pious praying club of the Protestant Reformed D. C. of New York, who, in their weekly meetings, wrestled with the Lord Jesus, the King and Head of the Church, that he would send them a devoted minister of the Lord; who should be "like Barnabas, a good man, and full of the Holy Ghost, and of faith, that much people might be added to the Lord;" and that the rising church in this city might be built up in sound minds and true piety. And indeed the fervent prayers, breathed out by these devout characters, was heard. And God was sending them a truly good man, and full of the Holy Ghost, and much given to prayer. These people could soon appreciate his value. After having heard him repeatedly deliver the messages of his Master; and particularly after having heard him address the throne of grace in their prayer meetings, the aged members then present, gathered around Dr. Laidlie, and thus addressed him:—"Ah Dominie, we offered up many an earnest prayer in *Dutch* for your coming among us; and truly the Lord has heard us—in *English*, and has sent you to us."

He sailed in the English packet from Falmouth, on February 17th, 1764, and arrived at N. York, on the

29th of March. He was the first minister of the Dutch Church in America, who officiated in the English language. He preached his first sermon in English, to an immensely crowded audience, on April 15th, 1764. The text was 2 Cor. v. 11. "*Knowing the terrors of the Lord, we persuade men.*" It was delivered with great force, and by the blessing of God, it produced much salutary effect on the people's mind. It was said to have been *only two hours* in length! The sermon is now before me. The Dr. has bestowed unusual pains in the composition. He had first written out with incredible pains, the skeleton, and each leading thought, and had sketched the ideas in the address to his colleagues, and the Consistory, and the people. Then he wrote out the discourse at full length, with the *exordium remotum*, and the *exordium proximum*, and the address. The last deserves our special commendation.— We shall probably exhibit this, and a specimen of the sermon, in some future Number.

In the year 1766, Dr. Laidlie was married to Miss Mary Hoffman, daughter of Martin Hoffman and Catharine Rutgers. They lived only twelve years together; but it was a peculiarly happy union. His widow survived him *forty-six years!* The Doctor died of a consumption, at Red Hook, in A.D. 1778, while an exile from his flock, and from the city; having been driven away by the violence of the British, during the war of the Revolution. And his widow, old and full of days, and ripe in the Christian graces, died in the summer of 1825.

Dr. Laidlie was a man of distinguished talents, and an able Theologian. He was strictly attached to the pure and Scriptural doctrines of the Old School. His learning was respectable, and his piety truly eminent. He was plain, simple, and unassuming in his manners; and, above all, he was a man of prayer! This

was his eminent characteristic. And it is breathed through every part of his Diary, and through every one of his sermons, and meditations. As a preacher, he was evangelical, popular and powerful. He was wise and successful in no ordinary degree, in winning souls to Christ. His manner in the pulpit was plain, easy and affectionate. His style, like his manner, was simple, unadorned; full of the unction of Scripture phrases, and happy Scripture allusions. As a pastor, he was faithful and honest; very humble and grave; bold, persevering, patient of injuries and reproaches; indefatigable, full of charity, and courteous feeling. He had many seals of his ministry during the brief space of his ministerial services in the Collegiate Church. Under his faithful and laborious services, the Dutch Church flourished greatly in this city. Some of our aged and venerable members speak of him with delight. And when asked to describe his preaching, and manner of praying, they could not do it without shedding tears. It is thus that the memory of the faithful pastor is cherished with tears of joy and regret, and embalmed in the tenderest remembrance of the saints of God.

This pious affection for the memory of their venerable pastor, has often reminded me of the tribute of praise, paid by my late venerable friend, the Rev. Mr. Oliver, of Linlithgow, when he pronounced a funeral sermon after the death of that faithful servant of God, the Rev. Mr. Adam Gibb, of Edinburgh, in the church of the deceased.

When he had finished the sermon, he was proceeding to pronounce his character and eulogy. He made a long pause. He attempted to speak what he had prepared; but the venerable gray-haired pastor was unable to utter a word. He covered his face with his hands, and wept with the weeping audience. He dried up his tears, and once more raised himself

up to pronounce the eulogy. Again his voice was stifled. He bowed down and wept for several minutes. A third time the aged pastor of Linlithgow attempted to pay the last tribute to one whom he loved as his own soul. But he burst again into tears, and wept aloud. The whole audience melted into tears; and the most of them sobbed and wept. And after a long silence, interrupted by sighs and groans, the Clerk rose, and gave out the 15th verse of the hundred and sixteenth Psalm, [Scottish version.] "Dear in God's sight is his saint's death," &c. And the mournful melody of "Old Martyrs," floated from the quivering lips of two thousand weeping people. It was without affectation, and without design. And it was one of the most touching, and eloquent perorations, perhaps, which ever closed a funeral sermon over departed piety and worth.

I would venture on a comparison of it with the celebrated display of eloquence and piety by Bossuet, in his Funeral Oration, pronounced over the Princess Henrietta of Orleans; even with that part of it which produced such an effect on his audience. I allude to the following words, which, as he pronounced them, caused the whole of his audience to start up from their seats with looks of anguish! "O vanity of vanities! O nothing! O mortals! O night of wo! O night of horror! when, like a peal of thunder.... the dreadful words.... *Henrietta is dying..... Henrietta is dead.....* burst upon us! Nothing could be heard, but cries! Nothing was discernible but grief, despair, and the image of death!"

We shall conclude with the following specimen of Dr. Laidlie's youthful meditations. It is a meditation on the sufferings of Jesus. It is taken from the second leaf of his earliest Diary.

"What subject can be more fit for meditation, O my soul, than the sufferings of thy dear Redeemer, when thou hast so near a view of celebrating them in the sacrament of the Holy Supper? Is it not with wonder that thou beholdest the glorious person suffering—the eternal Son of the eternal God, the Father of spirits—the Word that was in the beginning with God—yea, was God, and is God over all, blessed for evermore—by whom all things are and were created—and without whom was not any thing made that now is! Look back, O my soul! and think upon that gracious Covenant of redemption, wherein thy glorious Redeemer undertook the desperate cause of fallen man! There see him undertaking to satisfy the divine justice. The Father willingly accepts of the Son as a surety for man; and the Son willingly gives himself as such for man.—The Father demands a full and perfect satisfaction to be made to his offended justice and broken law. The Son graciously undertakes this.—Accordingly, he is manifested in due time. He veils his glory with humanity; and, though Lord of all, he takes upon him the form of a servant; and for our sakes becomes poor, that we who are poor, might become rich. Oh! unparalleled condescension! He was born of a woman. He submitted to all the indignities of meanness of birth, and all the inconveniences of poverty.—He yielded a strict obedience to that law of ceremonies, of which he was the legislator. If I trace my Saviour, God's dear Son, from the cradle to the grave, I find his whole life spent in doing good, and in enduring reproaches, and the most cruel sufferings; even from those—O most wondrous!—for whose sake he came! He went about always doing good. He came to his own, and his own received him not! He was wounded in the house of his friends! The fowls of the air have nests, and the beasts of the field have holes; but—O wonderful humiliation of my dear Saviour—He, the Son of man, had not where to lay his head! I would now accompany my dear Redeemer to the garden, where his soul is exceeding sorrowful, even unto death. There I behold him drinking the cup of the Father's wrath. There I hear a strange dialogue between his innocent human nature, and his love to man. There I see clouds gathering thick about him.—There I see him sustaining the weight of all the sins of an elect world. And there I see the Father loading him with our sins, and the demerit of them. I would now follow him through all the various steps of his sufferings; and with him let me now climb Mount Calvary, and see—Oh! amazing!—my Redeemer nailed to the Cross! Here, O my soul, pause and wonder!..... Behold—1stly. The dreadful nature of the guilt and demerit of sin. 2dly. The strict severity and

purity of the justice of the Father. 3dly. The amazing love, the astonishing condescension of thy dear Lord. 4thly. The glorious display of the wisdom, the holiness, the power, the love, and the mercy of God. 5thly. The veracity and the faithfulness of God; and the exact fulfilment of all the gracious promises and predictions, with respect to the Redemption by Jesus Christ's death and sufferings. 6thly. The sure and comfortable ground of the Christian's faith. 7thly. Here, O my soul, thou findest a sovereign antidote against all fear, either from the remains of sin, or from the Devil, or the world. 8thly. Here thou findest a perfect remedy against all the fears of death. 9thly. Here is the best encouragement for the most extensive hope, and most liberal expectations for every necessary good. 10thly. Hence, I feel the rich effects of divine love. Hence I derive a fixed hatred against sin. Hence I derive a growing strength to watch against its motions and inroads. Hence my heart is warmed and enflamed with ardent affection and love to God, the Father, and to my gracious Saviour. Hence I learn to contemn the world, and all its pomp and grandeur. Hence I learn to look to the place where my treasures are, and to send thither to my God, the earnest and affectionate outgoings of my heart!"

DEDICATION SERMON, PREACHED IN
THE REFORMED DUTCH CHURCH AT
LODI, BY THE REV. MR. ABRAHAM
MESSLER, A. M.

[Concluded.]

Having elucidated our first proposition, we solicit your attention, my brethren, to our second,

"That Christ still glorifies his Church by dwelling in her with his presence."

By the church we mean, not only the house in which God is worshiped, but also the assemblies of his people wherever, and whenever convened. This use of the term is common in sacred Scripture. Acts vii 38—ii. 47—xv. 3. Eph. i. 22, and many others.

In order to clear the subject, and at once point out the nature of the evidence, which it will require to establish this position, we ask—in what manner can the glorified Redeemer manifest his presence in an earthly sanctuary? To expect a second in-

carnation, during which he should appear, as he did, when he "dwelt with the lowly," would be the highest enthusiasm. To suppose that he clothes himself in the form of an angel of light, and descends to us, conversing face to face, as he did with the Patriarchs, Abraham, Isaac and Jacob, would be no less absurd. Or to assert that he shrouds himself in the glory, and brilliancy of the noonday sun, and meets any of his servants, as he did Paul on his way to Damascus, is a dream as idle as it is foolish. The times in which any such extraordinary displays of his presence are to be expected, like the days of prophetic visions, have passed; and the enthusiast who boasts of receiving the honour of such visitations, betrays not only a weak mind, but exhibits also strong symptoms of a disordered intellect. Not that Jesus does not possess the power so to manifest himself to his church; but, because it is not required by her situation.—The question, therefore, returns, in what manner does the sober and intelligent mind believe, that it sees the presence of Christ in his Church?

1. We answer; he manifests his presence in her by his Spirit. The Lord Jesus Christ, in every subsequent age, (since the gracious promise was first made, that his *Spirit* should "dwell with men") has given, to his Church, this evidence of his love. To know the truth of such a position, look at his sincere followers even when possessed of all those imperfections, which the holiest retain. The Spirit which animates and governs them, is unlike that of the world. I know that the Infidel and the Sceptic laugh at this pretence (for they give it no better name) but I know also that, even when their countenances are distorted by such a profane sneer, conscience is witnessing in their hearts, that it is a solemn reality. They acknowledge it too in their intercourse with the world.—Satan has few champions in his cause,

who are hardy enough to stand unawed, even in the presence of the humble and unpretending follower of Jesus.—And why? No reason acknowledged to be sufficient by any candid mind, can be given, but because they feel the influence of that Heavenly Spirit, by which they are animated.

Not only so, her gradual extension and enlargement also, shews the presence of Christ's Spirit to be with his Church. We confidently assert, that the unparalleled extension of the Gospel, amid all the untoward circumstances which attend it, can be accounted for, on no other principle. Coming as it does, in opposition to all the delights and wayward fancies of the depraved heart, it must long since have sunk in oblivion, if it had not claimed God for its author, and engaged the assistance of his Spirit, like those systems, which the wisdom of man has, in different ages, devised for the melioration of society. But instead of this, it has gloriously triumphed over every obstacle, and spread over the earth. Notwithstanding men hate the Holy Spirit of the gospel, its all-subduing power bows their hearts, as the cedars of Lebanon bow before the mighty-whirlwind.—And why? Because he whose power directs the planets in their courses, and holds in his hands the hearts of all men, has wrought mightily in them, to the production of righteousness and holiness.

The contemplation of the rapid and successful march of the gospel, is truly animating to the heart of a Christian. No sooner did it appear, than superstition, ignorance, prejudice, and power, all melted away before its influence, as the frost work of morning dissolves before the beams of the rising sun. It borrowed no influence from power, courted no applause or popularity from men, administered no flattery to the depraved heart; but rearing itself in direct opposition to all, it whelmed them in the dust. In

every war with its enemies, it has uniformly been victorious: and every plot, devised for its ruin, has not only utterly failed, but resulted in its good. Even persecution, though it has gorged the earth with the blood of the martyrs of the Gospel, so far from exterminating, has only tended to increase the number of its disciples. In this has been verified the proverb of the fathers, "That the blood of the martyrs is the seed of the Church." Whence, we ask again, is this astonishing result, from means apparently so weak and ineffectual? Is it, because men love the Gospel? The carnal mind is enmity against God. Is it, because it has been advocated by superior talents and learning? They have, at no time, been greater than could be found in the ranks of its enemies. Is it, because the arm of power, and the edge of the sword, have, by violence, opened for it a way? They have uniformly been against it. What is it then? The presence of the Spirit of Christ, working mightily for his Church, to the pulling down of strong holds. This is her shield and buckler, her high tower and rearward.

2. Christ manifests his presence in his Church by his word, and ordinances. These are symbols of his presence, and speak to the spiritual understanding in language not to be mistaken. And by divesting himself, in this way, of the terror of his ancient appearances to the Patriarchs, he has conformed to the mild dispensation of the Gospel. The time was, when at every message from God, the heavens bowed themselves with reverend submission, a star shot down the sky; or mute nature, trembling and retiring, confessed her Creator.

But this "spirit of fear and trembling" as characterising the law, being inconsistent with the liberty of the Gospel, is changed. Hence, there are no more earthquakes as at Sinai, when he spake to the Israelites, clothed in the awful majesty of God

—No more visions of “horror and thick darkness,” such as passed before the Patriarch. No more stars appearing, as at Bethlehem: and no more choirs of angels, chanting in our ears the melody of heaven, as on the plains of Bethlehem; but with all the mildness, and freedom of the Gospel, we see him in the ordinances of his house, and hear him speaking in his word.

How sweet and enrapturing, sometimes, is such a sight of the Saviour, to an eye of faith, the joy of many can testify. Have not some of my Christian Brethren thus beheld him? have you not *felt* the influence of his presence? yea while sitting under his shadow with great delight, have not the fruits of his salvation been sweet to your taste? You have heard his voice too in the promises of his word, speaking pardon, peace, life and hope, and its accents, as they fell upon your ear, were sweeter to the heart than the softest music—more refreshing to its anxieties, than the most healthful cordials: and more harmonious than the melody of hymning Seraphim. When with deep anxieties you sought the peace of your soul, it spoke of “the tree of life,” and you heard it with deep-felt rejoicing—it offered a Saviour’s pardoning blood, and you trusted with all the confidence of faith—yea, you reposed on this word all your eternal interests, with the perfect assurance that it was the word of Christ—and when you had yet scarcely believed, it was made “the power of God unto your salvation.” In all this, did you not *feel confident*, that the presence of Christ was there? Who else gave to its language and promises, such divine efficiency and strength?—Again—

3. Christ manifests his presence in his Church, by his Spirit and word in conjunction.

It will hardly be denied, that the saving effects of grace, when experienced in the heart, are an evidence

of the presence of Christ: because where his peculiar work is carried on, he must be there in some sense. Now, in the great work of salvation, the word and Spirit of Christ go hand in hand, claiming their own work.—They are so nearly allied, that they cannot be separated, without doing violence to both. Without the Spirit the word is a dead letter, and instead of life, works death; and the preaching of the gospel, if unaccompanied by this seal, though attended with all the energy of Paul, or the divine eloquence of Apollos, can never be any thing but ‘a sounding brass, or a tinkling cymbal.’

Neither does the Spirit sufficiently enlighten without the word, because God never performs works of supererogation. If a revelation had not been necessary, it would never have been given to the world; nor would holy men of God have spoken as they were moved by the Holy Ghost. The fact that we possess it, is an undeniable evidence of its use.

But though neither the Spirit nor the word, are separately efficient, in concert, they form a most powerful engine to sanctify the heart. Hence the stately stepplings of Jehovah are seen in the sanctuary, when his pure word, as the dew from heaven, distils on the soul seeking his presence, and his Spirit comes down to co-operate with it.

Let us now return from these wandering and discursive observations, to apply what has been suggested, to the subject under consideration. If such is the manner in which the Lord of Glory manifest himself in his Church—If he inhabits his sanctuary by his word and Spirit, and by both in conjunction—and therefore manifests his presence not as between the Cherubim, in a visible glory; nor as at Sinai, in clouds, and tempests, and fire: nor as in his incarnation, having his divine glory veiled in a human form; then we appeal to facts, in proof of our position, that

he still glorifies his Church by dwelling in her with his presence.

Some of these are secret, and only known to the hearts of his people, others are before the world, written as with a sunbeam. If you inquire, Oh how earnestly and sweetly do their bosoms respond to the truth, that the presence of Christ has been manifested by his Spirit in his sanctuary. They have felt him near—and while they sat under the shadow of his wings, rejoiced with a joy which, while it was unspeakable, was also full of glory. Oft have they said of such seasons,

"These are the sweet and precious days,
On which my Lord I've seen."

No less evident, moreover, is the fact, that Christ manifests his presence there, also, by his word, for they add,

"And oft while feasting on his word,
In raptures I have been."

Behold! this was a Bethel, and I knew it not; "these are none other than the gates of heaven, and the courts of the New Jerusalem to my soul."

The comfort which the word of God has often poured into the soul of the afflicted, leaves not a doubt of this truth. So precious is its language to their hearts, that they treasure it up, in life, as a pillar on which to rest their hopes, and the sweet savour of its remembrance often refreshes them, even in death.

The evidence of this is also before the world. The word of God is the means of converting the souls of sinners. But can an effect so extraordinary, flow from a cause so inadequate, without the accompaniment of divine power? Truth, however clear—preaching, however powerful—exhortation, however pungent—cannot produce a moral renovation, in the hearts of sinners. But this effect does flow from the word of God, and the fact proves, that Christ manifests his presence by it, and thus dwells in his sanctuary where it is proclaimed.

When his Spirit is poured out; and

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his word made quickening, and powerful; when the stubborn hearts of sinners bow before him, and they rush on in crowds to his extended arms—when their strongest prejudices, and most deeply rooted antipathies, are all dissipated in a moment—their "high looks" brought down, and their proud imagination humbled, what more conclusive evidence of the presence of Christ, can we ask? Therefore, all those mighty reformations, which these latter days have seen in Churches—those blessed revivals, the fruits of which have been the conversion of multitudes, are so many facts, yielding incontestible evidence, that Christ still glorifies his Church by dwelling in her with his presence.

Inferences.—1 Are these things so? How solemn then ought we to be, in that house, where this display of the presence and glory of Christ is made? God requires those who worship him, to "worship in spirit and in truth." Who, that realizes himself to be in the presence of Jehovah, would suffer one thought to wander? He also requires a perfect heart. Who would bring with him his earthly affections? his impure desires? Be still O my soul! thy Maker is here—this is the rest wherein he dwells! Oh that we could bring, as often as we visit this house, those sacrifices, in which he delights, a broken and a contrite heart!

2. How undivided should be the attention, with which we listen to the messages of God's word? Jehovah speaks to us by it—speaks on a subject of momentous interest; one, involving nothing less than the eternal happiness, or misery of our souls.—He opens, in the Gospel, those treasures of divine wisdom, which the angels have endeavoured, but in vain, to fathom—a scheme of mercy, as free as it is incomprehensible. In one word, it contains all that is momentous, precious, and sweet. Let us hear them, as those who wish to live.

3 How willing also, should we at all times, be to acquiesce in its precepts! Men, and especially men of the world, listen too much to the word of God, as if they had no interest in its tidings. In the language of inspiration, "hearing they hear, but understand not." Instead of coming to their hearts, with all the interest of a message of heavenly peace, it passes away like an idle tale, without leaving scarcely even a momentary impression. Yes, when, if suitably improved, it might become "the power of God unto their salvation;" by being so carelessly received, it is too often, a savour of death unto death. Hear as those who are to render an account.

4. How unvarying should be our attendance on the ordinances of the sanctuary! Here we are to meet the blessed Redeemer, and receive from him life and salvation. Here the hungry will be fed with spiritual meat—the thirsty refreshed—the weak strengthened—the wanderer reclaimed—and to the guilty, but penitent soul, a pardon given, so full and free, as to fill it with everlasting gratitude.

Brethren, with your attendance on the ordinances of this sanctuary, your eternal interests are intimately connected. If you are constant, humble, and devout worshippers before these altars, you may expect that God will replenish your souls with grace; but if you habitually neglect them, you will not only be without the bread of life, but the wrath of God will abide on you for ever.

And on this occasion, the immediate object of which, is the dedication of this house, to the worship of the Triune Jehovah, how fervent should be our prayer, that he would make it his abode, and say of it "this is my rest, here will I dwell," and "blessed shall he be, who findeth me, watching at my gates, and waiting daily at the post of my doors."—With such high and holy considerations, and under the influence of desires so animating and heavenly, let

us enter upon the solemn act.—As an evidence of your reverence for that God who dwells here, as well as in proof that you unite with us, in dedicating this house to his name, we request the congregation to rise, and join in the solemnity.

Eternal Jehovah! Father, Son and Holy Ghost! notwithstanding thou dwellest not alone in the temples made with hands—for behold the heaven, and the heaven of heavens cannot contain thee—but wilt that men should worship thee, every where, lifting up holy hands, we beseech thee to enter in, and record thy name in this house. Make these altars thy dwelling place, and come and manifest thy gracious presence to the souls of this people. Zion is precious in thy sight, and thou lovest well her gates. In thy providence, thou hast caused a record of thy name to be made here. We have built a house to thy name; and through thy good hand in prospering us, it is completed. This house we would, yea, Lord; we do now, publicly, and most solemnly, dedicate to thy service. Accept the humble offering at our hands. For with holy obedience, and the most ardent love we joyfully present it to thee.

Oh! thou eternal God! bless us, even at this time, with heavenly privileges in Christ Jesus. Take, we pray thee, this house under thy protection. Preserve it from accidents. Let it not be profaned by false doctrine, or unholy conduct.—May thy Spirit rest here, and may his graces distil in our hearts, as the dew from heaven. When we stretch forth our hands, and cry for mercy, then hear thou in heaven, and answer our desires. Pour down upon us, we beseech thee, the spirit of grace and salvation, that multitudes may be born from on high, and thus the glory of this latter house exceed the glory of the former.* Meet us when we

* See Note on the following page.

assemble here, and replenish us with every heavenly gift; until, from worshipping thee on earth, we shall be transported to serve thee in thy temple above. And fill us with thy presence, until our assemblies in thy Church below shall be sweetly exchanged for the general assembly and Church of the first-born, on high.—So do thou answer and bless us, for Christ's sake.—Amen.

Permit me, Fathers, Brethren, and Friends, to congratulate you on this auspicious occasion. About seventeen months have elapsed, since we assembled on this spot, sheltered only by the heavens, to witness the solemnity of placing the corner stone of this building. Fondly anticipating the future, and moved by no ordinary joy on account of the auspicious present, with prayer and praise, we laid the foundation of this house.—To-day, with still higher gratitude and rejoicing, we enter in, and see it completed. That the whole has been finished without a single accident of any kind, will be remembered as no trifling evidence of the approbation of heaven. Such an exhibition of mercy will surely call forth your fervent thanksgivings. And with this expression, let there not be mingled one unholy feeling of revenge or wrath, for that cruelty which drove you to seek an asylum of peace, in building *another*, when you were unrighteously driven from your *own* sanctuary.*

In the exercise of Christian principles, remember to love your enemies,

*The party of the secession retained entire possession of the church belonging to this congregation, until after the plan for building this house had been matured, though it was not yet engaged in; and they still occupy it one half of the time. There was consequently a necessity of building another church.

and to do good to them that *hate* you. This providence, although in the beginning dark and afflicting, has already shone forth upon us with beams of brightness and mercy. And the storm which arose so portentous with wrath, has descended in drops of precious love. Thus, though "no affliction, for the present, is joyous, but grievous; nevertheless, afterward, it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby."

When we view this house in all its parts, so speedily, and yet so neatly finished, we cannot be unmindful of that hand, which has prospered the work. With his blessing, it will long remain a monument of your zeal, enterprise and resources. In it, there is preserved a proper medium between ostentatious parade, and despicable meanness. All is elegant, but nothing superfluous, or at variance with the rules of correct taste. Emulous of praise, so justly acquired, you may point the friend who visits you to this house, as a specimen of chaste, elegant and well proportioned architecture. Within, and without, the whole is judiciously designed, and tastefully finished.

But I ought to specify, on this occasion, particularly, the indefatigable industry of the Building Committee. On you, gentlemen, has devolved, particularly, the labour of furnishing the materials, and superintending the work. Permit me, thus publicly to say, that the zeal with which you have surmounted all obstacles and discouragements, is such as every one will appreciate. Your time has been called for; and your daily avocations interrupted; but we have always found you willing to make whatever sacrifice of private interest was necessary for the public good. In building this house, you have reared a monument to your praise.

While we give you this public acknowledgement of what you so justly deserve, you will indulge us in the

prayer, that you may at last be found, not alone builders of an earthly sanctuary, but living stones in the temple above. If God, by manifesting himself to you in this house, shall make you trophies of his victorious grace; and from worshipping here, take you to serve him in his kingdom on high; then may you, through eternity, look back, with unmixed joy, to the agency which you have had, in bringing about the solemnities of this day.

And to those who have contributed the means for the erection of this house, we would say, in conclusion, You have done well: go on in well doing. It is a noble privilege to have a heart to give, for the service of the Lord.

But, although through your liberality, the house has been completed, your work is not done. It has, as yet, only commenced. The obligation of becoming habitual and humble worshippers in this sanctuary, now devolves upon you. Here is your hill of Zion: Here are your altars of devotion. Refrain not, on any consideration, from seeking around them, the blessings of salvation, by "forsaking the assembling of yourselves

together, as the manner of some is."—Neither let a pernicious spirit, on your part, ever be the cause of rendering them desolate. Remember, that he who ministers in the gospel, must also live by it. "The labourer is at all times worthy of his hire."—Better never to have built a house of God, than, after it is finished, to suffer it to remain without a stated pastor. I charge you, as you value your own souls, and those of the generation to come—as you regard the well-being of society in this vicinity—and as you appreciate the happiness and moral culture of your children—see to this matter. Not that I am to reap any of its benefits.—For, when these lips are stilled in death, and this body moulders in the dust; or, perhaps, when these hands are called to labour in another vineyard; there will still be a sanctuary here, and souls thirsting for the bread of life. On the unanimous, and persevering efforts which you shall henceforth make, depend, in a great measure, the growth and flourishing of this congregation.

May the Spirit of Almighty God influence us to seek his glory! Amen.

REVIEWS AND CRITICISMS.

CRITICAL EXPLANATION OF HEBREWS XIII. 5.

MR. EDITOR—The following beautiful Criticism was copied a few years since, from an old Periodical work.—I hope, on reading it, you will be induced to make it more generally known, by giving it a place in your Magazine.—BEE.

HEB. xiii. 5.—"For he hath said, I will never leave thee, nor forsake thee."

These words are introduced by the Apostle, as a quotation from the Old Testament, but without specifying the particular place. We find three places

in the Old Testament where this encouraging promise is expressed in the same terms. These are, Deut. xxxi. 6—8. Josh. i. 15. 1 Chron. xxviii. 20. Of two of these, viz. Deut. xxxi. and 1 Chron. xxviii. the translation by the LXX is precisely the same, and corresponds with the words employed by the Apostle. In that from Joshua, the Septuagint is somewhat different, and less similar to the Apostle's expression. We may infer, that the Apostle's allusion is made to one of the first two texts, and that he adopted the translation of the LXX. Or, if we suppose the quotation to be taken from Joshua, we must say that the Apostle rejects the version of the LXX, and translates for him-

self. The Hebrew verb,* which, in our version, is rendered '*fail*,' signifies '*to loose or slacken*.' [See Taylor and Parkhurst.] Buxtorf renders it '*remittere*.' Sometimes it plainly signifies '*to slacken one's hold*;' '*to let go*;' as in Ex. iv. 26. Judges ii. 37. and especially in Canticles, iii. 4. where it is opposed to the Hebrew word, rendered '*to hold fast*.' "I held him, and would not let him go." That it ought to be understood thus, in the above cited passages, alluded to by the Apostle, will appear, when we attend to the meaning of the Greek verb, by which it is three times rendered in the Septuagint version, and which is adopted and sanctioned by the Apostle, in the text under consideration. This verb is *avmptw*. In the few other places in which it is found, it signifies '*to slacken or loosen*.'—Acts, xvi. 26.—xxvii. 40. If the authority of profane authors be want-

ed to confirm this interpretation of the Greek verb, we have that of Homer, Iliad ii. v. 34; and Theocritus, Idyll xi. v. 23; to which we refer our learned readers.

From these authorities we may conclude ourselves warranted in considering the divine promise in the text as giving this precious assurance—"I will never quit hold of thee, nor forsake thee."

Another circumstance in the original is entitled to particular notice; i. e. the frequent repetition of the negative, which greatly augments the force of the asseveration. There are two connected with the former verb, and three with the last. The emphatic meaning of the whole might be thus expressed in English:—"I will not—I will not let thee go. No: I will never, never forsake thee." How refreshing! How consoling!

MISCELLANEOUS ARTICLES.

ON A MAN'S MARRYING HIS DECEASED WIFE'S SISTER.

To the Elders and Deacons, who constitute the Consistory of the Protestant Reformed Dutch Church of New-York, this Essay is dedicated with respect and affection.

My Brethren—I have read a good deal lately on the Incest Question. And I feel, as my Brethren throughout our Churches do, the necessity of having our minds made up on this important question; that our decisions may be according to the word of God, when that decision shall be made in the highest court of the Church. On the following points, I believe, we are all agreed; That the sin of incest is not a sin against the law of nature. In the family of Adam, brothers married sisters.—That incest, therefore, is a sin against a positive law of God. That this law

is not contained in the New Testament—That it is laid down in the Old Testament, and distinctly recognised by the New Testament, as of perpetually binding obligation. This is clearly implied in the doctrines laid down by Paul to the Corinthians, in his decision in the case of the incestuous person. Moreover, that the law of incest is laid down in Leviticus, chap. xviii. That this law formed no part of the Ceremonial, or Judicial law. Because the nations of Egypt and of Canaan were condemned and "abhorred of God," [Lev. xx. 23.] for the commission of crimes against it. But these nations were never under the Ceremonial law, nor the Judicial. Hence, "their manners" could not be charged with the guilt of breaking them. And, moreover, if the positive law against incest be not in this xviiiith chapter, then it is not found in the Book of God.—And this law against incest must have been given forth to the species

* We omit the Hebrew word, from design. We have no Hebrew types.

before this recapitulation of it by Moses. This fact is distinctly assumed in Lev. xviii. For, if the Egyptians and Canaanites did not know it to be a law of their Creator, (conveyed to them by tradition probably,) how could they be chargeable with the crime of breaking it? Hence we arrive again at the same conclusion. It was a *moral* law. The same remarks we make on the statement of Paul to the Corinthians. He says that the incestuous man had been guilty of an act of incest "not even named among the Gentiles." That is, according to this phraseology of the Scriptures, a species of incest which the Gentiles held in abhorrence. The Apostle evidently approves this feeling of the Gentiles; and hence it is morally correct. And if so, it must have been according to the law of God forbidding such marriages. "For *that* on account of the neglect of which God punished the Gentiles *before* the law of Moses; *that* which was confirmed by the law of Moses; *that* which obligated nations who knew not the law of Moses; *that* which the Apostle, under plenary inspiration, puts under the ban of his reprobation, after the ceremonial law of Moses had passed away; does belong to a law which is, and must be, of unalterable obligation. This must be admitted, if Paul did not decide wrong; that is, "if the Holy Spirit be not in error!"* The point now attained, we think, is, that that is a moral law which is recorded in Lev. ch. xviii. and is therefore of perpetual obligation. And we have no more right to surrender this point, in these discussions, than we have a right to surrender the fourth commandment, when we argue with a Quaker, who denies the moral obligation of keeping the Sabbath day!

And in the moral law of God, it is worthy of our notice, God addresses

himself *always* to the *male sex*, the head of the woman. But yet the female is most evidently included.†—This is an important principle, I think, in this present discussion. Let each of our readers just open his Bible, and look into the laws of God, and he will be forcibly struck with this.—Thus, to take an example out of many, the tenth Commandment says—"Thou shalt not covet thy neighbour's wife," &c. And surely the female is equally reached by this precept. It surely implies—and this *implication*, or *inference*, if you choose to call it, is just as strong as the *positive* words of the law—"Thou shalt not covet thy neighbour's husband," &c. Now let us apply to the present point these principles which we have here laid down.

That part of the moral law of God which I would, for distinction's sake, call the *general law of incest*, is thus expressed:—"None of you shall approach to any that is near of kin to him, to marry them; for I am the Lord." Lev. xviii. 6. Then follow in the same page, the *particular laws*, embracing specifications of *all the degrees* forbidden. One specimen we take up; and we request the special attention of our readers to it, as one in point, in the present debate. "*A man shall not marry his deceased brother's widow.*" [Ver. 16.] According to our principle laid down, the female is equally addressed, as being equally the subject of God's moral government. Hence the converse of this is equally binding on us as this law; namely, "*Thou shalt not marry the brother of thy deceased husband.*" This is a plain and legitimate interpretation of the divine law. Now, if a female be forbidden by divine law to marry her deceased husband's brother; in other words, if she be forbidden to marry *two brothers in succession*, then it is on account of the principles laid down in

* Dr. Mason's Chr. Mag. vol. ii. p. 86.

† See Albany Rel. Mon. vol. iii. p. 453, 454.

the general law just quoted, and containing the reason in general; namely, it is because "None may marry any near of kin to her." And if she did marry her deceased husband's brother, she would be doing "according to the manners of those nations whom God cast out," and "whom he *abhorred*" for doing these deeds." [Lev. xx. 23.] Now, if I change the words *woman*, and *two brothers in succession*, in the above quoted law case, and put down in their stead the words *man*, and *two sisters in succession*, I presume it will be evident to every candid man, that I am not changing the *nature or nearness of the kin*. The *kin*, I affirm, is precisely the same. And I am putting the same just and legitimate interpretation on this law, as I am doing in the above case of the tenth Commandment.—"*A man shall not covet his neighbour's wife.*" I change the words *man* and *wife*, into *woman* and *husband*, and read thus:—"A woman shall not covet her neighbour's husband." Call it implication, or inference, if you please; the one mode of interpretation is as just and proper as the other.

And hence, if a woman must not marry two brothers in succession, most evidently a man must not marry two sisters in succession. If the woman who married two brothers in succession is guilty of incest, and does a deed for which God *abhorred* the Canaanites; even so, let men talk as they please, the man who *marries two sisters in succession* does a deed for which God *abhorred* the Canaanites.

And, my Brethren, I have just looked into my *Dutch Bible*, with the learned Annotations of the ablest Divines which Holland has produced—and you know that the Dutch Schools have sent forth some of the ablest Divines of Europe. And I have here carefully copied down to you their Annotations on Lev. xviii. ver. 16.—"Thou shalt not marry the wife of thy deceased brother." By this

law it follows necessarily," say our Annotators, "that a woman being married to the one brother, she may not marry the other, after the former's decease. And conformably, or by parity of reason, (the Dutch is *gelyk formeelyk*,) a man being married to one sister, he may not, after her death, marry the other." This exhibits the opinions, practice and law of the Churches of Holland, from time immemorial on this point.

But a man is only half done with his work, when he has laid down his argument. He must review the arguments of his opponents. I pray my readers, therefore, patiently to bear with me a few moments, while I take a candid view of these.

One brother—and he is not a weak brother, I assure you—says, "Before it can be shown that the prohibition of a woman from marrying *two brothers in succession*, does involve a prohibition of a man from marrying *two sisters in succession*, it must be made to appear, that there could be no possible reason," [that is, we must set to, and prove a negative,] "that there could be no possible reason why the union might not, in the one case, be *prohibited*, and in the other *permitted*. One plausible reason, at least, maybe conceived," continues the objector, and he betakes himself very gravely to the ground of *expediency*, for the benefit of the children. "And that reason is, that the children of the deceased wife might find a more tender and affectionate stepmother in the surviving sister than they could find in a stranger.*

To this I reply, 1st. That, according to the mode of argument pursued by the brethren who contend that a *positive* precept has been given; that this positive precept does mention *every case prohibited*; that *no inference* must be admitted—we should expect to meet with a positive precept, produced by "Veritas," granting and

* See Veritas, p. 15, &c.

giving permission to a man to marry his deceased wife's sister. And my reason for saying so is this. A general positive precept, we have seen, does condemn the marrying of "*near kin*." And, by a *particular positive law*, the marriage of a woman to two brothers in succession is condemned as incestuous. And as "*near kin*" is the reason; and as the sister of a deceased wife is precisely as "*near kin*" as the brother of a deceased husband, this last, of course, must also be incestuous. Now, as nothing can set aside a *positive law* of God, or grant an exception from it, but another *positive law* from God;*—hence, our brother VERITAS ought to have produced a positive law out of the Book of God to justify such a marriage. It will not do to oppose *human expediency* against such a plain moral law! And this is my second reason. I object to this mode of argument from *expediency* in opposition to such authority. And after what VERITAS and his associates have said to DOMESTICUS about *expediency*, they should not thus have dragged it into the argument.

But I deny *point blanc* this reason or ground of *expediency*. VERITAS admits that a woman must not marry her deceased husband's brother—because God's law condemns it as incestuous, on the ground of being of too "*near kin*." But even while every person sees that the "*kin*" of *two sisters*, is just as near as that of *two brothers*, he argues that a woman may marry her deceased sister's husband. Why? "Because she will make a kinder and more affectionate stepmother." Well, but the rule will also work the other way, by this same convenient thing called *expediency*.—On this same principle I also argue

that it is quite *expedient* that a woman marry her deceased husband's brother, because that brother will assuredly prove "*a more tender and affectionate stepfather than any stranger could do!*" But this reason of *expediency* would set aside a positive law of God. And, hence, it cannot be a legitimate reason.

The other argument of our brethren is the strongest, if indeed, it be not their only argument. It is this. There is no *positive* precept forbidding the marriage, in question. The marriage, say they, of even a sister, or of any near relative, is in itself not morally wrong. It was not only not criminal in the family of Adam; but was even enjoined by God. It is made criminal only by a positive law of God prohibiting it, and declaring it incestuous. Thus the act of eating of any tree in Paradise was not in itself criminal. But a positive precept of God declared that "*of the tree of knowledge of good and evil man should not eat.*" From this time it became criminal to eat of that tree. So it was lawful once for a man to marry his own sister, or "*near kin*." It was lawful once to eat of every tree of the Garden. But a *positive law* prohibited the *one* and the *other*.

Now, continue our brethren, a *positive law* will contain all the cases intended by the law giver to be prohibited. We must not draw *inferences* from like cases, or kin appearing to be equally near. The very cases will be specified. Where the specifications of the law stop, there stops the prohibition. A *positive law* is thus different from a moral law, taken in its usual acceptation; which does include, and imply all degrees, and similar cases of crime. Thus in the above case, the positive law singled out a *particular tree* and prohibited the eating of it. No inference must be drawn to prohibit the use of other similar trees. But, continue they, we find in the eighteenth chapter of Leviticus, a law prohibiting a "*man*

* As was done by that law which, without leaving him any other choice—commanded a man to marry the widow of a brother who died without an heir to his estate.

from marrying his brother's widow ;" that is, of course, a law prohibiting a woman from marrying her deceased husband's brother. But here the specification stops. The *two sisters* may, or may not be as *near of kin*, as *two brothers* are. It is enough for us that the law of God does not, by any *positive* precept, forbid a man to marry the sister of his deceased wife. Where the law is silent we must stop. "Where there is no law there is no transgression."

We have been thus very explicit, in order to give the argument of our brethren its entire strength. Now I request our Brethren's attention to our reply to this plausible argument.

I. Since we must not reason from *inference*; but must adhere strictly to the letter of the *positive* law, which declares what is incest; let us follow out our opponents' argument. If it be correct, it cannot lead us into error, by any fair and legitimate consequences drawn from it.

In 1 Cor. v. the case of incest prohibited, is simply that of a man marrying his stepmother. There is nothing else *specified here*. Hence, according to our opponents' argument—and we keep them to the letter—a man, for any thing specified here, may marry his grandmother, or his sister, or his daughter without the guilt of incest!

Again, let us look into Levit. chap. xviii. the only other place containing the *positive* law of incest. Do our brethren apply the same form of argument here? Does this law specify every individual who may not marry without being guilty of incest? Yes, if their fundamental position be admitted as correct. Yes, says Dr. Ely, we must leave the positive institution of marriage, in the condition in which the positive restrictions of our Maker have left it. Then a man may marry his *niece*; and a *niece* may marry her *uncle*! A man may marry his *mother's brother's widow*; and a woman may marry the *widower of her*

mother's sister! A man may, moreover, marry his *grandmother*; and a woman may marry her *grandson*! For there is no *positive* law here prohibiting these! And our opponents say that we must not carry our prohibitions farther than the cases laid down in the *letter of the positive law*. Hence, our brethren's argument seems to resolve itself into one of those sophisms, which by proving too much; or by narrowing down too much, prove nothing in the point, on which it was made to bear.

2: They lay the entire stress of their argument on the letter of the *positive* law of incest: and they admit of no reasoning by *inference* from that law. The law, say they, covers fully every case that it does intend to prohibit. If it had intended a wider application, it would, as a *positive* law, have specified the cases. The *letter of the law* does prohibit a man from marrying his brother's widow. And, by parity of reasoning, a woman may not marry her deceased husband's brother. Here our opponents stop. The *letter of the positive* law carries them no farther. They admit of no *inference* touching those of *equally near kin* as most positively prohibited. We object to this. We insist on reasoning from *legitimate inference*. We say God forbade his covenant people to *marry any of near kin*. This we call the *general* law of incest. One, at least, of the *particular* instances is specified under the application of this law; that is, a man shall not marry his deceased brother's widow; or, a woman shall not marry two brothers successively. When I look simply at this *particular* law, I ask, for what reason are these parties prohibited from marrying? I recur to the *general* law, and answer, because "they are of *near kin*."

Now by a form of argument (you may call it *inference*, or *implication*, or what you please—it is simply the application of a plain *general* law to a *particular* case under it.) By this

form of argument we are led to the conclusion, that, because the general law forbids one class of parties to marry because they are "*near of kin*," it does forbid another class of parties who are just precisely "*as near of kin*."—It is as if I said; The general precept binding me to keep holy the sabbath day, says, "Remember the sabbath day, to keep it holy. This implies that I must keep holy the *entire* sabbath day. Yes, says A., I must not take away any part from the sabbath day. The precept claims *every hour of the day* under this term "*the sabbath day*." I differ from you, says B. I do not, it is true, take ought from the beginning of the sabbath day, or from the middle of it: but I take two hours from the end of it. And the *positive* precept does not prohibit it. It does not say in *positive* terms that I shall not take away two hours from the end of it. And there may be an *expediency* why I should do it.—You are in error, A. replies. We must not take ought from the beginning, or the end, or the middle of the sabbath day.—When the law says "*keep the sabbath day*," it means the *whole day*.—Even so when the *positive* law says "*near kin*," it means *all near kin*. You ask where will you stop? I answer, at *all near kin*, which are precisely as near; or which are the same as that specified in this portion of the law. We do not take away all limits. We do confine ourselves to limits fixed by God's law. If I say to my child while standing together on the same side of a den of snakes, My child, you must not come within three yards of that den. Well, says the child, I understand you. You set me a positive prohibition, I will obey you. I will not come within three yards *on this side, where we stand, and where you point*. But I may come close up to the den, on the *side opposite to this*. There can be no danger there. And your command did not specify the *other side* of the den.—I reply to him—

the danger is *all around*. You must not come nearer on the *one side*, than on the *other*. Even so, we must not marry "*near kin in all degrees equal to this one case specified*." The danger is "*all around the den*." If a man marries his deceased wife's sister, he comes as near the "*den of dangerous reptiles*," as if he married the wife of his deceased brother.

By no means, say our opponents. This is reasoning from *inference*.—We cannot admit it. We bind you to the *letter of the positive law*.—Well, gentlemen, be it so. The danger it seems in your opinion, lies only on the *one side of the den*. You keep within three yards from it, *on one side*. But on the *other side* you are willing to come *close up to the dangerous reptiles*. Be it so. Let us try the force of this your main argument on other points of truth, on which we are perfectly at one. And now, in return, we bind you gentlemen, down to the *letter of positive law*.—You must, by fair interpretation of your argument, give up the keeping of the *first day* of the week for sabbath. You must give up infant baptism. You must henceforth, refuse to admit pious females to the Lord's table.—How so?—For the best reason in the world. I mean providing that your form of argument in the incest question be correct. We must not, you say, reason by *inference*. And by no other form of argument do we pretend to sustain these solemn ordinances.

And these instances, which I adduce, are strictly in point. They are instituted by a *positive law* of God.—There is nothing in the law of nature enjoining them. There would, you very justly say, be no moral turpitude in marrying our nearest kin, if a law of God had not forbidden it. There would have been no moral turpitude, we say in neglecting the sabbath day; no moral turpitude in neglecting infant baptism—if no law of God had enjoining them. Thus far, these ca-

ses are on a perfect footing of equality, in the argument. And if we must not reason by *inference* in the one case, then we must not reason by *inference* in any of the other cases.—Hence we must give up the sabbath, and infant baptism, and female communion, if we give up this argument on the incest question.

But every Theologian knows that a legitimate *inference* from a text of holy writ, is just of as perfect authority as the text itself, or any positive text. The proof from inference, every candid theologian knows, to prove the perpetuity of the sabbath on the first day of the week, and infant baptism, and the female right to the Lord's Supper, is as complete and perfect, as if we found the command in express terms. Every minister learns this as one of the first lessons of Theology. And every sound divine knows that this is one of the most important admissions in all orthodox exposition. And every one of our opponents does admit this as readily as we do—in the case of infant baptism, and the Sabbath, and female communion. All we ask is, that they would extend it to this case, sustained also by a *positive* law.—It now remains that we should notice a little more distinctly that difficulty at which we have glanced already. The difficulty—for it does not deserve to be called an argument—is this—*If you do not let the positive letter of the law fix the limit*, (I quote the words of our brethren on the other side,) *then where will you end? Where will you fix a limit?* We reply, that we do fix a limit, as distinctly as do our brethren with all their *positiveness of the letter of the law*.—The law does not, indeed, specify *every case*, as we have seen above. But, it does specify *every degree of kin* within which it is forbidden to marry.

Thus, take a specimen—And “*ex uno disce omnes*.” A man is forbidden to marry his aunt. And this implies that a woman ought not to marry her uncle. A man is forbidden to

marry his *paternal* uncle's widow; therefore he is forbidden to marry his *maternal* uncle's widow. A man is forbidden to marry his granddaughter; therefore a woman is forbidden to marry her grandson. A man is forbidden to marry his brother's widow; therefore a woman is forbidden to marry her deceased husband's brother. A woman is forbidden to marry two brothers successively; therefore a man is forbidden to marry two sisters successively, &c. This principle of limitation, is as easy as it is necessary and legitimate, It breathes the very spirit, and embraces fully the intention of the law.* It is the principle which guided those venerable and truly pious men, who composed the Canon of our Church, declaring the marriage of a man to his deceased wife's sister, to be incestuous. It was the same principle which guided those truly venerable, and most pious Divines of the Westminster Assembly, who composed the Confession of Faith of the Presbyterian Church, and particularly the twenty-fourth chapter in which they also pronounce these marriages incestuous.

Thus, we think, we have fully removed this objection of our brethren. By our *inferential* mode of argument, or, to speak more properly, our applying the *general* law of incest to *particular* cases, we do not travel out of those degrees of kin fixed and determined by the law of God. Nay, we do strictly adhere to the limits here fixed. Our principle is this:—We do not pretend that every *supposable* case is found in Lev. xviii. With respect to every case not found in this law, apply your rule respecting the specifications of a positive law.—Here we go cheerfully along with you. Let every *case* that is not condemned be deemed lawful. But we do maintain that *all the degrees of kin are distinctly specified in the law*; and

* See a late writer in the *Philadelphian*, for March 24th, in reply to Dr. Ely, &c.

they are specified distinctly in two different ways; namely, *directly*, and *by inference or implication*.

Hence, if there be any force at all in this *general* positive law, when applied to the *particular* degrees of kin distinctly specified, and forbidden—and if a woman be guilty—as the law of God does pronounce her guilty—of incest by marrying *two brothers in succession*; even so, most assuredly, by the fairest interpretation, that man is guilty of incest, who marries *two sisters in succession*.

Brethren, I am yours,
very respectfully,
H. SELYNS.

New-York, April, 1827.

THE PRAYER USED BY THE REV. MR.
ADAM, OF WINTRINGHAM, (ENG.)
WHEN HE RETIRED TO HIS STUDY TO
PREPARE HIS PULPIT ADDRESSES.

“O blessed Lord God! who teachest men knowledge, and givest wisdom to the simple! assist, and bless me in all my studies and undertakings; and especially in the work I am now about, of meditating, and preparing what I am to deliver to thy people in thy name! Open mine eyes, that I may see the wondrous things of thy law. Illumine my understanding with thy saving truth; purify my heart with the love of it. Enable me rightly to divide thy word from my own inward experience, and to declare it boldly, in full assurance of faith, with true compassion for souls; and a holy zeal for thy glory! Oh Jesus! bless the labours of all who are employed in propagating thy gospel of peace and salvation! If it be thy blessed will, increase the number of them; and let thine arm be with them to protect them; and thy Spirit, to guide, support, and comfort them. Send out thy commandment, that thy word may run swiftly, and fulfil all thy good pleasure. Let thy way be known on earth, and thy saving health to all na-

tions! Let the knowledge of the Lord cover the earth as the waters cover the sea. Arise, O Lord! have mercy upon Zion; for it is time that thou have mercy upon her! Yea, the set time is come! Have mercy on all unbelievers; take from them all ignorance, hardness of heart, and contempt of thy word; and bring them home, blessed Lord, to thy flock!—Thou art our Saviour and Mighty Deliverer. And without thy gracious help, we perish! Remember thy holy covenant. “O God! make speed to save us! O God, make haste to help us!” Bless me—even me also, O my God, in my ministry in this place! I know that I am utterly unworthy to speak at all in thy name. But thou sendest to man by man; and canst perfect praise even out of my lips. Raise up, we pray thee, thy power, and come amongst us; and with great might, succour us; and send out thy light and truth to guide us into the way of peace! Send down thy reproving Spirit to convince us of sin; and to comfort us with the knowledge of thy righteousness; to be in us as the refiner’s fire, and fuller’s soap; sitting in judgment upon our lusts; cleansing and consuming all our iniquities; and casting out the Devil from our hearts! Oh! let us not say, We will not have thy blessed Son to reign over us. But bring us, with penitent hearts, to the Fountain opened for sin, and uncleanness, that through him, and by faith in his precious blood-shedding, we may rejoice before thee in righteousness and true holiness all the days of our lives. And, Oh gracious God! pardon my foul omissions, my unbelief, and my wretched thoughtlessness, in neglecting to pray for my flock. And grant that in time to come, I may watch over them with godly jealousy, and be very earnest with thee in the overflowings of a faithful and true heart, for a blessing upon my endeavours among them. O Lord! look down upon me in mercy; in thy great mer-

cy, because, for the place and calling I am in, I must give a stricter account unto thee. Look, therefore, upon me, O Lord—But not till thou hast nailed my sins to the cross of Christ—Not till thou hast bathed me in the blood of Christ—Not till I have hid myself in the wounds of Christ—that so the punishment which should else overtake me, may pass over me.—Then look, and say unto my soul, “I have forgiven thee.” And by the work of thy mercy in my soul, make me to feel it, through Jesus Christ our only Lord and Saviour!—Amen.

Lond. Ev. Mag. for 1807.

THE SABBATH DAY.

It is admitted by every Christian in our land, that one of the most prevalent, and heaven daring sins, is Sabbath breaking, and Sabbath contempt. Ought not every Christian magistrate to bestir himself? Ought not every private Christian to do the utmost that in him lies, to put down this heaven provoking sin? Ought not each religious denomination to unite with their fellow Christians, in forming a strong phalanx, to oppose this national sin, which is about to be so pregnant with judgments from heaven upon our cities, and the land. When we converse on this subject and when we denounce it from the pulpit—every Christian says—*It is even so—something ought to be done.* If so, why might not this something be done *now*. Every evil waxes worse and worse when not faithfully and manfully checked.

We willingly give publicity to the following Resolutions on the observance of the Sabbath by the Episcopal, Presbyterian and Methodist Churches, in Louisville, Kentucky.

“1. *Resolved*, that every virtuous and good man consider his own example important in this great work, and that therefore he will, by his own conduct and influence, promote the

sanctification of the Sabbath, and discourage its profanation, by giving a decided preference, in all the concerns of life, to those who keep the Sabbath, above those who habitually violate its claims.

2. *Resolved*, That all the heads of families, who do not restrain their children, and those under their control, from labour, pleasures, amusements and neglect of the duties of the Sabbath, are violating their sacred obligations to their country and their God.

3. *Resolved*, That it is the duty of all civil officers, whether of the United States, or state governments—of all the officers of the church—of all legislators, and of all good men, to guard the Sabbath from violations—that they ought to prevent the carrying and opening of the mail on that day—the driving of mail coaches, wagons, carriages, hacks and drays, employed either in commerce or trading—the starting on journeys—driving of stock to market—fishing, swimming, hunting, and other amusements, contrary to the design of this day; as also keeping open any gambling, or tippling houses—because all such things are a direct violation of the law of God, from whose law no human authority, or law can exonerate.

4. *Resolved*, That no person shall be considered worthy of a vote for places of trust, or profit in the government, who is known habitually to violate the Sabbath. If he disregards the principles of piety, he ought not to be trusted with the sacred rights of the community; and no man should vote for him when another choice can be had.

5. *Resolved*, That Associations ought to be formed throughout the United States, corresponding with these principles, in which all Christians, of every name, should unite as one man, to give aid to good citizens, whether in public or private life, who may not profess religion, so that public sentiment, and public practice, on the subject of the Sabbath, may tend to the removal of the divine displeasure from our favoured country."

And the following appeal, on the same subject, from the "Boston Recorder and Telegraph," has so much good sense in it, that we have been induced to subjoin it.

To the Hon. Senate and House of Representatives, and to the truly serious Christians of all denominations.

THE HUMBLE PETITION OF SABBATH DAY, SHEWETH :

That your Petitioner is of very ancient and honourable extraction ; being created immediately after the world and man were formed ; and that immediately after his formation, he was blessed and sanctified by his Creator*—That your Petitioner was highly honoured, many thousand years after his creation, insomuch that a man who presumed to degrade him by gathering a few sticks, was put to death without mercy,†—That a blessing was promised to all who gave due honour to your Petitioner‡—That your Petitioner continued to be honoured and esteemed till within a few years past—That since that period your Petitioner has been gradually deprived of the honour due unto him, notwithstanding the promises,

* Gen. ii. 3.

† Num. xv. 36.

‡ Isaiah lvi. 13.

and threatenings held out to those who shall honour or dishonour him,—That your Petitioner is now held in so little estimation, that he is obliged by the rich to serve them, for routs, concerts, and other fashionable amusements ; by some, for printing newspapers, and selling them ; by some, for keeping open shop, and selling various articles ; by some, for driving cattle to market ; by some, for working on their gardens and farms ; by some, for driving, and travelling in stage coaches ; by some, for posting up their books and settling their accounts ; by some, for parties on the water ; by a vast number, for administering to their pleasures ; and many other degrading employments, for which your Petitioner was by no means created—That for these things great wrath, and judgments may be expected, and that by dishonouring your Petitioner, many persons have come to an untimely end—That your Petitioner is grieved to the heart to see such vast numbers of people obnoxious to the wrath and displeasure of an omnipotent God, by the dishonour they cast on your Petitioner.—That a short time ago exertions were made to endeavour to restore to your petitioner, the honour he has been deprived of ; but that no visible effects have appeared to follow.—Therefore your Petitioner humbly prays that you will take his case into your most serious consideration ; and that you will use your utmost endeavours to restore to him that honour of which he has been so unjustly deprived, and thereby avert the divine displeasure which now hangs over this nation for these things.—And your Petitioner, &c. &c.—SABBATH DAY.

RELIGIOUS INTELLIGENCE.

A SKETCH OF THE HISTORY OF THE REFORMED DUTCH CHURCH IN HOLLAND; AND ALSO HINTS OF THE DIFFERENT RELIGIOUS DENOMINATIONS IN HOLLAND, PREVIOUS TO THE LATE REVOLUTION THERE, UNDER NAPOLEON, EMPEROR OF THE FRENCH.

[No. II.—Second Series.]

[Continued from page 27.]

The number of provincial Synods are nine,* to which fifty-three Classes are subordinate. In the following account of them, the number of ministers, in three distinct periods, is inserted.

I. The Synod of Guelderland, to which belong nine Classes. Its ministers, in 1759, were 294; in 1797, 283; in 1803, 285.

II. The Synod of South-Holland, to which belong eleven Classes. Its ministers, in 1759, were 331; in 1797, 332; in 1803, 331.

III. The Synod of North-Holland, to which belong six Classes. Its ministers, in 1759, were 222; in 1797, 218; in 1803, 220.

IV. The Cœtus of Zealand, to which belong four Classes. Its ministers, in 1759, were 173; in 1797, 159; in 1803, 163.

V. The Synod of Utrecht, to which belong three Classes. Its ministers, in 1759, were 81; in 1797, 82; in 1803, 79.

VI. The Synod of Friesland, to which belong six Classes. Its ministers, in 1759, were 208; in 1797, 209; in 1803, 207.

VII. The Synod of Overysse, to which belong four Classes. Its ministers, in 1759, were 84; in 1797, 84; in 1803, 84.

VIII. The Synod of Groningen, the city and country, to which belong seven Classes. Its ministers, in 1759, were 161; in 1797, 161; in 1803, 161.

IX. The Synod of Drente, to which belong three Classes. Its ministers, in 1759, were 40; in 1797, 42; in 1803, 40.†

To the preceding list of ministers must be added two who reside in the Island of Ameland, and belong to no Classis. Besides these, in the year 1797 there were about forty-three ministers in those parts of the East-Indies, including the Cape of Good Hope, which belonged to the Dutch, and nine in their West-India possessions, which were supported by the East and West-India Companies.

In addition to the provincial Synods already mentioned, there is a general Synod of the Walloon Churches, in the United Prov-

inces. This Synod is the oldest body of the Reformed Church in the Netherlands. It met as early as the year 1563, but secretly, to escape persecution, in Doorneik and Antwerp. Some years later the Walloon and Low Dutch Churches, held a national Synod in Embden. In a general Synod, however, held in Dordrecht, in 1578, it was resolved, that these two Churches could not be united in one Synod, on account of the diversity of their language. This resolution was confirmed in the celebrated Synod of Dort, or Dordrecht, held in 1618, 1619.—From that time the Walloon Synod has been held alternately in different cities of the Provinces. To attend to such matters as may occur in the intervals between the sessions of this Synod, it directs four or five congregations to appoint delegates, who jointly constitute a Classis. The acts of this Classis are of no force, however, until they are ratified by the following Synod. The Walloon Synod conducts its business as the Low Dutch Synods do, and holds brotherly correspondence with them. It also sends delegates to the national Synod. The students of theology who are desirous of being received as candidates in the Walloon Churches, make the request known to a meeting of the Synod; at the meeting following that in which the request is made, they are examined by three ministers and three elders appointed for that purpose.—When called to the ministry, they are examined anew more strictly, after which, if their examination is satisfactory, they are ordained by the laying on of the hands of two ministers. The number of Walloon congregations is full fifty, who are served by about ninety ministers and candidates. In the province of Groningen, there is but one congregation, which is in the city of Groningen, and which is served by two ministers, who have no connexion with the Synod.

In Holland, Zealand, and Utrecht, there are several English Presbyterian congregations, viz. in Amsterdam, Rotterdam, Dordrecht, Leyden, the Hague, Middleburgh, Flushing, Veere, and Utrecht. In each of these places is one Church, excepting Rotterdam, in which there are two; one English, and the other Scotch Presbyterian. The English ministers in Amsterdam, Middleburgh, Flushing, and Utrecht, are members of the Low-Dutch Classes, to which these cities respectively belong. In Amsterdam there is an Episcopal congregation, as also in Rotterdam.

All the provincial Synods of the Reformed Church, as has already been observed, are subordinate to a National Synod, composed of delegates from each Synod; to

* No alteration has been made in the Synods or Classes by the late revolution!

† From this account it appears, that in 1759, the number of ministers belonging to these Synods and their Classes, was 1584; in 1797, 1570; in 1803, 1570. Thus, in the space of 44 years, there has been a diminution of 14 ministers in the whole number.

which also foreign churches of similar principles may send delegates. Such a Synod has not been held since that of Dordrecht, in the years 1618, 1619. By the 50th article of the rules of government, which that Synod adopted, it was directed that a General Synod should meet every three years; but not without the approbation of the supreme authority of the land. This article, however, has never been carried into effect, either because the magistracy have withheld consent, or the Church has not requested it. — The original manuscripts of the acts of the Synod of Dort being put in the possession of the States General, they, as early as 1625, resolved, that that manuscript should every three years be inspected by delegates from their body, and from the provincial Synods jointly. In the year 1637, a new translation of the Bible was undertaken by order of their High Mightinesses, and according to a resolution of the Synod of Dort, was finished. A printed copy, examined by the translators and the visitors, and corrected in the margin, was deposited for preservation in the State House, in Leyden. This copy is inspected at the same time with the acts of the Synod of Dort. The ceremony is as follows:— Every third year, in the month of May, twenty-one ministers, deputed from the provincial Synods, repair to the Hague. The Walloon Synod also sends one. These two-and-twenty ministers being met in the Klooster Kerk, in the Hague, a prayer is offered up by one of the ministers of the place, who is generally a member of the assembly. After the credentials are read, a president and secretary are chosen, and the acts of the last meeting of this body, which is called the *Cœtus of the Hague*, are read. In the mean time the ministers have given notice of their arrival to the president of the assembly of the States general. A letter is also despatched to the magistracy of Leyden, informing them of the arrival of the ministers at the Hague.

When formed, the *Cœtus*, with their president and secretary at their head, repair in procession, two by two, to the court. — Being introduced to their High Mightinesses, the president delivers a suitable address, in which he recommends to the States, the Churches at home and abroad, and requests the inspection of the Synodical acts. The president of their High Mightinesses in reply, praises the zeal of the clergy, and grants the request. After this they return to the Church, and register the resolution of their High Mightinesses. The next day, at the appointed time, they repair again to the court, and are led into the Treves chamber, where they are welcomed by two delegates of their High Mightinesses. These place themselves at the upper end of a long table, in armed chairs: the president, secretary, and other ministers seat themselves also, according to the rank of the

provinces to which they belong. One of them offers up a prayer, wherein he thanks God for purifying the Church, through means of the Synod, and prays that the Acts of the same, may be found inviolate now, as they were three years before. The chest fitted for the preservation of these Acts, and placed in the Treves chamber, is then opened with eight several keys. The Acts, which are neatly bound up in seventeen volumes, are taken out, and shown first to the delegates of their High Mightinesses, and then to the ministers. After this inspection, a prayer is again offered up, and the whole ceremony concludes with a dinner, of which the clergy partake together at their own expense. The day after this, the delegates of their High Mightinesses, and all the ministers, proceed in two government yachts to Leyden, where they go to the Tower. The magistracy, informed of their arrival, send a burgomaster, accompanied by a secretary, or pensionary, to welcome them, and conduct them to the State House. The delegates of their High Mightinesses are received in the burgomaster's chamber, and the ministers in the common council chamber. In the last mentioned room, is shown to both the delegates and ministers, with some of the magistracy of Leyden, the corrected translation of the Bible, the notes concerning the order, and manner of said translation, and some acts of the translator's, all of which are kept there in a chest. The Secretary of the city, and first Regent of the States College,* open the chest, each with a key. Before and after the inspection, a prayer and thanksgiving are offered up. — The whole assembly, after this, are conducted to the tower, and there entertained handsomely, at the expense of their High Mightinesses. Whilst at dinner, a city messenger comes in, who knocks on a silver bason, and afterwards offers to the delegates of the States, in behalf of the city, eight casks of Rhenish wine, this being the remains of an old custom. In place of this gift, the two delegates take, out of respect to the city, each of them fifty guilders, which they, however, give to the city messengers, and other servants. After the dinner, they all return to the Hague, where the Secretary of the *Cœtus* records, that the inspected articles are sound, uninjured by worms, moth, or mice! The delegates of the States having given an account of their doings, the ministers are thanked for their trouble, and shortly after return home.

(To be continued.)

He that putteth a Bible into the hands of a child, gives him more than a kingdom; for it gives him a key to the kingdom of Heaven.

* A College at which Students for the Ministry or Schools are educated.

MISSIONARY SOCIETY OF THE REFORMED DUTCH CHURCH.

The following report from one of the Missionaries under the care of the Missionary Society of the Reformed Dutch Church, conveys to us intelligence so pleasing that we publish it in its entire form. It announces to us a very flattering prospect of the addition of a new congregation to our Zion.

"I entered upon the performance of the duties of my appointment, in the middle of November, and closed in the middle of February. To the responsibility of such a work, I trust I have not been a stranger; and in proportion as I have felt its weight, so have been my exertions, in endeavouring to promote the grand object of my mission. As you, no doubt, are acquainted with the situation of the places at which I was appointed to labour, it will be unnecessary for me to describe them. I would merely state, however, that about three or four years ago, the town of *Kinderhook* was divided. A new town was then set off, which was denominated *Stuyvesant*. To this town my labours have been confined. Its extent is eleven miles in length, and four in breadth, containing about 1500 inhabitants. To strengthen your belief in the propriety and necessity of your sending, as you have done, a missionary to this region, I would mention the fact, that within the bounds of this town there is not a single temple standing, to which the people may go up, and worship the Lord God of Hosts! On my arrival at this place, things presented rather a gloomy aspect, in regard to the object I had in view. The people appeared to be ignorant of their own state, in point of ability, to support the regular and stated administrations of the word and ordinances among them. In presenting to their view, however, the great importance of such a step, pressing

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it upon them, and leading them to reflect upon it, light succeeded darkness. Another spirit was awakened in every bosom. The conclusion was, that a respectable Church might be established, and the determination was to make the attempt. *Every* heart seemed alive to the subject. I say *every* heart, for the spirit of anxiety on this subject, was not confined to those who profess to be the sincere lovers of Zion. It extended also to those who pray not for her welfare; but such, being persuaded that the regular and stated preaching of the Gospel would exert a happy influence upon the moral state of the community, were disposed not only to give it their countenance, but also to act their part in carrying it into effect, by giving it their support.

About the first of February, a Petition, signed by seventy-five members of the Kinderhook Church, was presented to the Consistory, asking dismissal from that Church, in order to be organized into a separate congregation. This was granted. At the next meeting of Classis, application will be made for the organization of a Church in the town of Stuyvesant. The members who reside at Columbiaville, have united in the request, and will constitute a part of the congregation. The number of regular attendants will amount to one thousand! Before applying to Classis for organization, it is the intention of the people to ascertain whether they will be able to support the Gospel among them. In this undertaking they are at present engaged, and intend settling your Missionary as their pastor. From the general anxiety on the subject, I think it may be confidently concluded, that success will attend their effort. My labours were principally confined to the Landing. I preached once a fortnight at Columbiaville. The times of my preaching were varied, according to circumstances. Generally three and four times a week I visited as many

families as was in my power. This part of my labours, I have reason to think, was productive of much good. With respect to personal religion, I found that, although it was resting in many hearts, so far as I was able to judge, yet it was in a very languishing state; so much so, that it might with much propriety have been said concerning them, individually, as of a Church of old, "Thou hast left thy first love." From their present state, however, it is manifest that the Spirit of God has returned, and is operating, and operating with power, upon the hearts of his people, producing more life, and eagerness in the cause of the Redeemer. An increased attention was observed to be given to the preaching of the word, on the part of the unconverted. In some cases, an inquiring spirit, and in others, much anxiety was felt about the soul. In a word, the prospects for forming a congregation are altogether favourable. And we think it is not saying too much to state, that we believe the day is not far distant, when the Lord will work mightily in the heart of that people, and cause many to submit to the Saviour, and become his followers."

G——.

February 26th, 1827.

LETTER TO MR. HUTTON, TREASURER
OF THE REFORMED DUTCH CHURCH
MISSIONARY SOCIETY.

"Sir—At a meeting of the Board of Directors of the Female Bible, Missionary and Tract Society of this place on the 1st inst. a donation of \$27 was voted to the Missionary Society of the Reformed Dutch Church. The interests of our own Zion, are dear to our hearts, and we pray that by the blessing of the Most High on the labours of your Society, her borders may be enlarged, and her waste places built up.

Our pastor, ever faithful in his Master's Cause, continues to labour

with increasing zeal, and we trust, we may add, with increasing usefulness, among us. A growing attention to the great concerns of Eternity, is visible in our community, and a more regular and solemn attendance upon the means of grace is generally manifested. That a glorious harvest of ingathering of souls into the Church of our Redeemer may speedily follow, is our fervent and unceasing prayer."

(Signed.)

"M. CARPENTER, Sec."

New Utrecht (L. I.) 1827.

EXTRACT FROM A LETTER FROM A CLERGYMAN IN SARATOGA CO. TO HIS FRIEND IN THIS CITY, DATED MARCH 29th, 1827.

"There has been more than ordinary animation shown by the most of our professors, and I trust they are still waiting on the Lord both for themselves and others. May the Lord smile, and richly bless our Zion, and his Church at large."

Remarks—This part of Zion appears to be consecrated ground. It is but a short time since, that God visited the Churches in that part of our state with the refreshing *dews* of his grace. His stately goings were seen and evidently marked with pardoning mercy. The hearts of his people were filled with gladness, and with their mouths they shewed forth his praise. Sinners, aged sinners, as well as the young, became alarmed. The cry for mercy was heard. The cry was answered. The awakened sinner from the extreme of anguish, and the brink of despair, was seen returning from the various paths of transgression in which they had been wandering; and with willing obedience laying the weapons of their rebellion at the foot our Saviour's cross, and with grateful affections exclaiming, "*not unto me, not unto me, Lord, but to thy name be all the glory.*" One of these, an interesting young female, when conversed with on the subject of God's goodness towards her, and

those around her, answered to certain inquiries made, "Although I am young in years, yet I am an *old* sinner; I must testify for God—I must bear witness of his pardoning mercy—I must speak his praise—and, with one of old say, whereas I was once blind, now I see."

EXTRACT FROM THE MINUTES OF THE CLASSIS OF LONG-ISLAND, CONVENED IN ORDINARY SESSION ON TUESDAY THE ELEVENTH OF APRIL, 1827.

"The Committee on the state of Religion, to make out the Classical Report, would have been happy to have it in their power to announce to Classis, from the different churches under their care, the desired increase and prevalence of "Pure and undefiled religion before God," in their congregations; an augmented zeal and godliness, exhibited in works of Christian benevolence, and in those pious and devotional acts which correspond with the high privileges of the Gospel, now enjoyed in our happy day; and in that cordial co-operation for promoting the extension of the Redeemer's kingdom, both at home and abroad, which already animates the hearts, and draws forth the exertions of many, in this eventful period of time.

"The Great Head of the Church is evidently taking unto himself his great power, and extending his reign. And most blessed are they who are permitted to come "to the help of the Lord against the mighty," and be workers with God in the salvation of souls, and in meliorating the moral condition of man in this world of sin and suffering. Your Committee, however, have the pleasure of stating, that there appeared in the Churches composing this Classis, stronger evidences than formerly, of Christian sympathy for perishing souls, and a greater willingness to assist in promoting the spread of the gospel, and in disseminating the truths of religion. There appears also to exist, in gene-

ral, among our Churches, a more strict attention to the means of grace, and a more earnest waiting upon God for the blessings of his grace. Yet with regret they state, that much iniquity still abounds. Many professors are cold and indifferent; and there are very many who do not "confess Jesus before men," and comply not with his dying command; "Do this in remembrance of me." They are, however, induced to believe that there are grounds for encouragement, and evidences of the approach of more prosperous times in our Churches. They would mention to Classis, with unfeigned joy, that in two sections of the congregation of Jamaica, there appears to be a considerable religious excitement, and an earnest seeking of the Lord. Their pastor (the Rev. Mr. Jacob Schoonmaker,) who has laboured among them for nearly twenty-six years, feels his heart greatly encouraged, and his hand strengthened at present. For some time back, prayer meetings, and lectures in the week, have been thronged, and a good number seem to be deeply affected. The last Sabbath, when the Lord's Supper was administered, the assembly was unusually large and solemn. Many appeared to be under great exercises of mind; many tears of joy, and of godly sorrow were shed; and there was an addition of ten new members, making in the whole twenty-six, which have been added to this Church within a year, and since the last report to this Classis. New subjects have not only been awakened, but aged professors have experienced a new impulse in the divine life, have had their strength renewed, and taken an active part in devotional exercises at prayer meetings. May God continue and increase this good work of his Spirit, and grant that the last days of their minister may be his best days.

"In the congregation of Oyster Bay, also, your Committee are happy to state, there appears a considerable

attention to the great matters of Religion. Their pastor, who has lately been settled among them, (the Rev. Mr. Henry Heermance,) states, that about twenty have expressed a hope of having obtained religion; and that others appear deeply affected. May all our Churches be visited with times of refreshing from the presence of the Lord, and their ministers see the work of the Lord prospering in their hands. May the Spirit of God be poured out, "like floods upon dry ground." Thus "come, Lord Jesus! Yea, come quickly." "Let the people praise thee, O God! Yea, let all the people praise thee; then shall the earth yield her increase, and God, even our God, shall bless us."

An Auxiliary has been formed in the Spring Garden Church, Philadelphia.

Rev. Jacob C. Sears, *President*.

Mr. Jacob Carr, *Treasurer*.

Mr. Wm. Hinckle, *Secretary*.

The Society at present consists of *eighty-five* members.

An Auxiliary Missionary Society has been formed at Manayunk; near Philadelphia. This is a Missionary Station, under the care of the Reformed Dutch Church Missionary Society. Mr. Cornelius Van Cleef has been labouring there as a missionary. His labours have been much blessed.

Mr. Cornelius Van Cleef, *Pres.*

Mr. Norton, *Vice President*.

Mr. Evans, *Treasurer*.

Mr. Kelly, *Secretary*.

This Auxiliary Society at present consists of one hundred members.

We have received pleasing intelligence from the Reformed Dutch Church at the village of Rome, Sullivan County, New-York. There has been lately, a considerable attention to religion. And it is still increasing. The people are going on with an animated spirit, in finishing their new Church. May the great Head of the Church be with them and bless them.

The Ladies' Missionary Society of

New-York, Auxiliary to the Missionary Society of the Reformed Dutch Church, held their semi-annual meeting, on Monday, April 2d. The Society was never in a more flourishing condition. It will bring about \$500 this year into the Parent Institution. During winter, the ladies had their weekly meetings for the purpose of fabricating various fancy articles.— And these fruits of their industry have brought a handsome sum into the missionary fund. We mention this to incite our ladies in the country, and the towns in the interior, to turn their attention to this mode of raising funds. Much can be done by this simple, and rational way of amusement, and social intercourse. The Parent Society is greatly encouraged and strengthened in its labours, by the Ladies' Society of New-York. They heartily bid them God speed.

FOREIGN.

SUFFERINGS OF THE MISSIONARIES IN AVA, (EAST INDIES.)

These sufferings, almost unparalleled in modern times, lasted two years. They commenced when the war broke out between the English and Burmans. The king of Ava resisted for some time, the motion of his officers to throw the missionaries into prison. "No," said he—"they are true men; let them remain." At last, however, he yielded.

"And now commenced a series of oppressive acts, which we should, before, have thought human nature incapable of committing.

"On the 8th of June, a city writer, at the head of a dozen savages, with one whose marked face denoted him an executioner, rushed into the house and demand Mr. Judson. 'You are called by the king,' said the writer, (a mode of expression when about to execute the king's order,) and instantly the small cord was produced by the spotted face, who roughly seized Mr. Judson, threw him on the floor, and tied his hands behind him. The

scene now became dreadful. The little children were screaming with fear—the Burmans in our employ running here and there, endeavouring to escape the hands of those unfeeling wretches—and the Bengal servants mute with amazement and horror at the situation in which they saw their master. I offered money to the executioner, says Mrs J. and entreated him to untie Mr. J.; but in vain were my entreaties: they led him away, I knew not whither; and I was left guarded by ten men who had received strict orders to confine me close, and let no one go in or out. I retired to my room, and attempted to pour out my soul to Him who for our sakes, was bound and led away to execution; and even in that dreadful moment I experienced a degree of consolation hardly to be expected.”

Mrs. Judson despatched her faithful native attendant, Moung Ing after the party which carried off Mr. Judson.

“After dark Moung Ing returned, with the intelligence that he saw Mr. Judson conducted to the court-house, and thence to the death-prison, the gates of which were then closed, and he saw no more. What a night was now before me! The uncertainty of Mr. Judson’s fate, my own unprotected situation, and the savage conduct of ten Burmans, all conspired to make it the most dreadful night I ever passed. I barred the doors and retired with the four Burman children into the room.

He also reported that Dr. Price, and the three Englishmen, were all confined in the inner prison, each with three pair of iron fetters, and fastened to a long pole.

Mrs. Judson, now, by means of a present, made her way into the presence of the Governor of Ava. He gave her some encouragement.

“He told me, however, that I must consult with his head writer respecting the means, and immediately called and introduced him to me. I

shuddered to look at the man; for a more forbidding countenance was surely never before seen. I found, to my sorrow, that under the governor, he had much to do with the prison, and had power to make us suffer much. He took me aside, and told me, that if I wished to make the situation of the missionaries more tolerable, I must bring him two hundred tickals and two pieces of fine cloth,—on the reception of which he would release Dr. Price and Mr. Judson from the hole, and put them in another building, where I should be allowed to send them pillows, and mats to sleep on, and their daily food.

“At the same time I obtained an order from the governor for an interview with Mr. Judson; and for the first time in my life, looked into the interior of a Burman prison. The ghastly appearance of the missionaries produced feelings indescribable, and forbade a moment’s hesitation in producing the sum demanded for their relief. Mr. Judson was allowed to hobble to the door of the prison; and after five minutes’ conversation, I was ordered to depart, by a voice, and in a manner, to which I had been accustomed, and which convinced me that those underlings felt that we were in their power. Our house was two miles from the prison; and, knowing that nothing could be done without money, I had provided myself with a considerable sum in the morning, which enabled me to pay the two hundred tickals, without delay; and, the same evening, I had the consolation of hearing that Mr. Judson and Dr. Price were in a better prison.”

Mrs. Judson next threw herself at the feet of the Queen’s sister-in-law. The answer she received from the Queen, respecting her husband, was, “He is not to be executed. Let him remain where he is.” With pious heroism, Mrs. Judson made her way to the King’s mother, and to his sister, and to his brother. But they were all afraid of the fury of the

Queen, and durst not venture on a direct application to his majesty on behalf of the missionaries.

She next ventured to petition Bundoolah, the commander-in-chief of the Burman forces. He gave her the promise, with a haughty air, that when he returned from victory over the strangers, he would release the missionaries. These exertions on behalf of her husband, and other members of the mission, were made during seven months without success. Meantime, the prisoners were confined in the Burman prison, and loaded with irons.

Mrs. Judson in the meantime was indefatigable in bringing food to them daily, and also medicine, and in comforting them by cheering communications of the progress of the English arms; for they had now no hope of release from any other quarter. She contrived to see them twice a day; and for better concealment she adopted the Burman dress. And when denied access to them, she contrived to make her communications to the afflicted missionaries, by writing on canes which were concealed in their rice; and by slips of paper thrust into the spout of the coffee-pot, in which she brought their tea.

In the midst of these exertions and deep sorrows, which this distinguished lady was, by the special grace of God, enabled to sustain, for a long period, she was at last laid down by a typhus fever. She was delirious many days. Her little child, just recovered from the small-pox, had been nearly starved to death, as she could obtain neither nurse nor milk in the village. But the God of Missionaries never forsook her or hers.

The state of affairs of the King of Ava was now desperate. The English arms were on the march of triumph to Ava. They were within forty miles. The Burman troops had been overthrown. The King of Ava took Mr. Judson out of prison, to be his interpreter. For six weeks he was in

his camp, translating. At the end of these services, as his reward, the King sent him back into prison. But it was necessary to send to the British camp one who could speak English. The missionary, Price, was sent.— Having returned without success, the King sent Dr. Judson along with Dr. Price. At this time the missionaries explained their real situation and their treatment.

The British general, Sir Archibald Campbell, treated them with affection and sympathy. He demanded them and their families to be given up by the king of Ava. He consented with reluctance, and with hearts full of gratitude and praise for their wonderful preservation, they set forward to Rangoon.

✚ The Subscriber acknowledges with gratitude, the payment of 25 dollars, by the Consistory of the Collegiate Churches, to our Treasurer, to constitute him a member for life of the Missionary Society of the Reformed Dutch Church. The manner in which it was done, enhances the compliment in his estimation. And he prays that this other act of their liberality, may draw down on them blessings from Heaven, from those destitute parts of our Reformed Zion to which their liberality has aided the Board in sending forth their missionaries.—W. C. BROWNLEE.

✚ The undersigned, through the medium of your Magazine, begs leave to return his grateful acknowledgements to the Ladies of the congregation of Flatbush, L. I. for their liberal donation of one hundred dollars, for the purpose of constituting their Pastor a Director for life of the Missionary Society of the Reformed D. Church. As this is the *fourth* similar token of their esteem, it would be ungrateful to suffer it to pass without notice. The importance of such contributions cannot be questioned. They not only afford a pleasing evi-

dence of that affection which should ever exist between a Pastor and his people, but of a suitable regard for the privileges of the gospel, and an ardent desire that they be extended to those who, in the providence of God, are deprived of them. Were all the congregations within our bounds, who are blessed with the regular ministrations of the gospel, to contribute with even ordinary liberality to the hallowed work of missionary enterprise, we should soon see our Reformed Zion, pre-eminently distinguished, as she is for her steadfast adherence to the truth in its purity, extending her benign influence to regions long overshadowed with the clouds of ignorance, error, and sin.

Many who now are doomed to spend silent Sabbaths, and that too in our own favoured land, would be blessed with the stated ministrations of those who, commissioned by the King and Head of his Church, do "preach the gospel of peace, and bring glad tidings of good things."

THOS. M. STRONG.

RECEIPTS INTO THE TREASURY OF THE MISSIONARY SOCIETY OF THE RE- FORMED DUTCH CHURCH, FOR THE MONTH ENDING ON THE TWENTIETH INSTANT.

From the Church at W. N. Hampstead,	\$ 5 00
From the ladies of New-Brunswick, to constitute their pastor, the Rev. Mr. James B. Hardenbergh, a life member of the Parent Society,	30 00
From Miss Henrietta Vethake, Treasurer of the Female Auxiliary Missionary Society of New-Brunswick	45 00
Collected in the Church at Hopewell,	24 75
From the Benevolent Sewing Society of the Reformed Dutch Church, Albany	30 00
From the Auxiliary Missionary Society at Belleville, New-Jersey	17 00
From the Auxiliary Missionary Society at Spring Garden, Philadelphia	11 50
From the Pennsylvania Miss. Soc.	25 00
Collected in the Reformed Dutch Church at Acquackanonck, after service, by the Rev. Mr. Stryker, agent of the Miss. Society	15 00
Collected in the Church at Fordham	4 50
From Mr. Richard Duyckinck, embracing in part the dues of the Missionary Society of Bedminster; and a collection made in the Reformed Dutch Church there, last Thanksgiving day	21 00
From Mrs. Euphemia P. Knox, Treasurer of the Female Miss. Soc. of the Ref. D. Churches in New-York embracing \$97 89 cents, from the Fancy Article Society of the Collegiate Churches	412 01
	<hr/> \$640 76

POETRY.

For the Magazine of the Reformed Dutch Church.

ANTICIPATIONS AND ENJOYMENTS OF THE SABBATH.

[Concluded.]

And at that hour when with devotion warm,
They tread his courts; they crowd his temple gates,

To all the orders of his house conform,
And each for blessings on a Father waits.

In full assurance of his boundless grace,
The hoary sire, the blooming youth draws nigh,
And finds in sunshine of that Father's face
Communion sweet, communion large and high.

To God, their God, with cheerful, grateful songs
They bring their off'rings—at his altar bow,
Give all the glory that to him belongs;
Record each mercy, and renew each vow.

And 'mong those saints who witness for their Lord,

Who spread the honours of their Saviour King;
His love, his goodness, and his grace record,
His boundless mercy, his salvation sing.

Among that throng I see the man of years,
The slow sojourner o'er life's dreary maze;
The way-worn pilgrim in this vale of tears,
Whose falt'ring accents yet respond to praise.

He comes to bless the God he chose in youth,
To claim the promise of that covenant friend;
He trusts his faithfulness, believes the truth,
That he will keep him, guide, support, defend.
And while reviewing scenes for ever past,
The Spring of life, and manhood's summer sky,
The chill of autumn, and misfortune's blast,
And thinks of sorrows that now multiply.

'Tis even then, amidst the sad decay
Of worn-out nature, that he feels and knows
His strength is equal to the tedious day,
And with his Father there is sweet repose.

This blest assurance gilds his dreary way.
With sweet delight he views the prospect round.
To Pisgah's summit faith presents the way;
And, oh! the Canaan that his hope has found!
But let me view him, as he leaves the place
Where in communion he has often met;
Has oft been feasted on a Saviour's grace,
Enjoy'd refreshments he can ne'er forget.

As slow retiring from these courts so dear,
He breathes his thanks, conjures his soul to bless;

While o'er each thought he drops some hallow'd
tear,

The Lord his strength, the Lord his righteous—
Some lisping infant, as it views the tear, [ness.
And hears the rapture of this aged sire,
Seemswond'ring why th' strange reverse appears,
And looking suppliant would the cause inquire.
With trem'ulous grasp, he takes the much lov'd
child,

And clasps it fondly to his aged breast,
Tells what he mourns—a Saviour once revil'd,
And tells the bounty that his soul refresh'd.

He tells of mercy and of Judgment too ;
And oft in anguish heaves the full-drawn sigh ;
The sigh extorted by a sad review
Of hopes dejected, joys that buried lie.

That quick suppress'd he bends th' grateful knee,
And humbly cries, " My Maker's will is just !"
And oh ! my children, let Jehovah be
Your only refuge, and your only trust !

My gracious Saviour ! and my cov'nant God !
Who all the wretched, with compassion, hears ;
Who wounds to heal, who blesses with his rod—
Will sooth your anguish, dissipate your fears.

Trust him in all things—Make his arm your stay ;
His love is boundless—His compassion great ;
He'll keep you—bless you—mark your devious
way,

And give you grace for every changing state.

Amen ! he cries ; Amen ! each heart responds ;
And loud hosannas they together raise.
Melodious anthems swell their blissful sounds,
While every accent, every breath is praise.

Oh ! could the fervour of their spirits live !
Would God to me such precious grace impart ;
Such firm assurance ; holy rapture give ;
To cheer and strengthen this dejected heart !

Then, while their praise upon this listening ear
Still sweetly lingers—I, with them, would raise,
With holy reverence, and with godly fear,
My Ebenezer to his sacred praise.

But thought and fancy must awhile forbear,
Nor longer muse on this enrapturing scene ;
Yet, humbly trusting their Redeemer's care,
I'll ask his presence—on his promise lean.

When done with Sabbath's, freed from earth and
pains,

We too shall join with that triumphant throng,
Who, wash'd and sanctified in Jesus' name,
For endless ages shout Salvation's Song.

Yes ! with those myriads that surround the throne,
And there the honours of their Saviour sing,
We'll join our anthems, and adoring own
That He is worthy of the praise we bring.

A. R. of New-Jersey.

OBITUARY.

ISAAC HEYER, Esq. closed a life of distinguished usefulness, and entered into the joy of his Lord, on the 6th of April last.

In the death of Mr. Heyer, a large and interesting family are bereaved of all the support and endearments of a husband and parent, most affectionate, kind, indulgent, and exemplary. The Church in which he was an officer, has lost a pillar, and one of its fairest ornaments. Our denomination, a member, always among the foremost in every work of munificence and mercy ; one whose mind, and means, and labours were devoted with unsparing liberality to the promotion of its interests. The Christian cause at large, in all its efforts of benevolence, has lost a zealous and efficient friend. And the whole community has lost one of its soundest and most valued citizens. There are few such men to lose. More splendid men remain ; but one more pure and blameless is not left behind. He has passed through an active, busy life ; and retired to his grave with a character unsullied by a spot.

Mr. Heyer was gifted with a sound and discreet mind ; a temper calm, uniform, and amiable. He was a man, wise in counsel, and efficient in action. A man eminently guileless. One who filled up the measure of his duties in all the relations which he sustained, with a perfectness that is seldom attained. And he is gone from the midst of us ; called away, not in the decrepitude of age, but in the maturity and ripeness of his mind and experience, and the zenith of his usefulness. But our loss is his unspeakable gain. " Mark the perfect man, and behold the upright, for the end of that man is peace." In life, our friend served the Redeemer ; and in death, he was not forsaken. When heart and flesh fainted and failed, God was the strength of his heart, and his portion. For several years his health gradually declined. During several of the last weeks of his life, the hand of death was evident-

ly upon him, leading him irresistibly and gently down towards the house appointed for all the living. But, there was no terror in the scene ;—neither was there transport. A calm, abiding, peaceful hope prevailed ; a satisfying assurance that all was well. 'My soul,' said he, 'is at rest. It rests upon Jesus the rock of ages. The promises are brought to my mind with a refreshing influence. Sometimes I can say that I taste their sweetness. Sometimes I feel that I do indeed rejoice in the Lord. As the outer man waxes feeble and feeble, the inner man is strengthened.' Mr. Heyer's life had been actively, and devotedly employed in doing good. But his entire reliance for acceptance with God was upon the merits and mercy of the Redeemer. " In looking back," said he, " I find much neglected that might have been accomplished. I find frequent occasion to resort to the blood of Christ for forgiveness."

Mr. Heyer's bodily sufferings were not acute ; and the calm collected confidence of his soul never forsook him. A few hours before his spirit took its flight, he seemed to have a short conflict with the last enemy, after which, he quietly, and without a struggle, breathed his last. " Blessed are the dead who die in the Lord ; they rest from their labours, and their works do follow them." Mr. Heyer had for a number of years been an efficient member of the Board of Corporation of General Synod. And as Treasurer of General Synod, and of the Trustees of Rutgers College, he gave his gratuitous and unwearied attention to all the details of duty belonging to the office. To the numerous benefactions of his life, he has added the bequest of \$2500 to our Theological College ; \$1000 to the Missionary Society of the Reformed Dutch Church ; and \$1000 to the American Bible Society. Living and dying, he has left an example worthy of imitation. " The memory of the just is blessed."

THE MAGAZINE

OF

THE REFORMED DUTCH CHURCH.

VOL. II.]

JUNE, 1827.

[NO. 3.

Religious Communications.

THE LAST MOMENTS OF MRS. CATHARINE VAN WYCK VAN VECHTEN.

Mrs. Van Vechten, was the youngest daughter of the Rev. Dr. Mason. She was born in the city of New-York, on the 20th of February 1797. On the 15th day of June 1816, she became the wife of the Rev. Jacob Van Vechten, Pastor of the Reformed Dutch Church in the city of Schenectady: where the remainder of her days were spent; and where she terminated her mortal life on the 4th day of August 1822.

Mrs. Van Vechten possessed a mind highly gifted by nature, and enriched, and adorned by varied, and well directed culture. Her manners were sprightly, but unobtrusive, and eminently attractive. She was altogether one well calculated to adorn and shine in the more splendid circles of human society. But hers was a higher ambition, hers a nobler destiny. Her piety was devoted: and during the last years of her life, her whole conversation, deportment, and correspondence were such as exhibited a soul fast ripening for glory.

The following particulars of her last moments were communicated immediately after her decease, by one who witnessed them, to a friend in this city.

"When she perceived that the awful change was taking place, she seemed, for several minutes, to miss her Saviour, and to be earnestly looking around to find him. There was no dismay, but the deepest seriousness. Addressing her husband, she said, "My husband, this is a little sudden, but not unexpected. I cannot say that I have any clear views of Christ, such as I have had. To be deceived in such an hour as this, Oh how dreadful! Who can dwell with devouring fire? who can dwell with everlasting burnings? I wish I could say with more confidence, that all is well.—O! for a clear, a distinct view, so that I might be perfectly sure of having laid hold of eternal life in Christ Jesus." During her continuance in this state, it was suggested to her, that here we at best see through a glass darkly. That we must live by faith not by sight. That the Saviour must be viewed by

faith, as he is revealed in the gospel. That he is often near, without being perceived.—That she might at all events, now lift up her eyes unto the hills from whence cometh her help. That like sinking Petër, she could now cry. "Help, Lord." She repeated here, our Lord's reply, "wherefore didst thou doubt? O thou of little faith!" The 27th Psalm, from the 4th verse was then read, and the throne of grace addressed. Not long after this she seemed to pass through the cloud up into a brighter region. Her heart was filled with confidence and triumph. The elevation of her soul shone conspicuous through her countenance, and her speech rose, says one who stood by, to a strain of holy eloquence, superior to anything I ever heard. The glory of her God, and the love of her Saviour were all her theme. The emphasis, the power and the expression of countenance with which she repeated these words of Isaiah, seemed almost more than human; "O Lord! I will praise thee; though thou wast angry with me, thine anger is turned away and thou comfortedst me. Behold, God is my salvation; I will trust and not be afraid, for the Lord Jehovah is my strength and my song; He also is become my salvation." So also Ps. 73. 26. and Isa. 26. 4. One time she asked, "Do I talk extravagance? Am I ranting? Am I ranting?" Being assured, that whatever the world might think, she had spoken nothing but truth and soberness; after a moments pause, she resumed her discourse, but in a rather more subdued tone. "I wish," said she, "I had strength and opportunity to say something to Professors of Religion.—I would urge upon them the importance of greater faithfulness, of greater watchfulness, and of being less conformed to the world." Here she quoted Luke 12, 40. and spoke of many who are "saved so as by fire." She spake to her friends around the bed, among other things, of those little cares and vexations in life, which we are apt to view as too trifling to bring to the throne of grace, to which females are peculiarly exposed, and which tend very much to estrange the heart from God. After awhile she asked, "What if, after all, I should be deceived! Is it possible that this can be a de-

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lusion of Satan?" Being answered that Satan never made any one love Christ, she exclaimed with a smile of satisfaction, "That is true—that is true—Edwards makes that remark—what a sweet writer Edwards is! And, addressing her husband, she said, "I love you, my husband, but I love my Saviour a great deal more." This was accompanied by a look full of earnestness and meaning. Indeed, all this time her countenance seemed more eloquent, than even her language. "Husband" said she, "preach the gospel faithfully. Be in earnest; Preach what you feel; preach from the heart to the heart—Do not turn aside to trifles; (meaning probably literary trifles,) but labour diligently for the salvation of souls in preaching the plain gospel."

To an aged pious friend, who approached the bed, she said among other things, "My dear Mrs. O. you will soon follow me; Your time cannot be far off. I trust we shall meet in a better world."

To the Physician she said: "I thank you, Doctor, for your kind attentions to me, this morning, you see that here is a case, wherein all human help fails. And in no instance can you do any thing without a blessing from above. Doctor, always look up to God for a blessing upon the remedies which you prescribe. And especially look to Him for the salvation of your soul."

To Miss — she said very feelingly, "O that when you come to die, you may feel as I do now." In the early part of her affliction she raised her eyes towards heaven, in prayer, to her heavenly Father. She seemed to speak as if the object of her adoration was visibly before her. —"That I may be with those ancient worthies who are now in thy presence on high—whose lives I have so often read in the scriptures; and whose characters I have so often contemplated with delight."—In the conclusion, she declared that all her hope of these blessings was founded on the merits of Christ, and quoted Ps. cxv. 1. "Not unto us, O Lord, not unto us, but unto thy name, give glory, for thy truth's sake." After this she dwelt a good deal on the glory and blessedness of heaven; quoting these among other passages from the scriptures, "Eye hath not seen; nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "God is our refuge, and strength, a very present help in trouble, therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." She repeated a few verses of John, chap. xiv. & xvii.

To a member of the family whom she highly esteemed, she said, "My dear Maria, if you do not go to Christ, and follow him, you will have no support on your bed of death."

At another time, "I feel no anxiety about

my children, except that they may be trained up in God's service. Worldly possessions and distinctions are nothing."

When her speech began to fail, she waved both her hands to her friends standing around the bed, bidding them adieu, accompanied with a smile, in which there was such a union of dignity, sweetness, and peace, as is impossible to conceive, without having seen it. Becoming at length much exhausted, she closed her eyes awhile. When she opened them again, she appeared a good deal distressed in body, and seemed to have some hard struggling with the last enemy. During this time she said but little that could be understood. Several times, however, she exclaimed, "The Lord reigneth;" and once or twice, alluding probably to her bodily distress, "Oh! Doctor, is it always so?" Presently she became almost insensible, and continued so for more than two hours. Then with a few audible gasps, she breathed her holy soul into the arms of the Lord Jesus.

Thus died Mrs. Van Vechten, aged twenty-five years, five months, and fifteen days.

This closing scene of a Christian, young in years, but old and ripe in grace, exhibits many solemn and affecting lessons. How uncertain is human life! "O vanity! O nothing! O mortals! ever prone to keep out of view what is surely awaiting you." It is the christian only who can meet death, and welcome death, not only fearlessly, but with a holy cheerfulness! Behold what a testimony is here given to the *sufficiency* of the religion of Jesus Christ!

See here, ye blooming youth! an individual in the midst of the years of life, which are the full of pleasing hopes and desires; one eminently accomplished in mind, and person; one fitted to enjoy life; and to diffuse around her the enjoyments of life, among all connected with her; one useful, and beloved, full of sweet promise, and expectation; snatched away from weeping parents, husband, children, friends, when every earthly tie was strongly intertwining itself around her heart. And, yet, see how with heavenly peace, she bids all of them farewell. Her regrets and sorrows are swallowed up in joy. Her soul exults in God: and her lips are eloquent in the praises of the Redeemer, even while the pains of dying are being endured. How eloquent and touching are the words of a Christian in affliction! How superior in eloquence must be the Christian's serene and cheerful parting, and the triumphant act of his dying! "This word spake Jesus, signifying by what death he should glorify God!" The last act of glorification offered up to God, by the Christian on earth, is the act of dying in the faith triumphantly. And it is often so ordered, in the providence of God, that it is truly the most impressively instructing of all the acts of his life. It

proclaims, in the most sublime and affecting terms, (for what can be more sublime and affecting than the triumphant death of the saint!) "that the world will not do; that all worldly possessions, and worldly distinctions and pleasures are nothing—That an interest in the Lord Jesus is every thing!"

I have more than once, since I began this article, been reflecting on the death of the lovely Princess Henrietta of France, whose death has been immortalized by the eloquence of Bossuet. And I have thought that a contrast between her closing scene and that of Mrs. Van Vechten might afford a lesson of salutary instruction to those young persons for whom I have designed this article.

The Princess was the pride of the French Court. She was the most beautiful and accomplished woman of her day. She was the daughter of Charles I. king of England, and the wife of the Duke of Orleans, brother of Louis XIV. In her twenty-sixth year, she died, after a few hours' illness, after having drunk a cup of cold water. Her pains were most excruciating. She cried out that she had been poisoned.

Bossuet, the famous Bishop of Meaux, administered to her the consolations of religion. She frequently exclaimed, "Will these torments never end?" "Nothing," says the historian, "could equal the tender and affecting sentiments of piety and devotion which Bossuet suggested to her. He, at length, in a great measure, subdued by them her sense of the severe sufferings which she endured. The Princess heard him with mild and composed constancy. If he stopped for a moment, she gently entreated him to continue; assuring him that his religious instructions were of inestimable value to her soul. He made her gently repeat the soothing prayers of the Liturgy, in which the commendation of the soul is made to God. Her soul was filled with faith, with compunction, with calm, with resignation: and, above all, with divine love for Him into whose hands she was so soon about to resign her spirit. She herself at last felt a consciousness of her serene triumph over pain. "Oh! my God," she exclaimed, "why did I not always adhere to thee!" "She beheld the approach of DEATH," says Bossuet, in the funeral Oration, "with an undaunted eye. He came to demand of her youth, the residue of her years! Of her beauty, the resignation of its charms! Of her high rank, the dispossession of its advantages! Of her richly cultivated mind, the spoliation of its acquirements! To all which she meekly submitted, without a murmur. She applied the Crucifix, the symbol of man's salvation, to her expiring lips. Then did I hear her utter these affecting words, "Oh! my God! why did I not always place my confidence in thee!" With a tranquillity amount-

ing almost to satisfaction, she resigned herself to death."

These are the sentiments of Bossuet; and his history of the case. We do not make ourselves accountable for his opinions; far less do we approve his popish ideas; many of which we have designedly omitted in the above transcript.

But I would not venture to pronounce altogether unfavourably on the case of the lovely Princess. The Spirit of God, I do hope, was anointing her soul in her last struggles. I am strongly inclined to believe it. But how far does this boasted case of Bossuet fall short of the unaffected and sublime triumph of faith and hope, in the death of Mrs. Van Vechten, which has been furnished to me by a near relative of hers, without any factitious colouring!

The one brought to her dying bed, clear views of Christianity, and a ripeness of faith. The other manifested, on her death bed, the impatience and struggle of a soul not subdued, from the first moment of pain, by the influence of Christian knowledge.

Mrs. Van Vechten was, at the first intimation of approaching dissolution, for a brief minutes' space, bewildered in her soul. The Princess was horror stricken. She exclaimed, "*Will these torments never end!*"

Mrs. Van Vechten, in the first appalling moment of mental darkness and agony, was with Christian heroism, looking round to find the presence of her blessed Saviour; the only friend who could aid her spirit in that awful hour.

The Princess was too much occupied, by necessity, from her previous ignorance of truth, in listening and learning from her confessor. Had her mind been well instructed before, every one sees that her soul must have sooner gone out to the only consolation of the departing soul.

Mrs. Van Vechten toiled her way, and struggled through the dark hour, by the divine promises of the Gospel, on which, by faith, she laid a vigorous grasp: and she soon emerged into sweet peace and hope. The Princess seems all passive to instruction.—There is no *vigorous* outgoing of the soul in faith to Jesus Christ. And she is calmed down by the delicious soothing, and the eloquent exhibitions of Bossuet, whose tender heart, exceedingly melted down, divided with her the grief of her soul, and shared in her agonies.

Mrs. Van Vechten comes, with clear conceptions of the Gospel plan; and with a holy and vigorous faith, she throws herself down at the feet of the Lord Jesus.

The Princess is drawn, and led, and soothed, by the eloquence and sympathy of her spiritual guide to calmness and peace. I hope she also threw herself over on the arms of the only Saviour. But this is too much kept out of view by Bossuet, amid the gau-

dy ornaments of his style, and his declamations.

In Mrs. Van Vechten I see the vigorous display of the Christian principles, in her communion with God, by Jesus Christ, the only ONE who *can*, and the only ONE who *does* stand as the MEDIATOR between God and us.

In the Princess I see too much done by PROXY. And there is a darkness, and doubt, and mystery hanging over her.

In Mrs. Van Vechten I see, from the first hour of distress, the outgoings of a soul to her Lord, willing to go, ready to go, and cheerful; her soul is full of peace; her heart is full of love; her tongue is full of praise.

In the Princess, there is an anxious struggle, and great impatience, and much horror. There is nothing distinct or satisfying in her feelings, until near the hour of her dissolution.

In Mrs. Van Vechten I see a splendid triumph over doubting, and the fear of death. Her mind was lost in admiration and praise. "That I may be with those ancient worthies!".....Not unto us, O Lord, not unto us.....Eye hath not seen, ear hath not heard, what God hath prepared for them who love him."

In the closing moments of the Princess I see not such cheerfulness, nor holy triumph. "Oh, my God, why did I not always place my confidence in thee?" she exclaimed.—This indicates some degree of faith and hope and love. But, then, it savours more of deep regret and self-abasement and self-reproach, than of triumph and happiness.

Mrs. Van Vechten, in the exercise of a holy faith, sends forth the aspirations of her soul immediately on Jesus Christ, her dear Saviour. She sees nothing; she hears nothing; looks to nothing, but the Lord Jesus, to conduct her to the right hand of her God, to mingle with the 'ancient worthies,' and saints.

The Princess has her mind too much turned away from her invisible Saviour, by the *Crucifix*, put into her hands. She fixes her weary and aching eyes on it. This must have had a tendency to distract her mind away from Jesus Christ, who is seated at the Father's right hand. Her pious feelings and aspirations are disturbed by this ill timed introduction of the instrument of superstition.

Mrs. Van Vechten, in the calmness of her Christian triumphs, finds moments of reflection to display her ardent love to her Saviour; by earnestly recommending him to all around her dying bed. She exhorts, counsels, comforts her weeping husband.—She delivers earnest lessons to her neighbours, friends, domestics, on the necessity of faith, and their duty to God. What a striking peculiarity of Christian principle! Ha-

ving tasted the divine goodness, she feels an anxious desire to draw in all within the reach of her voice and influence, to share with her of her Redeemer's rich and precious *grace*. The Princess delivers no warnings to any of her graceless and voluptuous attendants.—She urges the duty of personal reformation on none around her. She lifts no warning voice to the profane; speaks not of futurity to any of her weeping attendants.—Her soul is wrapt up in its own individual concern for its safety.

Mrs. Van Vechten, in all her dying expressions and prayers, bears an unconscious testimony to the value she placed on the holy Scriptures. How full her soul is of their doctrines and promises! How fluent her tongue in rehearsing them! The Bible is the lamp of her feet, and the light of her path, as she descends into the *Grave* valley!

The Princess utters no appeal to the Scriptures. None of the holy promises are quoted by her. This is done for her, by her confessor in the rehearsings of his Liturgy.

In fine: In Mrs. V. V. I see the child of God coming up to her Redeemer, and by his divine power, throwing herself over, without regrets, without murmuring, into the arms of her heavenly Father. I see in her whole deportment a beautiful exhibition of the different Christian graces—faith, love, hope, humility, peace, joy, in the Holy Ghost: holy holdness, victory over the fears of death; assurance of God's love. I see this young Christian coming up out of the swellings of Jordan, bathed in the tears and agonies of death; but exulting in joy; her eyes beaming in hope; and fixed on her God, as she ascends to the throne.

In the Princess I see the strugglings, tumults, and brawlings of a wayward and spoiled child, hushed to its rest, and sobbing in its sleep in its nurse's arms, as it is presented into the bosom of its parent in Heaven! * * * * *

From the Imperial Magazine.

TRUST IN GOD, MAN'S BEST CONSOLATION IN ADVERSITY.

"When I am in heaviness, I will think upon God."

The troubles of life are many and various. In the morning and in the evening, in youth and in old age, we are liable to meet with trials and afflictions. No condition, no rank, no character, is exempt from the common lot; and each of us is destined to bear his burden of affliction. On the one hand perhaps, we experience the loss of fortune; on the other, we are deprived by death of those whom we loved. Here we are attacked by an open enemy; there lurks some false insidious friend, ready to betray us. We form schemes which are abortive; we en-

courage expectations which are never realized; and even when we have what is commonly called the good fortune to accumulate riches, we know not who shall enjoy them.

When burdend with sorrow, when overwhelmed with grief, where shall we look for consolation? The world bears not within it, as is reported of some noxious animals, an antidote for the poisonous wounds which it inflicts; it has no cure for a broken heart. To God, and God only, it belongs to afford consolation in the day of adversity. Wherefore, "when I am in heaviness I will think upon God." I will think upon him because he is *omniscient*. "He knows whereof we are made, he remembers that we are but dust." All our troubles are known to him before we offer up our prayers for their removal. Not a sigh that we utter escapes his ear, not a secret ejaculation transpires without his knowledge. "To him all hearts are open; all desires known." With him there is no time or place of concealment. He sees at midnight, as well as noon-day, for "the darkness and the light are both alike" to him. He looks through the regions of space, and views the utmost limits of the universe. His watchful eye is over all his creatures, and not a sparrow falls to the ground without his knowledge and permission. "When I am in heaviness I will think upon God," because he is *omnipotent*.

"The heavens declare the glory of God, and the firmament sheweth his handy work." By him were all things made that are in heaven and earth; and having created them, he is lawful sovereign of the universe. He reigns above in the regions of spirits, and governs in the world below. Angels and archangels do him homage, and his power is equally extended over spiritual, and material nature. At his command the seasons change, the sun rises and sets, day and night succeed each other. At his command the thunder rolls, the stormy winds arise,

and all the vicissitudes of the globe are accomplished.

In the moral world his authority is no less extensive. From the palace to the cottage, the affairs of men are in his hands, and he ordereth them as seemeth to him best. The thoughts, the designs, the affections, the wills of his intelligent creatures are all under his controul, and determined, as far as is consistent with their free agency, by his overruling providence. Am I not then, may every one say, under his immediate care, am I not the subject of his government?

When I am in heaviness I will think upon God because he is infinitely good. Who that looks around him is not ready to exclaim with the Psalmist, "The earth is full of the goodness of the Lord." In the animal, vegetable, and mineral kingdoms, in every department of nature, our attention is arrested by innumerable and indubitable proofs of the divine goodness.—What provision is made for every living thing! What a preparation do we every where behold for the gratification of sensible creatures! Man, in common with the brutes, participates of these bounties of his Creator. But in addition to these, he has a capacity to discern the fair proportions of the universe. The beauty, order, and harmony of things are visible to his eye alone. True it is, man might have enjoyed many gratifications of existence without a capacity for this higher species of sensible pleasure; but his liberal Creator did not think fit thus to limit him in his enjoyments. All nature was ordained to minister to his delight. In the beautiful language of the poet,

"Wherefore then her form
So exquisitely fair, her breath perfumed
With such ethereal sweetness? whence her voice
Inform'd at will to raise or to depress
Th' impassion'd soul? and whence the robes of
light
Which thus invest her with more lovely pomp
Than fancy can describe? whence but from thee,
O Source Divine! of overflowing love,

And thy unmeasured goodness ! Not content
With ev'ry food of life to nourish man,
By kind illusions of his wondering sense,
Thou mak'st all nature beauty to his eye,
Or music to his ear."

To instance every particular in which the divine goodness is manifest, would exceed a single paper ; it would be to write volumes, if a person could be found with an understanding equal to the task. But there is one demonstration of God's love, so surpassing every other, that it cannot be too frequently recalled to our recollection, or proposed as the subject of our devout meditation. Need I say, it is the redemption of sinful man by Christ. This stupendous, this unparalleled instance of beneficence, should induce every afflicted son of Adam to think with pious confidence upon God. It should induce him to rely entirely on his mercy, and freely and unreservedly to commit himself and all his concerns to the care of his heavenly preserver.

But it is not only when the soul is in heaviness, when it is overwhelmed with grief, that the recollection of God should be present with the mind. Art thou in prosperity, and disposed to rejoice, remember, thy prosperity is derived from Heaven. This reflection will give thee an additional relish for all thy pleasures, and enhance the value of every innocent enjoyment. It will excite in thee gratitude and love, the most delightful emotions of the human heart, and from the enjoyment of the creature, lead thee to glorify the Creator — Art thou in adversity, and overpowered by grief, call to mind the *omniscience*, the *omnipotence*, and *infinite goodness* of the Deity. He knows thy wants, he is able to help thee, and the benignity of his nature will prompt him to hasten to thy relief. — Art thou in health ; enjoy it with thankfulness, and employ the important blessing to some valuable purpose. Art thou in sickness ; it is an instructive monitor, and will teach

thee many useful lessons, which, without its assistance, thou couldst never learn.

Bear patiently, and it may be thou shalt yet enjoy much satisfaction in the present life ; but assuredly it shall be thy portion in the next. Remember that " all things work together for good to them that love God," and that he created thee to make thee happy. To conclude : Seeing that he is no stranger to our condition, and that he is both able, and willing to help, let all, when they are in heaviness, think upon God, and cordially unite in that excellent prayer of the liturgy :—

"We humbly beseech thee, O Father, mercifully to look upon our infirmities ; and for the glory of thy name turn from us all those evils that we most righteously have deserved ; and grant that in all our troubles we may put our whole trust, and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord." J. M.

Criticism.

ON THE DESCENT OF THE HOLY SPIRIT ON CHRIST AT HIS BAPTISM.

Our Lord was called in the Hebrew tongue *Messiah*, and in the Greek, *Christ*; which, being interpreted, mean the *Anointed*. And this anointing was that of the Holy Spirit without measure. This had a reference to his human nature, which was the perfect instrument by which the Son of God performed his Mediatorial work. He was anointed by the Holy Ghost, when his human nature was miraculously formed by him ; and from this miraculous conception, he derived (through a sinful daughter of Adam) a human body and soul, spotless in purity and holiness. By this anointing, he derived all those miraculous powers and gifts, which were necessary to his holy human nature.

for the exercise and discharge of his Mediatorial office on earth. [See Isa. lxi. 1.] And by this anointing of the Spirit he offered up the great propitiatory sacrifice of himself, without spot, unto God.

This anointing was conferred on his human nature as soon as it existed. For he did bear our sins in his own body, as our atoning sacrifice, from his cradle to the cross. And during all those years, therefore, he never was without the Holy Spirit, by whom he offered up this sacrifice without spot.

But, the anointing, or conferring of the miraculous influence of the Holy Spirit upon Christ, took place in a signal manner at his baptism by John. At that time he entered *publicly*—before heaven, angels, and men, and devils, on the work of his mediatorship.

This anointing was done in a signal manner. "*He saw the heavens opened. He heard the voice of his Father saying, This is my beloved Son in whom I am well pleased. And he saw the Holy Ghost descending on him.*"

This last exhibition, at least, was not confined to the vision of our Lord. John the Baptist also beheld it. With respect to the reasons of this, besides those which respected Christ himself, we may safely say, that all this was done to give a plain, and palpable demonstration of the distinct personal subsistence of the three persons in the Trinity. And it was done before an accredited servant, and inspired prophet of the Lord; I mean John; who, with the other witnesses of God's people present, might transmit it to the Church of God, through the writings of the Evangelists, to the remotest ages.

Now, in order that John might have a visible token, or proof, of the fact of Christ's anointing, and consequently of his divine mission as the Mediator, it was necessary that some appearance should be presented to

him. The Holy Ghost accordingly descended from the opened heavens. He came down, *ὡς περιστεραν*, "in manner as to a dove," says Matthew; iii. 16. He does not say, *ὡς περιστερας*, "as of a dove." Luke says, ch. iii. 22. in precisely the same grammatical form, "The Holy Ghost descended in a bodily form, in manner according to a dove;" not *ὡς περιστερας*, as of a dove. For it is constructed in the accusative, not in the genitive. This form of speech is precisely the same in all the Evangelists. And it is to be observed, that this idea is strengthened from the use of *ὡς*, an adverb of *manner*, (as every scholar knows,) in Matt. ix. 36. "Being scattered like sheep having no shepherd." It is not constructed with the genitive here. It is *ὡς περιβατα*, *like* sheep; after the manner of sheep. Now, who would venture to say that this expression will bear the rendering, as in the above passage relative to the dove? Who will say that the people were scattered *like* sheep? that is, in the shape of sheep, instead of *manner* of sheep.

These considerations have induced the learned Drs. Hammond, Whitby, Guyse, and others to maintain that the Holy Ghost descended in the hovering, peaceful, gentle manner peculiar to the dove, when it lights on its roosting-place.

Moreover, it is to be observed, that the *first* person, of the adorable Trinity and the *third* person, have never assumed (so far as I can recollect) any similitude, or bodily form of man, or beast, or fowl; for it is written, "Take good heed to yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire—lest ye corrupt yourselves, and make you a graven image."—Deut. iv. 12.

The *second* person did assume a form, or bodily shape. He was the angel of the Lord—the captain of the Lord's host—"The MAN—God's equal." And Dr. Owen, in his inval-

uable treatise on the Holy Spirit, has shown that all these "*similitudes of the Lord*," [Deut. xii. 8.] these appearances of God, were the appearances of the *Son of God*, who rejoiced in the anticipation of his being the *Son of man*, by his incarnation. And hence he appeared under human similitude or form.

Now it is questionable with some whether we should venture to adopt an explanation of a Greek phrase, which would lead us to admit respecting the third person of the most Holy Trinity, (who never become incarnate—who never assumed "*similitudes*;" but who on the contrary called on us to take heed, on this matter, lest we corrupt ourselves by making a graven image) that he did actually assume the *form of a bird*. Seeing the natural and idiomatic expression of Greek refers us to what is more safe; and really free from every tendency to idolatry—why should we not give ourselves up to be led by the salutary rules of criticism, and refer it to the manner of descent, instead of the *bodily likeness*?

Some do admit a *bodily likeness*, so far as a flash of fire is a bodily likeness. This is as sufficient for the purpose of theological critics to reason thence, on the proof afforded by this, of his *distinct personality*, as if he had appeared in the *form of a dove*. But then the latter countenances "*similitudes*" of the Deity, and gives countenance to the impious venturing of painters and poets to represent the Holy Ghost under the *bodily shape of a dove*!

The learned divines of Holland, John Mark, and Bernhardine De More, favour the idea of the Holy Ghost descending in the *bodily form of a dove*. But contrary to their usual sagacity they seem to overlook the peculiar form of the Greek expression. They seem to take it for granted that the word for *dove* is in the genitive case, and not, as it really is, in the accusative case.

Dr. Owen, the prince of theologians and critics, perhaps comes nearest the correct view of it after all. He admits as we all must—for the Evangelist says it—that there was a *bodily shape*; That this was not in *substance* a dove for it came from heaven. It was not a *real dove* in plumage, in eyes, in bill, or in colour. It was not really a feathered fowl. *It was a brilliant flame resembling the form of a dove*, lighting and resting on the holy head of our Lord; in the gentle and hovering manner of the dove, the bird which is the emblem of innocence and peace. The descent was not a rapid, and furious moving of the bird of prey—the emblem of vengeance. It was the presence of the Holy Spirit indicating itself by a pure brilliant flash of light, in the bodily form of a dove—the emblem of peace, purity and innocence, visiting and resting on our adored Redeemer. This, I believe, will meet the views of us all.

W. C. B.

Miscellaneous.

MR. EDITOR—You will not expect in the vagaries of a woman's reflections, either the accuracy of a theologian, or the well arranged arguments of a habitual reasoner. But if the feelings of an anxious mind can interest, for a moment, the movings of superior sympathy—if the well intended effort may be entitled to the candid attention of the wise, and the good; the writer of the accompanying *Reflections*, would offer them with affection, and confidence, to our much esteemed Pastor.

REFLECTIONS.

"And his righteous soul was vexed with the conversation of the wicked."

In our associations in life we are bi-ased by a thousand contending interests. One man prefers a situation, because its local beauties compliment his taste; Another, because it admits the range of his enterprise; and a third, because the Olive and the vine fatten on the soil.

But of all the enemies to a desirable choice, and to that which best secures domestic, and social happiness, Avarice is surely that one which is the most formidable, and which, therefore, most deserves our censure, and our deepest aversion. We pity the misguided schemes of ambition: and when we see the high-built turrets which proud man had built, nodding to decay, we are smitten with pity, and compassion towards him, that he should have reared a memorial of his name so lowly, and so frail. But when we see avarice putting itself forth in a thousand little acts of meanness: When we look into its menial services, and its humiliating calculations, its debasing suggestions, and its pitiable success; when we see it even dissolving the ties of kindred, and rendering void the dearest bonds of affection, we are presented with a view of human nature in its most degraded form. And surely does charity herself commend the blush, that mantles at the thought of a brother's meanness, and degradation.

We are told that Abraham said unto Lot; "I pray thee, let there be no strife between me and thee.—Separate thyself from me. If thou wilt take the left hand, then will I go to the right, or if thou depart to the right, then will I go to the left. And Lot lifted up his eyes toward Jordan, and saw that it was well watered, every where, even as the garden of the Lord; and Lot chose him all the plain, and sojourned there."

And here commenced the misfortunes of his life. True, he was afterward prosperous. But the very blessings of God upon the labour of his hands, were the sole cause that induced him to bear with the Society of the wicked. He became rich, and powerful. He saw with delight, the increase of his stores, and he dwelt in luxury, in the bosom of the plains of Sodom. But, alas! in an hour of visitation, the besom of de-

struction swept away his goods, and the arm of the avenging angel turned into ashes the pride of his possession. We have seen him surrounded by the licentious, stemming, single handed, the tide of corruption. We have seen him alone at the solitary altar of his God. And at last we have seen him hurried from Sodom, the beautiful Sodom, over whose head the bolt of Heaven lingered but a moment, till the miserable fugitive family should have escaped.

And, now, where is the well watered plain, whose blooming luxuriance flushed on the stranger's eye? Where wandered the sire whose unhoused head could claim no shelter, for his coming age? And she, the companion of his flight, who cast one homeward fatal glance, where lingered she? The Lord, the Lord God had cast out the one a wretched pensioner of the common earth; and fixed the other a marble gazer on the ruined vale!—O! it was the exile's home. It was the spot round which all his affections twined. It was the mother's pride, the centre of the children's loves! But, sad indeed! It was the place that Jehovah abhorred!

Lot was unwise, in that he valued no sacrifice which came in competition with his growing prosperity.—And, day by day, his righteous soul was grieved within him. Yet had he no energy to tear himself from this seat of dissipation and vice.—And even, when the visible messenger of Heaven warned him away, he lingered in regret. Unhappy man! For him society had no interest; friendship had no charms. To him the soft reciprocity of benevolence, and grateful obligation were unknown. He lived a stranger in the midst of confusion; an insulted dissembler amid prevailing wickedness.

Of all situations none is more solitary than that in which men are placed, when every where surrounded by a dissonant, and uncongenial multitude. Better the lonely dwelling

of some sea-girt isle; better the desert tent of the homeless Arab; or the storm-rocked mountain hut of the Alpine Swiss!

It was a solemn voice of awful warning which fell from the lips of a distracted parent. "*Up; get you out of this land, for the Lord will destroy it!*" It was midnight still. His dissolute sons were sunk in sleep. Was it a dream? Or was it, in reality, the venerable Lot—their father—bending over their couch? Was it the language of a fevered imagination, or the voice of superstitious dotage which they heard? "He seemed to them like one that mocked." On that night the moon emitted her last lustre on devoted Sodom; and the stars went down, never to rise again on her evil towers! Even now I see the sudden dread, and consternation that every where fell on the too secure inhabitants of the plain. Scarce were the orgies of dissipation ended; the song of revelry had scarcely been hushed; the robber had just retired to his den; and prostituted guilt had walked its round, when the fire of the Lord consumed them all! My heart sickens with the idea of the piercing groans, and frightful outcries which mingled with the bursting storm, and the wailing cries, and frantic shrieks which rose on the troubled air, as Sodom and Gomorrah went down together into their grave of fire!

In the destruction of the cities of the plain, we may see an impressive instance of the retributive justice of God; and the vain confidence of man. The sword of Jehovah is never sheathed. It is pointed for ever at the sinner's breast. In his hours of clearest sunshine, and his sweetest enjoyments, the storm shall gather; and rolling onward, and still onward, it shall sweep away all his refuges, which are "refuges of lies," and it will burst upon his naked head!

My soul is grieved for the children of men! and my heart sighs for the multitudes around me! Not for the

sad; for they shall rejoice! Not for the mourners; for they shall be comforted! But for the poor blinded wretch, who laughs, like a maniac in the hour of his wildness, on the beetling crag; and weaves his garland on the verge of death! Lord God! who hast the spirits of all flesh in thy keeping, make us truly wise! And as we press onward through this bleak wilderness, may we not turn aside for the few scattered pleasures that grow in forbidden paths; knowing that we travel to a country where thy smile is peace unutterable, and thy presence is fulness of joy!—AMANDA.

For the Dutch Church Magazine.

MR. EDITOR—The perusal of the obituary notice of that good and excellent man, which occupied a portion of the last page of the May Number of your Magazine, filled me with emotions much better imagined than described. I have known him for many years; and must bear testimony to the fact, that in his whole deportment, the fruits of the Spirit, which are in all love, joy, peace, gentleness, goodness, faith, meekness, were daily manifest. What an example has he left to posterity! How loudly do his acts of munificence call upon others to do likewise, who are equally blessed with the means! He felt, at all times, that he was but a steward whom his Lord had blessed with temporal prosperity; that he was bound to remember his goodness, by consecrating a part of his earthly substance to the advancement of the Redeemer's kingdom. To promote the interest of Christ upon the earth, was his daily delight. He dwelt on it with peculiar pleasure. His memory will be had in everlasting remembrance. The cause of the Bible, and of Missions, occupied no small part of the breathings of his pious soul. Let his example stimulate others. But he has done more. He has left, I perceive, a bequest to Rutgers Theo-

logical College. The General Synod of the Reformed Dutch Church, at their meeting in June next, at the city of Philadelphia, will, I have no doubt, commemorate this act of Christian benevolence, in the establishment of a scholarship, to be known in ages to come as the "*Heyer Scholarship*," in Rutgers Theological College.— Shall his example be left without an equal? Are there not many attached to our Reformed Zion, to whom the Lord has spoken in great kindness, in the blessings which he has poured upon their temporal prosperity, and pointed, as it were, with his finger, to this School of the Prophets, and said, "Remember me! Remember the interest of my Church upon the earth!" I trust that there will be more than one found, before the close of this year, consecrating a part of that which the Lord has given them, to aid the cause of truth.—H.

THE BUDGET.

Letters addressed to Mr. Alfred Anthropolos.

Letter VII.

"He that ruleth over men, must be just, ruling in the fear of God."

Government, an Allegory.

MY DEAR FRIEND.—After leaving Philadelphia, curiosity led me to visit the Metropolis of this great and flourishing Republic. The representatives of the people were assembled in congress; composed of men, not indeed so brilliant, in point of intellect, as former occasions have presented; yet a body of enlightened civilians. When compared with the representatives of the nations of Europe, they were such as this nation might well be proud to own. The general policy pursued by this country is wise, and calculated to promote its best interests. But the motives which prompt it, and the manner in which it is administered, demand a moral investigation, and admit of improvement. I look upon the whole human

family as actuated by two great principles. INFIDELITY and TRUTH.— Whenever the former is so successful as to disguise itself with the garb of the latter, especially in the administration of publick affairs, then society is plunged into the most deplorable state of human degradation, and wretchedness. Such was the condition of things during the dark reign of Popish Hierarchy. And I apprehend that it was from the contentions of men, equally base in their motives and designs, that the question of "*imperium in imperio*" first originated.— A question which needs no discussion in an enlightened Christian community. I know no possibility of purity in actions, unless those actions flow from a principle which is itself good. Nor do I know more than one principle which is good, and universally binding upon the actions of men. It is this: By an immutable law of Heaven, men are obligated to do every thing in such a way, and from such motives, as tend to honour and glorify God. Politicks and Religion, therefore, are necessary branches from the same root; and when rightly cherished, they will yield in substance the same fruit although differing in taste. The one contains the juices of time; the other, those of immortality, as connected with time. An assertion is implied in the above question. It is this: That there is a correct principle upon which politicks are to be administered; yet different from that upon which Christianity is founded. I know it not. It appears to me not only an erroneous assumption, but a bold usurpation of infidelity. What is that principle? Where is it to be found? Is it in the natural, and unalienable rights of man? These we cheerfully acknowledge; but they are not independent of God; nor can they be exercised to our advantage without a recognition of God. He gave those rights; and to exercise them in any way dishonourable to him, is a self-evident

error. Nor would this subject ever have admitted the serious discussion of a moment, if the first principle had not been concealed under a wilful aberration, and its practical bearings lost in the mazes of uncertainty. There is but one *imperium*, of which God himself is the head. And in the present age, it is peculiarly interesting to witness the economy of his Providence, counteracting the effects of iniquity, in a gradual procedure by the same agents, which produced it. To him we are indebted for that wonderful display of wisdom, by which the rights of the people are preserved through the agency of men whose principle is infidelity; whose motives are selfish, and who, under other circumstances, would be as zealous advocates of oppression as they are now of Liberty. And, we trust, he will, ere long, remove the evil, by directing a *conscientious exercise* of the right of popular election.

Loitering one day in the gallery of the Hall of Congress, and suffering in my feelings from the neglect, and even contempt, with which things sacred were uniformly treated; the only relief that occurred to me was to call to recollection the history of government.—Government was the child of Heaven, commissioned to promote the happiness of man. But he resisted her kind intentions; and she returned, leaving the world a theatre of strife, between FALSEHOOD and TRUTH.

Falsehood made a code of laws for the regulation of society, and committed the executive power to the natural honesty of man. This she knew was inadequate; her ultimate intention being to open a pathway for her eldest daughters, *Ambition* and *Oppression*; that through their agency, she might usurp the right of government.

Ambition began her task among the human race, by persuading them that the many ought to be governed by the few; because the wise and

good were the minority; that the only object of government was to promote the general good; and this could be more easily contemplated by *them*.—She farther argued, that the power of wealth was also confined to the few; that they consequently had both ability to execute law, and leisure to consult the publick interest; moreover, the temptation to avarice would have less influence upon them, because the passion for it was already satiated.—The multitude were, through ignorance, incapable of a choice; and therefore, that the happiness of all might be placed beyond the reach of their caprice, she succeeded so far as to enact a law of entailment of property, and to make the order of nobility hereditary.

The way being thus opened for Oppression, she began her work among those who had already been devoted to Ambition. She urged the necessity of keeping the multitude ignorant of their rights by positive restraints; otherwise the promiscuous growth of intellect would chance, at some time, to overthrow the labours both of Ambition, and Oppression. It was, therefore, decreed that *Ignorance* should be called in from among the vulgar throng, and be so far elevated above them, that as occasion should serve, she might trample upon the heads of the people, while the sceptre of nobility, being supported on her shoulders, might be waved without obstruction or controul. Refining upon the laws already enacted, she at length obtained an unanimous vote, that the supreme power should be lodged in the hands of a single individual, either with, or without the council of the nobility, as circumstances might dictate. Thus, by the united labours of her two daughters, *Falsehood* was quietly seated on the throne of government: and *Oppression* officiated as prime-minister. But her reign was frequently disturbed by feuds, tumults, and wars. Being frequently suspected, and sometimes charged with in-

justice, she found it difficult to preserve a tame submission; and often suffered from a spirit of resistance. To extend the influence of her controul, therefore, and to silence the voice of even complaint itself, she deemed it expedient to suborn the consciences of her subjects. And, for this purpose, she made the most open and solemn professions of sanctity; and she even assumed the title of **HOLINESS**.

Now she would have obtained a universal and undisturbed dominion, but for the bolder and more vigorous efforts of **TRUTH**. She had constantly resisted, not, however, so much by force, as by persuasion, instruction, and conviction. She also had a code of laws; and she employed her daughters, **MEEKNESS** and **DECISION** to promulgate the same. But Meekness was very slow in her success. She frequently suggested that very valuable rights were delegated to men; that those rights were all equal; that men were capable of a choice; and of governing themselves by an elective franchise; and for this purpose that it was only necessary to receive the laws of Truth, and to depend upon the assistance of **HIM** who first delegated to them all their rights. Her voice, however, was little heard until Decision, provoked at the refinements of Falsehood, made a bold and open resistance. This was a dreadful struggle: but it terminated in favour of Decision. And it greatly strengthened the cause of **TRUTH**. Meekness also became wiser; and when she could not prevail upon men to obey the laws of **TRUTH** from conviction, she succeeded by means of self-interest. Thus the number of her followers were greatly multiplied, although they were principally of that class who are governed by self-interest.

At length, desirous of giving a practical demonstration to the world of the excellency of her government,

she planted a colony, far in the Western wilds; and committed it to the care of **FREEDOM**. Falsehood was unwilling that so dangerous an experiment should be made; and therefore she directed Oppression to assail it in its infancy. But **FREEDOM** resisted her with great courage; and drove her back: having sustained no other injury, than that of losing a few of her subjects, who had been seduced by the sentiments which Oppression had infused into their minds.

Upon the return of Oppression, Ambition was sent, with directions to use milder means. She immediately collected those who were friendly to Oppression, and instructed them to advise her followers that they should enlist under the banner of Freedom; not from a love to *Liberty*, but to *Power*: and in case of promotion, that they should enact such laws as would satisfy both the real and nominal followers of **TRUTH**, at least for the present.

All the parties being thus amalgamated, it was mutually agreed that hereafter they should be known, and classed under two appellations. The votaries of Falsehood should be called **POLITICIANS**; and those of Truth, **PROFESSING CHRISTIANS**.—The former, though less in number, assumed the government upon these conditions, that liberty of conscience should be granted to the latter; and that they should not meddle with state affairs. To these Meekness consented, until she could receive farther instructions from **TRUTH**. But liberty of conscience was made an occasion, by the opposite party, to deny, pervert, and indirectly to oppose the Truth; and the danger of blending Church and State, was held in *terror*, to frighten Meekness from the skilful exercise of her rights; while she often met an indignant sneer, if not a reproach.

TRUTH, from a view of all the circumstances, rejoiced that she had

so far succeeded in reforming the human family. And she determined on maintaining a more vigorous conflict, till Falsehood, if not banished from the world, should, at any rate, be subordinate to the dominion of Truth.—She therefore directed Decision to inform the whole body of Professing Christians, that it was inexpedient for them quietly to receive unnecessary taunts and sarcasms, or to be imposed upon by false subtleties;—that their numbers were now so greatly increased, that they need only to use conscientiously the elective franchise, a sacred right, for the neglect or abuse of which, Heaven would hold them responsible.

Thus far memory furnished me. And it is my own opinion that if men are sustained in power by the suffrages of Christians, Christians must account to GOD for the misdeeds of Political Hypocrites.

Yours, truly—A STRANGER.

ON THE IMPROPRIETY AND INCONSISTENCY OF COMMUNICANTS ENGAGING IN WHAT ARE CALLED THE AMUSEMENTS OF THE AGE.

The following Essay is from the pen of the Rev. Gregory T. Bedell, A. M. Rector of St. Andrew's Church in Philadelphia; an Episcopalian Clergyman, a devoted servant of the Lord Jesus Christ. We earnestly solicit the attention of the communicants of the Dutch Church to it.

"The grand object of a Christian, especially of one who sets himself forward as a real follower of Christ, is the salvation of his soul; and to this, must every energy of the man be directed, for salvation is a difficult thing—as, asks an apostle, "if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—And if a real Christian has a proper impression of the weakness.

and infirmity of his nature, he surely should be the last to give the world and nature an undue advantage over him. Besides this, the Scriptures declare that there is a decided, and strongly marked difference, between a follower of the Lord, and a mere wordling, and that difference is to be measured, by the actual disagreement in the conduct of the two; and the difference in the conduct, where that conduct is uniform and consistent, marks the difference in the principles by which they are actuated.—*Love* to the Saviour where it is "shed abroad in the heart, by the Holy Ghost," is an absorbing principle; and love to the Saviour, and love to the amusements of the world, are opposite and contradictory. "*Love* not the world, neither the things which are in the world; for whoso loveth the world, the love of the Father is not in him."—True religion, and the world, are, and ever have been, at variance. Our Saviour has not only established this truth, but absolutely laid down the utter impossibility of a neutral state for the soul. "He that is not with me, is against me, and he that gathereth not with me, scattereth abroad." I am fully persuaded, by the experience which I have had in my intercourse with professing Christians, that those, whose conversation was turned upon religious topics, and whose "meat and drink" it appeared to be "to do the will" of their heavenly Father, were the very persons who expressed themselves most strongly on the subject of the *anti-spiritual effects* of worldly conformity. While those, most generally, who gave in to the amusements of the world, seemed to have an indifference, and lukewarmness on the subject of religion, which chilled religious intercourse, and painfully impressed me with the idea that they delighted in having their "conversation" every where but "in heaven." This I would be understood as saying, has been my expe-

nience *generally*. I have found some exceptions, but they have been rare, and under very extraordinary circumstances.

But I enter on the reasons which have induced me to believe that communicants cannot enter into the amusements of the world, and yet maintain a consistent, and Christian character.

1st, What are called the common amusements of the world have a direct tendency to destroy every thing like *personal religion*. Apart from the previous circumstances of preparation, which destroy so much of that invaluable talent—*time*, and apart from the unhallowed passions of “envy, hatred, malice, and all uncharitableness,” which dress, and attentions, and such like, are sure to awaken in the mind, which is intently set on amusements as a chief good, the dissipated thoughts, and the wearied body, induce an almost necessary indisposition to the serious exercises of devotion. This is a matter which can fairly attach itself to the experience of the reader, who engages in these amusements; and how can it be supposed, that after many hours, spent in nothing but a round of indulgences, a person can return to his home, perhaps far beyond the midnight hour, and spend a sufficient period in those duties of devotion, without which all claims to the Christian character, are no more than a “sounding brass and a tinkling cymbal.” Whatever interferes with the hour which should be consecrated to God—whatever indisposes to the exercises of that prayer, which is a real Christian’s delight, and a conscious sinner’s dearest privilege, is totally divested of its character of innocent; and becomes evil and sinful in the highest degree. I know that it is the way of many, to talk of the *abstract innocence* of common amusements; but language of this description has no meaning. I doubt whether any one could tell me, what he

meant by amusements *abstractly considered*: and to enjoy an amusement abstractly is to me entirely absurd. These things are completely made up of circumstances, from which they never have, and never can be abstracted; and it is in these unavoidable circumstances that the evil is to be found. If attending at the theatre—at publick and private balls, and a variety of other things of lesser evil, interfered with no absolute duty to God or man—cut short no hour which ought to have been wholly consecrated to the immediate service of our Maker in prayer, and supplication, and thanksgiving—produced no languidness of soul—no spiritual weariness—no real waste of time—no unhallowed passions—then might they be enjoyed to the full. It alters not the force of the argument, to say that the evil of these depends on the *excess* to which they are pursued. I have no hesitation in affirming, that they never were, and in the nature of the thing, they never can be pursued without excess. For if the infringement of a *single duty*, let it be ever so trivial in itself, be the consequence, the pursuit which is the cause of that infringement is excessive and sinful.

It is objected to this, that God is so good, that he never could mean to debar his rational creatures the gratification of the pleasures of this world; and that if to “renounce the pomps and vanities of this wicked world,” be understood in the sense, which is contended for by many, the situation of the disciple of Christ would not only be far from enviable, but positively wretched.

An objection of this kind assumes the point, that amusements of the description alluded to, are *absolutely necessary* for the happiness of rational creatures; and it consequently deprives all those who conscientiously oppose them, of all claims to any thing like worldly happiness. The objection commencing with an as-

sumption, which is not founded on fact, all subsequent reasoning on it, is entirely fallacious. Why should it be thought a hard thing if our Lord, in the self-denying precepts of his religion, should direct his followers to relinquish these vain, and trifling pursuits and enjoyments, and turn their attention to things of a more important and decidedly religious character? Biddulph, in a work on wordly conformity, puts this matter in a very strong light.

"Has the Creator dealt hardly with the papilio, because, in consequence of his ordinance it changes its nature, ceases to crawl on the ground, and mounts aloft in the air, deriving its pleasure from a new source? Has the captive, long a prisoner and a slave in the Siberian mines, any reason for accusing his sovereign of barbarity, when his chains are knocked off, and he is restored to the light of day, and to the pleasures of society on the surface of the earth; because he is now separated from those low gratifications to which he was obliged to resort for want of better, while he was confined in subterranean caverns? The objection is built on a falsehood: for it supposes the things of the world to be suited to the faculties of an immortal mind, which is made for the enjoyment of God, and which nothing but God, his favour and friendship, can ever satisfy. But the believer is become, by regeneration, "a new creature; old things are passed away, and all things are become new." The aspect of all those things with which he has hitherto been conversant, is now changed. The follies of the world have lost their power of giving him contentment; if, indeed, they can be said to afford it to any persons. His hopes and fears, his desires and aversions, his joys and sorrows, arise from new causes, and are directed to new ends. What he receives in lieu of the bubble which he relinquishes, is sterling gold. Had the prodigal

son any cause of complaint when, in consequence of the gracious reception which his father gave him, he was no longer under a necessity of feeding on husks with the swine which his former master had set him to keep? Let the Christian who is enjoying the privileges of his profession, be asked, whether the requisition of renouncing the world be harsh; and whether God who makes it, be an Egyptian task-master. He will know how to answer the question, by replying, 'I am dead; and my life is hid with Christ in God.' " [Col. i. 41.]

2d. Another very prominent evil, arising from the circumstance of communicants attending amusements of the description alluded to, is, that it weakens the influence of religion in the minds of others. Let those communicants who indulge in these amusements think what they please on the subject, the fact is unquestioned, that the eye of the world is upon them; and from them is expected, even by those who care nothing about religion, a consistent and godly, outward demeanour. And it were folly for them to attempt to conceal the truth, that the conduct they pursue, brings a measure of reproach on religion, by lowering it to the level of the world. A professing Christian is supposed to stand on an eminence of spiritual attainment, far above the common mass by which he is surrounded; and where that character is truly *possessed*, as well as *professed*, the supposition is most correct.—About the real Christian character, while there is a mildness, and sweetness of deportment, which makes men admire and love, there is also a gravity, and dignity of deportment, which can make no fellowship with the lightness, and frivolity of a theatre, or ball-room. A professing Christian then, engaged in such pursuits, loses at once the dignity of his assumed character, and lets himself down to the level of those who make no pretensions to religion. I have

heard it asserted by many, who were "lovers of pleasure, more than lovers of God," that though they engaged in such scenes, yet they could not but lose respect for those who called themselves Christians, when they saw them as fond of these vanities as themselves; and that they were consequently fully impressed with the idea that religion set very lightly upon them. The conclusion of such persons is undoubtedly legitimate, and it is one, among the many attributes, which mere worldly men pay to religion, that they think it demands a more dignified and circumspect demeanour; and absolutely requires a measure of consistency which is apart from the love, and practice of these follies. I say it, because I know it to be true, that the most frivolous of the giddy throng, whose motto seems to be "Let us eat and drink, for to-morrow we die," look with the utmost suspicion on the religion of those who engage with them in their pursuits, and not only think, but *speak* unfavourably of them, and of the consequence of the religion which they profess.

"Professing Christians, then, enter ye the theatre—the ball room—sit down to cards and such like, and the very persons with whom you are engaged, while they consent that you should administer to their pleasures, censure you in their hearts; and did they dare, or were they honest enough to tell you what they thought, they would confess to you that you had lost in their respect.

"3d. Another reason why it is evil for communicants to join in these amusements is, that it is a stumbling block in the way of many, and gives unnecessary offence to the feelings and views of many a Christian brother.

"This is a consideration which is far from receiving that attention its importance demands. One man's crime is not indeed another man's excuse. The inconsistency of some

professors, is no reason why any one should abstain from the Lord's table; but so it is; and as Christianity is a self-denying religion, the sacrifice is absolutely demanded on the part of professors. If engaging in these amusements, were in no other sense injurious, either to personal piety, or to the respect in which religion ought to be entertained, still, if the conduct pursued is the cause of another's stumbling—or if the feelings of a pious friend be found to be hurt—if I make not the sacrifice, I deal uncharitably with him—for it is to be recollected, that abstaining from these amusements involves no principle, and interferes with no absolute happiness. Strange as these opinions may appear to many, they are not only drawn from the Scripture without perversion, but they are the very sentiments of Scripture, without even the suspicion of being merely implied. I wish that on this subject, my readers, who have any doubt as to the correctness of these statements, would attentively study, and seriously pray over the 14th chapter of St. Paul's Epistle to the Romans—the 8th and 10th chapters of his 1st Epistle to the Corinthians, and a part of the 2d chapter of his 2d Epistle to the same; as also those injunctions of our Saviour in reference to self-denial, and to love of the world.—If indulgence in these pleasures were *lawful*, Christian charity demands that for the honour of Christ, and the prejudices of weaker brethren, this indulgence should be relinquished: and small is that man's or woman's measure of real religion, who can not make the sacrifice of an hour of vanity, for the sake of Christ, or for the sake of a conscientious fellow Christian."

We shall endeavour to make room for the rest of this seasonable and excellent Essay in a future number of our Magazine.—ED.

PRECEPT AND PRACTICE.

The Rev. Mr. Ward, an eminent puritan, who fled from England during the reign of persecution, settled in Agawam, an Indian village, making the west part of Springfield, in Massachusetts. Mr. Ward was an excellent scholar, a meek, benevolent and charitable Christian; he used the Indians with justice and tenderness, and established one of the best towns on the Connecticut river. He was free from hypocrisy, and stiff bigotry; his posterity are many, and have done their part in the pulpit, in the field, and at the bar, in the six states of New-England, and generally have followed the charitable temper of their venerable ancestor. Mr. Ward of Agawam left his children an example worthy of their imitation. The story is thus related:—

“Dr. Mather, of Boston, was constantly exhorting his hearers to entertain strangers; for by so doing, they might entertain angels. But it was remarked that Dr. Mather himself never entertained strangers, nor gave any relief to beggars.

“This report reached Mr. Ward of Agawam, a *chum* of the doctor, while at the university. Ward said he hoped it was not true; but he resolved to discover the truth. Therefore he set off for Boston, on foot, then a distance of 120 miles; and arrived at the door of Dr. Mather on Saturday evening, when most people were in bed, and knocked at the door, which the maid opened. Ward said, “I come from the country, to hear good Dr. Mather preach to-morrow; I am hungry and thirsty, without money, and I beg the good doctor will give me relief, and a bed in his house, until the Sabbath is over.” The maid replied, “The Doctor is in his study; it is Saturday night, and the Sabbath is begun, and we have no bed or victuals for ragged beggars,” and shut the door upon him.

“Mr. Ward again made use of the

knocker; the maid went to the Doctor, and told him there was a sturdy beggar beating at the door, who insisted on coming in, and staying there over the Sabbath. The Doctor said, “Tell him to depart, or a constable shall conduct him to prison.” The maid obeyed the Doctor’s orders; but Mr. Ward said, “I will not leave the door until I have seen the Doctor.”

“This tumult roused the Doctor, and with his black velvet cap upon his head, he came to the door, and opened it, and said, “Thou country villain! how dare you knock at my door after the Sabbath has begun?” Mr. Ward replied, “Sir, I am a stranger, hungry and moneyless, pray take me in until the holy Sabbath is past, so that I may hear one of your godly sermons.”

“The Doctor said, “Vagrant! go thy way, and trouble me no more; I will not break the Sabbath by giving thee food and lodging,” and then shut the door.

“He had scarcely reached his study, when Mr. Ward began to exercise the knocker with increased violence. Not highly pleased, the Doctor returned to the door, and said, “Wretched being, why dost thou trouble me thus? What wilt thou have?”

“Entertainment in your house until Monday morning,” answered Mr. Ward.

“You shall not,” said the Doctor, “there’ore go thy way.”

“Well, sir,” says Ward, “as that point is settled, pray give me sixpence or a shilling, and a piece of bread and meat.”

The Doctor said, “I will give thee neither,” and again shut the door.

Ward again thundered at the door; the Doctor returned in great wrath, and said, “Thou art mad, or possessed with an evil spirit. What wilt thou have now?”

“Since you, sir,” said Ward, “will not give lodgings, nor money, nor food nor drink to me, I pray for your

advice. Will you direct me to a _____?"

The Doctor cried out, "Vagrant of vagrants! the curse of God will fall upon thee! Dost thou, villain, suppose I am acquainted with such houses?"

Ward replied, "I am hungry, weary, thirsty, moneyless, and almost naked; and Solomon, the wisest king of the Jews, tells me and you, that _____ will bring a man to a morsel of bread at the last!"

Mather now guessed whom he had to deal with, and cried, "*Tu es Wardanus, vel Diabolus!*" [Thou ~~Ward~~ Ward or the Devil.] Ward laughed: the Doctor took him in. Mr. Ward preached for the Doctor the next day.

This event had its due effect on the Doctor; for ever after he became hospitable and charitable to all in want."

INVINCIBLE EFFICACY OF DIVINE GRACE.

The displays of divine grace attending the unostentatious and humble labours of a missionary among a savage people, are truly touching. And they carry with them, into our hearts, constantly renewed proofs of the divine origin of the Gospel of Christ.

You may talk most learnedly; you may reason with admirable demonstration; no part of your argument may be weak or exposed; you may unfold treasures of instruction and amusement from history, and from all the branches of science; you may excite the admiration of talented men, or the stupid wonder of the illiterate.—And you will be rewarded with the success of Socrates or Plato. Their audience came and went; they wondered and praised their teachers, and lived as much Pagans as ever. Or, you may be rewarded with the admiration and rebuke of the Kentish farmer, in his reply to a learned Doctor, who had, in his sermon addressed to a plain country congregation, introduced the doctrine of *Opticks* before them: and had talked of *Dioptricks*, and *Catoptricks*, *Refractions*, and *Reflections*, and *Angles of Incidence*. "Doctor," said the farmer, "you have given us an excellent sermon to-day. But I believe you made one capital mistake!"

"Mistake!" exclaimed the Doctor:—"that, sir, is impossible. It was all a chain of demonstration."

"True, your reverence," said Hodge; "but then there things you preached so much about, you called HOP-STICKS.—Now, in our country of Kent here, we call 'em HOP-POLES!"*

This is not only practising the folly pointed out by the witty Dean Swift, who compares this kind of weakness and absurdity into which cold hearted, theoretical, and scientific Divines are very apt to fall, as an attempt to hew blocks with a razor. But it is worse, than productive of no Christian fruits. It does incalculable mischief. It gives plain, humble souls a disgust at the name of religion.

What would the beautiful style, and profound speculations of our learned men do in regenerating a degraded nation, or in civilizing a pagan tribe? The very name of missionary is indeed an object of scorn and loathing to the infidel school; and even to men of mere scientific refinement. And yet they talk of civilizing our wild tribes.—Bring such men as Hume, as Adam Smith, as Gibbon, before a council of Indians, or a horde of Hottentots. What part of their system would they employ? What scheme would they devise, to convert, to regenerate and elevate these sons of the wild wastes to the dignity of man, and the nobility of soul necessary to hold communion with angels, and other pure and holy beings, and with God, in the circles of spotless purity? Nay, even were no such lofty preparations necessary; were the grovelling and contemptible system of these men true, that in this world man arrives at his heaven and his happiness; that civilized life, and refined scientific pleasures were all desirable, and the only object worthy of being sought after; how would they begin? How would they proceed to civilize them?

Had these men sallied forth, and ventured to try the practical effects of their theory on man as he actually is, in *paganism*, they might soon have seen the impracticability of their theory; and the utter uselessness of their boasted schemes. They might have outlived their folly, and ashamed have returned in humility to take a lesson, a rich practical lesson at a missionary's feet.

And, moreover, what would the sermons of Robertson, or even Blair, and his admirers, and *copyists*, have effected on a plain and unlettered assembly?

Tell me not that they were adapted to their polished and princely audience. These effusions of wit and science, sublimated, under their learned processes, until the essence of the Gospel was nearly all evaporated from them; these effusions would have produced about as much happy effect on the roaming savage, as they produced on their

* Christian Magazine, Vol. III. p. 619.—Kent produces a great deal of hops.

learned, polite and gay audience in the Scottish metropolis. They were pleased; they lauded the wit of their preachers' heads, and the fine polish of their manly style.—They lauded their eloquence; and went their way, and spent their days, "steeped in the wickedness of their incorrigible hearts."

Oh! there is a divinity, and an invincible force, in the pure and simple word of God! The men of the world, and the world's high priests, see it not. They have been blinded. They feel it not. They are strangely insensible to spiritual beauty and power. It needs none of these meretricious ornaments to be thrown around it. When unadorned, it is adorned the most. These scientific Doctors err as much against taste, as against sound theology. Every one of them, for instance, has felt, and every one of them has expressed the wide difference, in point of effect, of the sublime and forcible exclamation of Julius Cæsar to the pilot of his boat—"Quid times Cæsarem vehis!" and the tedious and luscious exposition of this by Lucian, in the pages of his *Pharsalia*.—Even so do their expositions, and their mode of exhibiting the Gospel, violate the laws of taste and criticism. Hence they fail as much as *scholars as divines*.

He is the most eloquent Theologian and preacher, who gains the grand point aimed at.—Who, under God, persuades, and melts down, and overpowers the human mind.—Who, by the simple exhibition of the pure Gospel of God, attacks the human heart and soul with the weapons of his master, Christ Jesus; who goes forth armed, not with human wit, and scraps of learned lore; nor metaphysical definitions; nor well connected chains of argument, nor profound researches; but with the pure doctrines of the Cross; and who trusts for all the requisite force, and effect on the mind, to the Spirit who gave him these weapons to wield.

Oh! there is a power and an efficacy in the pure doctrines of the Cross, which are found in no human conceptions, nor wit, nor agency. "*It is a fire and a hammer.*"—It breaks, it melts the hardest heart. "*It is quick and powerful; sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit; and of the joints and marrow; and is a discernor of the thoughts and intents of the heart!*"

The effects produced on the human mind and deportment are striking in every Christian community, where the religion of Jesus has produced that order, and peace and moral soundness which meet our eyes in our own land. But they stand out in bold relief, and strike the mind of philosopher and Christian in their superior displays in a pagan community. Contrast the last generations of the natives of Otaheite and Owhy-

hee, as they have been described, in all their moral pollution and degradation, by Captain Cook, and by those who followed him, with the present generation of lovely, Christian, moral, genteel, well-dressed natives. And let the question be asked, and answered?—What has produced all this? Infidelity? No. The system of moral lectures? No. The introduction of civilized habits, without the introduction of the Christian religion? Not at all. The humble missionary of Christ went thither. He sat down beside the native. He opened the pages of the Gospel; read it to him; explained it to him; prayed to the God of Heaven. The Spirit came down; blessed the plain exposition of his own truth, civilized, convinced, converted him.

The same process has been going on in the land of the Hottentots, and Caffres; among the Hindoos and Greenlanders, the Esquimaux, and the Indians of our frontiers.

Before the weapons of the doctrines of the Cross opposition stops; idolatry vanishes; horrid superstition flies wailing to the mountains; the temple and altar are deserted; human sacrifices are abolished; and the naked, roaming savage, who had hacked the body of his human victim, and poured out human blood on his altar, and had drunk out of the skull of his enemy, and had shaped his bones into ornaments, or into instruments of the chase, and had slain his boasted number of infants on his altar, has been rendered humble, meek, and benevolent; has become a virtuous, cleanly, and well-dressed and accomplished man, and a scholar! Great God, our Saviour! this is the genuine fruits of thy Gospel!

The history of missions exhibits a beautiful succession of these lovely triumphs of the doctrines of the Cross—these modern miracles of Christianity.

I shall take my leave of my reader, after I have presented to him the following remarks of a distinguished Seneca Chief, Captain Pollard, to one of our missionaries, on his receiving him as a member into the communion of the Church, in A. D. 1824.

"On addressing some of the questions usually put to candidates on such occasions, Capt. Pollard rose, and returned for substance the following reply:—'Brother, since you have thought proper to invite me to become numbered in the family of Christ, and have asked me these solemn questions, I shall make my answer in a few words. It is a fact not to be denied, that in my younger days, I have lived in total darkness, in a state of ignorance and sin; and although I have kept myself from many of those vices which have ruined many of my people; still I have to acknowledge that I am a great sinner in the sight of God. But now as I have learned a little of the Gospel, and

have heard of the wonderful love of Jesus Christ, in dying for the sins of mankind, I should be worse than a brute, if my heart should not repent, and place its trust in his death alone. I know there are some of my nation, who turn their back against the son of God, and despise his Gospel; and they are displeased with us, because we are determined to hold fast to the truth. As to myself, I will only say, that if my heart's blood be necessary to atone for the crime I have committed in departing from the paths of ignorance and sin, let it flow freely. Let them take vengeance upon me, in the presence of my family, in open day. I shall make no resistance, since I shall die in the cause of God.' "

Religious Intelligence.

German Missionary Society.—For the last 25 years, emigrants from Germany have formed numerous small colonies, in southern Russia—extending along the shores of the Black Sea, from Odessa to Tiflis. Among these emigrants, are many children of God, who are formed into churches, and who are supplied in a measure with Pastors by the liberality of the Russian government, and the aid of the above mentioned Society. Seven missionaries have entered on this field of labor. Their objects is not simply to build up the churches already established, in their most holy faith—but under the protection of these churches to assault the strong holds of Mahomedanism, and revive those eastern churches that have been oppressed for 1200 years by the arm of the "False Prophet;" they resemble so many covered ways and trenches, which conduct to the walls of a fortress that has not yet been conquered for the kingdom of God.

Conversion of the Jews.—Rev. P. Tuschov mentions two circumstances, which seem to him to justify the hope that the set time is at hand for the conversion of Israel. 1. There is a prevailing tendency among the Jews, to mix more than formerly with Christians and conform to Christian habits. Hence many Jewish parents are now anxious to put their children to Christian schools, and the number of Jewish

students in the German Universities is increasing. 2. In many cities and towns, such as Frankford, Mentz, Dessau, &c. respectable Jews have formed themselves into associations to encourage the learning of trades—and to raise contributions for defraying the expenses of apprenticeships, and for clothing and boarding the apprentices. These associations are increasing, and the result is already visible, in the increasing cordiality, and confidence cherished between Jews and Christians.

Education in Foreign Countries.—In the Netherlands, the system of mutual instruction is now firmly established, and in full action. Handsome donations have been received from the king, princes, and town of Brussels.

In Denmark, the same system enjoys the patronage of the king, and the effective support of the nobility and clergy. In this kingdom, are more than a thousand schools established on this plan; and religious instruction is provided for by royal enactment.

In Sweden the schools are generally prosperous, and enjoy the royal patronage. The funds of the institution are increasing, and a central school is about to be built at Stockholm, for the training of instructors.

In Norway, the system has been recently introduced with good effect.

In Russia and Tuscany, the schools are going on well.

In France, within two or three years, they have made a retrograde movement, owing to the withdrawal of the patronage of government. In Spain and Portugal, little if any thing, is doing at present. From these, as well as a thousand other facts, it is manifest, that where the *Bible* is not valued and read by the mass of the people, the advantages of education and civil liberty are not appreciated.

Reformed Dutch Education Society.—The Classis of Albany have constituted themselves an *Education Society* for preparing indigent young men to enter into the gospel ministry.

The President of Classis to be President of the Society. A committee of five, denominated the *Executive Committee*, are to decide upon all applications, and make all appropriations of money. A person receiving aid, must be in the communion of the Dutch Church; must be guided by the Executive Committee in the course of study he pursues; and must give a written pledge to refund one quarter of what he receives, if he continues in the Dutch Church, and the whole, if he goes to another denomination.—*Rel. Mon.*

From many parts of our Church we hear that the Missionary Spirit has been awakened and called into active operation. May the Spirit of God be abundantly poured out upon us. "Revive thy work, O Lord in the midst of the years. In the midst of the years make known—in wrath remember mercy."

The Anniversary meeting of the Missionary Society of the Reformed Dutch Church was held in the Market-street Church, New-York, on the evening of Wednesday, May 2nd. The President of the Society, General Van Rensselaer, was in the chair. The Report was read and adopted. We shall give extracts from it afterwards. A collection amounting to \$103 56 cents, was taken up to aid the fund of the Society. Interesting and eloquent addresses were made by the Rev. Mr. Teller, Rev. Mr. Strong, Rev. Mr. Taylor, and Rev. Mr. Wyckoff.

On the evening of Sabbath, May 6th, the Missionary sermon was preached by the appointment of the Board of Managers, by the Rev. Dr. McMurray, in the North Dutch Church, New-York, from the text, "*Go ye into all the world, and preach the Gospel to every creature*" It was an able and impressive sermon; and it was listened to by the crowded audience, with deep interest. One idea was forcibly presented to the minds of his hearers, by the speaker;

and it deserves to be repeated, and frequently urged on the minds of all Christians. It is in substance this: Our Lord commands us to **PREACH** the Gospel to **EVERY CREATURE**. This *must* be done. Christ has made it our duty. **ALL** must do it. It is done in one of two ways, by *every one* of us. It is done by those, who, forsaking father, and mother, houses and land, go forth as missionaries into the field of enterprise, and preach the Gospel, and teach *every creature*. And in regard of those who *can not preach* as the missionary does; and of those who choose to remain at home, in the enjoyments of their inestimable privileges, this duty is performed by *contributing the necessary supply of means*, to support those who *can go*, and have actually gone forth as missionaries. By this joint effort, on the part of all classes, the Gospel has been sent into many parts of the world. If all the Christian world would unite, and contribute in proportion to their means, enough of missionaries could be found to go to preach the Gospel. And thus, in due time, the Gospel should be preached indeed to **EVERY CREATURE** under Heaven.

After sermon, a collection of \$140 was taken up.

By the Report of the Board of Managers, it appears that the sum received during the past year, into the Treasurer's fund, amounted to \$3528 24 cents. The expenditure to May 1st, amounted to \$2629 26 cents; leaving a balance of \$898 98 in the Treasurer's hands. But this will be nothing more than sufficient to cover the demands due to missionaries now employed.

The Board of Managers are constantly extending their efforts on new ground, in proportion as the Church puts more means into their hands. And if they had possessed a large balance in their favour, they would immediately have employed new mis-

sionaries in some other destitute spots, in our country. We mention this to show the Churches, that the Board *never can have any surplus funds*. And surely it is not enough merely to raise funds to retain the missionary stations which we do already occupy. We ought to listen to the cry which is being continually made to the Board, from one destitute place after another; "*Come over and help us. Send us one to break the bread of life. Send to useven to us your perishing brethren, preachers to lead us and our children to the Lord Jesus.*" Could our readers but hear the cries and entreaties of the destitute, as your missionaries, and as the Board do hear them from month to month, we think that we should not need so often to entreat the ministers and the Churches of our Reformed Zion to make more liberal Contributions to their Missionary Society. He who *prays* for the spread of the Gospel, at home and abroad, and does not *contribute* of his means to *send* it, is a graceless hypocrite!

The following extracts from the Report of the Board of Managers will show what they have been doing last year.

"They have aided, by pecuniary appropriations, the Consistories of **NINE** congregations, having settled pastors: and **TWENTY-SIX** destitute congregations, by Missionary labours. They have had *twenty-two* Missionaries in their constant employ.

Hyde Park, in Dutchess County New York under the care of the Rev. Mr. Vanderveer, (whose card of grateful acknowledgements to the Consistory of the Collegiate Churches we published lately,) has flourished under the Board's fostering care.—It has received \$100 for this year.

North Branch Church, on the Raritan, near Somerville, has been emerging from the difficulties and embarrassments attending an infant

Church. It has grown into a prosperous state by the fostering care of the Board. It has got an active and zealous pastor, the Rev. Mr. George H. Fisher. This church receives \$100

Spring-Garden Church, Philadelphia. This young Church has had very serious difficulties to encounter. But under the able and zealous labours of its pastor, the Rev. Mr. Sears, it is rising above all its severe pressures. It will be able soon to support its pastor, without the aid of the Board. Meantime \$150 have been appropriated to meet its wants this year.

Oak-hill and Durham.—These are on the head waters of the Catskill. They had grown and flourished to such a degree under the incessant and faithful labours of their pastor, the Rev. Mr. Ostrander, that it was confidently expected that ere this time they would have been able to support themselves without aid from the Board. But in the providence of God, the death of some of its able friends, and the failure and removal of some others, have as yet rendered this impracticable. The Board gave them the aid of \$75 last year.

The 2nd. R. D. Ch. in Glenville is one mile from Schenectady, and is now enjoying the able and successful labours of the Rev. Mr. Murphy; who lately became their pastor.—There is every prospect of a large and flourishing Church here. At the recommendation of the Reverend Classis of Schenectady, the Board cheerfully voted this Society \$100.

Westerlo or Basic.—This Church is under the pastoral care, and labours of the Rev. Mr. Abraham Fort. In reply to a pressing request for aid, the Board voted them \$50.

Montville, in Morris County New-Jersey. This was once a flourishing Church though not at any time very extensive. It has been weakened, and embarrassed by troubles growing out of the late unhappy

secession. The Rev. Mr. Ogilvie was settled there, as pastor, with great unanimity. The Board very promptly voted them \$100 for this year.

Sand-Beach. This lies south of Auburn, New-York. It extends several miles upon both sides of the Owasco Lake. Its situation is such, that a large and flourishing Society will soon exist here.

The Rev. Mr. B. B. Westfall was sent to this interesting young Church, at the special request of that people. He entered on his labours in June last year. He was indefatigable in preaching Christ, in visiting, and in organizing and superintending a Sabbath school. His labours were greatly blessed. He was appointed a missionary for one year, after the expiration of his first appointment. The Board voted this Church the aid of \$100.

Courtlandtown Church, N. Y. under the care of the Rev. Mr. Hoffman, has received the aid of \$75 this year.

Missionaries.—Mr. J. G. Tarbell laboured last winter with unabating diligence in the 2d Church in Berne, which lies on the summit of the Helderberg mountain, 18 miles west of Albany. This Dutch Church was organized last Spring. Religion was here in a low and declining state when the missionary arrived. He organized a Sabbath school. He formed a Bible class. He visited about seventy families. He preached usually three or four times each week. His audiences became crowded. The people are going on, in good spirits, with the building of their new Church.

Rev. Mr. Isaac P. Labagh, made a missionary visit to Shelby, in Orleans County New-York. He wrote the Board "that he had, he trusted, paved the way for the organizing of a Church in this new settlement: And that if an active and zealous young man, with missionary zeal, could be sent thither, he doubted not that a

considerable congregation could be collected in Shelby.

Rev. Mr. Gustavus Abeel, was appointed to officiate as a missionary for six months at Hoboken. He entered with ardour on his duties, and performed divine service, for three months at that place. He suspended his labours until after the warm weather. We have to regret exceedingly that every attempt to get a place for public worship erected there has hitherto failed. When Mr. Abeel mentioned this in a feeling manner, the Board promptly appointed a committee, to go over, and procure a suitable lot for a site of the contemplated Church. That committee, we are sorry to say, has not yet reported.

Mr. Abeel, in a frank and generous manner, devoted the entire amount of his compensation to aid in erecting a place of worship. Will the lovers of our Reformed Zion, and the friends and followers of the Lord Jesus allow this people to be deprived of the stated ordinances, for the want of a sum sufficient to erect a small place of worship? Are our Christian energies so paralyzed? Will that place—the constant scene of Sabbath breaking, and deeds of revolting immorality be still deprived of the labours of a warm hearted and zealous missionary, merely because we cannot collect a pittance to raise a small frame building to accommodate him and his hearers? Your missionary gives his valuable services, and moreover places \$105 at our disposal for erecting a place of worship. And our wealthy Christians, what have you done, beloved brethren?

Rev. Mr. Devos, has succeeded in forming a Dutch Church at Martinsburg, Lewis County, New-York.—He ordained elders and deacons.—The members are 18 in number.—Mr. McVickar, a principal proprietor, has, in a spirit of Christian liberality, given the Church a donation of five

acres of land, for a site of their place of worship. The people proceeded immediately, and built a log meeting house. This Church proposes to take Mr. Devoe's services for six Sabbaths of the year. The Board appropriated \$20 this year to this Consistory. This missionary has also laboured at Leray, in Jefferson Co. New-York. He ordained new officers of the Consistory there, which, he trusts, will contribute to the peace and prosperity of that society.

Rev. Mr. Teller, has continued for a year, officiating as a missionary, in Ludlow street, between Broom and Grand streets N. Y. This zealous and faithful servant of the Lord has been instant in season, and out of season. And the Holy Spirit has accompanied the labours of his hand in no ordinary degree. In this brief space of time, this infant Church has received into communion, about 60 members. It consists of nearly as many families. The Sabbath school numbers 196 children; the teachers are 13—all of whom are professing christians except one: And 10 of them reckon their change of heart to have been received there. This will, no doubt, by the smiles of Heaven be ere long, a large and flourishing Church. Mr. Teller is ordained, but not installed. The Consistory has bought a lot of ground in Orchard street, between Broom and Delancy streets. And they will erect their Church, if the Lord will, this summer. The Consistory of the Collegiate Churches, with their usual liberality, has voted them a donation of \$2000.

Rev. Mr. David Abeel, commenced his missionary duties in June last year at Athens, situated on an elevated bank of the Hudson in Green Co. New York. He has been blessed with uncommon success. That people has finished a neat, and convenient Church, since Mr. Abeel came among them, with the aid of a small appropriation. They are already able to support a minister.—

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Mr. Abeel was engaged for six months there.

Rev. Mr. Ira Condit Boice, had been sent to labour at Palatine.— But he had scarcely reached the field of operations—when he was invited to preach as a Candidate, in the Churches of Salem and Union; where he was soon settled, as the pastor of these Churches.

Rev. Mr. A. H. Dumont, commenced his missionary labours at Salem and Union, in the end of April, 1826. He officiated with diligence and zeal. He was instrumental in building up that Church greatly. He preached twice and often thrice each Sabbath; and lectured and catechised weekly. He is now pastor of Blooming Grove and Greenbush—as we stated in p. 291. vol. i. of this Magazine.

Rev. Mr. John Garretson was sent as a missionary to Kinderhook Landing and Columbiaville. His services have been owned and blessed of his Master in a most signal degree. His interesting report we gave to our readers in our May number p. 57. vol. ii. signed G—. We have had no later intelligence from him. He will, it is understood, be ordained and installed as Pastor, among that people; whom he has been instrumental in drawing so successfully into the fold of the Great Shepherd.

Rev. Mr. Isaac P. Labagh, was sent by the Board to Utica with a view to form a Church there in our connection. But it is to be deeply regretted that the touching appeals made by the people there who had been baptised and educated in our Reformed Zion, had not been attended to long ago. Many had in consequence, gone into other societies. And such an indifference had seized on the minds of the enfeebled remains, that for the present, nothing of any consequence could be effected. Nor is it to be concealed, that the sentiments of the new school divinity, so hostile to the uncompromising spirit, and rigid devotion of

our Church to the holy and pure doctrines of the Reformation, had excited strong prejudices against the Dutch Church in the *well leavened Utica!*—But our missionaries are not to be discouraged by the odium cast, in some sections of the country, on the pure and *ancient* doctrines of the Reformation—which are also the doctrines of our Lord, and the apostles—nor by any opposition which they meet with, in preaching fearlessly the unadulterated and *solid* truths of Christ.—Calvin's remark is as wise as it is pious, on this point.—And every faithful preacher has felt it. “It is the native property of the divine word never to make its appearance without disturbing Satan, and rousing his opposition. This is the most certain and unequivocal criterion, by which it is distinguished, from the false doctrines; which are *easily broached, when they are heard with general attention, and received with applause by the world.*” Mr. Labagh has since accepted a settlement in the Dutch Church, at Wat-erford, New York.—See p. 29. of April number (vol. ii. of our Magazine.)

Mr. C. Van Cleef, was sent this year on a mission into the vicinity of Palatine, to co-operate with our active and enterprising missionary, the Rev. Mr. Van O Linda, stationed there.—A large and interesting field of labour has been there opened. There is the most promising appearance of several Churches rising and flourishing there in a short time. We only want one or two preachers who are active, and of a truly missionary spirit, to take possession of the land, which has been hitherto a moral desolation. Mr. Van Cleef laboured with most exemplary diligence, and with great success for four months. He preached always twice on the Sabbath, and generally twice a week. He also attended to catechising, visitation, and to Bible classes. We regret that indisposition prevented this valuable

missionary from pursuing his labours on this interesting missionary ground. The Board sent him to Manyunck, near Philadelphia, a small but thriving manufacturing village on the Schuyl-kill. We have had a pressing entreaty from Mr. Van O Linda, and the people of Palatine, that Mr. Van Cleef should return, and resume his labours among them. But while the Board pledge themselves not to neglect Palatine, they deemed it for the interest of the Church, that Mr. Van Cleef should be continued at Many-unck.

The missionary station at Many-unck was first formed by the pious and very disinterested services of the Rev. Mr. Sears, of Philadelphia.—Mr. Van Cleef commenced his regular services here, in December, 1826. The way having been fully paved for him, by the blessing of God on Mr. Sear's services, *the word of God has had free course, and has been glorified.* The place of worship is crowded to excess in this village, where, until lately, the power of the Gospel had not been known. “There is an anxiety to hear the word. A solemnity prevails; and feelings are manifested which induce me to think,” says the missionary, “that God is near us.” He writes again thus, under date of April 24th, 1827. “The disposition to hear the word of God, is unusual. Much solemnity prevails; and the inquiry begins to be made, “*What shall I do to be saved?*” The weekly meetings have always been crowded, and attentive. The Sabbath school, at present, numbers 200 pupils. I have visited every family in Manyunck, and have taken a census of the place. It contains at present 1200 souls.—And the number is continually increasing. The larger proportion of the population is young. Those who have been acquainted with the moral character of the place, state, that the favourable change wrought here, has been very great. And it is such as to induce us to hope that the result

will be the rescue of this interesting people from the power of the adversary of souls. We have yet no Consistory. We are much in want of Church officers. And we can not organize, until we get suitable persons for the Consistory. The Trustees are making arrangements to build a Church. It will go up this Summer. Our people subscribe liberally. But we throw ourselves over on the public, as our main dependance. A flourishing Missionary Society, auxiliary to this Board, has been organized. It consists of 100 members. The Missionary Society of Pennsylvania has, with its usual frankness and liberality, aided us in building up this young Church. They voted an appropriation of \$100.

The Rev. Mr. Benjamin B. Westfall, as above stated, continues his successful labours at Sandbeach, New-York.

The Rev. Mr. Wm. Boyse commenced his tour of missionary duty in September last, in the Churches of *Woodstock and Ashokan*, which lie from six to sixteen miles north-west of Kingston, New-York. This is an extensive and truly interesting field for missionary enterprise. This missionary was so acceptable to the people, that his commission, originally for three months, has been extended to one year, at the special request of both Consistories.

The Rev. Mr. Rich. Wynkoop was appointed three months, to make an effort, to revive, if practicable, the Church in the town of Cato, which is situated 17 miles north of Auburn, and which contains upwards of 1000 inhabitants. This Church, once respectable, had, owing to a variety of afflictive circumstances, been dwindling away to a small number. Our missionary, when he arrived on the ground, "*found this little band in motionless despair*. And," continues he, "I was left almost single handed in the use of means; and I found work

where I expected assistance." He exerted himself in the cause of truth, with laudable diligence, and much prayer and labours, for three months. But he laments that it has not pleased the Great Head of the Church to give efficiency to his labours. But he "*trusts that he has sown in faith*." Later accounts are somewhat more pleasing. The Consistory requested his continuance among them. His commission was extended to three months more. They begin to awake. A thousand dollars are already subscribed to build a Church. And there is hope of success ultimately.

Rev. Mr. W. Evans has laboured with much flattering success in the Churches of Cobleskill, Breakaubin, and Livingstonville, within the Classis of Schoharie. This missionary was, after three months aid, supported by the people in these places.

Mr. Joshua Boyd was, in September last, sent to officiate in the Churches of Roxburgh and Middleton.—He had visited 77 families; had formed Bible classes; had regularly catechised; had officiated twice each Sabbath; and had distributed Bibles to destitute families, and religious Tracts. Mr. Boyd's services, and prudent management, in extricating the Church there out of a particular difficulty, have been so much appreciated by the Board, that they passed a unanimous vote of thanks to him. He is still continued there.

The Rev. Isaac S. Ketchum, was, on the 16th of October last, stationed at Herkimer, New York, to officiate in these destitute parts, for 12 months. Here are many young people, the children of Germans, who cannot understand preaching in the language of their Fathers. And it would be *vain*, nay *cruel* to compel them to listen to a speaker from whom they can reap no advantage. It is of consequence, therefore, that every means be used to place the unsearchable riches of Christ before them, by

English preaching. This induced the Board to place Mr. Ketchum there for 12 months.

Mr. Mancius S. Hutton, was, in January last, sent as a missionary to Wawarsing, Ulster County, New-York. It is situated in a beautiful though narrow valley, through which the new canal passes. Mr. Hutton was received with kindness and affection, by this interesting people. He has been the means of uniting them; and of exciting in them an earnest desire to have the gospel among them stately on the Sabbath; and of producing, by his patient and discreet labours, a reverence for the Lord's day, which was formerly spent in a very improper, and sinful manner: and of giving a tone and elevation to the morals, and the feelings of the people. These are proofs that the Lord has blessed the preaching of the gospel among them. At the earnest solicitation of the Consistory, and people, who have subscribed liberally for the support of the gospel, he has been commissioned to officiate as a missionary for one year more among them.

The Rev. Mr. Murphy, formerly in the employ of this Board, as an agent, had fulfilled only six weeks of his appointment, when he accepted a call from the 2nd Reformed Dutch Church in Glenville, New-York. See Magazine vol. i. p. 291. During his active agency he *revived*, or *formed* seven auxiliaries, and collected \$93, 68 cents.

The Rev. Mr. Herman B. Stryker has now been appointed by the Board as their agent. He commenced in April last. He has been instructed to make collections for the missionary fund; to solicit subscriptions for our magazine; and to organize Auxiliary Societies. In the beginning of May, he reported *four* Auxiliaries, formed by him, the aggregate of whose members amounts to 317, who pay annually one dollar each; with the excep-

tion of 29 who pay fifty cents each. He collected \$47 43 cents and made considerable additions to the subscription list of the Magazine.

The Board thankfully acknowledge the liberal donation of 20,000 pages of Tracts from the American Tract Society.

Besides those Churches named, and to which the Board has rendered every aid within the reach of their means, they have received application from the Church at Albany Bush, in the town of Amsterdam, five miles from Caghnewaga; from the destitute in the counties of Herkimer and Montgomery: from the Church at Rochester and the Clove; from Yorkville, near New-York city; from the town of Sparta, Livingston county New York; from Walpack, in Sussex county New Jersey; from Stonehouse Plains in New Jersey; from Argyle, in New York; from Dederer's Pond, New Jersey; from Chatham, and other places in Rensselaer county New York; from Chester, Cincinnati; Beekmantown; Wilton; Clifton Park; Fayette, and Leray.

At a meeting on the 14th of May, the Board accepted the proffered services of the Rev. Mr. Isaac S. De-mund, [who has taken his dismission from the Newton Presbytery, to join the Classis of New Brunswick,] and appointed him to labour as a missionary at Walpack, New Jersey. At a former meeting, they accepted the services of that truly devoted and faithful man of God, the Rev. J. S. C. F. FREY, of the seed of Abraham, who is about to join the Classis of New York. And they appointed him to labour as a missionary, by the request of the people, at Yorkville.

In consequence of a resolution passed last year by the General Synod, the Board opened a correspondence lately, with Thomas L. McKenney Esq. of the Indian Department, in reference to foreign missions among the

Aborigines of our country. The following is an extract from his valuable letter, under date of April 14. 1827.

"My travels were confined to the Chippawa country; and these extended to the Fond Du Lac Superior. These people are deplorably miserable. Their country is sterile beyond redemption; and their game is fast leaving them. To relieve them, as far as practicable, Governor Cass, and myself, as commissioners, inserted a conditional article, in our Treaty with them, for a school at the Sault De Sainte Marie. And we inserted an annual provision of one thousand dollars for its support.— This place is at the outlet of Lake Superior. And it is to the Chippawas, as to location, for an object of this kind, what Michilimackinac is to the Indians of Lake Michigan, Green Bay &c.

"The school at this latter place, is flourishing beyond all example. Were there means, 500 could be received, instead of the 200 now at it. The occupancy of the site at the Sault, has been offered to a Society.— Should it not be accepted, the Department will be happy to recognize, the services of your Board."

He then proceeds to state, that he will make another tour this Summer, and visit several other nations, crossing from Green Bay, to the Mississippi, and down that river. "Of the condition and wants of these people, he will be able to give an account to the Board. And he has no doubt, from what he knows already, that there is a wide field in all that region for missionary labours.

The Board expressed their gratitude to Mr. M^r Kenney for his prompt attention to their letter; and tendered their services to the War Department, to instruct the school contemplated at the Sault De Sainte Marie, if the offer of the Department, to another society, should not be accepted. And, in case that it be accepted, they begged that this Board may be considered as an applicant for any similar

missionary site that may hereafter be projected by the Department.

An Auxiliary Missionary Society was formed on April 24th last, called The Bern Missionary Society, Auxiliary to the Missionary Society of the Reformed Dutch Church, New-York, in the 1st Reformed Dutch Church of Bern. The annual meetings to be held on the 1st Monday in October next. President, Rev. Mr. J. H. Van Wageningen. Vice Presidents, Messrs. Johannes Jost Dely, and John H. Ball. Treasurer, Peter Settle. Secretary, Jacob Settle, Jr. We wish them much success. And just beg leave to say to the ladies of Bern, that we hope to have it in our power to publish their Auxiliary in our next Number.

An Auxiliary Missionary Society was lately organized at Sandbeach, State of New-York. Andrew V. Middlesworth Esq. President. Jacob Adriance and John Campbell, Vice Presidents. Frederick Van Liew, Treasurer. Levi Tryon, Secretary. There are twelve active and enterprising Managers, and about seventy members.

Anniversaries.—The Sabbath School Union.—Our few pages will not permit us to give an extended detail of all the interesting meetings of the different religious, and benevolent Societies during our Anniversary week. We are compelled to deny ourselves that pleasure.

On Tuesday, May 8th, the various Sabbath schools, connected with the UNION, which comprise about 7000 children, out of 13000, (the whole number of Sabbath Scholars in the city,) assembled in Castle Garden, at 3 o'clock, P. M. Each school had its Superintendent, and Teachers at its head; and its flag, with its suitable device and motto. We were forcibly struck at two very appropriate devices and mottos. The *figure* was a lady leading a white child in one hand, a black child in the other. The *motto* was "*God is no respecter of persons.*" The other motto on a flag

at the head of a class of fine looking young people of colour was, "*Ethiopia shall stretch out her hands to God.*" After prayer by Mr. Hewit, Mr. M'Cartee made a suitable and eloquent address on the inestimable importance, and the success of Sabbath schools. The audience was about 10,000. The Society held its eleventh annual meeting, in the evening, in the Middle Dutch Church.—The annual Report was read by Mr. Holden. It was a valuable document. Messrs. Somers, Malcom, Bradford, Woodbridge, and Cox, made eloquent and touching appeals to every heart, in behalf of this the *First of our Benevolent Institutions*. Its able and indefatigable President, the Rev. DR. MILNOR, presided on the occasion.

American Tract Society.—This Society met in the Middle Dutch Church on Wednesday, at 10 o'clock, A. M. The President of the Society, S. V. S. Wilder Esq. took the chair, and was supported by General Van Rensselaer, and Colonel Varick. The receipts of this Society, last year, amounted to \$10,159. This year, they were \$30,418; the increase is \$20,254. The number of pages printed last year was eight millions and a half! This year, upwards of thirty-five millions, eight hundred and eight thousand, and five hundred!!! A very full and able Report was read by Mr. Hallock, which will be published. The blessing of Heaven rests on the march of this pre-eminently useful society. Very appropriate and energetic addresses were delivered by Professor M'Ilvaine of West-Point. Mr. Wyckoff of Catskill, (who was as original as he was eloquent;) by Mr. Thomson, Mr. Choules, Mr. Calhoun, Mr. Eastman, and Doctor McAuley. We shall notice the Anniversary of the American Bible Society in our next Number.

The Female Auxiliary Tract Association of the Reformed Dutch Collegiate Churches of New-York,

has for its laudable object to obtain subscriptions, and donations, in aid of the Female Branch Tract Society, and to promote the interest of religion, by the circulation of religious Tracts. Fifty cents per annum constitute membership; and Ten Dollars life membership. We would earnestly present this society to the patronage of our ladies. With what a small sum you can do an immense deal of good to immortal souls! The Officers this year are

Mrs Knox, 1st Directress
Miss Brasher, 2d Directress
Miss Herring, Secretary
Mrs Anthony, Treasurer
MANAGERS.

Miss A. D. Heyer
Miss Van Nest
Miss H. Heyer
Miss H. Day
Miss Halsted
Miss Swan
Miss S. Varick
Miss E. Forbes.

NOTICE.

The General Synod of the Reformed Dutch Church will meet, according to adjournment, in the city of Philadelphia, on Wednesday, the 6th of June, Inst. at 10 o'clock, A. M. at the Church under the pastoral care of the Rev. G. R. Livingston. It is earnestly desired that every Clerical and Lay delegate will be found at his post. A sermon to aid the funds of the Missionary Society under the care of Synod, will be preached, as directed by them, by the Rev. Professor Dr. John Dewitt, on the Sabbath evening after the opening of Synod.

Arminianism is a system founded in ignorance, supported by pride, and will end in delusion; for it is begun by a fallen sinner "*dead in trespasses and sins,*" stipulating terms and conditions, in order to obtain his own justification; it is carried on by the power of his own free will and faithfulness; and it is finished by the merit of his own good works, procuring him justification before God and his title to *everlasting life*. This system is utterly opposed to the gospel of a free salvation, calculated to nourish human pride, and derogatory to the glory of the Saviour. E.

Poetry.

For the Magazine of the Reformed Dutch Church.

WHERE ART THOU, MY MOTHER ?

Written after my first visit to my father's house,
after my mother's departure to rest.

Where art thou my mother ? Thou canst not be
found
In the hall where thy accents were wont to re-
sound.

Where art thou my mother ? I seek thee in
vain,

On the couch where I witnessed thy anguish and
pain.

I saw not thy strugglings, thy gaspings for
breath,
Yet saw thee all cloth'd in the garments of
death.

I heard not thy song as thou entered the wave,
The shout of thy triumph o'er death and the
grave.

I saw not—I heard not—and yet I can say,
That I think of *thee* reigning in regions of day.
I think of thee ransom'd, and see thee array'd
In the garments of praise ; while the Lamb who
was made

Thy Saviour and Sacrifice, gladdens the place
With the beams of his presence, the smiles of
his grace.

Art thou *there*, my dear mother ? Is praise thy
employ ?

Are thy sorrows exchange'd for ineffable joy ?
Are the toils of thy pilgrimage lost in the rest
Which remains for the righteous—relieves the
oppress'd ?

Art thou *there*, my dear mother ? Who guided
thy way

Thro' the desert of sin to those regions of day ?
Who taught thee to sing, 'midst the roar of the
wave,

"Jehovah is mighty ! Immanuel can save ?"
Who washed thy stain'd garments ? Who rob'd
thee in white ?

Chang'd thy hope to fruition, thy faith into sight ?
'Twas JESUS ! we'll echo thy shout to his grace,
We'll sing of the bliss of beholding his face.

We'll chide all our murm'ings, our wallings
shall cease,

We'll think of thee resting in regions of peace.
We'll fly to the fountain whence issue the rills

Of Salvation and Peace—Where Mercy distils
Like the drops of the morning, to nourish the soil,

Where the bud that is blooming, no changes can
spoil.

We'll ask for the presence, the guidance, the
grace

Of the God thou hast worshipp'd. And may his
embrace

Soothe *our* souls when departing ; his strength
be our stay,

When we tread the dark valley ; his robes *our*
array

When we bow with the ransom'd, and join with
the bless'd,

In praising the Lamb, who hath purchased our
rest.

A. R. of New-Jersey.

For the Magazine of the Reformed Dutch Church

SOLOMON'S SONG.

Tell me, dear Shepherd whom I love,
Oh ! tell me where thy footsteps move !
Where feed thy flocks at blushing morn !
Or shelter from the glowing sun ?

I've sought thee where the summer twines ;
In blooming wreath, the clust'ring vines ;
On hills where bounds the youthful roe,
Beside the brooks where lilies grow.

I've wandered anxious and alone,
Through groves of dewy cinnamon ;
Now gath'ring shadows veil my sight ;
My locks are filled with drops of night,
My heart is sad ; I know not where
My Shepherd tends his fleecy care.

Awake, arise, O Judah's daughters !
But if ye find my spirit's Lord,
By pastures green, or flowing waters,
Reposing on the dewy sward ;

I charge you by the lovely fawns,
And slumbering hinds, on hills and lawns,
Ye shall not break the balmy hour,
Nor brush the dew from folded flower ;
Nor stir the rustling forest leaves,
To wake my love until he please.

May, 18th, 1827.

AMANDA.

For the Magazine of the Reformed Dutch Church.

ON TIME.

1.

I stood upon a lofty hill,
Surveying nature round ;
And all the numerous flowers that deck'd
This lowly, humble ground.

2.

And then there came a chilling thought,
That these would soon be o'er ;
That death, with his cold withering breath,
Would blast, to rise no more.

3.

Then what is *Time* ? It is a stream,
Down which we quickly glide ;
It bears us onward to the tomb,
Upon its rapid tide.

4.

Ah ! what is *Time* ? 'Tis like a bubble,
That floats so light and gay ;
And like that bubble, soon 'twill burst,
And vanish all away.

5.

Ah ! what is *Time* ? 'Tis like a flower,
That bloometh bright at noon ;

We see it flourish in an hour,
And wither quite as soon !

6.

Time ! It is like the shuttle swift,
That through the loom doth fly :
Swift as an arrow from the bow,
Or twinkling of an eye.

7.

Time ! It is like the rapid wind,
That passes quickly by ;
And, as it speeds, we hear it say,
That man is born to die.

8.

Time, like the wind, with rapid flight,
Still hurries mortals on,
Unto that last and final bourne,
Whence mortals ne'er return.

9.

Improve thy brief and fleeting time,
For it will soon be past ;
This moment only is our own,
And it may be our last.

10.

Improve it well ; and when 'tis spent,
We shall hereafter be
With our Redeemer in the skies,
To spend eternity.

11.

We will not fear th' approach of death,
No terrors he can bring ;
The grave will lose its victory,
And death its cruel sting.

L. N——.

New-York, May, 1827.

From the New Monthly Magazine.

ELIJAH'S INTERVIEW WITH GOD.

On Horeb's rock the Prophet stood ;
The Lord before him past.

A hurricane in angry mood
Swept by him strong and fast.

The forests fell before its force,
The rocks were shivered in its course ;
God was not in the blast.

'Twas but the whirlwind of his breath,
Announcing danger, wreck and death.

It ceased. The air grew mute—a cloud
Came, nuffing up the sun ;
When through the mountains deep and loud
An earthquake thundered on :

The frighted eagle sprang in air,
The wolf ran howling from his lair ;
God was not in the stun.

'Twas but the rolling of his car,
The trampling of his steeds from far.

'Twas still again—and Nature stood
And calm'd her ruffled frame ;
When swift from Heaven a fiery flood
To earth devouring came.
Down to his depths the ocean fled,
The sick'ning sun look'd wan and dead ;
Yet God filled not the flame.
'Twas but the terrors of his eye
That lightened through the troubled sky.

At last a voice, all still and small,
Rose sweetly on the ear ;
Yet rose so clear and shrill, that all
In Heaven and earth might hear.
It spoke of peace, it spoke of love,
It spake as angels speak above ;
And God himself was here.
For, Oh ! it was a Father's voice
That bade his trembling world rejoice.

OBITUARY.

Died lately, at his parsonage at Montgomery, the Rev. Mr. Jesse Fonda, pastor of the Reformed Dutch Church at that place. He was one of the most solid, judicious, and pious ministers of our Church. He had a clear head, and a warm and affectionate heart. He was a most faithful, devoted, and prayerful minister of Christ. He feared not man ; but did his master's work as one *who endured of seeing him who is invisible*. In eleven years, he had at Montgomery, two hundred and ninety-six seals of his ministry. His Letters on the Sacraments are able, judicious, solid, and excellent.—The unaffected spirit of piety breathed throughout them, must ever recommend them to every man who loves the Lord Jesus Christ, and his holy institutions. Materials are being forwarded to us, to form a Memoir of him for our next number.

Died May 17th, Mrs. Van Pelt, wife of Mr. Tunis Van Pelt, a member of the Reformed Dutch Church, New-York. She died young in years, but matured in the faith and love of Jesus Christ. She was full of the consolations of the Holy Spirit. She joined with her weeping relatives in these two hymns, beginning with "How sweet the name of Jesus sounds !" and, "On Jordan's stormy banks I stand,"—and expired, with a smile on her countenance, after having breathed out the words, "My dear Saviour ! Lord Jesus, receive my soul !"

ERRATA.

Page 71, 21st line, 2d column, for *πρὸς*, read *πρὸ*

Page 88, 9th line from the bottom, 2d column, for *Isaac P. Labagh*, read *Isaac Labagh*.

THE MAGAZINE

OF

THE REFORMED DUTCH CHURCH.

VOL. II.]

JULY, 1827.

[NO. 4.

Religious Communications.

A BRIEF MEMOIR OF PETER WILSON,
LL. D. LATE PROFESSOR OF LAN-
GUAGES IN COLUMBIA COLLEGE,
NEW-YORK.

—
"Let laurels drenched in pure Parnassian dews,
Reward his mem'ry, dear to every muse,
Who with a courage of unshaken root,
In honour's field advancing his firm foot,
Plants it upon the line that justice draws,
And will prevail, or perish in the cause."

COWPER.

The memoir of Dr. Wilson which appeared lately in the New-York Observer, was originally designed for our pages—and was put into our hands. But, as we were making arrangements, and collecting materials to extend it, we consented to let it appear first in the Observer upon liberty granted us, by the honoured relative of the Doctor, who drew up that memoir, to make it the basis and ground work of our memoir.

We have not succeeded in gaining the *quantity* of materials, which we then anticipated, towards a more full memoir of this distinguished patriot and scholar. And we must even content ourselves with what we have obtained. We assure our readers however, that we have procured from his surviving family, all that can at present be discovered. And we have it in our power to make some slight corrections, in what has been made public, and some additions to it.

Peter Wilson LL. D. was a native of the shire of Banff in the north of Scotland. He was born on the 23d. of November, 1746. His father was a farmer, in tolerably easy circumstances. Both of his parents were eminently pious. And under their religious instruction and example, their son was brought to a knowl-

edge of the truth at an early period. So early, indeed, as his eighth year, he was deeply impressed with a sense of his sinfulness and misery. At that tender time of life, he made it a practice, in the morning and evening, in his chamber, to pray earnestly to God. And what is remarkable, he used to throw himself on the floor undressed, on his bare knees, before God. The child had been, sometime, unobserved by any of the family, in this habit, of prostrating himself on his little bare limbs. He was discovered in this position, accidentally by his mother; and was asked his reason for so doing. His answer indicated a habit of thought and deep reflection very unusual at the age of eight. "I think" said the child, "it should not be done by me in any other way. I do not think that I can be sufficiently humble before God Almighty in any other posture." "My child," replied the mother, "you will take cold by throwing yourself naked on the floor. Besides God does not require this of you. You will be heard as readily in your clothes, as in this condition." He reminded her that he had been in the habit of thus prostrating himself in his linens only, and yet had never caught cold, even during the inclemency of winter." She repeated her argument, and, at length he yielded to her injunction—though not without some reluctance. For he deemed this a befitting posture for a poor sinner, before the Holy God.

In the days of his boyhood, and when engaged in the rudiments of education, he evinced no small share of talent. This, with his characteristic diligence, and love of learning, as also his circumspect and moral behaviour, induced his parents to send him to the University of Aberdeen,

called Marischal College. Here he spent his youthful years with a laudable diligence, and perseverance. And he received the testimony of the Professor's satisfaction, and the applause of his youthful associates. It was here that he laid the foundation of that extensive, and accurate knowledge of the Classics, of Greek and Roman Antiquities, and of Science in general, which fitted him, so eminently, for distinguished usefulness in the offices which he sustained in the literary institutions of our country. He was graduated at the early age of seventeen years; and received his diploma, not only with the usual salutations, but with expressions of the highest approbation.

Having left college, he retired to his father's house, with a view to pursue, in retirement, his favourite studies. But he was not allowed to remain long in this situation. He received an invitation to a useful and lucrative office, in the family of a person of rank, and influence among the Scottish nobility. Young Wilson's father belonged to the Established Presbyterian Church of Scotland. And, to a youth of education and talents, an offer of this nature was the laying the first stone of the building of honour and usefulness.—After spending a few years in this family his way would have been opened by the influence and patronage of this nobleman to the first situations in the Colleges, or in the Church of that country. Had young Wilson been ambitious, this would have fired his mind. But he was guided by nobler principles, and led by an invisible and kind arm to something better. His parents, particularly his fond mother, urged him to accept the honourable station presented to him. But he persisted with modesty and firmness to decline the offer.

It is not improbable that, at this time, his youthful mind, full of the ideas inspired by the Classick writers,

had imbibed republican principle. At college, he had probably seen specimen of the Aristocracy of the nobles, and of the manners of those who have more wealth, than wisdom or wit. He had, probably, often revolved, in his glowing fancy, the happiness of a land, real or ideal, where men could meet on a level of equality—such as God had made for the happiest lot of man: where nobility and wealth cannot protrude its shapeless and impudent front, before men of sense: where talent and virtue are regarded as the only nobility. Hence, it is quite probable that he could not promise to himself much happiness in that nobleman's family; and could not, probably, brook the idea of being elevated, merely *per favorem*, to public and distinguished stations; to which very stations the same favour and loving kindness of nobility and wealth, would just as readily elevate a fool, as a wise man! He must have been destitute of practical observation if he had not seen this often taking place in Northern Colleges, and in the Church!

An incident occurred about this time, trivial indeed in its nature—but sufficient to develop the views and feelings of young Wilson at this period of his youth. It was this.

Whilst his father was at work, in his field, on a damp and misty day, he happened to be present when a young man, whom they called the Laird, walked up towards them, and talked with his father for a considerable length of time,—during all which his aged father stood, with his bald head uncovered, and exposed to the damp air; while the young man stood with his hat on his head, amusing himself with a small stick, or rattan in his hand. When the young man went away, the old gentleman put on his broad bonnet. His son said to him, "Father, why did you stand so long a time, with your bonnet in hand, and head bare, in this damp day, while

that young man who talked with you, had his head covered?" To which the father replied, "Ah, my son, that's the young Laird."

"Laird or nae Laird, my worthy father," said young Wilson, "I wad na hae kept my bonnet in hand, and my auld bauld pow exposed to the cauld damp air, while he, a stripling forsooth, like myself, strutted about with his head covered."

"Ye wad na—say ye, callant? Then I'm afraid ye wad be accounted a rebel."

"Then I wad na live under sic a nobility, and sic a government as this."

"And whare wad ye gang til lad-die, then?" said the father, with some surprise.

"To America, Father, I wad gang to America."

It is certain that from that day he persisted in declaring that his mind was bent on quitting his native land; and on coming hither, where he might get rid of this aristocracy of manners; and where he might enjoy civil and religious liberty.

After much entreaty, he obtained the consent of his fond hearted parents, who parted with him, with deep sorrow. And he landed in New-York in the year 1763, in the seventeenth year of his age.

Having brought with him letters of recommendation to several worthy Scottish gentleman who resided in the city, he soon found employment. And he commenced, in the same city where he landed after his voyage across the Atlantic, his favourite, useful and honorable career of teaching the various branches, as well of a common, as of a more finished and liberal education. From New-York he was called to be Principal of the Academy in the town of Hackensack, New-Jersey, where he conducted that Institution (then in its infancy,) so as to raise its character, spread abroad its fame, and do equal honor both to it, and to himself.

He was in Hackensack when the

Revolutionary struggle commenced. I have now before me some anecdotes transmitted by his fellow patriot, Adam Boyd. Mr. Wilson was foremost in every measure resorted to for the defence, and welfare of his adopted country. In 1775 he signed the bond of the Association, which, says Mr Boyd, was in these words. "*I promise to defend the rights and liberty of the United States, with my life and fortune.*" And most zealously did he redeem that pledge, says this veteran, of SEVENTY SIX. His education, and extensive acquirements gained him a very considerable influence over his fellow citizens. When the daily duties of his school were closed, he seized upon every opportunity to expose the injustice, the arbitrary laws, and proceedings of the British Government toward the American States. He delivered harangues at their meetings, and wrote essays to encourage the citizens to make a bold stand against tyranny; to encourage them to learn military tactics, to shoulder the musket, and to stand forward in the ranks of the Militia. He continued these exertions until he and his associates had the pleasure of hearing the Independence proclaimed by the illustrious Patriots in the Congress of Philadelphia.

A circumstance occurred about this time worthy of notice. One day a party of soldiers from a Scotch regiment, entered the house in Hackensack, in which Mr. Wilson was residing. His lady, the daughter of Mr. Van Giesen, was, at that time, very sick, of which sickness she afterwards died. The officers were noisy, and exceedingly turbulent. Mr. Wilson reminded them that a helpless female was in the house; and was very ill. They were more turbulent if possible, and charged him and the family with being *rebels*. Mr. Wilson addressed them in a firm and dignified manner, and asked them if gentlemen—if Scottish gentlemen as they were, had been habituated to this conduct in

their *native* land? A fine looking young officer, one of the number, fixing his eyes keenly on him said "Who are ye?" "I am Wilson," replied Mr. W. "What! are ye Wilson's son of Banff?" "I am, sir." It was the young Laird in whose presence he had seen his father humble himself. He had been sent over with his regiment and there they met. "Weel, weel, Wilson," cried the Laird—"I hope ye're nae rebel—and be that as it may, we'll mak nae mair noise here." All difficulty instantly ceased, and kind treatment followed.

In the years 1777, and 1778 he was chosen a representative of the state in the Legislature. The circumstances attending that election were peculiar to that time which *tried men's souls*. The electors who came up to the pole, were such as were willing to come at the risk of a rope around their neck! "The British, forces," says Mr. Boyd, "lay at Brower's Hill, near the New Bridge, on the Hackensack River. We had no force to remove them. Forage, it was said, was their object. The number of electors who appeared at the pole, was SEVEN! Peter Wilson is the first on the list. There was a dead pause. The little band of patriots looked on each other in suspense. "Shall we proceed, or shall we decline?" It was carried triumphantly that they *should proceed*. Peter Wilson, John Outwater, and Issac Blanch, were elected members of the Legislature: Peter Harring was elected to the Council: Adam Boyd, Sheriff.

Mr Wilson was continued in the Legislature, by annual election, until the year 1783. During the time he was in this body, he was always selected as the principal person to draft the laws of the day. And so high was his reputation as a civilian, that in the year 1783 he was appointed to revise, and compile the Laws of New-Jersey, up to that period.—This was accomplished by him, to the approbation of the State, in a

folio volume of 480 pages. It is known by the title of *Wilson's edition of the Laws*.

Having served his country with unabating zeal and fidelity during the Revolutionary struggle; he applied himself, after the peace, more closely than ever, to his Academy. His fame as a teacher was eminent. He had usually from 100 to 110 pupils under his care, chiefly from abroad.

About the year 1783, and while Mr. Wilson was yet a member of the Legislature, the inhabitants of Hackensack, seeing the Academy of their favourite teacher flourish to such a degree, conceived the idea of applying to the Legislature for a charter of Incorporation for a College. Application was accordingly made.—The plan was—that the late Rev. Dr. Derick Romeyn (afterwards President of Union College, at Schenectady) should be President; Mr Wilson, Professor of Languages.—But as Mr. Wilson declined, through motives of delicacy, to support in the Legislature this measure of his friends, it fell through.

While engaged in his Academical vocation at Hackensack, he found time to study theology in a regular course; and to make himself well acquainted with Oriental literature. This systematick application to divinity was well known to his literary friends. In the year 1786 he received an urgent request to take license to preach the Gospel; and he actually received a very pressing call from the Reformed Dutch Church in Albany, under the care of the Rev. Dr. Westerlo, to become their pastor, and his Colleague. This call he positively declined, having been fully impressed with the idea that the LORD had designed him for usefulness in another sphere of life. This refusal highly incensed Dr. Westerlo, who thought that Mr. Wilson, like Jonah, fled from his duty, and refused to be useful in the cause of Christ. Afterwards how-

ever they continued to be very fast friends.

In the year 1793 he received the honorary title of Doctor of Law from the Union College of Schenectady. Dr. Derick Romeyn was at that time the President. And to his influence is due the applause of this wise selection and well applied honour. He left Hackensack, and accepted the professorship of the languages, and of Greek and Roman Antiquities, in Columbia College, New-York.

Here too he maintained his rank, as an able Professor, gave ample satisfaction, and enjoyed the good will, and esteem of the Trustees, and students.

He had not been long in this seat of science, when he received a pressing call to the Principalship of Erasmus Hall, in Flatbush, Long Island. This he was induced to accept.— And, in a short time, this Institution became, under his genius, industry, piety, and talents, one of the most flourishing Seminaries in the United States. During his continuance there, it numbered annually from about one hundred and fifty to two hundred scholars, from various parts of our country, as also from the West-Indies and Europe, and it sent forth many pious, able, and excellent men, in the different professions.

But he was not to continue long in this place. Providence designed him for a higher sphere of operation. He was called again to his former Professorship in Columbia College. He accepted it, and removed back into the city, among his friends, with the joyful anticipation of being useful and happy. He continued in this honoured, and very useful station, discharging his arduous duties in the College, with great ability, and success; being honoured and loved by all who knew him, and enjoyed his friendship.

In 1821 he felt the infirmities, and pressures of old age increasing on him to such a degree, that he at length

brought his mind to the resolution of resigning his public offices. He had long sighed after retirement and quietness, that he might spend the evening of life serenely, and peacefully, with a few friends, and his dear relatives, and in communion with God. Accordingly, in 1821, after having been twenty-six years Professor—he resigned his Professorship; and also, the Provostship of the College. For he had been Provost of Columbia College, since the resignation of the Rev. Dr. Mason, in consequence of the Resolution of the Board of Trustees, that that office should devolve on the senior Professor, who was Dr. W. And he retired, with the regrets, and affectionate acknowledgements of the Trustees, and the Faculty of the College; together with the warmest expressions of gratitude, for his unusually long, faithful and valuable services.

And as a proof, both of the honorable feeling, and generosity displayed towards him; and of the estimation in which he was held by those who managed the concerns of that distinguished, and venerable Institution, it was unanimously voted that he should receive the half of his salary during his natural life. And this too, when his pecuniary circumstances were such as to render him comfortable without it. This testimony of regard and affection from the Trustees of the College, he ascribed to the partiality and kindness of his friends.— The late John Wells Esq. as much distinguished as a citizen, as a learned and eloquent lawyer, was the person who first rose and made the motion, before the Board, to grant Dr. Wilson this annuity. He introduced his motion with an eloquent and truly touching speech. He delineated the character of Doctor Wilson: he dwelt on his eminent learning, and powers of mind; on the value of his services, to which he had given the vigour of his best days; the influence which his high charac-

ter, his urbanity of manners, his knowledge of human nature, and of the art of governing youth, his love of virtue and justice, his unremitting attention, and his masterly ability in communicating knowledge to his pupils, had exerted over the College, in raising and sustaining its reputation.—He spoke of him, in fine, as a talented individual, and a Christian; as a patriot, and a scholar. He brought tears into the eyes of every one of the Board. William Moore M. D. followed Mr. Wells, with a handsome and pathetic eulogy on the retiring Professor. The motion was carried without a dissenting voice.

Dr. Wilson remained, after this, about two years in the city. And thence removed into his own house in the village of Hackensack, N. J. where he died on the 1st of August, 1825 in the seventy-ninth year of his age.

Dr. Wilson possessed a mind vigorous in research, unwearied in application, embellished with science, chastened and graced by true piety. Indeed, with him, pure experimental religion was the one thing needful. This characterised his life, and shone resplendent in his death. So that in life and death he appeared a devoted servant of his Creator, Redeemer, and Sanctifier, God. As he loved the holy Scriptures, that blest volume of inspired truth, so he read, and studied, and prayed over it every day.—By its holy precepts and principles was his conduct regulated; and for the dissemination of those precepts and principles did he labour successfully on the week day, and on the Sabbath, in public and private. This made him a useful, and valued companion, and counsellor of the ministers of the Gospel, and of the humble followers of the Lamb whom he delighted to have at his house,—and with whom, more than with all others of his fellow men, he delighted to associate.

This love to the people of God, is peculiar to the new-born soul. As

the blessed apostle saith, “We know that we have passed from death unto life, because we love the brethren.”

He was an humble and deeply exercised christian. He could not admit, either in theory or in practice, that man could arrive in the Church militant to sinless perfection. “Well, my son” said he to a young man, as they were retiring from a prayer meeting which had been held in the old Consistory room of the South Church. “How do you feel now?” The young man replied modestly “Indeed not well.—And Doctor, when I see you, and Mr. N.—and Mr. P— and other venerable fathers sitting there in the elders’ pew, I envy you—so happy are you all, and so ripe and ready for an entrance into the upper sanctuary!” “Young man” said the Doctor—“you know nothing at all. In the best of us there are the deep roots of indwelling sin, which are ever and anon sending out their vigorous shoots, and bitter fruits. If such saints as Paul felt this—and gave utterance to his complaints—“O wretched man that I am! who shall deliver me from the body of this death” is it to be marvelled at, that you and I should feel bowed down under a body of death? But courage, my son! We have the same holy and blessed one to go to, whom Paul had. And I humbly hope we can say with him *I thank God through Jesus Christ our Lord.* Yes, my son! and we may add too, I hope, with the same blessed Paul, ‘*So then with the mind I myself serve the law of God; but with the flesh the law of sin.*’

Gifted as he was with rare intellectual endowments, heightened and improved by the moral and social virtues, he might have sought, and successfully too after more elevated situations in the world. But he had other views and feelings than those, in which men of mere talents and science boast themselves. He had his elevated views and feelings. He had his noble and lofty pursuits. But these

rose above, all objects of earthly ambition. They extended beyond the pomp and honours of time.

Hence he desired to move in that sphere of life where he might be most useful to his fellow men, and keep himself unspotted from the world. An instance of this, selected from many others, is to be seen in his younger life, when he resided in New-Jersey. Having been from the commencement of the revolutionary struggle for independence, a true and active friend of General Washington, and the cause of America, he enjoyed the esteem of his friends, and had the confidence of his countrymen, who elected him a member of the Legislature. While there, in the capacity of a Legislator, he acted with such intelligence and discretion, that he was proposed as a suitable person to be Governor of the State. But this expression of the confidence and esteem of his friends, he respectfully declined. More than once or twice was he called to the Presidency of respectable Colleges of our country. These calls he respectfully declined. And through much entreaty, and with no small reluctance, did he accept the appointment of an Elector of President, and Vice-President of the United States, at the last Election. And his honours blossomed on him, as he shrunk from them. He was honored, at Trenton, in presiding over that respectable body of patriotic, and independent Electors.

But as in the former part of his life, amidst the cares and labours in which he was engaged, the welfare of his soul, and the vast concerns of an eternal world were not neglected nor forgotten, so in the latter part of his life did he desire to be found more exclusively and entirely devoted to God, and the sacred cause of doing good.—This accordingly he did, both at home and abroad. In the councils of the Reformed Dutch Church, to which he belonged, and in which he had long been an elder, and a valua-

ble member of her respective judicatories, he took a leading part in every measure, for the peace and prosperity of Zion. So also in Missionary Societies, his counsels, views, actions and feelings were all for the extension of Messiah's cause, in the spreading of it abroad, as well as the establishment of the pure doctrines of the Gospel at home. Indeed, the present systematic and efficient arrangement of missionary plans, and labors in the Reformed Dutch Church, originated chiefly with him.

Dr. Wilson had a kind, warm, and benevolent heart. He was given to hospitality; he possessed remarkable powers of conversation. And was a most agreeable friend.

Hence he was apt to teach. And, hence, with his views of the glorious character of God, the holiness of his divine law, the guilt of sin, the total depravity of man, the sovereignty of free grace, the ineffable love of Christ to our ruined species, in accomplishing salvation for his people, conformably to the demands of the violated law, by his obedience, death, and resurrection—with these views, proceeding from an accurate, knowledge of Bible principles, accompanied by an ardent love to the truth as it is in Jesus—he was not only an instructive, and edifying companion, but was ever desirous to promote the glory of God, and to do good to the precious souls of men. With him the word of God was the “man of his counsel.”

Hence the hostility which he beheld in the infidel mind; or the introduction of novel and unsustained opinions,—whether by a denial of its true doctrines, and precepts; or by explaining them a way to another sense and meaning, than that evidently contained in the original—in a word, any addition thereto, or deduction from it—was by him considered as the height of folly, and as greatly endangering the immortal soul—if not bringing impending ruin upon it.

But it was during his last illness, that the soundness of his views, the vigor of his faith, and his hope, and the intenseness of his love to the ever blessed Gospel, shone with resplendent brightness under the power of divine grace. He had, in the dispensations of a holy providence, within a short time, been bereaved of a son, a son-in-law, and a dear daughter, and now he was about to be separated from one of the best of wives;* and also from children, and friends endeared to him by the purest considerations. But he was humble, and resigned to the will of his heavenly Father.

While pondering on the dealings of God to him, he asked an intelligent daughter, who happened, at the moment, to be by him—whether she thought that sentiment of Dr. Young in his Night Thoughts, was correct.

"And thrice my peace was slain!" She begged leave to refer to him for his opinion—he replied "I think not."—And he was correct. The comforts of God's children may be marred, and even taken away. And their peace may, in its joyous brightness, be interrupted or darkened for a space of time—like the bright and lovely summer's day overcast, for a brief season, by the intervention of a cloud; or the roaring and deluge of a thunder storm. But their peace can no more be "*slain*"—than can the act of their justification be reversed, or cancelled in the court of Heaven. Dr. Wilson uttered this reply to his daughter, in the fullness of his christian heart. He was satisfied with all the dealings of his God. The longer he lived, he gleaned the greater patience, and experience, and hope—even that hope which maketh not ashamed. And as these graces were gradually matured and ripened, he enjoyed higher degrees of fellowship with God. And he saw, be-

lieved, and felt that the sweetest peace and only safety were in submitting to the divine wisdom; and casting himself over on the unchangeable love of God.—Dr. Wilson exhibited a striking, and beautiful example of the christian; who takes as distinct, and believing a view of his God, as the God of Providence; as he does of him, as the God of Grace.

He looked to *him* as the God of Providence, and he committed his soul, and body, and all his temporal cares, and his dear relatives, into the hands of infinite wisdom, kindness, and power. He looked to *him* as the God of grace,—and disclaiming all human merit and human virtues in the matter of his personal acceptance and justification before God's bar. He relied tenderly and entirely on the righteousness of the Lord Jesus Christ, for his justification, and final reception into glory.

On Friday preceding his death, during a conversation respecting his illness, he observed to Mr. Paulison—"I can truly say, with an aged servant of the Lord Jesus, and which were that aged servant's last words, I am tired of sinning, and I am tired of sin. I am weary of the world; and I long to be out of it!" These words were again repeated with much earnestness, to Mrs. Van Giesen, on Saturday noon. She replied—"Well, uncle, you will soon have done with the world." "Yes," replied he—"and I trust I can say, 'Thanks be to God, who has given me the victory through our Lord Jesus Christ.'"

On Sabbath night, when very low, and almost speechless, one of his near relatives, M——, said to him, "Uncle, do you think that you will soon attain to your REST, and be with your JESUS?" He breathed out with great feeling this brief reply: "Oh yes!" She repeated the question, with a view to obtain a more full reply from the dying saint. But he could only breathe out the same words—"Oh yes!" And he gradu-

* Catherine, his second wife. was the daughter of Mr. George Duryee, of Bushwick, Long Island.

ally sunk into the sleep of death, and was gathered unto his fathers.

Thus did this man of high talents, of extensive and solid learning, of genuine orthodox principles, of holy practical piety, and of well-directed Christian charity, close a life of eminent usefulness, and honour. He joined the Church in his seventeenth year; and he thus walked with God sixty-two years!

"I heard a voice from Heaven, saying unto me, Write, Blessed are the dead who die in the Lord, from henceforth: Yea, saith the Spirit that they may rest from their labours; and their works do follow them." "Well done good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord."
Revel. xiv. 13.—Math. xxv. 21

I may add, in conclusion, that this eminent classick scholar published editions of several of the ancient classicks. Among others he published a revision of Sallust, of Longinus; and Adam's Roman Antiquities. He published also on Greek Prosody, on the Greek Prepositions, and he edited a corrected Edition of the Greek New Testament.

Reviews & Criticisms.

LETTERS TO A FRIEND, ON THE EVIDENCES, DOCTRINES AND DUTIES OF THE CHRISTIAN RELIGION: BY OLINTHUS GREGORY, LL. D. PROFESSOR IN THE ROYAL MILITARY ACADEMY, WOOLWICH, (ENG.)

The name of Olinthus Gregory, LL. D. of the Royal Military School of Woolwich, England, is familiar to all scholars. He has been known as a general scholar, and particularly as a consummate Mathematician. Some years ago, he published "Letters on the Evidences, Doctrines, and Duties of the Christian Religion."

This able work was reviewed, in a masterly manner, in the London Eclectic Review. It was understood that this Review was from the pen of the CICERO of England, the Rev. Robert Hall, formerly of Leicester, now of Bristol. It is now put beyond a doubt, by its publication in "Hall's Polemic Miscellanies," lately emitted, in a handsome volume, from the Boston Press.

VOL. II.—14.

"We congratulate the public," says Mr. Hall, "on the accession of Dr. Gregory to the holy cause of religion; and sincerely rejoice, that amid his multifarious scientific pursuits, he has found time and inclination to meditate so deeply, and to exhibit so successfully, 'the truth as it is in Jesus.'"—We hope that his example will stimulate other men of science and genius to pursue so noble a career. We will venture to assure them, that upon a dying bed it will occasion no regret to reflect upon their having enrolled their names with such illustrious laymen as Boyle, Newton, Locke, in the defence of Christianity."

The sentiments of Dr. Gregory are strict orthodoxy—"the orthodoxy of the first three centuries of the Christian Church—the orthodoxy which has nourished the root of piety in every age; warmed the breasts of saints and martyrs; and will continue to subsist in the Church till the heavens and the earth are no more."

Dr. Gregory's style and manner are peculiar to himself. He is plain, perspicuous, and powerful. "He is correct and luminous, and he often rises to the tone of the most impassionable feeling." He is alike agreeable to the humble and illiterate; and to the man of science. He is capable of condescending to the humblest intellect.—And he soars into the highest regions of science; and brings his illustrations and comparisons from the deepest fountains of lore.

Dr. Gregory uses the form of Letters, addressed to a friend. He begins with the Evidence of our holy religion. His first Letter enumerates, in the form of a creed, the various strange and untenable positions which form the subject of skeptical belief. In rejecting the faith of the Gospel, he shows, they form a kind of code of articles of faith, marvellously absurd. He thence places in a striking light the disease in the intellectual temperament of infidels, which may be denominated the *credulity*, or rather the *bigotry* of unbelievers. He thence discusses the doctrine of the necessity of divine revelation; and goes over the whole ground of the evidence of the genuineness and authenticity of the Holy Scriptures. And he has availed himself of the profound, and original reasoning of Hartley; which he has strengthened and fortified all along, with ingenious arguments of his own. The discussion of the evidence by prophecy and miracles is beautiful and powerful.

In his fourth Letter, Dr. Gregory treats of the *mysteries* of religion. This we would seriously recommend to the *study*—I do not mean the *reading*, but the *study* of those scions and wifings of certain half fledged Socinians, who babble about things, the evidence of which they are unwilling to understand; or which they are incapable of taking up.

Dr. Foster, as Mr. Hall observes, was the first who broached the shallow and ambiguous sophism, that "Where mystery begins, religion ends." A sophism, as wicked and absurd in theology, as the sophism would be absurd and stupid in natural science, "That where mystery begins, philosophy stops"—"where mystery begins in causes, in processes, in combinations, in results, there Chymistry stops." How these wittings would be laughed to scorn in the schools, who should come into our colleges, with this lamp of rush-light, to illumine our practical and scientific operators! But yet this sophism still passes current in the Socinian schools in these enlightened days!—Even while one of them gravely read a lecture some few months ago to a few of the astonished cits of New-York, in their new chapel; and assured them very seriously; whether it might be believed by them or not, that all science, and all knowledge, and all wisdom, aye, and all learning was found only with them of the *Socinian school*! That the sentiments of ORTHODOXY had a natural tendency to paralyze the human soul, and check the triumphant progress of mind and of science! The truth is, that this grave maxim of the Socinian school, (which has been canted by every witting, till we are disgusted with its cuckoo repetition,) is to the advance of pure knowledge and orthodoxy in theology, what the few simple rules and results of the Alchymist, toiling in the fire for the philosopher's stone, are to the lofty advance of the pure and noble science of chymistry in our days!

"Dr. Gregory has shown, by a large induction of particulars in natural religion, in natural philosophy, and in pure and mixed mathematics, that with respect to each of these sciences, we arrive, by infallible steps, to conclusions, of which we can form no clear, or determinate conceptions; and that the higher parts of mathematics especially, the science which glories in its superior light and demonstration, teem with mysteries as incomprehensible to the full, as those which demand our assent in Revelation."* His profound skill as a mathematician of the first order, enables him to select suitable examples from his favourite science to illustrate this subject. "We run no hazard in saying, that rarely, if ever, have superior philosophical attainments been turned to a better account; or a richer offering brought from the fields of science, into the temple of God. Some of his illustrations, being drawn from the sublimer speculations of mathematics, must necessarily be unintelligible to ordinary readers; but many of them are plain and popular. And he has succeeded in making the principles

on which he reasons throughout, perfectly plain and perspicuous, which is this:—That we are able, in a multitude of instances, to ascertain the *relations* of things, while we know little or nothing of the *nature* of the things themselves."

"The fact is this—religion and mystery both begin and end together. A portion of what is inscrutable to our faculties being intimately and inseparably blended with its most vital and operative truths. *A religion without its mysteries, is a temple without its God!*" For can the most talented and profound Socinian name any thing more mysterious than the being, essence, and perfections of the Holy One?

The discussion of the Evidence of Christianity occupies the first volume. "Dr. Gregory considers the Evidence of Christianity as entirely subservient to its doctrines. And consequently he is far from supposing, with some modern divines, that he has accomplished his work by proving that Christianity is a true, and a genuine revelation from God. He judges it necessary to spend some time, and some labour in considering *what it is* that is true; and *what it is* that is revealed."

The truth is, some of the more liberal Deists would even venture to allow us the force of our arguments in favour of the *possession* of a revelation, provided that we did not press on his conscience, and that of others, the contents, the pure and strict contents of that revelation. It is to the practical and exclusive use of the doctrines of that revelation, that the *carnal mind of man is enmity*. And we know the painful truth, that Socinians, even those of them who have descended the terrible depth of the gulf of *humanitarianism*, admit the evidence of revelation; and yet, by their novel and absurd process of Bible criticism, succeed in making themselves believe, or think that they believe, a system of tenets absolutely unknown to the Holy Scriptures. They profess to believe in the divine original of the Scriptures. And yet they deny the SUPREME DEITY of the Logos, the WORD, "*who was with God*," as the Eternal Son; and who, as to his divine essence, "*was God*," even our Saviour, who is "God over all, blessed for ever!" They profess to believe in the divine revelation of the Bible, which teaches that Christ is the one Mediator between God and man, and "*who bare our sins*;" and yet reject the holy doctrine of the *Atonement*; and deny that they need, or "*wish any one to stand up as a mediator between God and them*." A thing so very marvellous, even in the disjointed intellect of man, that it has struck astonishment into their own boasted favourite and Saint, RAMOHUN ROY, the lauded apostle of Socinianism in the East. "The

* Hall's Pol. Miscel. p. 112.

man," said this learned Hindostanese lately, "The man who believes in the divine inspiration of the New Testament, and yet denies the ATONEMENT, must be either a fool or a knave !!!"

Nay, even some of the friends of the doctrines of the Bible have been strangely led into this habit of thinking, in reference to the comparative less value of the pure doctrines of revelation. "They evince," says Hall, "an anxiety to rest the truth of Christianity on the firmest basis, and yet they manifest a profound indifference to every attempt to investigate its import. Some wonderful charm, it seems, is contained in a bare avowal that Christianity is a revelation from God, apart from any distinct perceptions of its truths, or any solemn advertence to its genuine scope and tendency. Embalmed and preserved, like some Egyptian monarch, in the form of a venerable and antiquated document, it is to be carefully kept, and always approached with respect; but never allowed to take its place among the living, nor supposed to be useful to mankind according to any known law of operation. The most magnificent appellations are applied to it.—It is the *light of the world*—the *true riches*—the *treasure hid in the field*—the *pearl of great price*. All these, and a thousand other encomiums, are lavished on the Scriptures by men; who at the same time feel no scruple in insinuating that this boasted communication from Heaven contains no truths beyond the limits of reason; and that what the bulk of Christians in our ages have deemed such, are the distempered visions of enthusiasm; if they are not, in some instances, to be ascribed to the erroneous conceptions entertained by the apostles of the religion, which they were appointed to propagate."

"It is not difficult, certainly, to perceive whence this manner of thinking proceeds, and whither it tends. It proceeds from a rooted aversion to the genuine truths of revelation. And had it not received a timely check, it would have terminated in the general prevalence of skepticism. There is nothing in such a view of Christianity to appeal the infidel; nothing to mortify the pride; nothing to check or controul the exorbitances of that *carnal mind*, which is *enmity against God*. In stripping the religion of Christ of all that is spiritual, it renders it weak and inefficacious, as an instrument of renovating the mind. And by fostering its pride, and sparing its corruptions, prepares it for shaking off the restraints of religion altogether.

"It gives us, however, unfeigned pleasure to perceive that the evil which we so much deprecate, appears to have met with a fatal check; and that the present times are distinguished by two things, which we can not but consider as most favourable prognostics: An increased attention to the peculiar doc-

trines of Christianity; and a growing unanimity with respect to the modes in which these doctrines are entertained. There is less disposition, in our times, on the one hand, to receive for Christianity, a system of Pagan ethics; and on the other, to confound points of doubtful speculation, with its fundamental doctrines. The religious zeal of the present day is more noble and catholic, than in former times; partaking less of the acrimony of party, and more of the inspiration of truth, and charity. The line of demarcation between sound doctrine and heresy, is better ascertained than it has ever been before; and the Christian world are equally averse to whatever approaches to Socinian impiety, and the mooted of interminable questions."*

In the statement of the peculiar doctrines of the Gospel, as has been well observed by Mr. Hall, there are two extremes to be avoided. The *first* is, that of pusillanimously shrinking from their originality, and stern uncompromising purity; and attempting to recommend them to the acceptance of proud and worldly minded men, by the artifices of palliation and disguise. And the old antagonist of the worthy and pious commentator, Dr. Thomas Scott, (we mean the Bishop of Lincoln, who wrote "Calvinism Refuted,") is quoted by Mr. Hall and other good judges, as affording a perfect specimen of one who sacrifices the stern honour and uncompromising purity of Christianity, to please ungodly and carnal men. The *second* extreme is that of stating the doctrines in a metaphysical form, mixing doubtful deductions with plain assertions; and thereby incumbering them with needless subtleties, and refinements. We ought neither to be ashamed of God's holy doctrines, nor *add to his words, lest we be reproved*. In the opinion of our Reviewer, and of our most intelligent theologians, Dr. Gregory has successfully steered clear of these impious and mischievous extremes.

In the *first* letter of Vol. II. he takes a general view of Christian doctrines, in order to prepare the mind for the serious discussion of these doctrines, and to remove prejudices. The *second* Letter treats of the depravity of human nature. "He exhibits the evidence of this melancholy, but fundamental truth, with much conciseness, perspicuity, and force." In the *third* Letter, he exhibits the arguments for the Atonement. "We have only to say on this part of the subject," says the Reviewer, "that we heartily commiserate the state of that man's mind, who, whatever Socinian prejudices he may have felt against the most glorious of all doctrines, (that of the Atonement,) does not feel them shaken, at least, if not removed, by the arguments adduced in this Letter."

* Hall's Pol. Miscel. p. 122.

The *fourth* Letter Dr. Gregory devotes to the defence of the divinity of Jesus Christ. He evinces this in a triumphant manner, from Ancient predictions, compared with their application by the New Testament writers—from the Conduct of Christ—his Miracles, and Discourses—from the Doctrines of his Apostles—the sentiment and concurrent testimony of early Christians and Martyrs, before the Council of Nice. This Dr. Gregory considers a *fundamental* doctrine. "And of course he will forfeit all pretensions to candour with *rational* Christians, on whose approbation, indeed, he appears to set very little value." In the next Letter he treats of Conversion; then of Divine Influence; and then of Justification by Faith only. Thence, in their order, he discusses the doctrines of Providence, the Resurrection, and Man's eternal existence beyond death.

In the Letter on this last mentioned doctrine, he opposes strenuously the *Limbus Patrum*, a fragment of the frightful darkness of olden times; a doctrine exploded by every theologian, except those who are about half a dozen centuries behind in improvement in theology, namely, That the soul sleeps after death, in paradise, until the last day. We urgently entreat the attention of those *unreformed* divines to this Letter of Dr. Gregory. And Dr. G. is a theologian, a profound scholar, and an Episcopalian.

On the *THIRD* branch of his subject, Dr. Gregory discourses of the Duties of Christianity. He treats of our duties to God, our duties to man, our duties to ourselves. And this distinguished philosopher, and accomplished man of science sets the praiseworthy and pious example of illustrating and enforcing these duties, by a direct appeal to the language of Scripture. Being as sound a theologian as he is a deep-read mathematician, he considers the words of God in the Scriptures to be as much *axioms* in divinity, as those, laid down in the beginning of his Euclid, are *axioms* in his favourite science.

We think we shall have done a service to God and the Church, if we succeed in drawing the attention of the Christian public to Dr. Gregory's Letters, and to Mr. Hall's *Polemical Miscellanies*.

Before I conclude, I beg my reader's attention to one other point of no small consequence.

In our country, it seems now to be generally understood that our ministers have conceded the name UNITARIAN to those who disbelieve the supreme Deity, and atonement of our Lord and Saviour. And even our Professors, *ex cathedra*, allow them the name before our ingenuous youth. And in their able refutations they do, as our excellent friend Dr. Miller does, in his truly valuable work on Unitarianism, allow them to wear the name without refusal or demur-

rer. It is surely not very consistent to deny them their claim of the thing; and yet to allow them the *name*. In adopting the name, they certainly intended, and do still intend to convey the idea that they alone hold to the UNITY of the Deity; and that they who differ from them, hold to TRITHEISM. Now, we know that this is false. And their leaders also know it to be false. And yet they adopt the name, and we yield it to them, and call them by that name. This, to say the least, is very inconsistent. It is not courtesy. It is a positive non-truth. We call them by a name which conveys a positively false idea of them. My neighbour gets it into his head that he is a king, and calls himself his *majesty*; or that he is the president, and calls himself his *excellency*. Is it proper for me to yield to his wishes, and call him his *majesty*, or his *excellency*, even while I know him to be a plain man—not only uncommissioned, but not even a citizen? If I do, I am jesting with folly. I am passing a silly, unmeaning compliment on him, not truly consistent with strict truth.

We have been exceedingly pleased with the following judicious sentiments of Mr. Hall on this subject. They are to be found in the close of his Review of Dr. Gregory. I beg the attention of all ministers and Christian professors to it. I think it not impossible yet to effect a reformation in this abuse of names. I copy it from "Hall's *Polemical Miscellanies*," p. 132, 134.

"Dr. Gregory, throughout his two volumes, designates the abettors of the simple humanity of Christ, *Socinians*, instead of employing their favorite appellation of Unitarians. We rejoice that he has done so, and hope his example will be generally followed. To accede to the appellation of *Unitarians*, is to yield up the very point in debate; for ask them what they mean by *Unitarian*, and they will feel no scruple in replying, that it denotes a believer in one God, in opposition to a Tritheist. That this is not asserted at random is evident, as well from many other facts, as from the following very remarkable one, that when a noted academic was, some years since, expelled from the University of Cambridge, amidst various points which he insisted on in his defence, one was this,—that it was quite absurd to censure him for avowing Unitarian principles, since he never heard but of one person who publicly declared himself *not an Unitarian*. Now what did he mean by this singular assertion? Did he mean to say, that he never heard of more than one person who publicly affirmed his belief in a *plurality of persons* in the Godhead? This is impossible—What could he mean then, but that he never knew but of one person who affirmed himself *not to be a believer in one God*—which is neither more or less, than to identify the term Unitarian with a believer in one God, and the term Trinitarian with a believer in three.—Let the intelligent public judge, whether it is not high time to withhold from these men an appellation which assumes the question at issue, and which cannot be bestowed without being con-

verted into an occasion of insult and triumph over their opponents.

There was a time, when the learning and moderation of Lardner, and the fame and science of Priestley, combined to throw a transitory splendor over their system, and to procure from the Christian world a forbearance and complaisance, to which they were ill entitled. That time is passed. Such *rational* Christians as they are, should have discernment to perceive, that it is not with them as in months past, when the candle of their leader shone around them; it becomes them to bow their spirit to the humbled state of their fortunes. They should learn at least to know themselves. The world is perfectly aware, whether they perceive it or not, that *Socinianism* is now a headless trunk, bleeding at every vein, and exhibiting no other symptoms of life, but its frightful convulsions.

But why should they be offended at being styled *Socinians*, when it is undeniable that they agree with Socinus in his fundamental position, (the simple humanity of Christ;) which is all the agreement that subsists between the followers of Calvin, or of Arminius, and those eminent persons. The Calvinists are far from concurring in every particular with Calvin, the Arminians with Arminius,—yet neither of them have violently disclaimed these appellations, or considered them as terms of reproach. Why are the Socinians only offended at being denominated after Socinus? Is it because they differ in the nature of Christ's person from that celebrated Heresiarch? this they will not pretend.—But they differ from him in many respects! In what respect? Is it in those respects in which his sentiments gave most offence to the Christian world? Is it that they have receded from him in that direction which brings them nearer to the generally received doctrine of the church? Just the reverse. In the esteem of all but themselves, they have descended many degrees lower in the scale of error, have plunged many fathoms deeper in the gulph of impiety; yet with an assurance, of which they have furnished the only example, they affect to consider themselves injured by being styled Socinians, when they know in their own consciences, that they differ from Socinus, only in pushing the degradation of the Saviour to a much greater length, and that, in the views of the Christian world, their religious delinquencies differ from his, only as treason differs from sedition, or sacrilege from theft. The appellation or Socinian, as applied to them, is a term of forbearance, calculated, if they would suffer it, not to expose but to hide a part of their shame. Let them assume any denomination they please, provided it be such as will fairly represent their sentiments. Let them be styled Anti-scripturalists, Humanitarians, Semi-deists, Priestleians, or Socinians. But let them not be designated by a term, which is merely coveted by them for the purpose of chicane and imposture."

If our brethren feel conscientiously on this matter, they will unite us in discarding the use of this word; and we shall then call men and things by their proper names.

W. C. B.

Miscellaneous.

ON CHURCH DISCIPLINE.

"MESSRS. EDITORS—A writer under the signature of F. in your paper of the 22d September, has introduced a subject of the deepest interest.—He justly complains of the remissness of the Churches in regard to discipline. I hope we shall hear much more on the subject. Every faithful friend of Zion mourns over the low state of religion, and the laxity of discipline in many of our Churches.—By the toleration of scandals, the Spirit of God is grieved away from his professed people, and their light is turned into darkness. It is the duty of the members not to suffer sin on their brethren, The rule of Christ, "If thy brother shall trespass against thee, go and tell him his fault," &c. I have ever supposed applicable to all cases of heresy or scandal; whether publick or private. F. says, "Private offences should be settled according to Christ's direction in the 18th of Matthew. But public offences cannot be made private. For instance, absence from Christian communion at the Lord's table may be observed by all the members, and cannot be made private." Now it is very true that this offence cannot be made private. But is it therefore true that the rule cannot be complied with, "Go and tell him his fault between thee and him alone?" Or is it therefore true that such a private labour of love is not best calculated to reclaim the offender; or, if he cannot be reclaimed, to prepare the way for his trial, and final expulsion from the Church? What should be done in this case, and in other cases of offences which are public? Your correspondent says, Is not Paul's direction to Timothy applicable in this case, "Them that sin rebuke before all, that others also may fear?" But I ask, How is this process to commence,

and how to be carried through? Shall the Pastor publicly accuse, condemn and sentence the supposed offender, without trial? Or shall the Pastor bring him at once before the Church for trial, and stand there as prosecutor instead of presiding at the trial? Here a query is respectfully suggested, whether Paul's direction to Timothy above cited is not intended to apply to rebukes given, not to those who are *supposed* to have sinned, but to those who, after a regular course of labour agreeably to Matthew 18th, are on trial before the Church, *proved* to have sinned?

I fully agree with your correspondent, that if a Church neglect discipline, they cannot expect the blessing of God; that revivals of religion are most frequent where the laws of Christ's kingdom are most faithfully executed; and that no revivals are to be expected where these are not executed. I am aware, also, that it is the duty of the Elders or Pastors, faithfully to endeavour that these laws should be executed in the Churches. But I am met with a difficulty on this subject, respecting which, if I am not greatly deceived, many others want light as well as myself. The state of religion in a given Church is low. Offences occur; such as ought to exclude the offenders from fellowship if they do not repent. These offences are not noticed. The Pastor believes it to be the duty of the brethren to attend to them, agreeably to Matthew 18th. It is admitted by the Church that the rule is applicable to all offences that require the discipline of the Church. The Pastor urges the importance of faithfulness on the members. He preaches, he prays, he exhorts in conferences, and from house to house. He illustrates the obligations of the members not to suffer sin in their brethren. He intimates that Christ is wounded in the house of his friends.

He tells the Church that their light is darkness, and the Holy Spirit grieved, by the neglect of discipline. He bears public testimony against the very offences which exist in the Church. He privately reproves the offenders. He tells the church that they must not expect him to bring complaints to the Church, for if he does he shall be disqualified to preside as Pastor on the trial, a case in which of all others, it is the most important that he should be in his place. Still, nothing is done, offences increase. The church is scandalized. The sins of her members stand out before the world to her shame.—They are the song of the drunkard.—They cause the enemies of the Lord to blaspheme. The question is, what shall the Pastor do? Your correspondent says, "If ministers wish for a revival of religion, they should immediately attend to their duty, and see that the abominations are removed from the Church." The question returns, how shall they do this? Shall they bring complaints to the Church? Or shall they assume the power to judge and condemn the members, without the voice of the Church? Or shall they pronounce the Church unclean, and refuse to administer the ordinances till something is done? I am aware that some Churches have attempted to provide against such a state of things by the appointment of a Standing Committee for the purpose of dealing with offenders, and bringing them, when necessary, before the Church. I am aware that such a practice is sanctioned by great and good men. But I have yet to learn that it is sanctioned by the Bible.—The question still remains; and it is a question to which, Messrs. Editors, I do hope your paper will ere-long furnish a satisfactory answer, an answer authorized by the Great Head of the Church: What, in the case above supposed, shall the Pastor do?"—*Bot. Recorder & Telegraph.*

ON THE IMPROPRIETY AND INCONSISTENCY OF COMMUNICANTS ENGAGING IN WHAT ARE CALLED THE AMUSEMENTS OF THE AGE.

[Continued from page 81.]

4th. Another evil, and the last I shall mention is, that this worldly conformity is absolutely forbidden in the Scriptures.

"The book of God divides the inhabitants of the world into two classes, which are described by various traits of character therein specified. The great majority called by way of emphasis, *the world*, are said to 'lie in the wicked one, to walk after the flesh, to follow the course of this world, to have their conversation in the lusts of the flesh, to fulfil the desires of the flesh and of the mind, and to be children of wrath.' The minority, who are chosen out of the mass called *the world*, are denominated, children of light, and of God.—They are said to be not of the world, even as the Lord and master was not of the world.

They have their 'conversation in Heaven, live in the Spirit, and walk in the Spirit.' They 'look not at the things which are seen and are temporal; but at the things which are not seen, and are eternal.' These, on account of the contrariety apparent in their spiritual manners, the world is said to hate.—They are accounted as its filth, and are a spectacle of astonishment and detestation to it. 'The world is crucified unto them, and they unto the world.' The things of the world, 'the lust of the flesh, the lust of the eye, and the pride of life,' are their enemies, against which they maintain an incessant state of hostility; and they are enabled, by 'believing that Jesus is the son of God, to overcome the world,' Christ 'gave himself for them, that he might deliver them from this present evil world,' and through his grace, they 'deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world.'

Says our Saviour, "no man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Matt. vi. 24 —The apostle exhorts—"Be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God." Romans xii. 2—Again, "ye are not your own, but ye are bought with a price,—therefore glorify God in your bodies and in your spirits which are his." 1 Cor. vi 20: and to mention but one more, that singularly impressive declaration of the Apostle, "The love of Christ constraineth us, because we thus judge, that if one died for all then were all dead; and that he died for all that they which live, *should not henceforth live unto themselves, but unto Him which died for them and arose again.*" 2 Cor. v. 14, 15. This is a standard by which few professors at present, I fear, would be willing to be measured.

But is it objected, to all this reasoning, that I would shut up all kinds of amusement from professing Christians. I answer, that the objection is entirely groundless.—I would not debar them from *all* amusements, but I would have them understand, what is meant by the Apostle when he 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." This is precisely the situation in which a professing Christian is, or ought to be; and when he loves and indulges in worldly amusements, it is equivalent to saying —*I have sought for pleasures in religion, which I have failed to find;—and I have been obliged to turn again to the world.* This is the language of the hearts of those who love the world and its vain amusements. But the real Christian has higher views; and even putting the experience of the happiness of religion out of the ques-

tion, there are dignified enjoyments on the score of recreation which belong to him.—There are the charms of literature and science—there are the delights of a rational and enlightened society, the pleasures of conversation—the endearments of domestick life; and an immense variety of social enjoyments, which, as sun beams, are actually sent by the Creator, to play amidst the clouds of life. Can the mere frivolities of pleasure be *necessary* for a *Christian*? Is it not in the power of religion to satisfy the minds of its votaries by affording them sufficient employment, and delight, but must they turn to the world for a supply which shall be ample? I should blush, for any one, who could make such a supposition. Can a real Christian whose heart has been *changed* from the *love of the world*, and who in the fact of his profession is supposed to “set his affections on things above,” can such an one, I repeat, even enjoy the common amusements of the world, which are lighter than vanity? If an individual takes pleasure in religion, I cannot suppose that he can mingle with satisfaction in those pleasures from which religion is studiously excluded; and no man is in his proper place when he cannot carry his religion with him. In the theatre—in the ball room—at the card table, &c. *religion* finds no rest, but is like the dove when first sent from the ark; and the professing Christian who is to be found engaged in these, must of necessity bear about him no peculiar “mark of his high calling.”—If he does not put off his Sunday garments, he must cover them by ornaments, which shall totally disguise them. The pleasures of religion, and the pleasures of the world are composed of elements totally dissimilar. Suppose, for instance, that an individual, even before “mortal shall have put on immortality,” should be admitted in heaven, and permitted to join in its hallowed employments—suppose that he should be welcomed, by

angels and archangels, and learned to join in their strains of raptured adoration, which compose the songs of the redeemed—but I forbear to speak of these employments: “Eye hath not seen, nor ear heard, neither hath it entered the heart of man to conceive,—can it be supposed, that an individual, thus circumstanced, would be willing to leave that heavenly society, and those celestial employments, and descend to earth for the mere sake of mingling in its infinitely lesser enjoyments? Surely—surely not!—Abating the mere lesser circumstances of the case, the situation of a real heart-changed Christian, resembles the suppositious case just put, and he who has “tasted of the precious gifts of God” and experienced the joys of religion, cannot find pleasure in these inferior movements. There is an assimilating power in religion, which forbids this totally. Once let an individual have his heart really interested in religion, and I am persuaded that the danger is principally over; and I shall ever maintain this proposition, though it should wrench from the edifice of many an one’s Christianity its foundation stone, that in the heart of a real Christian the empire of these follies is entirely overthrown. It would be almost as easy for me to suppose, that an angel from heaven would come down to mingle, and to take delight in the turmoils of the world as that a decided follower of the Lord Jesus Christ should “forsake the fountain of living waters, to hew out cisterns which can hold no water;” for they who drink of that ‘living water’ which Christ will “give” them, cannot—oh no! they cannot quench their thirst at these shallow and polluted streams of worldly pleasure. To these latter, the mass of mankind bow down to drink; and they rise with a thirst unsatisfied. With them, is realized the declaration of the Prophet, “It shall even be as when an hungry man dreameth, and behold, he eateth; but he awaketh and his soul is empty:

or as when a thirsty man dreameth and behold he drinketh; but he awaketh and his soul is empty: or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite."—Oh "come ye out from among them, and be ye separate"—"touch not the unclean thing"—then, if your hearts are in the love and service of God, and your motives such as are produced by the Holy Spirit, with you shall be realized the declaration of the Saviour, "whosoever drinketh of the water that I shall give him, it shall be in him a well of water springing up into everlasting life."

I have thus endeavoured to give those reasons, which fully persuade my own mind that it is *absolutely inconsistent* for a *communicant* to join in what are called the amusements of the world. Briefly enumerated, those reasons were—1st. a tendency to destroy personal religion—2d. the danger of weakening the influence of religion in the minds of others.—3d. the danger of putting a stumbling block in the way of many, and giving unnecessary offence to the feelings and views of many of their conscientious fellow Christians: 4th. An absolute inconsistency with the word of God. I then entered upon the consideration that engaging in these amusements could not, in the very nature of the case, be necessary to the happiness of a real Christian.—During the course of my remarks, I have noticed several objections and have endeavoured to answer them.—There are others, of a lesser description, which can be but slightly touched on. Thus it is objected by one, that there is as much sin in attending to worldly business, or household affairs, or literary pursuits, in an inordinate degree, as there is in going to these places of amusement. To this it may be answered, that to attend to these things, so as to infringe upon the duties which we owe to God,

is positively sinful. But business, and household affairs, and the like, are *appointments of God*, in order that the *comfort and happiness*, of ourselves and others may be established. Theatres and balls, and the like, are *extraneous things*, neither *appointed of God*, nor *sanctioned by his word*; and are occasions of temptation, constituted by ourselves.—There is consequently an *intrinsic* difference between the two; and though *excess* in worldly pursuits are unnecessary—and excess must be avoided; while the simple circumstance of engaging in worldly amusements is sinful, because worldly amusements, such as we have been reprobating, are *unnecessary and unauthorized*.—Others will object, that it is necessary to go to these places, with their sons and their daughters, to introduce them into society, as it would be improper for them to go alone. This objection is futile, because two wrongs can never make a right; and it is to be feared that this is most generally used as a *cloak* to cover what they are ashamed to confess, their own wishes. Though I would confine my remarks to communicants, yet I cannot forbear to say that I think this method of introducing sons and daughters into company, is not very much like the apostolick injunction to "bring them up in the nurture and admonition of the Lord." Nor does it particularly comport with what the wise man says,—*"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes, but know thou, that for all these things, God will bring thee into judgment."*

Another objection is, why we see a great many persons of unsuspected piety and high standing, indulge in these things, and even many who do not indulge in them, nevertheless publicly approve them. Am I to think such and such a person wrong,

whom I have been led so much to respect, and look to? This appears to be formidable, because the objection has so many examples to adduce. But the voice of many is not always the voice of truth. It is indeed said that "ten men shall take hold of the skirt of him that is a Jew," in the hope of safety; but there are very few persons in these days who can bear any more weight, than their own sins. In the matter of salvation, I should not like to pin my faith upon the opinion, or the examples of any man, but go to the "law and to the testimony." And the standard of what is to be done, and what to be avoided, is not the conduct of a fellow being, be he ever so distinguished for private or publick worth. It would be a sorry answer in the day of judgment, to the question of the Judge—Why didst thou so?—to say, I saw such an one do it, or I was encouraged by the advice of another. Let every one, I beseech you, look to it individually, and deeply consider the question, "When God riseth up, what shall I say?—and when he visiteth, what shall I answer him?"

THE SUNDAY SCHOLAR'S VALUE FOR THE BIBLE.

A little boy, a Sunday Scholar, was one day sent by his mother to a shop for some soap; when the shop-woman having weighed it, took a leaf from the Bible that was placed on the counter for waste paper; at which the boy was greatly astonished, and eagerly exclaimed, "Why, mistress, that is the bible!" "Well, and what if it be?" replied the woman. "It is the *Bible*," repeated the boy, "and what are you going to do with it?" "To wrap up the soap," was the answer. "But, mistress, you should not tear up that book, for it is the *Bible*!" cried the boy with peculiar emphasis: "What does that signify?" said the woman sharply; "I

bought it for waste paper to use in the shop." The boy still with increasing energy, exclaimed, "What ---the *Bible*! I wish it was mine; I would not tear it up like that." "Well, said the woman, "if you will pay me what I gave for it, you shall have it." "Thank you," replied the boy, "I will go home, and ask my mother for some money." Away he went, and said, "Mother, mother, please to give me some money?" "What for?" said the mother. "To buy a Bible," he replied, "for the woman at the shop was tearing up the Bible, and I told her she should not do it; then she said she would sell it to me; O, mother, do give me some money to buy it, that it may not be torn up!" His mother said, "I cannot, my dear boy, I have none."

The child cried; still begged for some money, but in vain. Then sobbing, he went back to the shop, and said, "My mother is poor, and cannot give me any money; but Oh! mistress, don't tear up the Bible; for my teachers have told me that it is the *Word of God*!"

The woman perceiving the boy greatly concerned, said, "Well, don't cry, for you shall have the Bible, if you will go, and get its weight in waste paper." At this unexpected, but joyful proposal, the boy dried up his tears, saying, "That I will, mistress, and thank you too." Away he ran to his mother, and asked her for some paper; she gave him all she had; and then he went to all his neighbours' houses, and begged more; and having, as he hoped, collected enough, he hastened with the bundle under his arm to the shop; and on entering it exclaimed, "Now, mistress, I have got the paper!" "Very well," said the woman, "let me weigh it." The paper was put into one scale, and the Bible in the other. The scale turned in the boy's favour, and he cried out, with tears of joy sparkling in his eyes, "*The Bible is mine*!!!" and seizing it, exclaimed, "I have got it!" and

away he ran home to his mother, crying as he went, "I have got the Bible! I have got the Bible!"—R.O.

"VERBUM SAPIENTI."

ARMINIANISM.

In our June number, page 94, we set down a Scrap on this subject.--- We certainly did not intend to injure the feelings of the Methodist brethren. We respect and honour the society of the Methodists. And we did not certainly suppose that any man would undertake to identify them and *Arminianism*, as if they and *Arminianism* were one thing. We believe that they would feel themselves injured, perhaps insulted, if we had so identified them. The sentence in our last, and that to which we allude, was this :---

"*Arminianism* is a system founded in ignorance, supported by pride, and will end in delusion; for it is begun by a fallen sinner, "dead in trespasses and sins," stipulating terms and conditions, in order to obtain his own justification; it is carried on by the power of his own free will and faithfulness; and it is finished by the merit of his own good works, procuring him justification before God, and his title to everlasting life. This system is utterly opposed to the gospel of a free salvation, and calculated to nourish human pride, and derogatory to the glory of the Saviour."

Now, the only mistake in this is, that the worthy member of the ASSOCIATION, who selected this scrap, and put it into the Editor's hands, forgot to state that it is extracted from the London periodical, called "THE PULPIT." There it first appeared.

A writer in the "New-York Christian Advocate," published in form of

a newspaper, has come out against us. He identifies himself and *Arminianism*. And conceiving himself as just precisely the *being or thing called Arminianism*, he does consider this as exhibiting terrible "*ignorance and effrontery!*" nay, as exhibiting a *perfect specimen* of it; as a most outrageous insult on himself, as being the thing called *Arminianism*. He "cannot attempt to argue with such a writer;" he is a "*slanderer*;" it is "*bigotry and malevolence*." And moreover, after having let off this excessive quantity of *steam*, he threatens to blow us up, by a discharge from the "Methodist Magazine," as soon as he can. *Quod sit faustum!*

Now, in the simplicity of our hearts we were meaning no ill. And we--- I mean the Dutch Magazine and the Methodist Magazine---have been, all along, very good neighbours; and exchange favours, like decent people. Whether he will venture such a length, as the writer in Dr. Bangs' paper threatens on his behalf, "*we shall see*," to use his own threatening phrase. But perhaps he had better have tried to blow us up before he had issued the threat. It is an awkward thing at all times, to be compelled to break one's word!

After all, this man of *fire and steam* surely has forgotten that the Dutch Church never had any warm-heartedness, and inordinate love for Remonstrants, or for James Arminius, as may be seen in their acts and doings in the Synod of Dort; and our Constitution, and Confession of Faith. We cannot easily forget the war, and fury and mischief done in the ancient churches of Holland, by James Arminius, and the Remonstrants. Nor have their successors forgotten them.

And we tell our *steaming* brother, in passing, that we Dutchmen will not sit quietly and see ourselves blown up in this same business.

We have given him our text; I mean this scrap on Arminius' erro-

neous system. And President Edwards has preached the sermon. And that Dr. B.'s man will find in "*Edwards on the Freedom of the Will.*"

I beg his calm and deliberate attention to that book. Turn up the Index at the words "*Arminians,*" and "*Arminian Doctrine.*" Then study the pages marked out. And I shall not say that President Edwards has *asserted* what is contained in the above scrap in our pages. He has *proved* it in his usual way. It is well known in the literary and theological world; and it was lately admitted by one of the most prominent and learned Arminians of England, that this book of Edwards' stands to this day *unanswered*; and time may show that it is *unanswerable*. And I do humbly conceive, that before a man does write on a subject, he ought to know at least somewhat about it. Before any man try Edwards' strength, let him study him deeply. And those small wiflings, and *yearling* theologians, who issue from shops, and from behind *counters*, after a year's study of divinity, to enlighten the men of deep reading—if they have received the gift and talent of taking an advice—should be advised to look into themselves, and hold grave consultation, whether such frail men, with such frail *gear* for armour, should enter the lists with such men as President Edwards, and Dr. Owen!

This writer and his associates have thrown down the gauntlet. We take it up. We call on them to meet, and answer Edwards, before they advance one step further, or attack us. He has proved every position asserted in the above extract from "THE PULPIT."

We lay no more reliance on mere talent than our brethren do. We boast not of Edwards' gigantic talent. His truths, and his arguments, and his inferences are invincible, because they are drawn *entirely* from the word of God. "*Magna est veritas, atque prævalebit.*"

In fine, we assure Dr. B.'s man, in reply to his vile insinuation in the heel of his brief paragraph, that the Dutch Church has not receded an inch from the ground assumed by our fathers in Holland, when they rallied around the Synod of Dordrecht, and received the canons and decrees drawn out of the Holy Bible, by that pious, most prudent, and learned assembly of Divines. We stand where they stood. And we are as ready to repel the followers of Arminius, as they were to repel Arminius himself.

REMARKABLE SENTIMENT FROM
PLATO.

Plato will rise up and condemn Hume!

Plato—every body has heard of him—he is familiar to us as a household name—was a pupil of Socrates. He travelled extensively after his master's death, then settled at Athens, and delivered lectures, upon the banks of the Illyssus, on philosophy, to numerous and highly respectable audiences. Scholars have been at a loss to determine whether his sentiments, or his language and style were the most beautiful, correct and sublime. His language and style are such, that for one, I can never open his pages and read, without feeling delighted, and electrified. He is among the ancients in words and style, what Chalmers is among modern Christian orators!

Plato died at Athens, in the year before Christ's incarnation, 348, aged 81 years. It is supposed, and justly, I presume, that Plato had seen, in a translation, the writings of Moses, and other parts of the Old Testament.

The following is a remarkable passage out of his book "*Of the Republic; Book II.*" Other passages, not a few show, that Plato believed that a Revelation from Heaven was both desirable and necessary; nay, that it

was, or actually would be given by the benevolence of the Divine One.— But this passage which I am about to quote, has puzzled infidel scholars, and divines. The former have supposed it a conjecture of a highly cultivated mind. But in the name of common sense, how can the highest degree of cultivation make a man *predict*? For one, I do not hesitate to say what I think, that the immortal Plato was not without the fruit of prophetic suggestion. I have on my side the sentiments of many eminent divines. The following is the sentiment of the distinguished theologian, Mr. Robert Hall, the English Cicero—I should say the *Christian Cicero*. “We are not aware of any absurdity in supposing that the prophetic *spirit* scattered, on certain occasions, some seeds of truth amid that mass of corruption and darkness which oppressed the Pagan world.— The opinion which we advance is asserted in the most positive terms by Justin Martyr, in several parts of his second Apology.”

The following is the passage of Plato alluded to. He is speaking of The Inspired Teacher, who he supposes would come in his REPUBLIC.— “This JUST PERSON must be poor, and void of all qualifications, but those of virtue alone; so that a wicked world would not bear his instructions and reproofs; and, therefore, within *three or four years after he began to preach, he should be persecuted, imprisoned, scourged, and at last be put to death!*”

Let the learned infidel just take up the *Republic of Plato*, and read this, and some other remarkable expressions in the same treatise; and then let him compare with these, the sentiments of Hume in his Essays.— While Hume is sitting under the blaze of the external revelation of truth; and is with singular obstinacy drawing a veil over his face, to exclude the hated light of the Bible; and is babbling blasphemy against revelation;

Plato, in a land of paganism, is earnestly anticipating a revelation from Heaven, and is actually led by the mysterious operations of the Spirit of truth, to penetrate the gloom, and to speak of HIM who came and taught truth, and was persecuted by the wicked world; and was put to death in his *fourth* public year as the Saviour of the world! W. C. B.

Religious Intelligence.

A SKETCH OF THE HISTORY OF THE REFORMED DUTCH CHURCH IN HOLLAND; AND ALSO HINTS OF THE DIFFERENT RELIGIOUS DENOMINATIONS IN HOLLAND, PREVIOUS TO THE LATE REVOLUTION THERE, UNDER NAPOLEON, EMPEROR OF THE FRENCH.

[No. III.—Second Series.]

[Continued from page 58.]

The principal dissenting denominations of christians in the United Provinces, are the Roman Catholics, the Lutherans, the Remonstrants (who are the followers of James Arminius,) the Anabaptists, the Collegiants, the Rhynburghers and the Quakers, usually called Friends.

The Roman Catholics are allowed liberty of conscience. They have in the cities, as well as in the country, many churches and chapels; which being built in the form of ordinary houses are also the dwelling places of their priests. In these chapels they perform their worship, according to their peculiarities. They are not allowed, however, to build any chapel, without the permission of government. Nor is it lawful for them to form any procession in public, with the consecrated host. And the priests may not appear in the streets any where in the dress of their order, or any formal dress.—In some places in Dutch Flanders, their indulgence is a little more liberal. They are allowed to enact a little of their folly *annually*. They are allowed, once a year, to carry their *host* publicly in procession, amid the gaze, and pity of the Protestants. They are, however, watched closely.

They are allowed their definite liberties. But if they venture, without permission, beyond these, they are checked. In the year 1720, the Roman Catholics of a city of Holland, in the borders of Brabant, called Zevenbergen ventured on some novelties. They were not content with burying their dead with their usual services, and *solemn masses* for the poor souls in purgatory, but they actually buried their dead with beat of drum and with colours flying. And the priest moreover, had begun to build a stone church, in the stead of the wooden building, or barn, in which they had hitherto worshipped. But the supreme magistrate being informed of this, obliged the priest not only to desist, but to demolish the building at his own expense, and to erect a new wooden barn like the former.

Whatever may be said or thought by us in the United States of all these measures of the Protestant and Reformed Churches of Holland and her government, towards the Catholics—one thing is certain, that the Catholics of Europe, and of the United States cannot, on their own principles, offer any reasonable objection. In every country, where, under providence they have the ascendancy, they treat the Protestants with severity inconceivably cruel; and place them under surveillance the most oppressive, and under a system of restraints the most bigotted. Now if the Protestants are wrong, they taught them the lesson. If the conduct of their own Courts and Churches be justifiable by any form of arguments, then they do by the same arguments offer a defence of the treatment pursued by the Protestants of Holland. We do not say that these Protestants acted correctly. We do not enter into the merits of the case. We simply say to the Catholics, that they can find no reasonable fault with the conduct pursued towards them in Holland. If they be sincere in blaming Protestants for

these restrictions and disabilities put on them—let them show their sincerity by removing off all Protestants, the restrictions and disabilities put on them in Catholic countries. Let them show us by their practice, that they have repented of their lessons of cruelty and bigotry which they taught, too successfully, so many Protestants to practise.

The Jesuits, according to repeated decrees, are not permitted to live in the Provinces of Holland. Yet, by connivance, they are permitted to lurk here and there.

In the year 1730, the States of Holland passed an Act consisting of several articles; of which, the principal were the following:—That no Romish Priest should officiate, without permission from the Burgomasters, in the Cities; and from Bailiffs in the Country:—That no priests should be suffered thus to officiate, but native born subjects of the State: that priests belonging to a religious order, monks, and Jesuits should not officiate:—That Priests must declare to the government, upon their word as priests; and confirm such a declaration by their signature, that they reject the sentiment that the Pope may discharge subjects from the duty of obeying their magistrates:—That they will teach the contrary of this to their people, and promise that they will not employ themselves for money, or the value of money, in any foreign cloisters, seminaries of learning, or churches:—That no Papal bulls, or any other ecclesiastical decrees of their church, shall be made known and published, before they have shown them to the proper civil authorities.—In the States of Brabant and Flanders, the members of this communion pay a yearly sum for the privilege of worshipping according to their rules, to the Treasurers of the Reformed Churches respectively, where they reside.

They who have the care of the Catholick poor, in the cities of Am-

sterdam, Haerlem, Hoorn, Delft, Rotterdam, and Medenblik, have the liberty of using, for the benefit of said poor, all the property which is devised to them for that purpose.

The Roman Catholics are excluded from all public offices, excepting in the army, where they may hold any place, but that of Field Marshall. In consequence of representations made from some of the barrier towns, and other frontier places in A. D. 1738, it was decreed by the States General, that every military officer, who at the time of his appointment, professed to belong to the Reformed Church, but afterwards embraced the Catholic faith, or married a Catholic wife, should forfeit his commission.

The Catholics of the United Provinces, are divided into those who reject the Papal Bull, *Unigenitus* :*—and those who receive it : or as they call themselves Jansenists and Jesuits : of which, the latter are by far the most numerous.†—The difference between these two has arisen to such a height, that they hold no christian communion with each other, nor attend mass, when not celebrated by a priest of their own sect. They give each other the appellation of schismatics. But the Jansenists, the more moderate of the two, declare that they unwillingly withheld Communion from the others. They consider themselves as members of the Catholic Church ; and the Pope as their visible ministerial head ; and the chief Bishop, or pastor of the faithful upon the earth. Yet they do not consider him entitled to command a blind obedience, in as much as he is fallible ; and his solemn decisions are subject to the test of the Scriptures, and the rules of the Church. The Jesuits on the other hand, con-

sider these decisions of the Pope as entitled to unqualified and implicit obedience ; and, therefore, do not commune with the Jansenists.

The government has invariably declined interfering in the disputes with these two parties : and have refused to exert its authority to make the Jansenists obey the Pope ; even though it has been solicited with zeal by the Catholic powers—especially the Venetians. The answer which the government has given to the latter is worthy of notice. “ In all matters touching divine worship, and ecclesiastical discipline, *conscience must be left free*, yea, without the least restraint. Every person has a perfect right in religion, to choose or reject what he judges to be beneficial in promoting his salvation, or in hindering it. We judge our religion to be the best. And we wish that all our subjects would embrace it. But we will force no man to do it. Every one professes that religion which he thinks best ; provided that he conducts himself as a good and faithful subject. On this footing we tolerate the Roman Catholics, without at all troubling ourselves about the particular differences existing among the different sects within its bosom. We cannot exercise our authority ; according to the unalterable laws of our Commonwealth, to decide these differences. Much less can we suffer a foreign authority to be exerted, to oblige any one to forsake his own opinions, or blindly subject himself to *Him who calls himself supreme Pope* ! We are bound to defend the one, and the other party equally from persecution ; and never can we consent that the Roman Hierarchy, should exercise an unlimited power within these States !”

In the seven United Provinces, there are three hundred and fifty churches of the Romish persuasion, which are served by about 400 priests. In Dutch Flanders there are also a great number of Romish Churches and Priests. Of the churches in the se-

* See Mosheim Eccles. Hist. Vol. V. 204—229. Also Buck's Theol. Dict. Article Jansenist.

† Mosheim stated that the Jansenists are the most numerous ; but his translator Dr. McLean, has corrected his error.

ven Provinces, fifty-one, which are served by seventy-four priests, are of the Jansenist party. The rest have embraced the opinions of the Jesuits. In the most of the churches, there is only one officiating priest—in some two or more, in proportion to the number of their members. The priests are chiefly *secular*, but there are at least a hundred *regular*, as minorites, preaching friars, jesuits, augustines, franciscans, benedictines, and so forth.* Of all these the *preaching friars*, and *minorites* are the most numerous. Of the priests who have received the bull *Unigenitus* fifty have the title of arch-priest. Among the Jansenists, there is one arch-deacon from the Archbishoprick of Utrecht, and five arch-priests.

In Guelderland, among 40 churches and as many priests, there is but one church, and one priest who are Jansenists. In Holland, among 250 churches, and 235 priests, 40 churches and 60 priests are Jansenists. In Zealand, three churches and 4 priests have received the Papal bull. In Utrecht among 30 churches, and 45 priests, 8 churches and 12 priests are Jansenists. In Friesland there are 24 Catholick churches, and 31 priests. Of these, one church is Jansenist, and its two officiating priests. In Overysse, there are 27 churches, and 30 priests, all of whom have received the Papal bull. In Groningen, and the Low Countries, there are ten churches, which are served by 30 priests, who submit to the Papal bull. Of the whole population of the United Provinces, it is calculated that the Roman Catholicks constitute one third.

The Priests who have received the Papal bull, are generally appointed

* The Clergy of the Church of Rome, are divided into *Regular* and *Secular*. The *Regular* consists of those religious, or monks who have taken on them the "holy orders of the priesthood," in their respective monasteries. The *Secular*, are those who are not of any religious order, and have the care and direction of Parishes.

by the Pope's nuncios, subject to the approbation of the nominal Chapter of Haerlem. There are eight priests who call themselves Canons of this Chapter; and one has the title of Dean of the Chapter. The existence of such a Chapter, however, is denied by the friends of the bull *Unigenitus*. The priests thus appointed are obliged to sign a formula, by which they subject themselves to the bulls of Innocent X. and Alexander VII. which condemn the sentiments of the Jansenists; and also to the bull of Clement XI. above mentioned, usually called *Unigenitus*, which requires the above bulls to be received with respectful silence; and also promise perpetual obedience to the Roman Hierarchy, to the Papal Vicar, and the internuncios. They moreover, engage, that they will hold no fellowship with such as do not submit to the Roman See; and that they will report to the Vicar or internuncios at Brussels, all such as do not obey the above named bulls. They hold in abhorrence all such who, in spiritual matters, have recourse to the civil magistracy, at any time, or who, in any decree, protest against the authority of the See of Rome. The priests of North Holland, who are approved by the Chapter of Haerlem, simply adopt the bull *Unigenitus*, and promise to take care that their congregations adopt it also. To make this adoption more general, the University of Louvain, where many Catholics prepare themselves for priests in Holland, did pass a resolution in A. D. 1730, to give no degree to any student, until he had adopted the bulls above mentioned.

This accounts for the fact, that those who have adopted the papal bulls, are the most numerous.

At the head of the Jansenists is the nominal Archbishop of Utrecht. In the vacant bishopric of Haerlem, is a vicar of the same party, who possesses his spiritual jurisdiction, and

receives no spiritual authority from the Archbishop. These two fill the churches, as they become vacant, with priests of their own denomination.—The nominal Chapter of Utrecht, by whom the Archbishop is chosen, consists of nine canons, including the Archbishop, and the dean. Among the canons, is one who fills the office of Secretary, and another, that of the Censor of books. The other Roman Catholics insist, that the Chapter of Utrecht, since the separation of the Country from Spain, is become extinct, because the places of the Canons are filled by the Reformed. The Jansenists, on the contrary, with great zeal defend the legality of the Chapter, against their opponents.

I must apologize to my readers for the barrenness of the details of this number. It was necessary to give a sketch of the remains of Catholicism in Holland, and, it is no easy matter to make an agreeable article out of unpleasant materials. Our next will be more interesting I hope.

[To be continued.]

THE GENERAL SYNOD OF THE REFORMED DUTCH CHURCH.

The General Synod met in the city of Philadelphia, on Wednesday, the 6th of June, at 10 o'clock, A. M. in the church in Crown-street. The Session was opened with prayer by the Rev. John Ludlow, President of the last Synod, who delivered a Synodical sermon in the evening, from Acts iv. 32. The Rev. C. C. Cuyler, of Poughkeepsie, was chosen President; the Rev. Mr. Westbrook, of Fishkill, Adressor; and the Rev. Messrs. Taylor and Hardenbergh, Clerks. The House being organized, the Rev. T. M. Strong, of Flatbush, Long-Island, was chosen the Stated Clerk *pro tem.* in the absence of the Rev. Dr. Knox.

The Rev. Ashbel Green, D.D. and the Elder, Alexander Henry, were

recognized as corresponding members from the General Assembly of the Presbyterian Church. And the Rev. Messrs. John H. Smaltz and Samuel Helfenstein, from the German Reformed Church.

Rev. Peter Labagh, and the Elder Stephen Van Rensselaer, were appointed Corresponding delegates to the General Assembly of the Presbyterian Church; and the Rev. Wilhelmus Elting, and John F. Schermerhorn, Delegates to the Synod of the German Reformed Church.

In order to cultivate personal piety and brotherly love; and at the same time to unite their fervent supplications for the effusion of the Holy Spirit on the Synod while in session, and on all the Churches under its care, the Synod, by an unanimous vote, agreed to meet in the Consistory chamber, at six o'clock every morning, for praise and prayer.

On Friday afternoon, the delegates of each Classis gave a detailed account, in writing, of the state of religion within their respective bounds.

The remaining part of the afternoon was set apart as a season of united and special prayer to the Great Head of the Church, for the outpouring of the Spirit on the ministers, churches, and congregations in their connexion, and on his kingdom throughout the world.

The question of incest, or the marriage of a man to his deceased wife's sister, was discussed, at great length, with much talent, sound criticism, and eloquence, on both sides.

The motion brought before the House was this:—

“Resolved, That so much of the acts of General Synod, passed in the years 1797 and 1815, recorded on page 264 of the Appendix to our Constitution, as directs the churches to exclude from sealing ordinances, all those persons who contract such marriages; [viz. between a man and the sister of his deceased wife,] be and the same are hereby repealed.”

This was rejected by a vote of 41 to 15.

And so the canon of the Reformed Dutch Church remains, which pronounces, and condemns these marriages as incestuous.

[This was also the decision of the General Assembly of the Presbyterian Church, in May last, by a vote of 68 Presbyteries against 18. And thus all the great leading bodies of the Christian church have lifted their voice, and pronounced these marriages unlawful. For the Synod of the Associate (or Scotch) Church of North America; and the Synod of the Reformed Church, and the whole body of the Associate Reformed Church of America, unite, by a *unanimous* decision, with the Dutch Church, and the Presbyterian Church, against these marriages.]

We know that the canons of the Episcopal Church also are decidedly against them. And we hope to see our Baptist and Methodist brethren come out also, if they have not already come out, on the same side of the Church of Christ.]

The Rev. Mr. Hewit, agent of the American Society for the Promotion of Temperance, appeared before the Synod, and explained the views and objects of the said society. A copy of proceedings at the organization of the Society, of its Constitution, and of the address of the Executive Committee, was presented and read. The whole subject was referred to a special committee, and from their report the following resolution was adopted:—

“*Resolved*, That this Synod has heard with deep interest and painful solicitude, the address of the Rev. Mr. Hewit, on the *causes, consequences*, and the *remedy* of intemperance; that it cordially approves the object of the society of which he is the agent; and that it be hereby affectionately recommended to the ministers, Consistories, and congregations under its care, to promote the cause of tem-

perance by precept and by example, and as one means of furthering this most benevolent object, to discourage the indiscriminate use of ardent spirits in family and social circles.”

The Rev. Professor Dewitt preached the annual Missionary Sermon before Synod, from Isa. lxii. 6, 7, in the first Reformed Dutch Church, on the evening of the first Sabbath after the commencement of the Session, when a collection amounting to \$72 36, was taken up in behalf of the Missionary Society of the Reformed Dutch Church. The Rev. W. C. Brownlee, D.D. was appointed to preach the annual Missionary sermon at the next stated meeting of Synod, and the Rev. Samuel A. Van Vrank-en was appointed his *secundus*.

An appeal was brought up by the Classis of New-York, against a decision of the Particular Synod of New-York, by which that Synod divided the said Classis into two, without allowing the Classis to be heard before them; and without even letting the Classis know that it was about so to do. The General Synod heard the commissioners, the Rev. Mr. Dubois and Dr. Brownlee, in defence of the appeal. It was sustained by a vote of 24 to 7.

The corner stone of a new Reformed Dutch Church was laid in the village of Manyunk, (which is situated about six miles up the Schuylkill) during the session of General Synod. A Committee of Synod attended on the occasion. In the absence of the Hon. Stephen Van Rensselaer, who was unexpectedly called home, but who manifested his interest in this pious undertaking, by a donation of \$100, the corner stone was laid by Abraham Van Nest, Esq. who crowned the same with a donation of \$50. Forty dollars were also collected from the spectators.

Isaac Young, Esq. of New-York, was elected Treasurer of the General Synod.

The report of the Board of Mana-

gers of the Missionary Society was, after some amendments, adopted.—Two thousand copies will be printed by order of the Board.

Reports were received from the agents appointed to procure subscriptions, in the Classes of Long-Island, Bergen, and Paramus, for the Institutions of the Reformed Dutch Church at New Brunswick, from which it appeared that 2366 dollars have been subscribed.

The following resolutions were adopted by General Synod.

Resolved, That this Synod regard with deep interest, the extensive and awful profanation of the holy Sabbath day in this country.

Resolved, that the Synod consider the running of public stages, and of steam-boats, and of canal boats on the Sabbath a gross profanation of that holy day; and that the members of our churches, and congregations be, and they hereby are earnestly solicited, to discourage both by counsel and example, all such travelling on the Sabbath.

Resolved, that it be, and hereby is recommended to our different Classes and Congregations to take the subject of the Sabbath into their serious consideration, and to devise such measures as may, under the divine blessing, prevent the profanation, and promote the sanctification of the Sabbath.

- The following persons were chosen to compose the Board of Superintendents of the Theological Seminary at New Brunswick, New Jersey, for three years.

From the Classis of New York.—Rev. Jacob Brodhead, D. D. Rev. Alexander Gunn, D. D. Rev. W. C. Brownlee, D. D. Rev. Nicholas I. Marselus.

From the Classis of New Brunswick.—Rev. Samuel A. Van Vrank-en, Rev. John L. Zabriskie.

From the Classis of Bergen.—Rev. James V. C. Romeyn, Rev. John Cornelison.

From the Classis of Paramus.—Rev. John I. Christie, Rev. Benjamin C. Taylor.

From the Classis of Long Island.—Rev. Thomas M. Strong, Rev. Jacob Schoonmaker.

From the Classis of Philadelphia.—Rev. Peter Labagh, Rev. G. R. Livingston.

From the Classis of Poughkeepsie.—Rev. C. D. Westbrook, Rev. C. C. Cuyler.

From the Classis of Albany.—Rev. John Ludlow, Rev. Robert Bronk.

From the Classis of Rensselaer.—Rev. Richard Sluyter, Rev. Isaac N. Wyckoff.

From the Classis of Ulster.—Rev. William R. Bogardus, Rev. A. D. Wilson.

From the Classis of Washington.—Rev. Philip Duryea, Rev. Jacob D. Fonda.

From the Classis of Montgomery.—Rev. Peter P. Rouse, Rev. D. Van O. Linda.

From the Classis of Cayuga.—Rev. A. Yates, D. D. Rev. Abraham Messler.

From the Classis of Schenectady.—Rev. Robert J. Blair, Rev. Thomas Romeyn.

From the Classis of Schoharie.—Rev. John F. Schermerhorn, Rev. Paul Weidman.

Mission to Holland.—The Rev. John Ludlow, and the Rev. Peter Labagh were elected by ballot, Agents to proceed with all convenient despatch to Holland, for the purpose of gaining information relative to the state of the church there, and to solicit donations in books, and in money in aid of the institutions at New Brunswick; and in case of their refusal or failure, the Rev. Thomas Dewitt and the Rev. John F. Schermerhorn were appointed their secundi. The Synod adjourned, to meet at Albany, in June. 1828.

Anecdote.—Some time after the commencement of the age of reason, a gentleman on Long-Island was making too free

with the old book called the Bible, and brought forward his strong argument against it, declaring in the face of all present, "I am seventy years of age, and have never seen such a place as hell, after all that has been said about it." His little grandson, of about seven years of age, who was all the while listening to the conversation, asked him, "Granddaddy, have you ever been dead yet?"

NARRATIVE OF THE STATE OF RELIGION WITHIN THE BOUNDS OF THE GENERAL SYNOD OF THE REFORMED DUTCH CHURCH.

The Committee on the state of religion submitted the following report: That unbounded gratitude is due to Almighty God, our heavenly Preserver, for the great mercy vouchsafed to our Zion in permitting a large delegation to assemble under auspicious circumstances of health and comfort; and that we communicate the following view of the state of religion to the churches and congregations under our care, with ardent prayers to Him who occupies the throne of grace, that whatever evils may exist, they may soon be remedied, and whatever blessings have been bestowed, they may be increased a hundred and a thousand fold.

The committee are peculiarly happy in reporting, That the most desirable harmony of views, and unity of effort prevail throughout our bounds. The young ministers who have been lately introduced into the church, uniformly maintain the doctrine of our fathers; and while they commend themselves to the increasing confidence of the churches, they also commend our Theological School, which has nurtured them, to the prayers and support of every lover of religion.

On the subject of vital godliness and christian activity, the balance of information exhibited in the Synodical reports, and the written accounts received on the floor of Synod, is favourable and encouraging. "Though iniquities testify against us, yet God has not forgotten to be gracious." In

the detail before us, coldness in the church, and wickedness in the world, will be seen; but through divine mercy, increasing devotion in God's people, and a progressive moral melioration in the community at large will also be observed. Your committee will submit a view of the state of religion in the order of the Synods and Classes under your jurisdiction.

The evils which call for the prayers of this Synod, to God, for correction, consist in the coldness and irregularity of many professing christians, and in the sins and stupidity of the people at large. All the reports exhibit mournful accounts of the backsliding and worldly spirit of many of the avowed followers of Christ. There are those who bear the christian name, who feel so little for the spiritual interest of their families, as not to present them to the family altar. There are those who neglect the gathering themselves together at the public worship of God, and who spend the holy Sabbath in visitings, and carnal conversations, and sometimes even unsanctified amusements; and thus pain the feelings of the pious, and encourage the violations of the ungodly, and the careless.

There are those in the bosom of the Church, who shut up the bowels of their compassion against their Brethren, and against the interest of the Lord's Kingdom. While many of their Brethren are making liberal donations to the school of the Prophets, and other objects of public interest, they do not observe the importance of these things, and refuse to contribute of their substance for their support.

There are those who do not entertain that cordial affection for their Christian Brethren which our Lord so strongly inculcates, and here and there the spirit of discord has entered into the sacred pale of the church. There are very many who neglect the important duty of "teaching and causing to be taught,"—to their chil-

dren, the great principles of religion contained in our catechism. And there is an extensive, and mournful conformity to the vain customs, and practices of the world, that lieth in wickedness; and although their delinquencies may not be such as to require the exercise of discipline, yet they open the way for more glaring deviations from duty, and give a most injurious sanction to the vanities of the world.

In the non-professing part of our congregations, and society in general, besides expected carelessness of Divine things, many destructive vices exist. Amongst the vices that meet the eye of the Christian philanthropist, Sabbath-breaking holds a most prominent place. Encouraged by this laxness of not a few professors, the Lord's day is grievously profaned. Not only is it spent by many in the slumbers of the sluggard, but friendly visits—calls of business—performance of errands, and all manner of amusements—and sports are very frequently observed.—The vice of Intemperance stalks like a mighty Goliath through the land, slays its thousands, and defies the armies of the Living God. In some circles of society, and in some sections of the country more than others, the unprovoked and aggravated vice of profaneness often shocks the ears of piety. The neglect of the means of grace is in many cases mournfully prevalent: and a disposition to run after unauthorized, and heretical teachers is sometimes observed.

In view of these prevailing sins, who does not feel the reason to exclaim, "If thou, Lord, shouldest mark iniquities against us, O Lord, who shall stand! But there is forgiveness with thee, that thou mayest be feared. Help us, O Lord, for vain is the help of man, and blot out our iniquities, for thine own name's sake."

But while your Committee exhibit these reasons of complaint, they do not intend to intimate that the state

of the congregations is worse than in former years. So far from it, there is reason to bless God, and to congratulate one another, that the reports exhibited facts and accounts, which plainly declare that the mercies of God have been increased during the year.

This will be apparent from the following extracts: In the Classis of New-York, though there has been no special out-pouring of the Spirit, yet the stated administrations have been continued, and professing members are increasing in knowledge and growing in grace.

In the Classis of New-Brunswick there is a general, and increasing attention to the means of grace. In some of the congregations, the state of religion is peculiarly gratifying. The church of Spotswood is rapidly increasing, and happily improving in all that constitutes the beauty of Christian society. The churches under the care of the Rev. C. C. Elting, have been remembered of God, and blessed with an extensive revival. Forty members have been added to the church, and the work still continues.

The Classis of Long Island gives a cheering report. The Lord has looked on some of the churches, and blessed them in an uncommon measure. The church of Jamaica has enjoyed a pleasing revival, and twenty-six members have been added to the communion. In the congregation of Oyster Bay, twenty persons have obtained a good hope, and many others appear deeply affected.

The Classis of Paramus, after speaking in detail of the existence of Catechetical and Bible Classes, and Sabbath School, and Praying Societies, comes this conclusion, that the churches are now under more copious droppings of the Sanctuary, than in former years.

The Classes of Bergen, Philadelphia, and Poughkeepsie, all speak of the continued mercy of God,—the

well-attended preaching of the word,—the general good order of the churches, and additions to some of them,—the general existence of Missionary, Bible, Catechetical, and Sunday School Institutions: but there are no very extraordinary effusions of the Spirit within their borders.

In the Classis of Ulster, and Schoharie, an ordinary state of things exists. There are triumphs of grace, there is a gradual accession of members, and there is proof that they are not forsaken.

In the Classis of Schenectady, God has granted a copious out-pouring of his Spirit on the church, under the care of the Rev. Mr. Slingerland. Between forty and fifty souls have renounced all for Christ, and a good state of feeling is noticed in other churches.

In the Classis of Cayuga—The churches of Sandbeach and Ovid, have been revived and strengthened.

In the Classis of Albany, God has smiled on his heritage. In the city of Albany, a very hopeful state of things exists, and a considerable number have already submitted themselves to Jesus Christ.

In the Classis of Washington, reports of good things reach us from Waterford and Winant's Kill. The church of Waterford has been much strengthened; thirteen souls have been added to the communion under the labors of the Rev. Isaac P. Labagh. The Spirit of God has arrested some souls at Winant's Kill, and awakened the church to earnest prayer.

God has been pleased to do good in the Classis of Rensselaer. Appearances have been hopeful at Catskill. At Kinderhook, the church is agonizing in prayer for the conversion of sinners. Clermont is not forgotten in God's thoughts of mercy. The spirit of prayer greatly rests on Scodac; and Athens has enjoyed, and is enjoying, a sweet and blessed revival.

From the Minutes of the German

Reformed Church, laid on the table of Synod, and from the statement of the Corresponding Delegates, your Committee are enabled to report, that the prospects of that large and interesting portion of Zion are unusually cheering. The Seminary of that Church is now in successful progress. The ministers are multiplying, and though, as is frequently the case in all Christian communities, the Report complains of lukewarmness in many, yet the spirit of devotion has gone forth more extensively than in former years, and a powerful work of grace has blessed more than one section of the church.

The Presbyterian Church, through its delegate, communicated to us the narrative of the state of religion within its bounds. In the wide extent of that church, great diversities of circumstances exist; but the sum of information clearly indicates that God is in the midst of them, and that he rides in the chariot of salvation among them, from conquering to conquer.

Among the indications of the divine smiles on our church, your committee present with great pleasure, the success of our own Missionary Society. A very pleasing increase of liberality to this Institution is manifest from the augmentation of the funds. But what is truly cheering to every Christian is the fact, that through the instrumentality, of this society, several languishing and destitute churches have been revived, and supplied with the Word of Life; and some of them, in less than a single year, have been enabled to support the Gospel without further assistance from this society. In consequence of the labours of these missionaries, not only have scattered churches been gathered together, but a considerable number of precious souls have been arrested, convinced, and brought into the liberty of the children of God, and into the communion of his saints. By these results, every friend of the church, and of souls, must be encouraged to repeat and increase their exertions in favour of our Missionary Society. It is manifest from comparing together the number of communicants in the church, the ordinary amount of individual contribution, and the whole amount received into our treasury, that not more than one out of four of the members of our church contribute to this society. Will not the friends of our church come up more generally to the help of the Lord? Do our brethren and sisters realize the value of souls, and their approaching account at the tribu-

nal of God? O let them cast in "of their abundance," or their "two mites," into the treasury, by which they may be instrumental in gladdening a saint weeping in solitary places, in recovering many a poor sinner, taken captive by the great adversary, and in brightening the crown of glory which they hope to wear for ever.

Another subject which calls for gratitude to God, and is intimately connected with the state and interests of religion, is the prosperous state of our Literary and Theological College. By the generosity of the members and friends of the church, the subscriptions for the support of the third Professor, are in great forwardness. The Literary Department is in full, and very prosperous operation, and offers the certain prospect of being an abundant fountain, whose streams shall supply our Theological Seminaries, and flowing abroad, will gladden many a waste and solitary place of Zion, and many a parched and barren spot in the destitute world.

We congratulate the Churches on the resolution of General Synod, recommending the formation of Education Societies in the several congregations belonging to our body. Undoubtedly, no measure could be more necessary in the present state of our School, nor more auspicious to the interests of our Institution. Perhaps the Societies are formed in all our congregations, and in successful operation; but your Committee have no knowledge of the fact, except so far as relates to the Classes of New-Brunswick, Albany, and Rensselaer, in each of which efforts have been made, funds raised, and three young gentlemen are now being assisted by them. It is hoped that, as far as it is practicable, this example may be imitated. Young men can be found of suitable qualifications, who will gratefully accept the aid of the pious in obtaining the education necessary to enter on the pastoral office.—How soon would all our vacancies be supplied, and how rapidly might our boundaries be extended, if every Church having the ability, would support one candidate for the ministry. O that the time were come, when every Christian shall awake to the importance of this subject, and while they generously provide missionary means, they would also provide men to be employed by those means.—All which is respectfully submitted.

ISAAC N. WYKOFF, Chairman.

At a meeting of persons, both male and female, in connexion with the Reformed Dutch Church, convened according to public notice, for the purpose of forming a Bible Society, auxiliary to the American Bible Society, at the North Dutch Church, in the ci-

ty of New-York, on Monday, the 25th day of June, 1827—

Richard Duryee, Esq. was called to the chair.

After which the meeting was constituted with prayer, by the Rev. Mr. Dubois, of the Franklin-street Church.

The Rev. Isaac A. Van Hook was appointed Secretary.

The object of the meeting was stated by the Rev. Dr. Jacob Brodhead, who submitted, at the close of his remarks, a Constitution for the consideration of the meeting; which, having been read by articles, was adopted.

The Constitution provides for the election of a President, six Vice Presidents, a Treasurer, a Secretary, and twenty others, as a Board of Managers.

The Hon. Stephen Van Rensselaer of Albany, was chosen President.

The sum of ten dollars constitutes a membership for life of this Society; and two dollars per ann. a member.

We beg the attention of all our Churches to this Bible Society, and do earnestly recommend it to their patronage. Our want of room permits us only one remark; but that perhaps will be sufficient to call your attention to this important matter.

We were constrained to form such an institution. Since our Missionary Society has been in very successful operation, we have extended considerably the limits of our Reformed Zion; and it is enlarging annually.—Our Missionaries make frequent and urgent demands on us for Bibles, to supply the wants of many destitute portions of our country. We can not obtain Bibles from the American Bible Society. For by one of its wholesome regulations, it does not distribute Bibles to individuals, but only through its auxiliaries. We cannot obtain them from the New-York Bible Society. That institution distributes its favours only within the city, according to its constitution. Unless then we formed a Society of our own, auxiliary to the Parent Institution, it would have remained impossible ever to obtain a supply of Bibles for our Missionary stations. We simply state this fact, and rest our appeal with the heart of every good man, and friend of our Missionary Society.

Superstition in England.—A London paper states that a man was lately hanged at Northampton, in England, for robbery; and that after the body had been suspended some time, several females took the hand of the executed man, and laid it on the veins of their necks, fully believing that this would effect a cure.—*Hamp. Gaz.*

Poetry.

A MOTHER'S REFLECTIONS ON LEAVING HER
HELPLESS INFANTS, FOR THE PURPOSE OF
ATTENDING AT THE SANCTUARY AND TABLE
OF THE LORD.

Farewell, my babes—I go—but not to be
Partaker of a rude festivity.
The King of kings his feast of love has spread,
And I must banquet with my conquering Head.

Messiah's triumph is declar'd to-day,
And ransom'd hosts will crowd the Victor's way,
His wounded side, his blood-stain'd robes to see,
And cry responsive, "Jesus bled for me!"

His banner waves in love—he whispers peace,
And pleads his agonies for man's release.
He waits to bless—Oh! let me seek the place
Where he displays the riches of his grace!

We'll tread his courts, we'll crowd his festive
board,

And sing the honours of our risen Lord.
I'll lay me low—I'll worship at his feet,
And for my little ones his love entreat.

For all their wand'rings—every time of need,
The guardian influence of His grace I'll plead.
His word is pledg'd, and he will ne'er despise
A mother's tears, a mother's wrestling cries.

A. R. of New-Jersey.

CAIN.

The ground rock'd not beneath his feet,
Nor lightning smote him from the sky;
Earth held not back her viands sweet,
His curse was, that he might not die.
From thickets forth the tiger glared,
But shrank, and let him pass unharm'd,
And snakes the foot that crush'd them spar'd,
For God the venom'd fang disarm'd.

And man beheld his branded brow,
And shudd'ring turn'd away from strife;
Ev'n she that bore him shunn'd him now,
Yet none would rid the wretch of life.

And red as when he shed it first,
His hand was stain'd with Abel's blood;
And ever on his senses curs'd,
The thunder'd sentence rung aloud.

Long years the murd'rer bore his doom,
'Till God repealed his sternest ban,
And then the outcast sought his tomb,
And lonely slept, unmourn'd by man.

THE DUELLIST'S GOD.

BY W. E. TAPPAN.

Moloch had fallen, and Satan wept,
To see his shrine alone;
His rites in dark oblivion slept,
And worshipless his throne;
Around him throng'd the peers of hell,
Intent on curs'd debate;
Yet nought could Satan's ire dispel,
Or soothe th' monarch's hate,

'Till Belial, a tall Fiend, arose,
And urg'd his fell design;
"And triumph Chief!" he said, "thy foes
Shall own a mightier shrine.

What though the vale of Hinnom boasts
No more its thousands dead;
And Tophet sees no more its hosts
Through fire and slaughter led;

On Moloch's ruin, lo! appears
A new-descended god,
Whose robe is gemm'd with orphans' tears,
Whose sceptre reeks with blood.

Altars shall rise in every clime
To this divinity;

And, as he hastens on, old Time
Shall untold votaries see."

He spake—with shouts the conclave rang,
Hell trembled with acclaim;

"A god, a god descends," they sang,
"Let Honour be his name!"

Columbia willing owns his sway,
And for her proud and brave,
He digs, impatient for his prey,
The Duellist's cold grave.

OBITUARY.

Died in New-York, on the 21st, of June,
greatly lamented by an extensive circle of
relations and friends—Mrs. Cornelia Bo-
gert, wife of James Bogert Junr. Esq. This
lovely and interesting woman died in the
twentieth year of her age. She has been
taken away in the bloom of youth; in the
midst of the sweetest prospects which this
world could afford—leaving her infant a
little stranger, only a few days old, and her
husband—who deplores her early departure
—by which the tenderest ties which bind
us on earth, have been ruptured. There is
another and a better world! Into that our
Heavenly Father is gathering us his child-
ren, one by one, through the grace of Jesus
Christ. This life is only the dawn of our
ever enduring existence. The christian
dies, in order to leave the land of death,
and to emerge from the sorrow and obscuri-
ties of the vale of tears; and to go home
to the palace of God. This is the lesson—
deeply solemn and impressive, which this
affecting death does teach you, her dear
relatives, and early youthful associates!

When blooming youth is snatched away,
By death's resistless hand;
Our hearts the mournful tribute pay
Which pity must demand.
While pity prompts the rising sigh,
Oh! may this truth, imprest
With awful pow'r—"I too must die!"
Sink deep in ev'ry breast.
Oh! let us fly—to Jesus fly—
Whose pow'ful arm can save:
Then shall our hopes ascend on high,
And triumph o'er the grave!

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Religious Communications.

AN OLD DISCIPLE.

By the late Rev. Dr. Abeel.

"Mnason of Cyprus—an old Disciple."—ACTS xxi. 16.

It is to no purpose to inquire whether this character—Mnason—was incidentally introduced to us on the page of Holy Writ; or whether it was designedly presented, as an example of confirmed piety. The probability is, that had it not been necessary to a circumstantial history of the first propagation of the Gospel in Cyprus, we should have heard no more of Mnason, than of the great body of his cotemporaries. This is the only account we have of him—short, indeed, yet singularly beautiful and impressive. It suggests matter for our meditation, seasonable, interesting and instructive.

After having made some general remarks on the venerable man, we shall advert—

FIRST—To the character of an old disciple.

SECOND—To the evils attendant on old age.

THIRD—To the influence of religion in preventing, alleviating, or overcoming these evils.

In the *First* you will have a standard by which you may ascertain your progress towards Heaven.

In the *Second* you will see a picture of human life.

And in the *Third* you will perceive a powerful motive presented to urge you to the right improvement of the time which God may yet add to your days.

Mnason was a native of Cyprus, the most fertile, and at the same time one of the most dissolute islands in

the Mediterranean. The goddess of pleasure had her temples here. And nowhere was her influence more extensive, or more fatal than in this island.

What had been his character in the early part of his life, we can not pretend to say. He might have been as abandoned as any of his nation. The grace of God is free and omnipotent. It has snatched its trophies from the temple of idols; from the abodes of the unrighteous and covetous; from the various haunts of guilt pursuits; and from the darkest retreats of human profligacy.

The Apostle illustrates this truth in a forcible manner, in his first Epistle to the Corinthians. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God; *and such were some of you*; but ye are washed; but ye are sanctified." 1 Cor. vi. 9, 10, 11. And might I not add our own tribute to the sovereignty of grace? "For we ourselves, also, were sometimes foolish, disobedient, deceived, serving divers lusts, living in malice, and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour appeared, he saved us," &c. Titus iii. 3, 7.

Whether this venerable disciple was brought to the profession of the truth, by Christ himself; or by his Apostles, on the day of Pentecost; or by Paul and Barnabas, when they first visited Cyprus, we cannot now determine with certainty. On the last

supposition, he could not have been a disciple for more than twelve or thirteen years. I should rather, therefore, adopt one of the former opinions, as they are more consistent with the belief that he was both an old man, and a disciple of long standing in the church.

During the festival, it was extremely difficult to procure accommodations at Jerusalem. It appears from our translation, that the disciples had secured these while at Cæsarea, and brought with them from thence this old disciple, who had a house in Jerusalem.

A judicious critic has rendered the words thus:—"Some of the disciples also from Cæsarea, went along with us to one Mnason, a Cyprian, an old disciple, with whom we should lodge."

This is certainly more conformable to the original.

In either translation, he appears to have been a man of established character and reputation in the church; possessed of property, which was devoted to her interests; and of brotherly love, which embraced all her members. There is something in his hospitality which deserves our notice. Avarice is called the sin of old age. It shuts the heart against the cry of a brother, and bars the door against the stranger. But in his heart the love of Christ had prevented the natural progress of this passion, or had supplanted it. He had probably laid his wealth at the feet of the Apostles, and still continued to appropriate what he acquired to the same benevolent purpose. In this good cause he not only employed his estate, but hazarded his personal safety. For none of the disciples in company with Paul were ignorant of the dangers which awaited him on this occasion; or could refuse to share in the obloquy, and assaults to which he was exposed. And none could be in more imminent danger than the person who entertained him.

When I contemplate this venerable Cyprian, I imagine that I see one whose long and attentive study of Christianity had made him mighty in the truth, and an oracle in the church; one whose long experience has produced patience, and steadfastness in his profession; one who has arrived at that high degree in grace, (perfect in its kind) which the most eminent upon earth may attain; one whose usefulness is acknowledged; one whose example shines bright in the church; and one who is weaned from the world, and is waiting, with hope, the final summons.

Having made these observations, let us next contemplate the *Character* of an Old Disciple.

A sense of guilt, and exposure to the awful curse of disobedience; a deep and abiding conviction of our total helplessness, as it is described in the word of God; a tender and exclusive reliance on the righteousness of the Lord Jesus Christ, for justification; and on the aid of his Spirit, for renovation; together with the unreserved subjection of ourselves to his providence, and to his precepts, form the very elements of a Christian's exercise and faith, and make up the character of every sincere disciple. But among those who have the essentials, there are different degrees of excellence; and it is quite reasonable to suppose that those who have been the longest in the service of their Master, will, in proportion to their endowments and privileges, reach to the greatest attainments. As, for instance—

1. In the knowledge of their own hearts, of the ways of God, and of his revealed will; embracing soundness and stability in the fixed principles; fidelity in remembering and applying the promises; and an intimate acquaintance with the deep things of the Spirit of God. The unwearied application of very moderate talents to any one branch of science, will, in the course of a long life.

produce great acquisitions. And it may reasonably be supposed, that long attention to divine truth will be attended with a still greater success, since of all others, it is the most important subject of contemplation; and that a which all who have any right knowledge of it, feel the deepest interest.

The improvements of Christians may be as various in degree as their natural endowments, their employments, and their opportunities. Yet they who have grown old in the profession of religion, without making any considerable advances in knowledge, have been unfaithful to their talents, slothful in their work, and negligent in redeeming the time. The Apostle makes this the reproach of the Hebrews. "For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God."—Heb. v. 12.

Wisdom has been always represented as the companion of age. "Days should speak; and multitude of years should teach wisdom." Job xxxii. 7.

2. Age brings with it experience. This might be included under knowledge; for it is practical knowledge. But as it is not always found even where there is a correct and extensive acquaintance with Scripture doctrines, I have mentioned it distinctly. It is the most useful kind of knowledge: and it can be obtained only by careful and long continued attention. In many respects, therefore, it is exclusively the blessing of the aged. Whatever may be the advantages of previous instruction, with which we enter the divine life, we have always much to learn from this source. Till the heart has often betrayed us, we know comparatively little of its deceitfulness; till temptations have excited its secret corruptions, we do not know so fully that it is desperately wicked. The Holy Scriptures do indeed give us ample instructions on this point; but, we are long engaged in the spirit-

ual warfare, before we have just conceptions of the number, the craft and the power of our enemies. And it is not before we have been often foiled and terrified by their assaults, that we learn to distrust ourselves, and rely upon the strength of our blessed Captain, who always causeth us to triumph.

In a word, there are evils in the heart; dangers in the world; and a malignity in the adversary; and a use of the Christian armour, which long experience alone can discover.

For the want of this, the young convert is often cast down, though he may have contended nobly; while in this same contest the aged disciple escapes unhurt, because, like an experienced captain, he makes a right estimate of his enemies' forces; and has learned to marshall his own. He knows when to advance, and when to retreat. He cautiously guards against surprise; and he siezes the favourable moment, and the best ground for the reception of the foe.

As experience affords such advantages in the warfare, so it gives us a deep sense of the goodness of God, and of his faithfulness to his promise; together with a discovery both of the infirmity of our nature, and of the improvement of our graces; fruits which nothing but repeated mercies, and repeated trials can yield us.

3. The natural result of long experience is steadfastness in our profession. A profession consists in a strenuous adherence to principles which have been carefully examined, and long tried, in an unyielding resistance to error and sin; a resolute perseverance under opposition, and discouragement; especially in the confirmed practice or habit of holiness.

These qualities rarely enter into the character of a young convert.—Before he attain to them, there will be doubts and fears, which, at first, had not crossed his mind; unsteadiness of affection, which, in the ardour of his first love, he could never have anticipated; assaults, which were

wholly unforeseen; tribulation which would have filled him with utter dismay; and falls, from which he could not have hoped to recover. But all these, through the power and grace of him who hath loved us, do work together for our good, and make the aged disciple steadfast in the faith.

In any employment or pursuit, habit is the result of long, persevering, and painful practice. And he who has much of it in the divine life, is as a tree of the Lord's planting; it is not blasted when the blossoms of Spring fall. "It shall take root downward, and bear fruit upward," gathering strength even from those wintry storms, which overturn, and threaten to destroy the tender plants.*****

What might be expected from the natural progress of improvement, the promise of God secures to you, my aged friends, who are waiting for the coming of our Lord Jesus Christ. "God is faithful, by whom ye are called unto the fellowship of his Son Jesus Christ our Lord."—1 Cor. i. 9. "Wherefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord." 1 Cor. xv. 58. He will also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

4. The example of an old disciple shines bright; and his usefulness is acknowledged in the Churches.

Age is an object of general veneration. Among all nations, influence and usefulness have been attached to it; and that respect for it which nature prompts, has, in the Scriptures, been secured by an express command. "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord."—Lev. xix. 32.

A man respectable from his age alone, becomes doubly so, when he has grown gray in the service of his God. Having been diligent in mak-

ing his calling and election sure, there is a confidence in his approaches to God, without the appearance of presumption, and an authority in his virtue, which forces respect and esteem. Long engaged in "adding to his faith virtue; and to virtue knowledge; and to knowledge patience; and to patience godliness;" there is an elevation in his affections wholly stripped of enthusiasm; and a tenderness of conscience, without superstition or superciliousness. A young convert often does as much injury to his cause by the rashness of his zeal, as he does good by the ardour of it; and the censoriousness and severity which arise from the first discovery of his own corruptions, too commonly conceal from others the light of his example. From these imperfections of early zeal, mature age, rightly improved, delivers the Christian; while it brings along with it a moderation, a meekness, a forbearance, a patience, a Christian prudence, and a humbleness of mind, which greatly "adorn the doctrine of God our Saviour." Grace thus purified by experience, raised to such eminence, and combined with the authority of age, can not fail of extensive usefulness. When an aged saint recounts the history of his life; and, with a heart full of gratitude acknowledges the unmerited kindness of his father, who can remain unaffected? When, having made trial of him in health and in sickness; in triumph, and in temptation; in prosperity, and in adversity; through all the changes of a long life, he bears testimony to Jesus; who would not rely upon his grace? After travelling so long in the paths of wisdom, and still declaring that her ways are ways of pleasantness, and all her paths are peace—how impressive must be the recommendation to all around!

Truly did the wise man say, "The hoary head is a crown of glory, when it is found in the way of righteousness." It is a crown more resplend-

ent than any which ever adorned the greatest monarch on earth! Who does not admire the venerable Patriarch, while * * * * *

5. And lastly. An old disciple is weaned from the world, and is ripe for glory. "The sting of death is sin; and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ." He hath overcome the king of terrors. And a strong faith in him does so completely overcome the world, that even when surrounded with its joys, and possessed of its treasures; and even when in the sweet bloom of their days, have his followers felt, and acknowledged that it is far better to depart, and be with Him!

If when the ties of life are so numerous, so tender, and so strong, a view of the future rest can induce a willingness to see them dissolved—how much more easily will the same degree of faith wean from the world, the weary pilgrim, who has become incapable of enjoying it; and whose remaining days are but as a handbreadth. The after tie has been severed from his heart. He is a solitary stranger. Since he was young, his dearest friends are gone! Human life has assumed a different aspect.—The fashion of the world passes more rapidly away. Growing infirmities sound in his ears the Saviour's admonition—"Surely I come quickly!"—And faith, triumphing over the gloom of nature's dying lamp, exclaims, "Amen—amen—even so—come, Lord Jesus!"

What might be expected from the sorrow and toil of old age, flows more certainly from growth in grace. The old disciple is ripe for glory. He knows the world; the hollowness of its joys; the keenness of its sorrow; the emptiness of its promises; all, all proclaiming that *this* is not his rest!

† It is so in the MS. And I dare not add to the words of Dr. Abeel.—EDIT.

He has learned to deny himself; and to say, in the experience of the truth, "God forbid. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things; and do count them but dung, that I may win Christ."

I shall conclude*****Barzillai***
2 Sam. xix. 32*****and Paul the aged*****†

In the example which now rises before me, there is a magnanimity, and an elevation, which throws at a distance all the heroism of profane history. It is the example of Paul the aged. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith; and henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day." Under the influence of the same faith, venerable disciple of Jesus, thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season.***

FRIENDLY HINTS TO THE YOUNG.

"What is youth? A smiling sorrow;
Blythe to day, and sad to-morrow;
Never fix'd, for ever ranging;
Laughing, weeping, doating, changing;
Wild, capricious, giddy, vain;
Cloy'd with pleasure, nurs'd with pain.
Age steals on with wintry face,
Ev'ry rapt'rous hope to chase."

MRS. ROBINSON.

Men are naturally impatient of restraint; prone to make their own will their *law*, and to pursue the desires of their own hearts. And, especially is this true of youth, when just rising into the vigor of maturity. Having thrown off the trammels of childhood—untutored by experience—strangers to disappointment—impelled by passions—the sport of illusion—they urge their liberty to licentious-

ness; and "seek the opportunity to pursue every pleasure—to regale every sense—to gratify every inclination." The season of *choice* has arrived; there is *danger* lest their choice shall prove fatal to their souls.

Suffer us then, beloved youth, earnestly and affectionately to expostulate with you. Suffer us to beseech you to pause, whilst yet you stand upon the threshold of life, and consider the course you are resolved to pursue. There is not a *parent*, a *patriot*, or a *christian*, but regards your course and destiny with an intense interest.—There is not a *relation* existing in human society, but is now, and will be hereafter deeply affected by the characters which you sustain—and in most cases the character both for time and eternity, is formed in youth.

Religion, and the *world*, now spread out before you their respective claims. God in his word sets before your choice *life* and *Death*—a *blessing* and a *curse*. The promises of the world are fair, and calculated to seduce your unpractised hearts.—But they are as false and delusive, as they are flattering and fair.

Solomon the wise has left his testimony, that the pursuits and enjoyments of the present life are vain and uncertain, and utterly incapable of affording supreme felicity.

He recapitulates the richest possessions, and chief delights of earth. He sums up his own unrivalled experience upon the subject, and pronounces all to be "vanity and vexation of spirit." Put the case in its most favorable aspect, "[Let a man live many days, and rejoice in them all—Yet, let him remember the days of darkness, for they shall be many."

The result of all the observation, and reasoning; and experience of this wisest of men, is given in few words, "Let us hear the conclusion of the whole matter; fear God, and keep his commandments, for this is the whole duty of man."

Having most feelingly described the vanity of earth, he is urgent in pressing upon the *young*, the *immediate* consecration of themselves to the service of God, and true religion; and abundant in describing the peculiar peace and blessedness of piety—especially of *early* piety. We are taught by the spirit of inspiration that *godliness* is profitable for all things, having the *promise*:" that, "wisdom's ways are ways of pleasantness, and all her paths, peace; that, "the way of transgressors is hard" that, "there is no peace to the wicked;" and all this is fully attested by the *experience* of all generations. It is much in favour of the claims of religion that not one solitary pious individual, has ever repented, the choice he had made whatever self denial, sacrifice and hardship it may have involved!

But *who* has ever found *true happiness* in *sinful* indulgence? Where is the heart that has ever been *satisfied* with earthly joy?

The accomplished Col. Gardiner, at the very time when his gay companions, were congratulating him as "*the happy rake*," secretly wished himself *a dog*.

Sir John Mason, who had been a privy counsellor to four successive Monarchs, in the evening of life declares, "were I to live again, I would exchange the court for retirement, and the whole life I have lived in the palace, for one hour's enjoyment of God in my closet. All things else forsake me except my God, my duty, and my prayers."

The learned Selden, shortly before his death, declared, that "he had surveyed most of the learning that is amongst the sons of men; that his study was filled with books, and writings on various subjects; yet he could not, at that time, recollect any passage out of infinite books and papers, *whereon he could rest his soul, save out of the Sacred Scriptures*—" and the passage which lay most upon

his heart was Tit. 2. 11. 14. "The grace of God which bringeth salvation."

"Father," exclaimed a gay and thoughtless son of raillery to an aged hermit who passed him barefoot, "you are in a very miserable condition, if there is not another world." True, son," replied the hermit, "but what is thy condition if there is!"

Can it be wise to make provision for the present life, as if it were never to have an end, and for the life to come, as if it were never to have a beginning?

It was affectingly said by Walsingham, prime Minister to England's boasted Queen, when rallied by those around him upon his habitual seriousness, "Ah! my friends, while we laugh, all things are serious round about us. God is serious, who exerciseth such patience towards us. Christ is serious, who shed his blood for us. The Holy Ghost is serious, who striveth against the obstinacy of our hearts. The Sacred Scriptures bring to our ears the most serious, and important things in the world. The Holy Sacraments represent to us the most serious and awful matters. The whole creation is serious in serving God, and us. All that are in heaven, and in hell are serious. How then can *man* that hath one foot in the grave, live in jest, and thoughtless levity!"

Such, beloved youth, is the testimony of inspiration, and of experience, upon subjects in which you are infinitely interested.

"Wherewith shall a young man cleanse his way? *By taking heed thereto, according to thy word.*"

Is this thy care? Hast thou given away thy heart unto the Lord? Is thy language "My Father thou art the guide of my youth?" If so, it is well. God has said "I love them that love me, and they that seek me early, shall find me." Yes! it is well. Peace, safety, honour, happiness await thee.

But, it is to be feared, that there are many among you under very different circumstances—whose hearts, and consciences, and lives are not in subjection to the divine authority.

Dear young friends, lend us, we beseech you, your attention for a moment, whilst we contemplate some of your secret, but cherished inclinations and purposes, in connexion with the inevitable *result* of their indulgence.

You are secretly resolved to lead a life of pleasure and enjoyment, to indulge your own taste—to do whatever may please, amuse, or gratify yourselves—and to *postpone*, if not until the period of old age, and infirmity, at least for the present, all sober, earnest, decisive attention to the great concerns of your souls. And in this way you expect to be happy—and the more happy, the more entirely you follow the desires of your own hearts, depraved and averse from God as those desires are!

You may not yet have abandoned every form of propriety and soberness—become the companions of the infidel scoffer—the lascivious—the profane—the shamelessly dissolute, or have entirely forsaken the way of the messengers of heaven's warnings, and of heaven's mercies. But your aim is *self-indulgence*—to walk according to the sight of your eyes, and the desire of your hearts—to explore freely every source of worldly amusement, and thus to let your hearts cheer you, and to rejoice in the days of your youth,

You are disposed to cast off authority, to shun restraint—and to yield to your own inclinations, whether right or wrong—To make *your own will*, and not the commands of Jehovah, your law—You choose to waive the control, and the guidance of religion, and to judge of things merely by their present agreeableness to sense and passion!

So did the mother of all living—"when the woman saw that the tree was good for food, and that it was

pleasant to the eye, she took of the fruit thereof, and did eat."

And in this course of yielding to the impulses of a depraved nature, and the temptations of an ungodly world, you are prone to cherish a *presumptuous security*. There are indeed occasional misgivings. But, when a troublesome conviction interrupts the repose of conscience, or a kindly impression of the divine Spirit, at any time, softens the heart, the effort is to dismiss it, as Felix did the messenger of God. "Go thy way for this time; when I have a more convenient season, I will call for thee."

Such is the course which you are naturally and strongly inclined to pursue; a course which involves the neglect of God, and of true religion; a course in which thousands have perished before you; a course in which you can persevere only at the price of perdition. And the longer you continue in it, the more hazardous and hopeless will be your condition.

"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment!"

Ponder, we beseech you, the inevitable issue of an irreligious course. The certain result of substituting your own inclinations for the fear and love of God, and indulging a presumptuous security.

It is the suggestion of the "father of lies," that intimates to the sinner, "Ye shall not surely die."

There is a future, final judgment, in which all mankind shall be called to an account. "God hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." "We must all appear before the judgment seat of Christ, that we may every one receive according to the deeds

done in the body, whether it be good or whether it be evil." "The books shall be opened; and the dead, both small and great, shall be judged out of those things which are written in the books according to their works." "God shall bring every work into judgment, with every secret thing." Sometimes, even *here*, in his providence, he gives an earnest of the judgment to come. The sins of youth are often followed by disgrace and wretchedness in after life; and conscience, in most cases, does, at least, occasionally admonish the sinner that a dreadful retribution awaits him.

Consider also, that it is God's *own act* to bring men into judgment; God, whose creatures you are; to whom you are indebted for your being, and to whom you owe allegiance; God, who has the most unquestionable right to call you to an account; God who seeth in secret, and knows all your history; Almighty God, who is able to bring the most reluctant sinner into his presence; and to execute his righteous sentence to the uttermost. No rocks or mountains will hear the sinner's wailing, or falling on him, hide him from the face of the judge. No darkness or shadow of death shall be found, where the workers of iniquity may hide themselves; and there is no exception in favour of the young. "The dead, both small and great, shall stand before God."

"Know ye, that for all these things," for every neglect of his service, every violation of duty, every sinful indulgence, "God will bring you into judgment."

The great God, with whom you have to do, does neither justify nor forget these things. Job, when suffering under the hand of God, confessing his guilt with great sensibility of conscience, exclaims, "Thou writest bitter things against me, and makest me to possess the iniquities of my youth."

David supplicates, "Remember

not against me the sins of my youth, nor my transgressions." And the penitent Ephraim, bemoans himself, "I was ashamed, yea even confounded, because I did bear the reproach of my youth." O! be assured the offences and delinquencies of youth, will sooner or later be the occasion of unfeigned sorrow: either of bitter repentance in this world, or of unavailing, everlasting anguish in the world to come. The Lord Jesus Christ will one day "be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel." It is a desperate determination to yield to present indulgence at the expense of "treasuring up wrath against the day of wrath."

And all this, you are required to *consider*, and to *regard*, as it becomes creatures to whom God has given understanding and conscience, and the revelation of his will. And, to choose, or refuse that which is presented to you, according to the standard which will, at last, decide the character of human action—the law of God.

The interests you have at stake are *immense, everlasting, infinite!* your *danger* so long as you neglect the Saviour is imminent. *The Son of God*, touched with compassion for your wretchedness, has interposed to save you. The present is, to you, an auspicious season. "God is waiting to be gracious." The door of mercy is open, and you are invited freely to enter. The habits of hardened transgression are not yet confirmed. The Holy One has said, "they that seek me early shall find me." He expostulates with thee, "Wilt thou not from this time cry unto me, my Father, thou art the guide of my youth?"

Unless you are pardoned through the merits of the Saviour's blood, and live under the sanctifying influences of his Spirit, there is no safety for you either as it respects time, or eternity. *Delay* not then to flee to the *only refuge* provided for the sinner.

VOL. II.—18.

Beware, O! beware of putting off for *future* attention the claims of religion, of eternity, of God.

Religion is the "*one thing needful*;" and, "Behold, now is the accepted time, and now is the day of salvation."

Before even the days of *youth* shall have passed, you may be hurried to the judgement-seat of Christ. We have seen the young in their prime and vigor suddenly cut down, and witnessed their amazement of heart, and terror of conscience.—And we have heard their lamentations over opportunities neglected, time squandered, follies indulged!

We have heard from the lips of dying youth, "Once my soul was impressed with a sense of the importance of religion. I suffered the impression to be effaced; I have been a *careless, thankless, wretched* sinner. O! pray once more for my *salvation* before I appear at the bar of God." It was a moment when worlds would have been given for a single smile of His countenance, whose service had throughout life, been neglected. And such may speedily be your condition. Neglectful of the only Saviour; strangers to forgiveness; every unholy thought and desire; every idle word; every sinful act, is seen, is registered; will be produced; must be met where crime is inseparable from infamy and horror!

Are you *prepared* to meet the summons which may come both suddenly and unexpectedly? *Resist* it when it comes, you cannot. Have you a solitary scriptural warrant to conclude that in your present condition and character, if called to your final account, you shall stand acquitted? If not, will you venture even till the close of this day, to persevere in your present course?

O! "who can dwell with everlasting burnings!" "Forsake the foolish and live, and turn ye into the way of understanding." "*Seek the Lord while he may be found; call upon him*"

while he is near." "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 honour, when thou dost embrace her." K.

Reviews & Criticisms.

Review, and illustration of the argument in behalf of the text of the Heavenly Witnesses.

No. VIII.

"There are three that bear record in Heaven; the Father, the Word, and the Holy Ghost; and these three are one."

We finished in No. VII. (See Vol. I. p. 336,) our exhibition of the *Internal* evidence of the authenticity of this portion of Holy Writ. We cannot dismiss this subject, without some few exhibitions of the *External* evidence. And this, we trust, being something more than barren details, such as those we had to enter into, will be more acceptable to our readers, as it is also more pleasant to the writer. I have a few remarks, however, to make, before I enter on the external evidence.

In a question of this kind, it is not proper to omit the opinion of the internal evidence in behalf of our verse—expressed by as able men and critics as the world has yet seen; such as Mill, Bengel, Ernesti, Matthæi, Horsley, Eugenius. They did admit all the kind of external evidence which their opponents brought against the authenticity of the verse, and yet expressed, in strongest terms, their belief in its authenticity. "Tantum abesse," says Eugenius, the archbishop of Cherson, in his letter to Matthæi, in A.D. 1781.—"So far is it from being the case that this 7th verse crept in by interpolation, that the 8th verse could, with no propriety, be retained, unless the 7th did precede it."* To these, I ought, in gratitude, to add the following names, who expressed themselves quite as strongly:—Pearson, Hammond, Owen, Wallis, Selden, Bull, Stillingfleet, and Grabe. And really, when one casts his eyes over the names of these great men, and can single out from them, some of the very first of scholars and critics; some who had spent fifteen years; some twenty; and some, like Mill, thirty years in their researches, and commentaries on the New Testament; and when we hear them teaching, with solemnity, and force of argument, the authenticity of our verse; we can scarcely refrain from smiling, when we hear those new names, (novi homines,) Dr. Carpenter,

and Mr. Worsly, talking of "*Gross interpolations of the verse*;" "*Palpable forgeries*!" And we can not help feeling indignant at Griesbach's telling us "*of doubtful, and suspected, and trifling arguments*;"† or at Porson's strangely forgetting himself, and descending to "*the most arbitrary and unbecoming insult over his antagonist, archdeacon Travis*;" and exhibiting "*feelings*," as Burgess justly observes, "*which preclude the exercise of temperate, and impartial criticism*;"‡ and replying to an argument which he could not overthrow, nor shake off, in this style—"If Jerome had told us that his Greek MSS. contained the three Heavenly Witnesses, he would have told us a *notorious falsehood*!"§ "*Non tali auxilio, nec defensoribus istis tempus eget*."

In the singular discrepancy existing in the opinions of our opponents, relative to their supposed origin of our verse, we can perceive no trifling proof of their incorrectness. We can hardly find two of them enjoying the same opinion. Each new writer brings a new theory. Father Simon is confident that the seventh verse originated in a Greek scholium. No, says Dr. Marsh, it certainly took its birth from a Latin scholium. Sandius is sure that it was not quoted before the *third* century. Socinus, and Erasmus (I am sorry to put Erasmus into such bad company,) are just as sure that it was not quoted before the *fourth* century. Griesbach has no doubt that it was not quoted before the close of the *fifth* century. The Quarterly Review (Review of Burgess, March, 1822,) is confident that every body is wrong, who thinks that it has been quoted before the *sixth* century.¶ The fact is, they are all equally confident; and they are all equally right!

External Evidence.—1st. We have *negative* external evidence in favour of our verse. Our opponents can not produce the authority of MSS. against our text, older than the beginning of the fourth, or the fifth, or even perhaps the sixth century. The Vatican and

* See Dr. Carpenter's Reply to the Bishop of Raphoe, p. 415. and Bishop Burgess' Vind. p. 107. I know Lant Carpenter well enough. He and I sat on the same bench in Glasgow University. He will make a very indifferent "*HEAD*" to the "*headless trunk of Socinianism*" in England.

† Gries. Diatriba.

‡ See his Letter to Travis, pp. 404–406; and Burgess, p. 63.

§ See his Letters, p. 303, and Burgess, p. 43. Travis, in the enlarged edition of his Letters, has disdained to pay any particular attention to Professor Porson. He pays attention only to his objections, which are almost entirely copied from Sir Isaac Newton. Burgess has refuted these in his book, part ii.

¶ See Burgess, p. 36, &c.

* See Burgess, p. 56.

Alexandrine codices, I believe, are admitted by all, to be among the oldest, if not the oldest. And I am not aware that it has been decided whether these codices are to be dated from the fourth, or fifth, or sixth centuries. They are certainly not older than the fourth century. Now, we have evidence of an unquestionable kind, that MSS. of this late date did suffer from the hands of men. Nolan has established this point beyond controversy, in reference to the codices of, Eusebius, and those copied from them: namely, the Palestine and Alexandrine codices, as we have shown before.—Burgess is of opinion, that the MSS. were not mutilated; but that they suffered much by the inattentions of transcribers. Now, it is well known to the parties on both sides of our question, that whilst there are no MSS. earlier than the fourth century, there are only two MSS. existing (namely, A. B. of Burgess, p. 145,) of a date as late as the fourth. Woide places them in the fourth century. Wetstein and Mill, in the fifth; and Michaelis, in the sixth century. There are none of the seventh, none of the eighth, and two of the ninth century (namely, G. G. Burgess, p. 145.) All the rest are of a later date.

Now these four MSS. which want our text, can be traced to a corrupted source.—Griesbach will not refuse that they are of the Alexandrine, or Palestine source. He even advocates that class. —And we refer our readers to what we have already established in relation to MSS. of this source.* Hence we can distinctly perceive that the whole materials, whence the external evidence against our text is derived, are no older than the fourth century; or in the opinion of Michaelis, no older than the sixth century. Here the opponents of our verse must begin to draw all the matter of their arguments against us. The four or the six centuries preceding this period, offer them no resources. But we can go back, under the clear light of unquestionable quotations out of Phoebeadius, and Cyprian, Tertullian, and the testimony of almost the whole Western churches, till we arrive near to the primitive and apostolical times, when the *litera authentica*, or the autographs of the inspired penmen, were in existence in the church. And this distinct testimony existed in the western churches; (fully equal in its testimony, nay, superior, as we shall see in its place, to the Greek church, in a question of this kind,) it existed in the Western churches for centuries before the defective MSS. of our antagonists had an existence.

2d. There is another branch of negative external evidence, which seems to me to merit some notice. There is not an objec-

tion recorded on all the pages of the Greek and Latin fathers, against our verse. In the struggle with the Photinians, not an objection can be found on either side. In the severe and protracted controversy with the Arians, not an objection is recorded against it. It was distinctly quoted on a public and interesting occasion, by the African bishops in the year 435, against the Arian bishop and his priests, supported by king Hunneric; but not a murmur, not an objection against its authenticity was heard, or is recorded.—And we have authentic evidence, not only that it was quoted by these bishops, but that it was before their eyes, in the version in general use in the Western churches.* And what deserves our most particular attention, no Greek writer has recorded an objection, or even a doubt against our verse. Let no man say that the members of the Greek church had never seen it, never heard of it. They *did see* it, they *did hear* of it. If in no other way, and on no other page, they had heard of the African bishops quoting it publicly before king Hunneric, when called, at the peril of their lives, to defend the faith against Arianism. They *saw* it; they *heard* of it; they *knew* it on the pages of the version of the Latin Church. No man in the sober use of his reason can say, that in this perfect publicity of our text, in the Western churches, it could be unknown to a minister, or a writer, in the Greek church. To suppose them ignorant of it under these circumstances, is to suppose an absurdity, an utter impossibility. Now, is it possible that any man can persuade himself that this verse could have been interpolated without the knowledge of the Greeks? Is it supposable that a Greek comment, or a Latin comment could have crept in, and become the seventh verse, without resistance on the part of the faithful? It was quoted before them, at a time when the report of the proceedings of the African churches and bishops rang, not only over the plains of Africa, and over the hills and vales of Greece, but over all the East, and over all the West. The whole Christian world heard and knew that our text was quoted at that time. Now, no historian, no polemick, no practical expositor, Greek or Latin, has recorded one murmur, one doubt, one suspicion against this verse. We all know how the Greeks remonstrated, and fiercely contended with the Latin church, against her insertion of one word [*"Filioque,"*] into the Latin copy of the Nicene creed. Long and severe was this war, about the insertion of "*Filioque*," into their creed.† Now, is it

* See Burgess, p. x. 42. 46. 80. 81.

† The Greeks held that the Holy Ghost proceeded 'a Patre,' from the Father. The Latins, more orthodox, held that he proceeded from the Father [*"Filioque,"*] and from the Son. Hence their adding of '*Filioque*.'

* See No. IV. in our Vol. I. pp. 114, &c. And also Nolan's Inquiry, p. 545, &c.

supposable that they would have kept silence, and not merely have allowed the insertion, but the interpolation of a whole sentence, and that not into a creed, but into the page of God's holy Book! Or is it supposable that the fact of the Latin version containing our text, would be less known than the fact of the Latin church having the Nicene creed with "*Filioque*" in it? I earnestly profess that I cannot conceive how all this silence, and consequent approbation on the part of the Greeks, as well as of Latins; and hereticks, as well as orthodox, can be accounted for, on any other supposition whatsoever than this; that our verse was before the fathers, and writers of both churches, and that it was sustained by such unquestioned, and unquestionable evidence, that every scruple was removed, and that its authenticity was acknowledged by all, with the most perfect confidence. To deny this, would be to bring up a greater difficulty than—I do not say one—but *all* the difficulties presented against our verse by our opponents. There are on record, many instances of the most scrupulous attention of the primitive christians, in watching over their bishops or pastors, and in putting down innovations. Augustine, in his 71st Epistle, (tom. ii. c. 161.) has recorded a striking instance. St. Jerom's new version of the Scriptures, of as early a date as the year of our Lord, 384, was introduced by an African bishop, and read in his church. This version was made from the Hebrew. A new turn was given to a sentence in the book of Jonah, which was not according to the *hearing and memory* of his audience, and somewhat different from the version sanctioned by many ages. *So great a tumult was made by the people, chiefly by the Greeks*, accusing the bishop of this innovation, that to still them, he was compelled to demand to his aid, the testimony of the Jews of that state, to bear him out in the new reading. —(Nolan, p. 120, Note.)

Here, then, is a point which, I humbly presume, must be considered as clearly gained. And we hold it up again and again to the view of the church. From the days of St. John, down to Erasmus, no one single doubt, or objection, or even suspicion, existed, or is recorded against our verse. It was well known; it was frequently quoted; it was often alluded to; it was in the Bible universally current in the western churches. Nothing can be opposed to this, from the fourth to the ninth century, but four *defective MSS.*—not to say with Nolan—four *mutilated MSS.* At length the verse gained a currency: not in the Western churches; it never ceased to have a currency there. We have two distinct testimonies of this; the Latin version, long current in Africa, before Jerom's version, and next to that Jerom's version; these—and they are two distinct

witnesses—these declare decisively that our verse was always in currency in the Western churches.* But it gained a currency in other parts of the church, where the corruptions, or oversight of transcribers, had for a season, withdrawn it from the eyes of many. And, at last, in the circling-ages of time, it took its own proper place silently, firmly, publicly, and immoveably. As a noble and venerable prince, unhappily excluded, in some dark hour of trouble, from his own dwelling place, by some shameful jealousy, or by some foul conspiracy; he, at last, is brought back; he comes in; the whole of the guilty rise up before him; all recognise his rights; not a tongue utters discontent; he sits down in his place and power, and all do him homage, in silence, with a returning sense of duty and propriety. Even so our verse took its place, in those manuscripts, and versions from which it had lost its place for a season. It took its place where the hand of John had placed it. And none stirred an objection, till Erasmus, in the year 1516, ventured to leave it out of his printed edition of the New Testament. And let critics name any other subject of criticism, which brings, in its defence, such another strength of negative external evidence, as this verse does, feebly as we have here stated its outlines.

3d. We have *positive external evidence* in favour of our text. We shall collect, in detail, quotations of our text, by different authors and churches; beginning, not at the earliest periods, (as Burgess does,) but with the latest testimonies, and so trace it back towards the apostolical times.

It is admitted by all as far as I can discover, that our verse was generally received in the sixteenth century, by the most learned critics, by evangelical churches and universities. The industrious Kettner, of the Lutheran church, gave a full and very interesting sketch of its gradual, and general reception in the churches of all Europe.†

In the early part of the sixteenth century appeared the celebrated Polyglott of Ximenes. It was printed off, in the year 1517, but owing, I presume, to the lamented death of the Cardinal Ximenes, it was not published until 1522.‡ Upwards of eight very valuable critics were employed by the Cardinal on it, for more than twelve years. The fourth and last volume contains the New Testament, in the Greek text, and Latin version only. Our verse is found in its place in this Polyglott. The gentlemen on the other side, have raised an objection against the authority of this Polyglott. They deny that Ximenes possessed any MSS. of value or antiquity. And they have even ventured to say that he had no MSS. to sustain him in inserting the

* See Bengel, and Bentley, and Burgess's views on this. Burg. Vind. p. 7.

† Kettneri Hist. Dicti Johannei, &c. pp. 190, 193.

‡ Butler's Hor. Bibl. vol. i. p. 90.

text of the Heavenly Witnesses; that he caused it to be translated into Greek from the Latin version. In reply, we have to say, that the very learned scholars, together with Ximenes, tell us, that no pains, nor expense was spared, to procure from all parts, the most correct and most ancient MSS. in Hebrew, Greek, and Latin; and that the Greek exemplars were from the Vatican Library of Rome; and moreover, they bear ample testimony to the value of the MSS. which they use. And although this must be taken with limitations, in those infantine days of Biblical criticism, we may, at least, boldly set up their statements against the proofless conjectures of their opponents.*

To the other portion of the above charge, we have to reply, that Ximenes and his coadjutors used the Latin vulgate version; the only version which Catholics acknowledge to possess any authority. But the Greek text of the Heavenly Witnesses, as it stands in the Complutum Polyglot, differs in some particulars, from the Vulgate. In the latter, our verse runs thus, as in other copies:—"Hi tres unum sunt." The Complutum Polyglot has it thus:—

"Οι τρεις εις το εν ειναι."†

No one, therefore, can suppose the latter to be a translation from the former. Besides, the most learned of the critics against us, have vindicated the Polyglott from this charge of some of their associates; for instance, Michaelis, and Eichorn, and Goetz, and Marsh.‡

In the warm contest between Stunica, and Erasmus, the former reproached the latter for his impudently omitting, in his Greek edition of the New Testament, the text of the Heavenly Witnesses. Erasmus hurled back the reproach, and defied Stunica to produce a single MS. containing the verse; and he added, however, that if any MS. of respectability could be produced, containing the text, he would insert it in his next edition.

Stunica could not produce the MSS. required they had totally disappeared. An unfavourable opinion was formed against Stunica and his associates, who composed the Polyglott. But the fate of these parchment MSS. has at last been ascertained. Ximenes died very soon after the printing of the Polyglott. The same cause which retarded the publication for several years, produced, ultimately, no doubt, the destruction of the parchments—I mean the confusion and desolation produced in a Catholic priest's house by his death—For they possess none of the endearing, affectionate, and attentive relations, which grow out of the married life. They have none to care for them; none disinterested enough to take care of, or to preserve their valuable papers and collections; as for instance, in this case of the Cardinal Ximenes, the ancient and valuable MSS. which had been used in the formation of the Polyglott of Complutum.

I have already stated, that they had been sold to a *Rocket maker*, and had been used up by him in his vocation. But this must have been long after the death of Ximenes. It was in the

year 1784, that Professor Meldenhauer discovered, at Alcalá, in Spain, that these MSS. had been disposed of, *thirty-five years ago*, to the rocket-maker.* Now if our dates and information be correct, these valuable MSS. must have been swept away by the sons of the church, who, I believe, seize dutifully all that they can find in a deceased priest's house, for the benefit of the church. And they must have lain in the dark obscurity of their cells for upwards of 130 years before they had been brought out into this unworthy market!

In the year 1519, the annotations of Stunica appeared, containing his own labours, and those of his profound associates, in defence of the Polyglott; and particularly of our verse. In 1520, Edward Lew (or Lec) attacked Erasmus. In 1527, Erasmus states, that he had then for the first time seen the Complutum Polyglott. He had yielded to the force of the evidence of the Codex Britannicus (now the Dublin MS.,) and had put the verse into his third edition of 1522. And though he may have done it "*causa ne cui sit calumniandi*;" yet after seeing the Polyglott, and weighing the evidence of the Codex Britannicus, he continued to support the verse, in his fourth edition of 1527, and in his fifth of 1535.†

In the fifteenth, fourteenth, and thirteenth centuries, the verse had become familiar to all the Greek writers. This will appear from the currency given to it in the Greek church, by the quotation of it in the acts of the council of the Lateran. The gentlemen on the other side do indeed, gravely tell us, that the first Greek writers who quoted it, are Manuel Calecas, in the fourteenth century; and Bryennius in the fifteenth. This, I presume, is a gratuitous assertion; or, in the style of Professor Porson to Archdeacon Travis, "a mere invention of their own." They add, that when the 7th verse appeared, it presented itself in almost as many different shapes as it did in its appearance among the Latins. To this we have one brief reply; that even admitting the statement of the thing as thus magnified, it is really no evidence against the authenticity of the verse. It exhibits a proof indeed, of the carelessness of transcribers; but no evidence against the authenticity of the verse. A sufficient proof is drawn from the facts connected with the appearance of the 8th verse, in the existing copies. None of our opponents have questioned the authenticity of the 8th verse.—And they all *know*, and Burgess has clearly *demonstrated*, from quotations, that the 7th verse has actually *less multiformity* than the 8th verse!‡ Let them draw the conclusion.

The great council of the Lateran was held in the year 1215. In the acts of this council, our verse is distinctly quoted, together with the 8th verse; and "it is quoted in the Greek."§—Among the members of this council were the patriarchs of Jerusalem, and Constantinople; and also the proxies of the patriarchs of Alexandria, and of Antioch; in short, the representatives of the Eastern churches. They all concurred in the acts of the council. These acts were rendered

* See Butler's Hor. Bibl. vol. i. p. 105.

† As is evident from the *fac similes* in Burgess, and in Horne, Vol. IV.

‡ See Butler's Hor. Bibl. Vol. I. pp. 92, 93.

105.

* Butler ut Sup. p. 92

† See Kettner. p. 190.

‡ See the proof at some length, in Burgess, p. 53.

§ See Butler Hor. Bibl. Vol. I. p. 398.

into Greek, and published in the churches of the East. This proves very clearly that this verse had been current in the Greek churches previous to this. For its quotation, and existence in the acts of the Lateran excited no question about its novelty; no doubt about its authenticity. On the supposition of the contrary, namely that it was *not known* to the Greek patriarchs, bishops and writers, what a tumult and furious onset must its novelty and intrusion have created among the Greeks, who had long stoutly fought against the Latins on many points; and especially for their inserting "*Filioque*," in their Latin translation of the Nicene creed!"*

The Liturgy of the Latin church rendered our verse familiar to every intelligent worshipper in the eighth century, and down to this day. For it is recited in the office for the administration of baptism; and in the office for Trinity Sabbath; and Easter.†

Our verse is found also in the ancient Liturgies and Confession of Faith of the Greek church.—The Liturgies contain it as a portion of the lesson to be read in the churches, on the thirty-fifth week of the year. And the Greek Confession of Faith thus introduces our verse:—"God in his nature is true and eternal, and the Creator of all things, visible and invisible; such also is the Son, and the Holy Ghost. They are also of the same essence among themselves, according to the doctrine of John the Evangelist, who says, *There are three that bear testimony in Heaven, the Father, the Word, and the Holy Spirit; and these three are one.*" Thus far the Greek Confession of Faith. Now, considering the violent contests between the Greek and Latin churches, and the lasting schism existing between them, from the time of the Arian, and Athanasian controversy, it is utterly incredible that the Greek church would have adopted this clause, on the authority of the Latin church, if they had not had sufficient vouchers for it, on their own *Greek verity*; and even perhaps, as Dr. Hales observes, in the *autograph and primary copies of John's Epistles*, which, according to the testimony of the *Chronicon Alexandrinum*, were preserved in the church at Ephesus, in the fourth century.†—Yours truly, W. C. B.

Miscellaneous.

THE PIOUS NEGRO.

The following interesting Moravian story, I met with lately in Mr. Bedell's valuable weekly paper, "*The Philadelphia Recorder*." It does truly illustrate the fact, "that the Religion of Jesus is love, and where

its power is felt, it produces love in the hearts of men, whatever be their country or their complexion."

In the Island of St. Thomas, in the West Indies, there lived a Negro named Cornelius. He was brought to a knowledge of the truth when young, and soon began to preach to his countrymen. Endowed with considerable talents, he was able to speak and write several languages. For many years he was a slave. He first purchased the freedom of his wife, and then laboured hard to gain his own liberty; which at last he effected, after much entreaty, and the payment of a considerable sum. By degrees, he was also enabled to purchase the liberty of his six children. His gifts for preaching were good; and remarkably acceptable, not only to the negroes, but to many of the white people. When death approached, he sent for his family. His children and grand-children assembled round the bed of their sick parent: he summoned up all his strength, sat up in his bed, uncovered his venerable head adorned with locks as white as snow, and thus addressed them:—

"I rejoice exceedingly, my dearly beloved children, to see you together once more before my departure; for I believe that my Lord and Saviour will soon come, and take your father to himself. You know, my dear children, what my chief concern has been respecting you, as long as I have been with you; how frequently I have exhorted you, with tears, not to neglect the day of grace, but surrender yourselves, soul and body, to your God and Redeemer; to follow him faithfully.—Sometimes I have dealt strictly with you in matters which I believed would bring harm to your souls, and grieve the Spirit of God; and I have exerted my paternal authority to prevent mischief; but it was all done out of love to you. However, it may have happened, that I have sometimes been too severe:

* Kettneri Hist. Joh. Dict. p. 117; and Horne Vol. IV. p. 440.

† Kettneri, &c. p. 173.—Horne, Vol. IV. p. 445.—See also Vossius de Bapt. Dissert. 18.—And Selden de Synod. lib. ii. 138.—And Cavei Hist. Liter. Append. p. 47.

‡ See Smith's Miscel. Sacra.—And Dr. Hales on the Trinity, Vol. II. p. 196. London Edition.

If this has been the case, I beg you, my dear children, to forgive me; O forgive your poor dying father!"

Here he was obliged to stop, most of the children weeping, and sobbing aloud. At length one of the daughters, recovering herself, said, "We, dear father, we alone have cause to ask forgiveness; for we have been disobedient children." The rest joined in the same confession. The father then continued, "Well, my dear children, if you all have forgiven me, then attend to my last wish and dying request. Love one another; do not suffer any quarrels, and disputes to arise after my decease. No, children," raising his voice, "love one another cordially. let each strive to show proofs of affection to his brother or sister: nor suffer yourselves to be tempted by any thing to become proud, for by that you may even miss of your souls' salvation; but pray our Saviour to grant you lowly minds, and humble hearts. If you follow this advice of your dying father, my joy will be complete, when I shall once more see you in eternal bliss, and be able to say to our Saviour, 'Here, Lord, is thy poor and unworthy Cornelius, and the children thou hast given him.' I am sure our Saviour will not forsake you, and I beseech you, do not forsake him."

His two sons, and four daughters are employed as assistants in the Moravian mission. By them, he lived to see twelve grand-children and five great-grand-children. He died at the age of eighty-four, and was attended to the grave by a very large company of negro brethren, and sisters, who, being all dressed in white, walked in solemn procession to the burial-ground at New Hernhurt.

As Dutchmen, and lovers of the Reformation in Holland, we cannot look back to that country and behold, without emotion, the reviving of any of the principles or practices of Catholicism. And when we see that done by any Protestant Prince, whose an-

cestors bled for his country and his God, in the days of the bloody Alva, we are moved with sorrow and indignation. How changed are the princes of the Netherlands, and Flanders! We copy the following from an European paper.

Brussels, May 2.—We learn that the Duke of Nassau has authorised the re-establishment of several convents which formerly existed in his dominions, but which were secularised in consequence of the Treaty of Luneville, and the resolutions of the Diet at Ratisbon, in 1803. The retrograde step towards past ages causes the more surprise, as that Sovereign professes the Protestant religion, and has never manifested the smallest inclination to return to the Roman Catholic Church.

TRIALS OF MINISTERS.

1. When I see a vast work before me, and my health enables me to do but little for souls—I am tried.

2. When I have health and time to labour for God, but the niggardly spirit of men, and of some professors, withholds the necessary support for myself and family, and thus hedges up my way—I am tried.

3. When men are so worldly and wicked, that they seldom come to hear God's word, and, when they come, hear as though it were only designed to lull them to sleep—I am tried.

4. When I see brethren biting and devouring one another, by evil speaking or brawling, and the prospect is they will be consumed one by another—I am tried.

5. When I labour long and hard for the good of souls, and see little or no fruit—I am tried.

6. When the fair fruit of ministerial labour is blasted by the introduction of false doctrine, the prevalence of temptation, or any unlucky circumstance—I am tried.

7. When called to part with those whose joys and sorrows have been my own, and who have liberally shared in mine—I am tried.

COMFORTS OF MINISTERS.

1. When I see the work of God going on extensively and gloriously by means of God's own appointment, and in his own way—*I am comforted.*

2. When I get food and covering for myself and mine, though with my own hands, and know that God approves and blesses me—*I am comforted.*

3. When, now and then, a sinner comes to God though many stray from him—*I am comforted.*

4. When I have love in my own heart, and see it in a few others—*I am comforted.*

5. When I consider that faithful, persevering labour for souls is never without fruit in some way, sooner or later—*I am comforted.*

6. When I consider that some fruit of my trials, and deprivations will appear in everlasting glory—*I am comforted.*

7. When I anticipate meeting the saints with whom I have laboured, suffered, rejoiced, and wept on earth, in the eternal kingdom above—*I am comforted.*

Zion's Herald.

OSAGES OF THE MISSOURI.

The statements given by some relative to the belief of the Indians in the one Deity, and their religious ceremonies, have been, in many instances, very erroneous. It is too generally supposed that the Western tribes believe in the one God, and that that God is by them called the GREAT SPIRIT.

The following statements from the pen of the Rev. Mr. VAIL, Superintendent of the Mission to the Osages of the Missouri, will be read with deep interest.

"Whither goes the spirit of the dead? The Osage cannot tell you. No land of promise, no heaven of pure delight, rises before the dim vision of an Indian. All that he sees is a dark and narrow land, a land of shadows and of Ghosts. He sees something beyond the grave, but he sees it not distinctly. He knows not what sort of life it is. He rather conjectures it is like the present. So he sets a dish of food beside the deceased, and

gives back his hunting or war implements. And if it be some brave man, they say, "Let him have his favourite horse, or he will be restless in his grave." So they shoot down his horse.

"They have no idea of one great invisible Spirit. Tell them of such a Being, and they will triumphantly inquire, "Who is he? Where is he? I want to see him. Show him to me, and I will believe. Is he like my shadow? Is he like my breath? Is he like the wind? What is he like?" Ask them how many gods they worship, and they will never put up less than four fingers, and say *Meh-Wot-hkun-dah*, "The Sun is God;" *Ne-um-pah-Woh-kun-dah*, "The Moon is God;" *Groh-Woh-kun-dah*, "The Thunder is God;" *Moi-neh-kah-Woh-kun-dah*, "Earth is God." Others will name five, and others six, and others seven or eight.

"Morning Prayers.—These commence before the break of day. They rise and cover their faces with earth. They go forth into the field round about the village, and sitting down on the ground offer their prayers. And you may hear hundreds at the same time all praying aloud in different directions. And the God to whom they pray, is some imaginary god, like the sun, moon, &c. &c.

"Ceremonies.—They eat not, except they wash their hands and face. Sometimes, in their troubles, they determine to fast till the sun goes down; at other times the vow is for a part of the day. If you invite them to eat, your invitation must be seconded by a bowl of water, or it will be of no use.—They have a custom of smoking, which is quite significant. The first whiff they offer to their god, with a prayer, which may be literally translated thus:—"Tobacco, tobacco, I smoke to the God; give me a good path, make me a good warrior."

DR. CHALMERS.

The following masterly delineation of the GREAT PREACHER, is from the pen of a highly esteemed friend of ours, who entered Glasgow University several years after we left it; and who had, therefore, the privilege of attending the ministrations of Dr. C. When we were at that seat of science, Dr. C. was buried in obscurity at Kilmany. His name was not heard of.

"In speaking of the orthodoxy of the church of Scotland, especially as

Glasgow is at present the theatre of our recollections, the mind almost instinctively turns to Dr. Chalmers.—To speak of the church of Glasgow, without speaking of this bright and splendid luminary, would be an unpardonable omission; for to every man who loves the Lord Jesus Christ, Dr. Chalmers must be an object of great interest. He is, in truth, in every respect, an extraordinary man, with neither appearance, nor manner, nor voice, to recommend him, yet by the sheer weight and vigour of his talents, he even impresses his defects into his service, and compels them to administer to the effect of his oratory.

“Who, that ever beheld this mighty man of God, enter the pulpit of St. John’s with his wan features, sicklied o’er with the pale cast of thought, and his large light blue eyes half closed, as if looking in upon the busy world of his creative mind; and heard the first weak and grating sounds of his broad provincial dialect, and witnessed the rude, awkward gestures with which he commences his holy orations, would expect the subsequent thundering and lightning of his irresistible genius, which, flash after flash, and peal after peal, burst forth upon his rapt and astonished audience? His look, his tones, his gestures, warmed by an imagination which roams through heaven, earth, and hell, all speak to the heart, a language which cannot be mistaken. In fact, his rudest peculiarity in those moments of lofty enthusiasm, and holy frenzy, seems but to increase the effect. In the height of his enthusiasm, he strikes the pulpit without even the semblance of a grace; but he does it with such an embracing sincerity, that it drives, as it were, the accompanying expression right home to the heart; and his eyes, beaming and brightening with the fire of inspiration, seem to throw a light around his words which flashes conviction upon the soul; and his voice, mellowed by the depth

and intensity of his feelings, falls this moment upon the wounded spirit as softly and sweetly as distant music, and then anon, it rushes upon the hard and unyielding heart, with all the force and ferocity of the roaring cataract. As if he intended to surprise his hearers, he commences like the low whispering breezes of a vernal morning, and, before they are aware, bursts out upon them, with the suddenness and force of a north-west hurricane. In fact, he always commences in a low monotonous manner, which seems to be calculated to exhibit nothing but his defects, but then he advances from sentence to sentence, and from paragraph, to paragraph, like a person ascending a platform, and that too, with gigantic strides, until his audience are delighted, astonished, and almost persuaded to become Christians. And yet there is no trick about him, nor the least endeavour; for he throws his whole soul, as it were, without the least premeditation, into the midst of his subject, and it carries him directly to his people’s hearts. He never *whines*; for though his large blue eye rolls in a flood of tenderness, and his voice softens into the tremulous melody of the deepest feeling, yet he is manly and dignified. In truth, whining is the effect of a determination in the speaker to be more engaged than he is in reality; but Chalmers is in reality too much engaged to think of such a scheme.—Cast upon the lashing and foaming surges of his own oratory, he is borne aloft, with velocity too impetuous and irresistible to give him time to turn to the right or left. Another thing remarkable in this great orator is the manner in which he keeps himself in the back ground, while he is offering Christ to his fellow men. Like the apostle Peter, he walks upon the swelling waters, but so visible is the presence of the Creator; and so direct does his agency appear in it, that we think of the miracle, only to adore

the God who works it. "What do you think of Dr. Chalmers?" said one of his ardent admirers, to a distinguished stranger who had heard him for the first time: "Think of him? (said the stranger) why, he has made me think so much of *Jesus*, that I have had no time to think of him."—*Transatlantic Recollections.*

Traits of Primitive Character.

NO. VII.

[Continued from page 18]

"A wit's a feather, and a chief's a rod,
"An honest man's the noblest work of God."
POPE.

"*Eendracht maakt macht*," said the Domine, as he ascended the steps of the old family carriage of Hans Van Benschooten.—"There is a great deal in a motto," he added, as he put his finger on the above Dutch sentence on Hans's coat of arms on the carriage door.

"Ay, that there is," said Hans, "provided that ye act up to it. Now, our gallant ancestors of the Netherlands not only adopted that, as their national motto, in their bloody and successful struggle with the Duke of Alva, and the Spaniards; but they *acted up to it!* They all pulled one way; as politicians, and Christians, they all pulled the right way; and a harmonious pull makes a strong pull. I do, from my heart and soul, pray that this may ever be the rallying word in all our Dutch Churches. I do pray God," added the venerable Hans, as he laid his hand on the Domine's arm, and spoke with deep emotion, "I do pray to God, that every Domine, and every man honoured with an office among us, who loves the pure, and holy gospel of Christ, and who loves the church, and the memory of our pious, and gallant forefathers, may often ponder these words in their hearts. If any one have an itching desire after some innovation, some new discipline, some new-fangled doctrine, I pray God

that he may be induced to pause, and as he loves his God, and the peace of God's church, reflect seriously on the national motto of his forebearers—*Eendracht maakt macht*. And may God rebuke the man, let him be who he may, that cuts his cord, and refuses to pull; or who pulls the wrong way, and disturbs the peace of the church of God."

"Amen," said the worthy Domine. "For what signifies the best of mottoes; ay, or the best of creeds, and canons either," continued Hans earnestly, "if you do not, like honest men, stick to the letter, and spirit of them? There's the royal family of the Stewarts, the kings of Scotland, who ascended the throne of England. They had their bold motto.

"Pray, what was that Latin phrase, Domine? At my time of life, one gets somewhat rusted in the Classics; that is to say, if it be Classic Latin."

"*Nemo me impune lacessit*," is the motto, said the Domine; and he added the translation—"No one provokes me unpunished."

"Ay, that is it," said Hans; "Bold, crabbed, and impudent; it is like that unhappy race of *absolute supremacy* rulers. They stuck to their bad motto, better than we do in a good cause, until an indignant nation hurled them from their tyrannous throne, and reversed the motto on their own heads!"

The carriage was, by this time, ascending, by a winding road, a steep mountain's side; from the summit of which they could see the house of Col. Bradwardine, embossed in a forest, at the head of the beautiful valley for below them.

Hans, and little William watched to catch the first glimpse of the Colonel's seat through the stately oaks which crowned the mountain's side. The Domine was in a deep reverie, and his eyes rested on the valley below, with its smiling farm houses, and beautiful green fields, and its

orchards, and its lowing herds, and its few scattered flocks of bleating sheep; at the foot of the opposite mountain; and its meandering stream, which, here and there, issuing from clumps of trees, and underwood, reflected back from its ruffled bosom, the broken beams of the evening sun. That valley is one of the sweetest vallies of New-Jersey.

"A stiver for your thought, Domine," said Hans as he broke in upon the solemn mood of the Pastor.

"The Domine's soul I warrant you, maist worthy sir, is even noo breathing an unco fervent prayer for his suffering penitent, my ain sweet mither" said little William, as he smiled in Hans Van Benschooten's face. "Yonder's the hoose, noo," added he exultingly. "And I hae been hame there already, in imagination, a lang hoor and mair. Och! I think, I see my pale, languid mither panting for breath.—Her eyes upraised to heaven. And by her bed side, on the wee table there lies the big ha' bible—open at the third chapter o' the haly gospel o' John—and here and there are heavy tear drops on the pages. On a chair near the bed head, I see my dear auld grand-father lowly bending doon over the bible, and reading, wi' an audible voice, the sweet consolations o' divine treuth. His lang white hair lies in ringlets on his shoulders, and a few straggling locks hang doon and rest on the pages of the Haly Beuk. Och! I see him, and think I hear his fervent words. And at his feet, on the buffet stool, sits wee yellow haired Jean wi' her een fixed on the auld man.—And her blue een are filled wi' tears; and the wean sobs wi' grief, in her wee bosom.

"But pardon yer little man's impertinence. Let us hear yer thoughts maist worthy sir—Domine."

"My sweet child," cried the Pastor—"it is not a hard matter to imagine all this just as you say it. It is what I and you, my little man, have

seen, every forenoon, these many weeks, at the dying bed of your sweet mother.—My thoughts were occupied with another object. Hans Van Benschooten, I was revolving, in my mind, a *dream*, a surpassing strange *dream*!

"A dream, Domine!" said Hans, with unusual solemnity, and with an air and look of something like chiding.

"Even so, Hans; and I never can pass up this mountain's side, and cast my eyes down over that beautiful valley, and over the forest trees of the opposite hill side, without feeling *the dream* constantly recurring to my memory."

"Ay!" cried Hans: "that unhappy being's dream, I suppose. What is it now I shall call him? He that was no better than he should be. He whom the Poet Laureat of England, who is no better than *he* should be, calls the head of the *Infernal School*! Oh! Byron—that is it. I allow none of my family to be polluted by his witcheries. And I do so seldom look into the *fool thing's* pages—I mean fool as it regards the things of eternity—that I had like to have forgotten his very name. And, indeed, I would not have blamed the treachery of my memory! Well, I suppose you mean *his dream*, beginning with—

"I had a dream, which was not all a dream!"

It is truly, Domine, the sublime conception of a *demoniac* mind; a mind which has been privileged with a peep behind the curtain, into Satan's dark head quarters; and who has, in verity, had more than a simple anticipation of having his quarters fixed there ere long! No Christian, had he e'en a mind and soul like Milton, could have composed that dream.—The writer must have tasted a drop or two of the bitter cup of the *second* death, to have written that; and also no small portions of the rest of the poetry of the *infernal school*. But, I am interrupting you, Domine."

"Indeed, Hans, I was not even thinking of that dream. I allude to a dream recited in my hearing by Dr. S——. a Scotch clergyman, now in Scotland. There is nothing improbable in it. It struck me, on first hearing it, that it was a parable. But he assured me that it was *dreamed in reality*. And he assured me, moreover, that the catastrophe really took place as I am about to state it. The whole affair is this:—

There lived near Stirling, in Scotland, a young man, heir to a rich and extensive estate. As is too generally the case, it proved a curse to him. It would have been better if he had been born to the inheritance of the poor. It is ordained by Heaven that man should not only work, but labour, either by body or mind; or by both. When man is so unfortunate as to be born to an inheritance, and knows it when he is young, the evil one sets him to mischievous work, when he has no honest work of his own to keep him employed.

This young man became an abandoned and lost man. Good men shunned him. They had for some time exerted their influence in vain. They said he was a lost man. He had forsaken his God. He read not His Word. He was intemperate. He was a gambler. And no wonder; for he had cast off the religion of his fathers. And God, in awful judgment, had given him up to believe a lie.—He was an infidel. And what was more, he was not content with securing his own perdition. With the spirit of him who *first broke peace in Heaven, and who would rather reign in Hell, than serve in Heaven*, he seduced and ruined many a worthy man's son. No parent of his own lived, whose heart he could break.—But he broke many an honest parent's heart, in the country where he lived. They looked on him as he passed by, and would wish that he had never been born. 'For he has

ruined oor puir bairn! and he will ne'er do weel!'

This youth dreamed a dream. He thought he was passing along the banks of a beautiful stream, which watered a charming valley. The birds sang sweetly over his head.—The dumb beasts were full of happiness around him. All nature rejoiced. He came to a place where his path parted into two. He took the left, which winded up amid the richest fields and groves imaginable. On the right, far over the valley, he could see persons toiling and struggling up the steep, toward a splendid dome; from which pure and holy beings in white, seemed to call and beckon them. And often a voice came, swelling on the breeze, to his own ears, from some of the crowd opposite, urging him to descend, and return, and join himself to them. But, as often as he looked at them, and beheld their chastened manners, their heavy looks, and dull pursuits, their thorny path, and the steep and rocky ascents before them, he shut his ears, and urged on in his lovely and flowery path, amid a profusion of flowers, and roses, and delicious fruits, and merry companions.

He dreamed, moreover, that as he stepped a small way out of his path, he came to a steep rock; and in the rock there seemed to be a door, bolted and fixed with steel bolts and chains. He had an invincible desire to see what this led into. He knocked. The mountain side echoed. A wailing was heard behind him, and a distant rumbling. A sound, also, was heard through a crevice of the door, which made him start. Horror took hold on him; he knew not why. A being of a dreary aspect, and of an undefinable shape, opened the door, and bade him enter. He walked forward with troubled steps. The door was shut, and the heavy steel bars rung as the Porter returned them to their place.

He walked forward. He beheld an immense plain before him. There was no green blade, nor speck of vegetation. It seemed scathed by fire. Numerous multitudes of human beings were all around him. Some individuals walked apart; some stood alone and in silence; here and there groups stood and looked each other in the face, with awful silence, and horror stricken countenances. They were all clothed in long black raiment, like cloaks.

He approached one of the persons nearest to him, and asked him what place this was, and what these people were doing.

The being raised upon him his slow-moving countenance; and his eyes which shot dark fire; he sent on him a look, which cut him to the soul. It replied to his question, after a long pause, "THIS IS HELL!"

"Impossible!" uttered our youth. "I see no dark abyss, no lake of fire burning with brimstone, and the fire of the second death! That, I am told, is the Bible description of that place."

The group of beings near him made no reply; but bending on him their haggard faces, each of them opened his long black robe, and stretching out his hands which held the borders of the robe, they exhibited, each of them, a mass of blazing fire, from their heads, down to the soles of their feet!

Each of the spectres then wrapped himself in his flowing garments, and walked on, or they looked in horrid silence in each others faces.

With an instinctive shriek, our youth retreated to the door, and demanded of the gate keeper to let him out. The being fixed his eyes of fire on him, and uttered these words, in a hollow tone, which made his very blood run chill, "The dead who enter here, never again get out, *for ever and ever!*"

He rushed nearer the gate, and

exclaimed to the jailor, "Let me out. *I am not dead.* I have not died!"

"True, thou art not dead," replied the keeper, with a most stern voice. "And therefore I shall allow thee to pass out. But,"—and he made an awful pause; and his eyes looked into his very soul—"on this express condition I let thee out, that thou return hither on this day **ONE MONTH HENCE!**"

"On any condition," exclaimed the distracted youth. "Only let me out."

The slow-moving gate opened, and returned him back to the air, and to the freshness, and beauty, and sweet music, and flowery paths which he had been enjoying a few moments before.

He awaked in great distress. But his pain was momentary. Next day he told his dream to his blaspheming companions, over the gambling table, where no thought enters, but thoughts befitting Hell and the lost.

The *Month* rolled round. He gave a splendid entertainment to all his gay companions, and the guilty ministers of his licentiousness, on that day mentioned by the spectre.

"If old *Sooty* come for me," cried he, "on this day, I shall give you the pleasure of seeing him! And I shall myself have the pleasure of making my exit from among you with a flood of claret, and amid the musical shuffling of cards, and the glorious rattling of the billiards."

The day came; and it went away. The evening came, and passed away, in peals of merriment, and with scenes of inordinate intemperance. The company arose, and were led each to his carriage. The entertainment had been served up, in a splendid hall on the second floor. Our young man conducted his friends to the head of the stairs. And he took leave of the last of the company, amid peals of laughter at his having staved off the *Black Keeper*.—"For

there goes *twelve*," cried his associates. But just as the sound of the first stroke, which told the hour, fell on his ear, he tumbled from the top of the stairway, and fell on his head in the hall, and expired instantly, in the midst of his boisterous companions!"

"It is an awful dream! It is a solemn parable!" said Hans Van Benschooten. "But here we are in front of the Colonel's house. We shall hear a different story here, I warrant you."

In a few moments they were all by the bedside of the dying lady.—And it was just as little William had graphically described it. At the bed head stood the little table, with the Holy Bible; the venerable white-headed Colonel sat in the high backed chair; the little child was at his feet; and the lady, pale, languid, and evidently approaching the last hour of her mortal existence, was stretched on her couch, in the upper end of the room. There was this little additional circumstance:—The Colonel had her hand in his; and he was bathing it with his paternal tears. Her eyes were bent upwards, and shone with uncommon lustre. She was whispering out in a low murmur, and very slowly, these words, as the visitants entered the chamber:—"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though, after my skin, worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold—" She made a long pause, sunk back on her pillow, and fainted.

While the Domestics hastened around her to bring relief, the Domine retired for a brief space with Hans Van Benschooten, into the neighbouring apartment.

"She is drawing near to the borders of the grave," said Hans.—"May God Almighty wash her soul in the Redeemer's blood, that she

may enter the assembly of the holy."

"She is prepared by the Most High, and is ready, I doubt not," said the Domine. "These words which we heard her breathe out a few moments ago, add another confirmation to the refreshing proofs which she has already given to me, and to her bowed down relatives."

The Domine then entered into a minute detail of the dealings of God with her soul.

"I have sitten by her bedside, weekly, and oftener, when I could, these nine weeks bygone. I did not attack her system of opinions. No, no. I made an attack on her conscience. The law of God exhibited to her the inflexible purity and justice of the Almighty. Sin, she was made to see, is an evil of infinite malignity; and of an evil tendency, continually increasing, and boundless in its destructive nature, unless it be put under bounds by God. My dear lady, such is sin, we cried. God is just. Justice gives the reward of sin, and the reward of righteousness; and that reward is eternal. *Thou art a sinner—in the name of Jesus Christ, believe it!* I can never forget the look of anguish she gave me at that moment. She was pierced to the heart. She wept, she trembled, she cried out, *O God, be merciful to me a sinner!* I entered on a plain discussion of the necessity of the Atonement. This I did at her request. I then led her, in a brief way, as she was able to bear it, into a view of the nature of the Atonement. Christ Jesus, I taught her, was our substitute. He was placed precisely in our legal room, in the eye of God's law. He bore our sins in his own body. He sustained the penalty, or the curse of the law for us. God has declared it, and let none of the worms of his footstool gainsay him in their impious systems. For "He made Christ to be a *sin offering* for us."—"Christ hath redeemed us from the curse of the law, *being made a curse for us.*"—2 Cor. v. 21—Gal.

iii. 13. iv. 4, 5. I then taught her the infinite *perfection* of the Atonement which our Lord offered up to God for such sinners as herself and myself. I entreated and besought her, by all the motives which I could draw out of the book of God:—by the glory of the Deity; by the happiness of Heaven, by the fearful doom of the wicked. I urged her, with many tears. God has been merciful to her. He has heard our supplications. His grace is gaining another happy triumph. She will soon bid farewell to all her earthly sorrows; and sleep in Jesus.”

At this moment they received a message from her; and they repaired immediately to her bedside.

The Domine sat down beside the Colonel, pressed the hand of the dying lady, which she extended to him, and wet it with his tears.

“I die,” said she. “But God has been very gracious. The Lord is my shepherd. I was a lost, and straying lamb. He has restored my soul.”

In reply to a question put to her by the pastor she replied, with animation, as she cast her eyes, full of sorrow, and tears, on her infidel son Israel; “Yes; I rest all my hopes, and the entire weight of my soul’s Salvation on the atonement of my Lord and Saviour Jesus Christ. Oh! yes, “the Lord has made with me an everlasting covenant, well ordered in all things, and sure. Oh! my God! This is all my salvation, and all my desire.” Oh! height, depth, breadth, length, of the love of Christ. He loved *me*—poor *me*—and gave himself for *me*. And, now, Oh! my Saviour! thou seest and knowest the pains of my mortal agony. Take me—blessed Jesus—Oh! take me home to thy rest. I long to see thee—I long to be holy—as thou, Oh! Jesus Christ, art holy. I loathe sin. And no more—no more shall I e’er wander from thee in the horrible mazes.....of.....infidelity.....or even unbelief. Holy God! receive thy

poor dying servant. Let me enter into the path of life eternal, and glory. I am tired of this dark, sinning, and wicked world. Take me to the pure land of Heaven. Lord Jesus, receive my passing spirit—for.....thouhast redeemed.....me, Lord..... God of truth.....she sunk away into a swoon.

She revived after an instant, And opening her heavy eye lids, she uttered a brief prayer for the dear old Colonel by name, for her own sweet little William (who was sobbing the while, with a heart ready to burst.) For her poor disbelieving Israel and all the other children, by name.—She named Hans Van Benschooten with an affectionate remembrance: and then added, “And for the instructions, and pastoral care of my spiritual father thy servant here, Lord Jesus reward him, for I cannot.”—Then with the smile of a dying saint, she turned her eyes, full of tears on the Domine, and added, “Beloved Pastor offer up one prayer more, yes my beloved pastor, and I shall ask no more. I will tell you—in heaven,—how much I love you—when I meet and welcome you, to the land of the Blessed; and tell before God and all heaven that you are my spiritual father—adieu!”

They all knelt down and prayed. And the Domine uttered the following remarkable words:—“Oh! thou blessed High Priest, whose foot touched the stream of the river of Jordan, and who madest the dark waves to divide hither and thither, that thy passing saints might walk on dry land—Oh! receive our departing sister to thy own rest, in glory. Cause the enemy to be still as a stone while she passes over Jordan.”

He was at this moment interrupted by a loud burst of wailing. She had that instant expired: and little William had thrown himself by her side, and was kissing the clayey lips of his sainted mother.—They all rose from their knees and sat down in deep si-

lence, and wept around the death bed of LOUISA BRADWARDINE.*

AMERICAN COLONIZATION SOCIETY.

A Correspondent furnishes us the following epitome of the progress of the Colony of

Liberia in Africa.—Schools in operation there—

1. Boys' school of Monroe.
W. W. Steward, Teacher—Scholars 27.

2. Girls' school of Monroe.
Elizabeth Jackson, Teacher—Scholars, 28. Branches taught, Reading, Writing, Spelling, the principles of Religion, and Needlework.

3. School for liberated African Boys.

Scholars, 41.

4. School for liberated African girls.
Scholars, 21. Branches taught, Spelling and Reading. These girls have better aptitude for learning than boys.

5. Missionary school for native children.

Messrs. Carey and Lewis, Teachers. Scholars about 50. Most of the boys in this school are sons of the principal native individuals in the country. More than half can read the New Testament intelligibly, and understand the English language as well as the children of the settlers of the same age! Christian philanthropists, pause and reflect on the school!

6. Caldwell school, for both sexes.

R. H. Sampson, Teacher. Scholars, 35. This is a private school.

Six Schools—Scholars, 202.

The above is a statement to which the friends of the Colonization Society respectfully invite the attention of the American people.

It is directed particularly to the Ministers of the Gospel throughout the country. By all that is dear to

America and Africa, these ministers are implored to make a zealous and animated appeal to their congregations, on the Sabbath nearest the 4th of July. May Heaven impress the Ministers of the Gospel with a deep sense of their responsibility to this Colony, and bless their exertions to its permanent benefit!

It is hoped by the Managers of the Society, that a large expedition of Colonists will be sent out this season, and at an early period after the 4th of July.—*Nat. Int.*

Religious Intelligence.

THE HISTORY OF THE REFORMED DUTCH CHURCH; AND A SKETCH OF THE DIFFERENT RELIGIOUS DENOMINATIONS IN HOLLAND, PREVIOUS TO THE LATE POLITICAL REVOLUTIONS IN EUROPE.

[Second Series, No. 4.]

(Continued from p. 121)

The Lutherans, besides enjoying religious liberty, have also the privilege of erecting public places of worship, in all the cities of the United Provinces. Even in many places of the country, they are suffered to exercise their worship, though it be contrary to several Acts of the States of Holland.

The number of Lutheran congregations in the United Provinces, and Dutch Flanders, is forty; which are served by 51 settled ministers. In A. D. 1809. There were 69 ministers. In Holland, there are 19 congregations, and 27 ministers: in Zealand 3 congregations, and 4 ministers: in Utrecht, 2 congregations, and 3 ministers: in Gelderland, 4 congregations, and 4 ministers: in Overijssel, 3 congregations, and 3 ministers: in Triesland 2 congregations, and 2 ministers: in Groningen, 3 congregations, and 4 ministers: in Dutch Flanders, 4 congregations, and 4 ministers. In addition to these congregations, there is one composed of Saltzburgh emigrants, in the district of Radzland, which is served by a minister who

* This closing scene is no fiction. It is substantially true as here delineated. The name only is fictitious.

receives his support from the States General.

The young men who contemplate the office of the ministry, prosecute their preparatory studies in one of the Universities, or schools of established reputation, and afterwards their theological studies under any minister whom they choose. They must then go to one of the Lutheran universities in Germany, to qualify them for ordination. Whilst they are yet students they may preach in any place in the Netherlands, except in Amsterdam. Before they can preach there, they must be examined by the *ministerium*, or ministry.—When they have accepted a call, they must pass a final examination, after which they are set apart to the work of the ministry, by the laying on of hands.

Although the whole number of Lutheran congregations, in the Netherlands, is small, yet severally, in most places, these congregations are numerous. The largest is in Amsterdam, which is under the superintendence of five ministers, ten elders, and twelve deacons. Besides these officers there are three church masters, whose business it is to take care of the churches which belong to this congregation, and also of the burial of the dead. The consistory here meet generally twice in every month.—The Lord's Supper is administered every two weeks.

The Lutherans have an orphan house in Amsterdam, Leyden, the Hague, and Haerlem. The first is under the direction of six governors, and three governesses. In their church ceremonies they differ more or less from their brethren in other countries. They have no altars nor images in their churches, and their ministers do not wear a surplice in their preaching, or administering of the Lord's Supper, but the ordinary black dress of clergymen.

The Remonstrants are so called, in consequence of a remonstrance

which they delivered to the states of Holland, in 1610. They are the followers of James Arminius, who was professor of theology in Leyden, from the year 1603 to 1609. Their doctrines were condemned in the famous Synod of Dort, held in the years 1618, 1619; their ministers deposed, and those of them who would not engage to desist from preaching, banished from the United Provinces.—After the death of prince Maurice, and under the stadtholdership of his brother, prince Henry, their situation became better. The ministers who had withdrawn, were permitted by connivance, one after the other, to return. Before long the Remonstrants began openly to assemble for worship, and in Amsterdam they established a seminary to prepare young men for the ministry. They have since been received, and tolerated as peaceable subjects by the Supreme Magistracy. Their number rather decreases than increases, especially in those places where there are Walloon congregations. With these the Remonstrants readily connect themselves, because the members of the same are not excluded from the government. The opinions of this denomination, are more prevalent in the Reformed Churches of other countries than of this.—They maintain that election is conditional; that Christ died for all men, head for head; that the grace of God is indeed necessary for regeneration and sanctification, but may be resisted, and rendered ineffectual by the perverse will of the impenitent sinner, and that saints may so fall away, as finally to perish. Whoever adopts the scriptures as the only rule of his faith and practice, and is free from idolatry, forcing of conscience, and a wicked life, may become a member of their congregations.

The community of the Remonstrants in the provinces of Gelderland, Holland, Utrecht, and Friesland consists of thirty-four congregations,

which are served by forty-three ministers. In Gelderland, at Tiel, there is one congregation, and one minister. In Holland, there are thirty congregations, and thirty-eight ministers.—In Utrecht, two congregations, and three ministers. At Dokkum, in Friesland, there is one congregation, and one minister. In the other provinces, there are no congregations.—At Frederikstadt, in the dutchy of Holstein, they have a tolerable congregation, which is supplied by the society in the United Provinces with a pastor. The most respectable of their congregations is in Rotterdam, which is supplied by four ministers. In Amsterdam there are three ministers. The seminary in this city is furnished with two professors; one of theology, the other of philosophy, and other useful sciences. The students are examined twice in a year, by eight ministers, and some few overseers, who are linguists, from the congregations in Amsterdam and Rotterdam. When promoted to the ministry, they are at liberty directly to administer Baptism and the Lord's Supper. They also receive some stipends, and are obliged to preach wherever the person who has the care of vacant congregations directs. Every year, shortly before, or after Whitsunday, there is a general meeting of the whole community, held alternately in Amsterdam and Rotterdam.

The Anabaptists are so called, because they deny that Christian water-baptism may be administered to any but adults. They are also called Mennonites, after Menno Simon, a Friesland teacher, who, in 1536, left the Romish church, and publicly embraced the sentiments of the Anabaptists. He died in the year 1561. He was at first mild and moderate; but afterwards he became more rigid, maintaining that those who were excommunicated by their church, ought not only to be avoided by the rest of the members, but if the husband was in

such a case, his wife ought neither to eat or sleep with him; and so vice versa with the wife. Excommunication, in his view, was deserved, not only for gross offences, but for trifling mistakes; even for marriage with a person of a different Christian denomination: nay, with Anabaptists of a different kind from his own. In these opinions he has not, however, been followed by the body of the Anabaptists. They are divided into different kinds. The principal ones are the Flemish, the Waterlandseans, and Frieslanders, so called, after the districts of country from whence they respectively came. Of these, the former is the most rigid, the two latter, who vary only in name, the most moderate. It would be a very difficult matter to show minutely wherein these differ from each other. Those who bear the same name do not agree together in all things. In many places, they have departed widely from the sentiments of their first founders. In four particulars, however, they agree; viz. 1. They maintain adult baptism. 2. They deny the lawfulness of war. 3. As also of oaths.—And, 4. The office of civil magistrate.*

The Anabaptists have congregations in all the United Provinces; as also one in Maastricht, one in Vaals, in the district of Overmaaze, one at Ardenbergh, in Dutch Flanders. The whole number of Anabaptist congregations in the United Provinces, in 1791, was about one hundred and sixty-nine; and of ministers, about two hundred and fifty-one.

In Holland,	67	Con.	94	Min.
Utrecht,	2	do	2	do
Zealand,	4	do	4	do
Friesland,	56	do	87	do
Gelderland,	3	do	3	do
Groningen }	22	do	30	do
city & c ^y nty }				

* For an account of this sect, see Mosh. Eccles. vol. iv. p. 454, 478. And vol. v. 490, 498.

Overijssel }
& Trent, } 15 do 31 do

The ministers of the Anabaptists, in many places, but especially in North Holland, and Friesland, are chosen from among the best qualified members of a church, and generally receive but a small salary. Hence they must follow some temporal occupation to support their families.—This is the reason why there are so many ministers in some congregations, not very large. In other places, young men are prepared for the ministry by suitable teachers. The united Flemish and Waterlandish congregation of Amsterdam, have erected a seminary, in which they have established a professor of theology and philosophy, at a salary of 2000 guilders a year. To this seminary their young men resort, in considerable numbers, for instruction in theology.

The ministers are chosen by the deacons, with the approbation of the congregation. The deacons, who in some places continue in office for life, in others for a number of years, are chosen by the members of the church, convened for that purpose, by the ministers and the deacons in office. In some congregations there are deaconesses, chosen as the deacons are. In several, they have orphan and alms houses richly endowed.

The Anabaptist are generally respected by the government, and have, from time to time, received particular marks of favour. They are permitted to make a declaration, instead of taking an oath. At their request, the States General have, at different periods, granted them letters of recommendation in behalf of their persecuted brethren in the Palatinate, and Switzerland. In many cities, they fill offices of honour, such as governors of hospitals and the like. Their marriages, as well as those of the other dissenting denominations, are celebrated in the presence of the ma-

gistracy of the place where they reside. Some few of their congregations have the privilege of celebrating marriages in their own assemblies.

The Rhinsburghers, or Collegiants, are the followers of John, Adrian, and Gysbert Vander Kodde. These three brothers, though their occupation was husbandry and tanning, were well acquainted with sacred literature. Gysbert was an elder in the Remonstrant congregation of Warmond, when the Remonstrant ministers, in 1619, were banished from the country. He, and some others of the same congregation, resolved to instruct and edify each other in public worship, without a minister, by mutually reading and explaining Scripture, and by prayer. They were joined by the other two brothers, with some inhabitants of the neighbouring towns, and soon removed their meeting to Rhinsburgh. In this place they still hold their solemn assembly twice a year; from hence they are called Rhinsburghers. The name of Collegiants they have acquired from this circumstance, that they call their religious assemblies colleges.

Their usual colleges, or assemblies, are twice a week, viz. on Sundays and Wednesdays. In these meetings every person, except females, has a right to speak and perform any part of the worship. Every one may also freely express his opinion of whatever is said by any of the members. They are all on an equality, no one having any authority over the other. They reject all creeds as unlawful, and consider every person to have a right to explain scripture as he pleases. All who only acknowledge the divinity of the scriptures, and endeavour to live according to their precepts, are received as their brethren; are admitted to the Lord's table; nay, more, are permitted to speak and lead in their worship, as well as themselves.

Their colleges are held in some places, in particular houses: in others, in the churches of the Ana-

baptists. The number of them is about eighteen or twenty throughout the country.

The semi-annual meetings, which are held at Rhinsburgh, are conducted in the following manner:—They come together on Saturday, to prepare themselves for celebrating the Lord's Supper. After prayer, some one of the persons present is requested to edify the rest by a discourse drawn from God's Word. This is almost always done by one who has prepared himself for it. Sufficient time is given, and liberty, also, for any one to add what he pleases; and the meeting is generally closed with singing, and always with prayer. On Sunday morning they celebrate the Lord's Supper. First, an exhortation is given, to stir up their minds to a suitable participation of this rite. Then one of the company is requested to distribute the bread and wine. Whoever feels disposed and qualified, goes to the table, describes the nature of the meeting, and generally adds that he, because he administers the ordinance, is not to be considered as worthier than the least of those who participate in it. During, and after the celebration of the Supper, alms are collected for the poor of the place. The Supper being ended, they separate. In the evening they meet again to quicken each other to thankfulness. On Monday morning, after an address exhorting them to brotherly love, to steadfastness and growth in religion, they return to their respective homes. At these great meetings they also administer the sacrament of baptism. This is done on Saturday morning, by immersion in a bath prepared for that purpose, in the garden of a spacious house erected for the reception of strangers. The persons who are to be baptized, make a public confession of their faith, in one of the rooms of the above mentioned house. This confession is a general one, of belief in God and Jesus Christ, and a determination to walk in the ways of di-

vine appointment. When this is ended, an address is given, in which the reasons for administering baptism in this way are unfolded; then the men, or women, in a room provided for that purpose, change their dress, and go to the bath; in which, kneeling down, they are plunged under the water, with the usual words, by one who has prepared himself for the ceremony. He who baptizes, generally declares before the administration, that on this account he is not to be considered more worthy than the rest. After the ceremony is performed, the baptized persons, resuming their usual dress, come into the room where they made their confession, and there receive an exhortation to walk in a manner consistent with their baptism. The whole service is closed with singing, prayer, and thanksgiving.

It is proper to observe, that they who are thus baptized, are not on that account to be considered as members of this denomination. They are baptized only as members of the church universal; and may afterwards connect themselves wherever they think proper.

The whole number of this denomination it is difficult to ascertain. The most of them belong to other denominations of Christians, whose places of worship they attend, as well as their own colleges.

The Quakers, or Friends, are few in number. In Amsterdam, where they have a society, they are not above twenty; and perhaps throughout the whole country, not above one hundred.

The Armenians, who are Eutyrians,* in principle, have also a congregation in Amsterdam, who publicly celebrate worship, according to their peculiarities. Though they are independent of the Roman see, yet they very much resemble the Roman Catholics in doctrine and ceremonies.

* Eutyrius held that there was but one nature in Christ.

In their church, however, there are no images, and in the Lord's supper wine is administered to the laity.

The Jews enjoy liberty of conscience in Holland; and also the same rights with the other inhabitants. They are not, however, in some places, particularly in Amsterdam, admitted to any guilds, or corporations. In marriage, they are obliged to conform to the laws of the land, both as to nearness of relationship, which is proper, and the number of wives.

In Amsterdam, Rotterdam, and the Hague, they have costly synagogues; and in these cities they are mostly to be found. In the other parts of the country, they are few in number.—They are divided into Portuguese and German; of which, the latter conform more strictly to the customs of the Rabbins.

We shall next proceed with the History of the Origin, and Progress of the Protestant Reformed Dutch Church in the United States.

NEW MISSIONARIES.

At the Monthly Concert in the Park-street church, Boston, in June, six persons presented themselves before the audience, to hear the instructions and charge of the Prudential Committee, and to be dedicated, by solemn prayer, to the office of missionaries of the cross of Christ.

"The corresponding Secretary read the instructions of the Prudential Committee, and they were commended to the God of missions in prayer, by Rev. Drs. Jenks and Beecher.—Rev. Cyrus Stone and wife, from Marlborough, N. H. and Miss Farrar, formerly of the same place, but recently resident in Boston, with the Rev. Daniel O. Allen, from Princeton, Ms. and his wife, from Westminster, Ms. are destined to reinforce the mission at Bombay. Mr. John Elliott, of New Castle, Me. goes out as a teacher among the Tuscaroras in

New-York. Mr. Elliott left town on Wednesday. Those going to Bombay, embarked on Tuesday last, in the Emerald, Capt. Heard, bound to Calcutta. Mr. Stone was ordained a year since, and expected to have gone out last autumn, had Providence opened the way. Mr. Allen was lately ordained at Westminster. The prayers of many will ascend, that the God of the sea will make their way plain, and bring them to their desired haven. The bereaved mission at Bombay has become weak, and extremely needs these and other additional labourers."—*Rec. & Tel.*

"The king of the Netherlands has made a donation of 4,000 florins (about 1600 dollars,) to the Protestant church at Dour, a town lying between Mons and Valenciennes, for the building of a place of worship. When that part of Flanders was under the French government (1793—1814) that church was one of the numerous congregations under the care of M. Devismes, sen. pastor at Valenciennes: but it now enjoys the ministry of M. Devismes, jun. who is distinguished for his evangelical sentiments, and who exults to preach the glad tidings of salvation by Jesus Christ. The church of Dour is a precious remnant of those interesting Walloon churches which were crushed by the duke of Alva, and whose fragments he flung over all Holland and Germany, long before the persecutions in France had filled those countries with French refugees. This royal gift has excited the most lively gratitude in the pious people of Dour; who still show the Wood in which they were long obliged to hold their concealed meetings on the Lord's-day, to sing the praises of the Lord. Catholics and Protestants live on the best terms at Dour, and the King's grant has caused almost as much pleasure to the former as to the latter. It is to be expected that

many Protestant ministers, both from the Netherlands and from the north east part of France, will attend at the opening of this place of worship; in which, by the grace of God, the great message of reconciliation by Jesus Christ will be preached in its purity."—*Archives du Christianisme*, June 1826.—*Lond. Ev. Mag.*

From the same Journal we learn that his majesty of the Netherlands has also made a donation of 1000 French francs towards the building of a Protestant place of worship at Ferney, on the French frontier, near Geneva, famous for having been long the residence of the great and wretched Voltaire. In that place a Bible Society has been established, and we have reason to believe that the Gospel is faithfully preached. 'The pious people at Ferney,' says the Paris Report, 'compelled to make great sacrifices for the building of their temple, made some hesitation about the establishment of a Bible Society; but a christian confidence soon dissipated all their doubts, and they were not long in receiving their reward. So far from the formation of the society having diminished their resources, it had the effect of redoubling their zeal; and the interest which they inspired into the friends of the Gospel in distant parts, brought them unlooked for succours.'—*Paris Bible Soc. Report*, 1825.

The American Missionary to the East, the Rev. Mr. Goodell, has written an interesting letter from Bayroot, under date of Oct. 7, 1826. He gives a touching picture of the cares and sorrows of a missionary of the cross in a land where the blood thirsty Turk has influence or power. But the missionary derives his aids and his joys from above. And the Lord leaves them not without success.—He writes that the prejudices against female education are gradually breaking away. And he adds what surely

indicates no small share of the favour of heaven—in all the schools under the superintendency of the mission; there are *ninety* girls; and *four hundred* boys—receiving the rudiments of a christian education. And with the missionaries there are about twelve natives (they are Armenians) who, every evening sit down and read with them the Holy Scriptures and listen to their exhortations.

He concludes his letter with saying, that the following individuals, it is believed, have learned the language of adoption, and have become heirs of God, within the last ten months:—

1. Asaad Shidiak, a very learned and interesting youth; was Mr. Bird's teacher; has suffered, and still suffers much persecution. He belonged to the *Maronite church*.

2 Mrs. Abbott, the wife of the British Consul here, an Italian lady. She belonged to the *Latin church*.

3 Signor Wortabet, an Armenian priest in my family; he belonged to the *Armenian church*.

4 An English lady, who came out, gay and thoughtless, from London, nearly three years ago; belonged to the *English church*.

Of the following, the evidence is less clear:—

5 Signior Carabet, the Armenian archbishop in my family; belonged to the *Armenian church*.

6 Asaad Jacob, an Arab youth in my family; belonged to the *Greek church*.

7 Yooseph Leflufy, formerly Procurator of the bishop for his church; now superintendent of our schools; belonged to the *Greek Catholic church*.

To this little band, may there be added daily many of such as shall be saved!

The Protestant religion is making some little progress in Italy—Churches had been built in Leghorn, Venice, Bergambo, &c &c. by the descendants of Protestant German and French refugees, who preserved their faith pure.

Literary & Philosophical.

A newly published work of the Rev. Dr. John Owen, entitled, "*The Death of Death, in the Death of Christ*," has lately made its appearance. We would earnestly recommend it to our ministers, elders, and deacons, and church members. It is published in a neat volume of 391 pages; on good paper, and with an excellent type. It is considered the best discussion we have in any modern language, of those doctrines which now agitate the churches of the United States, and divide men into the *Old and New Schools*, namely the limited and unlimited Atonement, and all the other points necessarily connected with it. It has this to recommend itself to the divines of both schools. He exhibits the *matured strength of each side*. It exhibits all that has been said, or probably can be said on both sides. The Doctor's refutation of the arguments for indefinite atonement is presented in a clear, candid, and triumphant manner.

The price of this very superior volume is cheap. It is sold at Mr. Bliss's in Broadway, at one dollar.

The Rev. Joseph Samuel C. F. Frey has issued his *Proposals* for publishing, by subscription, in numbers of 32 pages each—"*The Jewish Intelligencer*." Each number will contain a suitable portion of the following articles:—

I. A Series of Letters, in two Parts.—1. On the Messiahship of Jesus of Nazareth, viz. the Necessity of a Mediator or Messiah; the Promises respecting him; his first advent must have taken place; Jesus is the true Messiah; his second advent described.—2. On the Divinity of the Messiah; showing that the Messiah was to be a Divine person; that Jesus Christ is the true God; and that this doctrine is of vital importance.

II. A Collection of Jewish Antiquities stated, and their typical design exhibited.

III. Modern Judaism contrasted with the Religion of the Ancient Jews.

IV. The Origin and Progress of the Christian Benevolent Exertions in behalf of the Jews since 1728.

V. Monthly intelligence respecting the Jews.

VI. Narratives of Converted Jews.

VII. Miscellaneous subjects respecting the Jews.

We beg leave to state that this will unquestionably be one of the most interesting publications that appear in our days. We state, because we know it, that the devout and learned author has been collecting and

making his materials for 27 years. He was an Israelite by education; he was a Jewish Rabbi by office; he is a thorough Hebrew scholar, of course; and he is well known to us as an orthodox and thoroughly read Christian Theologian.

The Rev. Dr. Janeway has published, in Philadelphia, in one volume, 18mo. pp. 252, his "*Letters on the Atonement*," which appeared originally in the *Christian Advocate*. They are able, judicious, and excellent. We earnestly recommend them to all classes of our readers.

Poetry.

For the Magazine of the Reformed Dutch Church.

"Les tems sont changes, et il faut que nous changeons avec elles."

Time changes, and we change with it.

I've seen the child, when first the light
Broke on its form of beauty bright;
I've seen it calmly sink to rest—
No cares disturb'd its youthful breast.
I've seen it oft, in youthful pleasure,
Dance to the soul's enlivening measure;
With transport hail the joyful hour
Of freedom from a parent's power.
That hour did come; and then set free,
He passed his time in revelry.
I've seen him lead his blooming bride,
Of youthful form, and beauty's pride.
He hoped for years of ceaseless pleasure,
With her he loved—an untold treasure!
Oh mournful change! I saw her borne
Down to the silent grave!
I saw him weep, and sigh, and mourn,
For her he could not save!
I've seen him when his locks were white;
Dull was that eye that once shone bright.
With trembling voice, and heaving sigh,
I've heard him tell of joys gone by.
I've seen the tears flow down apace,
His pale, and wrinkled, furrowed face,
As oft he spake of her, with whom
He spent his youthful days;
Whom Death, with his cold, icy hand,
Had hurried to the grave.
Then, with a heavy, heartfelt groan,
He wept, to find himself alone,
That when disease has o'er him spread
Its pinions, and all pleasure's fled:

That then no partner's hand was nigh,
 To bring relief to misery.
 That time soon come ; down to the brink
 Of the cold grave I saw him sink ;
 Then, with a voice that almost broke
 My heart strings, thus these words he spoke:
 "Youths, all beware! once like to thee,
 I spent my time in revelry.
 All other pathways then I trod;
 Except the one that leads to God.
 Take warning *now*, temptations flee,
 The source of pain and misery."
 He paused—a numbness o'er me spread;
 It seemed an echo from the dead.
 To tell us that soon change we must,
 For dust must crumble into dust.—X. Y.

The following beautiful Hymn, from the Asiatic Journal, was composed by the Right Rev. Reginald Heber, Bishop of Calcutta.

By cool Siloam's shady fountain,
 How sweet the lily grows!
 How sweet the breath on yonder mountain,
 Of Sharon's dewy rose!

Lo! such the child, whose young devotion
 The paths of peace has trod;
 Whose secret soul's instructive motion
 Tends upward to his God.

By cool Siloam's shady fountain,
 The lily must decay;
 The rose that blooms on yonder mountain
 Must shortly fade away.

A little while, the better morrow
 Of man's maturer age,
 Will shake the soul with cankering sorrow,
 And passion's stormy rage.

Oh Thou! whose every year untainted
 In changeless virtue shone,
 Preserve the flowers thy grace has planted,
 And keep them still thine own.

THE HOUR OF DEATH.

By Mrs. Hemans.

Leaves have their time to fall,
 And flowers to wither at the north wind's
 breath,
 And stars to set—but all,
 Thou hast *all* seasons for thine own, oh,
 death!

Day is for mortal care,
 Eve for glad meetings round the joyous
 hearth,
 Night for the dreams of sleep, the voice
 of prayer,
 But all, for thee, thou mightiest of the earth.

The banquet hath its hour,
 Its feverish hour of mirth, and song, and
 wine;
 There comes a day for grief's o'erwhelm-
 ing power,
 A time for softer tears—but all are thine!

Youth and the opening rose
 May look like things too glorious for decay,
 And smile at thee!—but thou art not of
 those
 That wait the ripened bloom to seize their
 prey!

Leaves have their time to fall,
 And flowers to wither at the north wind's
 breath,
 And stars to set—but all,
 Thou hast *all* seasons for thine own, oh,
 Death!

We know when moons shall wane,
 When summer birds from far shall cross the
 sea,
 When autumn's hue shall tinge the golden
 grain---
 But who shall teach us when to look for
 thee?

Is it when spring's first gale
 Comes forth to whisper where the violets
 lie?

Is it when roses in our paths grow pale?
 They have *one* season---*all* are ours to die!

Thou art where billows foam---
 Thou art where music melts upon the air---
 Thou art around us in our peaceful home,
 And the world calls us forth---and thou art
 there.

Thou art where friend meets friend
 Beneath the shadow of the elm to rest:
 Thou art where foe meets foe, and trum-
 pets rend
 The skies, and swords beat down the prince's
 ly crest.

Leaves have their time to fall,
 And flow'rs to wither at the north wind's
 breath---
 And stars to set—but all,
 Thou hast *all* seasons for thine own, Oh,
 Death!

Erratum.

Page 152, second column, ninth line from
 the bottom, for *Triesland*, read *Fries-
 land*.

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Religious Communications.

In vol ii, p. 33, we gave a Memoir of Dr. Laidlie, one of the pastors of the Collegiate Dutch Church, the first who officiated in that Church in the English Language.

We shall now present our readers with a portion of his first sermon, delivered before an immense audience, on the 15th of April, 1764.

Our readers, I presume, will thank us for this *extract* of a discourse from this very distinguished father in the Dutch Church.—His text was 1 Cor. v. 11. "*Knowing, therefore, the terrors of the Lord, we persuade men.*"—He began with an *exordium remotum*, from the words of our Lord.—"*All power is given unto me—go ye into all the world and preach,*" &c. Then, after a spirited and brief *exordium proximum*, he proceeded to divide his subject.

I. To inquire why the day of judgment is called "*the terror of the Lord.*"

II. To prove the certainty of the future judgment; and thence,

III. Which was the main burden of his message, to consider and explain the *duty*, to the faithful performance of which, the assured belief of a future judgment will excite all true Gospel Ministers.

He begins his discussion, **FIRST** with explaining the phrase "*we persuade men,*" defends the rendering of the phrase as in our Dutch Bible—"We

persuade men to the faith," and thence shows that it is on the whole expressive of the entire duty of a Gospel Minister.

SECOND. "Of what, and to what must Ministers persuade men?"—"They must persuade them, of their guilt and danger as sinners; of the supreme excellency, and all-sufficiency of the gospel plan of salvation: of the divinity and all-sufficiency of the Lord and Saviour Jesus Christ. They must persuade men to give evidence of their faith by holiness, and to go before all others in good works; to be ever resigned to the divine will; to recommend religion to others; to reprove with prudence, every sin, however common, or fashionable it may be.

THIRD. He inquires by what arguments must Ministers persuade men? By arguments drawn from every subject brought from time to time, under discussion; by arguments drawn from the condition, and circumstances of their hearers; by arguments inexhaustible drawn from the word of God; arguments, for instance, drawn from duty; from gratitude; from the fact that it is for man's highest interest to believe in Jesus Christ. In fine Ministers are to draw their persuasions from the glories of heaven, and the tremendous doom of perdition.

FOURTH. He proceeds to inquire in what manner we are to "persuade men." The arguments must not only be good, strong, and conclusive,

they must be also urged in a proper manner. He lays down the general position drawn from our Lord's charge in Math. xxiv, 45,—that this must be done with *faithfulness*, and *wisdom*, or prudence. He then proceeds thus:—

First. "Gospel Ministers in persuading men, must be *faithful*. Now suffer me, my brethren to illustrate this. This implies, in the

1st. Place, that in order to the effectually persuading of others, Ministers must themselves be fully and savingly convinced of the truth of those things, which they urge and entreat others to believe.

We must be able in our measure to say with the Apostles, 2 Cor. iv, 13, "We have the same spirit of faith—we believe, and therefore speak." The necessity of this in order to our performing the duties of our office acceptably, comfortably and successfully, is self-evident.

2d,—This faithfulness implies our having pure and spiritual aims and views. The glory of God—the enlargement of the kingdom of Jesus Christ, the eternal salvation of precious souls. These, and the like, are the glorious designs, to promote which, God calls and sends forth Gospel Ministers; and these are what they must keep in view, and make their great scope and end, if they would be faithful in persuading men. We must beware then of paying that regard which corrupt nature would incline us to pay to our worldly interest,—to carnal ease—to sensual pleasures, and popular applause. We must not seek our own, but the things of Christ.—We must take care that no selfish ends be artificially concealed under a pretence of studying the divine glory.

3d,—This faithfulness also implies, care and diligence in the discharge of every part of our duty. A slothful man cannot be a faithful servant. And indeed, the work of persuading men to believe the gospel is of such difficulty; and it meets with so many ob-

structions, that the greatest care, and diligence are requisite.—"We fight," says the holy Apostle, "not only with flesh and blood, but also against principalities, and powers, and spiritual wickedness in high places." We must labour to remove the ignorance and to conquer the prejudices of men to answer objections, and refute errors; to expose those delusions which arise from the deceitfulness of the human heart; or are suggested by Satan. In a word, whoever has just views of the manifold duties of a Gospel Minister, and considers the innumerable difficulties, obstacles, and discouragements which we must meet with, in the discharge thereof, will readily acknowledge that the greatest care and diligence are requisite.

4th,—This faithfulness required of Gospel Ministers, in persuading men, implies impartiality. God has ordained, and appointed different stations, and relations, among men, for the better regulation, and greater advantage of human Societies. And we all know that the Gospel commands Ministers, as well as others, to acknowledge these civil differences, in a proper manner; to give honour to whom honour is due, tribute to whom tribute is due; and to be subject to Magistrates, as being appointed of God, for a terror to evil doers, and a praise to them that do well. But this difference must not take place in our ministration of holy things. The immortal souls of the poor, and mean, are as valuable as those of the rich and powerful. And we must be as much concerned, and as anxious about the salvation of the one as the other. As we must beware of flattering an ungodly man in his false hopes, because he is rich and powerful, so we must neither despise nor deal harshly with others, because they are in the humbler walks of life. We must consider all men, in some sense, as on an equal footing, and obey the command of the Spirit of God by the Apostle, 1 Tim. v. 21: "*I charge thee before God and*

the Lord Jesus Christ and the elect Angels, that thou observe these things without preferring one before another, doing nothing by partiality." We must exhort, reprove, advise, and perform the other parts of our duty, as faithfully towards the poor of our flocks, as towards the rich and honourable.

5th.—This faithfulness implies constancy, and perseverance, in our diligent endeavours to persuade men; notwithstanding repeated reproach, and the numberless discouraging difficulties we may meet with. Blessed be God, we live in an age, and country, where we enjoy civil and religious liberty; and are free from external persecution for righteousness' sake. But notwithstanding this, as the Apostle assures us, if any man would live godly in Christ Jesus, he must expect to suffer persecution;—so we may as justly say, that if any Minister will faithfully discharge the duties incumbent on him, he must expect to meet with persecution, of different kinds. It is impossible but that the devil and wicked men will do every thing in their power to prevent the success of the Gospel. And it is no new device of Satan, to raise prejudices against faithful Ministers, to hurt their character or, by some means or other, to raise exceptions against the preacher, to prevent what he says from having a proper effect upon the hearers. But, notwithstanding these, and a thousand other discouragements, we must persevere in the unwearied and constant performance of our duty. We must be faithful even unto death.

In the *second place*, let us consider this Christian grace of prudence, so indispensably necessary to the acceptably, comfortably, and successfully persuading of men. We all know that there is a false prudence, a carnal policy, which men often employ as an excuse for the neglect of duty; or for sinful compliances with the world. But this proceeds, in Mi-

nisters, from a want of faithfulness. And it discovers a pusillanimity and a want of resolution, unworthy of an ambassador of Jesus Christ. To expose the baseness and bad effects of this worldly wisdom, is not my business at present. Let me rather, agreeably to my method, consider the nature, and point out the usefulness, and necessity of true Christian *prudence* in the important duty of persuading men.

This prudence, is that heavenly wisdom, which frees the mind from passion and prejudice; and so enables it clearly to apprehend what is best to be done; and which directs it when deliberating to choose the best means, and to apply them, in the most proper manner, as well as at the fittest season, without precipitation on the one hand, or hazardous delay, on the other.

The usefulness, and the necessity of this *prudence* in persuading men will evidently appear from the following particulars.

1st.—With respect to this important work of *persuading of men*, in order to our succeeding in it, prudence will direct us to labour faithfully to lay a good foundation of knowledge in the minds of our hearers; by catechising, and instructing them in the principles of our holy religion.

It is self-evident that the most convincing arguments, urged even in the strongest manner, can have no influence, if they are not understood. All our preaching will be to little or no purpose, unless our hearers have as much knowledge, at least, as will enable them to comprehend what is preached.

It is true we must not limit the *holy One* of Israel, who may, and who often has manifested his sovereign grace in savingly persuading men, totally ignorant before, of our holy religion. But will not prudence convince us that it is our duty to use the means which God himself has appointed? And is it not daring presumption to expect that God will bless our endeavours

vours to persuade men, while we neglect the means which are evidently necessary to our accomplishing the end. Blessed be God, we of this congregation, are favoured with one of the most excellent helps for catechising and instructing young and old, in the principles of our holy religion. I mean the Heidelberg Catechism; one of the best human compositions the church of Christ was ever blessed with; of which, I hope, we shall soon have a correct translation in English.* And then, in a humble dependence on divine grace, I propose, with cheerfulness and faithfulness, to set about this important part of my duty.

2d.—In order to persuade men, prudence will direct ministers to preach on such subjects, and to use such arguments, as are the most suitable to the state and circumstances of our hearers. In order to this, prudence will direct ministers to visit frequently their flock, and endeavour to be well acquainted with their several states, and how matters stand betwixt God, and their souls—if they have been persuaded to believe—or if they are still neglectors of the great salvation—what their spiritual wants, and weakness are, and what instruction, comfort, advice, or direction they stand in need of;—how they are exercised, and the like. Not that we are Lord's over your consciences, or demand auricular confessions, as among the Papists. By no means, my brethren. Your salvation being the great end proposed, and God in his infinite wisdom having ordained the ministry of men, to be the means of this, we are bound, in a faithful and prudent discharge of our trust, not only to preach and explain the doctrines, precepts, and promises of the gospel in general; but, in order, to be successful, we must labour to be acquainted with the more particular state, and circumstances of our people. I know how strange, and even disagreeable this will appear

to the worldly man, who is apt either to ridicule it, or throw out objections against it, as liable to many inconveniences and abuses. But pray, do we not allow that prudence will direct a physician, when called to assist a sick person, to make as many inquiries concerning the bodily complaints of his patient, as he thinks necessary, to enable him to prescribe, and apply a proper remedy? And since the great work of a minister is to remove ignorance and prejudice, to open the eyes of the blind, to rectify the innumerable disorders which sin has introduced into the human understanding, will, and affections, to reclaim the vicious, to convince and convert sinners, to comfort, direct, and build up such as are converted—since these, and the like are the important designs of a gospel minister, can it appear strange that prudence will urge him to employ all proper pains to get well acquainted with the spiritual state, and circumstances of those whose salvation he is bound faithfully to promote?

3d.—In persuading men, prudence will direct us not only to employ the most proper arguments, but also to express ourselves in the most proper words. As it is absurd, on the one hand, to obscure the simple truths of Jesus Christ by an affectation of a sublime style, unintelligible to the greater part of the congregation; or to dress up the plain doctrines of the gospel in philosophical terms; so prudence will as much condemn, on the other hand, a low, vulgar, and grovelling language. The holy Apostle, gives us a most excellent pattern; who did indeed despise the words of men's wisdom, but who as carefully avoided every expression that was not befitting the dignity and importance of his subject.

4th.—Thus prudence will convince ministers how necessary it is to have their own hearts properly touched with what they wish others to be affected. We know how greatly this conduces to persuade men. And it

* This was preached in A. D. 1764.

is owing to this reason, among others, that God has been pleased to appoint men of like passions and affections with others, to preach the gospel; that as they are experimentally acquainted with the miserable effects of sin, and know the inexpressible wretchedness of a state of guilt and corruption; that as they have had a feeling sense, of what it is to be in that state of condemnation, in which the whole apostate race of Adam are born; that as they know, in their own experience, the all sufficiency of Christ to save, and also the joys unspeakable, arising from peace with God in Jesus, and the manifold difficulties, and discouragements with which believers meet, in their way to heaven—as ministers know these in their experience, they are surely more fit to speak of these to others with suitable affections. This we might illustrate at great length, and prove the usefulness, and advantage of it—but it is sufficient that we only observe that prudence will direct a gospel minister to study to have his own heart properly and deeply affected with that which, he hopes, will make a deep impression on others.

5th.—Prudence will direct the minister to enforce all the arguments, which he employs to persuade others, by a holy life and conversation.

It is the duty of every believer to show the power of Divine Grace by its effectually teaching, and disposing them to deny, and to avoid all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world.—But there are peculiar reasons for this with regard to Ministers, who must show that they really believe what they persuade others to believe, and delight in that course of life they recommend to others. A minister may expect success, in his work, when he can say with the Apostle, “Be ye followers of me, as I also am of Christ.” But I shall not insist. As we must beware of a light and vain behaviour, on the

one hand, so we must watch against a morose and revolting austerity on the other.

6. This prudence will engage the Gospel minister to be frequent and fervent in prayer, for all necessary assistance from Jesus Christ to enable him faithfully to perform his duty, and for the divine blessing to render his endeavours successful to the persuading of men. I might here show you the great necessity of prudence in bearing patiently with all the difficulties and opposition arising from ignorance and weakness, from pride and self-conceit; from obstinacy and stubbornness; and from the love of the world, and of riches, and of pleasures, and power, of many in the world. I might also show you how much faithfulness and prudence do aid each other in persuading men.—But upon these, and the like particulars, we must not insist. Let me now hasten in the

FIFTH, and last place, to consider the influence which a firm belief of a future Judgment has to engage Gospel ministers thus to persuade men.

In the 1st place; Ministers, as well as others, must appear before the tribunal of Jesus Christ, and be judged by Him in whose name they have laboured to persuade others.—And as more is entrusted to them than to others, more, of course, will be required of them. Therefore, as they sincerely desire to meet with the approbation of their LORD AND MASTER, at the universal and final Judgment, they must be thereby excited to all faithfulness and diligence in the duties to which he calls them; hence the Apostle uses these remarkable words to Timothy [2. Epistle, iv. 1. 2.] “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season, and out of season; reprove, rebuke, exhort with all long suffering, and doctrine,” &c. So

Heb. xiii. 17. "Remember them that have the rule over you: and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief." But,

2dly, The serious consideration, and firm belief of a future judgment, excites in the hearts of all gospel ministers, a sincere and compassionate concern for the souls of others. A man who knows, and has himself felt in some degree, the dreadful misery to which sinners are condemned by the inflexible justice of God in his law; and who firmly believes that the awful time is fast approaching, when that sentence of condemnation shall be inflicted on every impenitent sinner, must be filled with compassion the sincerest, and desires the most urgent after the salvation of immortal souls. Was there no danger, or was there no hope, it would be equally cruel and unnecessary to disturb the security of sinful men. But since we are by nature and practice sinners, is there not danger the most awful? And since it hath pleased God, in his infinite mercy, and goodness, to make known his plan of grace; and to offer to us an all-sufficient salvation through his only Son our Saviour, O with what faithfulness, with what fervency must every minister who has a just sense of truth and duty, endeavour to persuade men to flee from the wrath to come, and to gain eternal life by believing in Jesus Christ!

Having thus finished what I proposed at this time, on this subject, let me conclude with directing you to the improvement of what you have heard. And I shall just mention a few things, and leave them to be enlarged upon in your private meditation.

Are these things so? Shall He who formed us rational creatures and moral agents, call us to an impartial account? then what manner of persons ought we to be in all holy conversation and godliness!

Are we to be judged? Oh! then let each of us be persuaded seriously to examine and judge ourselves, let us search our hearts and review our conduct; and compare both with the word of God, by which we should live, and by which we shall be judged.

Are we to be judged! Oh let us often realize that awful and solemn day! let us often ask ourselves the question, Were this to be the day of judgment to us what sentence has each one of us reason to expect?

Is God to be our judge! Oh! let it, then, be our chief care to approve ourselves to Him in well doing, &c.

Are *we all* to be judged! Oh! then let us beware of rashly judging others in matters which do not come under our cognizance. "Judge nothing before the time;" 1 Cor. iv. 5. From what you have now heard concerning the work and duty of a gospel minister, you will easily observe,

That our office is truly honourable. To be ambassadors of Christ, to offer, in his name, and by his authority, grace and salvation to our species, and to have this assigned us as our work in this world, to persuade men to lay down the weapons of their rebellion, and submit to Jesus as their Lord and Saviour; this is a dignity conferred on mortals above all that this world can confer!

That the work of a gospel minister is in itself of the greatest importance, and the faithful discharge of our duty attended with the greatest difficulties!

Again, my brethren, since it is the great work, and will be the most sincere endeavour of every gospel minister to persuade men, it will follow, that men must not be surprised that we are earnest in the discharge of our duty. Alas! our great fault is that we are not earnest enough!

It will also follow, that since we address men not in our own name, but in the name of Jesus Christ, this

ference and regard are due to our message, that men should not despise it, but give it a fair and impartial hearing.

It will also follow, that there is a deep aggravation in the crime of throwing obstacles in our way, and endeavouring to prevent our success in persuading men. This is done in many different ways. But such men would do well to consider, that while they reject the Message of Christ, and prevent others from receiving it, they build up that kingdom of darkness which the Son of God came to destroy, and they will be found to fight against the Almighty!

That all men, and especially all who believe, ought, not only to strengthen our hands, and assist us, by prayer; but also embrace every opportunity which providence puts into his power, of recommending the gracious message of salvation to the favourable regard of all within their influence. Can you manifest your love to God, and your neighbour, in a stronger way than this? And, indeed, my brethren, did parents, and masters of families, faithfully discharge their duty in this way, ministers would be more successful, and they would not be constrained to mourn that their labours are in vain.

Since it has pleased God, for wise reasons to use the ministrations of men to persuade others, then on the one hand, my brethren, always remember that they are but men, of like passions with others. You must beware of thinking too highly of them, or of expecting too much from them. You must not, on the other hand, despise them because they are but men; nor reject their message, because of human frailties. Beware of hurting our characters, or of lightly believing reports to our prejudice. God forbid that I should justify what is bad, or plead for what Scripture condemns, or excuse every part of our conduct. Oh! no, my brethren, we are frail and erring men; and far—very far from

perfection. We too often neglect duty, and commit folly, as well as others. But what I mean is, that these failings, and follies inseparable from human nature, in its present state, ought not to be an excuse either for your prejudice against the ambassadors of Christ, or for your refusing to be persuaded by them.

Here I might finish this discourse, but duty and inclination, as well as custom, make it necessary that I add a few words suitable to the present occasion.

It having pleased God to determine my heart early to devote myself to his service in the gospel of his Son, He effectually disposed, and enabled me willingly and cheerfully to obey his voice, when, by a call to become the minister of the English Church at Flushing, (in the Netherlands,)—he said to me, as to his servant Abraham of old, "*Get thee out of thy country, and from thy kindred, and from thy Father's house, unto a land that I will show thee.*"

Having by the grace of God laboured in word and doctrine, though in much weakness, yet (I trust) with faithfulness according to the measure of grace given unto me, for the space of four years and some months in that church, it pleased the SUPREME AND SOVEREIGN DISPOSER of all things, whose I am, and whom I serve, in his adorable and wonderful providence, by a call from this Church, again to command me to get me to a land which he would show a.e. Many and great were the difficulties I had to struggle with, and strong were the objections suggested both by my own heart, and my dear friends at Flushing, against my accepting your call. And though the innumerable, daily, and uninterrupted instances of the most affectionate regard, I had the honour and happiness to enjoy from that people, were such as I could not desire, nor expect to be greater any where else, yet it pleased God so to convince me of your call being his

command, that I durst not refuse to obey. Obedience to God, with a view of being more extensively useful, were the reasons which prevailed with me to leave a church, and people, to whom I had many strong attachments; and among whom my situation was, in many respects, most agreeable; and come to this distant part of the world. The many remarkable circumstances which attended your calling of me to be your minister, encouraged me to hope that God, who has led me thus far, will enable me to be faithful; and will crown his own word, with success to his glory, and the salvation of many souls here!

Allow me in this publick manner to declare, that agreeably to the solemn engagements I am under as your minister, "I am determined to know nothing among you, save Jesus Christ and him crucified;" that as I have devoted myself, my time and talents to the service of the Lord in the work of the gospel among you, so in a humble dependence on divine grace, I am resolved to embrace every opportunity of a publick or private nature, to persuade men to believe in the blessed Redeemer. And though it is true, that a sense of the great and important trust committed to me, of the duties of the pastoral office, of the difficulties necessarily attending the faithful discharge of them, and a sense of my own weakness and insufficiency, for what I am called to, and have in the presence of God, angels, and men solemnly engaged to perform, do tend to discourage me; yet with the holy Apostle, I desire to comfort myself with this, that though I am insufficient of myself, so much as to think a good thought, yet my sufficiency is of God; and I can do all things through Christ strengthening me.

Permit me also thus publickly to tender you my affectionate regard, and to acknowledge my obligations to you, my Reverend and beloved *Colleagues*, with whom I am now become a fellow-labourer in holy things among this

people. Particularly it is with a grateful heart I return you, my Reverend *Brother*, my sincere thanks for your excellent, and suitable advices, and your friendly recommendation of my person and services, to the people of this congregation. My dear brethren, as I am fully persuaded that your goodness will always dispose you to give, so I shall ever reckon it my duty and advantage to ask, and follow your advice and brotherly instructions. I hope and pray, that God may unite our hearts in sincere love to him, and to one another; and excite in each of us a holy emulation who shall live most for God, and the salvation of souls; and who shall set our flock the most perfect pattern of holiness, in all manner of conversation. And as this shall be the only emulation found among us, while I recommend myself to your brotherly and affectionate regards, I hope God will enable me to behave more and more worthy of them. May God effectually enable us to strengthen each other's hands, to be of one mind, to propose one end, and faithfully and successfully to persuade men; that so being wise to win souls to Christ, and to turn many from darkness to light; and from the power of Satan unto God, that at the day of judgment we may give an account with joy, and not with grief.

Allow me also thankfully to acknowledge my obligations to you, my *brethren*, the *Elders*, and the *Deacons* of this church, for the kind reception, and the many favours I have met with from you. It shall be my constant endeavour, and daily prayer to God, that by his grace, he would enable me to approve myself to him in well-doing, and testify my gratitude to you, by carefully attending to every part of my duty, and by studying to demean myself with that faithfulness, prudence, candour, and integrity, which become a minister of Jesus Christ. And as I am fully persuaded, that nothing will be wanting on your

part, to maintain and promote that concord and harmony, which affords peace and comfort of mind to individuals, and is necessary to advance the great design of the gospel; so you may be assured that it shall be my constant care and study, to cultivate a good understanding amongst us, and to recommend myself to your esteem and regard, as far as is subservient to the glory of God, and the salvation of your immortal souls.

Let me now conclude with addressing a few words to you, belonging to this church, to whom I now stand in a near relation, and for promoting whose spiritual and eternal interests, God calls me to all my services. Seeing, then, that our work and duty is to persuade those of you, who are yet slaves of sin and Satan, to lay down the weapons of rebellion, and to turn to God in Christ Jesus—Then let me beseech you, my dear brethren, most diligently to attend his ordinances. Never plead, I beseech you, any thing as an excuse for absence from his public worship, but what your consciences will allow to be an excuse, which you can plead in the day of judgment.

We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for his sake; we seek not yours, but you. Oh! then, be prevailed with, to attend with constant zeal, and unwearied diligence, the means of grace. Let me beseech you, the people of God, in this congregation, that ye pray for us, that the word of the Lord may have free course, and be glorified among you. I need not point out to you the great need we have of your prayers, nor the many advantages arising therefrom to you. Let me in the words of the Apostle, Rom. xv. 30. "Beseech you brethren for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me, in your prayers to God for me." And oh! I pray "that your love may abound yet more and more in knowledge, and in all judgment; that ye may approve things

that are excellent; that ye may be sincere, and without offence, till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." And may "the Lord make you to increase, and abound in love, one towards another, and towards all men, even as we do toward you; to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints."—AMEN—Yea, AMEN.

Reviews & Criticisms.

The following we have selected from a Foreign Journal—and we dedicate it to our readers in the country. We are anxious that this department of our Magazine should be made to suit all tastes.

We hope that this little book of the Rev. Richard Steele will be published by some of our Booksellers.

"Review of the Christian Husbandman." By RICHARD STEELE, A. M.

"It argues well, we think, for the taste of the present day, that the writings of the old writers are so much in request. We have two grounds for this opinion. The first is, that there is a strength and vividness of conception in them, which do not appear to us to enter so completely into the character of our present authors. We think, in the second place, the authors of the olden time wrote as they felt. It may be necessary to say a word or two on this last point to prevent misconception. We mean not of course to say of the more modern writers on religious topics (for to this class of writers solely our remarks are meant to be applied,) that they write *not* as they feel, or that the general tenor of their writings is at variance with the sentiment and feelings of their minds. But it is evident from the existing circumstances of society, that there cannot be, as a general characteristic, the same fire and fervour in our more modern religious productions, that distinguished the more remote period of which we speak. The religious writers of the seventeenth century were placed in circumstances more resembling those of the original propagators of Christianity. They who were anxious to "hold the truth as it is in Jesus" could not and did not expect, that an undaunted avowal of their belief would be followed by no personal inconvenience, or that the press would be

the only means adopted to reclaim them. Liberty of conscience was far from being the universal creed of those perilous times. It required therefore not merely a thorough belief in what they wrote, but an utter fearlessness as to all consequences, to constitute the advocates of the purity of the faith. We can hardly, in our altered circumstances, form any accurate estimate of those high qualities necessary in the efficient supporter of the truth in those days of violence. It is to be feared, indeed, that there are many whose writings we justly admire, who, had they lived in those days when men's opinions were attested by their lives, would have shrunk from the contest, and proved truants to the cause. No doubt the dress in which these worthies convey to us their sentiments, may often be uncouth—the language may be inelegant, cumbrous, and unwieldy—but the thoughts are the thoughts of lofty souls—that yet glow with that ardour which animated those that formed them to those deeds, at the recital of which we thrill with delight. Now more recent authors do not write from such a powerful impulse, nor can they be supposed to do so; and although, in every case the heart that is filled to overflowing with the paramount importance of the great truths of religion, cannot but express itself in strains that bear at least some correspondence to the emotions that suggest them, yet to how great an extent is the great mass of our religious writing, composed of sentiments that pass current from mind to mind, and which each appropriates as its own, because all traces of their origin have been lost; and how often accordingly, after having perused many a volume of our modern religious authorship, does one feel that he has been just retracing those “common places” which he has often traversed before, and that the want of interest in the survey is mainly attributable to this, that our conductor himself has felt no warm emotion, because he is just presenting to us objects which he has himself a thousand times surveyed!

We are persuaded that these remarks will be found on examination to be substantially correct, and that they will both illustrate, and justify our liking for that class of publications to which the one before us belongs.

There is a very interesting memoir of the author prefixed to the work. In this memoir we are informed, that Mr. Steele was born in 1629, and was settled minister at Ranmer, North Wales—in which place, we are told,

“Mr. Steele was happy and useful in his labours, beloved by the people, and respected by the neighbouring ministers, till the restoration of Charles II. produced a convulsion in the nation that was productive of consequences which must ever be lamented. That profligate monarch, who had conceiv-

ed the foolish project of uniting all his subjects in the profession of one faith and discipline, passed a law, which in one day extinguished upwards of two thousand eminent lights in the Church, and in a great degree deprived the people of the benefit of their example and instructions.”

At Ranmer it is probable (for it is not expressly stated) he composed the treatise before us. The object of the work cannot be better stated than in the author's own words. He tells us that,

“The substance of this discourse was preached to a country congregation, for their direction in their ordinary calling, and appears now in the world, not for any opinion I have of it. But,

“1. Because the number of husbandmen is great; the company of husbandmen being the greatest of all others in this huge corporation of the world.

“And, 2. There being no particular book to direct or encourage therein, that ever I could meet with in our town.

“And 3. I confess also another motive, to wit, a desire to be doing some good, which, I trust, (through the blessing of God, which I do humbly crave) will be attained hereby, and especially to those that were hearers hereof, to whom I owe myself, and all I can do.”

Before proceeding more particularly to give the merits of the work itself, we have a word or two to say about the general object of it, which the author gives with such admirable simplicity. We are disposed to lay it down as a general position, that ministers and discourses on *duty*, deal too much in *generals*. We are quite satisfied that the grand principles of all duty ought to be deduced from the word of God, and illustrated and enforced, in their bearing on all the qualities of our thoughts and actions. But we find fault with this, that after having proceeded thus far, it is conceived (at least the practical result would warrant us to infer so) that almost all has been done that ought to be done, and all that remains is just to *iterate* and *reiterate* general arguments for good conduct. Now, we are decidedly of opinion that all this ought to be preliminary merely, and that after having deduced the great rules of conduct from their great source, we ought to *individualize* our considerations as much as possible, and show their application to the minutest points of practice. The truth is, that our conduct is not *generally* wrong, the error lies in particulars. A man is not *generally* dishonest, but he is so in particular circumstances, and under particular temptations. The enforcements to duty, therefore, ought to be adapted to this particularly. We are aware that it may be said, that if once the general principles of duty be clearly apprehended, each will apply them for himself to his own individual

circumstances. Now we conceive this is just the point of error, the tendency in all men to escape into generalities. The author before us, has seized on this tendency, and managed it, we think, with great felicity. He has not made supposititious cases, of which some may have had the experience, while others may even doubt the possibility. No, he has taken up a particular pursuit in life, and applied religion to illustrate all its relations and circumstances. Let us just conceive the effect of this on a congregation composed entirely or chiefly of an agricultural population, the actual case before us in this treatise. Let us suppose that the minister discourses on such topics as the following, (we take the general titles of the chapters as they occur.) "*The Excellencies of the Husbandman's calling. The Inconveniences of the Husbandman's calling and their remedies. The Temptations of the Husbandman and the preservatives. The Husbandman's lessons in his calling. The special graces requisite for the Husbandman. The abuses of Husbandry. The Husbandman's designs. Rules for the Husbandman in his calling.*" With what an interest could a judicious and well informed mind invest such topics as these! They would be level to the apprehension of all, because all would daily be conversant with them. Each one would find pointed out to him, his peculiar temptations and besetting sins, and all would participate in the common benefit, that even their daily occupations, and those objects that are ever before them, would be subservient to their progress towards heaven. We shall illustrate these remarks by an extract which may be taken from any part of the volume, for all are about equally apposite. We quote from the chapter on "*The Husbandman's lessons in his calling.*"

"The first lesson the husbandman learns in his garden, is from the *flowers* thereof. I cannot say with a reverend author, that we may learn a whole creed out of the lily; but this I am sure, that in some one flower that is white and red, the husbandman may meet with the *obedience, sufferings, and sweetness* of Christ altogether, who is that '*rose of Sharon, and that lily of the vallies.*' If this sweetness be in these flowers, oh what is there in him who infused it into them! And if a garden be so ravishing, O what is heaven! that paradise of God, where the tree of life is in the midst of the garden. And then, as the bee sucks somewhat out of every flower, so the husbandman squeezes some spiritual lesson out of each flower, into his soul. The rose teaches him the fading of his beauty, that smiles one day and dies the next. The lily persuades him to innocence, and to drop by his gracious words *sweet-smelling myrrh.* The *canomile* tells him the more he is pressed down with trials and oppositions, he must grow the more. The

marigold guides him to open his heart in compliance with the presence of Christ; and the *hyssop* reminds him of remission by his blood,—'*Purge me with hyssop, and I shall be clean.*' And thus he gathers a blessed posy of heavenly thoughts and puts them in his bosom, and both feeds his senses and feasts his soul by the creature."

Our next extract is from the Chapter "*On the Temptations of the Husbandman and the Preservatives.*" This is rather reversing the arrangement of the book we are aware, but we do the thing purposely to show that we cannot miss something good wherever we turn up the volume, opening it, as we really have done, *at random.* We beg our readers to attend to the great fund of excellent sense and sound religion in the following extract:

"The fourth temptation of the husbandman is envy at his superiors; and by this temptation fell the second husbandman in the world. Abel sat above Cain in the favour and acceptance of God; and for this Cain was wroth, and his countenance fell. He that should have blessed God for his brother, and examined himself, he takes it ill at God, and ill at his brother, and is the death of him. As envy useth to pursue its object to death, he kills him downright because he was exalted in God's esteem above him; and ever since, the spirit that is in the husbandman is prone to lust unto envy. His landlord's temptation is to despise him, and his temptation is to envy his landlord. He can hardly come to town but he envies the case of the tradesman; he can hardly see the fine house of the squire his neighbour, nor the fine clothes of his wife or children, without an envious eye; nay, the painful life of his faithful minister he is apt to envy, as if he had a degree of ease and honour above himself. Yea, except grace prevent and mortify, there lies at his heart a perpetual grudge and secret spite at all magistrates, ministers, great and wealthy men—all which, he thinks, do him wrong because he sweats and they do not; he pays the money and they receive it—he gets it and they spend it, though most of it returns through his hands again. - - - The rich are sick of their poor neighbours, and the poor are as sick of their rich superiors; and there is a levelling principle in the hearts of common people that can endure no superior, as there is an ambitious one in the great to abide no equal. Nay, the husbandman is apt to think that he hath reason on his side, yea and God Almighty also, that God loves none that are richer than he; and because he finds that the Gospel hath included the poor, he thinks to exclude the rich, and comforts himself after all with this, that in heaven he shall sit above them, if at least any of them come there. Thus he pleases, but mostly frets himself at the grandeur of superiors, and, instead of cheering himself, he tor-

ments himself at the comforts of his betters.

"But doth he well this while? Is he indeed in the right? And hath Providence done him wrong, or doth God throw down riches blindly, and bestow honours at hazard? Nay, my beloved, this is but your temptation; the holy husbandman will not yield to these thoughts, he is of another temper."

But we must stop. We need hardly, after these extracts, say any thing farther in commendation of the volume. We have perused it *from beginning to end* with much satisfaction; and we have no doubt that whoever will do the same, with a wish to be instructed, will be amply repaid. Its great characteristic is, we think, strong, manly, pointed sense, united with deep religious feeling. It blends Christian principles with the daily habits of thought and feeling. It analyses the minute relations that connect social life, and shows how true and undefiled religion beautifies and adorns them; and there are an ease and straitforwardness about the whole, in the fearless inculcation of duty, with which every candid mind must be pleased. We know of no volume, the Bible excepted, that seems to us more calculated to be useful among a rural population, and few volumes, which, by readers of every description, are more deserving of an attentive perusal."—*Edinb. Instr.*

Miscellaneous.

SPEECHES OF HOTTENTOTS,

At a Bible Meeting at Theopolis, South Africa.

The chairman, Jan Tzatzoe, of the royal family of Hinza, opened the business of the day, by calling the attention of the meeting to the former condition of the Hottentots and Caffres. He remarked, that they were without the Bible, without God, and without hope in the world: he then noticed, in a feeling manner, the kindness which strangers had manifested to them, in sending among them that book which is able to make them wise unto salvation: others, he observed, are still destitute of the word of God; and he called on the Meeting to assist in sending them the Bible.

William Pledges—The Bible, he remarked, had taught him that he was a sinner; that he was born blind; that he was within a hair's breadth of destruction; that Jesus Christ came into the world to save sinners; and that

he was led to esteem the Bible as the greatest of blessings. He added, we are poor; but out of our poverty let us endeavour to help others, by aiding the Bible Society in giving them the Scriptures.

Piet Spandel said, that he had thought the Bible was greatly needed in the Colony; but, on a late journey into the interior, with the Rev. Dr. Philip, he had discovered others who needed it still more. First, he noticed the Bosjesmans, whom he described as being in the greatest consternation; always watching the movements of men, who shoot them like wild beasts; those, he said, enjoy no consolation: from what he observed when he was among them, he thought that they were capable of being instructed in its (the Bible's) contents; for, when he tried to convey to them an idea of its first principles, he saw tears running down their cheeks. He next adverted to the Bootsuannas: their numbers demand an immense number of Bibles: he added—a field is open for the distribution of the Bible among them, of which he could give the Meeting no idea. These, he said, all must have the Bible; for its contents must be published to all nations. He added—I have witnessed the effects of the Bible among the Griquas: they had been at enmity with one another, the inhabitants of Griqua town against the Bergaaners, and the Bergaaners against them; he could assure the Meeting, that when Dr. Philip pointed out to them, from the Bible, the impropriety of their conduct, they all felt, all wept, and all promised to attend to the dictates of the Gospel of Peace. This, he said, he had witnessed with his own eyes; and he was ready to support the Bible Society to the utmost of his power.

Piet Compher.—I shall not trouble the meeting long; for if we had commenced early in the morning, the Bible is of such importance, that we could not have done justice to the

subject by night. I remember that my brother-in-law (now present, and who has since learned the value of the Bible himself,) once asked me, "Why do you take so much pains to read the Bible?" My answer was, "Because it teaches me the will of God; and, without the knowledge of its contents, there is no salvation for the soul," this was years ago; and my esteem for that book is not diminished, but increased, as my mind has become more enlightened. To the Bible we are indebted for the instructions which we receive from the Missionaries; and to the Bible Society we are indebted for the Bibles which we hold in our hands; we are bound to assist the Bible Society.

William Valentyn.—I know I speak the feelings of all, when I say we are all willing to assist the Bible Society to the utmost of our power. We all feel it to be a duty of those who enjoy the benefit of God's Word, to aid that Society which furnishes us with Bibles. We have a Society for the relief of our poor; we have formed a Missionary Society; we have much to do for the improvement of the Station; and we have our families to support. Nothing would give us greater pleasure than to establish an Auxiliary Bible Society, if there be a prospect of supporting it: we however pledge ourselves to do all that we can, to aid the British and Foreign Bible Society, and to manifest our gratitude for the benefits which we and our children derive from it.—*Rev. Dr. Philip*—at the Bible Soc. An.

Behold what Christ has done for these once poor deluded Hottentots!

CELEBRATION OF THE FOURTH OF JULY LAST, AT THE WHITE HOUSE, N. JERSEY.

That the anniversary of the declaration of the Independence of our country, ought to be celebrated, is a point conceded by every patriot and Christian. But on the manner in which it can be accomplished, so as best to cherish the spirit of true liberty in the hearts of our highly favoured citizens, and to promote the glory of the KING OF NATIONS, there seems to be some diversity of

sentiment. Believing that the method pursued has not subserved either of these great purposes; and that any thing which would stimulate the efforts of the rising generation to acquire a knowledge of the word of God, which directs man, old and young, how to secure every thing that is valuable—"The Board of Managers of the White House and Lebanon Sabbath School Society," did, at their semi-annual meeting last spring, resolve, that the Sabbath Schools, *thirteen in number*, under their care, should hold their next annual meeting, in the White House Church, on Wednesday, July the 4th. In obedience to this resolution, about nine of their schools convened at the above named place and time; and religious exercises were performed appropriate to the occasion.

The Sabbath School scholars, characterised all of them by neatness and good order, occupied more than one half of the lower floor of the Church. And the immense audience manifested, by their orderly and strict attention, a deep and most cordial interest in the welfare of our Sabbath schools. And all seemed to feel in their hearts and say, "*This surely is a much better way of keeping the 4th of July; than by indulging in 'surfeiting, and drunkenness' and in drinking proud anathematising toasts, and firing great guns!*" In addition to two addresses to the throne of grace, and the singing of parts of two or three psalms, three addresses were made—one, by the Rev. Mr. Hebbertan, from Philadelphia, who was provisionally present—one by the Rev. J. J. Schultz—and the following by Dr. William Johnson, an elder of the WHITE HOUSE Church. It is characterised by simplicity of style. And it breathes so much true patriotism, and piety, that, we dare say, it will be very acceptable to our readers. We beg leave to urge the attention of our Ministers and Consistories, to this truly christian-like way of celebrating our grand national festival.

FELLOW CITIZENS,

Mankind in all ages of the world, have endeavoured to perpetuate the recollection of great and important national events. Various have been the means, which the ingenuity of man has devised to gratify this propensity of his nature. Among these means are commemoration anniversaries. This disposition of our nature, when properly regulated, is certainly commendable; it tends not only to foster the principles of patriotism, but also those of piety. And what can be more reasonable than this, when a nation is rejoicing in a great deliverance wrought for it, that the hand of the Deliverer be recognised, and his goodness devoutly acknowledged? What occasion, my fellow citizens, is better calculated, than the present, to excite devotional feelings? We this day commemorate one of the greatest and most important national events, which the world has

ever witnessed, or the faithful page of history ever recorded—The emancipation of thirteen Colonial Dependencies from the oppressive thralldom of foreign domination!—What heart in this assembly but beats high with exultation at the return of this auspicious morn? But little more than half a century has rolled away since America—insulted and despised, wore the chains of a foreign despot. But relying on the justice of her cause, the approbation of heaven, and the valour of her sons, she arose from the dust. She broke her chains. And on the memorable *Fourth of July, 1776*, declared herself free and Independent! Need I trace the causes which gave rise to this memorable revolution? Need I pursue the conflicting armies down to the close of their mighty struggle? No.—It is unnecessary. The recollection of these great events, is still fresh in the memory of a venerated few who have survived this period *which tried men's souls*. And the imperishable records of history will transmit them from generation to generation, in their unfading lustre!

I rejoice with you, my fellow citizens, in the successful termination of our arduous struggle. And I this day congratulate you, as citizens of the mightiest Republic on which the sun has ever shone; a Republic unexampled in its extent and its prosperity; a Republic whose civil and political institutions are unrivalled; a Republic which recognises the unalienable rights of man; a Republic whose sons, whilst “they venerate the plough, the hoe, and all the implements of agriculture,” have been alike distinguished for the genius of enterprise. For their ships have ploughed in every ocean, and their canvas has whitened every shore.

And now, my friends, whilst we are rejoicing in the prosperity of our beloved country; in the excellency of our civil and political institutions; in the valour of our leaders; the bravery of our soldiers, and the splendour of their achievements, let us reciprocate the sentiment of a distinguished leader of God's chosen people, “*It was God who fought for Israel.*” Like us that people were enslaved. They had worn the iron yoke of bondage, and heavy, very heavy upon them lay the oppressive hand of an execrable tyrant.—But God arose for the liberation of his heritage. He raised up for them men who had the spirit of their day, and station, men who united great personal bravery, with deep political sagacity, and most ardent piety. Under such leaders Israel encountered great and formidable nations; but, in the strength of the God of battles, the “captain of the Lord's host,” ten of them chased a hundred, and a hundred put to flight ten thousand of their enemies. But was Israel permitted to glory in his own strength? Was he permitted to say my valour hath accomplished this, and the power of my right arm hath gotten me the victory? No.—To God all the glory

belonged. And so let it be with us. I venerate the dear departed worthies, who conducted us to victory. I cherish the memory of their virtues, and enbalm them in the tenderest recollections of my heart; and with the pride of an American, I challenge a comparison of them with the greatest leaders of Greece, or of Rome; or the mightiest and most boasted leaders of modern times. Brought into comparison with our beloved Washington, they dwindle down into insignificance; and excite but our pity or contempt. But, I would look beyond *second causes*, I would look beyond the most honoured *instruments*. And this day declare,—truly did God fight for America! Truly God, by the cloudy pillar of his Providence, went before her armies, and conducted them to battle, and victory. Truly God gave her peace throughout her borders. Let His hand be distinctly recognised. Let His goodness be devoutly acknowledged. Let your hearts be animated with gratitude, and inflamed with love to the GOD OF BATTLES. And never let us forget any of his benefits.

Let now the American nation—let us as a part thereof, endeavour to *perpetuate* the blessings and privileges which we this day enjoy. Let us endeavour to *perpetuate* them did I say? Yes.—For much, very much depends upon ourselves, whether our children shall have reason to mourn, or to rejoice on each coming *Fourth of July*. It is *intelligence* and *virtue*, but especially *religion* which give stability to a Republican Government. Let us then encourage, and support all those institutions, whose object is to elevate the human character in the great scale of moral, and intellectual excellence. Let us foster seminaries of learning. And, especially, let us cherish those institutions whose object is religious instruction; whose aim is to make man not only wise in politics—but *wise unto salvation*! Among these institutions, our Theological seminaries, our Bible and Missionary Societies, our religious Tract Societies, and last, but not the least, our Sunday School Societies, claim our especial attention. Among the pious and philanthropic establishments for which the present age is distinguished, these Societies hold a very conspicuous place.

The amount of good which they have accomplished in Church and in State is incalculable. How many distinguished heralds of the cross have here received their first religious impressions? How many young and tender minds have been moulded in these schools, into the blessed image of Jesus? How many children—how many youth have here sitten at his feet, and received holy instructions? And have thence arisen, and obeyed his exhortation, “*Remember now thy creator God in the days of thy youth!*” How many have been herein trained up for distinguished usefulness in the world, and for immortal glory in the skies? The amount of good which these Societies have accomplished already is immense. But the full amount of all the happiness and good

which they have achieved will be fully known only when the long record of eternity is unfolded?

Even when these institutions have not been sparingly blessed to those immediately interested in them, they have been productive of a vast amount of *negative good*; the warnings and threatenings of God's word, have had a powerfully restraining influence upon the subjects of Sabbath school instruction. "On the long list of pauperism, and on the black list of crime," I challenge you this day to point me out the names of Sabbath school scholars? You may, perhaps, in the course of years, note here and there one, but I believe the number will be—as it has been, exceedingly small. In the report of a criminal establishment in this country, we find that out of several hundred persons confined within its walls for crimes of every description, not an instance, not a solitary instance, has been found of a person confined there, who had received Sabbath school instruction. When I behold the interesting assemblage of youth and children before me this day, I cannot make myself believe that so much religious instruction imparted to them, that so many precious truths of Jesus treasured up in their memories will be thrown away upon them. Or that their religious impressions will prove like the "*early cloud and morning dew*." I cannot believe that so much good "*seed of the kingdom*" will have fallen entirely among thorns and briars; or upon rocks, and on the highways.—But much I trust has fallen upon good soil, and will produce one day, an abundant harvest of joy and rejoicing, and glory to our God. Then, Oh! my friends, persevere in well doing. By the love of our country, and by the glory of our God, cherish these Sabbath schools. Let them live in your prayers. Let them live in your pious exertions. And be assured that thus you will erect lofty and sure bulwarks for the preservation of your country's liberties. Yes! fellow citizens and Christians—bulwarks loftier and surer than floating navies and conquering armies!

JOHN CALVIN.

The following hints we submit to our readers relative to one of the greatest of men of modern times. Much abuse has been heaped on him by illiterate and ill-informed men—and men unfriendly to the pure doctrines of the Reformation. To know such a man is to love him.

We have also subjoined, from *The Christian Instructor* of Edinburgh for June—1826—The character of Calvin, by the distinguished Episcopalian Professor of theology, Dr. Joshua Hoyle. There are few names dearer to the Dutch Church than the name of John Calvin. Every thing relative to him will be read by us with interest.

"Among the extraordinary characters that contributed to the great

work of the Reformation, was John Calvin, a native of Noyou, in Picardy; born July 10th, 1509, of humble but respectable parents. Having received a good education, he was appointed when eighteen years of age, to the Rectory of Marteville which he afterwards resigned for Pont L'Evêque.

It was the happiness of Calvin to be instructed in the sentiments of the Reformed religion, by one of his relatives. His consequent disgust with the Church of Rome, occasioned his leaving that corrupt communion, and entering upon the study of the Law, in which he made considerable progress. This did not however prevent his attention to the Scriptures. To them he applied himself anew, that he might devote himself to the work of the Lord. At the early age of twenty-four, he published, at Paris, a commentary on Seneca's treatise on clemency; soon after which he was driven from Paris, and retired to Basil, where he studied Hebrew, and published his *Christian Institutes*, under the sanction of the Queen of Navarre, which he dedicated to Francis I. of France, with an admirable preface. This excellent work exhibits the sentiments of this great man, on the subject of Religion. Having visited Italy, and encouraged those who were favourable to the Reformation, he proceeded to Geneva, where he was pressingly invited to remain and exercise his Ministry, by Guillaume Farel, with whom he entered into an intimate friendship. By the factious spirit of some immoral characters, he was forced to quit Geneva, and retire to Strasburg, where he was chosen Professor of Divinity. He was appointed by the Divines to attend the Diet at Worms, in 1541, as their deputy. It was at this Diet that Calvin and Melancthon met, and held that celebrated conference, which so fully elicited the abilities of Calvin, and inspired Melancthon with so much rapture, that he gave him the title of *The Theologian*.

Recalled by the earnest solicitations of the inhabitants of Geneva, Calvin returned to his old friends, amidst the universal acclamations of the people. He soon applied himself to establish a system of ecclesiastical discipline, and effect a thorough reformation in religion and morals.

In his labours he was most "abundant," "during a fortnight in each month he preached every day, and gave three lectures in Theology every week: he assisted at all the deliberations of the Consistory, and at the meetings of the Pastors. He met the congregation every Friday." And all this exclusive of his numerous writings and various engagements.

The charge brought against this Reformer, relative to the death of Servetus is well discussed by Mr. Mackenzie;* to his work I refer my readers, having first remarked that, to form an accurate judgement of this affair we must place before us the time and circumstances, and acknowledge that if this instance of human weakness be to destroy the reputation of Calvin as a Reformer, that of Cranmer, the mild and zealous Cranmer, is destroyed too.

Having served God and his generation as a pious christian, a faithful preacher, and an able defender of sacred truth, Calvin departed to a better world, May 27, 1564, aged 55. His venerable friend Farel visited him in his illness, at the great age of eighty-four,

The Commentaries of Calvin are in deserved estimation, and his Christian Institutes are entitled to the attention of all students and Ministers. His works form nine volumes folio. He was married to Ideletta de Bure, but left no children. The only child died in infancy.

* Mackenzie's Life of Calvin. This work was published in London, and lately republished by Tour & Hogan of Philadelphia, we recommend it as an impartial, able, and very interesting work. The reader will find a full and satisfactory exposition and defence of Calvin in the case of Servetus.

Dr. Hoyle's Character of John Calvin.—Dr. Joshua Hoyle, was Professor of Divinity in Trinity College, Dublin; and flourished in the reign of King Charles I. He was engaged in controversy with Mr. Molones concerning the *Real presence*; and in one of his pamphlets, dedicated to Archbishop Usher, as it had been written at his request, he gives a character of Calvin which is equally just and well drawn. It forms a fine contrast to the silly and calumniating attacks made upon that great and good man, by many in the present day, whose names are not worthy to be mentioned in the same century with his. It is as follows:—

"There remains to be vindicated from the teeth and calumnies of the adversary, that great instrument of God's glory, *John Calvin*, a man of whom I had almost said, as once it was of *Moses*, that there arose not a Prophet since like him in *Israel*, nor since the apostles' days was before him. His works shall praise him for wit, eloquence, fulness, and soundness of divinity, variety and multitude, advanced amongst the highest, that the world may justly admire how they could be so many, being so good, and so good, being so many. But what need witnesses? The very Papists themselves admire his very excellent wit, eloquent style, and artificial method, as comparable to that of *Justinian* in the civil law, drawing all things before him to heads, especially in that incomparable book of his *Institutions*. Besides, he was a man of an incredible and most ready memory and exact judgment, (after the apostles, scarce any like,) regardless of those infinite distinctions, and preferments, even when they were offered; little meat, almost no sleep, compounded of sweetness and gravity, mild and discreet in digesting men's infirmities, yet so, as that he would sincerely without dissimulation tax their vices, which severity he always

had, and used from a child ; such a preacher, that like another *Orpheus*, he drew *England, Spain, and Italy* to him, making there so many distinct churches, and filled *Geneva* with strangers. Such a writer for greatness, that (as it was said of *St. Austin*) he wrote more than another can well read : for goodness, and that inimitable, both in judgment and pen, that they were eagerly received, and as most rare and precious wares, converted forthwith into all languages. Witness his Institutions, his sermons, his answers, his voluminous commentaries. What shall I speak of his indefatigable industry, and even beyond all power of nature, that paralleled with our loitering, I fear me, it will exceed all credit ? And may be the truest object of admiration, how one lean, worn, spent, wearied body could hold out ? He read, every week of the year, through three divinity lectures ; every other week, over and above, he preached every day ; that (as *Erasmus* said of *Chrysostom*) I know not whether more to admire his constancy, or theirs that heard him. Nay, some have reckoned his yearly lectures to be an hundred and eighty-six, his yearly sermons two hundred four-score and six. Every *Thursday* he sate in the Classis ; every *Friday* when the ministers met in conference, in expounding of hard texts, he made as good a lecture. Besides all this, there was scarce a day, that exercised him not in answering either by word of mouth or writing, the doubts and questions of diverse churches and learned pastors, yea, sometimes more at once, as he that might say with *Paul* : the care of all the churches lieth upon me : not a year past, wherein over and above all these former employments, some great volume in folio or other, came not forth ; so that in few years (beside many golden tractates and sundry exquisite answers, upon short warning, to principal adversaries) his huge explication

upon all *Moses, Joshua, Job, Psalms, Prophets* and *New Testament*, yet larger in pithy sententious matter, than paper, filled the world. In his last manifold, sore, and grievous sicknesses got by intolerable labours, he would scarcely be compelled to intermit his daily task of preaching and divinity-lecture, or, at least, when he could do no other, at home with continued dictates he wearied others sooner than himself : *What*, saith he, *Will you have God find me idle ?* Nay, such a conscience made he of mispending a minute, that he was very loth to detain the ministers that came to visit him from their public exercises. What wonder then, if he reached fifty-six ? I rather admire he lived so long. For as *David* at threescore and ten (which then was not so great an age) is, by reason of his extraordinary labours and troubles all his life, said to die in a good old age, and full of days ; why may not the same be said according, to our days, and his pains, of *Calvin* ? And as his death was not untimely, so consider what a patient, holy, pious, heavenly, comfortable end he made to him and all his, even by his example provoking to virtue, and cheering up all beholders. In so great tortures and different diseases, he was never heard to utter a discontented or impatient syllable. But still in prayer, still his hands elevated to heaven, that one might read devotion in his face, sometimes breaking forth into these godly speeches. *I have been silent, because thou didst it ; and again, I have mourned like a dove, how long, O Lord, thou bruiseest me, but this contents me that it is thy hand.* On *Easterday* he was borne in a chair to the church, and with manifest expressions of joy, received the Sacrament.—Feeling his last day approaching, he made his will ; wherein, beside other things, and the disposing of that little he had, with strict charge of burial without any show or pomp, in a com-

mon grave; he humbly acknowledged God's infinite mercies to him in making him both to understand and preach his truth, and using him as an instrument of his glory and the church's good, casting himself merely upon Christ's merits,* protesting that as he had always faithfully and purely preached and expounded God's word, and sincerely and ingenuously without any tricks, or sophistry dealt in all his disputations with the adversaries, so he had fully resolved to live and die in the same.

"He had his perfect memory, sense, and speech till the last gasp, and departed so gently without all panting or struggling, as more like one sleeping than dying; leaving, with that noble Roman *Æmilius*, poverty with honour to his friends, his library and all his goods, rated at the highest, not making three hundred guilders;* as he was wont to say of himself, if men doubt of my poverty, my death shall persuade them. The twenty-seventh of *May*, at even, this sun set upon our horizon, presently the rumour filled the city with lamentation, in wanting the wisest citizen, the church a most faithful pastor, the College a most learned Doctor, all under God a common father and comforter. Much ado to keep people from him after his death, they could not be satisfied with the sight of him, nor scarce pulled away. Very strangers that had come far and near to see and hear him, were most importunate to have but a sight of him, amongst the rest, the *English* Ambassador; till at length to avoid superstition, and the tongues of Papists, it was denied. So he was buried without any great outward pomp (for so was his will as aforesaid) but with the most lamentation, tears, and affection, accompanied with all the

Professors, Ministers, Senators, and even the whole city."

REFLECTIONS.

"Who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass, and forgettest the Lord thy Maker that hath stretched forth the heavens, and laid the foundations of the earth."—Isaiah li. 12.

There is a singular propensity in the human mind to pay its best homage to the creature, while it is strangely unmindful of the Creator! What opinion does the world entertain of us, is our first solicitous inquiry: And how we can acquire consequence, and maintain an honourable station among our fellow beings, is the subject of many an hour's serious discussion. Consequently we study the most accomplished models of character, and imitate the peculiar traits which have most successfully imposed on observation; and most readily conducted to distinction. How will this course of conduct appear to the world around us—is oftener the language of our thoughts, than, how will it be told in Heaven! We fearlessly bare our bosoms to the scrutiny of the omniscient eye; and timidly recoil before the glance of a powerless mortal! Oh vanity! Oh folly! and why should we be afraid of man in his highest estate? Compared with another, how does he differ? Is he not the same dependent being by birth, cast on the world, the creature of want? He receives his food from another's hand. His head is supported on another's bosom. His cradle must be watched, his step guided, his wants anticipated, and he can only raise the hands of infancy in mute and imploring helplessness, to ask protection, or to waken pity. As he advances toward manhood, he manifests the same feelings; impatient of restraint, and petulant under reproof, he discovers the same temerity of disposition, the same folly of pursuit. Go with him farther into life, and look

* A Guilder is thirty-nine cents.

into his restless schemes, his high-wrought fancies, his bustling preparations, and his busy achievements, and you will hear him breathe the one wish of the human heart, the cherished dream of every mind, the hope of earthly blessedness. And look on his declining years. The hand of care has crossed his brow; disease has fastened on his pampered frame; disquiet has stolen to his thoughtless couch; and Death, that great leveler of all distinctions, comes to take away his breath.

"For behold one dieth surrounded with accumulated honours, and emolument; and another dieth in the bitterness of his soul, and never eateth with pleasure: they both lie down alike in the dust, and the worms shall cover them."

But admitting that the desires and pursuits of men were unlike; admitting that gradations of intellect were so unequally distributed, that one man bore more visibly the impress of his Creator, and shone above the crowd in native dignity, and honest elevation; yet, even then, his favour were scarcely worth cultivating; and his aversion worth avoiding. For man in his highest glory is the Creature of a day. And he who can boast of most before his fellow being, is himself "*a pensioner on the bounties of an hour!*" Does he talk to thee of conferring immortal honour? His own fame may perish, with the breath of those who resound it. Does he promise thee safety, and protection? His own life is a passing tale. The sands of time are shivering in his glass, and as a "*hireling he is accomplishing his term.*" The being whose frown thou darest, and whose smile thou solicitest, is himself a worm, and no man, a helpless creature, whose ephemeral existence is—

Frail as the leaf in Autumn's yellow bower;
Dust in the wind, or dew upon the flower.

Even the recollection of him, itself passes away. The most laboured monuments by which the renowned

of former ages have endeavoured to perpetuate their memory, have failed in their design. And posterity, while they wander round the lofty pile and admire it—are in doubt and contention about its author, who is lost in the mist and oblivion of ages! The foot of the stranger presses the sod with equal unconcern, under which reposes the remains of distinguished greatness, or obscure misery.

The young—the beautiful—the wise—and the good, all, all rest as lowly as do the basest of mankind! Approach and see! The hand that marshalled, and waved its directions to obedient and obsequious armies, lies nerveless by its poor possessor's side. And himself, what is he? A small collection of dry dust! The brain whose wisdom directed the counsels of the mighty, and suggested measures to the prudent, rests quietly, crossed by no dreams, visited by no inspirations! The cheek of beauty mantles no more with pleasure, nor blushes with innocence. "Its roses faded, and its lilies soiled." The tongue has forgotten its sounds; the heart its impulse, the blood its wonted channel! Approach and see! Was ever desolation half so desolate! Was ever poverty half so beggared? Was ever decay half so loathsome? And yet this is the very dust that was once animated, that walked our earth, and spurned the sod which bore his stately step. The same that extended the plummet, and the line over his possessions, that said to the deep "thou art my servant," and to the land "thou art my treasury." How abject now! Alas, how little to be feared!

In the situation of every man there is much to pity; and in his conduct much to forgive. But, O my soul! I will forewarn thee whom thou shalt fear. Fear HIM who has power to mould the human form, and to resolve it into ashes! Fear him before whose eye the seraph hides his face; and the holiest heavens are impure!

Fear HIM who moulded Creation in the hollow of his hand, and "who taketh up the isles as a very little thing." Fear HIM before whom thou must shortly appear—a naked, disembodied spirit; and to whom thou must disclose thy every hidden thought. O fear HIM—who shall at last fold up nature as a garment, and roll the heavens together as a scroll," and "burn up the earth, and melt the elements with a fervent heat!" Oh! fear thou HIM! Oh! how infatuated is man after all the warnings vouchsafed by high Heaven.

"The waves o'ertake men in their serious play;
And ev'ry hour sweeps multitudes away.

They shriek and sink; survivors start and weep:
Pursue their sport—and follow to the deep."—
COWPER. AMANDA.

LAST HOURS OF LUTHER.

In January, 1546, Luther went to Eisleben, although the weather was severe and his health very weak; his many and increasing infirmities had, for some time, given sufficient warning that his departure was at hand.—The object of his journey was to conciliate some disputes between the Counts of Mansfield and their people. While at Eisleben he preached several times, and laboured earnestly to accomplish the business which brought him there. On the 17th of February, his friends perceiving him to be unwell, persuaded him to remain quiet in his study, which he did, frequently walking up and down, conversing with his friends, evidently expecting that his end approached. From time to time he stopped, and looked out at the window, addressing fervent prayers to God, as was customary with him.

He supped with his friends, and during their meal he quoted and made observations on many interesting passages of Scripture. After supper he felt a pain in his chest, to which he was subject; but refused to call for medical aid, and about 9 o'clock he laid down on a couch and fell asleep.

He awoke at ten, and desired those about him to retire to rest. When led into his chamber, he said, "I go to rest with God;" and repeated the words of the Psalm, "Into thy hands I commend my spirit," &c. and stretching out his hand he bid all good night, he added, "Pray for the cause of God." He then went to bed; but about one o'clock he awoke Jonas and another, who slept in his room, and desired that a fire might be made in his study, adding, "Oh God! how ill I am! I suffer dreadful oppression in my chest! I shall certainly die at Eisleben." He then went into his study without help, again repeating "Into thy hands I commend my spirit!"—His friends now assembled around him; medicine was given, and he appeared somewhat relieved, and a perspiration appeared. This gave encouragement to some present; but Luther said, "It is a cold sweat, the forerunner of death; I shall yield up my spirit." He then began to pray, nearly in the following words: "Oh, eternal and merciful God; my heavenly Father! Father of our Lord Jesus Christ, and God of all consolation! I thank thee that thou hast revealed to me thy Son Jesus Christ, in whom I have believed, whom I have preached, whom I have confessed, whom I love and worship as my dear Saviour and Redeemer, whom the pope and the multitude of the ungodly do persecute, revile, and blaspheme. I beseech thee, my Lord Jesus Christ, receive my soul! Oh, heavenly Father, though I be snatched out of this life, though I must now lay down this body, yet know I, assuredly, that I shall dwell with thee forever, and that none can pluck me out of thy hands!" He then thrice again repeated the words, "Into thy hands I commend my spirit! Thou hast redeemed me, O Lord God of truth!" Also these words, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have

everlasting life;" and that verse of the 68th psalm, "Our God is the God, of whom cometh salvation; God is the Lord, by whom we escape death." He then became silent, and his powers began to fail him; but when several addressed him, and said, "Reverend father, you die in the constant confession of Christ and his doctrine, which you have preached?" He distinctly answered, "Yes;" and spoke no more. But about a quarter of an hour afterwards, between two and three o'clock in the morning, "with his hands clasped together, and without a finger, or a feature being disturbed, he gently breathed his last."

Such is the account which Justus Jonas wrote within an hour of Luther's death. It was confirmed by others who were also present.

Thus died, in peace, a man against whom the popes, and popish monarchs had raged in vain. He lived and died unharmed; not only "in the presence of all his brethren," but in despite of his enemies. So wonderful is the providence of God, so inexhaustible is his store of means for accomplishing all his pleasure; and so secure, under all circumstances, is the man over whom the shield of his protection is extended.—*See Scott's Continuation of Milner's History of the Church of Christ.*

Religious Intelligence.

ASH WEDNESDAY AT ROME, OR A GLIMPSE AT POPERY.

The following is an extract of a letter from a Clergyman of the R. D. Church, now making the tour of Europe—under date of May 16, 1827.

MY DEAR BROTHER,

Antiquities, the Arts, and Popery, comprehend the principal objects which have interested me in my travels. The last has some particular claims, on our attention, as ministers of the Gospel. I shall therefore, give you a brief account, of one of the ce-

remonies which I witnessed at the city of ROME (Italy.) It took place in the Sistine Chapel, esteemed by Papists, one of the most sacred places in the Vatican. It is the chapel in which the Pope and Cardinals said mass, and formed processions, at the time when Bonaparte's army was on its march to Rome; but all to no purpose, the city was soon taken. It is adorned with very fine paintings by the first artists, especially the celebrated Michael Angelo Buonarroti. His famous Last Judgment, covers the whole of the end wall back of the altar. It must be observed, however, that all the paintings are considerably smoked, by the profusion of incense which is burnt here on great occasions, such as that which I am about to describe.

It was on Ash-Wednesday, about the last of February. The day receives its name from the ceremony; which is to sprinkle ashes upon the heads of the Pope, Cardinals, Bishops, Priests, &c. This is meant as a token of humiliation; but so much pride, pomp, and parade, I never before witnessed. I entered the place at a very seasonable hour, and was so fortunate as to obtain a good station for observing. The first thing which struck me, was the manner in which the Cardinals entered. They were dressed in long robes of rich purple silk, and were each attended by a train-bearer, whose office it was to carry the train of his master's robe, when he walked, to spread it out when he kneeled, and to twist it up again, and carry it the moment he rose. Upon entering they knelt in the middle of the passage to say their prayers, assisted by another attendant, whose business it was to wait at the door and render this service to each Cardinal as he passed. After kneeling and praying, they marched up to their seats with the greatest pomp and ostentation. The Bishops were ranged on a row of seats on the opposite side of the Chapel, and were attended with much

less pomp. Back of these were the seats for the inferior clergy. After every due preparation, his Holiness, the Pope, decked with a Bishop's mitre, and a superb scarlet robe, and accompanied by a host of attendants, entered through a private door, from one of his own apartments. He appears about 60 years of age, of a good size, but pale and delicate. Yet certainly not so delicate as to require assistance in walking. But it was part of the ceremony, that he should not move a step without being assisted by, at least, half a dozen, who all kneeled every time they approached him. Indeed throughout the ceremony there was so much bowing and kneeling to his Holiness, that he, more than the Supreme Being, seemed to be the principal object of adoration. After he was fairly placed upon his exalted seat, and his robes duly adjusted, the ceremony of salutation began, first by the Cardinals in order, then by the Bishops. I should have mentioned that when the Pope entered, the whole assembly rose, and remained standing till he was seated. Now the Cardinals rose, followed each other in single file, accompanied by their train-bearers; and so after due obeisance at a distance, marched up to kiss his holiness's hand as he very condescendingly held it out wrapped up in his superb robe, his skin being, I suppose, too sacred to be touched. The Bishops in turn, went through the same salutation. This done, both the Cardinals and Bishops, put off their long robes and put on short ones. Then some part of the service for the day was read: then the Pope was brought forward to kneel upon a rich crimson velvet cushion, with his elbows resting upon a small table similarly covered, before the altar; then he was brought back to his seat; (this was repeated several times) then incense was burnt in a censer before the altar and before his Holiness; then a little more of the service was read,

then the ashes were presented to the Pope on a large silver dish, by an attendant, who kneeled several times, and was blessed by his Holiness. Then a Cardinal took off the mitre from the Pope's head, while another sprinkled the least possible portion of the ashes upon his crown, then his Holiness tied round his waist a towel of the finest white cambric; then with the thumb and fore finger of his delicate right hand, adorned with a most superb diamond ring, he took of the ashes and sprinkled it upon the heads of the Cardinals, Bishops, and a few others, as in due order they kneeled before him. Then the towel was carefully untied, a golden wash basin was presented, and a golden pitcher with water to wash the Pope's hands; then a discourse was delivered setting forth the propriety of this *very humiliating* ordinance, and lauding the excellence of the mother church, to which the Pope and Cardinals of course listened with the utmost complacency. Then more of the service was read, partly by the Pope, and partly by his Secretary or Prime Minister, Cardinal Gonsalvi; then the choir, accompanied by the organ, chanted an anthem; then the sacred embrace was imparted from the Pope to the Cardinal next on his right, and from him, passed to his next neighbour, and so round the whole circle of dignitaries. Then all the clergy marched up in order, and kissed the Pope's foot; then after some more chanting, and kneelings, and burning of incense, and a thousand mummeries which I could not describe, even if I could recollect them, the Pope retired, and the assembly were dismissed, having been detained more than three hours. The whole appeared to me the most perfect farce and mockery that I had ever seen. Yet this is far from being one of the most ridiculous of the Roman ceremonies. Most of their religion is made up of them. It is a religion of outward show, in which the heart is

not touched except for perverting purposes. Oh, it is sickening to see such corruptions of the pure gospel! And all this monstrous abuse may be clearly traced to this single source, that of making human additions to divine Revelation. Oh, that every church might be purged from all such corruptions!

Believe me to be,
Your affectionate Brother,
J. VAN V.



As our home intelligence has been extensively circulated in the printed report of our Missionary Board, we shall present our readers a general view of foreign intelligence, which we hope, will be acceptable to the most of our readers.

We have abundant reason to be very grateful to the great King and Head of the Church; the Lord of Missionaries, for the success which He has vouchsafed to their labours. While we take a rapid glance at them all, at home and abroad, we are constrained to say that their success in winning souls, and extending the influence of civilized habits of life, has surpassed our warmest expectations. *Arise, oh God! plead thine own cause. Let thy kingdom come. Fill the world with thy glory.*

REFORMATION IN IRELAND.

From the London Christian Guardian for May, and from several letters received in this country from Dublin, we learn that a great and glorious reformation has commenced in Ireland, which promises the most auspicious results to the cause of Protestant Christianity.—"Exclusive of the numbers who silently retire from the Romish Church," says the Guardian, "every Sunday presents, in different parts of the country, select parties publicly avowing their departure from a corrupt system, and their adoption of the Protestant creed. The number who thus conformed to the Esta-

blished Church in Easter week, amounted to *one hundred and sixty-three.*"

In a letter from Ireland, to a gentleman in Philadelphia, the whole number of Catholics who have joined the Protestant church since the commencement of the work, is estimated at nearly two thousand. There are several powerful preachers of the Church of England, and several Dissenting, and Methodist ministers of great ability, now in Dublin, preaching constantly to crowded houses; and in some cases, the streets in the vicinity of the churches are so thronged, that the interference of the Police is necessary to preserve order.

Extracts of a letter from a gentleman in Ireland, to a preacher of the Gospel in Philadelphia.

"We have occasional meetings of the different religious societies in Dublin, attended generally by nearly 5000 people; most of whom are persons of distinction. The speakers, on these occasions, are mostly clergymen of the Established Church; which—notwithstanding its numerous imperfections—never had so many of its members truly enlightened by the gospel. Many of its ministers are men of great piety and eloquence; and many of its members are the most zealous and devoted Christians. Indeed there never was a time when there was so much union and Christian love among all professions, as there is at this moment. Churchmen and Dissenters unite in all their labours of love.

"We have a Mr. Pope here, a young man, who, though he was ordained in the church of England, yet refuses to take a *living*. He is one of the most eloquent men that has appeared since the days of Whitefield. He preached lately in the barracks yard of our county town—as no house could contain the congregation. The members of parliament for the county, were on his right and left, accom-

panied by nearly all the respectable inhabitants of that region. He preaches the great doctrines of the cross clearly and decidedly; he gives the sinner no hope but what springs from faith in the atonement made on Calvary; and that where the atonement is received by the power of the Divine Spirit into the heart of the sinner, it brings forth the fruits of righteousness, to the praise and glory of the Most High."

"Our schools, are now full of Roman Catholic children.

"This great revolution is ascribed, under Providence, to the following cause; the opposition of the Roman Catholic clergy to the circulation of the Scriptures, without note or comment—and to the Education Society: the circulation and the reading of the Scriptures among the people:—and the conduct of many of the Roman Catholic clergy at the late elections."

From India, the intelligence has been less abundant, than in some former years; but never, perhaps, more decisive in its bearing on the missionary question, as it respects that populous country. The current of improvement has become rapid enough to be seen, and strong enough to be resistless.

"Two hundred and fifty years ago, England had but one newspaper, and was content with that. India has now *six* in the languages of the country, designed solely for native readers, the product of native intelligence, and of native enterprise."

In the South of India, most remarkable effects have followed the labours of the Missionaries of the Church Missionary Society. Several thousand Hindoos have openly renounced idolatry at one of the stations maintained by this society. The work commenced in 1823, at and near Palamcottah, in the District of Tinnevely, where the Rev. C. Rhenius, and the Rev. Bernhard Schmid have laboured several years. The means used, were the instructions of native

converts, of Missionaries, and of young men in a course of tuition.—In May 1825, the villages in which congregations were collected were 35. In three months from the time that seven pious young men were sent out to teach the people the word of God, accompanied with others as auxiliaries from the Seminary, these villages had increased to 90; and in September, 1825, they amounted to 125. In these, more than a thousand families are under Christian instruction. The Missionaries observe, that it is not pretended that all these are the subjects of sanctifying grace; but of many of them there is reason to hope well. Their relics of idolatry are burnt, a stone idol is cast out of their temple, and the building prepared to be a place of Christian worship.—*Col. Star.*

Religious Attention in India.—Rev. George D. Boardman, in a letter to the Rev. Mr. Sharp, of this city, dated Calcutta, March 6th, gives the pleasing intelligence, that within a few weeks, the work of the Lord had commenced in the villages below Calcutta in a most glorious manner.—Messrs. Trawin and Piffard Missionaries from the London Society, had been applied to by a deputation from a large number of villages, to visit them, and make known to them the way of salvation. They had gone as requested, and found the people "ready and prepared to receive the gospel." The places of worship were thronged, and "multitudes followed the missionaries from village to village, to hear the word of life." Some whole nights are spent in communicating religious instruction. The distinctions of caste are renounced, and the people furnish a common repast for the native Christians who visit them. Rev. Messrs. Judson and Wade were at Amherst, to which place Mr. Boardman expected to proceed in ten days.

The loss of the missionary Gordon Hall, is deplored by us all. But he

was not permitted to die until he had seen at least 100,000 Christian books distributed among the Mahrattas.— And he had finished the translation of the New Testament, into a language spoken by twelve millions of people. His place will soon be occupied by active and zealous missionaries, from whom we are anxious to hear.

“North of Calcutta, far into the interior, in the populous city of *Dinapore*, we have heard a missionary rejoicing over unequivocal proofs of the divine favour attendant on his labours: while a little to the south, at the preaching of some fishermen of that country, the inhabitants of a village have waked from their long sleep, tore their idol god from his temple, and presented him to a missionary of the cross; and were about to demolish the temple itself, and, from the materials, to erect a Christian chapel.

“Farther to the south-west, at the well known *Vizagapatam*, we have heard, that the car of Juggernaut had so fallen in the general estimation, as, for a year, not to have made its customary appearance: and that its idols, regarded as no longer of value to the natives of the country, had been offered for sale to Christian missionaries.

“Still farther south, and on the same side of the peninsula, we have heard of results of missionary labour, which are still more animating. At *Palamcottah*, long the seat of missionary labours, the powerful effects of Christian influence had begun to be witnessed. In the course of the past year, we have been told of *eleven hundred families*, dispersed through more than 120 villages, which have forsaken idolatry, and renounced the distinctions of caste. In some villages, we were informed the idol temples had been converted into Christian churches; in others, they had been demolished. One village was particularly mentioned, where *all* the inhabitants, at their especial request, had been assembled for Christian instruction;

while three other villages, incited by this example, had sought to be instructed in the same manner.

“We have heard, also, from the *Syrians*, on the western side of the peninsula; those native Christians, for whom Buchanan waked up the sympathies of England and America; and we have seen, with pleasure, how, under the fostering patronage of the Church Missionary Society, they are gradually improving in doctrine, in discipline, and in practice.

“At the commencement of the year, the most painful uncertainty hung over the fate of the missionaries in *Burmah*. Whether they were living; or, by disease, or by starvation, or the hand of violence, had been removed from the world; no one presumed to conjecture, for there were no data, upon which to ground an opinion. Late in the year, however, through the wonderful providence of God they emerged to light, and tidings from them has diffused universal joy. All is well.

Later intelligence make it now certain, we believe, that the King of *AVA* is not to be trusted by the Missionaries. No provision has been made, unhappily, for a free toleration for the Christian religion, in the late treaty between him and the British. However, God has opened to them the *five* provinces ceded to the English. And before the land be occupied there, we may rest assured, another door will be opened in the Burman Empire. Dr. Price, the Missionary, has lost his native wife *Ma Noo*. She died in the faith of the Lord Jesus, and in peace.

The Southern parts of *CEYLON*, as well as the Northern, have also furnished the most pleasing intelligence. We have heard of whole parishes, in which are heathen temples, but no worshippers; and we have been told, by a missionary from that island, that a temple of Budhu had been offered by the natives for Christian worship, and that in proportion as the Bible had been circulated, the influence of caste had been destroyed.—Twenty thousand people could read that blessed volume; and before the present year expires, it is expected, that one in fifty, speaking the Cingalese language, will, by the British and Foreign Bible Society, be supplied with the blessed volume.

The fact of principal interest, in regard to the *CEYLON* mission, which has been communicated the past year, is, that the mission church now contains not less than *ninety native members*; many possessing fine minds; several, considerably advanced in learning; some useful preachers of the Gospel to their countrymen; and all hopefully pious, and, amid temptations such as we by experience know nothing of, adorning their pro-

fession by Christian life.—We have been informed, also, that the prospect, at first dark and forbidding, has become hopeful, of raising the females of Ceylon from their deep degradation, to their proper standing in society.—Happy, moreover, have we been to hear, that minds, which, only a few years since, valued caste at so high a rate, and knowledge at so low, that money would hardly induce them to forego the one for the sake of the other, now cheerfully disregard caste, and earnestly petition for the pleasures of enlightened thought.

JAVA.—This rich and valuable island fell into the hands of the Dutch, in A. D. 1621. And much the parent church in the Netherlands did to spread the gospel among the new subjects. In 1721 the number of native Christians was reckoned at 100,000. The Dutch put the Holy Scriptures into the hands of the natives, in their own Malay language. [See Brown's Propagation of Christianity, vol. 1. p. 23.] This unhappy island has had several masters. In 1811 the British, under Sir S. Auchmutty, took it from the Dutch. It has since been restored to them. And at this time there is a furious war raging between the natives and the Dutch. Had our brethren, the Dutch, given their support to the ministers of the gospel, and done their duty by labouring to evangelize the natives, a very different state of things might now have happily existed, both in a religious and political point of view. The following is, we believe, the latest intelligence from JAVA.

"The insurrection in Java is assuming an alarming character. There is a total suspension of business at Batavia. The value of real estate has fallen greatly. Every holder is obliged to perform military duty, and a strict injunction is laid against quitting the Island. How shortsighted is worldly-wisdom! Had the Dutch merchants, instead of oppressing the natives, and sneering at the missionaries, assisted in the work of intellectual and moral improvement, their property would have been at this moment secure.—These vandal hordes of wild Javanese might have been as orderly and quiet as the New Hollanders, or even, as the Society Islanders; and the amount of wealth on the island, to say nothing of social happiness, would have been more than trebled ere this."

"MADAGASCAR has been noticed in our work only incidentally; but some of the missions in Southern Africa have passed under review. Among the *Hottentots* and the *Caffres*, the word of God steadily gains influence. Respecting the *former*, their punctual attendance on the daily public exercises of devotion, their seriousness of demeanor while there, their readiness and liberality in contributing towards the temporal necessities and religious improvements of their brethren, and their orderly deportment and moral conduct at all the stations, evince, that the Gospel has come to them 'not in word only, but in power.' Besides the old flourishing stations among the *Caffres*, one has been recently established, and named Wesley. Before this station was formed, the people there assembled were naked, rambling on the mountains, murdering strangers, living on plunder, destitute of the word of life, unacquainted with the Sabbath. But fifteen months afterwards, as we learned from a respectable visitant of the station, this same people were collected into something like a civil society; most of them wore some clothing, and several were very de-

cently clad; and all were taught to worship the true God, and to reverence his Sabbath. From their habitations, or from among the bushes of that wild region, the voice of prayer and of praise was, every morning, heard to ascend." What heart after this, can refuse his prayers, and his mile of aid, to the missionary cause?

From MALTA, we have heard of nearly a million of pages filled with pious matter, and issued from the English missionary press; in addition to the publications of our own similar establishment on that island. In four years, four millions and a half of pages of religious matter have been here issued from the press.

"From CONSTANTINOPLE, a report reached us, in the latter part of the year, founded on the declaration of the indefatigable Wolff, that 500 Jews in that city professed to believe in Christ as the Messiah. Intelligence from other sources, constrain us to the opinion, that, at least, an active spirit of inquiry has been excited among the Jews of the Capital of the East;—an event as strange, as it is worthy of grateful observation."—Mr. Wolff was lately in England. But was about to set out again to Jerusalem, after he had visited the Continent of Europe.

Beyroot, a seaport town, near the foot of Mount Lebanon, in Syria, is an important missionary station. Messrs. Goodell and Bird, are the Missionaries. They are, at present, busy in acquiring the language of the country. The lamented Fisk spent some of his time there, before he departed this life, at that place in Oct. 25, 1825.

Jerusalem, the ancient city of God, the capital of Palestine is also missionary ground. Since Messrs. Fisk and King left it, this city has had no missionary labours. Messrs. Gridley and Brewer are on their way to occupy that field of enterprise. We shall, no doubt, hear favourable intelligence of them soon.

The intelligence from RUSSIA, casts a shade over this picture of light and life; but it is neither deep, nor very portentous. For, the circumstances, under which the Russian Bible Society was suppressed, show, conclusively, that it had acted strongly on the public opinion of the nation, and had increased the amount of general intelligence, and had called forth an expression of it, in regard to the rights of the people, civil and religious.—The seed, thus sown, will not be lost. Doubtless many streams have been made to break forth in the Siberian desert, which will never dry up; and the flow of opinion and feeling, thus begun, may continue and increase, till a flood of blessedness shall cover that vast empire.

"A stronger and more painful sensation of alarm filled our minds, when we heard of the controversy in that greatest wonder and glory of the age, the *British and Foreign Bible Society*: and great was the satisfaction, with which we announced the suspension of the controversy, in a decision, which must commend itself to all the lovers of revealed truth. The sturdy spirit of Scotland, which had been roused in the contest, seemed not to have been wholly allayed; but we wait in calm expectation of a striking display, in the result, of providential wisdom." And yet these "*sturdy spirits*" of Scotland are doing no more than simply contending that the British and Foreign Bible Society should act strictly according to the *letter* and the *spirit* of its constitution; and print the Holy Bible *without note or comment*; which thing they were not doing—by

printing the Apocrypha with the Word of God. Moreover these "*sturdy spirits*," have exposed an inexcusable waste of public monies, on luxurious furniture, and clerks, and agents—which monies should have gone to distribute the Holy Bible among the destitute. This exposure will do good.

From the dreary coasts of GREENLAND, where it would seem, nothing short of Moravian benevolence and zeal could live and labour, we have heard of the triumphs of the Gospel. Delightful sight! to behold human nature so wrought upon by grace, that it can empty itself, in humble imitation of the Lord Jesus, and fly from the lights of science, and from the comforts and consolations of civilized and Christian life, to Polar snows, and frost, and barbarism, that it may bring to the knowledge of the truth, and to the bliss of heaven, a race of men overlooked by all the world beside! And these benevolent men have not laboured in vain. They have founded a Christian church in Greenland; and with sweet transport they now listen to the high praises of God, as they ascend from those icy cliffs to heaven. What an example do the Moravian Brethren set to us, by their zeal and indefatigable perseverance in the holy cause!

From the young, but growing republics of SPANISH AMERICA, a messenger of the churches has, during the past year, returned with good tidings;—not, indeed, that a wide door and effectual, is opened to the ministers of a pure religion; not that numerous souls in those extended regions are rejoicing beneath the effusions of the Holy Spirit;—but that a vast amount of mind has broken from the shackles of ages; that intelligence is springing into life and activity; and that public opinion, all over that land, has felt the pulsations of liberty, has heard the command to go forward, and has commenced its resistless march. From the advancement of society, we expect that degree of religious toleration, both in the laws and in the general feeling, which will give scope and efficacy to the operations of Protestant benevolence.

Far beyond the ridges of the Andes, in the bosom of a vast ocean, unknown to the world until lately, and when known, known only to be pitied and despised, lie the little cluster of the Harvey and Raiwavi Islands. Of these, the last year has held before our eyes a picture, made lovely and attractive by its moral beauty.—Polygamy, infanticide, war, cannibalism, no longer offend the sight. In vain do we look for the wildness and ferocity of the savage. In vain do we listen for the yell of the warrior, or the shriek of the victim. Every where there is peace, and order, and neatness, and industry. The white-washed cottage adorns the landscape, and the church gives grace and dignity to the whole. And by what agency has this change been effected?—"Not by might, nor by power." A few natives of the Society Islands, who, through the instrumentality of missionaries, had felt the love of Jesus shed abroad in their souls, voluntarily offered themselves as the heralds of the cross to these islands, and were sent thither at the hazard of their lives. There, alone, unsustained, except by the Lord of missions, they prayed and taught, with unceasing diligence, till idolatry fell before them, and barbarism fled away, and the Gospel, as the corrector and the rule of life, became gloriously triumphant.

THE SANDWICH ISLANDS.

From the SANDWICH ISLANDS, another cluster in the Pacific, we have had the most cheering intelligence. Nine leading chiefs publicly profess their faith in Christ. Among the many churches reared, is one which contains 4000 hearers. The number of pupils instructed by native teachers, is 25,000. Those who can read the word of God amount to 12,000. The Holy Spirit has been poured out on Lahaina and Honorura. And the blessed fruits are, that 2000 islanders, lately cruel idolaters, now have morning and evening worship in their families. The regent of the islands and Queen Kaahamanu, are distinguished converts.

The late news from the Pacific islands, brings the fullest confirmation of the success and triumphs of the word of God. I mean not so much the statements of the missionaries themselves; as the assurances conveyed to us, by the hostility and bitterness of the foes of Christ Jesus, and of his missionaries. Every sentence written by the Quarterly Reviewer, and by those whom he reviews; every sentence that has been penned by the satellites of infidelity on this side of the water, against the Missionaries in the Pacific islands, proclaims their regrets, and shows that the gospel of the Messiah, and civilized life flourishes among these simple islanders. Had our faithful brother Bingham, and the rest, not succeeded by the grace of God, in civilizing the natives, by leading them to the foot of the cross of Christ, to take on them his yoke and discipline; had he not led the females to learn the value of the inestimable graces of modesty and chastity; had he and the Christian chiefs not put an end to the vices practised by the crews, who visited these islands, we never would have heard a word of reproach against American Missionaries by that thing of "*fat contented ignorance*"—called the Chaplain of the late British ship—whose Journal the *Quarterly* has reviewed, it would seem, merely to get a hit at *Americans*, and *civilized life*; we never would have heard of the whinnings and cantings of Lockhart's lucubrations; nor of the sage, and very humble, and right pious, and conscientious rabbin Noah of the New-York Inquirer;—who sat down to relieve a fit of spleen against Christianity and the American Missionaries—while he adopted his text, not out of Moses, or out of the prophets; or out of the Talmud—but from Shakespeare—

"I hate him, for he is a Christian."

Mr. Stewart, the missionary, late of these Islands, a gentleman of cultivated taste and piety, has in a series of letters, fully and triumphantly replied to the London Quarterly. We invite the attention of our men of taste, as well as the friends of Missions to these able Letters. Never was a victory more complete over infidel canting, and hostility to missions.

Meantime our indefatigable Christian brethren, the Missionaries, hold on their prosperous way. And these cruel vituperations, and this slander will affect them no more than will the croakings of the bull-frog from a neighbouring fen. And they will no more turn the holy gospel out of the course of its splendid, and triumphant march, than the swaggerings of a fool can arrest the lightning's flash, or stop short the roaring storm, while sweeping through our American forest.—Messiah rides on the whirlwind and directs the storm. *The Lord God omnipotent reigneth.*

Therefore the Church, with her servants and missionaries will rejoice—and not fear, “*though the waters should roar, and be troubled; though the mountains shake with the swelling thereof.*”

At all the Missionary stations among our *Indians*, the Christian religion is slowly and effectually maintaining its march of power, to a general ascendancy. Its most striking displays of power are seen among the *Cherokees*. That nation has organized a regular form of civil government. Agriculture and commerce begin to flourish. Printing presses, and a national Academy are being established.

SENECA INDIANS.

The Rev. T. S. Harris, missionary to the *Senecas*, in a letter which has appeared in the *Western Recorder*, gives the following pleasing information respecting their religious state.

“We are not without very encouraging hopes that God has come near to the poor *Senecas*, by the operations of his almighty Spirit. We cannot but think that God is in the midst of us, causing sinners to tremble in view of their *wretched, wretched* condition. It would have done your soul good to have been here last sabbath. Never have I witnessed such a scene on mission ground before. In one corner you might have seen, after the usual exercise of singing, prayer, and an address by the minister—you might have seen an aged chief, who had been for many years addicted to the most vicious and degrading habits of debauchery and intemperance, rising up before his people, confessing with solemn countenance his follies and sins, and asking Christians to pray God to give him repentance. After him, you might have seen a vicious young man, attempting to say something to his people; his voice faltering while a flood of tears ran down his face, and every look and intonation of voice manifesting that his soul was wrung with anguish. In another part of the assembly, you might have seen the wife of the celebrated pagan chief Red-Jacket, *now repudiated* by her husband, because of her determination, avowed to him, of seeking the salvation of her soul—you might have seen even her, rising up before an audience of 200 or more, and with sobs and tears asking Christians to remember her poor soul—stating that she felt she must repent, or her soul would be lost in an eternal hell!! After her, you might have seen a young man, who seems by the grace of God, to have been brought through his troubles in a great measure, and possessing a *hope* of forgiveness by the blood of Jesus, exhorting his brethren, a number of whom are very anxious, to seek the Lord while yet he was to be found. At the close of this meeting, too, you might have seen 18 or 20 souls rising up, expressing their desire that Christians would pray for them.

This scene was witnessed on the last Sabbath; and my soul did rejoice in the hope that the Lord Jesus, would yet see of the travail of his soul from among this poor people. The native members of the Church are much stirred up in prayer, often addressing their unconverted brethren with tears. Our meetings within a few weeks, are nearly doubled as to numbers, and poor pagans are pressing into the kingdom of God with strong crying.

“Our mission school was visited by the operations of the Holy Spirit about the first of February. Several of the larger children were seen to be under deep conviction of sin. Our dear

brother Clark (the teacher of the school) was previously roused to unusual earnestness and faithfulness with their souls. The whole school exhibited the most complete order and solemnity for several days. The Holy Spirit, after regenerating, as we hope, the souls of two or three precious immortals, retired with his more special influences from the school; but he appears to be knocking loudly at the hearts of dark and stupid souls around us. Oh, my brother, pray for us, that God might come down and work gloriously, in humbling his children and convincing and converting sinners.”

Finally: at home, from the various sections of the Churches of Christ, we hear intelligence, which gladdens every Christian's heart. Immense numbers are being added to the Churches. We have national prosperity; we enjoy peace, and plenty, and liberty! “*Oh! that men would praise the Lord for his goodness, and for his wonderful works to the children of men!*”

THE MORAVIAN OR UNITED BRETHREN.

We rejoice greatly in the success of this interesting, primitive, and apostolical class of our brethren. We wish that the whole world had their Christian enterprize and zeal in the great Missionary cause.

It appears from the last Annual Circular by the Mission Committee of the United Brethren, dated Herrnhut, (Saxony,) October 31, 1826, that the past year has been “one of unusual activity in the missionary work.” Since the beginning of 1826, the number of stations had increased from 36 to 37; and the number of Missionaries from 178 to 185. The receipts for the year 1825 amounted to 10,200l. 11s. 3d. [\$45,290 50] of which 1568l. 12s. 3d. were derived from Settlements of the Brethren, 2,056l. 12s. 3d. from friends on the Continent, and 5505l. 16s. 10d. from friends in Great Britain. “We can confidently and thankfully declare,” say the Committee, “in regard to the labours of our brethren among the heathen, that the blessing which has rested upon them, has far exceeded what our weak faith and anxiety led us to expect.” At New Herrnhut, in the island of St. Thomas, the 94th anniversary of the establishment of the mission there, was celebrated on the 21st of August last: the mission-

aries had occupied their present dwelling-house 50 years.

Moravian Mission in Labrador.—

The following intelligence shows that the labours of the brethren are not in vain in the Lord, among the Esquimaux.

“During the year past several persons advanced in the privileges of the church; two girls and eight children were baptized; four persons baptized as children, were received into the congregation; seven became candidates for the Holy Communion; six partook of it for the first time; a youth was added to the class of candidates for baptism. One child departed this life. The Esquimaux congregation at Hopedale consist of sixty-five communicants, thirty-five baptized adults, eighty-three baptized children and youths, seven candidates for baptism, and two children yet unbaptized. In all, one hundred and ninety-two persons.”

A CHRISTIAN CHURCH AMONG THE ARABS, TURKS, AND PERSIANS.

The last Lutheran Intelligencer has the following paragraph from the Monthly Magazine, published at Sleswig.

On the shores of the river Tigris, there exists a Christian Church, the members of which call themselves Chaldeans, and trace their origin to the time of the Apostles. It is supposed that they number 500,000 souls, all of whom are trained to arms, and whether at home or abroad, engaged in temporal matters or worshipping in church, they are never without arms, being constantly exposed to attacks from the Turks. Their Patriarch is the first civil officer of the republic. The metropolis is called Iolemark, and is situate in the mountain, bounded by the river Zabat, which empties into the Tigris. During the winter season, about 12,000 persons reside in the city; but in the spring, the number is much diminished, by the removal of many to the adjacent vil-

lages, for the purpose of cultivating their fields. The city is enclosed by a strong rampart well mounted with cannon. But little is known of those people. The Papists attempted to make an impression upon them some years ago, but failed, and that because of the Bible, of which they had many manuscript copies. Since it has been discovered, that these Bible Christians have no printing establishments among them, and no books, the British and Foreign Bible Society, is making arrangements, to provide them with printed copies of the Bible.

Serampore Translations.—We learn from a statement of Dr. Marshman at one of the late anniversaries in London, that the Old Testament has been printed in six of the languages of India, and that versions of the New Testament in about twenty-five languages or dialects, are all finished and in the press. The missionaries contemplate no new translations, but intend to devote the remainder of their lives to new and more correct editions of the translations already made.—*Observer.*

Supplies for Liberia.—The brig Tamworth, which is expected to touch at Monrovia, took out a box of books containing more than 600 volumes, presented by the students of Dartmouth College; also several smaller boxes and packages of school books and stationary, contributed by a few friends of the Colony in Boston. They were sent to the care of the Rev. Calvin Holton, missionary and are carried gratuitously.—*B. Rec.*

Memoir of Mr. Fisk.—In the Missionary Herald for April it was stated, that an intimate friend of Mr. Fisk, proposed to prepare and publish a memoir of that distinguished missionary. The Rev. Alvan Bond, of Sturbridge, Mass. is the gentleman to whom allusion was then made. We have been desired to say, that the correspondents of Mr. Fisk, having letters from him which might proba-

bly be serviceable to his biographer, will confer an obligation on the Christian public, by transmitting such letters, either to Mr. Bond himself, or to the Corresponding Secretary of the Board, at the Missionary Rooms.—*Miss Her.*

Spirit of inquiry at Constantinople.

—A letter from London published in the Philadelphia Recorder, says, "It is a remarkable fact that the distribution of Testaments at Constantinople, the past year, was nearly double that of the preceeding, being about 700 copies. Amongst the Jews in that city, there was a remarkable spirit of inquiry, of late, and a number have avowed, openly, their conviction that Jesus of Nazareth was the true Messiah, and that they are to look for no other. The son of a Chief Rabbi has taken the lead, in the face of every sacrifice; the whole of the number, about sixty, are cast out from the society, and their brethren are cut off from all intercourse with them. It is stated that they continue to meet together, to read and examine the Scriptures, and encourage each other in a steadfast adherence to the truth.

From Zion's Herald.

Closing extract from a farewell address to a Sabbath School in Boston, dated August 24th, 1826, and written by a Chinese youth on the point of embarking for his own country. He had been in this country about five years, and, we believe, has enjoyed the benefits of the Cornwall school.

"I have more to say but the time is short. I only write these few lines so that you might search the Scripture and be faithful in the Lord: read and study the 37th Psalm and 51st also; may the Lord bless you all, and guide you by his counsel, may the Spirit of God strengthen you all, may you often go to throne of grace, that you all may find the happiness, and peace to rest in your souls to enjoy here and hereafter in his glorious kingdom.— Now I expect to be going to my na-

tive home, I shall remember you all at the throne of grace in my prayers to God. I hope you remember me in your prayers to God for me, that I may go through the dangerous ocean.

"Oh, that unfathomable sea!
Those deeps without a shore!
Where living waters gently play,
Or fiery billows roar.

"There I shall swim in heavenly bliss,
Or sink in flaming waves;
While the pale carcase breathless lies
Among the silent graves.

"I bid you all farewell. I am your sincere friend,

WILLIAM BOTELLO,
A Chinese Youth."

Protestantism in Ireland.—The Dublin Christian Examiner for Aug. says, that "within the last few years, from the exertions making to promote education, a vast number of persons have left the Church of Rome in Ireland; some of whom had been educated for the priesthood."

The same publication states, that "although there are 2400 parishes in Ireland, there are not more than about 1200 benefices, and at most perhaps 1800 clergymen:" and adds, "surely so small a body, even if they were all efficient, cannot possibly supply the spiritual wants of those millions of accountable beings who are committed to their care, hundreds of thousands of whom, including many Protestant families, are completely destitute of scriptural instruction, and unfurnished with that volume which is able to make them wise unto salvation." The writer urges the establishment of a Church missionary society for Ireland to supply, in some measure, these great wants.

Several new Protestant churches have recently been erected in Ireland, and others are now erecting. Three have been lately consecrated in the diocese of Derry. A chapel was lately consecrated in Cullen's wood, near Dublin, capable of containing upwards of seven hundred persons, which, with a parsonage house, a

male and female school house, and a residence for the schoolmaster and mistress, were built at the sole expense of *George Sanford, Esq.* who subsequently endowed the chaplaincy with 1000*l.* Amounting altogether to 5000*l.* sterling.—*Church. Reg.*

Literary.

RUTGERS COLLEGE

On Wednesday July 18th ult. the first Annual commencement of Rutgers College, since its re-organization, took place at New Brunswick. A procession was formed on the campus in front of the College, and moved forward, with a full band of music, to the Reformed Dutch Church. The students were followed by the Rev. President, Dr. Milledoler and the other members of the Literary Faculty; then followed, Dr. Hosack the President of the Medical Faculty, with his learned and very eminent associates. The Trustees, Clergy and distinguished citizens closed the line of Procession. The exercises of the day were commenced, by prayer, by the President, the Rev. Dr. Milledoler. Mr Christopher Hunt, of New-York, began the exercises of the students, by pronouncing in a handsome style, a chaste and classical oration in Latin.—He was followed by Messrs. R. Adrain, Mann, Hamill, and Ransford Wells, who acquitted themselves in a very superior manner. The pieces, all of them original compositions, were distinguished by sound sense, and neat and elegant language. And the style of speaking was manly, chaste, and dignified—equally removed, throughout from the frigid, on one hand; and from rant and bombast on the other. The degree of BACHELOR OF ARTS was then conferred on the five young gentlemen, who spoke; And that of MASTER OF ARTS on fourteen. The degree of Doctor in Medicine was conferred, in course, on twenty-seven students who had finished their studies under the care of the medical faculty: And at the same time the honorary degree of Doctor in Medicine was conferred on nine physicians.

The concluding address of the worthy and learned President of the College was much admired. He gave an interesting outline of the history of this Institution from its origin; and of the difficulties with which it had to struggle until lately. And the close of his address, directed to the youth under his paternal care, and particularly to those who had just been graduated, was very appropriate and truly touching. The friends of the Institution have requested of him a copy for publication.

The patrons and friends of Rutgers College have been highly gratified by all that they have witnessed and heard throughout this interesting year, of their wishes and labours, in behalf of this rising Institution. And this commencement, at which they have just been assisting, has afforded them a good earnest of the future prospects of their College. They have had every reason, not merely to be satisfied with the moral deportment, and literary attainments of the students, in general, but even to applaud them. And they are now more fully convinced than ever

that no system of accommodating literary students at College, is at all equal to that of distributing them in private lodgings, in genteel christian families. Of the high talents and literary attainments of every member of the faculty, they have every reason to be proud. They respectfully invite the attention of Parents, and of the public to examine for themselves; and to join with them in patronising this truly distinguished seat of letters, morality and piety. A large and expensive addition has been made lately to the philosophical apparatus.

On Tuesday evening, July 17, we ought to have mentioned, the two rival societies, the PHILOCLEAN and PEITHESSOPHIAN, sent out, each of them, five of their best speakers. For ourselves we can say, that we have witnessed much fine oratory in youthful speakers in Europe, and in the Colleges of our Country; and, we think, this specimen of these two rival societies has not been surpassed by any we have heard or seen.

On Monday evening the Rev. Dr. Brownlee of New-York, pronounced his Oration, before these two literary Societies at their anniversary.—The subject of the Oration was "The loftiest and most important of all Sciences." It has been published; and now lies before the christian and literary world.

Poetry.

For the Magazine of the Reformed Dutch Church.

THE DYING SAINT'S INQUIRY.

"Oh that I knew where I might find him! that I might come even to his seat!" Job xxiii. 3.

Art thou near me, Jehovah! long-suffering and kind,
To still the rude tempest, and hush the wild wind;
And to smooth the rough surge, by a touch of thy power,
And say to my soul "I'm thy strength, and strong tower?"

Art thou near me, Jehovah! my shepherd, my rock,
To lead to the pastures, where feed thy loved flock;
To support with thy staff, my frail steps lest they slide,
And supply all my wants from the scrip, at thy side?

Art thou near me, Jehovah! blessed Spirit, to cheer
With thy whispers of peace in this dark hour of fear,
To cheer me—while death's icy hands press my heart—
As this body and soul are preparing to part?

Art thou near me, Jehovah! thou Father, and Son,
And Spirit united—three PERSONS in ONE?
Bid me fear not the tempest, the wind, nor the wave—
The shadowy vale—nor the dark, noisome grave!
Goshen, July, 1827. ELLEN.

EVENING PRAYER AT A GIRL'S SCHOOL.

By Mrs. Hemans.

Hush ! 'tis a lonely hour !—the quiet room
 Seems like a temple, while yon soft lamp sheds
 A faint and starry radiance, through the gloom,
 And the sweet stillness, down on bright young
 heads,
 With all their clustering locks, untouch'd by care,
 And bow'd—as flowers are bow'd with night—in
 prayer.

Gaze on, 'tis lovely ! childhood's lip and cheek,
 Mantling beneath its earnest brow of thought !
 Gaze, yet what seest thou in those fair and meek
 And fragile things, as but for sunshine
 wrought ?

Thou seest what grief must aurture for the sky,
 What death must fashion for eternity !
 O joyous creatures ! that will sink to rest !
 Lightly when those pure orisons are done,
 As birds with slumber's honey-dew oppress'd,
 Mid'st the dim folded leaves, at set of sun ;
 Lift up your hearts ! though yet no sorrow lies
 Dark in the summer-heaven of those clear eyes.
 Though fresh within your breast th' untroubled
 springs

Of hope make melody where'er ye tread,
 And o'er your sleep bright shadows from the
 wings

Of spirits visiting youth be spread ;
 Yet in those flute-like voices, mingled low,
 Is woman's tenderness—how soon her wo !
 Her lot is on you !—silent tears to weep,
 And patient smiles to wear through suffering's
 hour,

And sunless riches, from affection's deep,
 To pour on broken reeds—a wasted shower !
 And to make them idols, and to find them clay,
 And to bewail that worship—therefore pray !
 Her lot on you !—to be found untir'd

Watching the stars out by the bed of pain,
 With a pale cheek, and yet a brow inspir'd,
 And a true heart of hope, though hope be vain !
 Meekly to bear with wrong, to cheer decay,
 And, oh ! to love thro' all things—therefore
 pray !

And the thought of this calm vesper time,
 With its low murmuring sounds and silvery
 light,
 On though the dark days fading from their
 prime,
 As a sweet dew to keep your souls from blight !
 Earth will forsake—Oh happy to have given
 Th' unbroken heart's first fragrance unto heaven !

OBITUARY.

Died, August 2, ult. R. F. Muller Esq. mer-
 chant, a native of one of the West India Islands.

He had been an elder in the Collegiate Church ;
 and was justly and highly respected. He died
 in the serenity and peace of the devout christian.
 His last words, which he feebly articulated
 were, "Into thy hands, Lord Jesus, I com-
 mend my soul."

It is with unfeigned sorrow that we record the
 death of that very distinguished Episcopal cler-
 gyman, and most amiable man, the Rev. Mr.
 DUFFIE, Rector of St. Thomas's Church, New-
 York. The following just tribute to the memo-
 ry of this excellent man we copy from Mr. Stone's
 Paper of the 22. ult. "Died on the 20 of Au-
 gust, in the thirty-eighth year of his age the Rev.
 CORNELIUS R. DUFFIE, Rector of St. Thomas
 Church. It may be permitted to one whom long
 acquaintance has in some degree qualified to
 speak of the deceased with knowledge, to pay a
 last sad tribute to his memory. Of a liberal ed-
 ucation, with most prepossessing manners, and
 a vigorous and well cultivated mind, Mr. Duffie,
 after some years spent in commercial pursuits,
 resolved to follow the bent of early inclination,
 and qualify himself for the ministry. With his
 previous acquirements and natural talents, aided
 as they were by the earnestness and sincerity of
 his present purpose, he was very soon in a condi-
 tion to receive orders. Being thus admitted to
 the high privilege, and as he felt it, to the higher
 responsibility of a christian teacher, his next en-
 deavor was to form a congregation. In this he
 was eminently successful. From a very small
 beginning, by the collection in a room at the cor-
 ner of Broome-street, of some half dozen fami-
 lies, to the rearing of the stately edifice known
 as St. Thomas' Church, and the gathering to-
 gether there under his pastoral charge, of a num-
 erous and respectable congregation, the pro-
 gress of Mr. Duffie was rapid and sure. It was
 most emphatically a tribute to his personal worth,
 and truly edifying demeanor and character as a
 clergyman—and never has the stroke of death,
 in severing the ties which bind man to his fellows
 here on earth, burst asunder bonds more firmly
 rivetted by affection and respect, than those that
 endeared this lamented pastor to the flock which
 his hands had gathered to the fold. This connec-
 tion, in the moment that it was becoming most
 advantageous to the church, and most gratifying
 to its minister, it has pleased the Almighty Dis-
 poser of Events, in his inscrutable wisdom, to
 dissolve ; and we may not murmur. But the
 deep, lasting, and affectionate recollection of the
 unaffected humility, the sincere piety, the earn-
 est devotion, and tender solicitude for the wel-
 fare of those committed to his charge, which dis-
 tinguished the ministry of Mr. Duffie, will be
 long and sacredly cherished by his congregation,
 and frequently reverted to, with the "joy of
 grief." It only remains for us to add, that the
 closing scene of the life of such a man as we
 have described Mr. Duffie, was in harmony with
 all the rest. He met death with the resignation
 and hopes of a pure and pious Christian—with-
 out steeling himself against the natural feelings
 of a man, a brother, and a father. To those
 who, in him, have lost their parent, brother,
 guardian, friend, we presume not to offer conso-
 lation—they will seek it where he by his example
 and precept taught them it was alone to be found
 —in humble reliance upon their God."

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OR

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Religious Communications.

THE LORD JESUS CHRIST, THE ETERNAL SON OF GOD.

The Lord Jesus Christ is the son of man. He was born, as the sons of men, of a woman—though of his virgin mother, and without sin. There can be no difficulty, then, about the meaning of this expression when applied to him—the “*son of man*.” He is “bone of our bone and flesh of our flesh.”

But he is also the “SON OF GOD.” Now Angels, and also Adam, are called *sons of God*; because HE made them, without the intervention of any means. They had no parents. He made each of them by an act of his own immediate power. So are believers also by adoption, called sons of God. Now, all these have this honourable relation, and title, in a certain sense, and for certain reasons. So magistrates are, by the Spirit, called *gods*. But there is a sense in which God is God. And, in that sense no created beings are *gods*, or can be called *gods*. So Jesus Christ is Son of God, in a sense peculiarly appropriated to himself. And, in that sense neither Angels, nor Adam, nor believers can be called sons of God;—or can be sons of God, any more than magistrates can be God.

This peculiarity of the appropriation of the term to Christ is most distinctly marked in scripture. He is the *peculiar Son of God*, or his OWN PROPER SON, as the Greek phrase means,—when literally rendered. And he is *unigenitus*—the only BEGOTTEN SON of God. No language can be used more distinctly to mark out this truth than that Christ is the Son of God in a

sense entirely and exclusively peculiar to himself.

Now, this cannot be taken in the sense of the Arians, who deny his supreme Deity; nor in the sense of the Socinians, or Humanitarians, or German Neologists, for the same reason.

It cannot be taken in the sense of the Remonstrants of Holland, who though, indeed, very confused on this, seemed to admit a sonship originated by his extraordinary conception, or by his resurrection from the dead. By his conception through the Holy Spirit, he received a holy humanity. But he, of whom it was said by the angel that he should be “*called*” (not *made*) the SON of God, was the SON of God before that.—See Psalm ii. 7. Prov. xxx. 4.

It cannot, moreover, be taken in the sense of the Sabellians, whose system destroys all personal distinction between the persons of the Most Holy Trinity. If our antagonists take it in this sense; then they are Sabellians. And, by the way, the error of Professor Roell, about the proper generation of Christ, which caused so much disturbance in the churches of Holland, and the Netherlands, in the close of the seventeenth century,—led him directly into Sabellianism. And it will be seen whether what we conceive to be the modern error on this subject; and what the Reformed Dutch, and British Churches solemnly condemned as error, does not lead by a strong chain of consequences, into the same result.

Neither is Christ the only *begotten Son of God*, simply because of his eternal co-existence with the Father. This eternal co-existence must have been either in some relation; or in

no relation to the Father. If in no relation, then he is a *distinct God*. If in a *certain relation*, what is that relation? St. John answers it in these terms. He calls him the only BEGOTTEN SON OF GOD.

Besides, this Sonship does not consist simply in an eternal co-existence with the Father. For 1st, the eternal co-existence of the Father would make him the Son of Christ, by the same mode of argument. 2d. It would on the same principles, make the Holy Spirit the Son of the Father, and the Son of Christ. 3d. It would make Christ also the Son of the Eternal Spirit. And 4th, simple co-existence is not generation. If when it is said the Father God "BEGAT" his "only begotten Son," it means their mutual co-existence, then on this principle of explaining language, it will cause us to infer the co-existence of each son with his own father. Nay, the *co-existence* of two or more eminent contemporaries would establish the relation of filiation among them all mutually.

Nor can we suppose the peculiar Sonship of Christ to arise, merely, out of his mission into the world as Mediator, instead of an eternal, necessary, and unspeakable generation. He is the ONLY BEGOTTEN SON OF GOD, in a sense much higher than any thing merely OFFICIAL.

This we will consider more fully before we shall close.

It is this peculiar opinion which we wish to present before the Christian public at present. The Reformed Church of Holland, as is evident from her acts of Synod, particularly in the case of Roell in A. D. 1692; and also from her eminent divines, have ever deemed the denying of the eternal, and necessary, and proper generation of Christ, an error—inferring deposition—and excommunication.—I appeal to the "Famous Judgment of the Synods of Holland, against Roellius:" And to Bernhardin De Moore Vol. i. p. 760-771. "The

faith by which we are saved," says the Church of Holland by the lips of her purest divines—"does not consist in the belief of those words, *that Christ is the proper and only begotten Son of God*: but in the *firm belief of the thing itself expressed by those words of the Holy Spirit*." They did not deem this doctrine of a light, or unimportant nature. It was a necessary article of their holy faith. And, as we shall see in the progress of our discussions, they deemed it an all important, and essential article of faith, delivered to the saints.

And the belief of the Reformed Dutch Church in the United States has been uniformly, and most strictly the same. From the Tenth Article of her Confession; and from the thirty-third question of her Heidelberg Catechism, it is evident that she has pronounced it with the deepest solemnity—an article of her faith for which she contends—that CHRIST is the "*only begotten Son of God*," "*begotten from eternity*," "*the eternal and natural Son of God*." And the denial of this, she has ever deemed *error*; and the teaching the contrary—*heresy*.

So do all the branches of the Reformed Church in France, Britain and the North of Europe. Particularly so do all the Reformed Churches in the United States. The Presbyterian Church, the Associate Church; the Reformed Church; the Associate Reformed Church—do all hold up the same *Confession of Faith* as their Constitution and the Confession of their faith. I mean that which was composed by the Divines, met in the Assembly at Westminster, in A. D. 1642 1647. This *Confession of Faith*, and the Catechisms are perfectly at one with ours. I beg leave to refer to the *Confession*, chap. ii. sect. 3. And to the larger Catechism, questions 10 & 36, &c. Now all these Churches do solemnly declare that the doctrine of the *eternal, and natural Sonship of Jesus Christ* is an article of the Faith

delivered to the Saints, for which they profess solemnly to contend. And they do pronounce the opposite doctrine, or that which denies the *eternal, necessary and natural Sonship of Christ* to be an *error*; and the teaching it to be *heresy*. Hence no Presbytery is authorised, in honesty, to licence any who deny this essential article of faith. They violate their duty to the Church and to God. They contravene that Confession and Constitution which they have subscribed; and have solemnly sworn, in their ordination vows, to sustain, to teach, and to defend. Men may make light of this. But the Holy God sees us and our hearts. We assert and declare, that no man who denies this doctrine can with an honest mind subscribe our Confession and Articles of Faith; or the Presbyterian Confession of Faith. No man can honestly remain in that Church, and deny it, or teach others to deny—or who write against it. He lays his violent hands on the constitution. He violates his solemn pledge. Can he be an honest man who, being a *monarchist* in his heart, and no *republican*—does yet seek to gain the office of a magistrate in our happy *Republic*? We compel no man's conscience. We persecute no man. When a man has other views—let him in honesty, cease to remain in that Church. If a man be a *Monarchist*—let him, in common honesty, leave the Republic or remain in privacy.

The following discussion on this scriptural and truly important Article of our Confession, is from the pen of my venerable and esteemed father, the Rev. John Anderson, D. D. of Pennsylvania; late Professor of Theology under the Associate Synod of North America. And here I beg leave to refer my readers to his valuable work, against the new school divinity, a duodecimo volume entitled "*Precious Truth*, or some points of Gospel doctrine vindicated, against Bellamy and others."

"We propose, first, to state, in some

particulars, the doctrine of the eternal generation of the Son; and, secondly, to confirm the truth of it.

1. Human generation bears some sort of analogy to the eternal generation of the Son of God and is some shadow of it. The son amongst men is of the same nature with the father, and bears his image or likeness. So the eternal Son is of the same nature with the eternal Father: he is *the brightness of the Father's glory, and the express image of his Person*. But,

2. There is an infinite disproportion, and difference between the Divine generation of the Son, and human generation. By human generation the father and the son, though of the same specific nature, are two beings. But, by this Divine generation, the Father and the Son are of the same numerical nature; or, in other words, they are one Being. Hence, while a father, and his son, among men, have different endowments, the excellencies, and perfections of the Divine Father and his Son are necessarily the same.—By human generation, the son exists separately from his father, and without his father; but in the Godhead, though the Son be a distinct person from the Father; yet he has no subsistence without the Father. Hence it is said of these Divine Persons, (what cannot be said of a human father and his son) that the Father is in the Son, and the Son in the Father; and that he who *hath seen the Son, hath seen the Father*.—No human son can say to his father, what Christ says to his Father, *All things that are mine are thine, and that are thine are mine*.* Human generation is temporal; the father is in time before the son, and begets one younger than himself. But the Divine generation of the Son is eternal. For the generation of the Son is the eternal act of the eternal Father; both co-existing eternally in the same in-

* John xvii. 10. So the Greek words may be most properly rendered.

dividual essence. The generation of the son amongst men is contingent : an event that may be—or may not be. But the generation of the Son of God is as necessary as the being of God. For it is as necessary for God to be whatever he is, as it is for him to be at all. Thus, though there be some faint analogy between the Divine generation of the Son, and human generation ; yet we are by no means to admit that the former is properly comparable with the latter ; as the Divine perfections are not properly to be compared with any shadows of them among creatures. Isai. xlv. 5. *To whom will ye liken me, and make me equal, or compare me, that we may be like ?* And yet it may be justly said, that the generation of the Son of God is the most proper and perfect generation ; in regard that he, *the express image* of the Father's *Person*, is the same Divine being with the Father.

3. The generation of the Son does not imply an inequality to the Father. For according to this generation, the Father and the Son possess the same individual Godhead, or Divine nature ; and they possess it eternally : so that there can be no priority of the Father to the Son.

4. The Divine essence is neither the principle, nor the term of this generation. It is not *the principle*, or that which begets ; for that is the person, as such, of the Father ; nor is it *the term*, or that which is begotten,—for that is the person, as such, of the Son. Hence our saying, that the Lord Christ, considered as the Son, is not of himself, but of the Father, consists well with our saying, that he is God of himself. He is of the same necessarily existent, underrived, independent, absolutely eternal Godhead with the Father.*

* On the pages of the very famous divines of Holland there was a little difference, I presume, however, merely in the mode of expressing themselves. No one of the orthodox said that the *essence* begeth the *essence*. For there is one divine essence, and no more. But one class of our Di-

5. The manner of this eternal generation is to us absolutely incomprehensible. If it be asked, how the Son comes to be of the same numerical, or individual nature with the Father, and yet co-equal and co-eternal with the Father ; we must answer, we cannot tell. Nor is it any just objection against the eternal generation of the Son, that we cannot understand the manner, nor find out the reason of it. For the finite mind can have no positive conception but of finite things ; being absolutely incapable of fathoming what is infinite. Nor does it follow that it is unprofitable to seek the knowledge of this mystery ; because a true knowledge of what God hath revealed concerning it, is attainable and necessary to our salvation ; necessary to our preservation from soul-ruining errors with regard to the Person of our Redeemer.

That Jesus Christ is the Son of God in the sense now declared, and not, as some assert, by his mediato-

vines there—and this includes some great names and all the antagonists of Roell, whose doctrine [For he was guilty of denying the true and eternal sonship of Christ,] whose doctrine was condemned in Holland, A. D. 1692.—These divines held “that the person of the Father begeth the person of the Son, *per communicationem ejusdem essentie*.” The other side, in the words of Maccovius against James Arminius, taught that “not the essence, but the personality was communicated to the Son.” But the difference may be removed by the manner of rendering the word *communicatio*. All would agree in this idea—and this is used by those who denounced the heresy of Roell, when his doctrine was condemned.—The person of the Father begeth the person of the Son, through a common participation of the same *one essence*. Their own words are “The Father has communion with the Son, and they both have communion—or a common participation with the Holy Spirit in the same, one and eternal essence.” That is, the same eternal and divine essence is common to the Father, and to the Son, and to the Holy Spirit. That is,—these three persons, distinguished by their personal properties are one in divine essence. The very famous Lampe, however, seems to take their words “*communicatio essentie*”—in a different sense, and he rejects and opposes the expression. And, surely, when a word is so very liable to such exceptions, we ought to abide by those which are more simple, as in those of Dr. Anderson, and our other modern orthodox divines. [See Bern de Moore i. p. 747, and Turret vol. i. p. 321. &c.]

rial office, is the doctrine of the Holy Scriptures.

I. The eternal generation of the Lord Christ is plainly asserted in the second Psalm, ver. 7. *I will declare the decree : the Lord hath said to me, Thou art my Son : This day have I begotten thee.** Here God the Father himself condescends to tell us upon what ground Christ is his Son ; and assures us, that it is not on the ground of his mediatory office, but on that of his eternal generation. It cannot be pretended, that the Father's *begetting the Son* signifies appointing him to an office. It is evident, that the phrase will not bear such a construction. Nor can it be understood of his birth of the Virgin Mary, in which he became the Son of man, not the Son of God ; or of his resurrection, though the apostle in Acts xiii. 33. in speaking of his resurrection, quotes this text, because by his resurrection he was *declared to be—not made—the Son of God*, Rom. i. 4.—But neither in his birth, nor in his resurrection did he *become* the Son of God. For, it is plain from the 12th verse of this Psalm, that it was the duty of all in David's time to *kiss the Son*, to worship him as *THEN THE SON OF GOD* ; his Son who had been begotten from eternity. As with God there is neither yesterday, nor to-mor-

* "I will declare" "*El-chok*," "*ad statutum*" "to, or according to the decree : I will declare according to the decree—in order that this decree may be received with profound faith by men ;—*Jehovah hath said to me, Thou art my Son : This day have I begotten thee.*"

"This day, not a past day, not a future day ; but a day that has no reference to time, the day of eternity." [Cyrillus Hieros.] "Mark these words '*I have begotten thee.*' He does not say I begot thee *formerly*. For this would have implied that this generation or filiation, had passed away, and had ceased ; nor does he say—*to day I do beget thee.* This would have implied that it had just commenced. But he says *to day I have begotten thee.* And thus the phrase, *to day*, implies that this generation, or filiation had never passed away, or ceased. And the remaining portion of the divine phrase *I have begotten thee*, signifies that this filiation had never begun, and had not recently commenced." [Raymund Martinus.] See Bern. De Moore i. p. p. 725, 729. Turret. i. p. 323.

row ; but a perpetual present day : So the expression *this day*, is fitly used to signify, that the generation of the Son was from all eternity. It is true, God says, *I will declare the decree.* But the generation of Son is not the matter, or effect of that decree, for that is inconsistent with the literal meaning of the words, which plainly respects the present time, and from which we are not to depart without necessity. On the contrary, this generation is manifestly the foundation of that decree, the matter of which is set forth in the next two verses ; for unless Christ had been the true and eternal Son of God, he could never have been appointed to be our Mediator, or to obtain the kingdom of grace which belongs to him as such.*

Another passage to this purpose is that in Prov. viii. 24, 25. *When there were no depths I WAS BROUGHT FORTH: Before the mountains were settled, before the hills was I BROUGHT FORTH.* Wisdom, as applied to God, signifies an essential attribute of his nature ; but here, as in many other places, the abstract is put for the concrete, or wisdom is put for him who is possessed of it. To understand it of an attribute in the abstract would be quite inconsistent with the context. It cannot be said of the attribute of wisdom, that it was *brought forth*, or *set up from everlasting* ; that it was from everlasting *by the Lord as one brought up with him.* The more we consider the whole context, we will be the more satisfied, that the party speaking is a person ; and that this person is no other than the Lord Christ. As this wisdom was *by the Lord when he gave the sea his decree*, when he appointed the *foundations of the earth* ; so the *Word was in the beginning and was with God*, John i. 1. As this wisdom was the *delight of the Father* ; so Christ is his beloved Son, Matt. iii. 17. As this wisdom *was set up*, or *anointed from everlasting* ; so the Son was foreor-

* See Turret. vol. i. p. 323, 324.

dained to the office of Mediator before the foundation of the world, 1 Peter i. 20. As this wisdom was *brought forth before the hills*; so Christ was *before all things*, Coloss. i. 17. As by this wisdom *kings reign*; so Christ is King of kings, and Lord of lords. As this wisdom calls men to repentance both immediately by herself, and by her maidens; Christ did so both in his personal ministry and by his apostles and other ministers. Christ is also called Wisdom in the New Testament, Luke vii. 35. xi. 49. 1 Corinth. i. 24. But no one, who allows the Lord Christ to be the party speaking here, can rationally deny that the expressions in the 24th and 25th verses are to be understood of his eternal generation. The word BROUGHT FORTH is the very same in the original, which David uses to express his own generation, Psal. li. 5.* A very different expression, *I was set up, or anointed*. ver. 23. is used to express the eternal appointment of the Son to be our Mediator.

We have also a remarkable passage to this purpose in Micah v. 2. *Out of thee, that is, out of Bethlehem, shall he come forth to me, that is to be ruler in Israel, whose goings forth have been of old, from everlasting.*† This passage is an illustrious prophecy of Christ expressly applied to him in the New Testament, Matth. ii. 6. Here is a *going forth* from everlasting, distinct from another *going forth* in time. As the *going forth* in time is to be understood of one sort of generation, which was to belong to him as man; so the *going forth from of old, from everlasting*, is to be understood of another sort of generation

which had belonged to him as the second Person of the adorable Trinity from eternity. *Goings forth* are mentioned in the plural number to represent the incomprehensible perfection of this eternal generation; just as *blessednesses* is used in the 1st v. of the 1st Psalm, in the original Hebrew, to denote the perfection of that blessedness, which is secured to the godly as their portion in Christ. The latter *going forth* can not be understood of God's decreeing, that Christ should go forth; for the prophet evidently speaks of his going forth itself, and not of any decree about it. By such a gross perversion of language, the *going forth* or actual existence of all things might be said to be from eternity, because they were eternally decreed.

II. This truth appears from those texts which represent Christ as the only begotten Son of God, John i. 14. *We beheld his glory, the glory as of the only begotten of the Father*. See also John iii. 16, 18. 1 John iv. 9. Others are called sons of God, as the angels, on account of their creation after the image of God, Job xxxviii. 7. believers, on account of their adoption, John i. 12. magistrates, on account of their office as bearing some shadow, or resemblance of God's dominion over the creatures, Psalm lxxxii. 6. Now, if Christ were the Son of God by creation, by adoption, or by appointment to an office; or if he were begotten of the Father in any of these senses, then he would not be the ONLY BEGOTTEN of the father.—Because, upon this supposition, there are others begotten of him in the same way. Hence, it is in vain for the opposers of our doctrine to say, that Christ is the only Mediator; for what is here represented as making the Sonship of Christ peculiar, is the foundation of it, or the personal property of his being begotten of the Father. If Christ be the Son of God upon the ground of the call, and appointment of God to an office, (it

* Cholaetti—*formatus sum*. Compare the Hebrew word in Psalm li. 5. with that in Proverbs viii. 24, 25.

† The best divines of Holland, Britain, and America, ascribe this to the eternal filiation, or goings forth of the Son from the Father, by a natural and necessary generation; and this other *coming forth*, relates to his voluntary, or human filiation in time.—See Bern. De Moore i. p. 731. And the Belgic, or Dutch Confession, Article X.

makes no difference whether the office be more or less important,) it would not be peculiar to himself. Magistrates are called the children of the most High upon this ground. Aaron also might have been called the Son of God upon this ground. And therefore something else must be meant by that *begetting*, which is a ground of Christ's sonship peculiar to himself: which is such that it would be horrid blasphemy to say, that any creature was, in any degree, or in any respect, begotten of the Father in the same sense. Though the Son's being "BEGOTTEN" of the Father is an incomprehensible mystery, yet one thing is certain from Divine revelation, which is, that it necessarily carries in it, the Son's possessing the same individual Godhead, or Divine nature with the Father. In this respect, he is the *only begotten Son of God*; and also *his own Son*, or *his proper Son*, as he is called in Rom. viii. 32. and God is called *his own Father*, his *proper Father*, John v. 18. If Christ's Sonship were founded in his Mediatory office, then he would be the Son of God in a metaphorical, or figurative sense, not, as the texts now quoted import, in a strict and proper sense. And hence he could not be called the only begotten Son.

III. This truth appears from those texts which represent the sending of Christ to be our Saviour as the greatest demonstration, that ever was given, of the love of God to mankind, in this respect, that the Person sent was his *only begotten Son*, his *own*, his *proper Son*, John iii. 16. Rom. viii. 32. The force or emphasis of this representation is, in a great measure, if not entirely destroyed, when we understand the mediatory office of Christ as founding or constituting his Sonship. According to this opinion, he is the Son of God, because he was sent as our Mediator; whereas it is evidently the sense of these texts, that he was sent as our Mediator, because he was the Son of God; and consequently the

only fit Person for that wonderful office. Nay, this opinion would reduce some texts, pregnant with heavenly instruction, to something little better than tautology. Thus when it is said, in 1 John iv. 14. *The Father sent the Son to be the Saviour of the world.*—These words according to this opinion, would mean, that the Father sent the Saviour to be the Saviour, or the Mediator to be the Mediator; for the character of Christ as a Mediator includes his character as a Saviour; and therefore there can be nothing in the latter but what is in the former.

IV. Christ is also called the Son where there is no reference whatever to his Mediatory office; as in Prov. xxx. 4. *Who hath ascended up into heaven, or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is his Son's name, if thou canst tell?* God who is the supreme Governor of all nature, the only true God is here represented as having a Son, whose Sonship, name, and glory are incomprehensible.

V. The title, Son of God, is continually distinguished from such titles as Jesus Christ, the sent of God, High Priest. &c. which signify his Mediatory office. Matth. xvi. 16. *Thou art the Christ, the Son of the living God.* Acts viii. 37. John vii. 29. *I am from him, as his eternal Son; and he hath sent me, in the character of Mediator.* John viii. 42. The apostle, in Heb. v. 5, 6. opposes the character of Christ, as a Son, to that of a servant, in preferring him to Moses, saying, *Moses was faithful in all his house as a servant; but Christ as a Son over his own house.* If by Son here we understand the office of Mediator, we destroy the opposition: for, as Mediator, Christ was the Father's servant Isai. xlii. 1. The same observation holds with regard to the opposition implied in Heb. v. 8. For, to suppose that his being the Son, denotes

only his being the Messiah, whose office it was to suffer, and die for sinners; would make the apostle say, though it was his work to learn obedience by sufferings, yet he learned obedience by sufferings. He was made Lord and Christ, Acts ii. 16. He was made an High Priest, Heb. vii. 16, 28. But he is never said to be made the Son of God."

John x. 30.—"I and my Father are one." That is, Jesus the Son of God, and the Father are one; that is, one godhead, one essence.—If they are *one*, there never was a time when they were not *one*. For if there were a time when they were not *one*, then a change is superinduced in the eternal Father. But all admit that in the Father is no change in nature or relation. But the human sonship of Christ did not exist from all eternity. It is evidently of his sonship as the Son of God, that Christ here speaks. Now the Father is a divine person, and as a person he is distinct from the Son. And the Son is a distinct person from the Father. Now, it is a sure and stable maxim, in sound theology, that whatever relates to the divine nature and persons, is altogether eternal.—"Quicquid ad aeternam divinam personamque spectat prorsus est divinum." But the relation of these two divine persons in the unity of Deity, or divine essence, is that of Father and Son. And as every thing touching God's nature, and persons is divine, and therefore eternal, the sonship of Christ, as God's eternal Son, is an eternal filiation.

If you deny the *eternal Son*, then there is no *eternal Father*. All this distinction, marked out in the Holy Word, between the first two persons in the Trinity, would, in that case, be done away.

Moreover, the Deity is as necessarily *all* that he is, as he necessarily exists. In other words, the *manner* or *mode* of his existence, is as necessary as is his existence itself. His existence, for

example in the Trinity in unity; or his existence in the relation of Father, and Son, and Holy Ghost, is as necessary as is his very existence itself. That is, the TRINITY in UNITY did not begin to exist voluntarily out of any good will to man, or from any office or relation assumed towards man. He was God, Father, Son, and Holy Ghost, and would have been so, had man never been, or had never sinned, or had never needed salvation. To deny this, is to deny that God is what he is. To deny this, is to affirm that the *manner* of the existence and relation of the eternal, and immutable PERSONS arose merely out of certain circumstances, and relations to man. Hence, it is as necessary to believe that Christ is the eternal Son, or that he is Son by eternal filiation as it is necessary to believe in an eternal Trinity! The same may be observed respecting his being the *eternal word* proceeding from the *eternal one who speaks*.

Hence Dr. Anderson adds "the truth of Christ's eternal, and necessary sonship appears from Matthew xxviii. 19. "*Baptize in the name of the Father, and of the Son, and of the Holy Ghost.*" And 1 John v. 7. "*There are three that bear record in Heaven, the Father, the Word and the Holy Ghost,*" &c.

Father and Son are correlates.—And if the second Person was not a Son previous to the mediatory office; neither was the first Person a Father previous to the mediatory office." And if the Second Person had his Sonship from the mediatory office, then so also had the first Person of the Holy Trinity, his *Fathership* from the mediatory office. And if there had been no mediatory office, that is if man had never been—then there never would have been Father, nor Son, in the Holy Trinity; and hence no Trinity. This is most evident. For if "One be not the Eternal Son, neither is the other the Eternal Father. For Christ is, as we

have seen, God's own proper Son—his ONLY BEGOTTEN SON.

And hence these judicious words of Mr. Gibb, that late eminent Divine of Edinburgh—"These glorious persons are distinguished in Holy Scripture from each other, by personal characters, by personal properties, and relations. But if there be no FATHER, and no SON in the most HOLY TRINITY, then there can be no such distinctions. And if all personal distinctions be lost, or be denied, then a Trinity of persons in the Unity of the Godhead must be surrendered—or we must be carried into the distinctions of three divine beings; that is, three Gods."*

I confess I cannot possibly conceive how any scholar who denies the eternal, and necessary Sonship of Christ, can possibly escape this conclusion.

And let our opponents make the trial of the same objections, which they employ against the eternal *sonship*—also against the eternal *Logos*, or *Word*, and they will perceive the striking contradiction, or, to say the least, the weak side, of Professor Stuart. He admits the *eternity* of the *Logos*,—the *Word* proceeding from the *Eternal Speaker*. But he opposes the *eternity* of the *filiation*. The same objections against the one distinction operates equally against the other. And it is on this point, that Dr. Miller, in his admirable book on the Eternal Sonship, against Professor Stuart, gains an enviable triumph.

Finally,—The Sonship of Christ (as Son of God) if it were founded in his Mediatorial office, would imply his inferiority to the Father—not merely as *Son of man* but as *Son of God*.

In his *official character* he is uniformly represented as the Father's servant; and by an act of voluntary condescension "*less than the Father*."—But in every such expression, there is uniformly and constantly an allusion

to his human Sonship; or to his Mediatorial office into which the Son of God condescended to place himself.

But, when mention is being made of him specifically, as *Son of God*, he is as uniformly exhibited as *equal* with the Father. Thus he calls God the Father, his *own* or his *proper Father*, (*patera idion.*) And the Father calls him his *only begotten and dear Son*. And hence the Jews who knew the plain, and only intelligible meaning of his language—"sought the more to kill him, because—he said that God was his *own Father, making himself equal with God*." "The Son can do nothing of himself, but what he sees the Father do. For *what things soever He doth, these also doth the Son likewise*." Nay (Heb. i. 3.) "*The Son is the brightness of his glory, and the express image of his (the Father's) person*." And on such a perfect footing of equality are the Father, and the Son, as divine persons, that they are ONE in essence. John x. 30. [See "*Precious Truth*," p. 240.]

Consequently it involves an absurdity, and a most dangerous error to teach men that Christ is the Son of God as Mediator, and not by an eternal, necessary and ineffable generation—as all the Reformed Churches do, in sound doctrine, most firmly hold.

Reviews & Criticisms.

THE EPISCOPALIAN LITURGY.

The following extract from the Christian's Magazine, exhibits two views of the Liturgy. No candid mind can take up an opinion on any religious subject without deep, and prayerful examination. Let these two opinions, we pray our readers—be considered as two topics worthy of their painful examination. Here are the hints, pursue it out at full length by the help of historical documents accessible to all.

* See Gibb's view of the covenant of Grace.

We begin with Bishop Hobart's view of it.

"In the *Liturgy* which she enjoys, the Church justly *glories*, as the *legacy of the martyrs*, who were her founders; who received it, as in great part, the legacy of the *defenders of the faith yet more primitive*." "The *authority* of her Saviour, the practice of the Jewish Church, the usage of the the primitive Church, sanction, in her judgment, the prescription of a form."*

Now hear the other side, and decide for yourselves.

"We do not blame Dr. H. nor impeach his veracity for penning this sentence. Some one may have persuaded him that this is the fact. But we shall show from faithful history, what was '*the authority*' which prescribed this form to the Church of England; and who the '*martyred defenders of the faith yet more primitive*,' from whom flowed this '*pure liturgy*,' in which "the Church justly glories;" and to which, the preacher ascribes celestial origin—"the authority of her Saviour."

It was in the year 1533, that Henry VIII. who had previously received from the Pope the title of "Defender of the Faith," having quarrelled with his Holiness, procured an act of Parliament, declaring himself and his successors, SUPREME HEAD of the Church of England.† In 1545, the Popish forms of worship were first altered, and the litany appointed for the use of the Churches, by the King's authority. The act establishing the litany, was shortly afterwards followed by one, prohibiting, to the Churches, the use of the English Bible.‡—The English clergy were at this time in profound ignorance. Many of them could not even read, and very few of them could preach. In the reign of Edward it was found necessary to compose homilies, for their use.

An act was passed in the second year of Edward, prohibiting preaching altogether, and requiring the parish priests, under pain of excommunication, to read the homilies to their hearers. The priests who could not preach, could not pray; and the few who had sense and learning among them, thought it best to make prayers for them. Then comes the liturgy. Five Mass-books, viz. The Romish Missals of Sarum, York, Hereford, Bangor, and Lincoln,* are the sources from which it was collected by Cranmer, and a few others, and presented to the king. Without ever having been laid before a convocation of the Clergy, it was sanctioned by act of Parliament, 15th January, 1548, and ordered to be used in all the Churches in England, under pain of fines, forfeiture of all goods, and imprisonment for life.† This is the true origin of the liturgy. Under these circumstances, it would be cruel to censure, in terms of severity, those who complied with the use of these forms. They were prescribed, however, not by the authority of the Saviour; but by that of Henry and Edward. The same apology cannot be offered for those, who would enjoin the use of the liturgy upon us, in the present day. Cranmer could have no idea that what he provided, as a temporary expedient for his ignorant brethren, would be afterwards urged as a perpetual law for the Church of God. And even the king, himself, in the highest pride of royalty, could not have expected that there should arise a generation, who would urge as the voice of God, what he enforced by his own usurped authority over the consciences of his subjects.

This, then, is the origin of the famous book of common prayer. It is no random assertion we make. We refer the reader to acts of Parliament

* 35. Hen. VIII. C. 1. † Page 26. ‡ 26 Hen. VIII. C. 1.

* "*Legacy of Defenders of the Faith yet more primitive*."—Dr. Hobart.
† Bur. Vol. p. 331, Rec. 6. III. No. 23, New Vol. C. 1.

—to the documents and the dates.— If we are not mistaken, Dr. H. will find the best authority for the liturgy of his Church, not in the Bible; but in the statutes of the House of Tudor.

Serious people, we are aware, acquire by habit, a veneration for those forms with which they are in the practice of associating the solemnities of devotion; and accordingly pious Episcopalians feel respect for their liturgy. This is perfectly natural. But, while we admit this fact, we have no apology to offer for him, who, taking advantage of this prejudice, endeavours to make a Christian people hostile to those exercises of piety, in which intelligent saints present their prayers to the throne of grace, without the restraint of forms. There is not a syllable in the Bible to enforce forms of prayer, although the Redeemer exhibits a model. Prayers are, every where, on record, from Genesis to the Revelation; and they are all various and extemporaneous. Jesus used no forms. The Apostolic Church had no liturgy. In the fifth century each Bishop selected his own forms. The Popish Church admitted of an indefinite number and variety of forms. From five several popish liturgies, the present Episcopal one was compiled; and are we, notwithstanding these facts, to be told, that it is a sin to pray in any other words than these? What! amidst all our Gospel-light, in spite of the fulness of the blessings of the Spirit, can not a Christian, who feels his wants, ask mercy of his God? Can not a Protestant minister ask, for his pastoral charge, the blessings of Redemption, without employing the very words of a certain book, formed out of some mass-books? A book, too, which was composed with the design of supplying, among an illiterate people, the deficiency created by an ignorant and scandalous clergy? It is too much.”—[Dr. Mason.]

Miscellaneous.

RECENT ANECDOTE OF SOME GLASGOW STUDENTS.

By the rules of the University of Glasgow, the Students must attend in the College Chapel for divine worship on each Sabbath day. The Students there, as in every institution of the kind were of all ranks, as it regarded respectability and principle.— Some had drunk deep into infidelity, and these viewing religious worship as the *nugæ* of the age; and a loathing contemptible thing—often found means—after answering to their names at roll call—to escape from the intolerable penance of religious service.

One sabbath day Mr. B. and Mr. C. had already eloped. And getting to the college gate were contemplating the most pleasant way of killing a sabbath day; when Mr. A. a nobleman's son, and two others of the same infidel principles having also escaped, saluted them with, “How shall we spend the day; Let us hasten from this spot, or we shall be clapt up again with these psalm singers, to growl lullaba or whine like Bedlamites till our heads are turned. Whither shall we direct our course?”

Mr. C. proposed that they should go and hear Dr. Chalmers preach.

“Chalmers! Chalmers!” said Mr. A. “the crazy man, whom the *mobile vulgus* run after? Why he is a mad fanatic, seeking for the little mouthed popularity of weak minds. Poh! go and hear a religious fool, a knave, or perhaps both. No, no, let us go to the Green, and get a stroll, and a laugh at the high dressed weaver girls who will be there on a sabbath morning. ‘Let me tell you, my hearties’—added this youth, “the sound of the classic Clyde is worth all the preachments of a bushel of Dr. Chalmers! And its beautiful banks have something so romantic, I never go, but I immediately wish to write poetry. Come, chums, let us on.”—

"But Mr. A" said C. "have you ever heard Dr. Chalmers?" "Never," was the reply; 'but so much is said about him, I believe he is mad. They tell such ridiculous things about him, I would laugh all the time, if I were hearing him, by thinking of their fanaticism! Come let us to the green, or to the country, or any where else, provided only it be away from these superstitious groanings,' this he spoke mimicking the nasal sectarian twang.

'We may find as much amusement in hearing him, nevertheless,' rejoined C. "as in going into the country.—Besides, my friend, let us condemn no man unheard. And be it known to you, my comrades, that Dr. Chalmers stands as high as a scholar as he does a preacher. He is reported to be a profound mathematician; versed in all science, and withal really eloquent. Let us to hear him ourselves—and then for a laugh, a cry, or a jest, *ad libitum*."

The party ultimately agreed to go and hear Dr. Chalmers preach. On arriving at his church, they found it crowded within, and a great multitude standing without. Our students, however, elbowed on, and just got within the door when they heard Dr. Chalmers announce this text, with peculiar emphasis—"I am not mad, most noble Festus!" This passage, so unexpected, and rendered so striking to their minds by their former conversation, arrested their attention.

They heard the conduct of Jesus Christ, and his most zealous Apostles powerfully delineated: the opposition, contempt, and sneers, of the ungodly and profane which they had to suffer, when labouring and striving to promote the holy cause of God; and the salvation of the souls of perishing sinners. The appeals which were afterwards made by the preacher to the consciences of his hearers, were irresistible. Amidst the weeping course, the hearts of our students were completely melted down. Their

conduct appeared to each of their hearts, *black and hell-deserving*.

Stung with remorse, they withdrew at the close of public worship—and retired to pray. They hastened again to church in the afternoon, to unite in public worship. They became penitent. They were converted; and became members of the visible church of God, hoping and preparing for a better inheritance in the church triumphant.

Mr. Editor—The above is no fiction. The circumstances were well known, and commonly reported when I was at Glasgow College a few years ago.—This is at your service. J. K. Trumbull, Con. July 29, 1827.

TO OMEGA.

The Editor begs leave to say, that he perfectly agrees with OMEGA in every sentiment expressed in his well written strictures on a certain silly infidel publication of our city. But he also is fully of opinion with 'our ASSOCIATION,' that our Magazine shall not be the first even to notice these pages which so marvellously display the two attributes of their master spirit, *silliness and impiety*! The late attack, alluded to by OMEGA, on the character and writings of the holy and inspired Moses, do not merit any notice from a Christian, or a scholar. The whole amount of the diatribe, or argument, if he would wish us to call it so—is this—and it is a fair specimen of silliness and impiety. "If we can convict Moses," says the writer, "of one single falsehood or contradiction, then his testimony is worthless,—and thence the whole system of the Old & New Testament falls." Then, the most sage, and sagacious writer proceeds to convict Moses, the man God, of falsehood, and contradiction in the following manner:—It is most certain that according to Moses' the beginning of *All Creation*, took place about six thousand years ago. Now, "WE BELIEVE, that the beginning of all things took place many millions of years ago." Therefore, Moses is guilty of falsehood. And ergo, the Old Testament and New Testament churches fall totally to the ground; they are annihilated! This obscure and nameless head-piece of a *natural* Theologian does—if we may take his own word for it—overturn "Moses" and all the "Old, and New Testament Churches," and all Christians throughout the four divisions of the world, and that too by a new engine, a sort of ass's jaw bone, viz.—an Infidel's—'WE BELIEVE.' We are absolutely annihilated by this

kind of weapon—a Deist's CREED, "WE BELIEVE." Totally annihilated!—This obscure and nameless head-piece of a *natural* Theologian, has—if we may take his own testimony for it—actually overset 'Moses'—and all the "Old Testament" and all "New Testament Churches," and all Christians throughout Europe, Asia, Africa, and America;—and that too by this new engine—to wit, the infidel's "WE BELIEVE." Ay! we are all upset, ruined, annihilated by this nameless and obscure writer, wielding his own creed—a *human composition*—verily, as some brethren say—if ever there was one of that nature, with a vengeance. That is, putting it into plain language, "We deists do BELIEVE" contrary to what Moses wrote, "therefore he is guilty of falsehood and contradiction."

This writer observes, in the same sentence, "What humble and degrading conceptions of the power, wisdom, and goodness of God" must this system give, which represents him slumbering in a state of inactivity until only within 6000 years ago!" And he lauds to the skies his divine discovery that his system is not subject to this objection. For he makes that world "*many millions of years older*." Now, has this writer got vigour of mind enough to know, or to understand, that a *thousand years* are as *one day*, and *one day* as a *thousand years* with God? That the *greatest space* is to HIM as *nothing*? Was the Deity slumbering in a state of inactivity before this man's "*many millions of years*?" Then his system is liable to the very same objection. For there was an eternity, with God, before "*many millions of years*," as well as *before 6000 years*! So that, even on his own principles, God was slumbering and inactive from all eternity! Does the man know that he can get over this objection also by joining issue with a certain class of philosophers as infidel as himself, who hold that the world is an animal, and that it existed from eternity—an *eternal animal*—an everlasting creature.

I would ask this writer why he does not consider Moses as speaking of just that of which he speaks—"of the heavens, our visible heavens, and of the earth." I would also ask what business he or we have with the work which the eternal One was doing from all eternity? Moses does not teach, as this writer stupidly enough affirms, and with falsehood, affirms that he does, "that God was slumbering, and inactive, in idleness, in uselessness, as well as in darkness, from all eternity." These are this writer's own words. Does he believe that there is no harm—and no sin in *slandering deliberately* a great and good man—and *slandering him too after he is dead and in his grave*? All polished nations have deemed this a base kind of cowardice!

From this specimen, I put it to OMEGA if it would be befitting to enter the arena with

such a writer, on any subject connected with religion. Let that Editor think as he pleases, the world knows that *Deism* is a "*headless trunk bleeding at every vein, and showing its existence only by its frightful convulsions*!"

I beg OMEGA to recommend to his friends, who may happen to read the publication alluded to, to study Chalmers's Essay on Christianity, originally published in Brewster's Edinburgh Encyclopedia; and republished in the United States, in a handsome small volume. And on this subject let them also read Dr. Chalmers's Astronomical Discourses. In these publications Dr. Chalmers notices the objections of philosophical infidels drawn from geology, the age of the world, &c.

I do hope that none of our editors of Magazines, or of newspapers or religious papers will notice this new affair got up since last year's abortive struggle, to thrust forth the ribaldry and immoralities of Paine into more notice. The person supposed to be the editor, was lately heard by one of my friends to say, "*Let some of them come out—let them name me; let Coleman, or Col. Stone come out. Publicity and opposition will establish my paper*!" I hope I have satisfied OMEGA that I ought not to insert his able strictures in our pages. And that he ought not to publish them in any other paper.

The Church of God, including all the friends and followers of our REDEEMER in every religious denomination marches on, in our day, under the PRINCE of Light and Life, as an army in white, the emblem of victory! We have great and powerful hosts to combat. Should this host turn an inch out of its way to fight against a few wounded, and dying stragglers of the host of darkness, who sit by the way side, and while they are dying of their wounds, babble forth blasphemy, in this army's ears, to tempt it to turn out of its way? Why, really, no host moving on to its great object, would notice such a pitiful concern. Why should we? I invite OMEGA to write on some more useful, and edifying subject. I shall be happy to hear from him. He wields a clever pen.

TRUE RELIGION, THE GREAT ORNAMENT AND CHARM OF A COTTAGE.

"I LOVE a cottage dearly," observed one, "where order, neatness, quiet, and domestic harmony prevail; especially if I find, that the religion of Jesus exerts its benign and sacred influence. The cottage can scarcely be too small, or too plain, or in too sequestered a spot; if Christ be in it and dwell there, its enjoyments are immeasurably superior to those of the spacious and elegant edifice, or the gorgeous palace, where Christ is not." This is an interesting sentiment, and, in the esteem of the man who is conversant with his Bible, no sentiment can be more beautifully correct. There are few per-

sons of accurate taste, or who have a relish for pure enjoyment, administered in a simple and unobtrusive way, that do not delight in a rural life, or who do not experience peculiar pleasure in recurring to the neatness, the comforts, and "the thousand unpretending joys" of a cottage, where real religion makes every arrangement,—where Jesus uniformly presides—and where every thing is proposed or accomplished, in dependence on his infinite wisdom and love, and in humble obedience to his unqualified directions. The cottage, embosomed in a wood, thick and verdant with foliage, or situated in the midst of a beauteous and luxuriant valley, where cultivation and loveliness in every direction most commandingly appear, or elevated on the summit of some interesting spot, rich and fragrant with the productions of nature, is a delightful object in the estimation of any man, whose views are simple, whose taste is refined, whose feelings are lively, or whose desire for pure and unpretending rural enjoyment is at all ardent. A thousand interesting associations will almost instinctively be awakened; a class of enviable feelings will be powerfully excited; images of peace, serene tranquillity and exquisite delight, will almost immediately present themselves, and a most beauteous prospect will stretch itself broadly before the mental view. External attractions however, differ materially from internal beauty and moral loveliness. I have often looked on many of the elegant and beautiful cottages in which our country abounds, and which constitute some of the fairest ornaments and sweetest attractions of its landscapes, and, while I have gazed with deep interest and pleasure, I have not been able to suppress some painful emotions, which have been powerfully awakened. I have stood admiring the structure of one cottage; the simple and unpretending beauty of another; the exquisite neatness of another; the beauteous and finished decorations, which nature has lavished profusely on another. I have seen the luxuriant trees by which one cottage has been surrounded, and marked the flowers and plants of every "colour and hue," by which the approach to another was beautified; and I have unhesitatingly said, "all this is lovely to the eye, and interesting to the heart;" but being a Christian, and feeling solicitous to subserve the moral and spiritual interests of all, and particularly of those "whose condition is humble, and whose means are few," the inquiry immediately suggested itself, in addition to all these external attractions and charms, Is there any *moral* beauty *within*? while these cottages are surrounded by the most interesting and lovely appearances and scenes of nature, is the God of love honoured? Is the God of wisdom admired? Is the God of grace magnified? These are the inquiries which a possessor of pure and undefiled religion, and one who is powerfully impressed with a deep and growing conviction of the evil of sin, of the utter depravity of human nature, of the inestimable value of the soul, and of the overwhelming realities of eternity, will propose. He will not ask, whether an immortal being inhabit a lovely cottage or a splendid mansion;—whether he dwell in the vale of Thessaly, where all is peerless beauty to the eye, and fragrance to the sense; or whether he occupy some "green and sunny spot," where the scenes of creation appear in all their towering grandeur and inexpressible subli-

mity; but his question will be, Is there peace, or godliness, or purity within? Is the heart right in the sight of God? Is the favour of Jesus realized? Are his presence and love enjoyed?—And if the reply furnished be in the affirmative, the state of that man will be pronounced happy almost beyond conception, who is surrounded by the beauty of nature, and encircled with the light of the Divine countenance; and who can rise above those lovely scenes, on which he gazes with unmingled admiration, and recognise that Being as his friend, who imparts to every sense its richness, to every colour its beauty, and to every flower its hue.

The religion of the Gospel is the great attraction of a cottage, because, when it enters, it introduces habits of regularity. It renders the cottage the abode of domestic order and tranquillity. The ale-house is deserted, and *home* is loved. A thousand undesirable feelings, and most pernicious feelings, are corrected and removed. The enjoyments of home are relished. Improper society is abandoned. Erroneous principles are eradicated, and false impressions, with regard to domestic happiness, are obliterated. There is a steadiness given to the purposes; a pleasing uniformity to the feelings: a fixedness to the desires; a settled regularity to the habits; and a constancy to the deportment; which are of the utmost importance; and thus the cottage is rendered not the abode of anger and intemperance, where passion, dissension, and the most destructive irregularity prevail, but the seat of temperance and peace, where the greatest evils are counteracted, where amiable dispositions are cultivated, and a desire enkindled to subserve each other's best interests. Religion also inspires and heightens love, and therefore it must be considered the best friend, and the most beautiful ornament of a cottage. How delightful is it to witness "plain and humble cottagers" cherishing a pure and ardent attachment towards each other! How interesting to behold the husband and wife united by the faith and hope of the Gospel; and the children cultivating a feeling of profound and reverential affection in favour of those to whom they are indebted, by a kind Providence, for all the bestowments they enjoy! Love, anywhere, or under any circumstances, is pleasing and inspiring; but love in a cottage, especially if it has been prompted, purified, and invigorated, by the principles of true religion, is peculiarly delightful; and therefore, if the spirit of the Gospel inspire and heighten the purest affection, it must be most valuable to the inmates of a cottage. This spirit obviously and necessarily secures union; a union of thought, of feeling, of desire, and of anticipation; and the sincerest and the most powerful attachment will be cultivated.—They will resemble a beauteous and harmonious family, with one feeling to prompt—one principle to govern—one wish to express—one prayer to present—one prospect to animate and inspire.

In addition to this, the Christian religion brings into the cottage a celestial visitant. One whose appearance indicates divinity; whose countenance beacons with inexpressible benignity and love; and who scatters inestimable blessings in his path. Christ himself sits at the peaceful table of the cottager. The principles and rules of his Gospel govern all its arrangements. The presence of the Saviour is richly enjoyed; the influences of his favour and grace are sweetly

experienced; and thus the cottager is unspeakably blessed, because the "Lord of creation" dwells in his humble habitation, and imparts to it a dignity and a glory, which it could not, under other circumstances, have possessed; so that mercies are delightfully sweetened, the most inspiring feelings are induced, the atmosphere of Heaven is breathed, even in a cottage, the dignity of God's people is realized, even in a cottage; and the ineffable happiness of "the spirits of just men made perfect," is in some degree experienced in

"A little, narrow, lowly roof,
Which we term the cotter's seat."

What an inestimable blessing it would be, if our cottagers, generally speaking, were godly persons, distinguished for their decision of character, energy of holy principle, and devotedness of every power to the God of all grace! What an interesting object, under these circumstances, would a cottage present! How delightful to a philanthropic beholder, to one whose views and feelings are consonant with the principles of the Word of life! Well, the anticipation is animating and inspiring; let us fondly cherish it;—and that it may be speedily realized, let us be devout and persevering in our supplications, that the auspicious day may shortly dawn, when every cottage shall resemble a 'Bethel,' and shall actually be "the house of God, and the very gate of Heaven."—*Lond. Ev. Mag.*

TO THE CHILDREN OF PIOUS MINISTERS, AND
OTHER YOUNG PERSONS WHO HAVE BEEN
BROUGHT UP IN THE NURTURE AND ADMONITION OF THE LORD.

—The following is a part of an interesting statement which was lately given by a young person, on seeking admission into a Christian church; and it is most respectfully and affectionately submitted to the serious attention of your young readers, who are placed under the solemn responsibility of a religious education. Yours, with respect.—P.

"I am a stranger to any particular emotions and sensation, of which some speak, when they first felt the change; if I have experienced one, it has been very gradual. I think I may say, I have, from my infancy, often been the subject of strong convictions and religious feelings; but, alas! like the morning dew, they have vanished away. Many circumstances have had a tendency to impress my

mind; but the most durable impression was made by a remark in the Evangelical Magazine, perhaps two or more years ago. I cannot remember the words exactly, but it was to this effect:—'That if persons who have been religiously educated, do not, in their youth devote themselves to God, we generally find that they sink into a state of lukewarmness, or careless indifference, and so continue all their days; for we seldom hear of their conversion to God late in life.' The idea struck me forcibly; I could find instances of the truth of it; indeed, I thought, without going any farther, I am verifying it; the days of my youth are swiftly passing away, and shall I, is it possible, after all my instruction, my privileges, my mental knowledge—after all the prayers that have been offered in my behalf—shall I sink into such an awful state? I was deeply affected, and earnestly besought the Lord to interpose, and prevent. Though I never repeated the remark to any one, it has never, since I read it, been many days out of my mind."—*Lond. Ev. Mag.*

THE MISERY OF THE WICKED.

"But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath; tribulation and anguish, upon every soul of man that doeth evil."—Rom. ii. 8, 9.

The following paraphrase of this portion of scripture, is mostly in the words of the judicious and evangelical Dr. Guyse. But as to those who quarrel with God in his dispensations of grace, and with any of the important doctrines of Christ, or with his servants who preach them, instead of cordially submitting to his authority, and receiving the gospel by faith—and yield themselves willing servants to unbelief, and the practice of sin, God in his utmost vengeance, will inflict upon them the tremendous effect of his vindictive justice, bringing with

it, insupportable anguish and agonizing torments of soul, as the just reward of their impenitence, and iniquity.

The subject thus open before us, is one of fearful importance. It embraces all that the wicked will be made to suffer, when their final sentence has been pronounced by the righteous JUDGE of the earth. We shall endeavour, in the following observations, to unfold something of its nature.

It may be remarked, that there is a gradation in the language of the apostle. From a less, he proceeds to a greater, and from an inferior, to a superior degree of aggravated torment. Let us observe this.

1. The "*indignation*" of Jehovah is to be the portion of the wicked.—*θυμος* the original term, in its primary signification, means "*that faculty of the mind which approves good, and turns away from evil;*" but in a more particular sense, it often denotes "*great vehemence of anger.*" The idea is properly expressed in the common translation by the term "*indignation,*" which signifies an aversion of the countenance; because such an action expresses this state of mind.

With this explanation in view, let us extend our thoughts a little farther, and present to our minds the Almighty waxing hot in his wrath against the sinner, and indignantly turning away from him his gracious countenance. What an awful gloom must immediately gather over the soul! What is it which fills Heaven with so much joy, and causes a thrilling emotion of delight, to run from rank to rank, of that glorious army of the saints, who stand around the throne of God? It is the expression of approbation which they receive from God. What is it which affords to the saint on earth his inward joy and satisfaction? The persuasion that God is reconciled in Christ. What is it which affords the sinner, even the little amount of peace enjoyed by him here? The be-

lief, which, some how or other, he contrives to fix in his mind, that although God be not now, yet, that he will, notwithstanding, hereafter, in some way, become reconciled, and his soul escape eternal death. *Here*, we are every day more and more persuaded, is the secret of that inward composure, with which the wicked pass down the stream of time.

True! The hopes which they build upon this foundation are always a delusion, and their consequence, the ruin of the immortal spirit. Yet they build upon it; and as long as they remain undisturbed, believe themselves secure, and are at peace. Let, then, this "*refuge of lies*" be removed, as it will in the day of judgment; and the reality of their state made fully to appear. Let them see that God is angry with them. Let them behold the expression of his "*indignation;*" and what will be the effect of all this upon the soul? A removing of every vain confidence—a taking away of every stay and support, and the forcing upon the mind, of an actual and realizing conception, that even the *possibility* of receiving mercy is gone—clean gone forever? Cold and tormenting despair will thus take the place of all these fond anticipations, and delightful—but most delusive hopes, which they were wont to cherish—and darkness, thick and impenetrable darkness, like the waves of a mighty ocean, will overwhelm the soul. Then, indeed, may the wretched victim of delusion exclaim, "All thy waves and thy billows have gone over me: I sink in deep waters, and there is none to help!"

Farther,—Not only "*indignation*" but "*wrath*" also shall fall upon the impenitent. Like the former, this term (*οργη*) also has a distinctive meaning. It signifies primarily, "*a desire to avenge an injury suffered;*" and expresses thus, a higher degree of the same passion. *θυμος* is rendered by Schleusner "*animi exarcescentia et vehementia;*" but *οργη* cupiditas ulciscendi, iraque inveterata." With these

ideas, connect the absolute, and uncontrollable supremacy of God; and what is there to save the wicked from the most awful visitation of overwhelming punishment? Even here, an earnest is frequently given, of that greater portion to be inflicted hereafter. War, pestilence, famine, disease, and death, all come as the messengers of the Almighty's "*wrath*," already seeking vengeance for the iniquity of man. Aye! And as often as the grim messenger enters the family circle, and smites the very object, on which perhaps, the fondest affections of the whole group centered, God manifests his wrath against sin. As often too as the guilty wretch stands shuddering on the brink of eternity, and imprecates divine vengeance (in the following language of a dying infidel,) God gives an earnest of future punishment. "Whence this war in my breast? What argument is there now to assist me against matter of fact? Do I assert that there is no *Hell*, while I feel one in my own bosom! Am I certain there is no retribution, when I feel a present judgment? Do I affirm my soul to be as mortal as my body, when this languishes, and that is as vigorous as ever? Oh! that any one could restore me to my ancient guard of piety and innocence! Wretch that I am! whether shall I fly from this breast! What will become of me!—My damnation is sealed! I have an earnest of it *now*. I mean this awakened conscience, bringing to my remembrance the enormous catalogue of sins, for which I must presently give an account. Oh! apostate wretch! from what hopes art thou fallen! Oh! that I had never known what religion was, then had I not denied my saviour, nor been so black an heir of perdition! *Oh the unsufferable pangs of Hell and damnation!*"

But what are these, to that full retribution, with which, hereafter, he will visit the guilty wretch, whom mercy has forsaken! The birds of

heaven hasten away, and seek a shelter deep in the recesses of the forest, when the storm begins to thicken and descend; but where will the impenitent flee, when the thunders of Almighty wrath, peal on peal, shall fall upon their guilty heads! Where shall they fly? Every corner of this vast creation, is under his eye; and in the farthest and remotest corner of concealment, his hand will be extended, to pluck the victim thence, and plunge him deep in *Hell*! Oh! it is indeed, a fearful thing to fall into the hands of the living God! Lord God, help me to flee from the ways of the wicked, lest my last end should be like theirs.

Again,—"*Indignation and wrath, tribulation and anguish.*" *ὀλιψις* in its primitive meaning, denotes *pressure*; and thus it carries with it, the idea of *weight* or *force*. It means also in the same connection, "*penury*" or "*poverty*"—"or the want of every thing which is pleasing, or necessary to happiness."

If we apply to this term, either of these significations, the object of the Apostle, in the present connection, would seem to be answered; because either of them would present an aggravation of the misery, signified by the former phrase "*indignation and wrath.*" Let us, for a moment, suppose the Almighty to be moved by a strong desire to vindicate the honour of his law, and the purity of his character; and beginning to visit the sinner with punishment. Not only must there, of necessity, be a want of all that is good and pleasant on the part of the sufferer; but even in the act of *enduring*, the fierce wrath of Jehovah will press upon him as an insupportable weight. Who are the parties at issue? On the one hand—a creature of yesterday, whose strength is mere impotence: and on the other—the ALMIGHTY. What is the punishment to be endured? Infinite wrath falling upon perfect weakness. Aye! and in that very weak-

ness there will be an accumulation of circumstances, conspiring to make it more sensibly realized. Such as extreme sensibility heightened by pain. An entire absence of any hope of relief. Nothing to divest the mind, even for a moment, from dwelling on its misery with fixed attention—an enlargement of the capacities of suffering. And to all these we may add the fact, that all the passions will be let loose, and suffered to rage in the utmost confusion, like the waves of the ocean, when lashed by a mighty tempest. Try to conceive all this—and you will realize something of the “weight” of that “tribulation,” which will fall upon the head of him, whom the Almighty visits with his strong arm of justice! Oh! must a creature endure all this! Will he be exposed naked and defenceless to the fury of such an overwhelming tempest!—Then truly “the wicked shall not stand up in judgment, nor sinners appear in the congregation of the righteous; for the Lord will break them with a rod of iron, and dash them in pieces as a potters vessel.”—Psalms i. 5. & ii. 9.

Lastly,—Not only will the wicked endure such “tribulation,”—“anguish” also shall corrode in their bosoms, as the worm that dies not, and the fire that is not quenched. Στενοχωρία is defined “*spatium angustum*,” and by a metaphor signifies the “most grievous pressure of punishment, connected with the greatest agony of mind.”

In order to complete the picture of the sufferings of the wicked, suffer me to add one or two other expressions, the object of which will be, to exhibit the nature of this “anguish.” We have already seen the impenitent in total despair, sinking down under the “wrath” and “indignation” of God, while every attending circumstance increased the weight of his sufferings, placing ourselves in his situation, let us look around for a moment, and contemplate this condition of horror.

Some of the following facts will present themselves to every mind.

The punishment in its degree will be overwhelming—and while he struggles beneath its weight, his anguish will be increased, from the fact, that he is every moment sinking deeper and deeper;—deeper and deeper, in the pit of despair. Then, from the midst of this utter darkness and overwhelming misery, he may see the glory of the saints in Heaven; and, perhaps, hear their rapturous songs of delight. The rich man when in the same condition, saw Lazarus afar off in the bosom of Abraham. Besides this, there will be present, the distressing conviction, that all this “anguish,” is the result of wilful contumacy—thoughtless, and obstinate rejection of Divine Grace, and amazing condescension! And to all, we may add, the assurance—the distracting assurance—that its duration will be extended through ETERNITY—EVEN FOREVER AND EVER—without the least diminution. O ETERNITY! oh! how that dreadful word—ETERNITY—FOREVER AND EVER—will re-echo through the ears of the “damned!” prolonging its accents, and by the lingering of its sound seem to express the infinite duration of the anguish they are suffering!

The Infidel may sneer at the idea of physical fire, and torment, falling upon a Spirit in Hell. But let him beware of staking his soul in testing the dangerous experiment of the truth of this. And let him beware lest “An anguish” more tormenting than that of any material fire should seize upon his soul. The moralist may amuse himself with expectations of the mercy of God. But, let him tremble, and fly to the ark of safety, lest goodness, and mercy aggravate his sufferings, because he has rejected them. In one word, let every impenitent and ungodly sinner, awake to a sense of his situation, lest he be unexpectedly visited with “indigna-

tion, and wrath; tribulation, and anguish."

OVID, August, 1827. A.

** We are always very happy to hear from our youthful friend A. We hope to hear again from him soon.

ANECDOTE OF FULGENTIUS, A PRIEST
OF THE CATHOLIC CHURCH AT
VENICE, (ITALY.)

The venerable Bishop Bedell, who presided over the see of Kilmore and Ardagh, in Ireland, and who died in A. D. 1641, was a pious and holy man. His biographer, Dr. Middleton, states, that he laboured very diligently to enlighten the ignorant Irish in his diocese. And to attain this object he not only selected proper men for the sacred office; And administered to them solemn instructions and admonitions to be faithful and diligent in their spiritual vocations; but he took incredible pains to have the Bible, and the liturgy translated into the Irish: and caused it to be read and expounded unto them: and every method was by him pursued with zeal to inform and to enlighten the rough and uncivilized peasantry. Indeed, says Middleton, "he thought that the use of the Holy Scriptures was the *only* way to let the true knowledge of religion in among the Irish; as it had, at first, let the Reformation into the other parts of Europe. This Dr. Bedell used to relate a passage of a sermon which he heard Fulgentius preach at Venice, when he (Dr. B.) resided there, as the chaplain to the English Ambassador, Sir Henry Wotton. Fulgentius had chosen for his text, these words of our Lord—"*Have ye not read?*" From this he took occasion to tell some startling truths to his Catholic audience, who we all know, are denied the use of the Holy Scriptures, by a papal edict. The Bible, being like the other books put into the "*Index*," prohibited posi-

tively from being read in private or public by the people. "If Jesus Christ our sovereign Lord were to ask *us*, My brethren"—cried Fulgentius—"Have ye not read? All the answer that any of us could make to it, would be, *No*; for we are not suffered to do it." And he proceeded to tax, with great zeal the restraint put on the use of the scriptures by the Roman See."

On another occasion in a sermon, which Dr. Bedell also heard him preach at Venice from the words containing Pilate's Question "*What is truth?*" "My Brethren," said he, "*what is truth?*" Have you ever really put the question to yourselves? Have you ever seriously sought *truth*? For me, I have found it after many searches. Blessed be God, I have at length found it. And here it is," continued he, as he held up in his right hand, A NEW TESTAMENT; "Here it is!" Then putting it up quickly into his pocket, he added coolly. "*But the book is prohibited!*"

This, it was observed, was so adapted to the peculiar turn of the Italians, that it made a greater impression on his audience than if he had declaimed on the impiety of the Court of Rome, in denying the use of the Holy Scriptures to the people.

EXTRACT FROM FULLER.

His sermon addressed to the Students of the Bristol Education Society, is peculiarly excellent; it is founded on 2 Cor. iv. 13. "We believe, and therefore speak." It is entitled,—"*Faith in the gospel necessary to preaching it.*" The following is an extract;

No other motive will bear the test. What an account will faithless ministers have to give, when asked, 'What hast thou to do to declare my statutes; or that thou shouldest take my covenant in thy mouth?'—One may have to answer, '*The vanity of*

my parents led them to educate me for the ministry, and when I grew up I was fit for nothing else.' Another may have to answer, '*My own vanity* influenced me, having a taste for learning and public speaking; and esteeming it a reputable, and genteel mode of life, I took to it.' Another may have to say, 'It was my own *conceit and arrogance*; having a large proportion of native effrontery, I made my way, and was carressed by the people.' Oh! how different is this to the apostles: 'We believe, and therefore speak.' But why do I thus speak? I am not addressing a society which pretends to train graceless characters for the ministry, or to make new ministers by mere education. They are aware of the necessity of their pupils being believers; and if any of them prove otherwise, they have deceived their patrons.—They do not so much as pretend to impart gifts, but merely to improve those which Christ appears to have imparted. They wish to enable the aged, and experienced part of our ministers, like Aquila and Priscilla, to expound to the younger brethren, the way of the Lord more perfectly.

"And as for you, my young brethren, I bear no particular jealousy of you; only as we ought to be jealous with a godly jealousy, looking lest any man fail of the grace of God.—You are likely, another day, to occupy stations of much greater importance than if each were a minister of state. Our churches look to you; many aged ministers are gone.—Those that remain will soon follow. God has begun a great work in our day; may you take it up and carry it on! It is but the other day since we were youths, looking up to those who are no more. Now the load lies on us; soon it must lie on you, or some others. Deliverance will arise from some other quarter. "O men of God! Flee youthful lusts, and follow after righteousness, faith, charity,

peace, with them that call on the Lord, out of a pure heart."

COLONEL RUTGERS'S ADDRESS.

The foundation stone of the Ninth Reformed Dutch Church, was laid lately, in Orchard Street, N. Y. Our greatly esteemed friend Col. Rutgers, who loves to be employed in doing good, and in promoting the interest of his divine Master, on every opportunity offered to him—accepted the service of laying the corner Stone of this Church. On this occasion, the venerable patriot and Christian, previous to his placing the stone, pronounced the following ADDRESS, as he looked over the immense crowd of his fellow christians and citizens; and over the spot which brought fresh to his remembrance, an interesting event in the period of his military services of the Revolutionary War.—The very aged patriot spoke as follows, in the fulness of his heart.

FELLOW CITIZENS!—Being unexpectedly, and I think, providentially called upon, to lay the corner stone of an Edifice, intended to be dedicated to the service of the Most High, in this place; it has awakened the recollection of past events, important and interesting to me.

Having—in the days which tried men's souls—considered the cause in which I had embarked with my fellow citizens, just and righteous, I cheerfully joined them at Brooklyn Heights; and after that skirmish I escaped with the retreating army, to the city of New-York.

I returned to my once peaceful dwelling, but was soon after commanded to join the army in its farther retreat to Haerlem Heights.

On mounting my horse, and retiring across the fields in the immediate vicinity of this spot, with a slow step, and an anxious state of mind; I contemplated my then present situation, and my future prospects. With a humble dedication of myself and all I possessed to Him, who rides in the whirlwind, and directs the storm, I committed the cause and interest of my country, to His holy care, and implored His blessing on our arms.

Soon after this, a division of the British army taking the Bloomingdale Road, arrived at Manhattan Ville (now so called.) Some sharp shooting immediately commenced between the Rifle-men of each army, in a buckwheat field, situated in the valley between them; many brave men on both sides were killed, and many more were wounded. The British were brought to Haerlem River; and from thence they were conveyed, by water.

to my dwelling house, which I had very recently left, but, which had already received the *mark of Confiscation* on the south door, [and, my friends that mark I have taken care still to preserve on my door.] My dwelling house was then occupied by them, as an Hospital, a Store House, or Barracks, as the circumstances of the times required.

At last, after a war of seven years, the Great Arbiter of Nations, in mercy put a period to our sufferings; and by the capture of Lord Cornwallis and his army, at the siege of York Town by the Allied Armies of America and France, He secured to us, our Independence, and our Rights.

Having lately experienced the goodness of God, in raising me from the brink of the grave—to which I was brought very near—I now stand, in your presence, a living witness for HIM, who, does all things well; and who in his own time, hath answered my prayers and fulfilled my desires, in causing me to sit down under my own Vine and Fig Tree. And there are none to make me afraid!

On the present occasion, it is a source of no little gratification to me; that, here, and perhaps, on the very spot, where those solemn reflections I alluded to, had filled my mind, nearly fifty-one years ago,—I now see the desolate fields entirely filled with the cheerful dwellings of men, free, independent, and happy! And it is my privilege, this day, who stand before you upwards of four score years of age; and it is also my happiness, to take an active part in founding a temple, to be dedicated to the service of ALMIGHTY GOD!

I feel myself unworthy of the honour conferred upon me, by the partiality of my honoured friends of the Committee. At the same time, I thank them for the privilege; and I bless God who has spared me to see this happy day. And I step forward to lay that corner stone, with a joyful heart. In the overflowings of my soul, I humbly and most devoutly pray that this building, now about to be commenced, may be none other than the house of God, and the gate to Heaven;—That here, by the preaching of the Word in its purity, God may be glorified, and many, many sinners saved. And to his holy and reverend name, shall be everlasting praises!"

The venerable man then presented a handsome donation to the building committee, to aid the funds; and twenty dollars for refreshments for the workmen; as he added these exemplary words—"And as I am a decided enemy to intemperance, and unnecessary use of ardent spirits, it is my special desire, that this money be laid out for beer, porter, and such like nourishing fluids, which will not injure any man."

Religious Intelligence.

[Delayed Articles.]

In Thessalonica, (Greece) Bibles have lately been distributed and received with great avidity. The Greek priests were urgent for the word of God. [July, 1826]

Persecution.—The persecution carried on against the Swiss ministers, by the Unitarian and Arian ministers, (who call themselves christians) still continues. Many valuable ministers have been driven into exile, on account of their evangelical principles and faithfulness in preaching the gospel, by these cruel bigots—who not content with denying the supreme deity of our Saviour, the great God, persecute, with unrelenting fury, our dear brethren in Christ. Many of these exiles, are in France; some on the frontiers of Switzerland, and others lurking in concealment among their countrymen. The London Committee for relieving these afflicted sufferers and martyrs for Christ, still continues to supply their wants. The following is an extract from one of its late Reports, signed by Dr. J. Pye Smith.

"The Lausanne Government has not rescinded any of its persecuting edicts, nor made any concession from its unrighteous measures. Some fresh prosecutions have been commenced, and are in progress. In a few cases, parties condemned under previous suits, have been acquitted upon appeal. Public opinion seems to be acquiring more strength in opposition to the intolerance of the Government. The execution of the decrees against religious meetings, depends much upon the spirit of the magistrates, and the clergy, in different places. In some towns and villages, considerable indulgence is shown. In others, the local authorities are severe and vigilant. We have, however, the assurance that the spirit of vital religion is generally lively and active; and that the distribution of the aid sent from

this country has had a very happy effect in alleviating the distress, and in exciting devout gratitude to British beneficence, and to HIM who is its Supreme Author. One of the exiled Ministers residing near the frontier, a young man, is alarmingly ill, and consumptive symptoms are feared. Since his expenses are thus necessarily increased, and he is become incapable of any profitable exertion, we have acquiesced in the recommendation of our Paris correspondent, to grant him a second donation of 250 francs, or the value in exchange, of 10*l*. Our correspondent further writes, that there do not appear, as yet, the proper occasions for applying the funds remaining, and, therefore, he recommends our waiting for a time, and watching the course of events, which will undoubtedly produce new exigencies. Whatever may arise, and our proceedings accordingly, we shall, in due course, lay before our Christian friends who have entrusted their bounty to our disposal. And we earnestly request their continued prayers for the sufferers, and for the persecutors, and for the cause of universal religious liberty, and that all the trials which have been endured may prove to the furtherance of the Gospel."

Accounts from the Islands of the Pacific, have reached us by way of London, under date of June 1826. Rev. Mr. Barff writes from Huahine "that the cause of the Redeemer still flourishes; that additions are continually made to the church; that they have now 500 members in the church; that since the introduction of christianity, the inhabitants are increasing greatly; the little infants which, in their paganism, the parents would have murdered, are now dedicated to Christ in baptism; that the inhabitants are building many new houses this season; that they had put up 400 plastered, and many more in frame; that the missionaries, and people were building a new chapel to hold 2000 hearers! At Maiaoti, says the mis-

sionary, the civilized inhabitants, are building new houses, planting pretty gardens, while they seek for glory, honour, and immortality, and eternal life by Jesus Christ."

The Harvey Islands.—These are six in number, and exceed the Society Island by about 3000 inhabitants.

These Islands lie several hundred miles in a south-west direction from Tahiti. The accounts of the success of the gospel at Tahiti, Eimeo, and some other islands in that vicinity, are fresh in the recollections of all our readers. But its successes in the Harvey Islands have been scarcely less wonderful; especially as the former had been the scene of the indefatigable labours of the English missionaries for many years; whereas the latter have not till within two or three years been known to the civilized world; and have never enjoyed any other instruction than that of the native Tahitian teachers. These teachers, and those whom they have been instrumental in converting, have been, and, to some extent, are still subject to the most determined hostility from the idolatrous islanders. But the whole religious aspect of things is now changed. Infanticide is unknown; Cannibalism has ceased; Polygamy is abolished; and the cumbersome deities of wood, and stone are lying prostrate. Temples for the worship of the Living God are erected in all these islands; and hundreds and thousands of sincere worshippers habitually assemble to pay their devotions. Many have been consecrated to God in the holy ordinance of baptism. In the island of Rarotonga which contains about 7000 inhabitants, about 1500 have been baptized. Two years ago the Rarotongians did not know that there was such a name as Jesus, or any such good news as the Gospel; and now their attention to the means of grace, their regard to private and family prayer, their diligence and general behaviour equals, if it does not exceed whatever has been

witnessed at Tahiti and the neighbouring islands. In all these islands schools are established, and many, among whom are the principal part of the chiefs, are making rapid progress in learning. The whole progress of the reformation in the islands, has been such as to convince us that it is "not by might, nor by power, but by the Spirit of the Lord;" and these repeated instances of reformation should afford confidence to the Christian in the promise of God, that the "isles shall wait for his law."—N. H. Chr. Spec.

Extract of a Letter from Haavi, a native teacher in the Harvey Islands, addressed to, and translated by Mr. Bourne, dated Dec. 31, 1825.

(TRANSLATION.)

MY DEAR FRIEND,—Peace be to you, through Jesus Christ, our Lord. The people of Mautii have received the Word of God, and several have offered themselves as candidates for baptism. My heart rejoices in God, because the devils have become subject to the name of Jesus. I have sent you some of the gods of Mautii; one has been burnt. We are erecting a place of worship; it is finished plastering; also the seats are completed; our own dwelling house is also finished, and sofa, table, and bedstead; and all the evil and bad talk which I informed you of formerly, has entirely vanished by the power of God. The people troubled me very much formerly; I could not sleep in the night for them; but I recollected the word that God had spoken, viz. *From the rising of the sun, even to the going down of the same, my name shall be great among the heathen, saith the Lord of Hosts.* This passage of Scripture was the subject of my thoughts night and day in that season of trial and persecution; and now He has caused it all to fall to the ground, and He has given us our heart's desire, for behold the people of Mautii are offering themselves as servants

of Jesus Christ, and the great end for which we came here has been accomplished.

(Signed) HA·AVI.

Tahiti, (South Seas.)—The Tahitian language is called the Italian of the Polynesian language. It is smooth, and sweet, and nice in its expression. It has the *dual* number which runs with beautiful exactness through all the language. The bible has been rendered into it. At Rarotonga another of the islands, the idols have been destroyed, and cast away, and part of them forwarded by the missionaries to the Missionary Museum, of London. A very large place of worship has been erected there by the natives. Capt. Daire, of the brig Endeavour, took the dimensions of it. He found it 500 feet by 60! It holds 150 seats, each seat 30 persons; in all 4500 persons. It was crowded to such a degree that the Captain could not walk down the aisles; and many were on the outside of the chapel, anxious to hear the word of God. The people are all learning to read; they pay great respect to their teachers. And the island begins to assume altogether a different appearance. But we will give the Missionary Bourn's own words, from the London Evangelical Magazine for November last.

"All the heathen games and dances are abolished, and this hitherto solitary and spiritually desolate island, is beginning to blossom as the rose.—What is too hard for the Lord? What will the wisdom of the world say to this? A few unlettered South Sea islanders, who have but just learned to read themselves, going to their fellow Gentiles with only a part of the Word of God in their hands, sitting down among them, and in an artless and unadorned manner, telling them of the love of Christ to a fallen world, what God has wrought in their own islands, and what the power of his Word is able to do and will perform

even to the ends of the earth. The listening crowds attend; they assent to the truth of what is advanced; destroy the fabric of idolatry which the labour of ages has erected; forsake the worship of their forefathers; erect temples for the worship of the only living and true God; offer themselves as candidates for the ordinance of baptism, and enrol their names among the disciples of Jesus. We are astonished—we wonder, and adore. The signs of the times are very pleasing; you and I shall not live to see the meridian of millennial glory; but I think we behold the breaking of the twilight. It is delightful to reflect on the progress which all the Societies, for doing good, are making, the zeal that is displayed, the resources that are brought into action. Oh! what a blessed day will that be, when HOLINESS to the LORD shall be inscribed on the bells of the houses, and when the posts in the Lord's house shall be as the bowls before the altar. The little cloud is spreading, and will soon cover the moral hemisphere. The Lord hasten it in his time. I have lately finished printing the books of Daniel, Ruth, and Esther, and have forwarded two copies, one for yourself and the other for your brother. I purpose, in my next, to give you some account of the ancient laws of these islands. I have sent you a piece of Rarotonga cloth, as a specimen of the manufacture of that place. The substance is made of the bark of the Chinese mulberry plant, which being beaten out and dried, the pattern is then printed on it."

East Indies.—Another signal triumph has attended the gospel in the East.

In a letter from Rev. Micaiah Hill, under date, Berhampore, March 14, 1826, the Directors have had a most important communication, that a triumph has been effected over one of the national gods of India. "*SHEEB has been thrown, by his former worshippers, from the place he has occupied for ages, and doomed henceforth to receive*

divine adoration no more. The idol is an image of several hundred weight; it will be sent to England, and the materials of the temple will be converted into a chapel." "This, I believe," says Mr. Hill, "is the first public idol which the natives have been ever known to discard." "As it is at Brother Trawin's station," adds Mr. Hill, "he will have the pleasure of giving you the particulars; though I could not refrain from announcing that *Sheeb*, like *Dagon*, had fallen before the ark of God."

Extract of a Letter from Rev. R. Miles, dated Cape Town, July 5, 1826.

ANNIVERSARY OF THE BETHELSDORP
AUXILIARY MISSIONARY SOCIETY.

The Anniversary of the Bethelsdorp Auxiliary Society was held on the 10th of May. The Rev. A. Smith, of Uitenhagen, preached an excellent and appropriate Sermon in the morning, from Isa. xi. 1, 9. At noon, the Public Meeting was held, when several of the native brethren delivered animated addresses, which gave great satisfaction. One, named *David Schippers*, said, "We must not give, as before men, to be seen of them, but as in the presence of the Lord, who searches the heart, and who will only accept of the offering which proceeds from proper principles. We must give our aid out of love to the Saviour, gratitude to Him for redemption, and with a desire to glorify his name." Another, named *Wensel Heuno*, said, "The Word of God has done much for my nation; we were formerly a people despised and disregarded by all, but now we enjoy freedom, and are formed into a church of God."

Mr. Barker preached a suitable Sermon in the evening from Luke x. 2. The collections amounted to upwards of 50 rix dollars, and the subscriptions for the past year to 250 rix dollars.

ORDINATION.—On the evening of August 2d ult. Mr. Cornelius Van Cleef was ordained to the sacred office of an Evangelist, by the Reverend the Classis of Philadelphia, in the Reformed Dutch Church, in Spring Garden, Philadelphia. The ordination sermon was preached by the Rev. Mr. Livingston, of the R. D. Church in Crown Street. The form for ordination was read, and the ordination prayer offered up, by the Rev. Mr. Sears, of the R. D. Church in Spring Garden. And the charge to the candidate was given by the Rev. Mr. Van Liew, Pastor of the R. D. Church at Reddington (N. J.) A collection was taken up at the close of the services, in aid of the funds of the Missionary Society of the R. D. Church.—The Rev. Mr. Van Cleef continues to labour with much success, at the village of Many wick, near Philadelphia, in the young and flourishing church lately formed there.

INSTALLATION.—On Sabbath, Sept. 16, ult. the Rev. Thomas DeWitt, late of Fishkill, (N. Y.) was installed as an associate pastor, in the Collegiate Dutch Church of New-York. In the morning, the Rev. W. C. Brownlee preached the installation sermon from Isaiah vi. 8, 9. "I heard the voice of the Lord, saying, whom shall I send, and who shall go for us? Then said I; here am I, send me. And He said go and speak unto this people."

The venerable Dr. Kuypers, the senior pastor of the Church, read the form of Installation, and proposed the solemn questions by which the pastor is inducted into office. And the Rev. Dr. Knox, the second pastor, in point of seniority, made the installation prayer, by which the new pastor, was solemnly set apart to his office in the Collegiate Church. In the evening the pastor installed, preached his introductory sermon from Exodus xxxiii. 14, 15. "And He said my presence shall go with thee, and I will give thee rest. And he said unto Him, if thy presence go not with me, carry us not up hence."

The audience was very large; and a deep solemnity pervaded the assembly during the whole of the services of the day.

Plan of a permanent fund for the Missionary Society of the Reformed Dutch Church.—At the last meeting of our Board of Managers, in Sept. 17th ult. an active and liberal member of the board, laid on the table a plan to form by the 1st of January next, a permanent fund of \$10,000. He offered to pay down \$500, on condition that other nineteen individuals, in our city or in the country, should unite with him; in whole, or in shares of \$500:—or he would be the fortieth to pay \$250, if thirty-nine others, or thirty-nine other shares would be made up to form a permanent fund. And the interest of this sum will be appropriated for ever to send

the gospel to the heathens abroad, or among the Indians of our country. If the board choose, they can select an individual, or individuals already engaged in missionary services, and support them in whole, or in part. This is only thrown out, in the meantime, to draw the attention of our friends. A Committee of active and zealous members of the board has been appointed to secure subscriptions, and the thing, we are confident, will be accomplished by January first, 1828.

An Institution has been some time in operation, in England, which must promise much benefit to Missions.—Every person who has studied the history of Missions, has been struck with the difficulties, the dangers, the expense, the waste of valuable lives, attending the method which has been, by necessity, resorted to, in sending out missionaries to the spot assigned them—there to begin his labours among the heathen, by acquiring in the first place, the language of the natives. How many have been cut off by the confinement and painful sedentary labours of our missionaries, when devoting themselves to the dry, and painful study of Languages!

The Society to which we allude is, "*The Language Institution.*" The design is to prepare missions, at home, by teaching them, as far as practicable—the languages requisite for them, at the different stations.—There ought to be similar institutions in all the Reformed Churches, who undertake foreign missions—as far as the thing is practicable. It would save missionary funds, it would save valuable lives, it would expedite missionary work.

COLONIZATION SOCIETY.

The following is the latest news, dated September, from the Colony. This will be found very interesting.

"All the interests of the Colony, are advancing with a calm and steady progress, which exceeds the predictions of its most sanguine friends. While harmony and a general spirit of improvement prevail among the Colonists, they maintain a friendly inter-

course with the neighbouring tribes, and are exerting upon them the most salutary influence.

The Factory at Young Sesters, which was for a short time suspended in consequence of a war between two of the native Chiefs, has resumed its operations; three of the Colonists are permanently fixed there, and are now making improvements, and prosecuting successfully the trade of the country.

The St. John's Establishment continues to prosper, and with it has been connected a large plantation. "The way (says Mr. Ashmun,) is perfectly prepared for the introduction of 20 to 30 families at this fertile spot, and an indefinite number at short intervals ever afterwards."

An Agent has for the first time been introduced at little Bassa, 15 miles N. W. from St. Johns. The Tribe at this place has been particularly jealous of the Colony, and has persisted in the slave trade, until the last year. "But unless (says the Colonial Agent,) I greatly deceive myself, every cause of jealousy has, for some months past, been fast melting away; and we are by the most unexceptionable means, introducing among them, an influence, which is, with God's blessing, to meliorate and exalt their condition, and to lead on to the establishment of a civilized population in that quarter, at no great distance of time.

"We have already to some extent, connected with all our factories, an agricultural appendage, a plan which has proved mutually advantageous, in different ways, both to the country, people, and the Colony. A most desirable addition still to be made to both, is a school for the instruction of the native youth and children of the respective tribes in which our establishments are situated."

Mr. Ashmun thinks it nearly capable of demonstration, that the African tribes may be civilized without expulsion from their chosen settlements, and that fearful diminution of their po-

pulation, which has, from causes that do not exist here, as in regard to the Indians of America, accompanied the march of civilization in that hemisphere.

The following statement is of no ordinary interest, and must not be omitted. "An excursion of one of our people into the interior, to the distance of one hundred and forty miles, has led to a discovery of the populousness, and comparative civilization of this district of Africa, never, until within a few months, conjectured by myself. The same individual is now absent on a second journey. The particulars of both I hope to be able to present to the Board, by the next conveyance. In the mean time, it may not be without interest to observe, that we are situated within 50 leagues of a country, in which a highly improved agriculture prevails, where the horse is a common domestic animal; where extensive tracts of land are cleared and enclosed—where every article absolutely necessary to comfortable life, is produced by the soil, or manufactured by the skill of the inhabitants; where the Arabic is used as a written language, in the ordinary commerce of life; where regular and abundant markets and fairs are kept, and where a degree of intelligence and partial refinement distinguish the inhabitants, little compatible with the personal qualities attached, in the current notions of the age, to the people of Guinea."

The coast Tribes, "anxious to possess themselves of the streams by concealing the remote sources of their gains," have endeavoured to preclude the Colonists from all intercourse with the interior. It has been ascertained, however, that the inhabitants of the interior, from whom is at present derived a large proportion of the valuable products of the country, are desirous of opening a direct communication with the Colony; and measures are now in operation, by which it is believed this object will shortly be

accomplished. A vast increase of trade may, in consequence, be expected.

The valuable part of Bushrod Island has been added to the territory of the Colony. About twenty families by the Doris, have been here located, and have commenced the clearing of their lands. This tract includes the whole right bank of the Stockton, opposite the St. Paul's Territory, from the St. Paul's to the Montserado (8 miles;) and in the course of the next season, (says Mr. Ashmun,) we hope to connect the two settlements by a bridge of the length of 140 feet.

The schools of the Colony, have all been reorganized on the Lancasterian plan, and placed under the general superintendence of the Rev. G. McGill of Baltimore. All the children of the Colony attend school.

There are six schools for native children. The number of native pupils is 227.

A small Schooner is kept constantly running between the different Factories and the Cape; making on an average, one trip weekly, and bringing at each return, a cargo worth \$350. The whole amount of trade thus brought in, is estimated by Mr. Ashmun, at \$14,000 per annum. The purchase of produce, including capital and factorage, cannot exceed \$6000, leaving as the Schooner's freight, \$8000. From this must be deducted the expense of running the Schooner, \$3,300. Leaving a net profit to the Colony of \$4,700.

This statement will exhibit to our friends, one of the sources to which the Colony is indebted for its abundant means of subsistence, and for its remarkable prosperity.

The Colony is well prepared to admit, the present season, two hundred emigrants. All who have been the summer past, supplied from the public stores, will, by December, be relying on their own resources; and those who now occupy the Receptacle, (a large building erected for the

accommodation of newly arrived emigrants) will, before that time, have removed to their own habitations.

The Colonization Society thus concludes its circular. "Our friends will find in these facts the amplest encouragement for renewed and more vigorous exertions; nor will they fail, I trust, to produce a favourable influence on the minds of the whole American people. Every effort is now demanded to augment the annual emigration. Two or three expeditions will take their departure during the present Autumn, should the Managers be supplied with adequate means.—May we not hope, sir, that at this interesting season you will be pleased to lend us your aid, and by the circulation of the intelligence contained in this paper, by the formation of Auxiliary Institutions, or by any other methods which your charitable judgment may dictate, contribute to the advancement of the great objects of our Institution. Sir, with perfect respect your faithful servant,

R. R. GURLEY.
Secretary.

BIBLE SOCIETY IN CONNEXION WITH THE
MISSIONARY SOCIETY OF THE REFORMED
DUTCH CHURCH.

The formation of this Society in the city of New-York, was formerly announced by us.—But it seems necessary to add a few words explanatory of our purpose. When it is distinctly understood—and we wish it to be so understood—that the officers and members of this society are members for life of the American Bible Society, and many of them its most zealous and liberal supporters; when it is also understood that this new society forms no auxiliaries either in the city, or country—merely because they wish not to divert any of the usual funds from the parent institution: and when, moreover, it is understood by the religious public that the said Society was not got up with any sectarian feelings, or sinister views whatsoever—it must be obvious that no reasonable objection can be offered to impede its progress. The American Bible Society may have as warm friends in other sister denominations. But it cannot hold up a Church where there are warmer or more liberal supporters of this great National Society, than the Reformed Dutch Church. We challenge comparison with any—in proportion to our numbers.

The managers and friends of the Missionary Society of the Reformed Dutch Church were constrained, by imperious necessity, to form a

Bible and Psalm book Society. In the *first* place, they wanted Bibles. These they could not procure *any where* for distribution by their missionaries. *Second*: They wanted funds to procure Bibles and Psalm books, simply for their different missionary stations. These funds could not be procured *without forming a Society* whose duty and work it should be to collect funds. *Finally*, Let it be remarked that we want just funds enough to supply our different stations, and no more; that our funds will ultimately go into the Parent Society's funds; for we purchase our Bibles from her; that this new society will not, by any means, diminish the patronage or the zeal, hitherto shown by our Church, toward the American Bible Society. nor will it divert from her, we verily believe, any of the usual funds paid by our members to her. We ask the attention of the public to this simple exposure. And we pray that we may, in charity, be judged, as we wish to judge others.

There is no room for even a suspicion of the workings of *sectarianism* in this matter. We profess to have been actuated purely by a regard to extend the cause of our own Home Missionary Society; and to supply the destitute, who entreat our Missionaries to give them Bibles and Psalm-Books. Could we have procured these as easily as we can Tracts, by the special liberality of the Tract Society, and of individuals, we never would have been obligated to form this additional Bible Society.

Constitution of the Bible Society in connexion with our Missionary Society.

ARTICLE I.

This Society shall be known as the Bible Society, in connexion with the Missionary Society of the Reformed Dutch Church.

ARTICLE II.

The object of this Society shall be to supply the Missionary Society of the Reformed Dutch Church with Bibles and Psalm-Books for distribution, and to be distributed by other means (at the discretion of the Board of Directors) to the destitute in connexion with the Reformed Dutch Church.

ARTICLE III.

Every person subscribing, and paying annually any sum not less than one dollar, shall be a member of the Society: and the payment of ten dollars or more at any one time, shall constitute a Life member.

ARTICLE IV.

The business of the Society shall be conducted by a President, six Vice Presidents, a Secretary, a Treasurer, and twenty Directors, who shall be chosen by the Society Annually, seven of whom shall be a quorum to transact business, at any meeting regularly convened.

ARTICLE V.

The Board of Directors shall hold stated Meetings once every three months, shall have power to enact By-Laws, call Meetings of the Society, to appoint such Committees and agents, as shall be necessary to promote the interests of the Society, supply vacancies that may occur in

the Board, elect honorary Members, and, in general, to do all acts necessary to carry into full effect the objects of the Institution,

ARTICLE VI.

The annual Meeting of the Society shall be held in the city of New-York, on the Thursday immediately succeeding the first Wednesday in June, when the Directors shall present a report of their proceedings during the preceding year. Ten members shall constitute a quorum.

ARTICLE VII.

This Constitution can be altered or amended by a vote of two-thirds of the members present, at any meeting of the Society regularly convened.

Extract from the Minutes of the Board of Directors of July 30th, 1827.

Resolved, That all the Ministers of the Reformed Dutch Church be honorary Directors of this Society, and that a copy of the Constitution be forwarded to each of them, with a request that they will use their exertions to obtain subscriptions and donations; but with an express understanding that no auxiliaries to this Society are to be formed.

OFFICERS.

Gen. Stephen Van Rensselaer,	<i>President.</i>
Col. Henry Rutgers	
Abraham Van Nest	
Rev. James V. C. Romeyn,	} <i>Vice Presidents</i>
Rev. John Cornelison,	
Rev. Peter Labagh	
Rev. G. A. Kuypers, D. D.	

Peter Stagg, *Treasurer.*
William Poe, *Secretary.*

DIRECTORS.

Rev. C. C. Cuyler
John Gosman,
John Ludlow D. D.
Jacob Schoonmaker
J. M. Mathews, D. D.
A. Gunn, D. D.
W. C. Brownlee, D. D.
W. M'Murray D. D.
John Knox, D. D.
N. J. Marselus
Eli Baldwin
Mr. Isaac L. Kip
Peter Sharpe
E. Nexen, Jun.
J. W. Duryee
W. B. Crosby
Leonard W. Kip
S. Delamater
C. Heyer
R. Duryee

Depository at the Consistory Room, Corner of Nassau and Ann Streets.

REV. I. A. VAN HOOK, *Agent.*

THE JEWS AND JERUSALEM.

"It can not admit of a moment's doubt, that should the Ottoman power be removed out of the way, and no obstacles be presented by those who may succeed in the dominion of the intermediate regions, the Jews will, to a man, cross the Bosphorus, and endeavour to re-establish their ancient polity. To this all their wishes bend; for this they daily pray; and, in order to effect this accomplishment, they are ready to sacrifice the most favoured advantages they may possess in Europe."—*Dr. Henderson,*

ARMINIAN CHURCHES.

The American Missionaries have, under God, been making an interesting impression on this corrupt Christian Church. Before the distinguished Missionary, Mr. King, set out on his return home, he wrote a Farewell Letter to the people of Syria. This contained testimony to the truths of the Gospel. This letter was translated; and copious marginal references to the Holy Scriptures were added by Mr. Goodell, and sent to Constantinople. It is calculated that, at least, there are 100,000 Arminians in that city and its vicinity. A general meeting of the Patriarchs, Priests, and Monks of that Church took place, and the Greek Patriarch of Constantinople, and the Patriarch of Jerusalem also attended. The letter of the Missionary was read. The Holy Bible was brought out in the conclave; and the references solemnly consulted. The result was, a warm debate on the practices and doctrines of their Church; which issued in certain Resolutions to promote general reformation. We shall hear of this again.

France.—Our Protestant Brethren of France form a very large and respectable body of Christians. They have been, as a Reformed Church, struggling for existence for three centuries.—And even now, in this enlightened age, they are depressed and everborne by the Roman Catholics. For it is to be remembered by us that Catholicism in Europe is a thing widely different from Catholicism in our happy and free Country. There, as in France, it is the established and government religion; bringing into full operation its

ancient, unyielding, persecuting, and monopolizing spirit. It is not one jot more refined or even more mild than in the days of Luther. But in the United States, Catholics are the *dissenters*, if I may apply this term to those who form a small share of the religious public. They have no power to monopolize, no power to persecute.

The Spirit of evangelical truth begins to pervade the Reformed Churches of France.—Late intelligence adds several confirming proofs of this. It is true much *more* is to be done. Errors and heresies have produced awful devastations—particularly the withering heresy of Arminians; and the deadly apostacy of the Socinians. But those who are evangelical, are concentrating their powers and exerting themselves with laudable zeal, in extending the truth.

There is, in the Reformed Churches of France, a "Society for Evangelical Missions among nations not Christians." Its fourth annual meeting was held in April, 1827. Count Ver Huell, Peer of France, and Vice Admiral, is the President of this Society. Its third annual report was read in one of the Reformed Churches in Paris. Eleven new Auxiliary Societies were added last year—making in all twenty-four. Among these are the auxiliaries of Bourdeaux and Nismes, which sent up liberal contributions. In the church at Nismes, the monthly concert for prayer was commenced. The large church was filled, and lively, and devout sensations were manifested. The parent Society has established a school for Missions. Already six pupils have entered—all zealously devoted to the cause of Missions.

Holland.—An agent from the German Church in the U. States, had deemed it proper to visit Amsterdam, to make an appeal to the charity of the Dutch, in behalf of the Germans in America. His Majesty the King as soon as he heard of this, issued his edict that no contribution should be made publicly among his people in behalf of foreigners. This was just what might have been expected. And common courtesy might have induced the agent to ask permission to solicit donations. The King of the Netherlands is liberal, a patron of science, and of men of learning, and a warm friend of the church. We have no doubt that he would give an agent from our Reformed Church, a cordial welcome—if waited on, and solicited to lend his liberal aid to the Seminaries of a Church, which, as a daughter, is descended from that Church over which he exercises a christian and paternal influence.

CARD.

The Rev. Herman B. Stryker, late agent of the Reformed Dutch Church Missionary Society, returns his thanks to the American Tract Society, for their liberal donation of 10,000 pages of tracts, and trusts he has

prayerfully distributed them in such situations, and to such persons, on his tour, as were likely to be productive of good, and thus to promote the benevolent design of the Society.

Literary & Philosophical.

The following is from the *Commercial Advertiser*. It deserves to be preserved. It gives a fair estimate of the comparative healthiness of our great cities along the seaboard.

Deaths in the principal Cities.—The twenty-second number of the New-York Medical and Physical Journal, published recently, contains under the Domestic head, a series of statistical tables by Doctors Niles and Russ, which are extremely valuable and interesting. They exhibit the number of deaths for given periods of time in each of the cities of New-York, Philadelphia, Baltimore and Boston;—their proportion in different years and months to the population; the proportion of the number of deaths by each disease to the whole number, &c. Owing to the care of the inspector, the returns from New-York are more regular than those of Baltimore and Boston. The average proportion of deaths, including still-born, is in Boston one in 41.26; in New-York, one in 37.83; in Baltimore, one in 35.44; and in Philadelphia, one in 31.48.—This average is obtained from the bills of mortality for eleven years past. The proportion of deaths by consumption to the whole number of deaths is—in New-York, as one in 5.03; in Baltimore, one in 6.46; in Boston, one in 5.52; in Philadelphia, one in 7.10. Of deaths by intemperance, the proportions are as follows; in New-York, as one in 70.80; in Baltimore, one in 55.40; in Boston, one in 59.46; in Philadelphia, one in 61.06. It thus appears that our city ranks first for sobriety, and second for general health, but that more cases of consumption occur here than in other cities.

A Dublin coach-maker has attracted the attention of multitudes by the exhibition of a very handsome and ingeniously constructed carriage, having but three wheels, and propelled by a gentleman sitting therein, at the rate of not less than eight or ten miles an hour. The force applied is in the operation of four levers, which are alternately acted upon with much ease either by the hand or foot; and cause the carriage to make an angle with much greater celerity than a coach drawn by horses can do. The maker, it is said, is building another, on an improved large scale, which, it is believed, will supersede the present system of mail coaches drawn by horses.—*Traveller.*

We have heretofore noticed the steam carriage invented by Mr. Gurney, of London; and from the *Literary Gazette* of that place, we learn that late trials of its power have resulted in the most complete success. It moved on a rate of nearly nine miles an hour, and its velocity might with safety be considerably increased. The Editor of the *Gazette* says,—“There is nothing in the appearance of the vehicle to lead the spectators to suppose it to be propelled by steam; it makes no more noise than an ordinary travelling carriage, nor is there any annoyance from steam or smoke. It is further asserted, that it can ascend a hill with perfect ease, and be managed with the utmost facility and nicety.—*Traveller.*”

Poison from Beer Pumps.—The following paragraph is from the New-York Daily Advertiser.

“We last evening received a communication, informing us that a minister of the gospel of this city had, in the course of the past week, attended the death beds of three young men, who had been poisoned by drinking beer and cider drawn through the brass pumps and leaden pipes so common in use. This is interesting

to the public, if true; and the writer should have left his name, if he wished names and particulars published."

Thunder.—Mr. Russell in his "Tour in Germany," mentions that thunder storms are very frequent and destructive in some parts of Silesia. It sometimes thunders daily for 20 days together. There is scarcely a village or church which has not been set on fire by lightning, and some of them more than once. So certain is it held that the lightning will produce a conflagration, that the moment the storm commences, all persons who have charge of fire-engines repair to their post, and are in readiness to act. *Hamp. Gazette.*

Curious Discovery.—We learn that a gentleman in Irasburgh, Orleans county in this state, while ploughing in his field, found a few days since, what is termed by some an "iron shirt," the body part is wholly made of rings linked into each other about one eighth of an inch in diameter. The collar is made of brass rings so closely interwoven as to be perfectly stiff. It was found, as our informant states, under the stump of a tree about two feet over, which had become rotten. We are told that the United States' engineers who are surveying in that region, have procured it, and intend to carry it to New-York.—*Vt. Patriot.*

The New York Daily Advertiser, in mentioning the importation of a copy of the Complutensian Polyglot for the Protestant Episcopal Theological Seminary in New York, remarks, that "this copy is unique, probably the only one that has ever appeared in the United States." This supposition is erroneous. There is a copy of the Complutensian Polyglot in the Library of Harvard College, in very good preservation.—There is also in the Harvard College Library, a copy of the Antwerp Poly-

glot, which is as rare as the Complutensian, one of the Paris Polyglot, in ten volumes imperial folio, more splendid than either of the others, and of the London, which is more valuable than all the rest, there are three copies, one of which, splendidly bound, was once the property of the celebrated Earl of Clarendon, to whom it was presented by the author, Walton. *Boston Tel.*

A Curiosity.—Mr. Tyerman mentions a tree on Prince of Wales' Island, which rises to the height of 121 feet without a branch, measuring 30 feet in circumference at the bottom of the trunk, and very gradually decreasing in diameter till it reaches the height mentioned, where it measures about 20 feet in circumference. The whole trunk is nearly perfectly strait, without any deformity or decayed part, and seems quite in its prime.—*Boston Tel.*

New Theory.—The theory of Mr. Perkins respecting the explosion of Steam Boilers, is very satisfactory. It is well known that explosions frequently take place just *after the weight is taken from the safety valve*, or while in the act of *letting off the steam*. This cannot be explained on the old theory, but it is very satisfactorily accounted for on Mr. Perkins' principles, for these are the very circumstances under which the water in the boiler will be apt to rise, and take up the excess of caloric in the steam above it. Mr. Perkins has shown clearly that the safety valves in our common steam engines is of no use, but rather a source of danger, and that the only real safety is in keeping the boiler well supplied with water.—*N. Y. Ob.*

One of the established ministers of the Gospel happening to be in company with an itinerant preacher, asked the following question:—"How does it happen that you have not more doctors of divinity in your connexion?" "Because," said the itinerant, "our divinity is never sick."

Poetry.

(For the Dutch Magazine.)

THE SABBATH.

Sweet sabbath day! the day of rest,
Hail to the day the Lord has blest;
Hail to the day to mortals giv'n,
To teach their souls the way to heav'n.

Bless'd day! on thee our Saviour rose,
On thee he triumph'd o'er his foes;
On thee he show'd to fallen man,
Completion of redemption's plan!

This day our souls by heaven are fed,
With the blest word—that heav'nly bread;
Our souls—whom faith has taught to love,
The road to happiness above.

Oh! seek we then, without delay,
That heavenly food, this sabbath day.
And may our souls find sweetest rest,
Within the house our God has bless'd.

And should we feel that God is there,
To guide our hearts, and hear our prayer,
Sweet day! 'twill prove a symbol bright
Of HEAV'N, that land of pure delight!

T—— of New-York.

SABBATH EVENING.

By Bowring.

Welcome the hour of sweet repose,
The evening of the Sabbath day!
In peace my wearied eyes shall close,
When I have turned my vesper lay
In humble gratitude to Him
Who waked the morning's earliest beam.

In such an hour as this, how sweet,
In the calm solitude of even,
To hold with heaven communion meet,
Meet for a spirit bound to heaven;
And, in this wilderness beneath,
Pure zephyrs from above to breathe!

It may be that the Eternal Mind
Bends sometimes from His throne of bliss;
Where should we then His presence find,
But in an hour so blest as this—
An hour of calm tranquility,
Silent, as if to welcome Thee?

Yes! if the Great Invisible,
Descending from His seat divine,
May deign upon this earth to dwell—
Where shall he find a welcome shrine,
But in the breast of man, who bears
His image, and His Spirit shares?

Now let the solemn thought pervade
My soul—and let my heart prepare
A throne:—Come veil'd in awful shade,
Spirit of God! that I may dare
Hail Thee!—nor, like Thy prophet, be
Blinded by Thy bright majesty.

Then turn my wandering thoughts within,
To hold communion, Lord, with Thee;
And, purified from taint of sin,
And earth's pollutions, let me see
Thine image,—for a moment prove,
If not Thy majesty, Thy love—

That love which ever all is shed—
Shed on the worthless as the just;
Lighting the stars above our head,
And waking beauty out of dust;
And rolling in its glorious way
Beyond the farthest comet's ray.

To him alike the living stream,
And the dull regions of the grave:
All watch'd, protected all, by Him,
Whose eye can see, whose arm can save,
In the cold midnight's dangerous gloom,
Or the dark prison of the tomb.

Thither we hasten—as the sand
Drops in the hour-glass, never still,
So gather'd in by Death's rude hand,
The storehouse of the grave we fill;
And sleep in peace, as safely kept
As when on earth we smiled, or wept.

What is our duty here?—To tend
From good to better—thence to best:
Grateful to drink life's stream—then bend
Unmurmuring to our bed of rest;
To pluck the flowers that round us blow,
Scattering their fragrance as we go.

And so to live, that when the sun
Of our existence sinks in night,
Memorials sweet of mercies done
May shrine our names in Memory's light,
And the blest seeds we scatter'd, bloom
A hundred fold in days to come.

THE MAGAZINE

OF

THE REFORMED DUTCH CHURCH.

VOL. II.]

NOVEMBER, 1827.

[NO. 8.

Religious Communications.

THE REV. JESSE FONDA, A. M.

*Late Pastor of the R. D. Church at
Montgomery; N. Y.*

"Life's little stage is a small eminence,
Loch high the grave above; that home of men,
Where dwells the multitude; we gaze around;
We read their monuments; we sigh, and while
We sigh, we sink; and are what we deplored:
Lamenting, or lamented—all our lot!"—YOUNG.

Were a man's usefulness, as a christian, and a citizen, to be determined by the noise, and bustle which he creates in the world; or by that fame which follows remarkable deeds; and which puts one's name in every man's lips—an exceeding small share would be dealt out to the most useful and holy of our Pastors, either in town or in country. Men do not, usually, measure true greatness, and honest fame by the proper standard. We are struck by the greatness of effects, presented before our eyes,—visible and palpable. The man who has travelled from prison to prison,—over all Europe, and who has spared no trouble nor expense in meliorating the condition of the wretched; the man who has given his name to the pages of history, and of song, as the patriot and deliverer of his country; the man who carries his eagles over the breadth and length of a land, and subdues cities and kingdoms not a few,—is applauded by mankind, and held up, from generation to generation, as a model to be copied by the young; and to be followed by those who would give their names to immortal fame.—While the humble and painstaking scholar and pastor, though faithful to his God, and his flock, lives in obscu-

city; and dies almost unknown. And yet his achievements, under God, may be far more glorious, and their results may bloom fresh in the world of unfading glory. The benevolent Howard may have relieved the wants of thousands; and may have sent joy, and gladness into many a broken hearted creature; and miserable outcast among sons of men. He may have gone no further, and done no more. And yet this was very much. And it shall never miss its rich reward.

The patriot soldier may have achieved the liberty, and independence of his country. And this will establish his fame while the nation exists. The soldier of fortune, who has made his way, by brutal courage, and address, to the honours and cares of a throne, may be pointed out by his satellites as the first of heroes, and wisest of men. He may have caused the death of millions, and may have 'waded through slaughter to a throne,' and may have left his tract, among the nations, in blood, and mouldering ruins; and may receive the meed of glory from men who are strangely seduced by military glare, and fame, to laud such monsters.

"One murder makes a villain—
Millions make a hero!"

And verily he will have his tremendous reward—in time—he may have it:—and, certainly, in eternity—to the satisfaction of every man—and of every woman, and of every child, whom he hurried mercilessly into their untimely graves.

The glare of this fame falls not to the share of the humble Christian Pastor. But neither do the horrors inseparable from it oppress him. And, indeed, his soul never breathed a wish

after the dear bought fame of earthly men.

Within his humble charge, he may have comforted with everlasting hopes, many a drooping christian on his dying couch; and may have led many a broken hearted penitent to the foot of the Cross of Christ. And in the great day of eternity, hundreds may rise up and call him blessed, before God; and before seraphs, and sainted men; and be brilliant trophies of his Redeemer's grace; and of the efficacy of divine power on his pious ministrations. The fame of the pastor, therefore, may be obscured here. But it grows brighter and brighter in heaven, in the ever rolling ages of eternity;—when the proudest deed of man, which raises him to the highest niche in the temple of earthly fame, shall perish with its very memorial, and with the last traces of its remembrance. So true it is that—

“Full many a gem of purest ray, serene,
The dark unfathomed caves of ocean bear.
Full many a flowret grows to blush unseen,
And waste its fragrance on the desert air.”

And it is thus—that man measures greatness and fame—not by its spiritual and ultimate effects—but by what strikes their senses; or what gratifies the strange overweening attachment of the human mind to romance and chivalry. They measure the worth of fame, and the solidity of greatness, by the scale of time; and its temporary effect. The Christian measures them by the measure of eternity. And manfully quitting the arena in which earthly men wrestle, and pant in the race of temporal glory and happiness; he seeks through an humbler path, glory, honour, and immortality, by the side of his REDEEMER.

Hence, though every one of us may admit the moral and spiritual grandeur in the character of a devoted, faithful, and successful Pastor,—it is extremely difficult to make an interesting memoir of him. And it is, in an especial manner, difficult in our

days. There is not that love of the sober, and regular narrative of history, which swayed the taste of our fathers. The public has been spoiled, in its taste, and choice of viands. It has become fastidious, and easily disgusted with ordinary, and wholesome food; by means of the over delicious condiments, with which it has been, of late days, surcharged. Nothing but romance, and extravagance in fiction, will satisfy the mass of readers. And it is impossible to get romance out of the incidents in the life, and doings of a meek, and humble teacher of the doctrines of the cross of Christ.—Hence it is almost impossible to secure attention from the majority of readers, to such humble things.

And if these difficulties arise, in respect of even those, of whom their friends have carefully noted the leading incidents—how much more are we exposed to an utter failure in attempting to record a memorial of those, of whom the piety of friends has scarcely collected, or retained even a solitary anecdote. And such has been the case with my much esteemed friend, the Rev. Jesse Fonda.

I cannot give more than what our utmost industry has been able to glean. The tribute and offering I bring is small. But it is from my heart that it is offered. I shall simply note these few things, and conclude with some extracts from letters—now in my possession—received in course of our correspondence.

The Rev. Jesse Fonda, was born at Watervliet, Albany county, N. Y. on the 27th of April; 1786. Having passed through the usual course of academic studies, he was entered a student in Union College, Schenectady. He passed the College course there, with no small degree of eclat. If he was not among the most brilliant sons of science, he certainly sustained the character of solidity, manliness of intellect, and all the other mental materials which compose a mind which will wear well. His old

comrades speak of him with affectionate respect. He aspired not, in his college days, to be a wit. Nor, like many youth, otherwise ingenious and gifted, did he seek fame among his companions, by noise and turbulence, and by sallies of folly. No youth, he was firmly convinced, ever immortalized himself by impudence and vice! He pursued his uniform course of modest worth—with a steadiness of purpose; and with a manliness and dignity of manner, which gained the love, and the confidence of both teachers, and associates.

Having finished his scientific, and theological courses, Mr. Fonda was licensed to preach the gospel, by the Classis of Albany, in the year 1809. And in the same year, he listened to a call from the Associated Dutch Churches of Nassau and Schodack, in the county of Rensselaer, N. Y. Here he devoted himself to the work of the ministry, and to his parochial duties with the ardour of a youthful minister of Christ. Here he began that course of systematic study, which left a deep impression on his future exhibitions. He wrote his discourses fully out, with much pains and care. He was in no instance, that is remembered, ever found in his pulpit, serving his DIVINE MASTER, and the people of his flock, with that which cost him nothing.—After a few years, he was called to a more conspicuous and useful sphere. The Reformed Dutch Church of New-Brunswick, which has had the ministerial services of some of our very distinguished men, such as Dr. Hardenbergh, and his successor Dr. Condit,—gave him a harmonious call, and without gainsaying, he settled among them. The duties of this situation—deemed one of the most arduous charges in our church—on account of the great extent of the congregation; and the members of the Theological Faculty, and Students of Theology, forming a part of the audience,—he performed with great success, and to the entire satisfaction,

and approbation of the people of God. His discourses indicated much study, and care in their execution, and finishing. They were systematic, and doctrinal, as far as was befitting.—And, as has been observed by a great critic, the masters hand of a preacher, is shown most conspicuously in the proper management of the improvement: So our deceased friend bestowed a marked attention, on his applications. After he had laboured to enlighten and convince, by sound discussion, he exerted all his powers in a pathetic appeal to the conscience, and heart, in order to win over souls to the Lord Jesus Christ. There was, I think, a singular unction in these closing appeals. He seemed to feel deeply his own responsibility; and to realize his position,—as an ambassador of Christ standing between the living and the dead. He felt the unutterable value of souls.—And his own soul seemed to yearn over the poor dying sinners of his flock. And hence, he gave utterance to the fulness of his pious and earnest heart, in beseeching them in Christ's stead to be reconciled to God.

He was unquestionably one of the most solid, judicious, and pious ministers of our Church. He was faithfully devoted to the work of his Master. He feared not man; but he did his duty, as *one who endured of seeing HIM who is invisible*. This was strikingly displayed in the last years of his ministry. It was observed that he had never devoted himself more to the work of the gospel, nor so earnestly and zealously—as he had done during the winter which preceded his death. And what deserves to be remembered with solemnity, in his last sermon, preached—I believe—on the sabbath preceding his last sickness, he unburdened his holy soul, in a solemn and most faithful testimony to his people, against certain notorious sins of the day, in the village of Montgomery, and the vicinity. He pointed

out the prevailing sins of the day. He uttered the denunciations of God's visitations for gambling, horse-racings, and such works of darkness, and guilt by which youth are seduced and ruined. The tide of enmity, and rage set in, it is true, against this faithful servant, for a short time. But it was his last testimony.—It was his last exhibition. They never again beheld his affectionate look; nor heard his warning voice in the sacred desk. And when dead, he seemed still to speak with solemnity in their ears. And his warnings crowded on their memories. And many, we trust, have indicated by their tears and sorrows, since that time, that their repentance has been genuine for their past sins before the Lord.

Mr. Fonda had removed from New Brunswick in consequence of a pressing, and unanimous call from Montgomery, one of our largest, and most flourishing Churches in the State of New York. He laboured in this station from September 23, 1817, to the day of his death.

About the beginning of the year 1820, his health was materially injured by his incessant labours among his numerous flock. He became subject to a spasmodic affection of his stomach and bowels. This continued occasionally to afflict him for, at least, two years.

Mr. Fonda has laid before the religious public, a very favourable specimen of authorship. His book on the Sacraments is a valuable work. It was designed by him to be a plain and practical work. And he has attained his end in this point. His discussions are very judicious. They indicate a discriminating judgment, and ripened knowledge. And there is moreover an unction of piety spread over all its pages, which cannot fail of making it very acceptable to the Churches.—The writer of these lines could not, indeed, agree with him touching the nature, and character of John's baptism. But our sentiments were ex-

changed with perfect courtesy and brotherly kindness. I could never see sufficient reason for the ardour of that zeal, which makes some theologians *unchristianize* this baptism of John.—I am aware of the intention. It is to oppose the doctrine of those who maintain that baptism is by immersion alone. Now to me it appears unspeakably more easy and conclusive, just to deny utterly that there is any decisive evidence that John did baptize by immersion only. On the contrary, I can perceive that John could not possibly have baptized, by immersion, "all Judah and Jerusalem," and the many thousands who crowded to his ministrations. He could not have done it without a continued *miracle* on the part of God, to John—of which we have no record, and to which there is not even an allusion in the Holy Scriptures. No human being could have stood—without endangering his life—in the cool streams of Jordan, up to his breast, and under Canaan's burning sun, to baptize all day—even from morning to night—as he must have done, for whole days, if he had immersed them. He must have perished if he had. Hence it is not to be doubted that he "*sprinkled them with clean water*," as the disciples stood in ranks along the banks of the Jordan. Besides, to offer one hint only, by the way—"sprinkling with clean water" is God's own impressive allusion, which he employs. And the thing signified—the HOLY GHOST is always said to be poured out, to be sprinkled, or shed down on us. Let the advocates for *immersion alone* show me an expression, or one solitary allusion, indicating that we are "*dipped*" or "*immersed*" into the Holy Ghost!

Mr. Fonda was very happy in his matrimonial connexion. It was his lot to have, from the Lord, a true helpmate,—one who was not a hindrance to his prayers; but whose unaffected piety, and devotion to the cause of Christ, ministered to his com-

fort and public usefulness. But happy as they were in this blessed union, their faith and their constancy of patience were often tried. They met with sore bereavements in the death of several, at least four, of their children. And there was one sweet little boy, only four years of age, whom they lost in July 1823, whom they sorely bemoaned. He was a pretty and a lovely child. After three days illness, and only three, they laid him in the grave. A letter from Mr. F. dated a year after this, and now lying before me, has these words: "We are all in comfortable health. But the anniversary of my sore affliction, of last summer is close at hand; and already my bosom heaves with a sigh. Next sabbath, it will be one year since the dear little boy, to whose death I allude in my book, was snatched away from us. But my heart is too full to proceed."

The labours of Mr. Fonda were greatly blessed, at the different stations where he laboured, and particularly those of his last years at Montgomery. During his ministry there, (since September, 1817,) *two hundred and ninety-six persons* were added to the full communion of the church. And it has been stated to us from the most respectable sources, that the religious and moral condition of that church never was in a better way. We have thus three impressive evidences of the blessing of his Divine Master accompanying his ministry. Many were added to the church, who were, in the judgment of charity, truly converted to the Lord. His professing people have been comforted, and built up in their holy faith. Vice has been severely checked, and christian, and pure morality advanced.—Oh! blessed and truly happy is that servant of the Lord, who is thus found labouring, and blessed in the labours of his hand, when his Lord cometh! Since the year 1814 I have been intimately acquainted with him,

and have enjoyed his correspondence. And I have not perceived any warmer feeling in his heart, or higher object in view, than the advancement of his Master's cause. He was a man of much earnestness in prayer, and he was much devoted to the duties of the closet. He used to go from his knees in his study, to the pulpit. He loved his master with no ordinary affection; and he loved his master's work. And though often wearied in it, he never was wearied of it. The uniform anxiety of his soul was to know nothing among his people, but Christ Jesus, and him crucified. Those who knew him most intimately, know best the extent of the loss, sustained by the church in his death.

The following is an extract of a letter from a bosom friend of Mr. F. and one of his late distinguished parishioners: "I presume the personal character of our deceased Pastor, is too well known to you, to require much comment from me. Having been very intimately acquainted with him; and the reputation he supported both here, and elsewhere; I can truly say—he has not been known to compromise the duties of a pious, godly, and evangelical minister; in sustaining an enviable character for urbanity, politeness, and gentlemanly conduct, in every circle in which he moved. As a disciplinarian, an orthodox divine, and a sincere friend to the Reformed Dutch Church, his book on the *Sacraments* gives ample testimony to him. The peculiar nature of his disease left us little hope of hearing his dying testimony. Yet He who made the dumb to speak, gave motion to his palsied tongue. He was in possession of his reason; and when enabled to articulate, he explained his Christian hope, with humble confidence. And he took leave of his family, in a most pious, affectionate and composed manner. *"Mark the perfect man, and behold the upright; for the latter end of that man is peace."*

The following additional particulars are from his kind and attentive physician.

"Some considerable time before his lamented decease, Mr Fonda was seized with an inflammation of the right ear; which, during its continuance, was exceedingly painful. At length it suppurated. This occurred about ten days after the attack. This was, no doubt, brought on by the exposure consequent to the discharge of his parochial duties, during a very inclement season of the year. Matter was discharged from the ear for about fourteen days; during which he frequently complained of an unpleasant sensation in his head; which occasionally produced slight delirium. All this, however, soon subsided; and he appeared to convalesce favourably. But suddenly, an attack of inflammatory rheumatism prostrated him again; and utterly beclouded the prospect of a speedy recovery. From this he again recovered, apparently free of disease, in the course of three weeks. Nothing but a state of debility consequent on so long a confinement seemed to prevent him from resuming his ministerial functions. But, alas! God had determined otherwise. As a people God had written bitter things against us. We were never again to enjoy the blessedness of the exercise of those duties, that were the delight of his soul. On Monday morning the last day of April; 1827; he was seized with violent pains in the back of the neck, and head. It continued with great severity through the day. On Tuesday morning, May 1st, he became apoplectic. And in the course of the day this disease terminated in palsy of the whole of his left side.— And on Wednesday morning (May 2) at five o'clock, to our inexpressible sorrow, he expired.

"There was nothing in the nature or violence of Mr. Fonda's illness which at any time, excited the least apprehension of so fatal a termination; until within the last mentioned two days.

He, nevertheless, spoke frequently of it as his last sickness; but with that placidness, and undisturbed serenity of mind, and confidence of hope, which the people of God have, as an anchor to the soul, and which entereth into that within the veil;—he said *'I have no doubt my death will be a happy one!'* This expression grew out of a conversation I had with him upon the sentiment contained in the 4th part of the twenty-second hymn, and particularly the last two lines of the last verse.

"And all my friends in Christ below,
Will soon come after me."

"After I left him he said with peculiar emphasis to Mrs. Fonda, *'If I go, soon, very soon will all my dear friends in Christ follow me!'*

"After the apoplectic seizure had, in a great measure, subsided, he became completely paralytic; and his articulation was so difficult, and imperfect, that he could hardly be understood. God, however, who mingles mercies with judgments, enabled him to communicate to us, his dying testimony. On Tuesday, about 10 o'clock, A. M. while I was endeavouring to exclude all noise and bustle, he said, with much tenderness and firmness, *'Let me take leave of my dear family.'* Taking his eldest son by the hand, he whispered out—*'James, read and study your Bible; make it, my dear child, the rule and guide of your faith. Oh! every thing else compared with this, is but trash, mere trash!'* In addressing his second son, he said—*'Hardenbergh, you cannot read, but you can reflect; and you can pray.'* He then, passed his feeble, and quivering hand over the face of the third son, who bears a very striking resemblance to himself, and said, as he cast his languid eyes on his weeping wife—*'My dear—to you I leave my likeness!'* But he was unable to conclude what he seemed anxious to say; and some time elapsed before he could speak, so as to be understood. He seemed to feel as if he had done with the

world. He manifested no worldly solicitude—except so far, simply, as he felt for his dear wife—so soon to be a widow—and his children,—so soon to be orphans. He was a most affectionate father, and husband. It was easy to see that a father's bowels yearned over his children. And he looked at the approaching desolation of the companion of his youth—with feelings for some time, of very acute anguish. At times, his spirit, as it were on the verge of departing, seemed to look back; and cast a longing and lingering look on these fond objects of his heart. He seemed to wish, if it could be permitted by his Divine Master, to live just a little longer for them. Amid these feelings, which we could read in his looks, he was asked, 'Cannot you leave the keeping of your family, in the hand of Him, to whom you have committed the salvation of your immortal soul? He seemed to revive, and brighten up, amid the cloud of his momentary troubles, and he exclaimed, with a most expressive smile, '*Oh yes! oh yes!*' And then his soul betook itself in earnest prayer to God.

"He was sensible, and always spoke understandingly, until the very moment of his death. Shortly before he died, he said with a placid smile—'*I am not home yet!*'"

"I have no doubt, had he been able to articulate, so as to have been understood by us,—that much of the bitterness of our sorrow, for his sudden and unexpected death, would have been sweetened, if not removed altogether, by the ample expression of those consolations, which manifestly dwelt in his soul. But now, he is gone. We look upon our unspeakable loss. But our loss is his unspeakable gain. '*I heard a voice from heaven, saying unto me; write, blessed are the dead which die in the Lord; from henceforth: Yea, saith the SPIRIT, that they may rest from their labours; and their works do follow them.*'—Rev. xiv. 13."

He was followed to the grave on

Thursday, May 3, by his weeping family and flock. An immense crowd collected to pay their last services to the remains of this revered servant of Christ. Nine ministers from adjacent churches, walked in the procession. The Rev Dr. Fisk of Goshen, offered up the first prayer at his late dwelling. And in the church the Rev. Mr. Wallis offered up the introductory prayer. The Rev. Mr. Ten Eyk preached a sermon from 1 Cor. vii. 29. '*This I say, brethren, the time is short.*' And the Rev. Mr. Van Vechten of Bloomingburg, offered up the closing prayer. On the Sabbath following the Rev. Mr. Arbuckle preached the funeral sermon, in the pulpit of our deceased brother, from Rom. xiv. 12. '*So, then, every one of us shall give account of himself to God.*' The preacher made a touching appeal to the church, in behalf of the widow and orphans of their dearly beloved Pastor. And we record it to the credit of the Church at Montgomery, that they have testified their respect to his memory, and their sympathy towards his bereaved family—by the substantial fruits of a liberal benevolence.

We shall now, according to our plan, present our readers, a few extracts from his Letters.

"Montgomery March 30, 1821.

"Dear Brother B.—*** You are pleased to speak in very friendly and even flattering terms, of the success of my labours here. Indeed the Lord has been pleased to bless my labours far above what I deserve, and I have daily to lament my backwardness in acknowledging his distinguishing goodness. How many of my fellow-labourers in the vineyard of Christ, have laboured with greater ability and fidelity, than I have done, but with less success. The very circumstance, dear brother, that you have not had so many added to your church, as I have to mine, proves that success does not depend on talent, and faith-

fulness (although these are excellent and praiseworthy) but on the sovereign grace, and blessing of the glorified head of the Church. "Not unto us, not unto us, O Lord, but unto thy name be the glory." This is the language of the prophets and apostles. And surely such well becomes us.

"And let us not forget, that while it is duty, to spend and be spent in winning souls to Christ, and to know no *compliment* as it respects the number converted by our instrumentality; yet the conversion of one soul is a sufficient compensation for the most laborious life. Oh! to meet in heaven one soul brought to glory by means of my ministry—will, next to the glorious Trinity, be perhaps the most interesting object amidst all the interesting objects of heaven. God grant that you and I, my dear brother, may meet with many there, who shall hail us as their fathers in the Lord.

"The Lord's supper has been dispensed twelve times here, since I ministered to this people. That is from Oct. 1817, to Feb. 1821. We have admitted 147 on confession; and 26 on certificate; in all 173.

"In April 1820, we admitted 48 persons on confession. This was a very large addition. The attention to religion, was indeed great, and what was to me a matter of peculiar satisfaction was, that it appeared to be a *revival* indeed. The graces of God's people were revived: religion was revived in the souls of believers; and they were excited to press forward with new zeal in the march to glory, and in the path of duty.***At the time to which I allude, there was considerable excitement in some of the surrounding churches. Meetings were held almost every evening, and continued until a very late, and, as I thought, improper hour. In these meetings almost every one was allowed to speak, to exhort, and to pray. Every one who claimed a hope, though it were of but 24 hours' standing, was judged by himself, and by others, com-

petent to address the alarmed and enquiring. Indeed I was told that it was not uncommon for the whole assembly to be divided into little groups; and one was praying—another was singing, and a third was conversing—all in the same room. You may suppose that I could not follow this in my congregation, I even condemned it. The consequence was that whisperers were put into circulation, that I was unfriendly to revivals; and even opposed to prayer meetings. One of the brethren called on me, (no doubt actuated by feelings of purest friendship) and advised me to come out boldly, and preach in favour of revivals. But I choose to go on my own way.—I agree with you, fully, in your ideas of conversion. To *know* Jesus Christ is life eternal—These high excitements are often, I fear, as delusive as they are rapturous."

J. FONDA."

"Montgomery, June 5, 1821.

"Dear Brother B—We had our quarterly communion the day before yesterday, our addition was small but of a most satisfactory character. Only three were admitted. One of them is a young man studying law in our village. In the midst of difficulties, and strong temptations, this young man has ventured forward in the holy cause. The grace of God has made him willing to bear the reproach of the cross, and joyfully to submit to the charge of '*singularity*.' The time, dear brother, will come, when the religion of the Lord Jesus Christ, the benign influence of which, may so plainly be discovered in the jurisprudence of every christian nation; shall be acknowledged, and cherished by men of every profession; and when 'holiness to the Lord' shall be inscribed upon the bar, as well as upon the pulpit. The advantages which are to result from such a revolution to society, you know how to appreciate. Let our attorneys become men '*fearing God*;' and the evils of litigation will

be greatly diminished, if not wholly terminated. The wicked oppressor, and the fraudulent man will not so readily find agents to espouse, and to advocate their cause. Witnesses will not be tortured and compelled, if possible, to contradict their own statements; and the solemnity of the oath, now so wantonly disregarded, in our courts of justice, will then operate to prevent an unnecessary and irreverent appeal to the heart searching God. Our courts will then, indeed, be courts of Justice: in which the reign of righteousness will be felt and acknowledged,

"Since I received your last, I have had a return of my complaint, for although I do not remember to have mentioned it, I presume you have heard that for nearly eighteen months past, I have been subject to a spasmodic affliction of the stomach and bowels, which sometimes extends to other parts of the system. I have had some very severe attacks; and I have been most solemnly reminded that I must shortly put off this tabernacle. My last attack, however, was slight. I was seized on Thursday evening, and I was able to preach the next sabbath. I pray to be enabled to discharge my duty, and fulfil the ministry which I have receive of the Lord Jesus; and, at the same time, to hold myself ready at the call of God, to exchange worlds, and pass from time into eternity." * * *

The next is an extract of a letter in reply to one, in which the writer had detailed the particulars attending the death of the late Rev. James Brownlee of Falkirk; (Scotland) a learned, eloquent, and very pious minister; who in the prime of life, and in the full career of distinguished usefulness, was called away by death. He fell down in the pulpit, while in the act of ministering in the service of the Lord. And he was called home to his rest, from the very altar of his God!

"Montgomery, Sept. 3, 1821.

"My dear brother B.—Accept the assurance of my hearty sympathy under the distressing providence of which you make mention in your last. My heart bleeds for the loss which you, his family and the church, have sustained in the death of such a brother, a man so distinguished for piety, for talents and attainments; so useful and so respected! What a loss! But, dear brother, the better a man is qualified to live; and the more sincerely we are attached to him for his virtue, and his excellence, the better he is prepared to die. And the very pain occasioned by the loss of such a man, is softened by the consideration that what rendered him most dear to us, was his preparation for a nobler fellowship, and a higher state of existence. Wipe your tears, dear brother; and let you and I strive to be followers of those who through faith and patience have already inherited the promises.

"We had our quarterly communion yesterday. I believe it was considered a great day in our Zion. Six were added on very satisfactory confession of their faith.

"I think I have seen something from your pen, either in manuscript, or in print, on the subject of dreams. Something remarkable in relation to that subject, has lately fallen under my observation. An attempt was made some time since to fire the barn of one of my elders, a most excellent man, by the name of J—M—. Shortly after two attempts were made to assassinate his brother John, also an excellent man, a member of my church, and the leader of the music. Calling to see John, he requested a private interview. He then observed—'Sir, I drop'd asleep this morning after light, and dreamed that I was in church, and I seemed to see and hear you distinctly take, for your text, the 8th and 9th verses of some psalm, the number of which you did not mention. The text you read was this—'*He sitteth in the lurking places of the*

villages, in the secret places doth he murder the innocent.'—here added he, you stopped; and told the congregation that they might examine the rest of the text, when they got home.—Now continued he, 'I want you to tell me, whether there is such a passage in the bible. I have looked at the 8 and 9th verses of several psalms; but I cannot find any thing like it.' I told him there was such a passage, and opening the bible, I found it in the tenth Psalm—The words he repeated are in the eighth verse. Now, sir, that such a passage, which he had no doubt often read, should occur to his mind, at a time, when he had just escaped the hands of an assassin; and every thought was that of murder, is not remarkable; but that the verses should be designated, and that the words heard, as a text from the pulpit, should be found in the verse so designated in the dream, is I think remarkable. At his request, I preached, on the next sabbath, from the passage; and I took a view of the *murderer*, and the *victim*. But I have got on the fourth page and must stop short, by renewing the assurances of my best wishes in behalf of yourself and family.—May God bless you all. Yours in the bonds of the gospel.

J. FONDA."

Reviews & Criticisms.

It is well known that the state of the Christian religion is deplorable, in Germany—the once favoured land of Luther, and of the bright luminaries of the Reformation.

We begin in this number, with some extracts from the Eclectic Review of London, of July last. These will show us the state of Theology in Germany, and the cause of it. Afterwards we shall give an abstract from the Review of Mons. Stapfer, which will show that the revulsion begins in Germany, against the Neologists.—The spirit of truth and reformation is rousing in Luther's land.

1. *The State of the Protestant Religion in Germany*: in a Series of Discourses preached before the University of Cambridge. By the Rev. Hugh James Rose, M. A. of Trinity College and Vicar of Horsham.

2. *Der Zustand der Protestantischen Religion in Teutschland, &c.*; being a German Translation of the preceding. With a Preface and Annotations. Small 8vo. pp. 236.

The newest objections and theories of infidelity are rarely any other than reproductions, in more modish dress, of older speculations. Voltaire, and his confederates on the Continent, forged their light missiles out of the heavy materials produced by the English Deists, who had by a few years preceded them; and their arguments, as to general suggestion, and often as to specific form, may be traced to the Manichean Faustus, to Julian, or to Celsus. The early replies, also, of Origen and Eusebius were noble models to the best Christian advocates of modern times.

Within the last forty years, infidelity has assumed a disguise which some beings who believe and tremble, have no doubt, lauded as very clever and ingenious. In Protestant Germany and the neighbouring countries, it has put on the gown and the ruff; its children and servants have been saluted as *summe venerandi*, and they have sat down in the dignity and influence of university chairs and parish pulpits. They are, therefore, decked with the name of Christian; they are held to be the children of the Reformation; they are professionally of the Lutheran or of the Calvinistic communion; they are pastors and professors of divinity, profound scholars, able critics, and distinguished authors.

The outline of their scheme is this: That the moral contents of the Bible are a Revelation from God, in the same sense in which all intellectual proficiency and practical improvements are gifts of Divine Providence. That

the book of Genesis is a collection of the earliest traditions concerning the origin and primeval history of the human race, containing some facts, but mingled with much allegory, mythology, and fable. That the prophets were the bards and patriotic leaders of their country, warmed with the love of virtue, roused by the inspiration of genius, using the name of the Lord to arouse torpid and selfish minds, and having no other insight into futurity than the conjectures which were suggested by profound political views, and by access to the secrets of camps and cabinets.—That Jesus was one of the best and wisest of men, possessing peculiar genius and an elevation of soul far above his age and nation. That, by superior natural science, and by dexterously availing himself of fortunate coincidences, he impressed the bulk of the people with the belief of his possessing supernatural powers,—an artifice very excusable on account of its benevolent and virtuous motives. That, by the envy, revenge, and selfish policy of the Jewish ecclesiastical leaders, he was condemned to die; that he was fastened to a cross, but (in consequence, perhaps, of previous management by some friends in power) was not mortally hurt; that he was taken down in a swoon, and laid in a cool and secluded recess within a rock, where, by the skill and care of his friends, animation was restored. That his religion, though a human contrivance, is the best and most useful for the general happiness of mankind.

Such a system as this is held boldly and throughout by some, and by others in various degrees of approximation. They go under the denominations of *Rationalists*, *Neologists*, and *Antisupernaturalists*.

The most celebrated supporters of this system, in some or other of its gradations, are believed to be, or to have been, Paulus, Eichhorn, Eckermann, Gesenius, the author of the *Hebrew Lexicon*, Gabler, Wegschei-

der, Brerscheider, Van Hemert of Amsterdam, Schiller the late dramatist and historian; and to these, we fear we must add Heinrichs, Niemyer, and Schleiermacher, the author of *A Critical Essay on the Gospel of St Luke*, which has been translated into English, and of which we hope shortly to take further notice. These writers have certainly rendered useful services to the cause of Bible-learning. In numerous Dissertations, Essays, and Commentaries, they have contributed stores of Oriental and Rabbinical attainments to the illustration of history, allusions, and phraseology, in both the Old and the New Testaments. It is especially worthy of observation, that, in their bringing out of the grammatical sense of the Christian Scriptures, they frequently state certain opinions and persuasions as *entertained by the Apostles*, which are no other than the GREAT DOCTRINES of religion, as held by the orthodox churches of ancient and modern times. These are, the ascribing to Christ of those attributes which are peculiar to Deity; the assertion of an expiatory design in the sufferings and death of Christ; the referring of all events to the decrees and providence of God; the reality and necessity of Divine influence in order to true holiness in principle and action; the existence and temptations of wicked spirits; and the immediate happiness or misery of the human soul on its separation from the body. It is to be observed, that, in making these statements, the Rationalist interpreters are most careful to avoid the declaration of *their own* belief.

The Latin writings of Koppe and his continuators, of the younger Rosenmuller, Schleusner, and Kuinol, have been the chief instruments in making us, to a limited degree, acquainted with the existence and opinions of this school of spurious theology.

But Mr. Rose, the Author of these *Discourses*, has given the religious

public the fullest, and clearest view, of any who have yet discussed this painful subject. He has not only studied German books, but has travelled, and resided among the Germans; and has probably been aided by some of them in the collection of passages and references.

Of the more specific CAUSES of this state of things in the German Churches, we shall mention FOUR: each of which includes a host of subordinate evil principles.

1. The unhappy idea, which had a wide and pestiferous influence at the time of the Reformation, of making men disciples of Christ by government edicts and ecclesiastical mandates. From this wretched principle arose the chief evils of the sixteenth and seventeenth centuries, which produced the oppression and banishment of individuals who would not renounce all at once the Roman Catholic religion, and this by magistrates who had, but themselves just quitted that communion; the putting to death of Servetus; and many other deeds of horrid persecution, by even good men; the division of the Protestant interest into the two parties of the Reformed or Calvinistic, and the Evangelical or Lutheran; the fierce enmities and intolerance on both sides; the thirty years' war; the enforcing of the use of appropriating formularies by the whole population of a country; the bringing all young people to the sacramental communion; and, in a little time, the training up for the holy ministry those who had given no evidence of being holy persons.

It is not difficult to perceive, that the inevitable consequences of this state of a religious profession would be, first, formalism and pharisaism, subtle self-righteousness under the names and forms of evangelical doctrine; then, hypocrisy, in all degrees and shapes; then, indifference to sentiment, a mutual and tacit understanding to regard confessions and formu-

laries as articles of peace, rather than of faith, the exclusive preaching of the external evidences of revelation and of a dead morality; and finally, the avowed repudiation of fundamental truths.

2. We find another melancholy source of the evil, in the spirit and operation of a State Religion. Hence it is that irreligious men are constituted rulers, directors, and agents in the worship, profession, and government of the Church. Such men are radically enemies to the holy truths as well as duties of God's word; and, in the issue, they are sure to manifest their departure from them.

3. We esteem as a great accessory cause of this moral pestilence, the separation of a devout and serious spirit from theological discussions and biblical interpretations. This monstrous impropriety did not shew itself all at once. It took root, we fear, in the dry gravity and coldness of some commentators of the Remonstrant and Arian schools, whose works were introduced and powerfully recommended in Germany, about eighty years ago. It gradually increased unto more ungodliness, especially in the University Lectures; and quirk, jibe, and innuendo were without scruple used, in close connexion with the most serious and awful subjects. The sacred names and attributes, the law and the gospel of heaven, every doctrine and precept, every promise and threatening of the divine word, were readily associated with any form of jest and silly witticism. We cannot acquit John David Michaelis from a heavy share in this guilt; yet, we must observe, that those of his works which have been translated into English, seem, in this respect, more faulty than his Scripture Commentaries. So far as our acquaintance with the latter has extended, we have been gratified with observing less intrusion of his constitutional levity, and more seriousness of sentiment and expression, than appears, for instance, in

the English Version, by the late Dr. Alexander Smith, of his "Mosaic Law."

4. We mention one other powerful cause; the miserable intolerance of the Protestant States of Germany.—Had religious freedom existed, or even a liberal and paternal toleration of dissenters, the population of a town or village in which Neologism got possession of the parish pulpit, would most probably have formed a separate congregation with a pastor of their own choice, and the gospel of the Reformation and of Apostolic Christianity would have maintained its ground; yea, it would have flourished and triumphed. But the horror of any approach to popular liberty, united with the inveterate evil of subjecting all public worship to the prescriptive meddlings of the Government, was the characteristic malady of all the German principalities, great and small. In some of them, among whom the Prussian States deserve honourable mention, the evil has been abated in a considerable degree; but in others, particularly those under Austrian dominion or influence, it has awfully increased since their deliverance from Napoleon's iron grasp. Thus, the grand remedy has been shut out, which, otherwise, it is morally certain, would have been applied; and the people, compelled to attend the parish church, or to enjoy no public religion at all, have been brought down, with scattered exceptions, happily now becoming numerous, to the level of their unchristian and antichristian teachers. The same would have been the case in England, had not the non-conformists made their self-sacrificing stand against ecclesiastical usurpation, and in Scotland had not the brave and pious Covenanters resisted and triumphed; and had not the Revolution under King William secured to both, the liberty of conscientious separation.—The cause of the Evangelical Dissenters operated both as a remedy and as an example to the remains of

piety in the Establishment. Without it, popery or formalism would, according to appearances, have secured an ascendancy fatal to all the interests of Great Britain. At the present moment, also, the revival of religion in France is setting strongly into the channel of a peaceful but uncompromising separation from the Protestant State Establishment, with its salaried clergy, a royal veto upon the appointment of its ministers, and a royal right of arbitrary dismissal.

On this subject, we shall obtain the approbation and the thanks of our readers, by introducing some paragraphs of a very remarkable document, which appeared, nearly five years ago, in a German periodical work, the *Darmstadt Ecclesiastical Gazette*. We have not the original, and are therefore obliged to take our passages from the translation which appeared in the *Archives du Christianisme*, vol. vii. Paris, 1824. pp. 253–260.

"As, in many places, there are Ban-Mills, to which all the inhabitants of the district are obliged to carry their corn to be ground, and are precluded from applying any where else; so in our days, it appears a determination to set up in different parts, Ban-Churches; and, as the privileged millers have the sole right of supplying flour, so the privileged preachers must alone possess the right of distributing the word of God and the means of edification! A toll and custom-house line is ordered to be drawn round all the Churches; and whatsoever the law does not permit according to the decrees of the established *continental system*, is to be regarded as spiritual contraband, and to be confiscated for the benefit of the State! Thus are certain persons pleased to make Christianity an article of privilege, monopoly, and secularization. In proportion as this privileged Christianity has become, in numerous places, a lifeless form, has theological instruction fallen and degenerated, so as to have become actually antichristian; clergy-

men have manifestly performed their functions merely as a trade ; and public devotion has been deprived of all its nutriment and power.

"Yet, the fact is, that our age has brought upon itself these melancholy restraints. It has deserved the chastisement, that an *infidelity* which has abandoned the principles of the Reformation, and an *irrational reason* which sets up its pretension to be lord over the word of God, twisting and torturing it at its own arbitrary liking, should, in various places, threaten to become an actual Papal domination. Yes ; our age, by its lukewarmness and indifference to holy and divine things, has more than merited this awful judgment from God, the plagues of a *new spiritual tyranny*.—

We have seen what may be made of the Christian system under a knife employed in the dissection of all notions, and then taking up Christianity as a mere affair of notions. But, what will at last be made of it by an *infidel rationalism*, or a *lifeless orthodoxy*, remains to be seen. Government edicts and police-officers will not appease the famine of the soul. To thousands of hearts the Lord hath spoken mightily and efficaciously, by the great events and the important experience of our age. It will be felt, that he speaks with an authority which these scribes and pharisees can neither imitate nor resist. Wearied humanity groans for the cure of its wretchedness. Flat and insipid moralists would curb with spider's webs the unbridled violence of human passions, and deal out their paper recipes for the maladies of the mind ; but the patients are groaning for a strength from on high, and are desiring the True Physician of souls. Learned doctors dispense learned words ; but the people are hungering for the simple word of the cross, that which the Bible-doctrine of Redemption offers. They, from their lofty pulpits and their professors' chairs, preach the horrid blasphemy, that to adore Him who is

'the True God and the Eternal Life,' is idolatory ; but the wandering souls are collecting together and returning to their Saviour."

These appear to us to furnish the true reasons of the origination and progress of Neologism ; a system which is not confined to Germany, but has been zealously fostered in other countries. The facts which we have thus detailed, possess all the requisites of a just solution, for they are *really existing* causes, and they are *sufficient* to account for the effects.

Mr Rose gives the following sketch of the radical principles and the character of the Anti-Christian party.

'The Rationalizing divines have done this,—they have chosen to *suppose a system* which *they think* reasonable, which they think *ought to be* the Christian system ; and they resolved to *make it so* at any expense of Scripture. I have no hesitation in saying, that their whole system of historical interpretation is built on these notions, and, loudly as its excellency is vaunted, I cannot but consider it most fallacious and dangerous. That a real and sound interpreter of God's word must add, to a critical knowledge and complete familiarity with its language, the widest historical knowledge, the knowledge of the opinions, pursuits, and customs of the Jewish, and indeed of the Greek and Roman nations ; that, in examining the words and phrases of Scripture, the peculiar opinions and habits of thought existing at the time of the writer, and likely to influence his style, must be investigated, is most true ; but this is not the peculiar merit of the Rationalists : this is the old and sound grammatical interpretation which was used by critics far, very far, superior to any one of them, and long before the existence of their school, and which will be used by future critics, when that school, its follies, and its mis-

chief, have passed away and are forgotten. What is *peculiar to them* is this; that, in interpreting the New Testament, their first business is always, not to examine the words, but to investigate the *disposition and character* of the writer and his *knowledge* of religion, the *opinions of his age* on that subject, and finally, the *nature* of what he delivers. From these, and *not from the words*, they seek the sense of Christ's and his follower's discourses, and they examine the words *by these previous notions*, and *not by grammatical methods*. They seek for all which Christ said, in the notions held by the Jews in his time; and contend that those are the points first to be studied by an interpreter. They seek thence to explain the history, the dogmatical part of the New Testament, nay those very discourses of Christ in which he delivers points of faith and morals; and thus to enquire, not what the Founder of our religion and his disciples *really thought or said*, in each passage and in each sentence, regularly explained on acknowledged rules of interpretation, but what they *might have said* and *ought to have said*, according to the opinions of the times and their own knowledge of religion; not what Christ really meant in such or such discourse, but how the Jews ought to have understood it; not *what* the apostles wrote, but *whether* what they wrote is true, according to right reason; not what they actually taught, but what they must have taught from the limits of their own minds and the state of men and things in their days; and lastly, what they would have taught in other times and to other men. This is the Rationalist's style of interpreting scripture; a style which no commentator even on profane writers would ever dream of adopting. The worst specimens of this style are not, I believe, in common use among us; but the student should remember, that there is something of this spirit even in Schleusner,

a larger portion in Rosenmuller, and that Kuinol at least perpetually details the wildest dream of some of the wildest of this school." pp. 67-70.

[To be continued.]

ARMINIANISM.

A—N—Esq. Sir,—The Article, under this title, in the Methodist Magazine, which you were pleased to send to me, I have made the subject of some remarks. They are entirely at your service; and if you choose to transmit them to the Editor of the Magazine of the Reformed Dutch Church, I have no objection.

You will readily perceive that I have paid very little attention to the defence of that gentleman, from the personal attack made upon him by the writer in opposition. It were better on all sides, to examine principles in controversy, than to inflict rebuke, or injudicious praise on man. By a dispassionate review of doctrines, the friends of truth may have some gain; but angry contentings, about mere men, prove nothing, and ought never to find a place in our religious publications.—Yours, with great respect,

AMICUS.

New-York, Oct. 1827.

"Arminianism is a system founded in ignorance, supported by pride, and will end in delusion; for it is begun by a fallen sinner, dead in trespasses and sins, stipulating terms, and conditions in order to obtain his own justification; it is carried on by the power of his own free will, and faithfulness; and it is finished by the merit of his own good works, procuring him justification before God, and his title to everlasting life. This System is utterly opposed to the Gospel of a free Salvation, calculated to nourish human pride, and derogatory to the glory of the Saviour."

This is the TEXT, of the discussion, in the Methodist Magazine for August, 1827, and the discussion is not only prolonged, with great fervour, in the number for September, but is still to be continued. Indeed if the several parts of the discourse bear to one another any proportion in lengths, the discussion must last for many months yet to come.

The writer says, p. 337, 8—

"We beg our readers to be patient. They shall have a fair hearing of the case. We shall consider the *Charges* contained in the Article before us, piece by piece."

He then marks, *FIRST*, and he has not, as yet, advanced to the *second*: for, in the number for September, p. 394, we are told that the discussion, of the *first* head, is to be continued.

The *Article* itself forming this TEXT, it appears, was originally inserted in some European publication. For it was extracted, into the Magazine of the Reformed Dutch Church, from "a London periodical called the *Pulpit*," and thence translated into the Methodist Magazine; it is, of course very exten-

tively published. How far either candour, or sound christian policy may have been concerned in the *insertion, extraction, or transferring*,—I shall not now inquire; but it was necessary, in this communication, before animadverting upon the discussion, in the Methodist Magazine, to repeat the text of said discourse. It has been done.

It is but reasonable, that I should also analyse, this far-spread paragraph—the theme of so much controversy. The writer of the discussion in the Methodist Magazine has hitherto abstained from shewing the charges, contained in it, “piece by piece.” I therefore take the liberty of doing it now.

It is not a difficult task to “divide this text;” for though it is very comprehensive, it is easily understood. It is altogether declaratory. And it contains *three distinct parts*, each part consisting of three separate assertions. The object of the whole is to give the moral character of a certain *system of doctrines*, named ARMINIANISM.

The Paragraph does not, at all, refer to the personal character, and talents of individuals; nor to any sects, or denominations of the Christian Church. It refers exclusively to a scheme of opinions, very extensively diffused in *all ages*; and among all classes of men; high and low, rich and poor, learned and illiterate. It refers to Arminianism as a *System*. And even in the above paragraph itself, quoted from the PULPIT, as if to prevent misapprehension it is expressly called that scheme of opinions called by the term “SYSTEM.” This ought to have barred all *personal and sectarian* invective.—Every man is at liberty to give his own opinion of any “SYSTEM” whatsoever. If such opinion happen to be erroneous, let him, whom it concerns, with truth correct the error.

The first part of “the Article” presents the charge; the *second* specifies the ground; and the *third* shows the rule, which condemns Arminianism, in the estimation of the writer.

I. It is affirmed of this scheme of doctrine that it is “founded in ignorance;” is “supported by pride;” “and will end in delusion.”

Here are three distinct charges, respecting the origin, the support, and the end of the system. They are all of solemn, and of awful import; and we are immediately furnished with the grounds on which these charges are advanced.

II. We have three several specifications, answering to the several events of the indictment, and if they be correct, the charge is not groundless.

To this part of the subject a sound reasoner would chiefly direct his attention; and it is to be presumed that the writer, against the Article will, in some time, turn his attention to these specifications. If they

are not true, the charge is not supported. But if they are supposed to be accurately expressed, there is to say the least, some ground to suspect the truth of the indictment.

1. If Arminianism be, as it is he represented, a System which provides, that a *Sinner, dead in trespasses and sins, begins his own religion and stipulates terms of justification*, then, whatever, may have been the *Scholarship* of its founders, there is room to suspect some ignorance at the foundation.

It has been written of some persons who could perhaps read Greek, and Hebrew as well as Arminius himself. Rom. x. 2. “For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.”

Many a man of talents, and of erudition has constructed and maintained a system of erroneous opinions, in religion, and morals; in Philosophy and even in Literature itself; and, where there is error, there is also some ignorance, at the foundation.

It is far from sound reasoning, to argue, that because, Voltaire and Hume were able and learned men, there cannot be ignorance at the foundation of Scepticism and profanity: and that because, Gamaliel, and Maimonides were intelligent scholars, the unbelieving, and heretical Jews were not ignorant of God’s righteousness. It is not only bad logic, but, in my opinion, bad policy, in the Methodist writer, to venture his cause, even in part, upon a parade of learned names, and Arminian scholars. The charge of being ignorant of the fundamental principles of true godliness is not to be repelled effectually, by reference to human authority. Certainly Literature ought not to be the boast of Methodism.

2. If Arminianism teach, as it is here represented to do, that a man’s religion is *carried on by the power of his own free will and faithfulness*, then there is some *pride*, connected with its support, which is the *second item* of the charge.

It, therefore, behoves a defender, of that System, against this allegation, to shew, unequivocally, that it does not make the progress, and perfection of religion, in whole or in part, depend on the *free will* of fallen man. Rom. iii. 27. “Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith.”

3. If it be true, as the *third* specification asserts, that Arminianism admits the *merit of good works as available*, for obtaining justification, and eternal life, then there will still be many who maintain against it, the justness of the *third* particular in the charge, “*it will end in delusion*.”

Ah! it is a fearful thing to be deceived throughout, and detected at last. But many

that proclaim their expectation from their own good works, shall be disappointed. Gal. vi. 3. "For if a man think himself to be something, when he is nothing, he deceiveth himself."

To prevent such a termination, every effort should be made, by those who watch for souls, and write for the public. To lead sinners from self-dependance to the rock of salvation, is of greater importance than to determine whither EPISCOPUS or GOMARUS be the better scholar. This is not a question of mere literature—but of deep practical christianity.

III. The *rule*, by which every system is to be tried is found in the Bible; and there are certain evident principles, universally admitted by the Orthodox, as a summary of religious obligation. To these, as the rule of judgment, in the premises, the writer of the original article of charges against Arminianism, calls our attention. Like the two preceding clauses, of the paragraph, this contains *three* assertions, concerning that System, as previously described, and now contrasted with these obvious principles.—"This System is utterly opposed to the gospel of a free Salvation, calculated to nourish human pride, and derogatory to the glory of the Saviour."

The author took for granted, in this case, what few Christians will deny, "That the gospel is a divine revelation of unmerited salvation to sinners, which will subdue human pride, and glorify the Saviour." To the test of this principle, he calls the Arminian scheme of doctrine, and according to his finding, he pronounces the Scheme defective. He could not, indeed, do otherwise, if the specifications under the second part be true.

And what then? Is it comely for any man, or for any religious denomination to assume the air of insulted dignity because another man differs from them in opinion, as to the moral worth of the *Arminian System*? It is to be hoped, and certainly to be wished at least, that both the writer in the Methodist Magazine, and his readers, will consider this subject in a very different light, from that of a personal or party dispute. It is a case of *Conscience*.

The friends of truth, of all parties, will be glad to see a dispassionate discussion of the charges, according to promise, "*piece by piece*;" and such discussion shall not pass without due notice. In the mean time, I will take the liberty of pursuing, in these remarks, the ardent writer, in his own rapid and devious course, in hopes of bringing him to a peaceful parley. This shall be done, with great good-will for his own personal comfort, and prosperity, though I may differ from him, if he pleases, on many subjects of history, and of Theology.

Vol. II.—31.

REMARKS.

1. The writer on Arminianism, betrays somewhat of *morbid excitability* in his labours. He appears rather too sensitive; and in proof, we quote specimens from both his numbers, now upon our table.

"The Magazine of the Reformed Dutch Church, containing the above article, was put into our hand, the perusal of which excited a *thrill of astonishment and joy*—we almost trembled at the thought of *engaging* an antagonist armed with such a panoply. We therefore, notwithstanding our *youth*, and inexperience, thank God, and take courage. We did not throw down the gauntlet. It was thrown down by the Editor of the Reformed Dutch Church Magazine, by admitting into its pages the article which is the cause of the present controversy. But we have *taken up the gauntlet*, thus thrown down, and shall endeavour to *sustain the conflict*."—Methodist Magazine p. 337, 393.

I quote these fragments merely to show temper: and really the temperament is too hot. *Gauntlets, engagements, conflicts*, dancing before his *youthful* imagination. Ay, and *joy*, and *astonishment*—*thrilling and trembling* too upon his heart. How amazingly pugnacious this "*youth*!" is!!

"It is good to be zealously affected always in a good thing;" but such *extacy of joy* for the approach of battle, is rather uncommon. And for what is all this agony? For a quotation: that, too, a paragraph, which, on the score of polite and literary etiquette, is not more reprehensible than many which he himself is publishing to the world. I refer to the following passages, as a warning to christian writers against the use of abusive language, and an angry style.

"We regard Calvinism as a very *mischievous system* of Christianity. Calvin's scheme had no prototype, at all, except in the *profane dreams* of those occasionally bold, and hardy Metaphysical Theologians, and *Heretics*. The *Abominable dogma* which was taught by Calvin and Beza, in Geneva."—Methodist Magazine, p. 341, 343.

While we avoid expressing our approbation of the phraseology employed in the original article, above analyzed, we may be permitted to say, that the gentleman who composed, or transcribed, with approbation the assertions just now quoted from the Methodist Magazine, cannot consistently complain of Dr. Brownlee for discourtesy to the Methodist Episcopal Church, in republishing the paragraph on Arminianism. Rom. ii. 1. "Therefore, thou art inexcusable, Oh man, whosoever thou art, that judgest; for wherein thou judgest another thou condemnest thyself: for thou that judgest doest the same things."

Nay, according to the rule and measure laid down by this writer, the charge of "*intolerance, ignorance, and bigotry*," which he has made, must, with his own candid consent, be rolled back in full measure, on his own head. He can find no room for accusa-

tion against the Editor of the R. D. C. Magazine, without involving himself, over head and ears, in the self-same charge.

[To be continued.]

Miscellaneous.

PRAYER.

There is a principle in man, which prompts him, when in extremity, to call on the Deity for help. This is interwoven with the belief of the existence of God, and with the very existence and operations of his mind. No profligacy of life can root it up. No mental depravity can utterly extinguish it. No system of philosophism or even Atheism can destroy it entirely. In Voltaire it broke forth in his last hours. He sent for the parish priest to be his confessor, and to pray for him. It constrained Paine, in the wretched extremity of that *moral maniac's* life, to cry out, "O Jesus Christ—Jesus Christ have mercy on me." The mother of David Hume, whom he had seduced from the Christian religion into deism, moaned out piteously her supplications of despair, while she conjured that wretched son to give back to her soul that calmness and peace which she once had enjoyed. Volney in the quiet of his chamber wrote—and in the scenes of profligate life often declared—that there is no God. But, on one of our Lakes, when the storm threatened to swallow up the vessel and the crew, that *Atheist* fell on his knees, clasped his hands, and looking up to heaven said, "Oh! God have mercy on me!" And there is on record a prayer uttered by a soldier of the Duke of Marlborough, when entering the field of battle. And the said prayer gives a true exhibition of the principles of the modern philosophism. It was such a prayer as David Hume must have dictated—and Adam Smith, and all the disciples of the Hume school must have used. They must be practical, as well as theoretical Atheists—and never adore the Deity—or they must use this as the only orthodox formula according to their tenets. For it contains in it the very essence of the Hume philosophy. The prayer was this, "O God—if there be a God—save my soul—if I have a soul." What a contrast between this genuine prayer of the infidel, and the prayer of the devout Christian. A distinguished officer in the civil war in England, though, indeed, he was unfortunately on the wrong side in that political dispute, uttered this prayer when a battle commenced. "Oh! my God! if in the tumult and confusions of this day, I should forget thee, do not thou forget me." And the king of Israel, before whom our modern infidels are mere sciolists, bowed before the throne of the King of Heaven and prayed thus: "Teach me thy way, Oh Lord, I will walk in thy truth: unite my

heart to fear thy name. I will praise thee, O Lord, with all my heart: and I will glorify thy name for evermore."—"Return unto thy rest, O my soul: for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death: mine eyes from tears: and my feet from falling." And that prince of prophets Isaiah, thus approached the throne of grace: "O Lord I will praise thee, thou wast angry with me, thine anger is turned away: and thou comfortedst me. Behold God is my salvation. I will trust and not be afraid: for the Lord Jehovah is my strength, and my song: He also is become my salvation." Daniel thus poured forth his supplication for his captive people and his desolate country: "O Lord, the great and dreadful God, keeping the covenant, and mercy to them that love him; and to them that keep his commandments; O Lord, righteousness belongeth unto thee; but unto us confusion of face, as at this day: to the Lord our God belong mercies and forgivenesses, though we have rebelled against him. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations;—O Lord, hear; O Lord, forgive. O Lord hearken: and do: defer not; for thine own sake, O my God, for thy city and thy people are called by thy name."—Stephen while sinking in the arms of death, under the murderous hands of his countrymen who were stoning him, *called thus upon God*, and said, "Lord Jesus receive my spirit"—and kneeling down he cried with a loud voice, "Lord lay not this sin to their charge." Job in the hour of his deep troubles, thus made his appeal to his God—"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God." The venerable patriarch Jacob, when predicting and blessing his sons with his last blessing, paused with deep solemnity, in the midst of his discourse and said, "I have waited for thy salvation, O Lord!" And how affecting are these devotional words from Paul "the aged."—"This corruptible must put on incorruption; and this mortal must put on immortality: so, when this corruptible shall have put on incorruption; and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ." And in the last extremity, he fixes his eye on heaven, and thus appeals to his God: "I am ready to be offered, and the time of my departure is at hand. I have fought a good fight: I have finished my course, I have kept the faith. Henceforth there is laid up for me, a crown of righteousness, which the Lord, the righteous Judge:

will give me at that day: and not to me only, but unto them also that love his appearing." The young martyr, Hugh McKail, who fell by the cruel persecution of Charles II. of England, thus breathed his soul out on the scaffold. "Now I leave off to speak any more to creatures, and begin my intercourse with God; which shall never be broken off. Farewell father and mother; friends and relations; farewell the world and all delights; farewell meat and drink: farewell sun, moon, and stars; welcome God the Father; welcome sweet Jesus Christ, the mediator of the new covenant; welcome blessed Spirit of grace; and God of all consolation; welcome glory; welcome eternal life; and welcome death." Then he added with great animation, "O Lord into thine hands I commit my spirit, for thou hast redeemed my soul, O Lord God of truth." And the executioner turned him over. And the venerable pastor and man of God, Cargil, another martyr, in that reign, to the cause of Christ, thus offered himself up to his God, before his execution. "Farewell reading, and preaching, praying and believing, wanderings, reproach, and sufferings. Welcome Father, Son, and Holy Ghost, into thy hands I commit my spirit." What a contrast are these to the last scene, and disgusting triflings of David Hume while he stood on the verge of eternity. And the last sayings and doings of poor unhappy Robert Burns, who raised himself up on his miserable death bed, and plunged head foremost over the foot of the bed, like one, who driven to the verge of a precipice, plunges desperately over what he cannot avoid!

B.

AN ANECDOTE.

The name of Father Robertson of Kilmarnock, is known all over Scotland. He was, take him all in all, an extraordinary man. No one of his brethren spent more time in secret prayer, than the venerable Father Robertson. He was one of the most extensively read divines in Scotland. He was zealous, even to jealousy, for the pure and holy truth, as it is in Jesus. He was an eloquent, and impassioned speaker. He was a Boanerges—a son of thunder. I have felt, sometimes, a shivering over my whole frame, while sitting under his ministrations. Occasionally he was extremely eccentric, and sometimes most sarcastic in his remarks in the sacred desk. The last time I heard

him, it was in his own pulpit at K.—I remember it well—I was sitting by the side of one who was afterwards his successor—at that time, like myself, a raw student—but now one of the most popular preachers in Edinburgh. Father Robertson had pursued his analysis and discussion with much energy and native Scottish eloquence. And having proved his point, he gave a thundering knock on the great Bible before him, and exclaimed—"There is God's truth! and I defy the Pope and a' his shavelings to gainsay it!" And there was a memorable criticism of his, which set a whole row of ministers and students in a roar. I can never forget it. It was uttered by Father R. after he heard the *ordination* sermon, of a very popular preacher now in Glasgow; who was not, indeed, very remarkable for the depth of his theological knowledge. "I heard the lad's sermon"—said Father R. with a severe look. "And to be plain, for I am a plain man, it just puts me in mind of porridge without meal, and brose without lumps. I wad advise our young brither to give the people meckle mair solid sense—and a less rabble o' words!" A most seasonable criticism for our times!

Father R. had a deep insight into human character, and seldom failed in forming a very accurate estimate of those with whom he associated. He was always a most kind and affectionate man to students and young preachers. But the foibles and delinquencies of even favourites never found mercy nor apology with him. One criticism he once made on a certain student, who was licensed to preach by the Presbytery of which he was at the head. That criticism I can never forget. It was, I have often thought, something of an approach to the prophetic.

The person I allude to previous to his entering on a course of studies, had been a pedlar, or a *travelling merchant*. Father R. did not think the less of him for labouring in that ho-

nest vocation. For he used to say, that there was no situation in which a christian might not be useful to God and the church: and that there was not the employment, the humblest that could be named, around which a Christian could not throw a beautiful lustre—and say more truly, than the famous Athenian General said, when the envy of his fellow citizens detruded him from the honours of a general, down to be the scavenger of the city. “The office” said Themistocles—“can add no honour to me. But I shall add glory to the office of scavenger!”

But there was something in the manner and style of this student, and in the specimens of his theological exhibitions which absolutely filled Father R. with disgust. In the after discussions of the brethren, on the merits of the candidate, when the question was put, in court,—shall Mr.—be licensed by this Presbytery, to preach the gospel? Father R. rose and spoke for nearly an hour against the granting of the license.—He could not believe, he said, that the young man had piety. He did not believe that God would countenance him. He could not bring himself to vote for him. He had no personal animosity in the case. He was anxious only for the glory of his MASTER, and the good of the Church. “Finally”—said Father R. “Mark me, my brethren, and remember my words. If you license this man, he will *trouble you and the Church of God!* The time is coming when the words of Zechariah, see chap. xiv. & xxi.—will be fulfilled, *‘And in that day, there shall be no more the Canaanite in the house of the Lord.’* Take notice, the word *Canaanite* there, means a *pedlar!*”

This youth was, however, licensed. But in the lapse of a few years he laid aside his ministerial office; he renounced his christian profession, and those doctrines which the Church holds most dear. This anecdote was

forcibly brought to my remembrance, the other day; when this very person presented himself before me, and a friend of mine in the city of New-York under his huge broad beaver, and a flowing livery of drab clothes. And with a most sweet smile over his sleek and rosy face, he introduced himself with—“Friend B. I want thee to buy this Hebrew book of me.—Thee reads Hebrew!” “Ay, friend,” said B. drily, “as fluently as thee did on a memorable time, to Father R. while as yet the Presbyterian minister had not metamorphosed himself into the Quaker.”

BURLEIGH.

ANECDOTE OF DOMINE RYSDYCK.

Domine Rysdyck was, in his day, considered the most learned theologian in the Dutch Church. He was familiar with the classicks. He wrote in Greek, and particularly in Latin with as much facility, as in his native Dutch. And in the University of Groningen, he was made as familiar with Hebrew, as with his mother tongue. And great as were his attainments in the sacred and profane classicks, his theological reading and attainments were no less extensive and accurate.

His sermons, unlike those of our times, which abound in declamation from the outset, were specimens of the analytical form of discussion.—The body of the sermons were judicious, and masterly dissertations: and the applications were very practical; and full of affectionate consolations, warnings and reprovings.

Walking with his young friend Domine K. one day along Broadway, N. Y. he asked him if he had ever heard any of the Presbyterian clergy preach since he was licensed. “I have frequently heard them,” said Domine K. “Have you perceived any remarkable difference between their mode and ours. I mean as we practise sermonizing in Holland?”

Domine K. stated, that he had perceived considerable difference, in as much as (it appeared to him) the Presbyterian brethren took a delight in copying the manner of WHITEFIELD.

"Do you know the cause of this difference between us?" Domine R. asked, "I will tell you. The Presbyterian brethren first make their discourses, and after they have finished them, they seek out for the texts to suit them as nearly as it may be possible. But the Dutch Domines, of the Holland schools, first fix on a text, and give the analysis, and discussion on the very pith and marrow of what is in it."

ANECDOTE.

Mr. Davidson was a Clergyman of the Established Church of Scotland, in a village near Dumbarton, on the Clyde, below Glasgow.

Being on a Communion Sabbath at a neighbouring parish church, to assist at the service; he happened to be seated near the *tent*, where the neighbouring ministers officiate in the open air, by way of *conventicle*, while the communion is being celebrated within the church, before as many worshippers as the place can contain.

As Mr. D. was seated on the green grass, and the multitude, listening gravely to a reverend brother's *declamation*, called *preaching* by some; there came forward an aged matron, bustling, and puffing, and blowing, to redeem her time if possible, in as much as she had already been criminally late. Having seated herself beside Mr. D. and having adjusted her *specks*, and opened her *octavo Bible*; for nobody there thinks of going to church or conventicle without a *Bible*; she gravely looked up to Mr. D. and in good broad Scotch demanded of him, "*Whaur's his grun, Sir?*"—meaning his text, or the *ground* of his discourse.

Mr. D. composed his face into a grave look, approaching the severe,

as if he meant to rebuke her—"Indeed," whispered he at length—"my honest woman! *he has nae grun*. He has lost it lang syne. He has been swimming this half hour!"

EXTRACT OF A LETTER.

"My dear child.—We are the children of a day. We are sojourners here for a few months. Eternity is our home. And let those men who make the world their *only* home, think and act as they will, Jesus Christ has pronounced them '*fools*.' And no man can persuade them at *one certain hour* in their life that they are *not* fools. There is a sad contrast between one's feelings in health, and one's views and feelings at the hour of death. And there is a very melancholy difference between the actions and employments in which we permit ourselves to engage when in health, and under the influence of an excessive anxiety to accumulate wealth; and those in which we would wish ourselves to be found employed when summoned by death to appear before our Judge. Who would be willing to die in a state of intoxication, rather than when sober? Would even a profligate rather die with the cards in his hand, rather than while reading the holy book? Who would be more willing to die in a theatre, rather than in a house of God? And who would be willing to die acting a tragedy, or a *farce*, rather than while engaged in some honest christian-like vocation. A certain distinguished actor while pronouncing these words in Kotzebue's play of *the Stranger*—'surely there is another and a better world'—dropt down on the boards and expired.

An English paper gives an affecting account of the sudden death of Mrs. Windsor, an actress on the Bath theatre, the circumstances of which are spoken of as one of those awful dispensations of Providence, which must compel the most unthinking to reflect on the frail tenure of human existence.

During the last act of the *farce* when her appearance had been greeted but a few moments by an admiring audience, having uttered but a few words of her part, she suddenly exclaimed, "*I am dying!*" Speedily sinking into a chair, she was carried from the gay, the trifling throng of vain amusement and folly, never more to return. A blood vessel had ruptured, and the effusion of blood upon the brain had been so copious, that even partial relief was impossible. She survived two nights and one day, and expired.

Alas! poor lady; it was bad enough indeed to be playing a *farce* in the last moments of human life. But it is unspeakably worse my child! to be found all one's life time *playing a farce!*

"Though long

The wise have urged, that man is yet unborn,
Who duly weighs one hour!"

Let us never engage in a conversation, or amusement, or a business, in which we would not be very willing to be found when summoned to the bar of the Eternal. W."

ON DUELLING.

Mr. Editor.—I would willingly subscribe to Dean Swift's remark on this fragment of *antique* folly; and barbarous knight errantry, were it not for one fearful consideration, the value of at least four immortal souls staked at the moment of murder perpetrated at every duel!

"I should be sorry," said the Dean "to see any laws whatever enacted against duelling. For it rids the world and decent society, of many a scoundrel!"

To this sentiment I should subscribe, I say, cordially could I permit myself to view these persons (say at least four human beings, I mean the principals and the seconds,) merely as four huge mastiffs, worrying and killing each other on the edge of a frightful precipice, and each so intent, in his *father's* hellish malignity on finishing the work of *cool and deliberate*

murder, that they are unconscious of their position, until they tumble over into the horrible gulph below! But, then, the difficulty in my mind, which prevents me from subscribing to the Dean's sentiment is this. I am compelled not only to view them as four huge surly hell hounds, or curs—as in truth they are—worrying each other with tooth and paw; with the very fury and murderous feelings of Satan himself—for truly, I never can conceive of them in any more amiable a character; and as for their malignity I question if ever Satan carries on his murderous schemes himself, more coolly and deliberately, than these his hopeful sons, engaged in their master's business. I am compelled to view them as *immortal beings*—offering the highest and most cold blooded insult to their ALMIGHTY CREATOR—as *immortal beings* deliberately spurning the mercy of the Lord; and taking a leap with design, and intention into the burning fury of the bottomless pit, for "*no murderer has eternal life abiding in him.*" And, moreover, I see four deliberate murderers acting the part of base cowards, and loons, in deserting the post of duty publicly assigned to them by the ALMIGHTY, and by their country. And, particularly, if they be soldiers, or naval men in the public service of their country. I see, in that case, four cold blooded murderers, acting the part of desperate cowards; fleeing from their posts assigned to them by the Rulers of their country. And you may add, that as they bound themselves to that post of duty, by a solemn oath, *that they would be faithful and not desert it*, they add the sin of damning perjury to their murder and cowardice.

Hence, I cannot but feel a high degree of horror at the account of a duel. I feel all these ideas rush into my afflicted mind. I feel for the honour and glory of the ALMIGHTY. I feel for the *immortal souls* hastening "*unanoointed, unanealed,*" into deliberate measures which lead to eternal

perdition. And I feel for my insulted, and injured country, and her laws.

But reason and argument on subjects of this kind, are addressed to the wind. Even the blacks are beginning to mingle in the *fashionable mode of descending into the pit!* "I think my character fairly established now," cried a frightful scarred ugly negro of Charleston. "*For I have fought my duel, and I have killed my man.*"

And it is not confined to the dashing bloods, who lack brains to supply them common sense, and to keep them out of danger. It is now well understood that the challenger always chooses his man who, he thinks, or rather hopes, will not fight; or who has some bodily defect, which will compel him to back out. Hence the late exemplary challenges in Congress by some of our *hopeful and dutiful representatives*, who are sworn to *enact and support laws against murder.*

I shall conclude these hints with the following anecdote.

"Some years since, Judge —, of Rhode Island, received a challenge from General —, of which he took no notice. Soon after he met the challenger in a public company, and the following dialogue ensued between them:

General—Did you receive my note, Sir?

Judge—Yes, Sir.

General—Well, Sir, do you intend to fight me?

Judge—No, Sir.

General—Then, Sir, I shall consider you a pitiful coward.

Judge—Right, Sir; you knew that very well, or you would never have challenged me."

Religious Intelligence.

THE HISTORY OF THE ORIGIN, AND PROGRESS OF THE PROTESTANT REFORMED DUTCH CHURCH IN THE UNITED STATES.

[Third Series, No. 1, see p. 152, 157.]

The first emigrants from Holland to America settled in early times, in what is now called the State of New-York. We know

little of their character, or of their circumstances. But, although it is probable that they were chiefly adventurers, and busily engaged in the pursuit of honourable gain, they were by no means regardless of religion. It is certain that they paid an early attention to the public worship of God. And whenever their number became sufficient they immediately organized and established churches, after the excellent model of those which they had left in their native country.

These emigrants, being under the immediate patronage of the Directors of the Dutch West India Company, very naturally solicited the aid of that body in procuring ministers for their churches. Accordingly, whenever a new congregation was formed, or whenever a vacancy occurred in one that had been before supplied, application for a minister was made to the West India Company, through whose instrumentality, and under whose auspices, ministers, so desired, were promptly sent out.

The Directors of this company were chiefly citizens of Amsterdam; and, upon receiving letters from the churches in their new colony, they put them into the hands of the ministers of that city, as persons who were better informed in ecclesiastical affairs than themselves; and especially, more acquainted with suitable characters for a service, which was then considered as peculiarly hazardous, and as subjecting those, who engaged in it, to nothing short of a painful, and perpetual exile from their native land. The ministers thus provided, were ordained, and sent out by the Classis of Amsterdam, with the approbation of the Synod of North-Holland, to which that Classis belongs.

This mode of proceeding, undesignedly and imperceptibly, formed a particular connexion between the Dutch churches in America, and the Classis of Amsterdam; and eventually constituted an implicit subordination of those churches to the Synod of North Holland, exclusive of all the other Classes and Synods which composed the body of the national Reformed Church in the Netherlands. The right of ordaining ministers for America, and of deciding all ecclesiastical controversies which might arise in the colony, being thus, at first, casually vested in that Classis and Synod, was afterwards tenaciously claimed by them, without any previous consultation, or formal resolution, of the other judicatories in the Netherlands, or any explicit agreement on the part of the churches in America for that purpose.

The ministers who came over to America, felt an attachment to the Classis which sent them, and were disposed by a sense of interest, as well as by inclination, to maintain a connexion with that body, and the right of appeal to its authority. And the ministers of Amsterdam very cheerfully sustained the burthen of this foreign correspondence, as

the best and only method, then practicable, of aiding and preserving these distant churches, who were destitute, feeble, and incapable of supplying their own wants. The Classis of Amsterdam has long signalized itself by paying great attention to foreign churches. With those in the East-Indies it has maintained, from the time of their first formation, a constant correspondence, and a connexion similar to that which subsisted with the churches in the colony of New-York. And, it deserves to be remarked, that through the medium of the same Classis, the German Reformed Churches in Pennsylvania, have also procured their ministers from Germany, and been in the habit of submitting to a similar dependence and subordination. A fund for defraying the expenses of the German ministers in their travels to Holland, and their subsequent voyage to America, has been long placed at the disposal of the Classis, and very faithfully applied. It does not appear that any such pecuniary aid was provided for the Dutch minister who came to this country. The churches here, have always in the most liberal manner, defrayed the expenses of their voyage, and supported them after their arrival.

From the foregoing statement, it will be seen that the Dutch Church in New-Netherlands, (as New-York State was then called,) while the Colony was under the government of the West-India Company, was the established church, and was considered as a branch of the national church of Holland.—How far the colonial government directed, or watched over its concerns, is very imperfectly known: but there is reason to believe that the Governor, or Director-General, and council, had much to do in procuring, and settling ministers, and in ordering the amount, and the means of their support. This may be called the *first period* of the Dutch Church in America. It began with the first ecclesiastical organization, and continued until the year 1664, when the colony was seized by a British force, and came under the government of the Duke of York.

During this period, churches were planted at *New-York* (then New Amsterdam,) at *Flatbush*, *New-Utrecht*, *Flatlands*, (then New Amersfort,) *Esopus*, now Kingston, and *Albany*. The church at New-York seems to have been the first that was organized. The records of that church, which, in general, have been kept in a very neat, and accurate manner, begin with the year 1639, and contain, with few omissions, regular lists of minister, elders, deacons, members admitted to full communion, marriages, and baptisms, from that time. The first minister of this church was the Rev. *Everardus Bogardus*. But when he came from Holland, how long he continued his ministrations here, and what degree of success attended his labours, we are not informed by any authentic docu-

ments now remaining. There is a tradition among his descendants, that he became blind, and returned to Holland, some time before the surrender of the colony to the British, in the year 1664. After the demise of *Bogardus*, and during the Dutch government, *John Megapolensis*, and *Samuel Megapolensis*, were also ministers of the church of New-York. The latter appears to have been a practising physician in the city, as well as the officiating clergyman, when the British forces took possession of the city and the Colony.

The first place of worship, built by the Dutch, in the Colony of New-Netherlands, so far as we can discover, was that which was erected in the fort at New-Amsterdam, now New-York, in the year 1642; under the administration, and with the formal permission of *William Kiest*, Director-General. It was close down on the water side, at what is now called the Battery. And when, after the lapse of years, the church was erected on the site now occupied by the Garden St. or South Church, very serious objections, some of our old people say, were made by the older inhabitants of those days at having a church erected *so far out of the town*! The second place of worship, built in the city, it is believed, was a Chapel, erected by Governor *Stuyvesant*, on his own *Bowery*, (or *Farm*,*) then in the neighbourhood of the city. The year in which the latter was erected, is not certainly known. The names of the first ministers, and the times of erecting the first churches in the other parts of the colony, during this period, cannot now be ascertained.

With the surrender of the colony to Great Britain, in the year 1664, the situation of the Dutch church in America was very materially changed. It was no longer the *established* Church. Still, however, the alteration in its circumstances was less than might have been expected. At the time of the surrender, and afterwards in the treaty of peace, concluded in the year 1676, it was expressly

* The Dutch word *Bouertj*, corrupted in vulgar dialect, into *Bowery*, signifies *Farm*. Hence arose the name of that part of the city of New-York which stands on, and near, the Stuyvesant estate. The Governor's farm being emphatically called "the Bowery," or "Farm," by the inhabitants of the city. A Philadelphian Editor lately called the attention of his readers to the "*very pompous names*" given, as he said, by the good citizens of New-York, to their streets, and public places. And, as an instance, he quoted the *BOWERY* as a very strange and pompous name for a *public street*! Had the Editor only been so fortunate as to be blessed and enlightened by the knowledge of our good Dutch language, he would have stood a chance to have written something like sense and truth. But alas, it is our besetting sin: we editors have a strange propensity often to write on subjects before we know any thing about them! !

stipulated, that the "rights of conscience, with regard to worship and discipline," should be secured to the Dutch inhabitants. And as these constituted the mass of the population; as the greatest portion of wealth, and respectability belonged to the Dutch church; and as the late Governor *Stuyvesant*, and some others of the most distinguished men in the colony, were among the elders and other officers of church, it was, for a long time, considered not only as the predominant, but, also, as decidedly the most respectable, religious denomination in the colony.

This may be called the *second period* of the Dutch church in America. It extended from the year 1664, to the year 1693. During this period, the Dutch churches in New York, though under the civil government of Great Britain, still acknowledged the authority of that Classis and that Synod in Holland, to which they had formerly submitted; and still received ministers from them as before. And that Classis, and Synod also continued to watch over these American churches, and to cherish them with paternal care and affection.

During this period, the Dutch church in America was somewhat extended. Two or three more congregations were organized on Long Island, near the city of New-York.— Another was formed in the city of Schenectady: One on Staten-Island, or Richmond county: three or four in different towns on the Hudson: and several, it is believed, in the colony of New-Jersey. The precise dates, however, of these establishments, it is now difficult to determine.

This period was also distinguished by another circumstance. While new congregations were being slowly planted in different parts of the country, the ministers of the oldest, and most conspicuous churches, such as those of *New-York*, *Albany*, and *Esopus*, claimed and enjoyed a kind of Episcopal dignity, having all the country churches, around them, under their care, especially those which were not furnished with pastors. And they considered it as a kind of infringement of their prerogative, if any minister ventured to officiate in them, without their knowledge, and concurrence. This claim, though not very consistent with the strictly Presbyterian model of the church of Holland, probably arose from some circumstances, in the early settlement of the colony, which rendered the exercise of such a prerogative, by a few ministers of the principal towns, expedient, if not necessary. Its continuance for some time after those circumstances, and the consequent necessity ceased, is perfectly conformable to the ordinary course of human affairs.

The ministers, who, during this period, officiated in the church in the city of New-York, were the Rev. Messrs. Samuel Dersius, William Van Nieuwenhuysen, and Henry Solyns.* Those who

ministered in the church of Albany, during the same period, were the Rev. Messrs. G. Schaats, and Godefridus Dallius. But, it is to be exceedingly regretted, little is known concerning the characters, and labours of these men. And with regard to the names, the order of succession, and success of the ministers of the other towns in the colony, the records extant, are still less satisfactory.

Such was the situation of the Dutch church, from 1664 to 1693; not, indeed, established by law, but greatly predominant in numbers, and decidedly pre-eminent in wealth, and respectability. This pre-eminence, however, was in a considerable degree, surrendered in the year last mentioned. In that year, Colonel Benjamin Fletcher, who had been appointed Governor the year before, a man of great ardour, and boldness, and one who was inordinately devoted to the Episcopal church, urged a kind of religious establishment in favour of that church. It assumed the air of bigotry. The Episcopalians were not the dominant sect. There were at that time, indeed but few Episcopalians in the colony. These chiefly resided in the city of New-York, and in the counties immediately adjacent. They consisted, for the most part, of the officers of government, and their dependants, and a portion of the military force. To establish the Episcopal church, under these circumstances, was so evidently unreasonable and unjust, that scarcely any one would have proposed it, but a person of Governor Fletcher's bigotted character. He met, and justly too, with no small difficulties in the attainment of his object. The House of Assembly, when it was first proposed to them, were decidedly hostile to the measure. But, being partly hoodwinked, and partly threatened and bullied into the measure, by the Governor, they at last reluctantly agreed to the plan, and passed an act on the 21st of September, 1693, establishing the Episcopal church in the city, and county of *New York*, and in the counties of *West-Chester*, *Queen's*, and *Richmond*. The act was drawn, and the whole business conducted in a most artful and cunning manner. The inhabitants of each of the counties above-mentioned, were directed by this act, to choose annually ten vestrymen, and two church-wardens. Then these vestrymen, and church-wardens were empowered to make choice of the minister, or ministers for each district. And for the support of these ministers, a certain sum was directed to be assessed on the inhabitants at large, of all denominations, and raised in each county. The act, indeed, did not explicitly enjoin that the ministers thus chosen should be of the Episcopal Church; and by an explanatory act, passed several years afterwards, it was even declared that *dissenting ministers might be chosen*. But by *lodging the right of choice with the vestry-men, and church-wardens alone*, it was well known that Episcopal ministers, would be always, of course, elected. And this was, in fact, the case. So that from the year 1693, to the year 1776, that is, between eighty and ninety years, the Dutch, and English Presbyterians, and all other non-Episcopal inhabitants of the city and county of

* *Henry Solyns* was a distinguished man.— He had a liberal education, and also no inconsiderable degree of literary enterprise. About two years after his arrival in America, he addressed

to Dr. Cotton Mather, on the appearance of his "*Magnalia Americana*," a LATIN POEM, which is still extant, in some of the editions of that work of the learned New-Englandier.

New-York, and of the counties of West-Chester, Queen's, and Richmond, besides supporting their own Churches, were forced to contribute to the support of the Episcopal Church.

[To be continued.]

The Episcopal church has a Board of Directors of Domestic and Foreign Missions. They have resolved to send missionaries to South America, as soon as their friends will allow it. Their mission at Green Bay (Michigan,) commenced with laudable enterprise, is in a languid state for want of funds, at present. The Church Register makes a warm and devout appeal to the Episcopal Church, in favour of her missions.

The Episcopal Church Missionary Society of London, we are pained to state, has lost no less than seven of their pious and zealous Missionaries in West Africa. That Society begins now to see, that that climate is a grave to white men. Hence they have turned their attention to the U. States for a supply of Missionaries from among the pious people of colour. They have accordingly written to Bishop White of Philadelphia, begging that venerable person to procure for them, coloured men, who will be qualified for the duties of these important stations. And it is truly pleasing to see that in the list of the requisite qualifications, these enlightened Episcopalians lay the greatest stress on "intelligent, decided and matured piety."

The Popish Missionaries are very busy in France. They are particularly fond of getting up splendid processions for the purpose of planting crucifixes in places of resort. On a late occasion of this kind, at Brest, upwards of 12,000 men formed the "guard of the sacred symbol." Several regimental bands of music attended; all the authorities, civil, ecclesiastical, and military, were present; and an immense multitude followed, shouting, "Long live the cross, long live Jesus, long live his religion!" Alas! they venerate the cross, but

care little for HIM who was crucified. *Lon. Bap. Mag.*

The Bailiff of Stade, in Hanover, has issued the following notice, "with the approbation of the Cabinet Ministry." That *Foreign Missionaries* are prohibited from holding religious meetings, or delivering religious discourses; and that none but the parochial clergy and superior ecclesiastical authorities shall be permitted to distribute religious writings." This requires explanation: we hope his Majesty the King of Hanover will look into it.—*Lon. Bap. Mag.*

"In Edinburgh," says a letter from the Rev. Richard Reece, dated London, Nov. 15th, "we have at present a very good revival of the work of God; several of the students have been deeply awakened, and have entered the kingdom of little children. In some parts of Cornwall, also, there is a shaking among the dry bones, and the accounts we hear are very encouraging.—*Chr. Advocate.*

The following extract from an officer on board of the U. States ship Brandywine, published by the Philadelphian, gives us a melancholy picture of the state of religion in that part of South America called Rio Janeiro.

"I have been several times on shore, and feel more deeply disgusted by every visit; the poverty and wretchedness are beyond description; they seem to be far inferior to savages in the common decencies of life. Religion and morality are but idle names; the one consists of profane and superstitious customs, and the other amounts to nothing more than the enforcing of them. We witnessed some idle church ceremonies the other day, which none could ever have believed were intended for a religious service, had they not been so formed. Small pieces of paper in the shape of *billetdoux*, consecrated by the priest, were placed in sockets to fire off towards heaven as offerings of prayer. Here is no Sabbath day. The shops

are open, slaves are labouring, and every thing as on other days."

Worthy of imitation.—The St. Laurence County Bible Society (of New-York) have had the pleasure of announcing to its friends and patrons that "*Every family in the County has been supplied with the Word of God.*"

The Repository and Observer have communicated glad tidings, that in Boston, a work of gracious reformation is going on in a powerful manner. Our prayer is that by the pure Word of God, preached with power from on high, the ancient and pure doctrines of the Puritans may be revived in Boston, and that Unitarian error and Unitarian influence may fall down under the preaching of the gospel. How gladly would we hail this joyful state of things in that city, where the ancient worthies of New-England preached and prayed with apostolic spirit, and with almost apostolic success in olden times!

Tracts.—Within two years an extraordinary impulse has been given in our country to this eminently useful branch of benevolence. The Parent Society is moving on in mighty exertions in the holy cause. A well organized and efficient Branch Tract Society went into operation at Philadelphia in January last. Lately a Ladies' Tract Society was organized in four of the evangelical churches in Boston. And in New-York one has been recently announced to us, whose design is that of meeting our own city wants, in reference to religious Tracts. We would earnestly recommend to the attention of our readers, the volumes published by the American Tract Society, called The American Tract Magazines, which are composed of Tracts bound up; they should be in the hands of our young people.

New-York Asylum for the Deaf and Dumb.—In the above Institution, there are 64 pupils. During the eight years of its existence, 117 pupils have been received and instructed; and 113 dis-

charged. The receipts of last year were \$16000. The expenditures were \$8.476. Balance in funds, \$7.592.

The Board of Managers of the Missionary Society of the Reformed Dutch Church, at their meeting in October, resolved to establish a mission, on the mission ground at the junction of the Bowery and Broadway; and another in the vicinity of the Collegiate Church burying ground in North-street; and another in conjunction with this, or by itself, if possible, at Manhattan Isle, on the East river, all in the city of New-York. They are also taking measures to have a *second* Dutch Church in Brooklyn, (L. I.) They have had the Rev. Allen Campbell late of Tennessee, labouring in the latter named place.— And they have offered Missionary Commissions to the Rev. Mr. A. I. Labagh, and to the Rev. Mr. Howe, late of Savannah; who, on account of the serious indisposition of his wife, has been constrained to resign his charge in the city of Savannah, and who, we rejoice to say, has offered his valuable services to our Board. He will, of course, if he accept the above appointment, put himself under the care of the Rev. Classis of New-York. The last two named clergymen will labour at their option, on one or other of the three assumed missionary stations in New-York. We therefore call upon our churches to look at these important points of our Missionary ground, which we have assumed, in addition to all our other important stations. And we beg them to contribute liberally to aid us in these great enterprises. The *ninth* Dutch Church in New-York is growing up, and flourishing under our eyes, under the pious and successful ministry of Mr. Teller. And now we have ventured to cast ourselves over on our churches to sustain us in establishing these four, in addition to all the others under our care. And we think—nay, we are sure they will not abandon us—but will come forward with their libe-

ral contributions, and say to their Board, Go on in the great and good work, and we will sustain you. May God grant it.

A Card.—The Treasurer acknowledges the receipt of twenty-five dollars from the Consistory of the Reformed German Church in Germantown, [Penn.] in accordance with their Resolution to transmit to the Treasurer of the Missionary Society of the Reformed Dutch Church that sum, out of the collections at monthly concert for prayer, to constitute their pastor, the Rev. John H. Smaltz, a life-member of said society.

New-Orleans.—The Rev. Mr. Defernex, lately from Geneva, [Europe,] under the patronage of the Home Missionary Society, has been labouring very successfully in the work of the Lord at New-Orleans. His native tongue being French, he has every means of being useful to our fellow citizens there who speak the French. He is a man of talents and of piety. He is now actively employed in collecting funds among us, to enable him and his people to build a church.—We wish him all manner of success.

Rev. Eleazer Williams, a descendant of the Rev. John Williams, who was minister of Deerfield when that town was destroyed by the Indians in 1704, delivered a very interesting and impressive discourse in the place of his ancestors, on Sunday, Aug. 13.—Mr. Williams is a grand-child of a daughter of the Rev. J. Williams, who was carried to Canada when she was seven years old, and afterwards married a Sachem. He will soon return to Green Bay, west of Lake Michigan, and devote himself to the work of civilizing and christianizing the Indians in that region. He has a wife and one child.—*Hamp. Gaz.*

Mr Samuel Mosley, a young Jew, has been publicly baptised in the church at Neath, Glamorganshire, by the Rev. Henry Hey Knight, Vicar, who preached an impressive sermon

on the occasion from John iii. 5.—*Lon. Pap. Feb. 15, 1827.*

The good work of grace, and the refreshings of the reviving spirit go on in the Dutch Churches in divers places. Many have been added to the church at Glenville, at both the churches in Albany, and in Wynant's Kill, lately. And the intelligence received from time to time by the Board of Managers of the Missionary Society of the Reformed Dutch Church, from every one of their Missionaries is very favourable. Their meetings were crowded and solemn, during the last winter, notwithstanding the severe drifts of snow, and during the whole summer. The young and old begin to inquire after the Lord God of our fathers. It cheers our hearts, and it encourages us to increasing diligence and perseverance in sending out the gospel to the destitute places of our Reformed Zion. We see the evident tokens of the Lord's presence with our Missionaries. Many trials and discouraging circumstances had at first to be encountered by our painstaking young Missionaries. But so far as we remember, in every instance after prayerful labours and Christian patience and perseverance, their exertions have been crowned less or more with blessings from on high.—And many solemn prayers are being offered up at all our stations for our patrons and friends of missions, in return for their paternal love and charities, in remembering the desolate and the mourning portions of our Zion, by sending Christ's faithful servants among them. Therefore do we thank God and take courage. His heart feels not the glow of the Christian's heart, who is not devoted to the cause of Missions, and who is not earnestly pleading with the Most High for genuine revivals of religion all over our land; and who shows not the sincerity of his prayers and hopes by giving liberally to aid them.

From Ireland.—The holy work of reformation is going on extensively in

divers places of that unhappy land.— This revival of pure doctrine from the errors of Popery, is effected by the system of schools, and the distribution of the Bible to those who can read it; and the public reading of it by READERS, to groups of persons gathered together in shops, or in school houses. The preaching of the doctrines of the cross of Christ have been remarkably blessed. In the town of Cavan, the capital of Cavan county 54 miles north west of Dublin; about eleven hundred persons, have renounced Popery, and have embraced the doctrines of the Reformed Church, in eleven weeks. By later arrivals we learn that many hundreds are being added to the church there.

There have been revivals of religion going on in Milford, and in Montrose, Penn. In the former, 111 precious souls have been brought hopefully to Christ, and in the latter place 40.— Over an extent of seven or eight towns, there are pleasing indications of the power and influence of religion felt by a people lately in a state of deplorable ignorance and apathy—as it regards the Christian religion, and the salvation of their souls.

Dr. Waddle has given an interesting account of an interesting reformation which took place some time ago, in his College, at Athens in Georgia. Williams College in Massachusetts also, has been signally favoured by the spirit of God. And it has been stated that the revival at Carlisle, (Penn.) has been extended to some of the students in Dickinson's College. And we should judge favourably of this gracious work in proportion to that wrathful and clamorous invective, and denunciation against fanaticism, and enthusiasm poured out against good men and inquiring students—in certain newspapers under the influence of certain men; who from love of infidelity aspire to the honour of being high priests in the temple of paganism. Their cant, and their enthusiasm are directed in an effort to

banish christianity, and bring back the horrors of the dark ages, and the still more horrible darkness and slavery of paganism!

In divers parts of Connecticut, and New-York, true revivals have been vouchsafed by the Lord of the Church. In other places Satan has laboured to mar the fruits of these by wild works of enthusiasm and extravagance.— May the gospel be preached in its pure and simple truth. And may the Holy Ghost descend on all the churches in our land, and make our land to be Immanuel's land!

The American Colonization Society is moving on in the greatness of its strength. It embraces in the list of its friends and patrons, the most pious of all classes, and the most talented men of the nation. Every day it is gaining friends. The General Assembly of Kentucky lately passed resolutions approving the measures and designs of this Society. This is as it ought to be; and each State should throw in its individual influence. And the whole nation should combine its powers, in taking gradually away, by this happy means, this most execrable evil from us—I mean that of slavery—which was left upon us, as a cruel entail from the first settlers of the country. We shall from time to time give particulars relative to the Colonization Society, from some valuable papers, put into our hands by a friend, one of its enlightened supporters in this city.

The tidings from all our Indian Missions in the West and South West are, on the whole, very favourable. The word of God is gradually gaining the ascendancy over barbarous Indian habits and idolatry. It is, under God, converting the tiger into a lamb—the vulture into a dove.

The last intelligence from the Islands in the South Pacific Ocean are most cheering. The kingdom of Satan is crumbling into ruins before the Redeemer's triumphs. What a glorious transformation in the mind, and

morals and habits of the interesting natives of Otaheite, Owhyhee, and the adjacent clusters! A strong accession to these important Missionary stations sails from New-York in the beginning of November for the South Sea Islands.

On our vast Southern continent while we hail the triumphant banner of freedom under Bolivar the Liberator, (who we hope, will prove a true man, and no deceiver, though some have strongly suspected him,) we see also an extensive harvest whitening before the reaper's eyes. What a field for the enterprising servants of Christ. With the demolition of tyranny, the barriers which formerly raised against the Missionary and the Bible cause—are now being levelled. And we ought to arise and take possession of the land by the gospel of Christ. May God hasten this in his own good time!

In the Harvey Islands, in the Pacific, native teachers have been actively employed, and successful in teaching the people. In the island of Manaia the number of inhabitants is about 1500. Many of them have embraced christianity, and are busy in learning to read. The king and the principal chiefs are still pagans. Yet they favour the Missionary Davida, and his colleague Tiera. Those who have embraced the christian religion, are distinguished by their devotional attention to secret and family prayer; and wherever they appear in public they are easily known by *their cleanliness and neat dress!* In the isle of Rarotonga, the native teachers Papeiaha and Tiberio have been unusually successful in their labours. Many have turned to Christ. The king Makea is not yet a professing christian; but he is anxiously devoting his attention to the means of grace, and is the decided friend of the Missionaries. He is a large elegant looking man; he has eight sons and four daughters. He formerly had eight wives. But he has so far submitted to the law of

Christ, that he has now only one wife. The king is one of the most diligent scholars under the Missionaries. He can now read and write. In the chapel the audience is usually about 3000. Of this island the population is 6000. And the gospel is spreading among all ranks. The huge idols—20 feet long and 18 in circumference—have been prostrated to the earth and abandoned—seven hundred young people attend to recite their catechisms.—There is a general change in the morals of the whole island. The whole number baptized is 1496. On the 8th of October, of 1826, the Missionary preached to about 4000 hearers; and after sermon, baptized 129 adults on the confession of their faith; and 71 children. Much has been said by our grateful missionaries on the wonderful progress of the gospel in the Society islands. But that is after 20 years hard labour and suffering. But nothing in all the missionary stations in the world exceeds the progress of the gospel in this isle of the Harvey group called *Rarotonga*. Only two years have passed since the discovery of this island. And, behold, what God has done in it! What blessed encouragement to us to persevere in sending out the gospel at home and abroad!

Literary.

RUTGERS'S COLLEGE.

We would respectfully and earnestly call the attention of our Patrons and friends, who may have sons to educate, to this interesting and valuable Institution,—the prosperity of which is an object that lies near to our hearts. We do not, however, wish it to be sustained by the sacrifice of any of the best interests of our youth. Every parent will feel it to be his duty, and will make it his care, to afford his sons the best advantages of education which lie within his reach. And our commendation of *Rutgers College* is founded upon the confident

persuasion, that the opportunities which it affords for the thorough education of youth, the security it extends to their morals—the convenience and healthfulness of its location, and whatever else is most important in the esteem of the virtuous, are such as to bear a favourable comparison with the most distinguished literary Institutions of our country.

The merits of the very learned, and distinguished individuals who compose the faculty are well known to the community. The Institution, moreover, is not sectarian, nor is it intended to be such. In the list of its members the different Christian denominations are embraced; and with their several distinctive peculiarities there is no interference. At the same time, from the relation which the College sustains to the Synod of the Reformed Dutch Church, and the very liberal treatment which it has received from that body, it has very *special* claims upon the kind regards and friendly offices of the ministers and members of the R. Dutch Church.

For the information of those at a distance from New-Brunswick, we mention that the terms of study in the College, are from the 15th September, to the 21st December; from the 7th of January to the 7th of April; from the 1st of May to the 3d Wednesday of July, (when the annual commencement takes place,)—making, in all, about 38 weeks.

The ordinary expenses are for one year.

Board for 38 weeks, at \$2 per week*	\$76 00
Tuition fees	40 00
Fuel and contingencies in College	5 00
And \$5 entrance	5 00
Average expenses,	\$126 00

* There is a company of the Trustees resident in New-Brunswick appointed to assist students in procuring comfortable board at the lowest rates, and it is hoped that arrangements will soon be made to procure it at a less expense than is now required.

The members of the faculty,* by a resolution of the Board of Trustees, are authorized to admit a certain number of students who may be in reduced circumstances, not exceeding ten, to the privileges of the College, upon their paying one half of the ordinary tuition fees.

Copies of the statutes of Rutgers College may be had on application at the office of the Magazine, corner of Nassau and Ann Streets, New-York; or to any of the Professors, in New-Brunswick.

Poetry.

(For the R. D. Church Magazine.)

A VISION.

"*Oraþ ex Διοφ. cxi.*"

As late fatigued with walking, I reclined
'Midst a lone valley's cool, and noiseless shade,
My restless fancy soar'd to coming days,
With vain intent, and curious, to pry
Into the untold mysteries of fate.
'Twas autumn—and with melancholy sound
The wind was sighing thro' the rustling trees;
The withered leaves were falling, one by one,
In silence, telling the sure fate of man.
The wild rose lately blushing, as the breeze
Did gently woo its fragrant loveliness,
Now droop'd, and died beneath the chilling blast,
Ah me! I thought, is man so soon to die?
To die, and be forgotten ere the flowers
Which blossom o'er his grave shall fade away?
Then what does Love, and Hope, and Joy avail?
What the glorious wreath;—Fame's trumpet
voice,

And all the dazzling pageantries of earth—
Since man, and all his works so soon are lost?
But no—it cannot be! There is an honour—
When ev'ry righteous or unhallowed deed,
Forth from th' oblivious precincts of the grave
Shall rise, to witness in man's final cause.
While Fancy thus on ever restless wing,
Flew to the realms of dark futurity,
Soft slumbers o'er my eye-lids gently stole,
And while my frame in death-like trance reposed,
Imagination still her flight pursued—
Methought upon the margin of the sea
Alone I stood—beneath the violet wave,
The sun in softened majesty had sunk;
The sombre veil of night, richly adorned
With all heaven's pure, and countless gems of
light,
Had fall'n in silence o'er the slumbering world;

The silver moon just rising in its course,
 Shed o'er the heaving ocean's broad expanse
 Its mild, and pensive ray. The ev'ning breeze
 Midst broken rocks and caverns of the shore,
 With melancholy moaning died away ;
 While the white surges breaking on the beach
 In soothing murmurs fell upon the ear.
 Oh ! 'twas a scene as lovely as sublime—
 A scene to contemplation ever dear—
 Wherein the soul, retiring from the world,
 Holds converse with pure spirits of the sky,
 And feasts upon the banquet Nature spreads.

It seemed as if creation would display
 Its countless beauties ere its final hour ;
 For suddenly the winds in fury rose
 Bearing black clouds upon their stormy wings.
 The ocean madd'ning into rage, dash'd high
 Its billows in defiance to the skies ;
 Thro' heaven's arch the echoing thunders pealed ;
 Incessant lightnings glared upon the scene,
 To show the horrors of that awful hour.
 Frowning, the pale moon now seem'd drench'd
 in blood ;

The stars affrighted from their orbits fled ;
 A thousand meteors whirl'd along the sky,
 And blazing comets, meeting in their course
 With dreadful crash, made all creation shake.
 The trembling earth was to her centre moved—
 Mountains which stood the monuments of age
 Now tottering fell, and in their place arose
 Blue sulph'rous flames. The burning lava
 Rolled o'er the plains, and drank the rivers dry.
 Creation quaked ! Chaos triumphant spread
 Her wings of darkness o'er a prostrate world !
 When lo ! a light burst from the eastern sky.
 A sound, like that of an approaching host—
 When its ten thousand trumpets sound to war,
 Fell on my startled ear !—Trembling I gazed !
 When, on a cloud, that seem'd devouring fire,
 An Angel robed in dreadful majesty
 Appeared ;—his right hand grasp'd a golden
 trump,

His left, what seem'd a sharp two edged sword.
 Slowly descending, to the earth he came ;
 Placid as heaven, his radiant presence shone,
 Yet filled with so much majesty and awe
 That wond'ring nations fell before his face,
 Princes and Potentates, their crowns threw down
 Before him. All the mighty of the earth
 Bent low their heads, and trembling shrunk with
 fear ;

When thro' the echoing skies the trump was heard
 Resounding once, again, and yet again !
 Upon the shrinking earth his right foot placed,
 His left upon the troubled ocean stood—
 He looked, and all was still ! No sound was
 heard—

The winds—the waves hush'd to a death-like
 calm

As towards heav'n lifting his hand, he swore
 By HIM who is, and was, and is to be—
 THAT TIME SHOULD BE NO MORE !...

.....Then rolled the heavens
 Together like a scroll—and passed away.
 The humble grave—the gorgeous sepulchre
 Delivered up their dead. The sea poured forth
 A host innumerable, that had lain
 Within its bosom since the Deluge was.
 All these,—the living, and the quickened dead
 Were caught on clouds, and borne towards the
 skies :—

While a dread voice proclaimed, in accents loud,
 That fill'd th' immeasurable realms of space,
 " COME TO THE JUDGMENT ! COME TO THE
 JUDGMENT !

YE MORTALS ! HASTEN TO THE JUDGMENT
 SEAT !"

I raised my fearful eyes, and saw ascend
 The host of heaven,—all in bright array,
 Th' effulgent blaze, which burst upon my sight,
 Flashed thro' my soul—and roused my sleeping
 powers—

I started : woke :—And lo ! it was a dream.

W.—

New-York, Sept. 12, 1827.

Obituary.

Died, at Charlton, S. C. greatly lamented, the Rev. Thomas Charlton Henry, D. D. one of the distinguished Presbyterian clergyman of that city. He died of yellow fever. He was taken ill on October 1st, and died on the 5th. He was, we understand, the only clergyman who ventured to remain in the city. He has left a widow and several small children.

Died at Schraalenburgh, [N. J.] on the 5th of October, the Rev. Solomon Froeligh D. D. S. T. P. and minister of the United Reformed Dutch Churches of Hackensack and Schraalenburgh, in the 78th year of his age, and the 53d of his ministry. " Blessed are the dead who die in the Lord ; they rest from their labours, and their works do follow them."

ERRATUM.

Page 221, lines, 17 & 31, col. 1 for Arminian, read Armenian churches.

THE MAGAZINE

OF

THE REFORMED DUTCH CHURCH.

VOL. II.]

DECEMBER, 1827.

[NO. 9.

Religious Communications.

THEOPHILUS.

A Memoir.

Theophilus, the subject of the following memoir, was the youngest of a large family who lived in moderate circumstances, in the country. His parents, while he was yet a child, had formed the resolution of giving him a liberal education. In this they were confirmed by the early indications of aptitude exhibited by Theophilus, who discovered an uncommon degree of eagerness and ardor in acquiring the elements of an English education.—These, together with a general knowledge of history, he had acquired when in his twelfth year; and, in the mean time, he had inured his body to rigorous exertion in the labours of the farm.

His youthful sensibilities were often powerfully touched by those sublime and affecting narratives which he read in the Holy Bible. And a taste for reading being thus formed, he sought eagerly for gratification in the pages of Rollin, Goldsmith, and such other authors as fell in his way.

About this time Theophilus was sent to an Academy, which was opened in a country village, about four miles distant, where, notwithstanding the distance, he never failed to attend with punctuality. Sprightly, active, and enterprising, the exertion of walking so far seemed rather a pleasure than a toil. The freshness of the morning air, the music of the birds, the ever changing aspect of the heavens, and the varieties of meadow, wood, and field, through which, in going and returning from school, he passed, with cheerful heart, and nimble

step, afforded him a delight, though scarcely conscious of the sources whence it sprung, with which young people who are enervated by too much indulgence, must ever remain unacquainted. At the Academy he found a state of things altogether different from what he had expected. The pupils, with but few exceptions, were profane, and filthy in their conversation; saucy and impertinent in their manners, and indolent and inattentive to their studies. Such, indeed, is too often the character of young persons brought up in towns, and country villages,—an evil which arises from a neglect of discipline, and instruction on the part of the parents, and from a want of some convenient way of finding employment for their children in early life. They cannot always be confined to school. The body needs exercise, and the propensity of youth to be constantly in motion, which was intended by nature as an excitement to industry, will infallibly, when some useful employment is not afforded, lead to an opposite course; and betray the thoughtless and inexperienced youth into habits of trifling, and thence into dissipation.

Between Theophilus and youths of this description there could exist no cordiality of feeling. They were contemptible in his eyes, for their frivolity and superciliousness, and odious for their vices. While, through a mistake quite natural on their part, the innocent simplicity and unassuming plainness of Theophilus were ascribed by them to a want of spirit. Hence there was but little intercourse between them. He shunned their company because it was disagreeable; and they had no occasion to seek his ex-

cept when they came to some difficult piece of Latin, which they wished him to construe. Theophilus could not but be pleased with such a tacit acknowledgement of his superiority, as cases of this kind, which occurred not unfrequently, obviously implied. They affected, indeed, generally, to treat him with neglect if not with contempt, but, in spite of all their efforts to conceal it, Theophilus could not but observe that he was the object of a very different passion,—envy, which the worthless always feel towards that excellence which they are too corrupt, or too indolent to imitate. This base passion broke forth in some instances into persecution and outrage. One of these it may not be improper to specify. On his observing, one day, a piece of behaviour in two of the students which was grossly indecorous, T. gave vent to his disapprobation, and disgust in a mild but pungent reproof. They conceived themselves insulted, and threatened vengeance. He made no reply, but waited, not without some apprehension, to see in what manner the threat was to be executed. On the ensuing Saturday, which was the day of the week, when the offences of the preceding days were investigated and punished by the teachers, T. found himself arraigned on a charge brought against him by one of these individuals, supported by the other as a witness. The charge was utterly unfounded, but the testimony was positive; and the symptoms of feeling which young T. exhibited, were probably considered by the teacher, who always punished with severity, as an evidence of guilt. He was therefore ordered to prepare for the usual penalty in such cases, a sound flagellation with the cowhide. It was not inflicted however, owing to the teacher's good opinion of the general character, and conduct of Theophilus.—Had it been inflicted, however, he would have been far more happy than his accusers. For, with a good con-

science, it is not possible to be miserable; nor can that be considered a triumph, which is gained over innocence by falsehood and villainy.—Theophilus wept when he found himself arraigned, not so much from an apprehension of the suffering which he feared, as at the idea of losing the esteem of a teacher whom he loved. Such conduct was, perhaps, excusable or even laudable, in a boy; as it manifested a kind of sensibility, which is a sure sign of a generous nature. But in a person of more experience, it would scarcely have been excusable. To be greatly disturbed under imputations which he knows to be malicious and unfounded, is unworthy of the character of one who has lived for some time beyond the age of puberty, and obtained some acquaintance with human nature, and the ordinary course of events in life. Calumny, usually, does no lasting injury to any but the calumniator himself. And the sentiment contained in the following line from the great Roman satyrist, if it is not universally and unqualifiedly just, is at least striking, and manifests a deep insight into human nature.

“Mendax infamia terret—quem?
Nisi mendacem et mendosum?”—HOR.

Not long after the occurrence just mentioned, the teacher, becoming tired of a disagreeable employment in a situation where so few were likely to be profited by his instructions and discipline, left it, and the institution fell through. And T. not having the means of supporting himself abroad at college, and not willing to receive gratuitous assistance, had recourse to teaching. And after procuring something in this way, he went to college, where he remained till his funds were exhausted. Thus he continued, alternately learning and teaching, till his college education was completed.—During this period, a variety of incidents occurred which need not here be detailed. Suffice it to say, that while at college, T. continued in the same honourable course which he had

begun, being always remarkable for a kind and respectful deportment towards his teachers; punctual in the performance of his duties, first in his class, and consequently always honoured as the one who should take charge of the classes in his department, in the absence of his teacher. There was one scene, however, in this part of the life of T., which, for the sake of the juvenile reader it may be more necessary to mention. Xenophon has remarked that the age of puberty is that which especially needs care. In this period the imagination is glowing and romantic, the passions fervid, and the heart in the highest degree susceptible. The delusions of hope, and the wildness of desire, have not been checked and chastened by the lessons of experience. The world is yet new, and appears, in the eye of the youthful adventurer, like himself, fresh, and gay, and guileless. The mind is now in danger, by the impulse of a certain passion, to be thrown into a state of delirium; and what renders the case so critical is, that under the influence of this delirium, it may strike out into a course which may be decisive of its future character and fate. That passion is love. By it T. had well nigh been undone. And let the student who reads this tract, beware.—The happiness of a whole life is not to be sported with, and the happiness of a whole life depends, in more instances than you are aware of, on the conduct of persons in this dangerous and critical period. The student here is particularly exposed. Books have diverted his observation from real life, and he is, therefore now liable to be imposed upon by its objects. His habits of seclusion, also, subject him to peculiar disadvantage in a contest with the enemy. Let him beware how he permits himself to be imposed upon and ensnared, by the wiles of any one of those trifling, insignificant beings whose whole thoughts are engrossed by novels, dress, love, and coquetry. What avails a fine com-

plexion, a graceful movement, a form of symmetry, where there are none of those qualities which Paul and Solomon commends in a "virtuous woman?" Again I say, let the student beware how he suffers himself to be driven, by a blind and foolish passion, into such a situation that, to extricate himself from it, he must falsify his professions, or become united for life with one whose mind is as puny as her constitution; whose extravagance must exhaust his purse, and her temper his patience; whose imprudence will hang a dead weight upon his influence; and whose affectation, vanity, and love of display will, at length, change his affection into suspicion and disgust; and who, to complete his misery, will be incapable of affording him the least assistance under those multiplied calamities which her conduct will have brought upon him. It may reasonably be conjectured that it was to represent such a case as this, that the ancients invented the fable of Pandora. To render her the most charming creature imaginable—the very prototype of that ideal goddess which the crazy lover has ever before his eyes, each of the gods contributed something. Thus furnished, she was sent as a present to her fond admirer Prometheus. Unhappy man! the day that brought her to him, and which was to consummate his happiness, was but the commencement of his woes. He found hope indeed at the bottom of her casket, and this will be all the comfort the deluded and admiring lover will find, when a better acquaintance shall have discovered to him the true character of *his* Pandora. There is no occurrence in human life when the counsels of a friend, who has learned wisdom by age and experience, are more needed than the one just mentioned. What had been the fate of the young Telemachus, when beset by Calypso and her nymphs, had he not enjoyed, at the same time, the advice of the sage Mentor? This, however, was an advantage which

Theophilus did not, in the time of danger, enjoy. But his mind had been well stored with the truths, and precepts of the Bible, and to this circumstance he was indebted for his preservation from a gulph into which so many have been precipitated. "By what means shall a young man cleanse his way? By giving heed thereto according to thy word." Youthful reader! you may perhaps think it strange that pious people, who are further advanced in years than yourself, should feel so much concern on your account. It is because they love you, and know by experience, the dangers to which you are exposed. They look forward but a few years, and see the world peopled, and its affairs managed by you, and those who, like you, are now in the morning of life. And they feel intensely desirous that the character of the coming age, that is to say, the character of you, and those who are to act and suffer with you on life's busy stage, should not be worse, but better than that which preceded it. And as it respects yourself; would you not, if about to set out on a strange and perilous journey, be anxious to obtain directions from those who had travelled it before you? And, are you not actually on such a journey, and even now, on the most critical and dangerous part of it? One false step may ruin you for ever. Oh! then be cautious how you go, with whom you go, in what direction you go, and in whose guidance you confide. The profligate himself, who is just about to close his sad career, would not dare to advise you to walk in his steps.

Though Theophilus had been preserved free from any thing grossly vicious, he became, by serious reflection on the word of God, and the state of his own heart, convinced that, in the sight of God, he was a sinner, guilty, helpless, and in himself, utterly undone. Under this conviction he remained for about four years "labouring and heavy laden;" sometimes spending whole days in fasting, me-

ditation and prayer. At length, a powerful manifestation of God, as he is in Christ reconciling the world unto himself, was made to his mind; and he was enabled with inexpressible joy to choose him as his everlasting portion. Some time after, he, formally—though by himself in private, gave himself away to God; and by a solemn vow, in dependence on divine aid, devoted himself unreservedly to his service. Soon after, he did the same, by a public profession.

During the whole course of his education T. had, by degrees made himself acquainted with all the infidel writings which fell in his way, carefully weighing them, with the arguments, in the opposite scale. The result was, that he felt perfectly convinced of the truth of the Christian system. With this conviction, there was blended an unwarrantable degree of confidence, founded on the strength of his own reasoning powers merely, without a just sense of his dependence, for correct views and impressions of divine truth, on the "Father of light, from whom cometh down every good and perfect gift." There was mingled with his faith in the truth of a divine revelation, a pride of philosophy, which rendered him, in his own view, perfectly able, by the mere force of reason, to triumph over all the suggestions of the spirit of infidelity. — But, soon after taking his degree, this presumptuous confidence was dissipated, by the force of a temptation, which served effectually to humble his pride, convince him of his weakness, and show him, by actual experience, the necessity of having the heart right, and the conscience pure, in order to preserve the understanding clear, and vigorous on the subject of religion.

Having engaged in the study of Theology, under the direction of a clergyman of his acquaintance, he had an opportunity of viewing the difficulties of the ministerial office, in an example exhibited constantly before him.

These difficulties, always great, were peculiarly so, in the circumstances in which that clergyman was then placed. In the duties of the sacred office he was laborious and diligent, even beyond what his strength, or, indeed, that of any other man could long be able to endure. Notwithstanding his devotedness to the service of his Divine Master, in labouring to promote the spiritual interest of the people of his charge, they seemed to be under the influence, to a degree not often witnessed even among mere nominal christians, of a spirit of faction, turbulence, and insatiation, which was continually seeking for occasion of venting itself against the meek and devoted man, whom they were bound, by every consideration of gratitude, duty and interest, to cherish, and venerate, as their spiritual instructor. Instead of this, while they were rolling in wealth, they suffered him to languish in poverty, labouring with his hands to obtain the necessaries of life for himself and family. Nor was this the worst,—for a combination of aspiring, ignorant, and conceited men, who wished to have their influence acknowledged in church affairs, contrived, by incessant misrepresentations, and under various pretences, to alienate the confidence, and affections of the people from their pastor, and in many instances with too much success, as those, who were led by them were afterwards, (when it was too late to retrieve the consequences of their credulity and ingratitude,) compelled to acknowledge. These things, in the mean time, made a powerful impression on the mind of T. He said within himself, such treatment is a protracted martyrdom, too much for human nature to endure. Poverty I expected to find in the sacred office, but, surely, the manifestation of such a spirit of rudeness, insensibility, awkwardness, and ingratitude, on the part of professing christians, was not to be expected. I cannot consent, with

such prospects, to be a preacher. To this it seemed as though a voice replied, “But you cannot draw back. You are not destitute of qualifications for the sacred office. Providence has led you in the way to it. Woe be unto you if you preach not the gospel.”—The thought occurred, “but if the gospel be a fable, then I am free to choose some other profession.” This suggestion, when first darted into the mind, met not with that instant and indignant repulse, which it deserved. It recurred again and again, and at each successive time, with additional force, till, at length, T. being left, that he might learn by experience that his strength was but weakness, and his wisdom folly, was prostrated before the temptation. All the infidel arguments, cavils, sneers, blasphemies, which, written or spoken, he had ever met with, were, like so many fiery darts from the wicked one, hurled, with violence and fury, into his mind. He became like one lost and benighted in the midst of a howling wilderness. Nor sun nor stars appeared. Thick, palpable darkness seemed to enclose him round, and shut out every ray of comfort. There was no mercy-seat in view—no prospect of peace on earth—none of rest in heaven. “On the night of the grave” no morning appeared to dawn. The agitation of his mind became extreme. The subject of his distress engrossed all his thoughts. The external senses ceased to convey any impressions to the mind. He read; but his eyes wandered idly from line to line down the page, while not a single idea caught his attention. He attended on the ministrations of the word, but he heard not; so great was the tumult within! He felt, at length, his thoughts turned powerfully to an inquiry into the cause of these inward troubles, and became perfectly convinced that it was his guilty attempt, like Jonah, to escape from the performance of a disagreeable duty.—Overcome by his feelings of horror

and remorse he fell prostrate in the snow (for it was in a winter night, and in the midst of an extended and solitary plain,) and from the verge of despair he looked up to heaven for relief. 'O God,' he cried, 'most merciful! grant me deliverance, and I will serve thee in whatever circumstances of reproach, persecution, poverty, or contempt: thou art pleased to call me.' God heard. Yes, the poor petitioner *knew* that his prayer was heard: for he felt that Jehovah, his covenant God, was present, and his presence converted the dark, cold and solitary field where he lay, into the "house of God, and the gate of heaven."

This part of T.'s experience was rendered extremely useful to him, in various respects. From it he learned that belief in matters of religion is the result, not of mere speculation, but of the state of the heart. At the commencement of his trouble, T. recollected that he had looked, with intense interest, at the difficulties, and privations, to which a faithful minister of the gospel must necessarily be exposed; but did not take into the account the strength which was promised. Like the prophet's servant, he saw the Syrian host sent out to destroy him; but not the chariot of fire, and the horses of fire, which were prepared for his defence. Hence he shrunk back from the scene of duty; and in this state of feeling his views of truth necessarily became either obscured or perverted. For the evidences of Christianity, while they are abundantly sufficient to satisfy a mind disposed to practise its self-denying precepts, are by no means such as to force conviction upon one, who is wholly under the government of selfish and carnal inclinations, which tend no less to blind the mind against the light of truth, than to harden the heart against its influence. Theophilus was a sincere believer in divine revelation; yet, while the temptation raged, and the interests of the present life had the ascendancy, he could not derive from its doctrines that influence, either for direction or comfort, which, to the believer, whose faith is in free and unembarrassed exercise, they are calculated to give. Hence he learned more fully the use and necessity of that petition, "Lead us not into temptation." Thus does God, in the dispensation of his providence and grace towards those that fear him, bring good out of evil, making their very sins and failures, occasions of their improvement in knowledge and virtue, and thus enabling them to derive from past defeats the means of future victory.

The sequel of the life of Theophilus was such as, from the character of his youth, might have been reasonably expected. He lived to a good old age, loved and revered; an ornament and a blessing to society, and especially to the church, zealously devoted to the interests of piety and learning, and

an example, to those around him, of every good work. His faculties, though slightly and insensibly impaired by the advances of old age, remained unbroken to the last; and when he closed his career of virtue here, it was to resume it in a higher and brighter sphere, where there are neither imperfections to be deplored, nor obstacles to be surmounted.

Let those who are in moderate circumstances, be encouraged, in the prosecution of their education, from the example of Theophilus. Many have had occasion, in after life, to say it was good for them to bear the yoke in their youth. It is surprising how soon the children of the rich begin to feel the importance consequent upon wealth. How prone are they, also, trusting entirely to the advantages of fortune, to carry them through life, to neglect the means of improvement both in knowledge and virtue! When they arrive at manhood, however, they generally begin to find that wealth without worth will not procure respect. Hence, they are partly allured and partly driven into the circles of dissipation, where they may lose that painful sense of inferiority, which the presence of well cultivated minds must inspire, and where their wealth alone, without any personal quality to recommend them, may procure for them a kind of distinction. When this takes place, they are already lost. The poor boy, on the contrary, is urged by his circumstances to exertion, and compelled to abstain from pleasure. Thus he acquires, at once, the habit of two virtues, industry and temperance, which, of themselves, are sufficient to render him both useful, and respectable in life.

A body sound and vigorous, capable of enduring hardship and fatigue, a state of the corporeal functions adjusted to the condition of the physical world around us, such a tone of the nervous system as conduces to cheerfulness, and alacrity of temper, and even to energy of thought,—these are blessings which are enjoyed, far more frequently, and to a far greater extent, by the children of those in that happy mediocrity, for which Agur prayed, than by those of the rich. These blessings fell to the lot of Theophilus. In his youthful days he had been accustomed to bodily exertion in the labours of husbandry, and under all states of the atmosphere. The fierce blasts of winter, and the blazing sun, and sultry air of August, he had learned, by habit, to feel without inconvenience. In harvest, he always exchanged the academic shade for the labours of the field: and when the grim north let loose the driving tempest from his magazines of storms and snow, it was his delight to bound along the hill side, in going, and returning from his much-loved school. A coarse and frugal meal was all that his appetite required.

By such a course of life, during his youth—

ful years, and by the grace of God, he had obtained a sound mind and a healthful body. These are the grand stamina of earthly happiness. And he who enjoys them, especially if in the prime of life, has no reason for discouragement, though environed by all the embarrassments of poverty. W.

Washington College Pa.

Reviews & Criticisms.

OUR LORD'S BAPTISM BY JOHN.

* * The following we have transferred to our pages as a piece of criticism; possessing much ingenuity and perspicuity. The Editor, as it will appear from the remarks, in the memoir of Mr. Fonda—does not profess to be in all points, at one with our worthy author, on the nature and end of John's Baptism. But that was no reason why he should not have a place in our pages, and a fair hearing. I would suggest the inquiry, however, if there be a strict consistency in saying "Our Lord was not baptized into John's baptism" and yet to add, "He was baptised of John:" Or that "Christ was not baptized with Christian baptism;" and yet to admit that "he was baptized," by one who was sent by divine authority to baptize.

As it is a fact that Christ was baptized of John; it must also be admitted that this baptism was of divine appointment. And every one will admit, that the baptism of the HEAD, even if it were, as to form and authority, the same with that of the disciples, before and after his resurrection, must be somewhat different as to its uses. The *symbol* signifies *something* to the *members*, different from what it signifies to the *HEAD*, of the Church.

I have no objection to say, that to CHRIST it was a visible sign of his public entrance on the functions of the office, to which he was previously appointed.

The doctrine of BAPTISM cannot be understood by any one who forgets that it is a *sensible sign of spiritual things*. In this all the baptisms do identify. In other respects the nature of the case makes a difference.

It is proper to add, that our author, if he examine and review his paper, for a more extensive publication, will probably find—as I think that I find—his reference to Mr. M. and Mr. P. to be rather out of place. And in self-defence, it is necessary to add, that the argument to charge any one with mak-

ing *Jesus a mere disciple of John* is somewhat forced. But let our author be heard in his own way. I have been gratified and instructed by his essay.—Ed.

Of the Baptism of our Saviour Jesus Christ. This must be considered First, negatively, second, positively.

First: Negatively, that is, for what he was not baptized.

First HE was not baptized unto John's baptism, For

1. John's baptism was unto repentance.* But Christ could not repent; because he had no sin. Consequently he could not be baptized unto repentance, and therefore not unto John's baptism.

2. In John's baptism, the people were required to believe on him who was to come, that is, on Christ.† But Christ could not be required to believe on himself; therefore, he could not be baptized unto that baptism.

3. Again, John's baptism was designed to prepare a people for the coming of the Lord.‡ But Christ could not be prepared by baptism for his own coming, in the same sense that others were. Hence it is evident that he was not baptized unto John's baptism.

Second: Neither was he baptized with Christian baptism.

For, 1. That was not yet in existence. It was not instituted until just before his ascension into heaven.§ He could not, therefore, be baptized with Christian baptism.

2. Again, Christian baptism was for the remission of sin.|| But Christ had no sin, consequently he could not be baptized for the remission of sin; and therefore, not with Christian baptism.

3. Thirdly, Christian baptism required of adults faith in Christ. But this could not be required of Christ, he could not have faith, for he knew all things:¶ hence he could not be baptized with Christian baptism.

If to this it should be replied, that Christ ought not then to have been circumcised because circumcision signified regeneration and faith as well as baptism; and if he could not be baptized with Christian baptism because he had no faith, then neither ought he to have been circumcised, for the same reason. To this I reply, that faith was never required of infants for circumcision, but of the parents whose office it was to have their children circumcised. And as to purity of heart, Christ had that in perfection. He received a perfect and complete sanctification in his earliest formation. He was born a holy thing.** Besides his circumcision was an act of his parents, whose duty it was to have him circumcised, according to an ex-

* Matt. iii. 11. † Acts xix. 4. ‡ Isaiah xl. 3. Mal. iii. 1. Mark i. 3. § Acts i. 9. Matt. xxviii. 16, 18. Mark xvi. 15, 19. || Acts ii. 38. ¶ John xvi. 30. ** Luke i. 35.

press statute.* He was, therefore, as to his human nature, passive in his circumcision, and by the qualifications of his parents, and the express statute, a proper subject of it. His circumcision could not be dispensed with, without disobedience on the part of his parents. Hence his circumcision does not prove that he was a fit subject for christian baptism. It was to identify him as of the seed of Abraham.

4th and Lastly: Those who were baptized with christian baptism, were baptized in the name of Christ. But it would be absurd to suppose that Christ was baptized in his own name. Hence it is finally evident that he was not baptized with Christian baptism.

Mr. Merrill was pressed beyond measure by the weight of this argument. This is evident from his miserable shifting and wincing to get rid of it, says he, "Nor was it necessary for him" that is Mr. Prime, "to tell us, because Christ had no sins to confess, no occasion for faith, nor was he baptized in his own name, therefore, he was not baptized with John's baptism, nor with Christian baptism. Repentance, faith, and the name of the Lord, are appendages of baptism."†—Very well, if they are only appendages, and may, therefore, be dispensed with in one instance, why not in others? If a man thirty years old may be baptized without those "appendages," why may not a man eight days old be baptized without them? And is the name of the Lord Jesus only an appendage? Let the reader examine our Saviour's commission to his disciples.‡ Are faith and repentance only *appendages* to baptism.§ Why then, does he style baptism, when received by infants, "*infidel baptism*?"|| Why does he labour to prove that baptism cannot be administered without faith in the subject? Why was it said to the Eunuch, if thou believest—thou mayest—when he wished to be baptized? Such miserable shiftings, and such contradictions in the face of the word of God, are unworthy of any man. Although faith or a profession of it, may be necessary in a parent, who offers up his child to the Lord in baptism; yet it is no more necessary in an infant for baptism, than it was for circumcision.

Third: Neither was he baptized for our example in the sense that some say he was.

For 1. It was never said to be for our example, and we have no right to point out examples unauthorised by the word of God. "In vain do they worship me, teaching for doctrine, the commandments of men,"¶ said our Saviour Jesus Christ. HE knew best what to point out as examples for us. When he washed his disciples' feet,** he said it

was for their example, that they should do as he had done unto them. It is, therefore, neither wise nor consistent for any one to urge as an example, what is not enjoined as such; and at the same time refuse to follow Christ in that which he expressly declared to be for our example. It would be for the honour of those who, without any authority, urge our Saviour's baptism for our example; first to follow him in that which he himself has declared to be such. Nay, it would be still more for their honour, to wait, until they could show by good authority, that his baptism was designed as an example for us, before they attempt to follow him in it, or to urge it as such.

2. If it be for our example, it is one, which we can never follow to any purpose, for those who urge it as such. Because he was baptized without repentance, without faith, and at the age of thirty years. Neither was he baptized for the remission of sin, or in the name of Christ. In neither of these particulars ought we to follow him in baptism, neither do they, who so strenuously urge our Saviour's baptism as an example, follow him in the above particulars. Yet if it were designed as an example, in the sense that it is urged as such, we would be obliged to receive it as he did, or we would not follow him. Hence, I think it very evident, that it was never designed to be an example for us.

The example which Christ has left for us to follow, is that of a holy, unblameable life; meekness, long-suffering, forbearance, and patience under our provoked suffering;*—and not his baptism.

As far, however, as his baptism was an act of obedience to the divine institutions; so far it may answer as a good example. For his regard to his own institutions was such, that he would not officiate in his priestly office; without first complying with his statute concerning the consecration of the priests to their office. It, therefore, becomes us to be obedient to his institutions; and not to our own suppositions. But, as to the object, and nature of his baptism, no one can follow him in it; neither are we required to do it. Nor can we know, for certain, how to follow him in the *mode*. For, although it was, evidently, not by immersion, as we shall see in its place; yet we cannot tell how the water was applied—whether by pouring, or by sprinkling.

Thus, having seen, for what our SAVIOUR was not baptized, I shall endeavour in my next, to ascertain in the *second place*, positively for what he was baptized.

The rest of this valuable piece—for want of room in our present number—shall be placed in our next.—Ed.

* Gen. xvii. 10, 14. † Gos. Ch. Vin. p. 159. ‡ Matt. xxviii. 19. § John vii. 23. || Gos. Ch. Vin. p. 109. ¶ Matt. xv. 9. ** John xiii. 15.

* 1 Peter ii. 20, 23.—1 John ii. 6.

Miscellaneous.

THE BUDGET.

Letters to Mr. Alfred Anthropos.

LETTER VIII.

MORALS.

"A truth it is, few doubt, but fewer trust—
He sins against this life, who slights the next."

YOUNG.

Washington City, March, 1823.

MY DEAR FRIEND.—"By the deeds of the law there shall no flesh be justified in his sight," is the peculiar language of a great and good man. That is, if I correctly understand him, no man can by his utmost efforts to obey, ever succeed so far, as to be adjudged guiltless, in the eye of pure justice; therefore he can never have a meritorious claim to the rewards of a perfect obedience. This idea leads me to take a brief view of the doctrine of morals. The term moral applied to man, calling him a moral agent, refers to his mental energies; to the motives by which he can be influenced, whether good or bad, and his volitions consequent thereupon. It is a term used in opposition to physical or natural, which refers to his animal nature. His moral powers peculiarly distinguish him from the brute creation, and constitute him an intelligent creature. Hence the Mind is said to be the grand characteristic of man. His physical powers separately considered, can have no weight in any system, which is to govern his actions, as a moral agent, or intelligent creature. Such a system contemplates him as both moral and physical, or refers more directly to the former. Hence the distinction of moral and natural ability, or inability, is altogether vague. The field of science is wide, and its varieties beautiful, but we must not confine ourselves within the contracted limits, of natural causes and effects.

That system which treats of actions in general, whether good or bad, is called Morality, or Ethics; and in its scrutinizing disquisitions, it estimates the principles, which impel to actions; and the objects, to which we look for gratification. A just law of morality is always founded upon right principles, and contemplates good objects; and according to these, it measures and limits the volitions of men, as good or bad. Such a law, can proceed from none but God. That course of human conduct, which is, in all respects, conformed to such a law, is called moral—is good, in every sense, and entitled to all the rewards which necessarily follow a perfect obedience. As an instance of this, Jesus Christ the Son of God, in his human nature, obeyed his Father that he might thereby honour him. He suffered the punishment of his law, that he might thereby assert the purity of his justice. He saved his people out of mere grace. And he entered into his glory as the just reward of a holy life. On the other hand, Alexander the great, was impelled by a principle of unlimited ambition. Universal conquest was the object to which he looked for gratification. But no man has any right to desire, such dominion; or to raise a weapon to gain it. Alexander therefore was a bad man. Any conformity to a just law, which may appear in practice, while it is secretly defective either in its principle, or its object, is spurious in its very nature, and the proper subject of punishment.

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Napoleon dethroned the Pope, and broke up the inquisition;—events that were desirable and beneficial; but the principles and designs which always actuated him, are too well known to admit of doubt, or need discussion. Morality is applied in a popular sense, to a course of conduct which is agreeable to the laws of social life, and rests for justification in the commonly received opinion. This, of all others, is the most limited in its perceptions of good and evil, altogether deficient both in its principle and object. I do not say, that even the amiable Petrarch, rose above this standard of excellence.

If we would estimate the actual purity and value of our actions, it must be, by the measure of that law which God has promulgated. If we would understand that portion of the procedure of Deity, in which we ourselves are immediately interested, we must gather this knowledge, from the wide and elevated field, of moral causes and effects. Let us now enter there, and inquire why no flesh can be justified in his sight, by the deeds of the law? The reasons for this are two-fold. In the first place, because of the purity of the law itself, and its author. This purity is so great, that "whosoever shall keep the whole law, and yet offend in one point, is guilty of all." And in the second place, because of an entire inability on the part of man. This inability is an effect; of which the original disobedience of our representative head is the cause. Of this truth the sad proofs are contained in our bosoms, and demonstrated in the weakness and futility of all our efforts. If man therefore, is ever restored to the favour of his Maker; it must be attended by an absolute beggary, dependant entirely, on the free grace and mercy of God in Christ. Gregory may very easily recommend himself to the whole circle of his acquaintance by an uncommon amiability; he may sweeten the enjoyment of all his associates by his presence; he may be courted, applauded, and held up as the model of imitation to others, while all his virtues flow from the fragments of a law originally written on the heart of man by the finger of God, brought into action, by a mere love of praise, and designed to feed the cravings of a deeply concealed vanity. But if he be so far mistaken, as to suppose that the life he has adopted will equally recommend him to his Maker, it becomes a delusion the most fatal and dangerous. The evil rests in those principles, upon which his whole character is founded, and those motives which decide his choice. Amanda may practise the same virtues, and be equally esteemed; while they are all derived by her humble and importunate prayers; flow from a new created principle in the heart, are brought into action by the sanctifying energies of the Holy Ghost, and designed to promote the honour of God. Yet the spotless purity of her life, will by no means be the cause of her justification before God. Her virtues will only be tokens of the extension of his favour to her, and evidences of the purity of her hope, in his present and eternal mercy. Diodorus says, this view of things furnishes no encouragement to virtue, and therefore it cannot be true. If the best he can do is entitled to no praise, and if his utmost efforts are too weak, ever to obtain a justification: then it is unnecessary to make any exertions, and if he perish it will not be his own fault, but the result of cruelty and injustice. He is a hearer of the gospel, but altogether ignorant of himself, and of the

provisions of God's house. While the Holy Spirit attends the word with his quickening power, Diodorus, at one time resists it, by his procrastinating disposition, at another, by a state of mind, which, like the fool's eye, wanders to the ends of the earth; and, at another, by a thoughtless inattention, or an obstinate unbelief. Provision is made in the gospel for all his weaknesses, but he thus refuses to accept it. Although he is unable to obey, yet has he ability to reject the offered mercy. Although he needs the effectual and irresistible influence of grace, yet he refuses to ask for it; and will forever perish without it, notwithstanding the word of God says, "every one that asketh receiveth."

Marcus says, the prayers of the wicked, are an abomination to the Lord, therefore it is impious for a sinful man to pray. The prayers of the wicked, are indeed wicked prayers. They are the desires of their hearts, to be prosperous in the ways of ungodliness, and therefore God abhors them. But the humble petition of that guilty man, who exclaimed, "God be merciful to me a sinner," was no wicked prayer; nor was it displeasing to Sovereign grace. The secret evil with Marcus is, that he does not believe he is a sinner, nor yet that he is obnoxious to the wrath of God. Therefore he refuses to believe in God's truth, or to ask his mercy. He is worldly minded, selfish, proud, and vain: therefore he denies that God has a right to punish him, or that he deserves to be punished. Philander has long been of opinion, that if God has determined to save only the Elect, then there is no room for motives of any kind, to influence man in general, to seek salvation. Now the truth is—if God save any but the Elect, then his justice will lead him to save all. If he save all, it will be in a way honourable to his name. And if he save them in a way honourable to his name, he will doubtless do it, either by restoring them to a state of sinless perfection as Adam was, or by a progressive sanctification. In the first case, his truth would be impeached, no security would be had for their perseverance, or confirmation, but the scene of Eden might be acted and re-acted. A course which has obviously, not been adopted. In the second, the loss of a part was necessary, and indispensable. A Messiah could not be cut off but by wicked men. The fruits of righteousness in believers, are greatly increased, by the persecution of wicked men. The very economy of grace, contemplates their agency, in the hands of the Lord; not by any constraint upon them, but by their free choice. This necessity is neither the consequence of arbitrary determination, nor of Sovereign pleasure, on the part of God; but a dreadful evil, contained in the very act of sin itself.—As God will not suffer one of the human family to be lost unnecessarily; therefore he has not left the atonement indefinite; nor the number on either side in a state of any uncertainty. As he has determined to save the Elect, by a use of those motives or means, which are calculated to prevail with all intelligent creatures; the gospel invitations, are honestly proffered to all. As the names and number of the Elect, are unknown; so any rejection of the invitation, devolves upon the same state of mind and heart, as that which actuated the first sin, and rests in the responsibility of a free choice. To discover the excellency of electing love,—let the view I have just taken, be divested of it; then the economy of grace, will appear in the simple form of a free offer to

all. Did the economy of grace extend no further than this, I am bold to say, none would accept. The whole human race in the wild fury of sin, would run headlong to perdition. But no—God has done more—He has determined that all shall not be lost: but that he will save some, by his power, wisdom, and grace. Election is not a principle of exclusion, but of salvation; therefore they who seek shall not seek in vain. These thoughts I apprehend, derive a sufficient support, from the fact that some men die in sin, and others in the full exercise of faith.

Yes, my dear friend, election appears to me, like the Seraph of mercy, whose feet are planted on the arch of the rainbow, and who invites the sons of men, upward to heavenly glory. On the contrary, Reprobation lifting herself from the gulf of perdition, bids them fly from the wrath which is to come.

I am fully persuaded, that by the deeds of the law, there shall no flesh be justified in his sight. Stripped of every other hope, let the guilt stricken soul, present himself at the throne of Sovereign grace, and there plead for salvation in Christ, and he will not be sent empty away. There my own soul has found safety and peace.

I remain where my last described me, and think I shall proceed North. Alas! how little do those distinguished men, by whom I am surrounded in this city, consider of these things. They suppose it honourable, to pursue with eagerness, the concerns of time; and wise, to treat with contempt, the stupendous themes of eternity.

A STRANGER.

EXTRACT FROM A MISSIONARY SERMON OF THE REV. ROBERT FORREST.

Having shown in a lucid and impressive manner that "the propagation of Christianity among the heathen, is sowing fields, where a rich harvest shall be reaped before the end of the world"—the preacher goes on.

"We are preparing an asylum for the saints, should the Lord be pleased to remove his gospel from nations now distinguished for spiritual privileges.

"It is not, at present, our intention to enter upon an examination of those predictions which evidently relate to the sufferings of the Protestant European Nations and Churches, previous to the commencement of the millennium. Did the time permit, we might show, that the witnesses are not yet slain; that 'mourning, and lamentation, and woe' are written in that flying roll which passes swiftly

over the nations which have at any time 'given their power and strength unto the beast.' That it is highly probable the time is fast approaching, when multitudes of the saints in those countries, deprived of all their outward privileges, shall be forced to seek refuge in foreign climes. But behold, the Lord by Missionary labours in the east and west, and north and south, among nations which never bowed to the authority of Anti-christ, providing chambers of safety for his people 'until the indignation be over-past.' When that day arrives, the heathen tribes will know the hearts of strangers, for they were once themselves spiritual strangers.

"We readily admit that this consideration is not exclusively an encouragement to missionary labours among the heathen. It is a powerful inducement to spread the knowledge of salvation in the United States; we have never, as a nation, supported the power of Anti-christ. Independent of our labours among the Indians, this Society has, for some time past, sent missionaries to labour in different parts of the country, which are destitute of the means of grace. Pleasing intelligence is frequently received, of the success of these missions.

"II. Our reward when this harvest shall be reaped by others.

"Then 'he that soweth, and he that reapeth, shall rejoice together.' It is evident that Christ does not refer, in this place, to the joy of his servants at the general judgment, when the full effects of their labours are exhibited to all rational creatures; but to the joy of Old Testament prophets, John Baptist, and others when the apostles should have great success in preaching the gospel to the Gentiles. But how could Old Testament prophets, and John Baptist, rejoice in the success of the apostles, when they were not present? And how shall we rejoice in the latter day glory,

when we shall then be asleep with our fathers?

"We may certainly infer from these words, *That the Church in heaven is well acquainted with the circumstances of the Church in this world, and that during any period of the Church's prosperity on earth, there will be additional happiness to those in heaven who may have, one day, contributed to forward this glorious work.*

"The Church in heaven is certainly well acquainted with the circumstances of the Church on earth, by means of the ministrations of Holy Angels, and the frequent arrivals of kindred spirits redeemed from the earth. Whether the Saints in glory have any other mode of being acquainted with the affairs of this world, is a question which we are not competent to answer. The Holy Angels are well acquainted with the state of the Church in this world; here they are constantly employed on business which concerns the heirs of salvation. They are deeply interested in the prosperity of the Church, there is joy among the Angels at the conversion of sinners. The Holy Angels will be able to inform the Saints, now engaged in the various parts of Missionary duty, and they will do it with pleasure,—That the seed they had sowed has not perished, as they often feared, but is producing in some thirty, in some sixty, and in some an hundred fold: That the handful of corn they had cast on the tops of the mountains, is now shaking like the trees of Mount Lebanon.

"In heaven there will be arrivals every day, yea every hour from all parts of this globe, and there will be no want of religious intelligence of the most interesting, and the most agreeable nature. Some will be constantly entering the heavenly mansions, who will congratulate you for your now despised labours to the Indian tribes, and to be your crowns of rejoicing for ever.

"Connected with these things we may also observe, that the memory of men now engaged in any of the departments of Missionary labours, will be exceeding precious in this world during the happy days of the church. We embalm the memory, and are disposed to make many enquiries (from a principle of laudable curiosity) respecting those who may have been the honoured instruments of introducing the gospel into our country, or into the place where we first received religious impressions.

"At the formation of the Missionary Society of London, one of the members expressed a sentiment upon this subject which is congenial to the Christian mind;—'O that we knew the names of those who introduced the gospel into the Island of Britain—We shall know them in heaven.' Of such we are disposed to say like David on another occasion,—'Is there any yet left of the house of Saul that I may shew him kindness for Jonathan's sake?' On the banks of the Missouri, and on the shores of the Pacific, after ages have elapsed, I see crowds of Christian Indians with grateful emotions relating your labours of love, and sedulously enquiring if there yet remains any of the descendants of the men of this Association, that they may shew them kindness for their fathers' sake.

"It is probable that in the days of the millennium, no part of church history (except that of our redemption) will be so interesting as the labours of Missionary and Bible Societies. Brethren, your names will be enrolled in the annals of fame, among martyrs and reformers, and the benefactors of our world. In those days when religion will command all the efforts of human genius, and all the stores of human literature, the transactions of this 'Æra of Christian benevolence' may be exhibited (even to the man of mere taste and science) with inconceivably more sublimity and beauty,

than any thing now to be found in the Historian's page, or the Poet's line."

TO PARENTS AND CHILDREN.

* * * The speaker thus concluded with a solemn appeal to Parents and Children.

"I. Godly parents—Let me urge you to follow the example of faithful Abraham. Remember that it is a duty which God requires, and which you have solemnly engaged to perform, 'to bring up your children in the nurture and admonition of the Lord.' To you the care of their immortal souls has been entrusted; and of you, if they be lost, their blood may be required. There are indeed many difficulties attending the faithful discharge of your duty; but there are more promises to encourage, than difficulties to alarm. Are you insufficient? yet there is a sufficiency of grace. Are the labours great? so are the rewards. 'Train up a child in the way in which he should go, and when he is old he will not depart from it.' 'I will pour out my Spirit upon your seed, and my blessing upon your offspring. For the promise is to you and to your children.' Godly parents may, through negligence, have ungodly children; and sometimes their faithfulness may not be rewarded with success. Yet, in general, where the means are diligently used, the blessing will follow; and if not, their labours will return home to their own bosoms. The seed sown does not always produce fruit; yet there is so general a connexion between sowing and reaping, that we are encouraged to sow; and there is as general a connexion between sowing the seeds of instruction in the minds of children and their conversion to God. Parents cannot give grace, but in the diligent use of the means they have good grounds to hope that it will be given. Through your negligence souls may be lost—through your faithfulness:

they may be saved. And should not these considerations urge you to use all diligence, seeking first the kingdom of God for you and yours. Alas! of what consequence will it be to you or your children when you die, that you can give them rich inheritances, and leave them happy and respectable in the world, if you leave them strangers to grace, the children of wrath, the heirs of hell; soon to blaspheme the name of God, to curse their careless parents, and gnaw their tongues in the anguish of eternal despair. Train up your children in the ways of God, and though you leave them nothing of the world, they will have the best security against want and infamy; and having grace, whatever else they lack, they will have all things and abound. Train them up in the ways of God, and they will be property indeed; their hearts will be bound to you in the strongest bonds, they will bless you while you live, and revere your memory when you are dead; they will be an honour to their country, to the church, to Christ, and to you.—And in the day of the Lord, you may come forward like your great Redeemer, and say, ‘Lo, here am I and the children which the Lord hath given me.’ You may, like Abraham, be the means of transmitting down to many generations the knowledge and the fear of God. Parents may be extensively useful, or hurtful long after death. Your childrens’ children, to the latest ages, may have reason to bless God that you were their parents; or to mourn over the curse of God which your carelessness has entailed upon them. Think not then, as you value your own peace, your own souls—as you value the present and eternal interests of those who are your own flesh—think not, as you value the good of Zion, and the glory of God, that you can labour, or pray too much, or too earnestly to save your own souls, and the souls of your children.

“II. To parents who are ungodly

and neglectful of their duty. How would you be grieved to find your children guilty of crimes which would render them a disgrace to you; and are you not grieved to find them guilty of crimes which dishonour God?—How would you be grieved to find them poor in the things of the world; and are you not grieved to find them poor, and perishing in the things of eternity? How would you grieve to find them afflicted with a loathsome and mortal disease in their bodies; and are you not grieved to find them afflicted with that disease of sin which is more loathsome than nature’s greatest abominations, more dreadful than her most awful plagues, and which is fast hurrying them on to the second, the eternal death? Is it not enough to destroy yourselves, will you destroy your offspring also? How was the rich man grieved at the prospect of his brethren’s coming to that place of torment, where he was already enduring the wrath of God? How much more will it add to your misery to find your children there, and there by your neglect? It is an awful thought to go down to hell with all our own guilt upon our heads; how much more, charged with the sins of others, and guilty of the blood of souls. Think how you can endure it, when the wrath of God will be kindled against you, when conscience, and devils, and the fruit of your own bodies will upbraid you. Is it so, that you fear not God with your house, that you call not on his name? Think of that awful imprecation, ‘Pour out thy fury upon the heathen who know thee not, and upon the families which call not on thy name.’ You live in a Christian land, and perhaps boast the christian name, but God ranks you among the heathen. He will punish you in his fury, in the fierceness of his wrath, and he will pour it out upon you in all its fulness. And every morning when you arise and go forth to work, every evening when you retire to repose, without calling upon

his name, you do virtually challenge God to do as he has said. You practically defy the Lord of hosts. The prayer of your conduct is, Lord pour out thy vengeance upon me. O be-think yourselves in time, lest that threatening be accomplished to your everlasting confusion. 'When I called, ye refused; when I stretched out my hand, no man regarded. Then they shall call on me, but I will not answer; they shall seek me early, but they shall not find me.' God will at last render to men according to their works; he will do to them as they have done to him. Those who set at nought his counsel, he will laugh at their calamity; those who would none of his reproofs, he will mock when their fear cometh: those who would not hear when he called on them, he will not hear when they call on him. The wicked must, at last, eat of the fruit of their own way, and be filled with their own devices. Are you convinced that it is your duty to serve the Lord with your house? Delay not. This very night commence the duty. In the name of our Great Master, I charge you to do it; and warn you, that if you neglect it, this very night your souls may be required: and where then will be your resolutions of amendment? What will be your eternal state? Lay aside all your excuses, conquer the reluctance of your hearts, break through all difficulties. The first attempt will be a mighty effort, but it will almost insure the victory. Those things which at first discourage, will soon be of small moment. In a little time, if rightly engaged, the manner of performance will give you little trouble; your great concern will be about the heart. But the longer you delay, the more your embarrassments will increase. And every call to duty which you resist, renders it more probably that the next, and the next, and the last, will be refused, and that the soul must perish. If then you would ever be wise, ever be saved, now is the accepted time.

And let it now be the sincere, and the firm purpose of your hearts, that whatever others may do, as for you and your houses, you will serve the Lord.

"III. To the children of pious parents. Bless God for this great mercy, that you were not born of heathens, of hypocrites, or infidels, who would have trained you up in those ways which lead down to death. And see that this mercy, through its abuse, does not bring upon you double condemnation. You are soon to fill the places of your parents; on you the hopes of the church especially depend; you are to be the race to teach those who succeed you; by you the character of Zion may be affected for ages to come. Let me therefore urge you to remember and fear your Creator. If it be the duty of your parents to command you to go in the way of the Lord, it is equally your duty to submit, and to walk in these ways. God requires you to serve him. You have much need of religion to guard you against the strong corruptions of your nature, the enticements of sinners, the allurements of the world, and the devices of Satan. You are under strong obligations, not only from the law of God, but from the authority, instructions and example of your parents. See that you follow their footsteps. Count their well-meant severity, kindness; honour them for their faithfulness, encourage them by compliance. Harken to their counsels, respect their age and experience, bear with their infirmities, resist not rudely their prejudices. Even when confident that they err, depart not from their ways farther than compelled by conscience. Grieve not their hearts whose hearts are bound up in your welfare, whose labours have been devoted to your support, whose treasures have been expended for your comfort, whose prayers have daily ascended to God for your salvation. Remember that these prayers will either be answered in your conversion to God, or

in fearful wrath. Parents have a special care of their offspring, and a great influence over their conduct; and children have a great influence over their parents, though they do not often perceive it. How many a parent finds himself discouraged, in attending to his duty, by the carelessness of his household. Who would be encouraged to sow from year to year, where thorns and briars were the only product of his labours? Who can be encouraged in sowing the seeds of instruction among men, where he sees them only producing fruits unto death? Who can pray with a heart overflowing with love and desire, when all around him are overcome with sleep? How many parents not only become disheartened in the religious education of their children on account of their persevering obstinacy and blindness, but give up, themselves, with the duties of religion. How many are driven by this temptation to shameful courses of iniquity, the guilt of which must rest on the heads of their children. On the other hand, how many parents have been spurred on in the pursuit of knowledge by the inquiries of their children, and have delighted to seek for wisdom that they might impart it to them.—How many have found their hearts warmed in prayer by the confidence that the hearts of their children go with them. How many have found their hands strengthened, their faith and love increased, by discovering that their labour has not been in vain in the Lord. As then, my young friends, you value the peace of your parents, as you would see them prospering in a life of holiness, and enjoying the comforts of the Spirit, as you would see them depart in peace, and look on their graves without heart-burning anguish, as you regard your own best interests, hear the instruction of your father, and forsake not the law of your mother. If you despise their counsels and neglect their comfort, with what shame and bitterness-

of soul will you mourn at the last, and say, 'How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!'

"IV. To the children of ungodly parents. If you have not copied their example—if, like the son of the wicked Jeroboam, there be good things found in you—what reason have you to bless God, who has saved you from the dangers to which you were exposed! What grounds to adore his free and sovereign grace, who chose you under so many disadvantages, rather than many of whom better things were expected! Be not cast down because of the sins of your parents, for if you have truly turned from their evil ways, the child may be involved in the judgments, but shall not bear the sin of the father. Pray for your parents, and so far as consistent with that modest and dutiful conduct, from which neither their ungodliness nor your grace releases you, labour with them that God may give them repentance, and that you may have the rare and distinguished honour of being the spiritual fathers of the fathers of your flesh. And if ever placed at the head of an household, warned by the evil example of your parents, make it your great concern to command your children in the way of the Lord. But if yet following the example of ungodly parents, remember that their conduct will not be an excuse for yours; that by approving of their ways you add their iniquity to your own, and it becomes your crime to be the seed of evil doers. Remember that though your parents may indulge you in sin, God does not allow it; and though they may permit it to pass with impunity, he will not. Remember that those who keep and encourage you in sin, will be able to give you no help in the day of God, when the deluge of his wrath will overflow the wicked, and sweep away the refuges of lies. Oh, be warned to flee from the wrath

which is to come? The promise is especially to the righteous and their children; but it is also to you, to those who are afar off, to as many as the Lord shall call. Arise then, and come, for lo, he calleth you, whosoever you be, the Lord, and not man, calleth you. The preacher may not know you, may not intend you; but God knows you, and intends each of you, be not then disobedient to the heavenly admonition. If they escaped not who refused him that spake on earth, if he that despised Moses' law died without mercy, how shall we escape? How surely and how severely shall we suffer, if we refuse the Lord Jesus, who speaks to us, who is even now by his servants speaking to us from heaven! Let us hear, that we may live; and may God give unto each of us grace to keep his way, and to labour in our respective places to bring souls to Christ; that having turned many to righteousness, we may hide a multitude of sins; and shine as the stars for ever and ever."

Rel. Monitor. T. B.

"THE SADDUCEES."

This is the name of a spirited evangelical pamphlet written in Dutch, and published at Leyden, Holland, in the year 1824. The author is Heer Da Costa, a Jew of an ancient Portuguese family; but a convert to the gospel of JESUS CHRIST. He is a scholar of distinguished talents—a lawyer, and a poet.

This treatise is divided into three parts, "I. The Sadduceeism of the ancient Jews. II. The Sadduceeism of the modern Unitarians, usually called the *Neologists* of Germany. III. That which existed among the Arminians of the seventeenth century."—The following is an extract translated from the Dutch of this pamphlet.

"The bold and shameless impiety of the licentious free thinkers, in the last century was unmasked; and its horrible results sealed its condemna-

tion. Infidelity then took another banner; and put on a mask more hideous still. It has declined open violence; and has now recourse to open stratagem, and dissimulation. By means of a crafty, and sophistical criticism, it has charged itself with the enterprise of twisting and unnerving the holy truths of the gospel. It has strained itself to the utmost, to make religious teaching the destroyer of religion; to attack the Bible by explaining it; to drive CHRIST out of Christianity; and the Holy Spirit out of the Holy Scriptures. And this is *Neologism*;—the bastard, born of the adulterous union of false philosophy, with the dead letter of the Bible!"

"No, the gospel of prophets and apostles, the gospel which the warm hearted Peter preached; and the sublime Paul, and the celestial John, is not a system destined merely to reform, polish, and civilize mankind. It is the power of God for the reconciling, and the regenerating of the lost sons of Adam. It is divine strength to draw them out of the depth of corruption, and selfishness; and to make them new creatures, pleasing in the sight of God. It is not a bare system of morality; but a perfect plan of education for heaven. The God, whom the gospel proclaims, is not an imaginary divinity, feigned and figured by reason; ever insufficient and powerless in divine things. But he is the ETERNAL BEING, majestic, incomprehensible; whose holiness and justice can be appeased, only by his infinite mercy and love. The UNITY of the God whom the Moses, and the Davids, and the Elijahs,—whom the Peters, and the Johns, and the Pauls, confessed and defended against the idolatry of the nations, is not a unity of man's arithmetic; not an idea of man's mind, vague and indeterminate; petty and diminishing. But it is a UNITY of ESSENCE, manifested in THREE PERSONS; the FATHER, and the SON, and the HOLY GHOST, into whose NAME we are baptized. JESUS

CHRIST the *crucified*—he whom Paul made the only object of his knowledge and faith, is not the sage of Nazareth only,—the best of men,—the founder of a new religion,—the patient martyr to seal the truth of his doctrine.—No, no! JESUS CHRIST the *crucified* is the ONLY BEGOTTEN SON OF GOD, by whom all things were created, visible and invisible. It is by a mystery sublime, and impenetrable, that the WORD became flesh, *who was with God, and who was God*,—God over all, blessed for ever! He is the true ONE, who, being in the form of God, emptied himself, and became obedient to the death of the cross; that we, by his blood, might obtain redemption, even the forgiveness of our sins; that we,—who could never have been justified by the law, (that is, by such a perfect moral obedience as the justice of God requires of us, and of which we are, from our birth, morally incapable.) might obtain justification, and eternal glory, by faith in this Redeemer; after the likeness of whom we must be changed into new creatures. And all this is not of ourselves, but of pure grace, according to the election of God, *who chose us in Christ before the foundation of the world*; and *who hath sealed us with his own image*, by the power of his Holy Spirit. This HOLY SPIRIT, who is God, produces in us, at once, to will and to do, according to his good pleasure; so that we are indebted to the HOLY SPIRIT, expressly and peculiarly for our sanctification, as to the SON for our justification, and to the FATHER for our creation.”

For the R. D. C. Magazine.

NATURAL INABILITY.

MR. EDITOR,—Sir, I have long wished to become a contributor to your Magazine, but seeing there so many learned disquisitions, and being but a plain man, I was afraid to expose my want of learning. Lately, however, a great many of your sub-

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scribers, have said they would like to see something in your book, which they could read after service on Sundays, or after their daily labour in the long winter evenings, without reading over so often to understand them.—So I send you this letter, and if you think it will suit some of our plain Dutch folks, your approbation will encourage me to write more for them.

Where I live, there has been for some time past a great alarm about errors in the Church. Upon inquiring, I am told that these go by one general name of Hopkinsianism. It was a long time before any one could tell me, what this meant—some said it was Arminianism, some Universalism. Indeed, others went so far as to insinuate, that it was a late invention of the old enemy—who had found christians so well able to combat him with his old weapons that he had set himself to make new ones. At last one of my neighbours and I happened to go into a church, where the Preacher in his application, told sinners that their inability to come to Christ was not a *natural* inability, but a *moral* inability. Just then, my friend who sat next to me trod on my foot; and after service, he told me that that was Hopkinsianism. Since then, I have heard more of such preaching. But I have great reason to be thankful that it has not been in many of our own churches.

I have been brought up, Mr. Editor, in the faith of the Reformed Church of Holland: and in its Catechism I have been directed to those SCRIPTURE DOCTRINES which teach, that all mankind sinned, and fell in Adam; and thus came under the penalty of a broken law: that God in his plans of mercy determined to save some from this curse, by sending his Son to die for them. That those who are saved “*are made willing in the day of his power*” to come to Christ; whilst those who are lost, are left to the consequence of the fall, which are, a depraved heart, a darkened

mind; a defiled conscience. And all these lie as barriers in the way of a sinner's obedience. Now, when it is said that there is not a *natural* inability, what is intended?

We speak of a *natural* inability in matter to operate contrary to its fixed laws, because such laws are called the laws of nature. There is a *natural* inability in an acorn to grow upon an Elm-tree. In this sense there is a *natural* inability in a sinner, to do good. Because he is descended from a degenerate and polluted stock. "Who" says Inspiration, "can bring a clean thing out of an unclean."—Naturally depraved he is, naturally unable he is, to change his own character. "Can the Ethiopian change his skin; or the Leopard his spots? Then may ye also do good that are accustomed to do evil."

Is it argued that the laws of nature, have no control over man's moral character? So far as like produces like, they actually have, even in the philosophical use of terms. But more than this—the laws of nature, are the laws of God. And the penalty is as much *natural* in the one case, as in the other. It is *natural* that a man, fallen from a position some hundred feet upon a rock, should be unable to regain the place from whence he had fallen. It is no less *natural* that a sinner, who has forfeited all right to eternal life, should be unable to regain it. In both senses the inability is *equally natural*.

Some persons who profess to consider these errors as of small consequence, say, Oh, it only means, that a sinner has the natural use of his bodily and mental faculties. That is, he has the use of his limbs, and of his eyes, and of his ears. Now, this is not quite true of *all* mankind. And if it were true, what can these effect, in bringing a sinner to Christ, any more than in assisting him to pluck the Sun from its orbit? These can impart no ability to receive the Saviour by faith. For this is an act of

the soul. What can a natural or physical power of mind or limbs, do towards the effecting of a purely spiritual act? Can I by the *natural* power of my hand seize upon a *spiritual* being or thing? We read of those who "have ears to hear, and hear not." In Rom. xi. 8. The apostle speaking of the non-elect says, "God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear." It is God alone that giveth ability to these senses. Moses told the Jews that they had not improved their opportunities and manifest mercies, because they had no spiritual powers. "The Lord had not given them eyes to see, and ears to hear." see Deut. xxiv. 2, 3, 4. So that the mere *natural* powers of these faculties are insufficient to bring the sinner to Christ. That is, there is a *natural* inability in them to effect this.

The same is the case with the powers of the mind. If a man is *not an idiot*, is it to say that because he is capable of reasoning correctly on every other subject, he is therefore, naturally capable of understanding the things of God sufficiently for his salvation. The Lunatic who fancies himself a god, may reason correctly on every other subject, but on the one point, on which his mind is shattered. And so it is with the sinner. "*His foolish heart is darkened*," Rom. i. 21. that is, with regard to religious things. But granting that the sinner has his mental faculties clear, and even give to him all the light of nature, has it ever been found, that the utmost powers of the human mind unassisted, could discover any thing of God? "*The world by wisdom knew not God*." 1 Cor. i. 21. "Not many wise are called," verse 26. This, certainly, implies a *natural inability* in the mind, because it cannot by its *natural powers* lead to Christ. Perhaps the word "*natural*" is only used in distinction from the word "*moral*." By the *moral faculties* of the soul, we

mean those faculties which, in their operations, give the character of good or evil, to our actions. To say that the inability of men consists in these, is *putting the effect for the cause*. The will comprises the moral faculties.—This is the last dictate of the understanding—and must derive its efficiency from the understanding. If there is an *inability* it must be in the *natural* faculty, which regulates the *moral*.

After all, Sir, I may be ignorant—very ignorant. But what is an unlearned man to do, if Ministers will use expressions contrary to the sense in which they are used in the Scriptures. I never find the word *natural* there, used as they use it. In Eph. ii. 3, sinners are said to be *by nature children of wrath*. Is not this *natural inability*? St. Paul tells me, 1 Cor. ii. 14. "*That the natural man receiveth not the things of the spirit of God.*" Do tell me, Mr. Editor, do these words mean any thing, when used in Scripture? Or when used by ministers in a contrary sense, are they only a cant phrase, inserted to encourage sinners to try their *natural* powers upon divine things; and lean to their endeavours by them, instead of leaning on CHRIST? Is this holding fast the form of sound words, which we have heard? Or is it not speaking a jargon, unknown to the spirit? If the latter, it is time to use

THE PROBE.

A SPECIMEN OF GOOD OLD DUTCH TIMES IN NEW-YORK.

Reverend and dear Sir,—It will be a pleasing employment of a leisure hour to myself, to call to mind, and as near as I can recollect, describe the manner in which the public services of the Sanctuary, were performed, in our Dutch Church, in New-York, while I resided in that city, which was from 1758 to 1768; and perhaps it may afford you, my dear young Domine, if not much edification, at least some amusement to ob-

serve, in how many particulars we of the present day, deviate from the practices of our good old Dutch ancestors.

On the morning of the Sabbath, the Church bell was rung three times, at 8, at 9, and at 10 o'clock, and during the tolling of the last bell, the Fore-singer, after having marked the psalm to be sung, on boards hung up at each side of the pulpit, entered into his desk, and while the people were seating themselves, he thus addressed them, "The Christian assembly will please to attend to the reading of the holy word of the Lord, as it is recorded in such a book, and such a chapter, naming them; and when he had finished reading the chapter, he added, 'The Christian assembly will please further to attend to the reading of the holy law of the Lord, recorded in Exodus 20th, and Deuteronomy 5th.'—After reading the ten commandments he proceeded to say, "Come, let us further, to the praise and honour of God, and to our mutual edification, turn to, and sing the first verse of the rhyme of the 23d Psalm." And generally while the psalm was singing, the Domine entered the Church, and after a short mental prayer, at the foot of the pulpit stairs, with his face covered with his hat, he ascended the pulpit. If the Domine came in late, and the Fore-singer thought he had not had sufficient time to compose himself, he would, towards the close of the verse look up to the Domine, and upon a signal given, he would proceed to sing another verse; it being very rare that more than one verse was sung.

When the singing was ended, the Domine arose and made a short prayer, in nearly the following words,— "Our only help and powerful support, we expect alone from thee, the only and triune God, the Father, the Son, and the Holy Ghost, creator of the heavens, the earth, and the seas, and who keepeth faith and truth forever, Amen." He then commenced his

exordium remotum, with the Apostolic salutation, "Grace, mercy and peace, &c." and towards the close of it, he frequently added, "But shall I speak, and you hear, so that God may be glorified, and our souls edified, it is above all things, necessary at the commencement of our meeting, to bow the knees of our souls, and call upon Him who is Spirit, in spirit and in truth, in the following manner."—

After the prayer the Domine gave out his text in nearly the following terms:

"The words which in this hour, we have chosen as the foundation of our discourse, are written, and left us on record by the holy man of God, the prophet David, in the 23d Psalm, and more particularly contained in the first verse, when the words, being faithfully translated out of the original Hebrew, in our Netherland mother tongue, read as follows." After a suitable introduction, and showing the connexion of the text with the context, he proceeded to divide his subject into general heads, and to supplicate the divine blessing in a short ejaculation, and then added, "But

before we proceed we would recommend unto you the poor and necessitous whom Christ hath left in the midst of us, accompanied with a command to do good unto them.— Each of you my friends give liberally and bountifully, accordingly as God hath blessed you. Freely think if it is done from a principle of faith, that God who seeth in secret, will reward you openly, if not in this life, in that which is to come, eternally. The God and Father of all grace and mercy, incline your hands and hearts to a liberal contribution towards supplying the wants of the necessitous, and may he awaken your attention to what shall be further spoken." During this address the Deacons stood before and facing the pulpit, each holding the staff in his hand with the bag annexed for collecting the alms.—

When the sermon commenced, the Fore-singer turned the hour-glass, which stood near him in a brass frame, and if the sermon continued more than an hour, he turned the hour-glass again, and set it in another place, that it might be seen that an hour had elapsed. Immediately after the sermon was ended, the Fore-singer arose, and by means of a white rod with a cleft in the end, into which the papers were put, handed to the Domine the requests of those persons who desired the prayers and thanksgivings of the Church, of prayers in cases of sickness or other afflictions, in cases of dangerous sea voyages, &c., of thanksgivings, in cases of recovery from dangerous sickness, and in cases of a safe return from sea, &c. At the receipt of these papers, and after overlooking them, the Domine, addressing the Congregation said, "As we commenced with prayer, it is our bounden duty to close with thanksgiving, remembering in our prayers, those who have requested the prayers and thanksgiving of the Church, (naming the cases in which they had been desired.)" After the prayer, the Domine gave out a Psalm to be sung, saying, "Sing to the Lord from the rhyme of the 24th Psalm, and the first verse." At the close of the service, he said, receive the blessing of the Lord, which he then pronounced, and the congregation was dismissed.

Permit me to add, that I think some of these practices of our ancestors were founded in propriety, and had a tendency to edification, and therefore ought not to have been abolished; and particularly I am of opinion, that some address ought to be made to the people when collections are made. If contributing to the necessities of the poor is a christian virtue, and enjoined in the Scriptures, surely the duty ought to be urged upon the congregation; and the rising generation would by that means, be made acquainted with the purposes for which collections are made. While we are frequently called upon, to contribute to

the funds of various benevolent societies, we hear nothing from the pulpit on the subject of giving alms to the poor.

May the blessing of the Lord attend you and your family, and may He abundantly bless your ministry.—I am respectfully, Rev. Sir, your aged friend,
V.—
Col. V. to Rev. Mr. V. K.
Nov. 8, 1827.

SKETCHES ON THE ATONEMENT.

No. I.

"Eundum est quo trahunt ecclesie fata."

MR. EDITOR,—In our neighbourhood we have had some warm discussions on the doctrines of the new school. Now, sir, I am one of your plain old school men, who, the longer I look into these matters, am more fully confirmed in my belief that the old doctrine, like old wine, is the best. And, I never feel any inclinations to give place to these innovations in thinking and speaking. I do believe, sir, that the members of the Synod of Dort collected from all parts of the Reformed Churches, were men who had as clear heads as they had warm and devout hearts.—They had much of the *unction of the Holy Ghost*. And the articles and canons drawn up by them, out of the word of God, show to every unprejudiced mind, that they had drunk deep in, at the fountain head of truth. They were precisely of the same mind with Paul and all the Apostles, and were specially guided by the sacred scriptures.

But, sir, I am tired of putting myself on the defensive. With your leave I will occupy a few pages of our Magazine from time to time. And I will put myself in the attitude of *war offensive*! I want to tell a few of my plain—I do not mean metaphysical doctors—but plain neighbours here, some of my reasons, why, for one, I can not be a believer in an "indefinite atonement." I do not say *unlimited*—but *indefinite*. I believe in the unlimited value of the atonement. But really it does appear to me, that there are many great absurdities, and no few contradictions—pardon me—in this same new doctrine.—But let me just talk it over in my own plain way. We have let our opponents, for some time have their way. I wish to exchange sentiments. "Therefore I said, Harken to me; I also will show mine opinion."

I have no inclination to introduce at present the Arminian view of the matter. I have not time to touch on what I would call the fundamental error of that class of Christians. As for the doctrine of Election, every student of the Bible will admit, I suppose, that it is as distinctly taught by inspiration, as the doctrine of atonement. I take it for granted, and all my dear brethren take it for granted, that no minister within the bosom of the Reformed Dutch Church, or in the Presbyterian Church, denies or impugns the doctrine of Election. If it be possible that there is one who does so, you know that he can not act the part of an honest man, who opposes a fundamental

doctrine, so distinctly and clearly laid down in the Constitution of the Reformed Dutch and Presbyterian Church, and yet remain in their communion. And I could wish that I could also carry along with me, the attention of those who have doubts hanging on their minds on this subject. My dear brethren in Christ Jesus, we do not hold to the doctrine of the sect called Predestinarians * who represent God as decreeing man to damnation, without any reference to their state as sinners; but simply as creatures. This is our doctrine, professed by us as a church.—"Whom he did foreknow, he also did predestinate," &c. Rom. viii. 29 30. "God has chosen (elected) us in Christ, before the foundation of the world," Eph. i. 4. "That the purpose of God, according to election, might stand, not of works, but of him that calleth." Rom. ix. 11.—And this doctrine, when justly and properly explained, is very clear, and consistent with reason. Does not God save you by his grace? Yes. Does God save all men, in fact, or only some? Only some in truth does he save. If he saves only some, he either purposed to do this, or he does it without any purpose. If without a purpose, then he acts as no rational being does. For it is the proof of rationality to act on a purpose or plan. Hence man, and all beings above the rank of our species, act according to purposes adopted by them. If God purposed all this, he either purposed it from eternity, or in time.—If in time, God gains in knowledge, and acquires in the progress of his mind what was not always there. To assert this, is blasphemy. Hence he purposed to save some only from all eternity.—Thus, reason itself leads us to the same point whither the above passages of scripture lead us. "He saved us, and called us, according to his own purpose and grace, which was given us in Christ before the world began." 2 Tim. i. 9.

I will not violate my feelings, by supposing that my opponents adopt all the sentiments of certain extraordinary books, published within these few years, particularly one entitled "A Humble Attempt to reconcile the differences of Christians respecting the extent of the Atonement." (By Dr. G—.) I profess, that if I had not known the respectable author, and had been asked an opinion respecting the nature and tendency of some doctrines advocated in this book, I should have said, unhesitatingly, that those could proceed only from one who was in the full career of Socinianism. His leading doctrines do certainly savour of the system of the followers of Socinus. I would specify the following. "The whole and sole end of punishment is to support the authority of the law." [Part I. p. 22, 25.] "The sufferings of Christ were not penal."—Again, "The penalty of the broken law was not inflicted on Christ. His death was an expedient to support the authority of the law, by the infliction of pain on an innocent person, chargeable with no sin, either of his own, or of any other person."—Again, speaking of the sufferings of Christ, he says, "Sin was not punished; for innocence suffered, and sin escaped!!!"—Again, "No plan of substitution could make out an act of literal justice in the infliction of sufferings on

* See Buck's Theological Dictionary, and Dr. Gill's Divinity, Vol. i. 299.

Christ."* And the same sentiments I see have been advocated by Dr. Murdock, by Mr. Bieman, &c.

Their theory of unlimited atonement is briefly this, so far as I can pretend to penetrate the mist that is condensed in darkness around them. Dr. G. draws a line of separation—not distinction—but separation, between the sufferings and the obedience of Christ. Christ's humiliation and sufferings make what he calls the atonement, strictly speaking. And this atonement, as such, says he, "had no claim to reward." This atonement was given for *all* and *every* man without limitation. But, what is a fearful drawback, he adds, "*it was not accepted for all men.*" (pp. 61 62.) This he calls the **LOWER RANSOM**, which was for "all men."

Again, Christ's obedience, united to his sufferings, is the foundation of his claims to reward.—This obedience, says he, secures the acceptance of his atonement; it secures 'the gift of faith,' and 'all positive good.' This Dr. G. calls the **HIGHER RANSOM**. And it finally secures reconciliation, redemption, and final salvation for all those for whom it was designed and given—that is, in his own words, for the Elect." For even he, amid all the wondrous mazes of metaphysics, and subtleties, has not lost sight of the doctrine of Election.

Now, what must strike us on a view of this truly original theory, is this; "The atonement of Christ has no claim to reward." And Dr. G. actually adds, "If we (who oppose him) can succeed in attaching merit to the atonement, we have gained the cause, and the dispute must end!!!"

Now, if this last part of his theory be taken away, his sentiment on the Higher Ransom we will admit. But the Higher Ransom, even according to Dr. G. was only given for the Elect. And if the atonement, i. e. his Lower Ransom, have no claim to reward; and if it was indeed given for all men indefinitely, but was not accepted by the Father for all men; then no gift of faith is secured by it to sinners; no reconciliation, no one blessing, no "positive good!!!" I now quote Dr. G.'s own words. How can this make a consistent provision for the universal offer of the gospel to man? If it was not accepted by the Father—if it can claim no reward of any 'positive good,' how can it be universally offered to man for his real good? Hence, we must either attach merit to the atonement, or give it up as utterly unavailing. Did we quote a single text to decide whether the real atonement of Christ had any 'merit,' we should speedily decide the question. Every text is full of strong assurances that *his* atonement is all prevailing. But what is remarkable, Dr. G. quotes no texts to establish all this theory. He establishes it exclusively by assertions. And this is the manner of the later writers on the same side. This, I confess, has utterly prevented me from becoming a disciple of the new—or, as I should call it, the young school.

The respectable Doctor felt all the weight of this difficulty pressing against his theory. And he labours long, and profoundly to remove it.—See pp. 65, 71, 101, &c. &c.

* See Dr. Griffin's Book, Part I, ch. 2. passim. also 34 and 5.

And how does he remove it? Actually by losing sight of his own distinction, and by blending what he had so long laboured to separate; I mean the influence of the **HIGHER RANSOM** with that of the **LOWER RANSOM**; or, the Atonement. And by thus ascribing to the lower ransom or atonement, what did not, on his own principles, belong to it, but to the higher ransom, he has absolutely landed in this extraordinary opinion:—That *Christ has not only atoned for all men, but has obeyed for all men!!!!* And as his sufferings and his obedience do constitute the higher ransom, which, as he admits, does infallibly secure reconciliation and redemption for all those for whom it was given;—therefore, on his principles, all men must be saved!!! And yet he admits, with perfect propriety, that God has elected only his own people, and that these only shall eventually reign in heaven. And thus, I fear, while the metaphysical theologian strives to cling to the main and fundamental truth, the elements of a wild theory, like an overflowing torrent from the bosom of the Catskill, have been sweeping him, in spite of his better efforts, into the vortex of Universalism!!!!

In my next number, I shall begin with my objections against *Universal Atonement*. Meantime, I will close this number with a brief notice of the literary character of this Newark book to which I have alluded so often.

It is an extraordinary book, and contains an extraordinary theory. But, Mr. Editor, there is a wonderfully wise overruling hand in all things. The King of the Church, it seems to me, never lets an error, or a mischief find its way into the church, without sending some salutary corrective after it, to neutralize it, and ultimately to destroy it. This book is, happily, so metaphysical, so subtle, and so marvellously destitute of the unction of piety, and of scripture quotation and reference, that the humble and plain christian is in no danger whatever from its contents. And then it is so obscure, not to say utterly unintelligible, that the learned can have no patience, as certainly they can have no satisfaction in reading it.—Roscoe, in his history of the house of Medici, tells us of a certain author of insufferable dullness, verbiage, and obscurity. The laconic senate, says Roscoe, condemned a person for using *three* words, where only *two* should have done the business. The punishment imposed on the unfortunate man, was, either to read through that said history, or he sent to the galleys. He preferred the former of the two punishments. He ventured to undertake the reading of the book. But after labouring, with an agony, through the first pages, he begged to be sent to the galleys! It may happen, for aught we know, in the extraordinary evolution of human affairs, that this same book of Dr. G. may be summoned from its dusty tomb for some similar vexatious purpose!—Yours, &c.

HENRY SELYNS.

November, 1827.

For the Magazine of the Reformed Dutch Church.

"SON OF THE HIGHEST."

Son of the Highest! Saviour of mankind, Thy name is Wonderful. In thee we find The Father's fulness, with his grace combin'd.

Son of the Highest! We would humbly bring
 Our sacrifice of praise—Faith's offering.
 We can not comprehend, yet we adore
 The glory of thy head, and we implore
 Increasing faith in the declar'd decree,
 "Thou art my Son," I have begotten thee.
 "At my right hand thy seat in glory take,
 "Till I thine enemies thy footstool make,
 "The heathen for thine heritage I give,
 "And nations yet unborn in thee shall live."
 Thus spake the Father—blessed be His name—
 To-day—For ever—is with him the same.
 His days have no beginning—and his years
 No time can limit. Even when the spheres
 Are lost in nothingness, they shall remain;
 And 'midst expiring nature *Thou shalt reign.*
 Yes! *thou shalt reign*, o'er those thy blood hath
 bought,
 O'er all the guilty whom thy mercy sought.
 Thy chosen heritage shall then abide
 Within thy mansions, at thy Father's side.
 And while thy years endure, the harmony
 Of seraph-praises shall ascend to thee.
 But not alone as Mediator—Man—
 Would we thy attributes of Mercy scan.
 The SENT—the SAVIOUR—while he claims our
 praise,
 Must be ador'd as born of Ancient Days;
 As one in essence with the Eternal Sire;
 The sinner's refuge, and the saint's desire;
 The NECESSARY, the ETERNAL SON!
 And not alone the Consecrated One.
 The Father's record we adoring trace,
 And shout, Hosanna to his matchless grace.
 Life in himself he hath, and he hath given
 His only Son the Saviour sent from heaven,
 Life in himself to have. Oh mystery!
 The Son of God, and yet God's equal He!
 The image of his person he appears;
 His glory's brightness in his face he wears.
 All fulness dwells in Him. On Zion's hill
 He sits a king—His praise the earth must fill.
 Grace is his sceptre—all his laws are pure,
 And ever, ever must his throne endure.
 And while archangels bend the adoring knee,
 Shall man withhold the homage due to THEE,
 Thou dear Immanuel? Shall man restrain
 The shout of glory, and from praise refrain?
 Oh! no. *Believing*, we would prostrate fall,
 And call Thee *Sov'reign, Lord of all!*
 Thou wast, Son of God! in thy strength array'd,
 Before the mountains or the hills were made.
 Thy glory was resplendent, ere the sun
 Receiv'd commission in his course to run.
 Wast thou not with the Eternal when he hung
 The beams of morning; when from chaos sprung
 Order and harmony? Didst thou not sit
 In wondrous counsel when the deeps were laid?
 Yes; we believe in Nature's embryo-hour,
 With GOD TRIUNE was the creating power.
 A God united breath'd in man his breath;
 A God incarnate saves from second death.
 Thou art all worthy! Thine Eternal Sonship
 Revealed was by the Father's firm decree.
 Let all the ransom'd join in bless'd accord,
 To shout thy praises—call thee *Holy Lord!*
 Thou wast unchanged—and through eternity
 Thou shalt unchanged and unchanging be!

A. R. of New-Jersey.

Nov. 12th, 1837.

Religious Intelligence.

Report of the Female Missionary Society, auxiliary to the Missionary Society of the Reformed Dutch Church of New-York, which held its annual meeting, on the 8th of October, 1837.

It is through the good providence of Almighty God, that we are permitted to meet again, to congratulate each other, and hail another anniversary. Under the blessing of Heaven, although feeble in effort, and comparatively few in number, we are gradually increasing, pressing forward, and prospering.

From the Report of the Parent Society, which we presume you have all seen, their prospects are brightening. I believe we are authorized to say they were never more flattering, not only from missionaries being blessed and welcomed by those who were languishing and dying for want of spiritual food; but also from the liberal patronage, and active exertions of the churches of our own body, for their support. The object of this Society is not only to plant new churches, but to help and encourage those who can help themselves. In many instances, where missionaries are located, a certain proportion of salary is raised by the people, and the deficiency is supplied from the funds of this Society. It is hoped, and expected, that the churches which are thus strengthened, will, in a short time, be able, not only to dispense with the assistance they now receive, but to contribute aid to the Society in its efforts to support other feeble congregations, and thus churches which for years, have had silent sabbaths, are now prospering, under the hearty labours of intelligent, pious, and zealous teachers.

What Christian, in view of this subject, does not often breathe forth the prayer, "Thy kingdom come?"

The missionary cause seems to be rapidly advancing. The angel hav-

ing the everlasting gospel to preach, seems to have commenced his flight. How reviving to know that this cause, of all causes the best, is flourishing, and that the Sun of Righteousness is rising upon places which have hitherto been enveloped in the thick darkness of ignorance and sin. Jesus shall reign over all! May the blessed day be hastened!

And, my friends, what an honour for us to be co-workers with God, in spreading that Gospel which bringeth good tidings of great joy to this miserable world! Let us be anxious to do good: to be engaged for God, to live useful. This is what we ought to labour after. This is an ambition which suits the nature and dependant condition of man, and which will enoble and elevate his faculties. We may be useful, by our prayers and example, as well as by our exertions.—The fervent effectual prayer of the righteous availeth much. And those whose whole attention is not occupied necessarily otherwise, should embrace such opportunities of usefulness with joy. Especially young females, should consider the talent which is entrusted to them of time, disencumbered of other cares, as a precious deposit, and devote it faithfully to the service of Christ. How much do we owe to the gospel! And should we not testify our thankfulness by extending its blessings to those who are strangers to them? We are conscious that youth shrinks before the obstacles that present themselves. They must brave repulses, and even insults; and what they are struggling for must be gained by many a weary step, many a painful struggle, many a hard-earned victory. We must, however, prepare ourselves to meet with many hindrances, to resist many discouragements, to overcome many difficulties. These are the crosses we must take up. It is necessary, therefore, to gird on the whole armour of God, and maintain a firm and steady resistance to overcome difficulties.

You who are engaged, have enlisted in the service and under the banner of a glorious Captain, who has said, "*Lo! I am with you always, even unto the end of the world.*" Be encouraged to go on, for we shall reap, in due time, if we faint not.—*And your work and labour of love shall not be in vain in the Lord.*

We are happy to state to the Society, that through the exertions of its managers, the following monies have been collected, and paid over into the hands of the treasurer of the Parent Institution.

Middle Church, \$86 50; North Church, \$77 50; Dr. Brodhead's Church, \$78 12; Dr. Matthews' Church, \$42; Rev. Mr. Marselus's Church, \$30; Rev. Mr. Baldwin's Church, \$22 50; Dr. McMurray's Church, \$13; the avails of the Fancy Article Society, attached to the Collegiate Churches, \$100 89; total \$450 51.

The several churches in the city, have heretofore united and existed as one society. In conformity to a resolution passed by the Parent society, auxiliaries have been formed, and are still forming in each respective congregation. It is supposed that more money may be raised in this way, and consequently more good done. But time alone can determine with respect to that.

We wish that each auxiliary may prosper, and that our exertions may not be relaxed by the separation, but let there be an emulation existing among us, who shall do most for the glory of God, and the good of souls, who shall love the Saviour most, and serve him best.

The Board in concluding their report, do congratulate the members of this society, and render thanks to God in reviewing the success which has heretofore attended their efforts, and ask that they may be sustained in their future exertions, by the prayers and contributions of those who love the prosperity of Zion.

ORDINATION.

Rev. JOHN GARRITSON, on the 27th Oct. was ordained and installed pastor, in the Reformed Dutch Church in Middleburgh, by the Classis of Schoharie. Rev. J. F. Schermerhorn made the first prayer, and preached the sermon, from the 2d Epistle to Timothy, iv. 2.—*Preach the word.* Rev. Mr. Paige presided, put the constitutional questions, and offered up the consecrating prayer.—Rev. D. Weidman gave the charge and the right hand of fellowship. Rev. Mr. Evens addressed the congregation. Rev. S. Olander made the concluding prayer. The whole was done in a solemn and impressive manner, in the presence of a numerous congregation.

Resolutions of the Classis of Poughkeepsie.

The following resolutions were unanimously adopted by the Classis of Poughkeepsie, at their stated Session held at Hope-well, on the 30th of October, 1827.

Resolved, That this Classis do hereby, in the name of the Lord Jesus, warn all those over whom the Holy Ghost hath made them overseers, against the increasing evil of the Profanation of the Lord's day.

Resolved, That they hereby bear their testimony against the practice of Professing Christians setting out on journeys of business, or pleasure at such a time, on Saturday, as that a portion of the Lord's day must thus be employed in travelling: that they bear their testimony against the too general practice of vessels, employed on our rivers; setting sail at such time on Saturday, as that a portion of the Lord's day is employed in the transportation of articles for sale, to market; and that they hereby recommend to all who love our Lord Jesus Christ, residing within their bounds, always to give the preference, (other things being equal,) to such Steam Boats, other vessels and public conveyances of every kind, as are not employed in the transportation of goods, or passengers on the Lord's day.

Resolved, That it be particularly enjoined upon the several Consistories of this Classis, at the Censura Morum, held previous to every communion, to make particular inquiry from every member, whether since the last communion season, he has known of any instance of a public violation of the Sabbath, by any professing Christian, who is subject to the jurisdiction of such Consistory, and that the Consistory be directed to be

faithful in disciplining members who offend.

Resolved, That all the Ministers belonging to this Classis, be directed to preach a sermon on the proper observance of the Lord's day, on the first Sabbath in March, or as soon thereafter as may be; and that an appointment be made by the Classis of some member, to preach on the subject in those congregations within our bounds, which have not settled Pastors.

Resolved, That a copy of these resolutions be sent to the Editor of the Reformed Dutch Church Magazine, and of the New-York Observer, with a request that they will publish them.

The above is a true copy from the Minutes of the Classis of Poughkeepsie.

FRED. H. VANDERVEER, Clerk.

The Board of Managers of the Missionary Society of the Reformed Dutch Church, at its late meeting, have no recent, nor very important intelligence to communicate. The accounts from all our stations continue to be still very favourable. The missionaries are indefatigable in preaching, in visiting, and instructing the rising generation. New applications have been made for Missionary assistance. And we want only the means, and fresh missionaries, to extend greatly the boundaries of our Reformed Zion. As often as any of our youth come forth from our young and flourishing Theological College, and from other Orthodox places, they are placed on missionary ground, and are speedily settled down among us on comfortable livings, with a fine field of enterprise, and eminent Christian usefulness set before them. We earnestly pray that God would move the hearts of very many of those distinguished youth in the Colleges throughout our land, as well as in Rutgers College, to dedicate themselves, with virtuous courage, and a holy zeal, and faith, and love to Jesus Christ, to the office and work of the holy ministry.

An application was made to us some time ago, for a missionary to visit the island of St. Thomas, in the West Indies. There is a Dutch Church there, once a flourishing church, and still eminent, which has

held out an offer to any pious, enterprising, prudent, Christian missionary whom our Board would recommend. They have expressed a disposition to pay his expenses out; they will comfort him with \$1500 per annum, and pay his expenses in returning home again, if he decline to become a pastor permanently among them.

The Rev. MR. SHIMEAL, lately an eminent young minister in the Baptist Church, has solemnly renounced his former opinions touching *immersion and infant baptism*, and has united himself to the Reformed Dutch Church. We have had no material objection at all, in making an exchange of Mr. Frey for him. We have received the voluntary offering of this young minister with much affection. And, we believe, he has come over, after the most honest convictions, and disinterestedness; after much fervent prayer for light from the GREAT KING AND HEAD OF THE CHURCH. And our fervent prayer for him is, that it may appear that he has come over to the truth, and united himself to our Church "*in the fulness of the blessing of the gospel of Christ.*"

Suppression of Intemperance.—A meeting of the Massachusetts Society, for the suppression of intemperance, was held in Boston on the 5th ult. The annual report of the Society was read, "the principal object of which was to present a sketch of the principles and policy which should govern the friends of temperance in the measures they should adopt for the promotion of their purposes."—The only sure and effectual remedy for immoderate drinking, was, to abstain from what is called a moderate use of ardent spirits. At the conclusion, the report recommended the following resolutions, which were adopted:—

Resolved, 1st, That, in the opinion of this meeting, there is sufficient evidence that ardent spirits are not ne-

cessary as a refreshment or support during labour; but, on the contrary, are absolutely injurious to health;—that to the general *moderate* use of them, is to be chiefly attributed the prevalent habit of intemperance; and that entire abstinence from them, except when prescribed as medicines, be recommended to all classes of society.

2d, That it be recommended to ship owners, masters of vessels, mechanics, proprietors and superintendents of manufacturing establishments, and all others having the care of young persons, when first entering upon laborious occupations, to endeavour to induce those under their charge, to form the habit of labour, without any use of ardent spirits.

3d, That it be recommended to all having charge of the education of the young, to endeavour to produce a strong impression on their minds, of the dangerous tendency of even a moderate use of ardent spirits."

We call on every christian, and every lover of his country to do his duty, in aiding to put down this execrable, and ruinous evil of intemperance.

We would urgently recommend to all our readers the sermons on Intemperance, lately published by Dr. Beecher.

Jamaica.—Mr. Burchell, who had been home to England, writes thus from Montego Bay after his return: "Our members are standing fast and walking worthy of their profession, so that during my absence from them of 9 months, out of 600 members, there has been occasion to exclude *one only* for disorderly conduct, and even that one now affords pleasing evidence of genuine repentance."—Many of his inquiries afforded him great joy, and many poor sinners were turning from darkness to light. The church was in a happy state of brotherly love, and enjoying a spirit

of prayer. On the 18th of March, he baptized 75 persons. April 15, Mr. Mann baptized between 60 and 70.

A good Example.—At Falmouth, Mr. Burchell abovementioned, opened a place for worship in April. This was the first in that place, containing many thousand slaves, though many of them had heard and believed the gospel at neighbouring stations. At this time, individuals brought to him parties whom they had been instrumental in "haling," as they called it, i. e. persuading them to come, and hear the gospel. One female introduced more than 100 persons, adding, "Me have more dan dees behind, me will bring next Sunday to Massa." This woman is a slave, but possessing considerable knowledge of the gospel and the way of salvation, and she has thus exerted herself, travelling from place to place, and has been the means of "picking up," as she terms it, above 200 poor sinners. She has been called to suffer much for her zeal and her attachment to Christ, but in the midst of many threats she has boldly declared, "by de help of massa Christ, to hale all she can to de Gospel."

Gratitude, Affection, Prayer.—Mr. Burchell gives an affecting account of a crowded prayer meeting of his people, on the Sabbath morning after his return from England. These are some of their expressions. "O Massa Jesus, we tank de—O Massa Christ, we soul bless de—de take we Shepherd home—de give him strengt—de bring him back—bless de Lord O we soul. Now, Massa Jesus, bless we Shepherd—help him to peak dy word—help him to peak to every sinner in de four corners of dis Montego Bay, dat dey may hear and fall down before we Saviour." During our visit in England, I was not present at a prayer meeting, not even a monthly prayer meeting, where such numbers assembled, and where such a spirit was manifested, and these poor people walk during the night; five, ten, fifteen miles and above.

Love to Christ.—The same Mr. B. asked one of his converts, named Peter, if he loved Jesus Christ. Peter—"Massa, me love Christ? dat me do, to me very heart." But how do you know you love Jesus Christ? Peter—"How me know? Massa, Christ no de Son of God? him no come into dis world, and pill his blood for we poor Neger—how me know me love Christ? who me love, me no love him? who wort love, if him no wort? Me love him, Massa me feel it, dat how me know."

STATE OF RELIGION ON THE CONTINENT OF EUROPE.

The following is an extract from the Rev. Mr. Irving's speech, at the Anniversary (in London) of the Continental Society. The account of the Church in Holland, we think, is rather an exaggeration.

The Rev. Edward Irving, minister of the new National Scotch Church in London, said—"It is not only a distress of nations that is now pervading the continent; it is also a universal and overwhelming distress of the Church of God. I am not idle; I have inquired on all hands; I have asked questions of all persons on whose answers reliance could be placed; and I assert, with as much assurance as grief, that on all sides the enemies of eternal life are many and strong. I have conversed with the excellent Von Bulow, who has travelled far and wide for the Continental Society; who has threaded the whole of the northern range of Europe, entering into every frith, penetrating into every creek; perambulating whole tracts of wild and uncultivated land; navigating every sea, and almost every river of the north. This man I have questioned; and this information I received from him. In the whole of his progress throughout this vast extent of country, he met with only one minister whose faith in Christ could be called pure and sin-

cere—only one holy man, in whom the truth of the gospel seemed to be living; and in the course of the same progress heard but of one other, of whom in like manner it could be said, his ways are the ways of righteousness. But in this tract there was no dearth of infidelity and impiety. The works of Voltaire, Hume, and Rousseau, were met with every where. They were to be found in every peasant's house, and to be seen in every poor man's possession. And why was this? Though we have been idle and neglectful, till now, of the interests of the Lord, Satan was not without his missionaries; they were abundant on all sides, and never slept in the prosecution of their horrible work. Whoever else might desert his post, Satan was still there, and the field was never free from his machinations for the eternal downfall of man. When these same peasants were questioned relative to the word of God, they did not even so much as know what it meant. They had no clear idea, no picture in their own minds of what the question alluded to. Some brought out psalm-books, and others tracts, and asked if that was what was meant by the word of God? And such was the state of ignorance in which thousands on thousands were living and dying! I have inquired about the Danish Church of another, and the information I have received is equally melancholy. In my inquiries about the Dutch Church, I questioned one who certainly would not be inclined to represent its state darker than it really was; for he had lived long in the country, and had for many years been in the service of one of our societies. Such being the case, there could be no doubt that he would wish to put the best face on the matter that he could, and yet he assured me that if there were seven ministers of the gospel who really knew its truth, and if there were three who really preached it, he had put the mark up as high as he possibly could. In the north

of Germany things were just as bad. And from Saxony and Weimar, we are continually hearing of banishments taking place among the true believers and preachers of the word of Christ, because they have courage enough to dare all for his sake. In Switzerland, there is no end to the persecution that is now going forward, and has been for a long time, against the true worshippers of the Word of God. The preachers are obliged to exercise their calling before break of day, and in the woods, in order to avoid that notice which would draw down upon them unlimited persecution. And strange to say, it was from the Protestant churches of the continent, more than any others, that the missionaries experienced opposition. Our ministers in Switzerland are in daily apprehension of being banished, ill used by the populace in the streets; harassed and oppressed to such a degree that they dare not meet in the public places; and even obliged to be thankful for the place where they do assemble, knowing that if they did not gather together there, it could not be any where. Oh, let it not be all joy and lightness of heart with us, when so many of our brethren are lying in such utter darkness that they can not see the star of truth when placed before them! Oh, let it not be said that we did not even make an attempt to bring these our poor deluded brothers into the fellowship of Christ!

Four Lines for Ministers of the Gospel.—Sunday schools have never been known to fail of success, where ministers have taken a lively interest in promoting them.—*W. Rec.*

New-Jersey now numbers in her Sunday schools, upward of 20,000 scholars, and more than 2600 teachers, a much larger proportion than any other of the United States. *ib.*

Ireland.—The work of Reformation goes on as successfully as ever in Ireland. Many eminent converts are being added weekly to the church. It is called the *Second Reformation* in Ireland.

Ordination of Jews.—The Archbishop of Dublin has ordained Mess. Michael Solomon Alexander, and Michael John Mayer, who are converted Jews.

United Brethren.—At a publick meeting in London, in the month of July last, it was stated that the United Brethren employ, in different parts of the world, no less than 185 missionaries, and number, at their various stations, forty-one thousand converts.

An aged convert.—The London Magazine mentions the case of an Irish woman, 113 years of age, who, with her mental faculties as yet unimpaired, had been continually counting her beads, and saying her prayers, after the manner of the Catholics, for the "making of the soul." This aged woman, while first listening to the one who read to her from the scriptures, began to inquire why the latter contained nothing about beads, holy water, the power of the priests, &c. She resisted the truth for a time, but at length became alarmed, ceased contending with the stated reader, and to all human appearance, yielded her whole soul to the influence of gospel truth. Not a great while afterwards she was found dead in her bed.

Episcopal Church in Vermont.—Lots of land in almost every town in Vermont, were formerly vested in the Society for the Propagation of the Gospel in Foreign Parts; but the avails of them have been long appropriated to the support of common schools. An agent of the Episcopal church commenced an action against the state, a few years since, for the recovery of these lands. An ultimate decision was made by the U. S. circuit court, at its late session in Rut-

land, and goes against the state. *W. Recorder.*

Red Jacket.—A council of delegates from the Six Nations has been held at the upper council house of the Seneca nation, the object of which was to reinstate Red Jacket as a chief. After examining the charges against him, they were declared false, and he was, so far as their power extended, reinvested with the powers of chief. Those engaged in these proceedings, we believe, belong to what is called the pagan party. The chiefs who deposed Red Jacket, embrace most of the respectability and talents of the Seneca nation. The disunion among this people, will no doubt hasten their extinguishment as a tribe. — *Buf. Emp.* Perhaps not. — *Ed. Alb. Rec.*

American Bible Society.—At a late meeting of the Managers, John Adams, Esq. President of the Fulton Bank, was elected Treasurer of the American Bible Society, in the place of Wm W. Woolsey, Esq. resigned. The choice, we understand, was unanimous.

Liberal Subscription.—The Philadelphian mentions, that several subscriptions, each of \$1,000, have already been obtained, towards supplying the destitute in Pennsylvania with the Bible.

West India Negro Whip.—One of these tremendous instruments of exaction and torture has, during the past week, been put into our hands. The lash is six feet three inches; from this it gradually diminishes in size to the other extremity; the thong is composed of a large sized whip cord, well knotted. The handle is two feet four inches long, and is formed of a species of cane, the upper part of which, for about one half the length, has been split into pieces the size of a small cord, being admirably calculated, by its elasticity to give effect to the lash. Its whole appearance is appalling, and would excite feelings of strong indignation in this country, if exercised even on a brute.

The whip, we understand, was brought from a Dutch colony; but from a description given of those used in our own colonies, we may fairly presume they are not less powerful.—*North Devonshire Journal*.

Synod of Ohio, at their late meeting in Zanesville, resolved to establish a Theological Seminary within their bounds, to be located at Columbus, and to go into operation in October, 1828. The Rev. James Hoge has been appointed Professor.

Ceylon, East India.—The gospel continues to make great progress among this licentious class of pagans. Whole parishes have abandoned their idols and flock around the Missionaries. A temple of Budhan has been offered, by the natives, for the worship of Christ. Twenty thousand natives now read the blessed word of God! And last year, about one person in fifty possessed a copy of the scriptures in the Cingalese language.

Beyroot.—The distinguished Arabian convert Asaad, who had become a zealous teacher of the christian religion, had been, by some craft, enticed home by his relations—and has been thrown into prison and treated most cruelly for embracing christianity.—The Missionaries have almost despaired of being able to accomplish his liberty. But prayers are continually being offered up for him, as for Peter. May the Lord hear our prayers for poor persecuted Asaad, and deliver him, and keep him firm in the faith!

Monrovia, coast of Africa.—The Richmond Baptist African Missionary Society has received a communication from Rev. Lott Cary, Pastor of the Baptist Church at Monrovia, stating some encouraging circumstances in that country. A native missionary school is established, of 18 regular students, and a Sabbath School of from 18 to 25. A Missionary Society is commenced, which held its first annual meeting April 16. Forty-five members paid one dollar each, and \$7 25 were collected at the meeting.

Mr. J. Ashmun, the governor, or agent, became a member also, and contributed \$5 extra. Two native young men are believed to have lately become real Christians, who promise great usefulness to their ignorant brethren of Africa. Mr. Cary seems heartily engaged in doing good at this station, and is a truly *practical* Missionary.

Missionaries to the Sandwich Islands.—Two Missionaries from Kentucky, says the Western Luminary, are about to leave us for the Sandwich Islands. Rev. Lorrin Andrews, licentiate of the Ebenezer Presbytery, has accepted an appointment, from the Board of Missions, to these Islands. He was married on the 16th inst. to Miss Mary Wilson, eldest daughter of the late Rev. Robert Wilson, of Washington, (Ky) who will accompany him —*Bos Tel*.

Outrage at the Sandwich Islands.—The Board of Missions resolved unanimously, that they feel with deep sensibility and regret, the reported outrages and misconduct of Lieut. Percival, of the United States Navy, towards the Missionaries of the Board at the Island of Oahu, and the interesting natives of that Island, and that they fully approve of the representation which has been made on that painful subject to the Secretary of the Navy.

Public opinion in India.—James Strachan, Esq. of Madras, stated at the late annual meeting of the Church Missionary Society, that an entire change had been effected within a few years, in the state of public opinion in India on the subject of missions; that there was now scarcely a person of worth, stability, or station in that country, who might not be classed with their friends. Such an effect produced on those, who have the best opportunities for knowing their influence, is an abundant answer to all the "slang," as Bishop Heber calls it, that was ever uttered against missions.—*Ch. Mirror*.

Emancipation and Transportation of Slaves.—The Society of Friends in North Carolina have sent to Hayti, to Africa, and other places, at different times, several hundred slaves, of those placed in their charge by persons in different parts of the State; as the laws do not permit their emancipation while in the country. By donations for this object received from New England, New-York, and Great Britain, the yearly meeting of Ohio, and that of Virginia and Maryland, (the latter of which has lately given \$500) their funds have been so far increased, that they will be able to free and transport about 1000 slaves.—*Daily Adv.*

Removal of Emancipated Slaves to Hayti.—The Editor of the *Genius of Universal Emancipation* advertises, that he is "authorised to transport to that island all such emancipated slaves as shall be delivered to him for that purpose, *without any expense to the people of this country, except that of their removal from the place of their residence to that of their embarkation.*" He adds, "that they will be well provided for on their arrival in Hayti, and until they can raise their own provisions, and supply their own wants in general."—*N. Y. Jour. Com.*

Ecclesiastical Establishment in Canada.—It appears from a letter of Arch-Deacon Strachan, published in the *Quebec Gazette*, that there are in Upper Canada, 30 Clergymen of the established church, and one Lutheran, 58 places where there is regular or occasional service, 45 churches, 31 regular parishes, and 27 places where occasional services are performed. There are also "six ministers of the Independent, or Presbyterian order, assuming the appellation of the Presbytery of the two Canadas, but bearing no connection with the kirk of Scotland;" two ministers and two vacant parishes in communion with the kirk of Scotland, and from twenty to thirty Methodist ministers. One of the ministers of the church in communion with the kirk of Scotland,

has applied to be admitted into the established church.—*Boston D. Adv.*

Patrick Henry left in his will the following testimony in favour of the Christian Religion; "I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the *Christian Religion*. If they had that, and I had given them nothing, they would be rich; and without it, if I had given them all the world, they would be poor."

Literary & Philosophical.

We are happy to announce that Mr. Strong, Professor of Mathematics and Natural philosophy, in Hamilton College, (N. Y.) has been unanimously elected to the professorship of the same branches in Rutgers College at New-Brunswick. Dr. Adrain has gone to the University of Pennsylvania. Mr. Strong has commenced his operations in his new station. His name, as a scholar and a teacher, stands among the foremost in our country, in the estimation of the literati.

It is understood that the Medical school of this city, called the Rutgers medical faculty, has now no longer any connection with our College at New-Brunswick.

The university of Marburg, Holland, celebrated in July, the secular festival of its foundation, on which occasion, the learned Madame Johanna Wytenback, relict of the celebrated Daniel Wytenback, received from the Philosophical Faculty of the Academy, the degree of Doctor of the Mathematics, and *Master of Arts*.

Lutheran Theological Seminary.—We are happy to learn that the Rev. B. Kurtz, who has been on an agency to Europe in behalf of this Institution, has succeeded in obtaining for it about \$12,000 in cash, and more than 5,000 volumes of books.

many of them scarce and valuable.—The Library at present consists of about 1000 volumes. With the addition of those from Europe, and the valuable collection of the Rev. Mr. Storch of N. C. which has been presented to the Institution, but not yet received, it will be one of the largest Theological Libraries in the United States.

The Catalogue dated Sept. 1827, presents the names of 3 students in the Senior class, 11 in the Middle, and 9 in the Freshmen. The 3 Seniors have received calls for settlement.—Rev. S. S. Schmucker is Professor of Christian Theology, and, *pro tempore* Instructor in the other branches. M. D. Jacobs is teacher in the Classical Department; which is under the direction of the Board, but receives no aid from the funds of the Seminary.

Poetry.

The following much admired Hymn was composed by the late lamented BISHOP HEBER, who lately died in the prime of life, and in the midst of usefulness in the East Indies.

From Greenland's icy mountains,
From India's coral strands,
Where Afric's sunny fountains
Roll down their golden sands,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain!

What though the spicy breezes
Blow soft o'er Ceylon's isle
Though every prospect pleases,
And only man is vile:
In vain with lavish kindness,
The gifts of God are strown;
The heathen, in his blindness,
Bows down to wood, and stone.

Shall we, whose souls are lighted
With wisdom from on high,
Shall we, to men benighted,
The lamp of light deny?
Salvation! oh salvation!
The joyful sound proclaim,
Till each remotest nation
Has learned MESSIAH's name.

Waft, Waft, ye winds his story,
And you, ye waters, roll:
Till like a sea of Glory
It spreads from pole to pole.
Till o'er our ransomed nature,
The Lamb for sinners slain,
REDEEMER, KING, CREATOR,
In bliss returns to reign!

(For the Dutch Church Magazine.)

"For HEAV'N is love, and love is heaven."

1st. Voice.

'Tis sweet to live, and tread among
The flowers that brighten all along;
Beside the waters sweet to stray,
And see the blue mist steal away;

The wild bird's song,
And voice of glee,
Float sweet along,
O'er hedge and tree.

All—all is sweet, and sent to bless
The heart of man with joy and peace.

2d. Voice.

Oh! shade me from delusive beam;
Oh! spare me childhood's morning dream;
The light will sink in shadows drear;
The rosy smile be quenched in tears;
And memory strew
Her fruitless showers,
O'er pleasure's few
And faded hours;
And man will feel, and man alone,
The weight of sorrow all his own!

1st. Voice.

The voice of lover, and of friend
Shall soft as Hermon dews descend,
And mild as holy incense shed,
To bless, and stay the sinking head.

In darkest hour
There is no grief,
But pity's power
Can lend relief.

So warm, so gently, and so dear
O'er sorrow falls affection's tear.

2d. Voice.

Go where the heart all desolate
Has mourned the severing stroke of fate—
Where back to ashes, pale and wan,
The loved and beautiful are gone.

The hopes all crossed,
And lowly laid—
The light extinct—
The promise sped.

And life confess a joyless meed—
A trembling cup—a broken reed!

But high o'er mountain mists 'tis said,
Where mortal vision cannot speed,
There is a world so pure and fair
That none can weep who enter there.

O there the worn
And weary bide!
The pilgrim lays
His staff aside—

Her sins forgiven, poor frailty rests
In peace upon her Saviour's breast.

No moon shall there her darkling beam
Diffuse o'er mountain, cliff, and stream,
For Mercy's smile shall lend the night
A soft, unsetting, holy light.

No hymning bird
Shall wander there,
But angel voices
Charm the air;

And God shall be the first, and last,
The dearest thought that fills the breast.

AMANDA.

THE MAGAZINE

OF

THE REFORMED DUTCH CHURCH.

VOL. II.]

JANUARY, 1828.

[NO. 10.

Religious Communications.

MEDITATIONS SUITABLE FOR THE BEGINNING OF THE YEAR.

Our life is ever on the wing,
And death is ever nigh;
The moment when our lives begin,
We all begin to die.
The year rolls round, and steals away
The breath that first it gave:
Whate'er we do, whate'er we be,
We're travelling to the grave.

WATTS.

But this I say, Brethren,—In this beautifully abrupt manner does the Apostle Paul introduce some very important sentiments. *This I say, Brethren.* I do solemnly pronounce it as a momentous truth, though, alas! but slightly regarded; and which, therefore, it becomes me, repeatedly to urge upon your attention: This I do declare with all the authority of an Apostle, a messenger from heaven, and I demand, in heaven's name, your most serious consideration of what I am going to declare—*The time is short.**

I had almost said, what occasion for this formality in introducing a matter so commonly known, and so generally acknowledged as this? But I check myself. The notoriety of the subject is the very reason, why it is overlooked. So that it requires all the address of an inspired Apostle to fix the attention of a thoughtless world, on a truth so obvious, and without so important.

Shame on me! What pains have I taken to avoid this friendly admonition! Though it has forced itself on me, with an evidence which I could not resist, yet I have seldom suffered it to have a suitable influence on my

temper and practice; but have lived as if I believed my continuance upon this earth to be long, and even everlasting!

Blush, O my soul! at such unbecoming conduct; and endeavour to think, and act in future, as one who believes this uncontroverted declaration,—*that the time of thy continuance in this world is short.* How much of that time is already gone! How little remains—Ah! who can say, “My breath is in my nostrils, and wherein am I to be accounted of?” I dare not “boast myself even of to-morrow, for I know not what a day may bring forth.” This is all I know with certainty, *That it is appointed unto me once to die; and after death comes the judgment.* Alarming consideration! And do I sincerely believe it? Let me then no longer think of delay, nor contrive fatal artifices, to put off the grand work of my everlasting salvation. May I work while it is called to day. The night cometh wherein no man can work.* Whatever my hand findeth to do, may I do it with all my might:† And give all imaginable diligence to make my calling and election sure.‡

The time—the time of life is absolutely short.

“A span is all that we can boast,
An inch or two of time;”
“There are but few whose days amount
To three score years and ten.”—WATTS.

How short the space between the cradle and the grave! How short the journey between infancy and old age through all the intermediate stages! The first breath we draw is the harbinger of our last. “And every beating pulse we tell—leaves but the

* 1 Cor. vii. 29.

* John ix. 4. † Eccles. ix. 10. ‡ 2 Peter i. 10.

number less." From the most accurate calculation, it appears that one half of the species leaves the world under the age of seven years. Probably one fourth arrives at manhood. And few, very few are permitted to arrive at old age!

TIME, how short ! ETERNITY, how long ! is a motto that meets our eyes, and arrests our attention, in almost every burial ground we enter. Conversing, now and then, on this serious subject with some of my friends, who carry the marks of old age in their grey hairs, wrinkles, weaknesses, and pains, I am surprised when they assure me (shaking their hoary locks,) that when they look back on their tiresome pilgrimage, it appears to them as though they commenced to be men and women but yesterday;—as though but yesterday they exchanged their childish sports, for mere manly, and rational employments. But there are very few, let me recollect, that drag out their lives to so late a period. It is the remark of a writer, who was no superficial observer of what passed around him,—“that old men can hardly find contemporaries. A new race has started up, and they are become almost strangers in their own neighbourhoods.”

But *looking forward* into another, that is, an everlasting state of being, in this comparison, even the long life of Methusaleh, and the other antediluvians, shrivel down into a mere point—a nothing! And, Oh! may I never be unmindful, that the extreme brevity of this life, is a cogent proof of the certainty of another.

“It would not be worth while, it would not be consistent,” says a writer of the first talents, “with the wisdom and goodness of the Deity, to send so many infant millions of reasonable creatures into this world, to live the low life of a vegetable, or an animal, for a few moments, days, or years, if there were no other world for these young immortals to remove to, in which their powers might open,

enlarge, and ripen. Certainly men are not such insects of a day. Certainly this is not the last state of human nature. Certainly there is a heaven, and a hell. Otherwise we might expostulate with our Maker, as David once did upon that supposition—‘*Wherefore hast thou made all men in vain?*’” Psalm lxxxix. 47.

Hence, I, and all my fellow mortals, now existing, must assuredly in a short time, be hurried into an awful eternity! Yes, in a few years, at farthest, we must be, every one of us, in some apartment of that unknown, untried world! The man of profane merriment, the unthinking, the irreligious multitude in the doleful mansions of hell!—even those—

“Regions of sorrow, doleful shades! where peace
And rest can never dwell. Hope never comes,
That comes to all; but torture without end
Still urges, and a fiery deluge, fed
With ever burning sulphur, unconsumed.”*

And the pious, the penitent, the believing of all ages and climes, the noble worthies of all nations—of whom the world was not worthy, shall be in the blissful mansions of Heaven!

O surely, then, a creature treading every moment on the brink of the grave, and just ready, every moment, to shoot the gulph of eternity, and to launch away into some unknown coast, should be constantly in a posture of serious expectation; should be every day, in his own mind, constantly taking leaving of this world; breaking off the connexions of his heart from it; and preparing for that last, that all important remove into a state, where he must reside, not for a few months, or years, as in the present, but throughout a boundless, everlasting duration! ●

And canst thou, O my soul! be in a situation like this, and not endeavour to exercise thyself in habitual, constant thoughtfulness, in abstraction from this vain and foolish world, and serious preparation for death and eternity? And when ought my mind

* Milton's *Parad. Lost* B. i. line 65, &c.

to be peculiarly solemnized, if not when I am brought to the close of the year, and to the commencement of another new year; and when, with all my sagacity, I cannot ascertain what events may befall me in the progress of that upon which, at present, I am about to enter?

Oh! that I may be helped to improve every such period as a MEMENTO MORI,—that I may be roused from that supine and inactive disposition, which I feel myself so prone to indulge; and that I may arise and trim my lamp.* While like a faithful monitor, laying his hand on my breast, it gives me the signal of the approach of the last enemy, may it constrain me to let go my grasp of this unsatisfying world, and set me upon looking out, and preparing for another! One great reason, I am inclined to suppose, of the excessive attachment of mankind to the present state, and their stupid neglect of the concerns of a future, is their forming too high an estimate of the affairs of time, in comparison of the affairs of Eternity. *But this I say*—I say it to my own soul, and I wish it to be very powerfully impressed on the minds of every one around me—THE TIME IS SHORT! The time, in which we have anything to do with terrestrial concerns, is a poor, short, contracted span. *It remains, therefore,* that I endeavour, without a moment's delay, to set my house in order, that I may use the world as not abusing it. For the fashion, the pomp, the parade, the pageantry of this world are passing away! And away let it pass, provided, at last, I may but obtain a better country, that is a heavenly.† O LORD JESUS, O my Divine MASTER, fill my soul with thy love! SPIRIT DIVINE, seal me—Oh! seal me “unto the day of redemption!”—*L. Evan. Mag. 1794.*

For the Magazine of the Reformed Dutch Church.

MR. EDITOR—You have often been pleased to flatter me with the assurance that I was a great favourite with your readers. I understand you, Mr. Editor, just as well as if you had told me in plain Dutch. It was alienary with a view to get me to write something or other for your—pardon me—I mean for our Magazine. Well, resolved I was to get something up. But after swinging half an hour in my high-backed rocking chair, which has, by the way, come down to me as a kind of heir-loom from the first of our family, who emigrated from Guelderland; and after putting myself into a frame like any poor poet, who “beats his pate, and fancies wit will come,” and putting my wife into some degree of serious concern about the honour of the family, lest I might have been breaking the laws of the Temperate Society, God bless them—or about the credit of my intellects, lest I might be getting crazy, I actually abandoned the idea of being able to get any thing, at this time, that would be to the credit of the house. In my agitation, I proceeded to the old worm eaten oak book press, which stands in the sanctum sanctorum, and which is stuffed with Dutch books, scientific, theoretic, practical, and casuistic. I shall find something here, thought I, that will be exactly the thing. For I remember me, the Editor charged me to make it *Dutch*, ay, as *Dutch* as possible. Here, thought I, is a book of this very stamp. ‘For,’ I could not help saying it aloud to myself, “the *Dutch* ne’er failed me.” It was an antique, curious, puritannical looking book, printed—Lo!—not in Dutch!—but in English! at London, in A.D. 1624. This must be by an old puritan, thought I, for on no other terms would Dieterick Van Benschooten have allowed it a place in his library. It must even be puritan; and that means as *Dutch* as any book on these

* Matt. xxv. 7. † Heb. xi. 16.

venerable shelves can be. I found its title to run thus; "*Good Conscience*; or a Treatise on the nature and necessity of a good conscience; By Jer. Dyke, minister of God's word at Epping, in Essex."

Now, Mr. Editor, you shall hear from us in a few days; but as I wish every one of us to begin with a good conscience, this new year, I wish you to place in front of your book, I mean your January number, the following extract, and you will oblige at least one, who is your poor unworthy friend and servant.

HANS VAN BENSCHOOTEN.

P. S. I have said you shall hear from me again in a few days. H. V. B.

[We are glad that we have got our venerable, and much beloved friend roused at length. We had some anxiety lest he had fallen into some such sleep as that which had seized Van Winkle. The extract is from a very rare work, with which we happen to be acquainted; and its intrinsic merit is worth much. This consideration, even apart from the desire of inducing our venerable friend promptly to redeem his promise, would have induced us to give it to our readers.]

"When men yield an obedience to God," says Dyke, in his book on a *Good Conscience*, p. 313, "He not only rewards their obedience with a recompence, but with a recompense of retaliation. Prov. iii. 19. Honouring God with the increase of the fruits, is honoured from God with recompense of the increase of fruits. Abraham spares not his seed; therefore God will multiply his seed. It was in David's heart to build God a house; therefore God will build him an house. Thus it is also in the case of sin. This is the rule by which God proceeds often in his holy justice, to meet with wicked men in their kind. As with the merciful he shows himself merciful; so with the froward he will show himself froward." Ps. xviii. 25, 26. And if men will walk contrary to him, he will walk contrary

to them. And He will cross them that cross him. And those who will not hear when He calls, He will not hear when they call, Prov. i. 24, 28. For the better clearing of this point, we may see the truth of it in diverse particulars.

FIRST. God's punishments are in the *same manner*; the same manner of sin, the same manner of punishment. Ananias smites Paul in a barbarous and malicious manner. He himself was cruelly smitten and slain. The sin of the Sodomites was a sin against nature. Their punishment was after the same manner. Fire descended from heaven. It is *unnatural* for fire to come downwards.—They sinned unnaturally. Fire comes down unnaturally. The Philistines not only smite Israel, but they do it with a spiteful heart, and merely for vengeance. Ezek. xxv. 15. Therefore the Most High says, ver. 17, "I will execute great vengeance upon them with furious rebukes. Vengeance for vengeance; manner for manner. Such was the late remarkable justice of God upon that Popish conventicle in London. Many of them were fallen from God, and fallen from the profession of the truth. The Lord slaughters them by a fall. A fall was their sin, and a fall was their death.

SECOND. God's punishments are in the *same kind*. Look in what kind the sin is; of the same kind is the punishment. Sodom's sin was in fiery lusts. They were in their sins set on fire of hell. God rained down fire upon them. Here was a fiery sin, and a fiery punishment. Memorable, in this kind, was the justice of God upon the notorious and fiery persecutor, Stephen Gardiner, who would not sit down to dinner, till the news came from Oxford, of the fire being set to Ridley and Latimer. But before his meal was ended, the Almighty kindled a fire in his body, which ere long despatched him, and made him thrust out his tongue, black.

out of his mouth. Such was God's justice on Adonibezek, (Judges i. 7.) in the cutting off his thumbs and great toes. "Threescore and ten kings having thumbs and great toes cut off, gathered their meat under my table. As I have done, so God hath requited me." God hath met with me in my own kind. He hath paid me with my own coin. Thus was God's justice diverse ways upon the Egyptians. They threw the Israelites' children into the waters, and stained the waters with blood. Therefore God turns their rivers into blood. To which that place alludes. Rev. xvi. 4, 6. "And the third angel poured out his vial upon the waters, and the fountains of waters, and they became blood. And I heard the angel of the waters say, Righteous art thou, O Lord, because thou hast judged thus; for they have shed the blood of saints and prophets, and thou hast given them blood to drink. Here, not only the justice of God, but also the equity of it, is magnified, not only because God had judged, but because he had judged thus. Again, the Egyptians destroyed the males of the children of Israel. God metes with them in their own kind. He smites the first-born in all the land of Egypt. The Egyptians drown the infants of the Israelites in the waters. God paid them in their own kind. He drowned them in the Red Sea. Here is drowning for drowning. Here are waters for waters. Nadab and Abihu sin by fire; (Lev. x. 2.) There went out fire from the Lord and destroyed them.

How many fires has old Antichrist of Babylon kindled, wherein he has consumed to ashes the saints of God. The Most High has said He will destroy him by fire. Rev. xvii. 16.—"They shall eat her flesh, and burn her with fire." Here is fire for fire. Antichrist darkens the light of truth with the smoke of heresy and superstition. "There arose a smoke out of the pit, as the smoke of a great

furnace; and the sun and the air were darkened by reason of the smoke of the pit."

And there, in Revelation xviii. 9, 18, we find the smoke of her burning.—Here is smoke for smoke. God will make him *smoke* in the end, who hath brought such a deal of *spiritual smoke* into his church; as a certain Emperor said, "Perest fumo, qui fumum vendidit."—"Let him perish by smoke who sold smoke."

He shall perish at last, with smoke, who has put out the eyes of so many thousands with the smoke of heresy and superstition. This was that justice of God which the Papists' *powder-martyrs*, such as Catesby, Guido Faux, and others of them, were forced to acknowledge, when they who had thought to blow up James I. and the state with powder, were themselves spoiled with powder, a spark of fire flying into it, as they were drying it, and preparing for their defence.

Such was that justice of God threatened in Habak. ii. 15, 16. "We unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunk also, that thou mayest look on their nakedness. Thou art filled with shame for glory; drink thou also, and let thy foreskin be uncovered; the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory." A good place for drunkards to think upon, especially such, whose glory is their shame, and whose glory is to make others drunk.

They shall have cup for cup; nakedness for nakedness; spewing for spewing. As they made others spew and vomit, through oppression by drink, so will God give them such a draught of the bitter dregs of the cup of his wrath, that shall make them spew out their very hearts! Jer. xxv. 27. "Drink and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you." Of this kind was that justice of God upon David him-

self. He kills Uriah with the sword, therefore the sword shall not depart from his house. He broke in most impiously on the purity and happiness of Uriah's family. The purity of his family is violated by Absalom. This is that justice recorded in Rev. xiii. 10. "He that leadeth into captivity, shall go into captivity; he that killeth with the sword, must be killed with the sword!"

It was the most righteous hand of God upon Saul, that he who put God's priests to the sword, should himself fall upon his own sword.— And it was a singular act of justice in God, that Elymas the sorcerer, who sought and strove to keep the Deputy in spiritual blindness, should himself be smitten with natural blindness!

THIRD. God's punishments are often in the same part and member of the body, wherewith men have sinned and offended. That, look ye, as the renowned and venerable Cranmer dealt with himself at his martyrdom; that hand with which he had subscribed to the *Six Articles*, that hand he thrust into the fire, in a holy vengeance upon himself; even so the Most High often deals in his justice. That which men have made the instrument of their sin, God makes the subject of his judgments. Absalom's pride and his weakness lay where Sampson's strength was. Absalom's hair was Absalom's pride. Therefore, Absalom's hair was made Absalom's halter. He must needs spare the barber a labour; he also spared the hangman a labour! Such was the visitation of Sampson. He can find none but a Philistine to be the *pleasure of his eyes*, as the prophet Ezekiel calls a beloved wife. And so in the love of Delilah he abuses his eyes. What was the issue? The Philistines put out his eyes. God punished the abuse of his eyes, with the loss of his eyes. And those eyes, which, contrary to the law of his own land, and his God, loved a

Philistine, were even put out by Philistines!

Memorable in this kind was the justice of God upon the French King, Henry II. In his furious rage against a Protestant Counsellor, that monarch committed him into the hands of one of his nobles, to be imprisoned, and that with these words; "I shall see him burned with mine own eyes!" But mark the justice of the Most High. Within a few days, the same nobleman, at a tilting match, did, with a lance, which was put into his hand by the king, run the said king into one of his eyes, whereof he died!

Of this kind was the justice of God on good Zachariah. (Luke, ch. i.) Offending with his tongue in that question, [How can this be?] he is punished with the loss of the use of his tongue and speech for some time. The rich man's tongue had denied Lazarus a crumb, there it is denied a drop of water!

And the enemies of Zion, who had fought with the reproach of tongue, as well as by their hands, against God's cause and people, had their tongues consumed away in their mouths. Zach. xiv. 12.

Such was the justice of God against Jereboam. He stretches forth his arm against the prophet, and the Lord withers it. He with his arm threatens to smite. God smites him on the arm.

When the Emperor Aurelian was just ready to subscribe, and set his hand to the edict for the persecution of the christians, it was suddenly cramped in his knuckles; and so he was hindered from signing it by the visitation of God!*

And I may not here omit the notable instance of God's justice upon Rodolph, the Duke of Sueira—him whom the Pope stirred up against his country, and his lawful lord and sove-

* Euseb. Ecclesiastical History, Lib. vii. Cap. 29.

reign, against his oath to usurp the crown, and the empire. This Rodolph was, in the wars for the empire, wounded in his right hand, of which wound he died; and at his death he acknowledged the singular justice of God. "You see," cried he to his friend, "here my right hand wounded. With this right hand lifted up, I swore to my Lord Henry, the Emperor.—But the command of the Pope brought me to this; that laying aside the respect to mine oath, I should usurp an honour, and office not due to me.—But what is now come of it? In this hand which has violated mine oath, I am wounded to death!"* And so with anguish of soul he ended his days. An example so much the rather to be noted, that men may see how God blesses the Pope's *blessings*, and his dispensations with oaths, especially when they are given to arm men to rebellion against their lawful government—and to absolve men from their oaths of allegiance to the government of their country!

FOURTH: The equity of God's judgment appears in that—Prov. xxvi. 27. "Who so diggeth a pit shall fall therein; and he that rolls a stone, it will return upon him." Such was God's justice upon Haman. He made a gallows—for his own neck. Hitherto we may refer that justice of God—when God turns men's beloved sins into their own punishments. The same sin in kind, of the Levite's concubine—see Judges xix. 2—was the very cause of her cruel murder, v. 26. The Most High for certain sins threatens the botch of Egypt. And how often is the uncleanness of the land, visited by a horrible evil, and sore punishment! How frequent are God's examples of vengeance on drunkards! Drunkenness is their abominable sin. And drunkenness is the cause of their horrible deaths. "His own iniquity shall take the wicked himself, and he

shall be holden with the cords of his sins." Prov. v. 22.

FIFTH.—The equity of God's justice appears in this, when he makes the *place* of sin the *place* of punishment. This was threatened to Ahab. "In the place where dogs licked the blood of Naboth, shall dogs lick thy blood." And this was made good. In Tophet, the place where the Jews had slain their sons and daughters, God said he would slay them. Jer. vii. 31, 32. And as their *houses* had been the *places* of their sins, so their *houses* should be the *places* of their punishments. Jer. xix. 13. And because the sabbath had been profaned in the gates of Jerusalem, therefore, in the gates thereof God would kindle a fire. Jer. xvii. 27. And remarkable are the *words* of God by Ezekiel vi. 13. "Their slain men shall be among their idols, round about their altars; and under every thick oak—the place where they did offer sweet savour to all their idols." Such was the late blow upon that Popish company. In the very place where they used to dishonour God, the hand of God was upon them, they were slain, and their carcasses crushed in the place of their Mass worship, the first floor falling into their Massing place, and so they, and their crucifixes, and their images, were all dashed together, God visiting them as he did the Egyptians. Num. xxx. 4. not only smiting them, but also executing *judgment upon their gods*; and that too in the very place, where they had so dishonoured God.

SIXTH.—The equity of God's justice is to be seen in the *time* of his punishments. God often makes *that time* wherein men have sinned, *the time* of his judgments. At the time of the Passover did the Jews crucify Christ. At the time of the Passover was Jerusalem taken. Heavy is the calamity that is befallen the churches beyond the seas.* The time when

* Morn. Myst. Iniq. p. 256.

* He alludes to the persecution of the Protestants on the Continent of Europe, in the beginning of the seventeenth century.—EDIT.

the first blow was given, is not to be forgotten. The first blow was upon the sabbath: upon the sabbath was Prague lost.* What one thing have all these churches failed more in, than in the religious observance of the Sabbath day? That day they neglected to sanctify by obedience. On that day God would be sanctified in his justice upon them; and *in the time*, would have them read one cause of their punishment. Neither is the time wherein God did that late act of justice upon those Popish persons, to be forgotten.

Of this kind was God's justice upon one Leaver. He railed on that worthy martyr and servant of Christ, Mr. Latimer, saying, "that he saw that evil favoured knave Latimer, when he was burned; and that he had teeth like an horse!" His son the same hour, and at the same time as nearly as could be gathered, wickedly hanged himself. And the same was God's justice, seizing upon Stephen Gardiner, the *same day* that Latimer and Ridley were burned!

Since then, there is such equity in God's administration of justice, let it be our care and wisdom to observe the same. Learn to comment upon God's works of justice, and to compare men's ways, and God's works together. God is to have the praise and glory of his justice upon others; as well as of his mercy to ourselves. Now we shall then be best able to give God this glory, when we so observe his administration, that we may not only be able to say, *the Lord is just*.—But the Lord is just in *this* and that particular; when we can not only say, *righteous art thou O Lord who judgest; but righteous art thou, O Lord, that judgest thus*. Thus they sinned. And thus *thou* hast punished. It is good to observe all the circumstances of God's justice, that so

* This was a severe blow to the Protestant interest, in the war between the Emperor Ferdinand, at the head of the Catholics, fighting against the Protestants. Prague the capital of Bohemia, fell in A. D. 1620.—EDIT.

not only the justice, but the wisdom, and equity of God's justice may be seen. And this is to trace the footsteps of his stately goings. Psalm lxxviii. 24. We should especially, be thus wise in personal evils that befall ourselves, that by our punishment, and the circumstances thereof, we might be led to the consideration of our sins; and so might say, as King Adonibezek said—"As I have done, so hath God rewarded me!"

Learn to give God the praise of his equity, as well as of his justice, so did David. Psalm vii. 15, 16, 17. "I will praise the Lord, according unto his righteousness."

Tremble and sin not. Take heed how, and wherein we sin, lest by our sins we teach God how to punish us. Take heed of abusing thy tongue in swearing, railing, scoffing, lest God lay some terrible judgment upon thy tongue, here; or some peculiar torment upon thy tongue in hell, hereafter. Take heed what measure thou measurest out to others; lest thou teach God's justice to measure out the same to thyself. Take heed that thou make not thy house a den of spewing drunkards,—lest God make thy house to spew thee, and thine, all out. Take heed how thou usest thy wits, and faculties of mind, and thy strength; take heed how thou sinnest in thy children, or any thing else thou hast, lest God make the *matter of thy sin*, the *matter of thy punishment*!

A BRIEF NOTICE OF THE REV. HERMANNUS MEIER, D.D.

—"E'en his failings lean'd to virtue's side:
But, in his duty prompt at every call,
He watch'd, and wept, he pray'd, and felt for all.
And as a bird each fond endearment tries
To tempt its new-fledg'd offspring to the skies;
He tried each art, reprov'd each dull delay,
Allur'd to brighter worlds, and led the way."
GOLDSMITH.

It is to be greatly regretted that so little pains have been taken to perpetuate the memory of those eminent and faithful men of God, who planted, and who watered in succeeding years, the Reformed Dutch Church on this

Continent. Very often they did not themselves keep diaries; and even in many instances, where diaries and historical sketches have been left, being in Dutch, the descendents have unfortunately suffered these precious fragments to perish with the decaying knowledge of their fathers' language. And even where these papers exist, as we have reason to be assured that they do exist, it is next to an impossibility to get them extracted from the rubbish of materials among which they are perishing. The memory of the righteous is blessed. And we linger over their memory, and their written or traditional remains, with as much interest and pleasure, to say the least, as does the antiquarian over the most curious and rare specimens of art, gleaned from ruins rendered famous as the scene of some great national achievement; or some disaster of the Church.

Could we not prevail, by entreaty, or by appealing to the sense of duty, or to the honest family pride, and filial devotion of those who are descended from those eminent men of God, to come forward and put into our hands written materials, or traditional narratives, which might enable us to tell the rising generation what their fathers were, how learned, how zealous in the cause of their Lord, and how painstaking they were as ministers, and how honoured and useful they lived as citizens?

These subjects of complaints are presented as my apology for the slender gleanings of materials which I have been enabled to make, while I was anxious to erect an humble monument to the memory of the learned Doctor Meier.

Hermannus Meier was a native of Holland. He was educated in one of her famous Universities; and was licensed and ordained there. This is the amount, the whole amount of what is known of his early days. That his education was a thorough one, is evident, from the appointment which he

held, and which he so ably fulfilled, under the authority of the General Synod. The Hebrew and Greek were familiar to him. He was deeply versed in the minute and critical knowledge of the Hebrew especially. He was therefore called by the General Synod, to be professor of the Oriental languages, and a Lector, or Assistant to the professor of Divinity. And as such, the tradition of our oldest ministers have assured us, he rendered very important services to the church, in training up candidates for the holy ministry.

He was not only a learned divine, but a truly evangelical minister. He had imbibed the pure and hallowed truths of the gospel, which such men as *John Mark*, and the immortal *Herman Wits*, the former professor, who taught in the distinguished Theological Colleges of Holland; and which professor *Bernhardus De Moore* taught in Leyden, and laid before the learned world in seven volumes quarto, by the time he had completed his 36th year; and which, after him, about A. D. 1796, the famous *Brackel* the younger taught.

Dominie Meier was as much distinguished by the warmth of his piety, and the ardour of his evangelical preaching, as by his deep reading and learning.

He was sent over from Holland, in consequence of a call forwarded by Esopus (now Kingston) to the Classis of Amsterdam. This Classis at that time claimed and exercised a parental care over all the American churches. These churches had been planted by that venerable Classis. They had received their pastors from them.* Every call for a minister

* Until lately, and perhaps even still, the names of the Dutch Churches in the United States, and of their Dominies, stood on the census table of the Classis of Amsterdam, as churches and ministers under their superintendence. And it is a circumstance also which claims our notice, that the names of the pastors sent out to the German Reformed Churches of Pennsylvania were also en-

ter was forwarded to that classis.— They selected their man, and ordained him, and missioned him to the American provinces.

Dominie Meier having received the call, proceeded forthwith on his voyage, and was, in due time, settled in the eminent and very respectable church of Esopus. He entered on his labours in that place, in A. D. 1762, only two years before Dr. Laidlie arrived from Flushing, and entered on the field of his sacred duties in the city of New-York.

On his arrival at Kingston, say the materials now on my table, Dominie Meier was received with the respect and affection which were due to his eminent character; and to that relation which he sustained to the church; and it may be added, with that respect and affection which the Dutch entertain toward their Dominies. But a few months' exercise of his honest and most faithful preaching, soon made it manifest, that there was a singular and wide difference between his sentiments and his ardent zeal, and those to which the people had hitherto been accustomed. In the preaching of the Dominie who had preceded him, there was learning, and there was much discussion, and triumphant defence of doctrine. But under all this display of ability and learning, the conscience had slumbered and slept. Dr. Meier was very evangelical, very practical, very pointed in reproof, and in solemn warnings. This did not suit some of his principal hearers. His preaching, in fact, excited disgust, opposition, and enmity. How different was the state of things, then, from what they are now in the enlightened and pious church at Kingston, under its present zealous and beloved Pastor. With cordiality they bid welcome to

rolled in the census table of the same classis. For by that classis they were usually ordained, commissioned and sent forward, by the aid of the funds deposited in the hands of that classis.

his messages of truth, and honest dealings with their consciences.

“Dr. Meier searched the conscience so closely, and applied the doctrines of the gospel so powerfully to the heart, that while they professed to revere the man, and the minister, they did not hesitate openly to declare that it was impossible for them patiently to sit under his ministry. Unable, however to find any plausible ground of accusation against him, his enemies watched for an opportunity of finding an accusation against him. This they conceived, at least, did offer itself, from certain circumstances attending his intermarrying with a leading family belonging to the *Coetus* party; and the intimate friendship which soon succeeded, with other families, and distinguished characters of the same party. These circumstances, which, with minds free from the baneful power of prejudice, and which, in happier times of the church, would have passed unnoticed, or at least without blame, were seized upon as a sufficient ground of open opposition and hostility. And soon the flames of discord and wrath became open and violent. Some neighbouring ministers were invited to attend and decide in the dispute, which had now become so public and alarming as to convulse the church.

Upon this invitation, there assembled at Kingston, the following ministers—The Rev. Messrs. Rysdeck of Poughkeepsie and Fishkill; Freymoet, of Livingston Manor; and Kock of West Camp. all of them of the Conferentie party. And after a summary hearing of the accusation brought against Dominie Meier, and without any Classical or competent authority whatever, they proceeded to suspend their brother Dr. Meier from his ministry in that place; and they discharged the congregation from their relation to him. Whatever may have been the motives actuating these ministers, no one, at this time, when we can look coolly and dispassionately

sionately back over these olden times, can deny that this whole procedure was, at once, rash, irregular, and illegal. It was arrogant, unbrotherly, and contrary to the genius of our Church government. They were not a Classis. They acted not under any Classis, or with any authority entrusted them over Dr. Meier. And, indeed, at any other time, when sound principles bore sway, and the glory of the Lord was the sole motive guiding in every action, it would have been resented by all good men, and treated with the contempt which it merited. And the church would have rallied round the injured, and abused servant of the Lord Jesus Christ; and would have kindly and affectionately redressed his wrongs; and would have conducted him back into his place; and besought him to forgive the past, and go on in the exercise of his holy ministry among his people. But under the baneful influence of party spirit, this unholy and unblest deed, even met with support. And its consequences were very serious and affecting.*

Dr. Meier was actually shut out from his ministry, at Kingston, from that day. And a numerous and very interesting people, who might have long profited by his administrations, were by the influence of a faction, deprived of them, to the great grief of the more serious and pious part of the Church.

In this distressing state, while his mind was greatly overwhelmed by this very gloomy dispensation of Divine Providence towards him: and while he was humbling himself, and earnestly seeking for light and direction from his Master,—the Reformed Dutch Church at Pompton, in New-Jersey, presented an affectionate call to him, to come over and labour among them. He promptly obeyed the providential call. And he removed thither, and entered upon his mi-

nistry among that kind and affectionate people, with great diligence and faithfulness. His ministerial success was signally great. He continued here until the day of his death. And a sweet savour of his name, and of his ministerial labours, is still felt and remembered with gratitude, among that people. And thus it is, that the Great Master opens a door, and shuts it on us. He seems to shut us up under sore visitations; and lets loose the evil and raging passions of men, to interrupt and break off our ministerial usefulness. But it is ultimately all for the best. By sore afflictions, heaped on us in one place, he is preparing us for labours, and successful labours too, in some other portion of his vineyard. And it is not to be doubted that Domine Meier, after these heavy trials, was even more practical, more zealous, more painstaking than ever. He was thereby induced to look more into himself; and thence to feel more deeply than ever, his own weakness: He was thence drawn out more feelingly to lean on the arm of his faithful and most gracious MASTER. Who are the most devout, and humble, and prayerful christians? Who are they in whom all the clustering graces of the christian, blossom in superior richness of savour and beauty? Those Christians who have come through the severest trials in the fiery furnace of sorrows. Even so, that Minister is the most practical, devout, and zealous, and usually the most successful in warning souls, and in comforting the Church, who has been the most afflicted in his own soul; and by outward and personal calamities. When a pastor is slandered, reproached, and persecuted amidst his pastoral labours, Oh! it is then that he is found nearest to his Master, in the outpouring of his soul in fervent prayer; and engaged in deeper personal examination; and pressing on with increasing diligence, and watchfulness in his Master's work; and devising con-

* See the Christian's Magazine, vol. ii. p. 10, 11.

stantly new methods of doing greater good. Afflictions are sanctified to God's humbled sons. And, in a special manner, to God's faithful ministers. Coming, themselves, out of the scorching fires of affliction, from reproaches, persecutions, and bodily pains, they learn many impressive and salutary lessons of Christian experience. And, then, they become better fitted to instruct, direct, and comfort the surviving children of God. It is by the applause of men, and the carresses of the multitude—it is by the ungodly friendship of the world, and the scenes of gaily, and pride and mirth—that the usefulness of a Minister's life is destroyed. Give me neglect, and scorn, and persecution—Oh! my Master—visit me with sore calamities, it need be, that I should be placed under a severe discipline, to repress vanity and pride; and to bring me back from my wanderings, and to make me an earnest, and devout pleader of thy cause before the world; and to train me up to be a good casuist, and a successful comforter of thy broken hearted ones.—Yea, Lord! thy will be done. But, Oh! keep me from the pestilential breath of worldly applause which genders pride. Keep me from the killing influence of the incense of ungodly caresses, and flattery which steal the hearts of the undisciplined ministry, away from their Master's work and cause!

Dr. Meier continued with great acceptance and success in his ministry, and the discharge of his professional duties, until the close of his life. He died in a good old age, in the year 1791. While he lived he was beloved and respected in all our Dutch Churches—his former charge alone excepted.* And when he died, he was followed to the grave by a long train of weeping friends; and by his flock, who made great lamentations over him. For he was, like Barnabas—

* A reconciliation of that people to him, never could be effected.

"a good man, and full of the Holy Ghost, and of faith; and much people was added unto the Lord" by his ministrations.

We shall subjoin two letters, written by the Son-in-law of Dr. Meier, Mr. Phoenix Waldron. The one containing a brief account of the venerable Pastor's, (his father-in-law's) illness and death; the other containing an account of the death of Dr. Meier's daughter.

LETTER I.

Hackensack, Oct. 31, 1791.

"Affliction cometh not forth out of the dust, nor does it spring up out of the ground. May we never despise the chastening of the Lord, nor faint when we are rebuked of him. But seek we unto the Lord, who is wonderful in counsel, excellent in working, wise in heart, and mighty in strength; whose judgments are unsearchable, and his ways past finding out; to whom belong also the issues of life, and death.

My Rev. and dear Father, Domine Meier was taken on the 10th inst. with a bilious and remitting fever, which proved fatal to him on Thursday the 27th inst. at 6 o'clock A. M. During his illness it was his fervent desire *to depart, and to be with Christ*. And he would often make mention of his dear friend Dr. Westerlo whom, he said, he would soon follow. But, Oh! with what heart melting gratitude did he acknowledge the goodness of his God manifested to him from his youth, to that hour of his existence; in sparing him the best of his days in the ministry: and now, in the period of life, when his call (because of the distance from his situation,) began to be fatiguing to him, God was about to take him to rest. And though heart, and flesh, fainted and failed him, God was the strength of his heart, and his portion for ever. Although many clouds had intervened between God, and his soul, yet they were all blotted out through the blood of his SON JESUS CHRIST.

Our very dear Father was to have celebrated the Lord's Supper, with his people at Pompton, on the sabbath. But this was denied to him, he died on Thursday following. The Elders who visited him, he told, that he did expect to commune with them on the sabbath, but now he would not drink of the fruit of the vine, (with them) till he drank it new in his Father's kingdom. As he was faithful in life, so in his sickness, even to his death, he was willing to be spent in the cause of Christ. On his visitors he urged the necessity of earnestly seeking and obtaining Christ Jesus, and his righteousness; as their only ground of hope for salvation.—When his tongue began to falter (it being the night he died,) he asked the Doctor if his end was not nigh. Upon being told it was; he answered—“Jesus was waiting to receive him.” And he prayed that, if it was His will, his death might be easy, and his dissolution hastened. Then turning to his watchers, by his bed side, he held forth Christ to them, as the only way to eternal life. To the holy and divine truths, which he had preached in life, he bore solemn testimony in his last sickness, and death. And he died with a full assurance of faith! He retained his senses to the last. And he sunk into the sleep of death as if he had fainted away! Oh! that we may follow him, as he hath followed Christ!

His widow, our dear mother, bears the trial with christian fortitude, and resignation to the will of God. She has had the third day fever, for upwards of six weeks, but as yet it has not been very severe. Remember us in your prayers to God, for supporting grace, that we may not sorrow like those who have no hope. After best compliments to Mrs. M. I remain, dear Sir, with much affection, your friend,
A. P. WALDRON.”

P. S. Make known to Mrs. Westerlo, the widow of Dr. Westerlo, the

death of her dear friend Dominie Meier.

LETTER II.

[Mrs. Waldron was a beloved and favourite child of Domine Meier.—She was devotedly pious, and was by the discipline of grace, ripened, at an early age, for glory. She did not survive her father more than some 17 months. She was taken away in the 26th year of her age, from an affectionate husband, and her two infants. Our readers will be pleased to see the letter written by the husband, on this afflicting occasion.]

Hackensack April 6th 1793,

MY DEAR FRIEND.—I wrote you last fall by the mail, since which time I have not had the pleasure of hearing from you.

I would not repine at adverse strokes of Providence (although for the present, no affliction by reason of our weakness, is joyous but grievous.) God is righteous in all his ways, and holy in all his works. It becomes me to humble myself in the dust before him, and *kiss the rod, and hear Him that appointed it.*

My family (as I have before observed) has been these nine months past much afflicted with sickness. The 22d of January last I lost my only son in his 5th week (within 24 hours in fits) my wife lay then very ill expecting her last, each moment. On her recovery she was visited with the dropsy of which she got the better. About the 20th March she was visited with a relapse of asthma attended with a fever, and on Sunday the 24th of March she expired, in the 26th year of her age, leaving two infants the oldest two years and six months with me to bemoan our loss. They have lost a fond mother! O! that God would give them much of the spirit of their ascended mother.—She was a sheaf of a full crop ripened for Glory!

It is with peculiar delight, that I contemplate the goodness of God to my soul through every stage of life.

His tender care of me in youth; in supplying all my wants from one time to another! He marked out my lot, directed my way, and gave me for a sweet companion an humble follower of JESUS CHRIST. She was a pattern of humility and meekness, worthy of imitation, and an help mate to me on the way to Glory. Her disposition was amiable, her temper even, never elevated nor yet dejected, never ill natured, nor yet fretful.—She never murmured nor discovered impatience, I never saw her vexed but often humbled, especially when reflecting on the sins of her heart and life. Her afflictions she bore with christian fortitude and resignation.—The Lord's will was hers, appearing always impressed with the dreadful realities of an eternal world. When she expected her dissolution near at hand, she observed to me that "I should not have her long; but a few years sooner or later could make no odds; she went before; but I should shortly follow her. I asked her if she had any request to make of me in behalf of her children, She said none.—But if I should be spared, she wished me to use such methods of instruction as would, with the divine blessing, tend to the promotion of their eternal welfare. "Teach them," said she, "to live to their God, to their relations, and to themselves." Her senses continued till the last. In her last hour, she requested my prayer for supporting grace. I was remarkably supported. I endeavoured to remind her of her foundation and only hope, JESUS CHRIST, the only ground of hope for salvation: as also to assist her with such exercises fit for a dying person to have. When dedicating her to our faithful Lord and Saviour Jesus Christ, as that friend which sticketh closer than a brother; whose love is stronger than death; whose presence would sweeten the bitter dregs of life, and illumine her path through the gloomy vale, she uttered with a faltering

tongue, "O Lord Jesus! I confide in thee to lead me through the dark valley of the shadow of death! When wilt thou free my heart, and set me loose from the world, and things of time! Come, Lord Jesus, come quickly!" I could not but join the exalted theme, and breathe out Amen. Even so; come Lord Jesus. Her last conflict was but short. At seven o'clock she perceived death working on her; and at a quarter before nine she expired. She was not dying, to appearance, longer than a quarter of an hour.

I was much distressed for my loss. It seemed irreparable. I knew and felt her real worth. Two days I continued void of comfort, and without relief, when in answer to my prayer, God was pleased to relieve me, by manifesting himself to be, to my soul, more than a wife, or child, or father, or counsellor. All these my dear friend, I have lost within seventeen months. In the multitude of my thoughts within me, his comforts delight my soul! 'Seeing the way to the kingdom of glory,' (said my beloved wife in her last illness,) 'lies through much tribulation; is it not a wise and gracious providence that has reduced our life to a span. Threescore and ten years, are a trial sufficiently long for the pious and virtuous to endure; and beyond that, would render the wicked more than vile.—Soon! soon we shall cross this vale of tears, and inherit those hills, where light for ever shines, where joy for ever smiles.'

Although I mourn my loss, yet I do rejoice. God is loosing my roots that I may the more easily fall. I now stand looking, and waiting for the salvation of my God, when he shall 'change this vile body, and make it like unto the glorious body of Christ.' She, I mean my dear departed spouse, has the advantage of me; She has left a world of sin and sorrow, for the blissful mansions of eternal delight, where all sighing and sor-

rowing are done away; and where all tears are wiped from off all faces.—Hold fast, my brother, on the way. Yet a little while and he that shall come, will come, and will not tarry. Now we see him as through a glass darkly, by reason of our distance, our darkness, and imperfection; but ere long we shall behold him face to face. We shall enjoy him perfectly, and be satisfied with his righteousness when we awake in his likeness.

Bear me on your mind, at the throne of Grace. That while it hath pleased the Father to deal with me in affliction; he in great mercy may be pleased to sanctify adversity, and grant me an outpouring of his spirit, and an abundant manifestation of his grace. That I may be enabled to trust in the living God, the rock of ages, and enjoy the fountain of living waters, when creature comforts fail and prove broken reeds and broken cisterns. That it may also please him to take these lambs in his arms, and carry them in his bosom; defending and protecting them from the evil of this world; and that he may prepare us all in due time, for that blissful rest which remaineth for the people of God.

May the Lord bless, and keep you, and yours. May he give you length of days, and make you comforts to each other. That you may dwell together in unity, as joint heirs of the grace of life, standing perfect and complete in all the will of God. So prays, your affectionate friend,

A. P. WALDRON.

To Mr. Christian M.

Reviews & Criticisms.

"Reflexions suggerés par l'Annonce du Concours qui doit s'ouvrir pour la nomination de deux Professeurs à la Faculté de Théologie Protestante de l'Académie de Montaubon.—Par Mons. Stapfer, ancien Pasteur &c. Octavo p. p. 45. Paris."

"Reflections suggested by the public notice of the Assembly to be opened, for the nomination of the Two Professors for the Faculty of Protestant Theology in the Aca-

demy of Montaubon.—By Mons. Stapfer, Senior Pastor, &c."

In our November number we gave our readers a sketch of the state of religion in the land of Luther; and the outline of the opinions of the German Neologists, who have consummated the mischief growing out of Socinianism and humanitarianism.

And we also had the peculiar pleasure of stating, that the revulsion had commenced against these infamous perverters of the holy religion of Jesus Christ. The apostle Paul has assured us,—and the history of every new error and heresy, in ancient and modern times, has illustrated the fact, that "*seducers shall wax worse and worse.*" Like a stone flung from its place, and thrown as a hill of ice. It descends with an accelerating motion, until it finds its level, at the base, even at the very lowest place it can find. But there is, also, another comparison, or figure which we may use to illustrate another striking circumstance attending the violence offered to truth, in the desolating progress of error. It is as the massy bar of steel, out of which the cross bow of the warrior used to be made. Bent to an inordinate pitch by the strong sinews of the warrior's arm, it escapes in an ungarded moment, from his hands, and returns with a sudden blow which proves fatal to the man that bent it. Such has been the fate, and such will be the fate of all heresies. "*The Lord reigns. And he must reign until all his enemies be brought under his feet!*" And such we know is about to be the fate of the "*christian infidels*" of Germany.

We are indebted, for this intelligence, to the small and interesting volume, the name of which we have set down at the head of this Article; and from which we promised an extract.

It was published at Paris in A. D. 1824, on occasion of the measures which were in preparation, under the all meddling hand of the French Government, (says the *Electric Review*), for the appointment of the Professors, in the Protestant College of Montaubon, to the chairs of Theology, and Ecclesiastical History, vacant by death. On this occasion the Elders of the *Archives du Christianisme* expressed their earnest solicitude, that the Consistories, with whom, subject to the Royal approbation, the nominations lay, might feel the obligation of obtaining persons fit for situations which would have so mighty an influence upon the best interests of the French Protestants; and who, 'from their talents, their attainments, their piety, the purity of their principles, and their attachment to the vital doctrines of the gospel,' would give a vivifying and holy impulse to the studies of theology in that institution, which, as things unhappily stand, must be the chief source of a supply of pastors to the churches in France. This most important

crisis excited one of the best and most accomplished men in France, Monsieur P. A. Stapfer, the grand nephew of the great Swiss divine, to publish these *Reflections*. We fear that the end, so devoutly desired and laboured for, was not obtained; but M. Stapfer's pages will ever remain a monument of piety and erudition, of deep penetration, and comprehensive judgment, and a lesson of wisdom to future and happier generations. This gentleman, the pupil and the intimate friend of Eichhorn, has, from his youth up, been perfectly familiar with the wide extent of German Theological Literature; he is profoundly versed in all ancient, and modern erudition, that bears a reference to the Bible and its interpretation, and to the different systems and hypotheses of doctrinal divinity. He is a man of the finest taste; and of a most philosophical mind; he is firmly attached to the purity of evangelical truth and its practical influence; and, from the high situations in which he has been placed, in relation to the Protestant interest and the proceedings of different Governments, during the last thirty years, he is qualified, far above most men, whether scholars, or divines, or diplomatists, for penetrating into the depths of character, discerning the minutest phenomena in the current of affairs, and uncovering the most latent causes which affect human society.

The length to which we have been carried, much beyond our first intention, upon this fertile subject, forbids our enlarging, as we could have wished, upon M. Stapfer's Dissertation. We can attempt only a short analysis, and a few brief citations. The laying down of his subject leads this admirable writer to draw a picture of the *qualifications* which ought to be found in a Professor of Divinity. Besides extensive knowledge, a truly philosophical mind is required; not that which rules in men of secondary and imitative genius, which ignorantly exaggerates the abundance and the extent of its own resources, which dreams of having deduced from the laws of human nature, principles opposed to the vital doctrines of Christianity; not that of men whose souls can survey only a special part of the field of knowledge; who can raise doubts and transfix themselves on difficulties, but have not strength of head to reconcile, to harmonize, to bring together truths from opposite regions, to see their symmetry, and to construct with them a fair and noble edifice; but the mind which loses sight of none of the aspects, the springs of action, the necessities, the destinies of human nature, and its relations with the infinitely holy system of supreme legislation. He next considers the courses of reading, most suitable for attaining a large, and solid acquaintance with Bible interpretation, and with the sources, the arrangements, and the communication of Di-

vine knowledge. He laments the poverty of the French theological literature; he characterizes, and honours the English; but he dwells upon the peculiar weight, and influence of the modern German school. He passes, at once, to the class of Neologists, who have raised up old errors under novel forms; who represent all the essential doctrines of Christianity, as the symbolical coverings of truths discoverable by mere reason, as transitory forms of statement, invented, or borrowed to conciliate attention to simple truths, as dogmas of indulgence to the childhood of the human race, as accommodations to national prejudice, as decorations of oriental fancy, or as beautiful mythic tablets. He characterizes some of the principal writers of this description, the imposing dress of whose system was brought into fashion, by the schools of Semler and Heyne, recommended by the learning and talents of Eichhorn, and Paulus, and which has at length become the object of a luminous discussion, bringing all its principles, historical and philological, metaphysical and imaginary, to an examination, from the death-blow inflicted, by which it can never revive.

"While the illustrious school of Storr has been following out, and destroying, one after another, all the sophisms of this system, all its rash fictions, all its gratuitous combinations, the very character of which renders them totally inadmissible in solid Exegesis; some profound thinkers (Schelling, Plouquet, Ettinger, Hegel, Bilfinger, C. G. Schmidt, Bockshammer, &c. chiefly of the kingdom of Würtemberg, and from the University of Tübingen,) have been proving, to even the most prejudiced minds, the doctrine of a miraculous revelation, and displaying, with new evidence, its intimate, and perfect connexion with the great designs of human existence, and the sublimest sentiments of the Deity."—"Eichhorn's *Introduction to the Old Testament* was written with the design of applying the principles of the school of Heyne, (so happily employed in illustrating some parts of the Grecian mythology, and the origin of many historical traditions of classical antiquity,) sometimes openly, sometimes more covertly, to all the moral phenomena, and miraculous events of the Hebrew Scriptures. Every thing is squared to human proportions; and that, with such art, and shew of erudition as to effect a stealing away from the reader's attention, of the frail foundation which supports, and the purely conjectural nature of the materials which form, the chief parts of this vast structure. In Germany, a multitude of works have appeared, which search his hypothesis to the bottom, and turn the results of his researches completely upon himself. Jahn, Meyer, Kelle, the pupils of Storr, (in various Dissertations published by Flatt, Suskind,

and Bengel, in their *Periodical Collections*, 1792 to 1824,) have not left a single one of Eichhorn's bold assertions without an impartial and solid examination. Eichhorn had the ascendant from 1790 to 1807. Since that time, his writings have found a counterpoise, and may therefore be read with advantage in the country where the controlling works are at the student's side. Gesenius now rules in Hebrew literature; and he has proved Eichhorn to have been the dupe of his own imagination, and to have thought himself excused from bringing reasons for his opinions that would stand the test of sound criticism. Numerous authors of the first order (I mention only Krummacher, Lücke, De Meyer of Frankfort, Tholuck of Berlin, Winer of Leipzig) have not only shown the deepest grief at the profane way in which some celebrated commentators have treated the sacred books, but, in their own exegetical works, they have given examples of the holy reverence which becomes a Bible-interpreter. Tholuck in particular, in his spirited *Defence of the study of the Old Testament*, has proved, by arguments drawn from a profound knowledge, both of the Hebrew code, and of the genius of the Oriental nations, that Jesus Christ is the centre, the key, the solution of the annals and institutions of Israel."

We must cut short our citations. M. Stapfer goes on to affirm the fact of a *decided and widely spreading change*, among the theologians and scholars of Germany, to an humble submission to the gospel. We may mention, that the German Translator of Mr. Rose acknowledges this fact, (p. 107,) but presumes to impugn the motives of those once distinguished advocates of false rationalism, who have, as he expresses it, 'thrown themselves into the arms of historical faith, or of fanaticism, or of mysticism.'—M. Stapfer, following the peculiar turn of his mind for the most penetrating research into the philosophy of moral causes, goes into a train of rich discussion on the modern history of German theological opinions. Our limits forbid following him. In the close, he gives a *wise caution against the extreme* to which revulsion may carry the new generation; an eagerness to believe, a partiality which at the long run brings suspicion, or an accumulating of arguments without rigorously attending to their solidity. He lays down the gratifying fact, that, on the Continent, there is a very perceptible increase of men of letters and science, who maintain the Divine authority of Christianity, and openly profess its distinguishing sentiments. He gives instances, with justificatory citations; Müller, the most learned historian of modern times; Creutzer, the antiquary; Köppen, the metaphysician; Heinroth, the great physiologist. Schleiermacher himself has laboured to show, that the way in which he understands

the work of Christ in the spiritual deliverance of man, is something more than a moral melioration produced by the purity of his doctrine and the superiority of his example; and he protests against assimilating Jesus to any other benefactors of mankind. Kaiser, Ammon, and De Wette have clearly renounced the self-styled rationalism. The philosophy of Kant, (on which Mr. Rose, in his preface, passes a splendid eulogy,) by the results of its analysis of the human faculties, has become a most powerful auxiliary to the highest religious truths. M. Stapfer then expatiates, in a tone of elevated piety, on the moral tendency of the scriptural doctrines of redemption, grace, and divine influence, the person of the Saviour, and the power of the Sanctifier.

Happy shall we be, if our imperfect sketch of the topics treated in this admirable Disquisition should induce our readers to pay attention to the interesting progress of Religious Literature in France, Holland and Germany. The number and the excellence of the works now issuing from the Protestant body in that country and in Switzerland, call for the admiration and the devout gratitude of all who love the gospel, and are concerned for the best interests of mankind.

ARMINIANISM.

Continued from page 242.

I now proceed, my dear sir, to my SECOND remark on the articles under this head, in the Methodist Magazine.

The writer commits a mistake in appropriating to his own religious denomination the description of Arminianism given in the quotation already sufficiently illustrated, as taken from an English periodical.

There is, evidently, more of the spirit of the world, than of Christian benevolence, in taking, or in affecting to take a general remark on any system, as a personal insult, and in representing it, as a species of sectarian intolerance; and he must have had a predisposition to battle, himself, who mistook 'the quotation,' for a declaration of war on the Methodist Episcopal Church. There was no throwing down of the gauntlet by the Rev. Dr. Brownlee; of course, no real provocation to the following avowal.

"The Magazine of the Reformed Dutch Church containing the above article, was put into our hand, the perusal of which excited a thrill of astonishment and joy; joy, that if we had enemies capable of such assaults, we were glad to know them; for we have good reason to think that we (the Methodists) were the subject of this severe critique. Methodism is thus stabbed through the sides of Arminianism."—*Meth. Mag.* p. 337.

I avoid quoting the extremely ungenerous and unchristian reflections, made in this connexion, on the Editor of the Magazine of the Reformed Dutch Church. That gentleman holds, and he ought to hold, too high a rank in the scale of both literature and theology, to be affected by mere personalities. The writer, moreover, drags into the same condemnation many others; for he aims a blow at all who promote the great benevolent schemes of this interesting epoch of the world.

"We do not know that Dr. Brownlee has ever made any attempt to draw us into a general Union of Tract and Sunday School Associations.—But this we know, that those who hold, or have heretofore held a similar language respecting our orthodoxy, and who are as strenuous supporters of unconditional decrees, and eternal reprobation, have not scrupled to invite us most cordally to amalgamate, and we were half inclined to listen to their invitations, until some recent events opened our eyes, and put us on the look out. At present we hope to be found at our post awake, keeping a watchful eye on those who are surrounding our camp, that our little army may not be taken by surprise, or scattered abroad, to become victims to the beasts of the wilderness." p. 350.

The author of the passage now quoted, being 'on the look out,' for an occasion of battle, very naturally read, with 'a thrill of joy,' the article in question. But the party spirit is

obvious, and he may have thought it good policy to rouse the sectional feelings of numerous and zealous connexions in his own support, there being cause or no cause of controversy. But by his own telling, he had no right to appropriate the article to the Wesleyan Methodists; for if he really considered them, in a body, the object of attack, it was not manly to rest the defence, so much in the hands of other denominations. Arminius himself did not belong to the Methodist Church. That apostate professor had belonged to the *Reformed Dutch Church*; and his system is peculiarly obnoxious to her *ecclesiastical standards*! There is certainly great inconsistency in affecting to consider Methodism as the object of attack in the Magazine edited by Dr. B.—and yet strive to represent almost all Christendom as holding the very Arminianism which is said to be by him proscribed. If the defence set up for the Methodists against the charge of ignorance and error, required that recourse be had to other names, it was wrong to impute to the insertors of the original quotation, ill will, peculiarly to the followers of Mr. Wesley.

It would have been much more becoming this avowed champion, who took up 'the gauntlet, and keeps awake at his post,' to have defended the system of Arminianism itself, than to call upon such men as Luther and Melancthon, and indeed all those who framed the thirty-nine Articles of the Church of England. Why did he not also lay claim to the learning and talents of Beza, and Turretine, of Owen, and of Edwards? By spreading out before us the *Arminian camp* so extensively, he has contradicted the assertion, 'We have good reason to think that we (the Methodists) were the object of this severe critique.' He rather claims for Arminianism an almost exclusive Catholicism.

"We affirm, and that without any

fear of contradiction, that Calvinism had no existence before the fourth century. Previous to this, the whole Christian world were Arminians in sentiment." p. 386.

Again, p. 390, after making Arminians of the German Reformers; and fraternizing over the grave of Servetus, he continues his view along down the line of the Reformation, and sees nothing among the worthies, but Arminianism. Is this then good reason for thinking that a general remark on the system of Arminianism, must mean the Methodist Church? I think it is not. He has certainly failed in making out a case of discourtesy to a neighbouring denomination of professing Christians against the Editor of the Magazine of the Reformed Dutch Church, and he has totally mistaken the history of the times, in charging the Fathers of the Reformation with Arminianism. He might indeed have well spared those men. True history would have supplied him with many, very many potent and terrible names, whose opposition to Calvinism is never doubted. The Council of Trent was Anticalvinistic to his heart's content. Archbishop Laud, and his master, King Charles Stuart, laboured effectually to spread Arminianism over England. The Jesuits, with all their great literature, industry, and profound policy, have been on the side of Arminianism; and the *Holy Roman Inquisition*, with every imaginable instrument of torture at command, has ever been hostile to the doctrines of free and sovereign grace, and as firm on the five Arminian points, as ever was Episcopus, or Dr. Whitby. The followers of that faith should cease from the puny calumny, which would connect with the Calvinistic doctrines, as exhibited by the churches of the Reformation, the sufferings of Servetus; for thousands, and hundreds of thousands of better men than he, have been put to more cruel torture in the cities of the nations, by men altogether of Anticalvinistic doctrines,

and of positive Arminian propensities.

Let us not, however, admit, either the smoke of Servetus, or the flames of Smithfield, as the test of truth in matters of religion. "We have a more sure word, to which we do well to take heed." The Bible is the standard of faith, and the rule of moral obligation.

You will now allow me, my dear sir, to say, that there is no evidence whatever, that either insult or injury was intended to the Methodists by the insertion, in the Magazine of the Reformed Dutch Church, of the quotation from The Pulpit.

The singular self-application made so furiously, by these persons, reminds us forcibly of a similar appropriation by a certain high personage, whose guilty conscience wrung from his lips these words—

"—— Thou canst not say I did it—never
Shake thy gory locks at me!!!"

And sure we are, Christian candour might have suggested a better motive for the quotation. The system of Arminianism, as portrayed in the quotation, is very extensively diffused over Christendom. There are very few ecclesiastical communities in which its leaven does not exist. The Calvinistic Churches are all aware of the fact; and they have often to oppose, within their own communion, doctrinal opinions, which they deem unsound.

It is to be hoped that there are men in all the other churches, who are evangelical in their faith; and it is to be feared that there are some *legalists* in the purest communion. Call the insubordination of the heart to the sovereignty of God by what name you will, it is to be reprov'd from the pulpit and from the press; and it is reprov'd generally under the name of Arminianism, by the orthodox.

The system is now well known irrespective of the history of the professor of Leyden. Dr. James Arminius was not, himself, thorough stitch!

Insubordination to the divine sovereignty, displayed in the selection of sinners to be redeemed by Christ, and through that redemption sanctified and saved, is the essential heresy of fallen men.

It is the warp of every false religion, however diversified the filling, and elegant the embroidery. This Catholic error of the natural mind is early in action; it often recurs in spite of instruction; and it remains in the impenitent for ever, unconsumed by the flames of Tophet; invincible by every thing but the free grace of God.

The system, as such, is congenial to the enmity of the heart, against God and his attributes; against the law and the justice of the Sovereign; against the decrees and the counsels of the Almighty; against the covenant of grace itself, and against the safety of souls. On this basis, superstition, and tyranny have often erected their thrones; and probably on the basis of Arminianism, Antichrist himself will fight his last battles.—“I believed, therefore have I spoken.”—M.

[To be continued.]

Miscellaneous.

MR. EDITOR.—Our churches are generally engaged in observing the monthly concert for prayer; and it is trusted many love the duty. But, sir, do you not find that the attention of many flags on this subject? Are not these meetings sometimes with some of us very dull? It is so in my church; and feeling that this ought not to be, I beg you will permit me, to solicit through your paper from your correspondents their thoughts on this question. “*What is the best method of giving interest to the monthly concert, so that our people may not only be induced to come out, but to take pleasure in attending?*” For any instruction received on this important subject, I shall feel deeply obliged.

Yours &c. NEOPOLMEEN.

***To this subject of vital importance to the cause of religion in all our churches, we beg leave to draw the attention of the ministers of Christ, whose hearts are in their Master's work. *Something ought to be done.* This is what every one of our hearts says, often as we enter the house of God, of a monthly concert evening; and look round with a chill of sorrow and distress, in our hearts, over the empty pews of our Churches; and over the few solitary children of God, here and there, composing themselves for devotion. *Something ought to be done, to stir us up in our concert of prayer.* Is the cause of this to be found in the dulness, and heaviness, and sameness of the pastor? Or is it to be found, in the decreased devotion, and growing indifference of Christians to the interests of their own souls, and the blessed Redeemer's cause and glory? We think it owing to the effects of both these fatally operating causes. We appeal to every pastor, and to every Christian who has been in the habit of attending the monthly concerts. We go thither often without a motive, and with scarcely an idea in our heads. We go thither not only with our hearts chilled with the cares of time and sense; without warm hearts, and without having used the means of reading God's word and of prayer, to warm our own hearts, and prepare us for the duty. We often go thither without one feeling of interest for our Christian brethren at home or abroad; without looking up to *Him* who is in the middle of the throne, and of the four living ones, and of the four and twenty elders; without feeling the necessity of the presence and energy of the Holy Ghost to carry on his own work in the hearts of the children of men. We often go thither without having our minds fixed on one of the divine promises, touching the work of *His* hands on our own hearts, or in the Church of Christ at large. We often go thither without contributing

to help on the work, or even intending to contribute. We pray, but offer no means of aid. Lord, do thy work—but we do not help the missionary.—When did we enter the house of God with our hearts full of such divine encouragement as *his* promise is calculated to inspire? “Look upon Zion the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation; a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed; neither shall any of the cords thereof be broken. But there the glorious Lord shall be unto us a place of broad rivers and streams; wherein shall go no galley with oars; neither shall gallant ship pass thereby. For the Lord is our Judge; the LORD is our lawgiver; The LORD is our King, He will save us.” When did we in the house of God, utter the prayer, O build up our waste places? O let thy kingdom come! Oh! have respect to the dark places of the earth which are full of the habitations of cruelty! When did we utter these prayers with the earnestness, and burning fervour of our hearts with which we utter a prayer. when bending, with anguish, over the couch of a dying father, or an only son? Ah! we often make a harangue on these occasions, without *feelings*, without *ideas*. We talk; and we say nothing. We pray; and the petitions come cold from our hearts; and fall, as bolts of ice, on the hearts of our hearers. “Arise, O Lord! plead thine own cause. Oh! Lord lift up thy feet into the long desolations. Oh! *thou* that dwellest between the cherubim, shine forth.—Oh! Lord, revive thy work. In the midst of the years make known. In wrath do thou, O God, remember mercy.—B.

Indian Reproof.—Jacob Peter, an Indian youth about 18 years of age, belonging to the Mississaugah tribe, became pious about a year ago. A few weeks since he, with a number of his brethren, attended the anniver-

sary of the Missionary Society at Demorestville. In the evening several of the white inhabitants gathered in to witness the devotions of the Indians, who had assembled by themselves for prayer-meeting. Esq. D. being present, requested Jacob to speak a few words to the English, by way of exhortation. Jacob rose, and in broken, but plain English, addressed them thus: “You white people have the gospel great many years.—You have the Bible too, suppose you sometimes read it, but you very wicked. Suppose some very good people, but great many wicked.—You get drunk, you tell lies, you break the Sabbath.” Then pointing to his brethren, he added, “But these Indians, they hear the word only a little while, they can’t read the Bible, but they become good right away.—They no more get drunk, no more tell lies—they keep the Sabbath day. To us Indians it seems very strange that you have missionary so many years, and you so many *rogues yet*. The Indians hear missionary only little while, and we all turn Christians.”

Extract from a Funeral Sermon by Robert Hall.—“To that state all the pious on earth are tending; and if there is a law, from whose operation none are exempt, which irresistibly conveys their bodies to darkness and to dust, there is another, not less certain or less powerful, which conducts their spirits to the abodes of bliss, to the bosom of their Father and their God. The wheels of nature are not made to roll backward: every thing presses on towards eternity; from the birth of time, an impetuous current has set in, which bears all the sons of men towards that interminable ocean. Meanwhile, heaven is attracting to itself whatever is congenial to its nature; is enriching itself by the spoils of earth: and collecting within its capacious bosom whatever is pure, permanent, and divine; leaving nothing for the last

fire to consume, but the objects and the slaves of concupiscence; while every thing which grace has prepared and beautified, shall be gathered and selected from the ruins of the world, to adorn that eternal city, 'which hath no need of the sun, neither of the moon, to shine in it, for the glory of God doth enlighten it, and the Lamb is the light thereof.'"

REFLECTIONS.

"I have seen the wicked in great power, spreading himself like a green bay tree. Yet he passed away, and lo, he was not: yea, I sought him, but he could not be found."

I know of no subject that has more perplexed the reasonings of the sage, and confounded the penetration of the wise, than that of the unequal distribution of the benefits of this life. The gifts of heaven seem not to be meted out, but lavished;—not dealt with provident care over this, and that spot of the earth, more favoured than the rest, but scattered, with an indiscriminate profusion, over the face of the whole. Hence erring reason suggested the image, and poetry caught the idea, that fortune was a blind and beautiful female, ever wily and capricious, that often turned from the prayer of merit, and poured her treasures in profusion, at the feet of the undeserving.

Every day presents to our observation some instance of integrity, and worth, pursuing their humble walks; while the high places of the earth are occupied by insolence, oppression, fraud, and wickedness. Nay, such is the existing state of things; that the very order of right seems inverted, and we see ignorant, and supercilious wealth investing itself with an importance before which even the high-hearted, and the noble minded bring themselves to bow. This, to a mind of reflection, is a very great evil under the sun; and the moralist will always decry it, and the feeling

always lament it. For, Oh! It grieves the heart to see worth looking like a suppliant at the feet of the vile; and to see poverty folding her tattered mantle to screen the sadness of her heaving bosom; while she begs her bitter pittance from the proud!

But Christianity, in her views, rises above human distinctions, and levels, in her glance, every official dignity and intrenchment, and pronounces that man only blest who walks before heaven with an humble heart. Hence the good man is a stranger to covetous and avaricious want. He would not take the seat of the scorner, though worlds were tributary to his nod; nor mingle in the revels of the profane, though his heart might be filled with their mirth, and though his spirit should for ever forget its heaviness! We have seen, and still do see, the wicked rising in prosperity and influence. We behold the covetous man pruning his vineyards, and cultivating with success his fair spread fields; and we see the man of cruelty, and injustice, gathering into his granaries the wealth of a wrested and ill-gained heritage. But what Christian's heart could envy the possession?—The curse of a father came transmitted with it. The orphan's soul was spent upon it. And Oh! could the violence and fraud of the occupant impress the soil, no spire of grass would grow, no flower of sweet vitality would bloom, from such unholy earth! I have no romantic idea of poverty, that lends to pining destitution a name and a grace; but

Give me the seat beneath the elm
That rustles at my cottage door,
With bosom light, and eye of love,
To range the fair creation o'er.

Give me the bread by labour glean'd,
To break among the circle dear,
That meet me with affection blend,
And smile away to-morrow's care.

And then, O my God! my cup will, indeed, overflow with blessings, "though the fig tree should produce no fruit, and the labour of the olive should fail."

"Yet he passed away, and lo, he was not; I sought him but he could not be found." Here, then, is the end of human greatness! Once applauded, caressed, exalted, and admired. "Now none so poor as to do it reverence." The idol of the populace, the hero of the story, passed away from his place, and forgotten! When I think of it, I am ashamed of the emotions that ever awakened in my soul one emulative, idle wish. Oh! it brushes from the mind the pride of distinction. It beggars the reveries of ambition. And we have no more heart to talk of deathless, and laureled honours. For, to a being born to die, the promise of immortal earthly glory resolves itself into a mere mockery of words!

But, there is one memorial that is ever dear to us. It is the sober recollection of the just. We will ever enbalm the memory of the Patriot hero, who, neither trusting to horsemen, nor chariots, led on a people to conquest, beneath the banner of the God of battles. And we cannot forget, while the life blood flows in our veins, the first disseminators of our holy religion: the holy and gallant soldiers of the cross, who signalized themselves in conspicuous periods of the Church of Christ. These are recollections which, I think it is not visionary to suppose, will be perpetuated in the holy society of the blessed. And were it not for introducing too much of materialism into the region of spirits, I should often picture to myself interesting groups that should, here and there, collect in the world above us. The Christian patriot surrounded by his compatriots; the martyr by his holy associates; the pastor by his flock; the mother leading her children; the stranger, and the orphan, blessing the hand of their pious benefactor. But I desist. For well I know that the imagination is apt to mingle its earthly conceptions in its pictures of these pure and holy things; And well I know that it cannot enter

into the human heart to conceive aright of the blessings reserved for the good!

AMANDA.

For the Magazine of the Reformed Dutch Church.

A BRIEF VIEW OF THE PROGRESS OF SABBATH SCHOOLS.

MR. EDITOR—If you suppose that it will, in any degree, afford interest to your readers, and advance the common cause, I will furnish you with a succession of papers, in which it will be my object to give a brief history of Sabbath schools, and their claims on the Christian public. In order to get at the work as soon as possible, I herewith send you the Introduction, to be disposed of as you may think best.

Your fellow labourer—PHILO. SAB.

INTRODUCTORY REMARKS.

If there be a period in the history of the world, in which the God of providence has done wonderful things among the nations, and in behalf of his Church, it is this in which we live.—Let us turn our attention for a moment to political events. What a crowd of the most momentous events have transpired within the last fifty years! Our own nation has risen to independence; is spreading a broad tide of population over a vast and beautiful country; is rivaling in arms, and arts, the oldest nations; and has sent abroad among the nations of the earth, a spirit of liberty, which bids fair to renovate the old world. So many changes have taken place abroad, that few civilized nations retain their ancient form. The most powerful excitement has been given to every species of knowledge, while facilities for its attainment have increased a thousand fold. The spirit of the age in temporal matters is a noble spirit, free in its nature, liberal in its views—magnificent in its plans.—Such has been the change effected by commerce, international treaties, and the consequent interchange of good feelings, that, in the language of an eminent writer, "The whole civilized world has now become a field upon which mind may labour. The movement of one intellect now sets in motion the intellect of millions. And we are called to calculate its effects, not upon a state, or a people, but upon the melting, amalgamating mass of human nature. The hand of the Lord is in all this, and all has a decided bearing upon the interests of the Church. Thus he has been preparing the way, that his gospel may march forth in all its majesty. He has been, and he still is stretching out, far away before his people, a field of benevolent operation, commensurate with the world. He has brought the possessions of the light of divine truth, in almost immediate contact with the people of every land and every tongue, so that every devout Christian may make himself felt in the remotest part of the world."

The present and the improving attitude of the nations seems highly prophetic; and through it, we think, we can indistinctly descry the time when, from his holy heavens, the Lord shall

cause the jubilee trumpet to proclaim, "*The year of my redeemed is come!*" The voice of divine providence has been heard by the Church. It has thrilled through many a bosom. It has roused many to energy. The spirit of the age in religious matters, is analogous to the spirit of the age in temporals. Its plans are numerous, are stupendous, are efficient, are pervading the world.

Through this spirit of godlike benevolence, Bible Societies have been formed into a mighty system. The word of life has been translated into one hundred and fifty languages, and millions of copies have been scattered among the destitute, and have cheered many a benighted traveller on his journey to eternity. It has sent abroad its missionaries to Jew and Gentile; to landmen and seamen; to civilized and heathen, who, encountering the whole force of ignorance, superstition and idolatry, have fearlessly unfurled the banner of the cross; and have seen it float peacefully on the hills, where the altars of idolatry had for ages smoked. The same spirit has given life to Tract Societies, which have sent far and wide their little messengers, who, though simple, unobtrusive, and often alone, have won their way, silently, to the sturdiest heart, and brought down the loftiest imaginations, to weeping, and to the cross of Christ.

The same spirit has opened its arms, and taken little children to its bosom, spoken to them words of peace, and has reared them for immortality. Animated by the grace of God, it knows no distinctions of persons, colour, sex, age, or situation. We may ask with confidence, for what description or grade of human want has it not devised means of aid? He who wept after the most victorious course, that there were no more worlds to conquer, might well have wept for the honour of living in such an age of triumphant benevolence. When we reflect that the Christian world had slumbered within the intrenchments of sectarian security for a long series of years, and has put in operation this system within the last fifty years, which is breaking up the fallow ground of the world, have we not reason to say, "This is the Lord's doing, and it is marvellous in our eyes?"

It is delightful to trace the origin and progress of each of these institutions, which distinguish our day, to calculate the vast amount of blessings which they are shedding on our world. While we hail each as the special gift of God, and wish them God speed, we propose to trace the origin and progress of that one which acts on our Saviour's rule—"Suffer little children to come unto me, and forbid them not,"—*The Sabbath School*.

The preceding remarks, purposely general, are intended as introductory to this account.—Through the blessing of God, much has been felt for Sabbath Schools; but much more should be felt by every one of us. Much has been done, and much remains to be done. Much land has been possessed; yet much remains to be possessed. And we do acknowledge, that the object in writing on this subject is to endeavour to awaken a far deeper interest in relation to it, in our section of the Christian churches; and we feel that with the blessing of the Lord, the effort will not be in vain.—*Albany*—PHILO. SAB.

Religious Intelligence.

THE HISTORY OF THE ORIGIN, AND PROGRESS OF THE PROTESTANT REFORMED DUTCH CHURCH, IN THE UNITED STATES OF AMERICA.

Third Series, No. II.

[Continued from p. 250.]

This partial establishment of the Episcopal church, as it had an unfavourable influence on most of the other churches in the province, so it also affected the prosperity of the Dutch church. In every religious community there are individuals, who, being but slightly attached to their own body, are generally ready to connect themselves with any denomination of Christians, in which they are likely to enjoy more of the countenance of government, and in the support of which they will be subjected to less expense. These powerful principles operated in the case under consideration. So that from 1693, the year in which this establishment took place, we may date the commencement of those defections from the Dutch church, and those transitions to the Episcopal standard, which, though not very numerous nor important, yet continued to be considerable, until the close of our revolutionary war.

From 1693 to 1737, little occurred in the Dutch church in America worthy of being recorded.—Good order was, for the most part, maintained, and peace and prosperity enjoyed. The doctrines of grace were faithfully preached, and the ordinances of the gospel purely administered. The ministers, with a few unhappy exceptions, were learned, indefatigable, and exemplary. And the people orderly, and generally attached to that connexion with the mother church in Holland, which had been so long preserved without interruption, or opposition.

In the year 1737, there was a meeting of ministers held in New-York, consisting of the Rev. G. Dubois, of the city of New-York; the Rev. G. Hæghoort, of Second River; the Rev. B. Freeman, of Long-Island; the Rev. C. Van Santvoort, of Staten-Island; and the Rev. A. Curtenius, of Hackensack. At this meeting, the plan of a Cætus or assembly of ministers and elders, subordinate to the Classis of Amsterdam, was first proposed, matured, and despatched to the different churches for their concurrence. On the 27th April, 1738, the day appointed by the above named gentlemen, a second meeting took place also in the city of New-York, at which the following ministers and elders were present, viz: The Rev. Mr. Dubois, with two elders, Anthony Rutgers, and Abraham Lefliers; the Rev. Mr. Freeman, with two elders, Pieter Nevius, and Dirk Brinkerhoef; the Rev. Mr. Van Santvoort, with one elder, Goosen Adriance; the Rev. Mr. Hæghoort, with one elder, F. Van Dyck; the Rev. Mr. Curtenius, with one elder, —Zabriske; the Rev. T. J. Frelinghuysen,* of Ra-

* The Rev. Theodorus J. Frelinghuysen, was a great blessing to the Dutch church in America. He came over from Holland in the year 1720, and settled on the Raritan. He was an able, evangelical, and eminently successful preacher. He left five sons, all ministers; and two daughters, married to ministers.

ritan, with one elder, H. Fisher; the Rev. R. Erickson of Nauwesink, with one elder, J. Zutveen; the Rev. J. Bohm, of Philadelphia, with one elder, ——— Snyder; and the Rev. Mr. Schuyler, of Scholarie, with an elder, ——— Spies. At this meeting such reports were received from the churches to which the plan of a Cœtus had been sent, as induced the gentlemen present to ratify and adopt it. The plan, thus adopted, was immediately sent over to the Classis of Amsterdam, for the approbation of that body. Whether this plan was at first disagreeable to the Synod, or whether other circumstances occasionally the delay, is not known; but it does not appear that the approbation of the Classis reached this country until the latter end of the year 1746, or the beginning of 1747; for it was not until the month of May, in the latter year, that a meeting was called in the city of New-York, to receive the letter from the Classis, declaring their concurrence. This letter was received by the hands of the Rev. Mr. Van Sinderin, who, it is believed, first came to America at this time, and whose name first appears in the list of ministers of the Dutch church in America, at this meeting.

As this meeting was a small one, only six ministers being present, viz: Messrs. Dubois, Ritzema, Erickson, Curtenius, Frelinghuysen, and Van Sinderin, little more was done than to appoint the second Tuesday of the following September; for the meeting of the first Cœtus, to be held in the city of New-York, under this new plan.

On that day, agreeably to appointment, the representatives of the churches met in Cœtus, in the cit. of New-York. At this meeting there appeared the Rev. Messrs. Erickson, Haeghoort, Ritzema, Meincina, Van Sinderin, Dubois, and Curtenius, with their elders. The Rev. Messrs. Van Santvoort, and Schuyler were prevented from attending, but sent forward, in the name of themselves and their churches, their approbation of the plan. The Rev. Messrs. Boel, of New-York, Mancius, of Kingston, and Freyenoet, of Livingston's Manor, and the Rev. Mr. Martensius, were decidedly opposed to it. The Rev. Mr. Frelinghuysen could not prevail on his church to accede to the plan, though it received his personal approbation.

This was the first judicatory, (if it can be so called,) higher than a *Consistory*, that was established in the Dutch church in America. The objects and the powers of this judicatory were merely those of advice and fraternal intercourse. It could not ordain ministers, nor judicially decide in ecclesiastic disputes, without the consent of the Classis of Amsterdam. Its unfitness and utter inefficacy to promote the interests of the Church, were soon felt, and acknowledged; and a desire for the establishment of an independent Classis in America, with full powers, became prevalent among the more thinking and serious part of the ministers. But to such an independent establishment there was a decided opposition, fomented and strengthened by the mother church. A variety of circumstances, however, contributed to urge it on, and to produce that crisis which took place a few years afterwards.

Towards the middle of the eighteenth century, the English language began gradually to gain ground among the Dutch churches, and to attract the attention of their friends. Colleges had also

been instituted in some of the neighbouring colonies; and churches of other denominations had adopted means for instructing their youth, and were in the habit of examining and ordaining their own ministers. The Dutch churches found serious evils to arise from their being denied the exercise of these powers. The expense of sending to Holland for all their ministers was heavy and inconvenient; a long time frequently elapsed, sometimes several years, after a call was forwarded, before the vacancy could be actually supplied. Congregations were subjected to great uncertainty, and not seldom to vexatious disappointments. Their taste and wishes could not be consulted in the choice of ministers; and, in some cases, persons were sent over who proved extremely disagreeable. Men who had been members of a national church, established and supported by the state, in Europe, had views and habits very different from the citizens of America; and, instead of harmonizing with the people, and gaining their confidence, often imprudently opposed them, and rendered their ministry odious and unsuccessful. All these circumstances, added to the humiliating principle of being obliged to send abroad for their ministers, which implied a denial to the churches in this country of the right of ordaining for themselves, or an imputation that none of the natives were worthy of the sacred office, began to make a deep impression on the public mind, and to be regarded by many as no longer tolerable. With these considerations a circumstance was connected which gave strength to the advocates of a change, and served to expedite their measures.

A number of ministers had been at different times ordained in America, by virtue of a previous application to the Classis of Amsterdam, and a special license obtained from the Classis for that purpose. For although the exercise of an independent right to ordain was denied to the American judicatory; yet the particular circumstances of some congregations, and the powerful recommendations in favour of certain candidates, procured a license in particular cases, to ordain on this side of the Atlantic. This indulgence had an unfavourable operation on the influence and prerogative of the Classis, and proved a main spring of the revolution which not long afterwards occurred.—The men who were ordained here, never felt that attachment to Holland which actuated the other ministers; and were deeply impressed with all the grievances and arguments which urged the necessity of an independent jurisdiction. They, therefore, with scarcely any exception, took the side of those who were friendly to such an independent establishment. They felt and spoke with warmth on the subject. They charged the mother church with inconsistency, and even tyranny, for refusing to grant permanent privileges which were claimed upon principles admitted by herself, and deemed essential to her own government. These ministers were joined by their own congregations, and by a number of others which were variant, and hoped to be supplied with Pastors without sending over the Atlantic. Thus situated, they readily formed a party, to which some of the European ministers acceded; and openly commenced a system of measures for withdrawing from that subordination to the Classis of Amsterdam, and the Synod of North-Holland, to which they had so long submitted.

In 1754, in consequence of a recommendation of the Cœtus of the proceeding year, it was proposed to amend the plan of the Cœtus, by changing it into a regular Classis. A plan for this purpose was accordingly drafted, unanimously adopted, and transmitted to the several churches for their approbation. This measure proved the commencement of a scene of animosity, division, and violence, which continued for a number of years, and which sometimes threatened the very existence of the Dutch church in America.

Some of those ministers who were most zealous in their opposition to the plan of an independent judicatory in this country, now began to meet and to organize their party. They first met in the year 1755, when the persons present were, the Rev. Messrs. Haeghoort, Curtenius, Ritzema, De Ronde, and Van Der Linde. These were afterwards joined by the Rev. Messrs. Schuyler, Van Sinderen, Rubel, Freymort, Kock, Kern, and Rysdyck. They called their meeting Conferentie; and this name, thenceforward, distinguished their party, in opposition to the Cœtus, which continued to be the style of those who wished to establish judicatories with full powers in America. The ministers who formed the Conferentie, at this first meeting, addressed a letter to the Classis of Amsterdam, complaining of the attempts that were making to cast off their authority, and to erect a body in this country with co-ordinate powers. They sent a similar letter in 1756; a third in 1760; and a fourth in 1761.

When the Cœtus and Conferentie parties were formed, they were in numbers nearly balanced. The weight of learning was acknowledged to be on the side of the latter; but practical preaching, zeal, and industry, particularly distinguished the former. The popular opinion was also more generally in their favour, and their numbers and influence gradually increased.

The two parties were no sooner distinctly organized, than animosity between them appeared, which in a little while became violent. The peace of the churches was destroyed. Not only neighbouring ministers and congregations were at variance; but, in many places, the same congregation was divided; and in those instances in which the numbers, or the influential characters on different sides, were nearly equal, the consequences became very deplorable. Houses of worship were locked by one part of the congregation against the other. Tumults on the Lord's day, at the doors of the churches, were frequent.—Quarrels respecting the services, and the contending claims of different ministers and people, often took place. Preachers were sometimes assaulted in the pulpits, and public worship either disturbed or terminated by violence. In these attacks the Conferentie party were considered as the most vehement and outrageous. But on both sides, a furious and intemperate zeal prompted many to excesses, which were a disgrace to the Christian name, and threatened to bring into contempt that cause which both professed to be desirous of supporting.

Among the numerous violent measures which marked this unhappy controversy, that one, which we have noticed in this number in another page, was in its operation most systematic, and in its consequences most serious, and may be considered worthy of notice. We allude to the affair of Dr. Meier in the church at Kingston, (*Esopus*.)

The moderate and prudent members of both parties, were greatly grieved to find matters carried to such extremes. They perceived the mischief which this violence was daily producing, and foresaw the ruin to their church which was impending; but were at a loss for an adequate remedy. To allay the bitterness of prejudices which had been cherished for many years, and had become deeply inveterate; to heal a breach which was now so wide, and was daily growing wider and more unmanageable, required a combination of concurring causes which were not easily produced, nor brought into action. Each party tenaciously held its own principles, and refused to yield or compromise. No umpire could be found who was competent to decide, or who could expect obedience to his decision. The separation appeared to be without remedy; hope was expiring, and many valuable members, who abhorred discord, and could no longer sustain the evils which it produced, now left the church, and joined other denominations.

In addition to the difficulties above stated, another arose. In some of the principal Dutch churches, particularly in the city of New-York and its neighbourhood, the English language began about this time to be generally spoken, and the Dutch in so great a degree to decline, that many of the young people were scarcely able to understand the public service, and strongly solicited the introduction of English preaching. This solicitation was long resisted. An undue attachment to the Dutch language prevailed over every argument, and it was not until a number of dissatisfied persons had withdrawn themselves on this account, and united with other churches, that the consistory of the church in New-York consented to call a minister to officiate in the English language.*

Not long afterwards another step was taken, which seemed to forbid all hope of union between the contending parties. The Cœtus, finding it necessary to make provision for that ecclesiastical independence which they were resolved to maintain, formed the plan of erecting a college in the city of New-Brunswick, in New-Jersey, for the express purpose of preparing young men for the gospel ministry. They accordingly obtained a charter from the Governor of New-Jersey, in the year 1770, incorporating a literary institution under the name of Queen's College. By this decisive step, all further overtures from the Cœtus party to renew their former connexion with Holland, or to unite with those churches in America which maintained a subordination to the Classis of Amsterdam, seemed to be entirely pre-

* The first minister of the Dutch church in America, who was expressly called to officiate in the English language, was the Rev. Dr. Laidlie. He was a native of Scotland, and had been four years a minister of the Dutch church of Flushing, in Zealand, when he received a call from New-York. He arrived in America in the year 1764, and his ministry proved eminently useful in this country. He was a man of a vigorous mind, and of singular piety; a sound divine; an evangelical, commanding, and powerful preacher, and indefatigably faithful in his pastoral labours. His ministry was much blessed, and attended with a signal revival of religion. He died at Red-Hook, in the year 1778, during his exile from the city, occasioned by the Revolutionary War.

cluded, and the continuance of the separation rendered inevitable.

Under these circumstances, it began to be feared, by reflecting men, that the very existence of the Dutch Church, to say nothing of her prosperity, was seriously in danger. They became apprehensive that she would soon sink into insignificance, be absorbed by surrounding denominations, and cease to be a distinct church in America.

[To be continued.]

The Board of Managers of the Missionary Society, of the R. D. Church, had its usual monthly meeting on December the 17th. Several interesting communications were read. The intelligence from our different stations is, on the whole, favourable. There is a pleasing evidence of the kindly influence of the Holy Spirit, resting on the Missionaries' labours. The extent of success is of course, very various, in different places. The Rev. Mr. Allan D. Campbell has resigned his station at Brooklyn, and has returned to his family in Pittsburgh for the present. We devoutly pray, that no event may damp our zeal in extending the cause of our Redeemer, and in securing and occupying, with persevering zeal, the ground which yet remains, there, to be fully possessed in the Redeemer's name. The ardent and devoted followers of Jesus, are characterized by a corresponding zeal and perseverance in duty, until all difficulties be removed. And sometimes, when zeal begins to languish, the Master throws obstacles and trials in the way, to rouse up, and combine the energies of his people.

The Rev. Mr. Howe labours in the Bowery, near the junction of that street with Broadway, and somewhat farther down the Bowery than before. The prospects of success are continually brightening. There was an effort made to purchase the frame Church, in which the R. D. Church under the pastoral care of Mr. Marsellus worshipped; to have it removed to accommodate Mr. Howe

and his audience, in the meanwhile. The committee of the Consistory of the R. Dutch Church (the Collegiate Church) reported in favour of the purchasing of it by the Consistory. But on taking the question, it was negatived.

The Rev. Mr. R. C. Shimeall, who lately left the Baptist connexion, and placed himself under the care of the Classis of New-York, has received an appointment for four months. And has commenced his labours in the city of New-York, in one of the stations lately assumed by this Board. He preaches in Rivington street, between Suffolk and Clinton, on Sabbath morning and evening, and on Thursday evenings; and in Stanton street, between Sheriff and Columbia streets, every Sabbath afternoon, and Tuesday evenings. Every thing with this mission station, thus far, wears a very favourable aspect. His audience is continually increasing.

The important station at Sand Beach, has been occupied by the Rev. Mr. Westfall for one entire year. He has retired, the meanwhile, to Ghent. The truth has been faithfully preached there, and though the fruits do not yet appear, in any remarkable ingathering, yet that church has been revived, as to its regular attendance at the sanctuary, and greatly strengthened, in its resources. It is very desirable that an active and zealous Missionary should occupy that ground soon. Were an enterprising, and godly man to step into the place of Mr. W. (who has faithfully done his duty, as the Board believes,) and go on in training up the children, and in educating the young people in the principles of the gospel by Bible classes, and by instructions out of the catechism, there is a prospect, under the blessing of the Master, of there being yet a flourishing Dutch Church there.

The Rev. James Stevenson has left Sparta, and commenced his Missionary labours in Lysander, a town

I gave a parting lecture from Jer. viii. 20. "The harvest is past, the summer is ended, and we are not saved." Which lamentation I endeavoured to show unconvered persons might well apply to themselves, who had passed the golden period of youth; or who had witnessed a solemn communion feast; or who had remained hardened till the close of a revival of religion; or who had not submitted to Christ before the removal of a faithful minister. And that if such as were out of the ark of safety did not adopt this affecting lamentation at these seasons; then, truly, at the trying hour of death, and the solemn day of judgment, they would, no doubt, adopt it in deepest anguish of spirit. I witnessed a scene on this occasion, more affecting than any thing of the kind I ever met with, which has powerfully worked upon my mind, and very much inclines me to return to this spot again ere long. A room full of people, old and young, was, during the whole lecture, drowned in tears. And after the blessing was pronounced, they sunk back upon their seats, most of them remaining in that situation at least an hour, as though unable to move. After some time had elapsed, I stepped up to some individuals, and in low accents attempted to speak to them comforting scripture phrases; but the more I spoke, the more they wept, until overcome myself, I sat down and wept with them.

"I am, dear sir, very respectfully,
Yours in the gospel.

HERMAN B. STRYKER.

The Rev. Benjamin C. Taylor, as Pastor of the Reformed Dutch Church at Ackquackanock, Essex County, New-Jersey, tenders to the Ladies of his Congregation his acknowledgement of their recent token of esteem, in presenting him the sum of Thirty Dollars wherewith to constitute himself a Member for life of the Missionary Society of the Reformed Dutch Church.—The sum has been transmitted to the Treasurer of said Society, with strong desires for the blessing of God to rest on this pious charity and fervent prayer to the Mercy

Seat, that God who opened the heart of Lydia, would 'make all grace abound towards those who have thus endeavoured to promote the cause of Jesus, that they, having all sufficiency, may abound in every good work,' and especially that of building up the waste places of our Reformed Zion.

On the morning of the 19th of December, the Rev. Dr. Knox of the Collegiate Dutch Church of N. York, and the Rev. Mr. Abraham J. Labagh, sailed from New-York in the brig Henry, for the Island of St. Thomas. Dr. Knox has been, for a considerable time, labouring under an enfeebled state of health. And he has been persuaded to leave his colleagues and his beloved friends, and his very interesting family, for a season, in order to retire to a milder, and more uniform climate, in search of the inestimable blessing of health.—The faithful and painstaking Pastor, who labours in season and out of season, knows how pressing, and laborious the services of the Minister of Christ are, I mean not merely on the body. These are trying enough, that is true. I mean the labours, anxieties and sorrows of his mind, when he bears on his soul the spiritual interests of his flock, and painfully seeks out and prepares what will, probably, be most proper to reprove, instruct, and comfort those, over whom he watches, and for whose salvation he toils. Who then can tell what distress it creates, when all these sorrows and burdens come on a pastor, along with severe bodily pains, and with an enfeebled health, and a consequent depression of spirits? Verily, if we had hope only in this world, we should, of all men, be the most miserable. But the MASTER vouchsafes us grace according to our day. And we faint not. And when goodness and mercy have followed us all our days here, he receives us into his house forever, above. The Rev. Mr. Labagh was, as formerly stated, offered a mission on one of the three stations lately selected in the city of

New-York. He declined this appointment. And now he goes out in consequence of the application made by the Consistory, of the Dutch Church in St. Thomas--which we also stated in a former number. There were once flourishing Dutch Churches in St. Thomas, St. Croix, and at St. Johns. And all of them were originally, and for many years, under the care of one minister. And had they been carefully supplied with zealous pastors, they might still have been in a flourishing condition. They belong to the range of the VIRGIN ISLES. St. Thomas has the small island of St. John on the east, and within sight. The island of St. Croix, is perhaps as large as both these taken together, and lies to the south of St. Thomas, about 40 miles. The church of St. Thomas is possessed of very considerable funds. And they are building a new church, near, or on the site of the old one, which was lately burnt down. The Churches have been hitherto under the care of the Classis of Amsterdam in Holland. And should they now be pleased to connect themselves with us, we might supply them from our seminary. And in case of Mr. Labagh accepting a settlement in St. Thomas, the Classis of New-York might give a commission to Dr. Knox, to instal him. On Monday, the 10th ult. a prayer meeting was held in the Consistory Room, when Dr. Knox's Colleagues, and the members of the Collegiate church, held a prayer meeting especially on his behalf. He and his young associate were commended to the Lord with great interest. There was scarcely a dry eye in the meeting.—For nine days they have been kept in painful suspense, by the foggy weather. This morning they hoisted sail, and moved away down the bay. May the best blessing of the Almighty attend them. And may our dearly beloved Colleague, whom we have commended to the Lord, with many prayers and tears, be restored to his

beloved family, and to us in perfect health, to take once more his part with us in this ministry.

Dedication.—The new and beautiful edifice, lately erected on the corner of Ainos and Herring streets, for the Reformed Dutch Church of Greenwich, under the pastoral care of the Rev. N. J. Marselus, was solemnly dedicated to the service of Almighty God, on the first Sabbath in December last. Sermon in the morning by the pastor of the church, from Psalm cxviii. 19, 26. In the afternoon, by the Rev. W. C. Brownlee D.D. from Heb. xii. 25. And in the evening, by the Rev. T. Dewitt, from Zech. vi. 13. first clause. The exercises throughout the day were solemn and interesting, and the house filled to overflowing.

The rapid growth of this congregation rendered it necessary to erect a larger and more commodious house of worship. The entire dimensions of the building, exclusive of the tower, are 84 feet in length, and 64 feet in breadth. And it is estimated that it will accommodate at least 1400 hearers. The plan of the basement story is very convenient, containing a large school-room, a lecture room, a consistory room, and a complete residence for the sexton, comprising a kitchen, a sitting room, 2 bedrooms, a pantry and store room. The building, which is of brick, exhibits one of the finest specimens of modern architecture, and is an ornament to that part of the city.

A Dutch Church in Utica [N. Y.] projected.—On November 29th, ult. a meeting was called in the Consistory Chambers, corner of Nassau and Ann streets, N. Y. to take into consideration the practicability of forming a Reformed Dutch Church in the village of Utica. This is one of the most thriving villages in the state of New-York; and it will, in fifteen or twenty years, probably be the capital

of New-York. It is deemed, by all of us, of the utmost importance to form and nurse up a Dutch Church here. The Rev. Mr. Schemerhorn, and the Rev. Dr. Ludlow severally addressed the meeting, and stated important facts. The prospects, in a pecuniary way, they assured the meeting, were already very favourable. Three thousand dollars, and a lot worth four thousand five hundred, could, it was confidently believed, be procured in Utica; and about twenty-five hundred or three thousand dollars in Albany; besides a considerably large sum in the city of New-York. It is calculated that ten thousand dollars, besides the lot, are indispensably necessary to raise a building worthy of the object. It seemed to the writer, who was on the floor, that all the gentlemen present, generally, were convinced of the necessity and propriety of having a Dutch Church there, and that speedily. Those who hesitated, seemed only anxious to gain farther information, and to obtain assurances about the character of the materials, and means, and the manner of drawing together these materials, to form the church; the belief that our money would be laid out for what is in reality a *Dutch Church*; and about the character of the Missionary, and whence he was to come; who should labour there the meanwhile, in that field of highest usefulness and enterprise. This is the substance of the discussion of the evening. We have not obtained a copy of the Resolutions. The gentlemen who voted, pledged themselves to go forward, and sustain the enterprise, in the confidence of ultimate success.

Literary.

We have received the first number of the "Magazine of the German Reformed Church." The Editor is Professor Mayer of the German Theological Seminary, located at Carlisle, Pa. The appropriate motto, is "DASZ IHR EINES SINNES SEYD." Phil. ii. 2. It

is published at the expense of the Board of Missions of the G. Reformed Church; and its profits, like those of ours, are devoted to the Missionary cause. It contains 32 p. p. octavo, at \$1.50 each copy, per annum. It is emitted in German and in English; the type is smaller than ours, and contains much matter. We congratulate our dear brethren of the G. R. Church in this acquisition to their Church and holy cause. And the Editor of this Magazine, personally begs leave to tender his affectionate regard, to his learned brother Editor, Professor Mayer; and offers heartily to co-operate with him in the deeply interesting field before each of us: as it regards receiving and giving any aid and facility, mutually within our power.

We beg leave to call the attention of our readers, and of our ministers and elders in particular, throughout the R. D. Church, to this Magazine of the G. R. Church, which has just commenced its career

Obituary.

Died lately at Spring Valley, on the East-River, near New-York, Mrs. Youle, in the 51st year of her age, greatly lamented by her family, and a very extensive circle of friends, among whom she occupied a very conspicuous rank.

At Lancaster, Pa. on the 7th ult. after a short illness, Rev *Christian Frederick Ludwig Entress*, D. D. He was born March 12, 1775, and came to Lancaster, Oct. 6. 1815; since which time he has performed the duties of pastor of the German Lutheran congregation of that city, in a manner which endeared him to his flock.

Died lately at Portland, Maine, the Rev. Edward Payson D. D. a diligent and painstaking minister of the Lord Jesus. He died full of the consolations of the Holy Ghost; and exhibited an additional proof of the triumph of faith over all the fears of death.—Some of his dying words, we shall exhibit in a future number.

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[NO. 11.

Religious Communications.

ON DUELLING.

"Halt, passenger! A word with thee, or two.

This is the grave of a murderer, and suicide ;
for he fell throwing away his own life wantonly—
and aiming, at the same instant, with fell malice,
his murderous weapon at his neighbour's breast.

No roses white, or jessamine,
Shall e'er around his grave entwine ;
No laurel green, no twisted thorn,
Shall ever bind this turf forlorn,
With Spring's sweet bud to vegetate anew.
But o'er this dismal earthly tomb
The baleful night shade's lurid bloom
Shall drop its deadly dew !"

The practice of duelling had its origin among the barbarous nations of the north of Europe, and arose from false views of the nature of true courage, and mistaken notions of the interpositions of divine providence in the affairs of men. War was the business and delight of these people. Accustomed to look on military skill and prowess as conferring the highest distinction and honours, to which they could attain, they considered cowardice as infamous. Each man was anxious to avenge his own wrongs; and if he submitted to an insult, he was regarded as the basest of men.

Moreover, they admitted duelling as a legal method of settling disputes, and of determining the guilt, or innocence of the accused, considering it as a direct appeal to heaven to decide the question. This arose from their erroneously believing that virtue is always rewarded, and crime always punished in this world; whereas we know, that though this sometimes happens, it is often otherwise; and that the season of just retribution awaits us in the other world.

But perhaps nothing has done more to establish the practice than the chivalry of the middle ages, which arose

out of the distractions and wars occasioned by the feudal system. The order of the knighthood, we are willing to admit, was productive of advantage in those dark and disordered times, when every thing was settled by the sword. But those dark ages are past. Happy would it have been for us, if, along with their ferocity and ignorance, and lawlessness, veneration for mere animal courage, and fondness for duels had passed away too. In whatever point of view we consider the practice of duelling, we can see nothing but what calls for unmingled disapprobation.

FIRST. It is a direct violation of the law of the land. And what renders it more criminal is, that it is a deliberate and premeditated violation. But what is it that constitutes the very essence of a good citizen? Unquestionably it is to obey, support, and maintain the just laws of his country. But farther still: The principle on which duelling is practised jeopardizes the very existence of society. The principle is this; that a man has a right to take vengeance for his wrongs, into his own hands. Our safety and glory consist in being governed by just laws, justly administered. This protects our property; this gives to us quiet repose in our habitations; this gives to civilized man his chief distinction from the savage. Remove this distinction; prostrate law; give to every one the right to inflict the vengeance he pleases on his enemy, and at once we are reduced to a level with the Arab of the desert; every man's hand is raised against his brother. Social order and peace are annihilated, and society is shaken to its very foundation. But

once adopt this principle, and act on it universally, that an individual is to be judge in his own cause, and to inflict the vengeance he thinks proper, on his foe, and then we may bid farewell to the peace, and the order, and the charities of social life. Anarchy will rear its horrid front, and desolation and dismay will pervade every abode of man. But the practice of duelling is founded on this very principle, and therefore its direct tendency is to throw us into a horrid state of confusion and anarchy, in which law is disregarded. For if it be allowed that one man, in one case, may avenge his wrongs, why may not every man in every case do so?

SECOND. Moreover, the practice of duelling directly violates all the duties, and obligations of domestic life. Is the duellist, as is often the case, the father of a family? Then he is under the most solemn obligation to love and provide for the wife of his bosom. His life is of incalculable importance to his children; their education, their respectability, and usefulness and happiness in life, all, under God, may depend on him. I confess I am astonished at the infatuation which will induce a man not only to risk his life, but to jeopardize the happiness and prosperity of his family; to do that which will wring with anguish the bosom of the wife that he loves, and which exposes to the severest of calamities his perhaps infant children. And for what? For the phantom, Honour? His wife, who should be dear to him as himself, calls him back, and bids him stay, as her support and defence; his children beseech him to spare their protector, their father, their dearest friend. But no; deaf to the voice of affection, to the entreaties of love, to the call of nature itself, he madly rushes to the field, to jeopardize his life. And is it that he may discharge some high duty, that he thus wrongs his family, disregards the claims of affection and the ties of nature? Is it because he

dreads the wrath of high heaven, in case he refuses, that he thus rushes on the field of blood and death? Far from it. For,

THIRD. The practice is a direct insult to the God of our lives, and a flagrant violation of his laws. God only, who has given to us our lives, has the right to take them from us.—To show his abhorrence of violence, and deeds of blood, he has solemnly enjoined that, *“At the hand of man—at the hand of every man’s brother will I require the life of man. Who shall shed man’s blood, by man shall his blood be shed.”* In vindication of the practice, it has been asserted, that regard for a man’s reputation requires of him to comply with it, and that should he refuse a challenge, he would be branded as a coward.

A man’s reputation we know is very dear to him, for his respectability, and usefulness depend on it. We are willing too to give to courage all the honour it deserves. Cowardice is the mark of an ignoble mind, and is associated with meanness; and a man must possess true courage, and elevation of soul, to pursue through difficulty and danger what is great and noble.

But courage, to be commendable, must be exhibited in the pursuit of what is good and right. There are some things that a man ought to be afraid of doing. It is a madman who casteth fire-brands, arrows, and death. But we conceive that duelling is *founded in fear*; that instead of being an exhibition of courage, it shows a great want of courage; we mean of *moral courage*. Who does not condemn the practice? And yet he who fights a duel is afraid of doing what reason and conscience tell him he ought to do, lest his reputation, for having courage to do what he knows to be wrong, and what he ought not to do, should suffer.

We do admit that the duellist shows a kind of courage; but it is an exhibition of a certain kind of cou-

rage, from which a martyr would shrink, and turn pale. It is an awful braving of the *Eternal God*! The practice is founded in the fear of man, and a total disregard to God! When we contemplate the awful retribution of eternity; when we reflect that here we are forming those characters which will decide our everlasting condition; that we are accountable for every action; that this life is given to us by Almighty God, to be employed in his service, and to secure an immortality of perfect bliss, we are astonished at that infatuation which makes men risk the displeasure of God, and to rush unbidden to the decisions of the judgment throne! Life is a precious gift; a boon of inestimable worth. Eternity, with its tremendous destinies, depends on it; and if spent in the fear and service of our Creator, it will be followed with eternal glory. But to trifle with that on which results, so glorious and so awful, depend; to throw back, unasked for, on the hands of Almighty God, that life which he has given us in trust; and to rush uncalled, and unprepared into his presence, is a proof of fearful infatuation, and horrible impiety!—H.



THE LAST MOMENTS OF STEPHEN VAN BRUNT.

Mr. Stephen Van Brunt was born at Gowanus, Long Island, a little below New-York city, upon the 30th of November A. D. 1799. His parents were of an ancient, and truly respectable family, long known and honoured on Long-Island.

He had been for a few years in business in New-York: and was esteemed and beloved by all who had his acquaintance and friendship.—He was, at the time of his death, a Deacon in the Collegiate Dutch Church of New-York. Of the early religious exercises of his mind, I have not been fortunate enough to glean any thing worthy of being recorded. His piety was modest and

unassuming before men. But among his intimate friends it displayed itself of a very strong and marked character. His heart was warm, and his zeal ardent. He loved the pure, and simple doctrines of the Gospel of Christ. He was ardently attached to the doctrines of the Church of his fathers; and it was the subject of many a prayer of his, that the Reformed Church may be kept pure, and steadfast, in maintaining the truths transmitted to us from our fathers; in the Confessions, and Canons of the Church.

He loved to promote the cause of the Lord by the various institutions and societies of this benevolent age. He was an ardent friend to Sabbath schools. The children, friends, and patrons of the Sabbath school of Gowanus can bear ample testimony to this. And it is earnestly to be hoped that the friends and teachers of that school will cherish his memory, and copy his example, and press on in holy well doing in that flourishing institution. Remember, that Stephen Van Brunt, your brother and coadjutor in that holy cause, being dead, yet speaketh unto you!

For a year, or eighteen months, his health was continually declining.—He died of that flattering, and deceptive disease, the *Consumption*. Death slowly, but uniformly, advanced on him. Step by step we saw it approach him. Yet often, very often did our friend, with all the feelings and anxieties natural to man, look around him, on his sweet infant, his beloved wife, his flourishing business, and he wished, and fondly hoped, and persuaded himself that this was not a sickness unto death. But he was not taken by surprise. He was continually being ripened every day.—He longed to live. He was anxious after a few more years of life. “It was hard for him to part.”

“And who, to dumb forgetfulness a prey,
This pleasing anxious being e'er resigned:
Left the warm precincts of the cheerful day,
Nor cast one longing lingering look behind?”

Yet even while he expressed this anxiety like a man, and a Christian, he indicated, by his conversation, and his religious exercises, that his soul was fast ripening for glory.

I remember one conversation, which, as a pastor, I had with him.— We were sitting together in the small bed chamber, up stairs, in the west end of his father's house. It was a beautiful day; I think in September, or in the end of August. The sun was nearly setting. The New-York Bay lay before our eyes. The mild sun beams shone on the Bay and poured his mellow light over the fields, and adjacent woods. We had been sitting in silence after a conversation, by which he was somewhat exhausted. "That is a charming view before us," said my friend, as his eyes followed mine over the prospect. I could perceive that his thoughts rested mainly on *what that view suggested* to him at that moment. "Yes," said he, "There is but a brief space between us and these waves, which now glitter in the sun. Then over the waves I can cast my eyes, and I can see the dim shore, *not far distant*, and yonder sun beaming on the hills beyond these waves! And he sighed deeply. "Yes, my friend," said I. And the path to the nearest shore before us is neither very dark nor very rugged. The Sun sends his rays on it. And I can see the bosom of the waves studded, here and there, with a white sail, and a green isle on which the eye loves to linger and rest. There are sweet messengers to guide us over the waves, and there are *comforts*, and resting places for our souls, as we pass over the waves of death. And we can see, by the holy light of revelation, the green fields of blooming paradise, far, far beyond the waves! And on the mountains of glory, when your feet, and mine will stand there, with those of the hosts of the redeemed, the holy beams of the *Sun of Righteousness* will never cease to enlighten us with

his glory, and fill our souls with his pleasures. And ah! there is no night there; and there is no death there!"

A tear rolled down his pallid cheek. He replied not. But he whispered out as his eyes rested with intense interest on the scene before us, "The Lord is my shepherd; I shall never want. Yea though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me.....Blessed Jesus! thou hast said it, goodness and mercy shall follow me all the days of my life: and my dwelling, O my Redeemer! shall be in the house of God, for ever, with THEE!"

This took place before the death of his father. For his Master had prepared him by some severe strokes of his paternal discipline, to leave this shadowy vale. He took away, first his smiling little infant from them.— And then He took his father away by a death rather unexpected. He had one object of strong regard and attachment left, it is true. "And from that one," he said, in his last extremity, "he found it hard to part." But he was assured that in the progress of time, and the unfolding of divine providence, they should meet each other on the fields of immortal glory.

He died on the 15th of October 1827, in much peace of mind, after taking leave of his dear wife, and all his relatives, one by one.

A much esteemed friend has preserved the following words, and circumstances attending his last moments. We give them as copied down at the time.

Sept. 3d. 1827.—A neighbour calling to see him, observed, that he appeared to be weak, but prayed that his life might be prolonged. He replied, "Is it possible that the prayers of so many of my friends are offered for my recovery? Oh God! wilt thou not spare my life, and make me to

live, a monument of thy praise? Not my will, O God, but thine be done."

Sept. 10th. After another of his pastors had left him, he observed, "How sweet the communion of saints! Oh how my soul has been comforted by Dr. Knox's visit.--- Heavenly Father! while he is dispensing comfort to his flock, wilt thou not bless him with all spiritual blessings in Christ Jesus?"

On the 26th of Sept. he was called to mourn the loss of his dear and venerable father. A few minutes before he expired, in the most feeling and affectionate manner, he committed him into the hands of his Redeemer God, and exclaimed, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." He expressed a great anxiety to see him before he was interred. But being too weak to descend the stairs, the corpse was carried up; he laid his trembling hand on the face of the cold remains, and said, with much emphasis, "How sweet is the sleep of death!" To a dear friend who expressed her doubts and fears respecting her progress in the road to Zion, he urged her to apply to the Saviour; told her she must leave the law at mount Sinai, and not hover round there, but go to Jesus the only friend of sinners. Feeling desirous of taking a ride, a friend asked him if he expected to be radically better by a change. He replied, "Just as the Lord pleases. But the means are pointed out to me by the Great Physician; to his will I am resigned."

Oct. 13th. Conversing with his wife, she asked him if he did not feel much of his Saviour's presence. He replied, "Oh my dear, I fear I do not feel quite so much of his presence as I could desire. I wish I could be more engaged in prayer. But I am very weak. O that I could show forth more of my Saviour's praise." "You appear at times to think your work is done?" "Yes; I feel as if I com-

pleted my work a few weeks since, when I finished my last report of the Sabbath school. It may be owing to the weather; but it seems as if all things are drawing to a close. I have done with the world. I have a desire to depart, and be with Christ. Come, Lord Jesus, O come quickly! Grant me dying grace!" She then remarked, "You suffer a great deal; but my consolation is, that your peace is made with God. O what would you now do, had you not an interest in your Saviour?" He replied, "I have indeed gone through many trials. I could wish to be relieved from temporal suffering. But what I have endured is nothing in comparison with what my Almighty Redeemer has suffered for me, and far less than what my sins deserve. But the blood of Christ is sufficient for all things." "Have you a wish ungratified?"--- "No; not one."

Oct. 14th. A friend standing by his bed, he complained to her of the oppression of his breast. She said, "You suffer much." "Yes; I suffer a great deal." She then said, "Sin is the cause of all our sufferings; and if you suffer so much for the sins of one, what must our Saviour have suffered for the sins of his whole church?" He replied "His agonies must have been truly great. My sufferings are nothing. I shall soon be released." He requested to have the hymn repeated, commencing with,

"Lo! on a narrow neck of land,
'Twixt two unbounded seas I stand."

When they came to the lines,

"And tell me, Lord, shall I be there?
To meet a joyful doom,"

He clasped his hands together, and exclaimed, "Yea, Lord, thou knowest I shall be there! O the unbounded love of God which passeth all understanding!" A young friend calling to see him, he said to him, "You know what it is to be in affliction; a rich lesson you have experienced. Call to mind the feelings you then had. Think of the all-import-

ance of being prepared to meet your God; that you may spend a happy eternity above, and not in the abodes of misery. Farewell!" In the evening, to two young friends he said, "Oh my young friends, prepare to meet your God!" One of them observed, he hoped he should be as well prepared as he was. "O yes," said he, "better. I hope you will have a brighter vision!" To his sister he said, "Don't you feel, sister, as if your Saviour was near you? "Seek and ye shall find." He is not far from you, if you would only lay hold on him. Examine well."

Oct. 15th. Calling his wife to his bedside, he said, "My dear, have you heard the Doctor's report? And what did he say?" She replied, that he thought things were drawing to a close. "I feel so," said he; "but I have not quite as bright a view of my Saviour's face as I could wish; but I can not relinquish my hope." He requested her to read a chapter in John. When she was reading these words, 'He that believeth in me, though he were dead, yet shall he live,' he raised his hands in ecstasy of joy, expressive of his assent to this precious truth. A short time after, he was much distressed. He said, "Come, Lord Jesus! Oh come, Lord Jesus!" His friends all stood around his bed weeping. He cast an affectionate look at them, and said, "Good bye, my friends; weep not for me. My Saviour is my Support. He will not forsake me." He then raised his feeble arms, and took an affectionate leave of his wife. She said, "My beloved husband, into the hands of Christ Jesus I commend your spirit." "Good bye, my beloved wife! Into the hands of that same Jesus Christ I commend your spirit, hoping to meet you in the realms of bliss. But.... it is hard to part with you!" A friend remarked, "Her Saviour will protect her. Leave her in his hands." "Oh yes," said he, "I know he will. Precious Saviour! He has said, 'I will

be the God of the widow.' " He then had a hard struggle. His friend said, "Fear not; Jesus is now standing with outstretched arms, waiting to receive you!" "Oh yes," said he, "Come, Lord Jesus! come quickly. Farewell, my friends!" And at half past six o'clock he breathed out his soul into the bosom of his Redeemer.

"Blessed are the dead who die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Oh Thou who wast dead, and art now alive! Thou who hast the keys of hell and of death! Thou eternal and most blessed Son of God, and King of the Church! When Thou, in thy adorable sovereignty, dost thus take away our young, our pious, and active office bearers in thy house, in this day of darkness and of sin---Oh, raise us up others! O raise us up multitudes of others, who shall press forward into the front ranks of thy marching host; and who will fearlessly sustain the standard of the truth, and espouse thy holy cause in the face of the world, and of Satan, and of every concentrating host---Amen.

Blessed Master! the work is thine. The result shall be as thou wilt have it. And verily all the glory shall be thine, for ever and ever---Amen.

VIEW OF THE LAST CHAPTER OF MALACHI.

Part 1.

One of the grand characteristics of scripture prophecy is, its applicability to several successive periods of time; or its simultaneous announcement of similar events to happen after certain intervals; of which events the one more immediately predicted, is less important than that to which the prophecy has more remote reference; and, when accomplished, it is both its type, and its earnest. As the circles, which are made by the casting of a stone into smooth water succeed each other in regular, and beautiful order; and grow larger the farther they recede from the point of percussion; so the events that happen in the accomplishments of sacred prophecy, being connected with, and dependent on one another, form an interesting series, and increase in importance and grandeur the more distant they are from the period of the prediction. "In sort-

ing the prophecies of scripture with their events," says an illustrious philosopher,* "we must allow for that latitude which is agreeable, and familiar unto divine prophecies, being of the nature of the author, with whom a thousand years are but as one day; and therefore they are not fulfilled punctually at once, but have springing and germinant accomplishment throughout many ages, though the height, or fullness of them may refer to some one age."

While this peculiarity of prophetic revelation is one of its essential glories, it is also one of its greatest difficulties, and it requires, on the part of an expositor, a degree of laborious investigation of which none but those who have grappled with the difficulty, can have any just conception. But, notwithstanding this fact, and the general impression of the inexplicable nature of the prophetic scripture, it must be maintained, that an investigation conducted agreeably to the ascertained principles on which this part of the divine word is constructed, will furnish the human mind with as much moral certainty concerning its meaning, as could reasonably be expected.

The foregoing remarks, relative to what is commonly called the double sense of prophecy, might be illustrated very fully, by tracing the accomplishment of a variety of sacred predictions: and have now been made in order to prepare the way for the exposition of these verses in their primary and literal sense; at the same time making that allowance "which is agreeable and familiar unto divine prophecies;" viz. that the predictions contained in this chapter, or a part of them, may have an ulterior application.

In the two preceding verses, it is very broadly intimated, that a severe judgment was about to be inflicted upon the enemies of God. It is clearly stated, also, that, during this execution of vengeance, he would preserve his own true worshippers as his jewels, and spare them with a father's tenderness. It is likewise declared that the Jews, who blasphemed Jehovah's moral government, should be obliged, by this display of his wrath, to recognise the vast difference between the recompense of the righteous, and the fate of the wicked. Then follows an explicit account of this terrible visitation. "For, behold! the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root, nor branch."

It is perfectly plain that "the day" specified in this prediction, is not the time set apart for the final judgment, although the vengeance threatened should be considered typical of the ultimate perdition of the ungodly, according to that general principle, already mentioned, by which the whole prophetic system is pervaded. For, as it was asserted by the Jews, and resented as a foul slander by the Most High God, that he made no difference between the good, and the bad, in the present world; so the very nature of the debate between him, and them, requires us to consider the punishment denounced as one that should demonstrate their assertion to be false, and his own to be true. Besides, the next two verses describe a state of prosperity, which should result, to the Jewish saints, from this awful visitation upon the unrighteous; and, indeed,

be simultaneous with it, that cannot be referred to the heavenly rest. Moreover, if, as we may well presume, the exhortation, in the fourth verse, to observe the Mosaic law, is founded on the hypothesis, that the strict observance of that code was to be characteristic of the happy time just described, and should promote its continuance; then it manifestly restricts the prediction to the present life. Finally, the announcement, in the last two verses of the chapter, of another judgment, to succeed the one threatened in the first verse, absolutely forbids the immediate application of this to the destruction of the impious at the last day. These considerations show that the prediction under examination, refers directly to some fearful visitation prior to the general judgment, and contemplates this in no other way, than as every similar punishment of the wicked foreshadows, in some degree, their final, and total perdition.

Nor does "the day," spoken of, mean the calamitous period in which the Jewish capital and commonwealth were destroyed by the Romans. For it is clearly stated, that the vengeance denounced in this passage should be inflicted upon "all the proud, yea, all that do wickedly," viz. those idolatrous nations concerning whose prosperity the Jews had just been making such loud complaints; and also that this dreadful visitation should confer signal advantages upon Judea. The very object, too, for which this judgment was foretold, was to silence the complaints, and remove the objections, of the Jewish people in relation to the flourishing condition of the surrounding heathen; and, therefore, the desolation threatened must be referred to these impious nations. Besides, on the hypothesis that this consumption of the ungodly be the overthrow of the Jewish nation by the Roman armies, the outward prosperity, power, and triumph ascribed, as the consequence of this judgment, in the second and third verses, to the worshippers of Jehovah, must be attributed to Christians; whereas it is well known that these did not then possess such external advantages, nor oppress the Jews, who, on the supposition I am now refuting, should be "the wicked," whom the saints of God were to "tread down;" and consequently, this awful prediction can not be applied to the vengeance that was poured out upon Judea for the rejection of Messiah. Moreover, the injunction to observe the Mosaic law, and which seems, from the connexion, to be addressed to those saints, whose prosperity is previously described, can not be referred to God's worshippers under the evangelical dispensation; and therefore, on the principle of its having the application just stated, shows that the calamity threatened is not the destruction of the Jewish commonwealth, but some other and previous judgment. Farther; assuming the interpretation now controverted, the rising of the "Sun of Righteousness" cannot mean the manifestation of Christ, as the advocates of that hypothesis represent; for his advent was a number of years prior to the overthrow of the Jews by the Romans, whereas, the rising of the "Sun of Righteousness" is here described, as being posterior to the dreadful visitation predicted; and so, in order to identify Messiah with the "Sun of Righteousness," as expositors almost invariably do, the application they generally make of the threatened catastrophe to the destruction of the Jewish nation by the Roman power, must be abandoned. Lastly, "The great and dreadful day of the Lord,"

* Bacon.

which is mentioned in the close of this chapter, and introduced to our notice as a period subsequent to, and different from the "day," described in the first verse, no doubt, relates to the tremendous curse which God inflicted upon Judea for having rejected his dear Son; so that the judgment under consideration must mean some previous visitation.

To what season, then, does the prediction immediately apply? I answer, that it refers directly to that time when Jehovah, through the instrumentality of the Maccabees, extirpated those idolatrous, insolent, and treacherous nations that surrounded the Jews, and persecuted them; and when, by the same agency, and as the consequence of this extirpation, he elevated Judea to great prosperity and power; thus furnishing an illustrious display of the difference between the righteous and the wicked, that the Jewish complaint on the subject might be completely silenced; and so exhibiting, if you please, in an emblematical manner, the punishment to be inflicted upon the impenitent Jews themselves, shortly after their crucifixion of Messiah.

Such an application of this prophecy I make, because, independently of the reasons already assigned for rejecting the other interpretations mentioned, by adopting the one now given, all parts of the context correspond exactly, and make out a natural and a copious meaning: because also, on the principle of this explanation, that discrimination between the impious and the good, which the Jews complained did not exist in the moral government of God, and whose strict observance on his part, in opposition to their captiousness, he intended this judgment fully to demonstrate, is rendered peculiarly conspicuous and striking. Nor was there any occurrence, while the Jewish Commonwealth stood, that more signally displayed that distinction: and because the catastrophe to be realized in the time of the Maccabees, was too momentous, and occurs too frequently in prophetic scriptures, even under a similar emblem, to be passed by in silence, in this place, where one would suppose it could not fail of being introduced.

ALEPH (of N. Y.)

[To be continued.]

Miscellaneous.

BRIEF CHRONICLE OF THE REFORMED DUTCH CHURCH AT SCHENECTADY.

The name and memory of the first settlers who organized a church at this ancient city, are now, it appears, irrecoverably lost. Neither records nor tradition, nor even a marble, nor a plain stone slab can be found, to bring their names to light, that we might do them honour. It appears from the most ancient record which is now preserved, that some time previous to the year 1690, the Rev. Petrus Tasschenmaaker had officiated as the pastor of this early planted

Dutch church. He was pastor at the period when the terrible disaster befel this place. That fell out on the eighth day of February, A. D. 1690. In the dead of winter, and at night, the Indians, who had been meditating an attack, at last fell on the defenceless place, and destroyed it by fire and tomahawk. The venerable pastor was cruelly murdered by the savages. He fell in the midst of his pious flock, a martyred victim. Many of his people also were massacred, before they could stand on the defensive, or make their escape from the crafty, and ferocious enemy.

The remnant that escaped, kept the church of Schenectady alive.— They had no pastor to instruct them, and lead in the worship of God. But they met, and in the fear of the Lord offered up their prayers to their God, and the God of their fathers. They chose their elders and deacons from year to year, and got the Rev. Mr. Dellius, of the church of Albany, to come, at the usual season, and ordain them. This state of things continued until A. D. 1700. From that time, the Rev. Mr. Petrus Van Dreesen, also of Albany, came and ordained the elders and deacons over this small and pious flock at Schenectady. This he did for two years. By this time the church, having been continually gaining in members and strength, called the Rev. Mr. Bernardus Freeman to be their pastor. He was settled among them in A. D. 1702. He laboured with diligence. But they could not retain him long.— On a call from Midwout, on Long-Island, being presented to him in A. D. 1705, he left them. For the long period of ten years, the church of Schenectady remained vacant. In those days the labourers were very few for the growing wants of the Dutch Church on the American continent.— They were then mostly, if not entirely procured from Holland; and numbers sufficient to the demand could not be induced to relinquish their pros-

pects in the land of their fathers, and to come out to this young country.— And the Dutch Churches had not resources sufficient to bring forward a sufficient supply of her own native youth, to labour in the vineyard.— Queen's College (now Rutgers College) was not originated until the year 1770. Our church, at the remote period of our narrative, had not the blessing of such a College, and such a Theological school as that of our New-Brunswick Institution, to send out able, well educated, and pious youth, to gladden our Reformed Zion. When we compare ancient times with the present state of our ecclesiastical affairs, when our church, as she now does, takes such a proud and commanding position among the christian churches, in our happy and flourishing Republic, how very thankful ought we to be to Almighty God, the great King and Head of the church, for all these blessings! And how fondly should we, as a people, and a church, cling to our beloved College, and our beloved Seminary! And how zealously should we sustain them by our fervent and most devout prayers, and by our liberal contributions out of the means with which God has so signally blessed us, in the land in which God has cast our lot!

In A.D. 1715 the church at Schenectady called the Rev. Mr. Thomas Brower to be their pastor. He was a zealous and devout man, and many were added to the church under him, considering the time of his ministerial services, which was only during eight years. He was removed from his beloved flock by the stroke of death, in the month of August, A.D. 1723. For the next five years, the church remained vacant. Several efforts were made to procure a pastor during the lapse of these years. But all of them were unsuccessful, until, in A.D. 1728, the Rev. Mr. Rynhardt Erkson listened to their call, and became their pastor. Little is known respecting the history of matters du-

ring his incumbency. Only this much we know. The church, the while, continued to receive a constant and growing accession of members. But it is evident that it had suffered greatly, both in the decrease of members, and the declension of practical religion, during its numerous and distressing long vacancies. The ministry of Dominie Erkson was rendered memorable by the rearing of the stone edifice, which the inhabitants of Schenectady recollect to have stood on the old site, in the square of what is now called Church and Union streets. That massy stone edifice was finished, and dedicated to the service of God in A. D. 1733. It was much larger than the oldest church, which stood near the site. And under the zealous ministry of Dominie Erkson, it was soon well filled. Dominie Erkson was called to a Dutch church in Long-Island, and he left Schenectady in November, A. D. 1736.— Again this church had to struggle with the difficulties and chilling discouragements arising out of a vacancy of four years. But the perseverance of the Consistory, and the blessing of God, in answer to their prayers, procured them, in A.D. 1740, the Rev. Mr. Cornelius Van Santvoord. He had been settled, I presume, in Staten-Island, previous to his accepting the call from Schenectady. At any rate, he came from that Island. And he faithfully performed the duties of a pious and laborious servant of Jesus Christ during twelve years. In A.D. 1752, he was removed from them by death. From the year 1754, (after two years' vacancy) they enjoyed the ministry of Dominie Barent Vrooman, to the year 1784. During this long incumbency, the church had many vicissitudes and troubles, many of which arose from the troubles and disturbances of the Revolution. In 1784 Dominie Vrooman died. But previous to his death, the Rev. Derick Romeyn, D.D. commenced his pastoral duties in the church in Schenec-

tady. The memory of this very learned and distinguished pastor and professor is embalmed in the tenderest remembrances, not only of the aged remains of his flock, but in all the churches of our Reformed Zion. Dr. Romeyn was in public service, as the pastor of this church, and professor of divinity, until the year 1804. Before his death a short time, the Rev. Mr. John H. Myers officiated in the church as colleague and successor. He was removed by death in 1806. In 1808 the Rev. Cornelius Bogardus was inducted as pastor.—But his course, though very useful, and remembered with affection by his dear flock, was very brief. He died in A.D. 1811. On account of some conflicting difficulties, the church remained vacant until Jan. 7th, 1815, when the, Rev Mr. Jacob Van Vechten, the present pastor, was ordained. He has just arrived from his visit to the continent of Europe, whither he had gone in search of health. We are happy to say, that he has returned in restored health, and has, once more, entered on the discharge of his official duties, after an absence of many months from his beloved flock.

We have been indebted to our friend, James V. S. Ryley Esq. for the above dates, and the leading facts.

SKETCHES ON THE ATONEMENT.

No. II.

Eundem est quo trahunt fata Ecclesiae.

We speak merely of it as a fact, when we say, that it is known to every intelligent man, that all the sections of the Reformed Churches, without an exception, do in their public and avowed Constitutions, Confessions, and Articles, advocate the doctrine of a DEFINITE Atonement; or an Atonement made by Christ for his CHURCH only. And his CHURCH embraces all who are, or ever shall be in heaven, and for none else, they maintain, did he make atonement. This is the doctrine of the 39 Articles of the Church of England, called Episcopal; of the Confession of the Church of Scotland; of

the Reformed Church of France; the Presbyterian Church of the U. States; the Associate Church, the Reformed Church, and the Associate Reformed, the Church of Holland, [See the Canons of doctrine of the Synod of Dort; and Constitution of the R. Dutch Church, Article viii. I refer also to the Presbyterian Confession of Faith, chap. viii. section 1, 5, 8.] In these Constitutions, and articles of their faith—it is evident that the selection of divine grace, and the atonement of Christ, and his intercession, and the effectual application of grace, by the Holy Spirit, are all made, in the most harmonious and scriptural manner, to be precisely of the same extent, and terminating on the same specific and definite persons. These are the Redeemed, who will stand, in white, at the Judge's right hand in the day of judgment.

No person, I am persuaded, will say that the door should be shut against free discussion. No man will say, that any person is bound to believe against his own sober views. But I do say, that if I did not believe this doctrine of the creed and confession, of the Society to which I belong, and according to my ordination vows, solemnly made and declared before God and the church, I should feel extremely awkward in retaining my place in the church, of which I am a minister. And if I did see it my duty to stay in the bosom of the church, I should feel an overpowering difficulty—a conscientious scruple utterly preventing me from writing against a constitutional doctrine—or preaching contrary to it. Such would be my conscience in the matter. But then, Mr. Editor, my conscience is no rule, you know, for another man's conscience!

In the prosecution of my object, I propose by divine aid, to bring forward the objections of the Reformed Church, against an unlimited or universal atonement; and with perfect good will, to show that it is untenable on any principles yet advanced by its advocates.

And here, as a proper introduction, I would beg leave to take off some imaginary terrors thrown, often by design, around the doctrine of the church which I advocate.—Let it then be particularly observed, and I rejoice greatly to state it, that whatever be the diversity of sentiments among us, respecting the extent of the atonement, all of us do honestly, and most cordially believe, that none but the chosen of God, or believers, shall be saved. We are perfectly at one, therefore, as to the final result, and fruits of the atonement. Hence, (and let this be distinctly noted,) not one soul more, in number, shall be saved on the principle of an unlimited, or indefinite atonement, than shall be saved on the principle of a particular, or definite atonement.

FIRST: It has been usually said that if there be not a general atonement, or a pro-

vision made, somehow, by the death of Christ, for the whole world of moral agents, how can you offer Christ to all men by the gospel? I shall by divine aid, give a formal answer to this in the progress of my discussions. But, I have something to observe on this previously. There is a *dilemma* here, into which our brethren, on the other side, attempt to throw us. Now I retaliate by a dilemma fully as formidable to their avowed principles. You do teach, and that most justly too, as has been shown, that God has elected his people from eternity. Eph. i. 4. "God has chosen (in the Greek *elect*) us in Christ." God has passed by the rest. Now God has no designs of mercy on those whom he passed by. So says the apostle Paul. [Rom. ix.] "He hath mercy on whom he will have mercy, and whom he will he hardens." i. e. simply by purposing in his sovereignty to leave them in the sins into which they brought themselves, and out of which he is surely under no obligation to deliver the rebels. Now, with the knowledge of this scripture fact before your eyes, that God has elected some only, pray, how do you bring yourselves so very easily to offer Christ to all men? This is precisely your objection shifted off our view of the atonement, and placed on our view and your view of election.

Try the solution of this, before you ever again bring the other dilemma against us. We know how easy it is to solve the objection touching the selection of God's love, and to break the horns of the dilemma. And you also know how to solve it. And the one mode of solution will serve for them both, as I shall show under a following particular.

SECOND: Christ, you say, died for all persons, without limitation or exception. If so, then Christ has done as much for the non-elect as for the elect, or he has not done as much. If he has done as much, then are infallibly secured to them, faith, reconciliation, and complete redemption. But this proves too much by a fearful degree. This will land you into Universalism. Even Dr. Griffin startles at this. He will not admit it. Hence his extraordinary and perfectly novel division into the Higher Ransom, and the Lower Ransom, or the atonement.

On your principles, therefore, Christ has not done as much for the non-elect as for the elect. Yet he has done a certain something for the non-elect. And this, in other words, is just Dr. G.'s Lower Ransom, which he calls the Atonement. It is not of the same value with that which Christ has given for his chosen. Nay, says Dr. G. and his followers, it has, as such, no claim to a reward. Well then, this something that is done for them, is not election. It is not the procuring of faith. It is nothing of a 'reward.' It is 'nothing of a positive good.'

For these are the fruits of the Higher Ransom, in which none but the chosen of God have any share. Now, on this principle, when closely examined, no consistent provision is made for a universal offer to a world of moral agents. The theory is a thing of mere vanity. Like the pretty apple of Sodom, which, when we grasp it, falls into dry powder in our hands.

THIRD: This theory lays it down as a radical principle, That the atonement was certainly made for all men, without limitation. If so, it was either accepted for all men by the Father, or it was not. If accepted for all, then every bar is fairly removed out of the way of salvation to all without limitation. For how could claims on the part of divine justice be again put in against any one of our species, when, on this principle, a full ransom was given by Christ for every soul, and accepted by the Father, for every soul?

Every advocate of the unlimited atonement has felt this difficulty. And I have endeavoured to try every form and mode of solution. And I confess that there appears not another way of getting over the difficulty, than by the plan of Dr. Griffin, in the book referred to. 'The atonement was indeed given for all men,' says he.... 'but....' But, I pray you, what?..... 'But,' says the good Doctor..... 'it was not accepted for all men!'"* This, I say again, was the only way of putting aside this untractable difficulty. But I have these objections against this mode of disposing of it. 1st. It does represent Christ as either giving an atonement for all men, without any design to benefit all; or, with a design to do this contrary to the design of the Father, and contrary to his own design also in electing us. So that this universal atonement turns out to be simply nothing more than a nominal atonement. It was not accepted from Christ by the Father, say they. It can claim no reward. It secures no faith, no blessing. It is a something; but when we approach it, it "vanishes like the baseless fabric of a vision, leaving no trace" of comfort "behind."

FOURTH: It is usually said, on this theory, that the sufferings of "Christ, or his atonement, has made provision for all men as moral agents, in reference to their pardon, on condition of their believing."†

Without suffering appearances to impose upon us, we ask, What do you understand by the atonement here? Do you mean the atonement which Christ gave for his chosen sheep? No. We mean the atonement which makes the provision 'for an offer to all;' or, in the words of Dr. G. the atonement or 'Ransom,' which includes the humiliation and sufferings of Christ. And this,

* See pp. 61, 62 of Dr. G.'s book.

† Dr. Griffin, *ut. sup.*

as Dr. G. repeatedly assures us, does include no merit! Hence all who advocate the unlimited or indefinite atonement, do also, so far as I have observed, insist with Dr. G. that the blessings of faith and 'all positive good,' are secured only by Christ's 'Higher Ransom;' that means his obedience and his sufferings combined. But still, by the 'Lower Ransom,' or by the atonement, provision is made for all moral agents, in reference to pardon.' Now, if 'provision be thus made for all persons, in reference to their pardon,' then it may be possible, on this theory, that they may obtain pardon. For surely if provision be thus made for the very purpose, it must be possible that they may reap the benefit of that 'provision made in reference to their pardon.'" But the non-elect have no share in the 'Higher Ransom.' Our opponents say this. Christ has not secured faith to them, even according to Dr. G.'s pleading. The non-elect can never obtain heaven, which is a 'positive good,' secured only by the 'Higher Ransom.'—Now mark this unparalleled phenomenon. These said persons may 'be pardoned.'—But they never can have faith, which is a positive good, secured only by the 'Higher Ransom.' They may be 'pardoned.' But they never can enter heaven, which is a 'positive good,' secured by the said 'Higher Ransom.'" They will thus be suspended between heaven and hell! And this novel state can not well be supposed to be the purgatory of the Romanists. Because the said persons may 'be pardoned,' the while. It is some new place; some novel condition of our species for which modern divines have not yet invented a name. For the new theology needs a new nomenclature, as much as the recent discoveries of chymistry required it. And, in truth, I have serious difficulties in determining whether the author of the Newark book often alluded to, does not in good earnest entertain a belief in some kind of a place of the purgatory kind. For, in page 18 of his book I find him teaching that "the law never ceases to pronounce any part of its sentence against those who have once sinned, even after they are pardoned." Yes, he says, '*even after they are pardoned!*'" Now as the law of God is just God himself speaking, and pronouncing his sentence, it will follow, if this singular theory be true, that in heaven God is pronouncing the sentence of his law against his saints before him, even while the shining face of his infinite love is sending the joys of heaven over their souls. And all this takes place, moreover, after Christ "has magnified the law," by fully meeting and answering in the name of these saints, all the claims of law and justice against them.

Our next objection against the doctrine of a general or indefinite atonement is this: There is not one solitary text in the word of

God that can be quoted to sustain it. This we shall reserve for our next number.

Yours, &c.—HENRY SELVINS.

ON THE INTERCOURSES AND RECOLLECTIONS OF ETERNITY.

The question whether the spirits of the just made perfect, will, in another world, recognize each other, and recal to mind the intercourse they have enjoyed on earth, is one which has most probably, in some degree, engaged the thoughts and interested the feelings of all who have tasted the sweets of friendship here; particularly those who, by the stroke of death, have been deprived of their dearest and most intimate friends. The tender sensibilities of our nature will not suffer the bands of friendship to be snapped in sunder, without exciting in our minds some anxious inquiry, as to the duration of this separation, whether it is to be for ever, or if in the world above we are again to enjoy the society of each other, in singing the song of Moses and of the Lamb.

We do not investigate this subject from a mere feeling of curiosity, or from a wish to look within that veil which obscures the hidden mysteries of futurity from our mortal eyes, but that we may (provided the Scriptures bear us out), enjoy the pleasing anticipation of meeting those with whom we have held sweet counsel together.

The idea that a renewal of intercourse will take place hereafter, appears to have been entertained by all who have looked forward to a state of existence beyond the grave. It was the opinion of Cato, of Socrates, of Plato, of Cicero, and of many more of the ancient philosophers; and an opinion of this kind is entertained in heathen countries to this day. We have proof of this, in the Hindoo widow burning herself on the funeral pile of her husband, that her spirit may again hold intercourse with his. We will not, however, be guided by human opinion or human reason, but

will examine a few passages of Scripture which seem to bear upon the subject. Our Lord's parable of the rich man and Lazarus is a striking proof in favour of the opinion that we shall recognize each other in another world. But it may be said by some, it is only a parable, and that it is quite foreign to the subject; that the intention of it was to dissuade his hearers from following after worldly pursuits and carnal pleasures, and to lead them to think more of eternal realities. We allow it was a parable, and that this was the primary object of it. But is it likely that our Lord would have represented a recognition of individuals beyond the grave, if such recognition were not to take place? In all the parables of our Lord, the imagery employed is intended to prefigure realities, and in this instance, the whole argument of the parable is grounded on the fact assumed. We have a strong proof in favour of the view we entertain on this subject, in Matt. viii, 11—"And I say unto you, that many shall come from the east, and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Here Abraham, Isaac, and Jacob, are represented as those with whom we are to associate—we are to sit down with them. Is it probable that this would be mentioned, if we are not to know each other, or feel any interest for each other? It is clearly represented that we shall possess a knowledge of each other, in Luke xiii. 28. where it is said,—“There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of heaven, and ye yourselves cast out.” Here a knowledge of Abraham, Isaac, and Jacob, is represented as being possessed even by those who had not known them on earth; and if strangers are to be thus made acquainted with them, is it improbable that Abraham, Isaac, and Jacob, will recog-

nize each other? In Luke xv. 10, it is written, “There is joy in the presence of the angels of God, over one sinner that repenteth;” and is it likely that this joy shall cease when his repentance shall have received its reward in a world of eternal bliss? Do we not recognize a belief of this sentiment in the exclamation of David, 2 Sam. xii 23—“But now he is dead, wherefore should I fast; can I bring him back again? *I shall go to him, but he cannot return to me.*” In Heb. xii. 22, 23, it is written, “But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the First-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.”

Would it have been mentioned as a privilege in the Christian, that he should be introduced to the general assembly of the church, to angels, and the spirits of the just made perfect, if he were not to possess a knowledge of them?

Glorified spirits in heaven are represented as a *family*, Ephes. iii. 14—“I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole *family* in heaven and earth is named.” The same relationship is expressed in Matt. xxv. 34 (and many other places)—“Come ye blessed, *Ye children* of my Father,” &c. Would the representation of a *family in heaven, or children* of one father be consistent, if in a future state we are to be totally ignorant of each other?

Is it probable that angels, who are represented as “ministering spirits sent forth to minister for them who shall be heirs of salvation,” shall feel no joy in meeting those in heaven, over whom they have watched with feelings of the deepest interest? Doubtless they shall be their joy, and crown of rejoicing.

Many other passages might be

brought forward in favour of this subject, but from the few alluded to, we feel warranted to indulge in the pleasing anticipation, that when we meet amid the unnumbered throng around the throne of God, we shall there recognize many to whom we have been attached on earth by the dearest ties of friendship: and some of them perhaps may then appear to have been ministering spirits, sent forth to us with the commission of love.—Then shall we spend a long eternity together in recounting the mercies of our God, and join to swell the grand chorus of hallelujahs, “to him who hath loved us and washed us from our sins in his own blood.”

But perhaps some may object to these observations, saying, that if a recollection of each other were to exist in another world, it would diminish our happiness; as we should probably witness some who had been our friends on earth, doomed for ever to suffer the vengeance of an insulted God. But we would say to such objectors, that if ever we reach the mansions of bliss, we shall entertain such exalted ideas of the love, the holiness, the justice, and the infinite perfections of that God who is their judge, that we shall be irresistibly led to acquiesce in all his dealings, and say the Judge of all must do right. And we feel warranted in saying, that it will no more detract from our happiness than it will from his; so just will he be in punishing the sinner, that the rebellious themselves, on whom the vengeance of his wrath is inflicted, will acknowledge his rectitude; and he will be as much glorified thereby, as he will by the countless myriads who surround the throne, and sing praises unto “him who hath redeemed them, out of every kindred and tongue, and people, and nation.”

W. R. F.

JAMES NACK'S POEMS.

This youth, who is deaf and dumb, was educated in the New-York Institution. A small and handsomely printed volume of his poems has lately been issued from the New-York press. I shall invite the attention of my readers more particularly afterwards to this volume. But I beg leave to say, that though a long poem, of an epic nature, may not be fully sustained by this poet, there is, in his pages, some most touching and really sublime poetry. I will offer a comparison of very much of young Nack's poetry in this humble volume, with the poetry of Sir Walter Scott, and of Lord Byron. I will not say that Nack can yet *conceive* a full and regular poem, and do justice to all its parts, its *beginning, middle, and end*, as critics speak. But I can point out much poetry in Nack, unspeakably better finished than even the generality of Scott's. And in the imaginative, he is, in some instances, I do think, equal to some of Byron's much admired poetry. I regret exceedingly, that we should pour all our praises and raptures on *imported* poetry, and neglect our own native poetry of such vigour and beauty. Let us encourage this youthful poet. He may yet be a bright ornament in the region of poesy, if we may judge from these beautiful specimens. The following exquisite lines I select at the opening of the book. There is even more exquisite poetry in the volume.

“Shall I of utter loneliness repine,
While I with a delighted eye can see
The sprite of genius breathing in the line,
That kindles with its wild sublimity;
While beauty dazzles in the lay divine,
And pathos melts the soul to sympathy,
And fancy wafts my thoughts upon her pinions,
Roving the fairy land of her dominions?”

To me, when beauty's fingers softly sweep
The quivering strings, no rapture they impart;
Yet melody, though to thine accents dead,
Whose witchery had else subdued my heart.

From infancy my spirit has been led,

In blissful thralldom, by thy sister art;
Sweet poetry! still shall it own thy sway,
Till on the wings of death it soars away!

Perhaps unhonoured I must live and die;

And when the minstrel boy is swept away,
This harp within his grave unreck'd shall lie,
And with his name become oblivion's prey!

Well, be it so; I care not, if no eye

But Thine shall ever dwell upon my lay,
Should Thine enbalm these pages with a tear
For him who had but Thee to value here!

* * * * *

Thy voice, Religion! thine alone controls

The frantic rage of anguish, when the car
Of death o'er bleeding hearts triumphant rolls;

Our eyes, by thee directed, on the star

Of Hope are fixed; whose influence consoles
The mourner with a glimpse of worlds afar,
Where he, with all he loves, will be united
In bliss that can not be alloyed or blighted.

* * * * *

The fetters of the ear shall be unbound,

And silence shall no more these lips control,
When the archangel's awful trump shall sound,
Death, from its sleep awakening, when all

Shall at its summons burst the trembling ground,
With myriad voices answering to his call,
In shouts of ecstasy, or shrieks of fear,
Before the bar of heaven to appear!

And then, my blue-eyed maid, may we unite

With all we love below, to hymn the praise
Of our Redeemer. Oh! with what delight

Shall I inhale the music of thy lays,
Warbling with those of cherubim, while bright

Eternal glories clothe us in the blaze

That emanates from mercy's smiling eye,
Mov'ring the throne of the Almighty nigh!"

NACR'S POEMS, p. 63, &c.

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THE FIRST DUEL IN AMERICA.—AN AUTHENTIC NEW-ENGLAND AN- ECDOTE.

The first duel, in America, was fought in New-England. It took place in A. D. 1621, something like a year after the settlement of the country by the veperable Puritans. And it took place between two persons of that rank in society, among which one would hardly suppose that the remains of rude gothicism would be found lingering—I mean the servile rank. It was fought between two *servants*, probably white indented servants; now more commonly known by the name of *hirelings*; not *hirelings* in the sense of the theological nomenclature of Friends. That

term, "*hirelings*," by the way, I am credibly informed, means, in their theological dialect, a *priest* or a *minister* of Christ. But our heroes

were called *hirelings* in the common civic sense; to distinguish them from "*servants for life*," or "*slaves*," who have no "*hire*" for their labours.

Consequently, it appears that *duelling* originated among us, not quite in the *lowest order* of civilized society.

This is a point gained, of consequence, for the honour of "*slaves*."

Well, these said "*servants*" had, in consequence of some singular provocation, been put into '*mortal dudgeon*,' at each other. And as they thought

more of their *servile honour* than they did of their souls, and as they were

more *ashamed* of mingling, as servants, in '*decent society*,' without

having washed out the stain of the affront by blood, than they were

afraid of throwing their immortal souls, in the stake of their last desti-

nies, at the bar of the Eternal, to receive the doom of deliberate murder-

ers; they would fight. They must fight; or, shocking alternative! be

for ever the disgraced knights of the white towel! They met. They

fought. And it was the will of a merciful God, whose holy providence

extends its care over maniacs and duellists, that none of them received

damage in life or limb. However, the act of firing pistols in each other's

faces had the singular and mysterious effect of purifying and cleansing their

characters, in the mutual estimation of these '*servants*,' and a few other

simpletons of their own habits of thinking.

This novel affair was soon noised abroad. And the deed was not to be

passed with impunity, among the stern and moral Puritans. This mad-

man-like action was pronounced by them "*a misleading, and ungodly*

crime against the good order of their society."

But yet they did not hang them up. And this, it must be acknowledged

was a marvellous instance of forbearance among a people, who treated the erroneous tenets of certain men, with such most unjustifiable severity as they had done those of the Friends. Neither did they place them in a dungeon, or send them into exile. They treated them as they really supposed them to be, a kind of *pro tempore* madmen, or maniacs! They caused the two mad *knights of the towel* to be seized, and bound hand and foot; then to be carried forth, and laid down, by the hands of the common hangman, in some very public and conspicuous place, in the town; and then, and there to be left lying; and denied the use all food, even of bread and water, for twenty-four hours! And, thus, having effectually cooled their young blood, even as your whipper-in would cool the blood of two of his overheated blood-hounds, which had been worrying each other, they caused them to be unloosed, and turned loose again, like any other humbled and tamed animal. And so this was the first duel ever fought in America.

Jesuits in Russia.—The unexpected revulsion against the Bible cause in Russia, has been a source of grief to Christians. There was, moreover, a veil of mystery which hung over it. We had been contemplating the Emperor Alexander, with a kind of enthusiastic admiration, as one of the warm hearted friends of the Bible; and its free circulation among his many millions of unenlightened subjects.—When suddenly he turns, or seems to turn against it. The venerable President of the Bible Society resigns—the arch-bishop and bishops speak coldly and unfriendly—the cause languishes. There was a mystery over all this, which we could not well penetrate.

Dr. Henderson the indefatigable agent of the Bible Society, in Russia, in his late work, called “Biblical Re-

searches and travels in Russia,” has, we think, fully explained the cause of difficulty, and has traced it to its true source. As long as a Jesuit exists he cannot be out of mischief. It is his meat and his drink to do all the injury he can to the holy gospel of the Son of God.

The following is the substance of Dr. H.’s statement. Matters are not so desperate as we had anticipated.—The Jesuits in Petersburg, by their usual cunning, had succeeded in forming a party in favour of the Catholic church, and in opposition to the movements of the Bible Society—their opposition became clamorous and violent. Considering Prince Galitzin as the chief author of their defeat, they cherished the most deadly hatred against him, and left no method untried to lower him in the opinion of his imperial majesty. And they set every engine at work to impress the public mind, and especially those in power, with the belief that the members of the Bible Society were systematically connected with the Radicals of England, and Carbonari of Italy—that Bible Societies were politically dangerous, and that the personal reading of the scriptures could not fail to disseminate revolutionary principles. Though Alexander understood too well the character of Galitzin, and other distinguished individuals associated with him, and was himself too far enlightened, to believe there was any just grounds for accusation—yet as the Jesuits had formed a strong party in the Russian metropolis, it was deemed politic that Galitzin, the object of their inveterate malignity, should resign the high posts he held, and in which he stood peculiarly exposed to the shafts of their malice. But he never lost the favour of his sovereign. And, though the Bible Society by this measure, lost its indefatigable President—and though its operations have not been carried on subsequently, as before, yet nothing in the shape of an attempt has been made

to put it down, and a friendly feeling generally exists throughout Russia towards its objects, and people of various religions manifest great eagerness to obtain copies of the scriptures.



THE PRINCE OF SAXE-COBURG AND DR. LAWSON.

The Prince of Saxe-Coburg is descended from an illustrious house of Germany. His ancestors were among the warmest and most effective friends of the Reformation. And to this day, it is understood, they are the enlightened, and fast friends of the principles of the Reformation.

The young Prince of Saxe-Coburg is an elegant, accomplished, and well educated man. He was the choice of the heart of the beautiful young princess of Wales, who, had God spared her, would have been the queen of England. She died within the first year of her happy union to the prince. Never, perhaps, was the heart of a human being so tried. He was blessed in his marriage to the most beautiful princess of Europe.—There was a singular and happy resemblance in their souls, between their views, feelings, and pursuits.—They were passionately attached to each other. In their beautiful and retired seat, near London, of a Sabbath day's afternoon, while their gay and noble friends were engrossed in pleasures, they would be in their study, reading, together, the Holy Book, or their favourite, Barrow's sermons. But in a few brief hours' illness death severed their blessed union. When he saw the beloved of his soul, the source of all his earthly pleasures and hopes, lowered down into the vault, he tore himself from his weeping friends and attendants, and leaped down into the chamber of the dead, and wept in anguish, on the coffin which contained the mortal remains of his princess.

But I am wandering from my anecdote.
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dote which I wished to tell you. The Prince, a few months after the anguish of his grief had spent itself, made an excursion through the north of England, and came into Scotland. He was every where received with enthusiasm. In his progress, he passed through Selkirk. The Rev. and learned Dr. Lawson was at that time living. He was the Professor of Theology of the Associate Church. The Doctor was a man of plain manners, and of perfect simplicity. He was full of knowledge, and full of intense thought; a master of theology. And the Greek and Hebrew Testaments were as familiar to him as the most popular of the English Classics are with any one of us. He dressed in the Clerical style of the middle of the last century. He had his plain, single-breasted, long-waisted coat, with the broad skirts, and huge pocket flaps on the outside, and a long black velvet doublet, with pocket flaps and peaks reaching nearly down to his knees; his small clothes being of the same materials, and scarcely reaching the knee. His blue stockings came up over his knees, and were fixed under his velvets, by a silver buckle; and his shoes, reaching to his ankle, were garnished off with a pair of superb, large silver buckles. He wore a wig. And, what is unusual in the Clergy of Scotland, he wore no hair powder. Once, indeed, some one of his family (it was supposed to have been his wife, who wished, for once, to deck out the Doctor in rather a superb way,) did venture to put (while he was in deep study) his wig on of a Sabbath morning, powdered as white as snow.—The Doctor did not discover it, until he was in the pulpit. He was disturbed during the action of his sacred services, by showers of dust falling down occasionally about his elbows. And having at last discovered the cause, he gravely took off his wig, and gave it, as the North Britons say, in their expressive language, *two or three*

clouds against the side of the pulpit, and shook the hair powder effectually out of it, while he cast an angry and reproving glance at the pew where his spouse sat, as much as to say, You will not likely do that again.

Well, it was resolved by the Committee of Arrangement, that Dr Lawson, at the head of all the students of his Theological Seminary, should march out and receive the Prince, and make a speech. The Doctor declined to march with the students. But he sent all his youth to escort the Prince in. The Doctor, however, mingled in the crowd who paid their affectionate respects to the Prince; and was, in course, presented to the Prince, by some one of the family of the Duke of Buccleugh, with whose Dutchess the Doctor was a great favourite. The Doctor had a warm heart, and he was a great admirer of the Prince. Such feelings will always make a man polite before those to whom he is presented. When the Doctor reached the presence, he made a low obeisance, and said, "I am very happy to hae the honour o' payin' my profound respects to the young Prince of Saxe-Coburg." The Prince stepped up, and grasped the venerable man's hand. "I am exceedingly happy," continued the Doctor, "to see the representative of the house of Saxe-Coburg." The Prince shook his hand, and assured him he was very happy to see such a venerable servant of Christ. "Prince!" continued the Doctor, "I can not tell you how much pleasure it gives me to see the representative of the maist ancient and noble house of Coburg, which was such a distinguished friend and patron of the Reformation."

The Prince turned him to his friends and attendants, and observed, "that he had never, in his travels, received from any one, a more delicate and gratifying compliment."

The conversation was resumed. "I presume, Doctor," said the Prince,

"you are the head of the church in this happy kingdom."

"The Head of the Church! Oh no, my noble Prince," replied the Doctor. "I am not the head of the church. We are Presbyterians, my noble young Prince! *The Lord Jesus Christ is the only Head of the Church*, in that society I belong to."

"Doctor, I am persuaded that you are correct, now that I bethink myself."

"Yes, my noble young Prince.— And this was the sentiment of your noble house, and of the glorious Reformation."

"And, Doctor, the men of those days, like yourself, fearlessly taught this doctrine before kings and princes."

"Yes, my maist noble Prince; Luther, and Calvin, and Knox, were nae milk sops. They were nae men clothed in soft raiment, with smooth lady's faces, to worship those in power, at the expense of honesty and truth. And moreover, my Prince, your family ancestors wad nae hae brooked ony ither kind o' doctrine in their presence. Had thae men o' supple conscience, like ower many o' oor times, hae flattered them wi' the titles belonging to Jesus Christ, alenarly they wad hae driven them frae their levees, my Prince, intil their closets, there to seek for deep penitence, and for new hearts, and gude common sense, by fervent prayers.— Ay! gude my Prince, that wad they hae done!"

"You are a faithful and gallant servant of the Redeemer," said the Prince, bowing to him. "I wish all the ministers in my dominions were as honest."

"God forbid that I should glory, my prince, saving it be in the cross of my Lord. We claim nae merit in being simply faithful in the way of duty to oor Lord."

Here the conversation was interrupted. The Prince once more shook

his hand cordially, and bade him adieu. The venerable Pastor pronounced his benediction "on the maist noble representative of the house of Saxo-Coburg," and retired amid the crowd, who, with affectionate respect, made way for him, as the students conducted him to the manse.—B.

SUNDRY USEFUL QUESTIONS.

MR. EDITOR—I beg leave to propound to your readers the following questions:—

Is it becoming or modest for a minister to give sly hints in his prayers about his own talents or character?

Is it consistent with modesty, or is it not sheer flattery of one's self to say in prayer, 'Thy poor unworthy servant—Thy poor young servant?' Should not these effusions be in keeping for secret confessions? I recollect very well of hearing my worthy old Pastor once telling me a case which came under his own inspection. A serious and excessively humble woman came to him, and with many groans and sighings, telling him that she believed that she had one of the worst hearts in the world; that she was a poor, weak, unbelieving doubting creature; she was desperately afraid, and so she was, that she was a hypocrite. She paused, and looked up, to see if she had not, by her lowliness, merited some incense of praise. 'Indeed,' said the minister, with unusual solemnity. 'I am afraid, Janet, that what you are saying is altogether too true.' Her humility and meekness vanished in an instant. 'It is false sir,' cried she; 'I am no hypocrite. I am as good as my neighbours.' I am afraid that there are more persons than Janet, and may be some of our Reverences, who would also kick, if taken short at their own humble personal confessions.

Moreover, is it befitting the sacred pulpit, or the solemnity of prayer, for one minister to puff another? I met

with the following remark in the *Columbian Star*, a paper abounding with excellent matter, and which no man can read, without reaping much instruction and benefit every way. "A preacher who will suffer himself to be lauded and flattered, without remonstrance, ought to be told that neither his God nor his hearers think better of his discourse, after the utterance of such fulsome adulation, than before. It is very frequently the case, that the whole audience passes a sentence of condemnation upon both the sentiments and delivery of a discourse, and never dreams that any thing good can be said of it, until they hear the concluding prayer, when they learn, for the first time, that the sermon was 'able, and pertinent, and eloquent.'

Is it consistent with the modesty of a worshipper of the Almighty, to tell him in prayer, that the minister has been an eloquent man, and has spoken pertinently and ably? For what purpose, can any one inform me, is that told to God in prayer? Perhaps some of your wise ones can tell me. Is it because a minister has done his duty, and is accepted of God, because he has been 'eloquent, and able, and pertinent?'

Moreover, may I venture, without offence, to ask, if it be consistent for a minister to ask God, in prayer, to strengthen and prepare his mind to utter the truth, to bring truth to his remembrance, and so forth, when every word of what he intends to say is in black and white before his eyes, and he turns over the leaves without any attempt at concealment? Should he not, as an honest and humble man, pray that God would strengthen and preserve his eye sight, and bless the natural helps to aid his vision, and continue to him the clear light of day? I am one of those old fashioned people, who have been taught from early life to believe the saying of our fathers in Holland, that *Reading is not Preaching!* I hope to live to see the day when the old rule of Holland,

and I am told of Scotland, will be enforced, that no young man will be allowed to have licence to preach, unless he write out fully, and commit his sermons. But perhaps this is all prejudice natural to an old man, who loves old usages of olden times. I shall reserve other questions to a future occasion, not being so wilful as to put too many hard questions at one time.—HERMAN WITS.

Tappan, Jan. 1828.

Reviews & Criticisms.

OUR LORD'S BAPTISM BY JOHN.

Part II.

[Continued from p. 284.]

Christ's baptism was for the fulfilling of all righteousness. But we have seen that he could not fulfil the righteousness of Christian baptism, or of John's baptism. It must therefore be the righteousness of some other baptism which he was to fulfil. And there was no other righteousness which he could fulfil in the ordinance of baptism, but that in the Levitical statute, concerning the consecration of priests to their office. Those who were set apart for the priestly office, were to be regularly consecrated to it, before they could officiate therein.* At the age of thirty years,† they were to be taken to the door of the tabernacle, there washed with water, and anointed with oil, and thus they were inducted into the priestly office.—These washings or baptisms were performed by the application of water to the parts that were washed, and not by immersion, as appears from Ex. xxx. 18. ch. xl. 30, 31. Lev. viii. 11. They had a laver of brass standing at the door of the tabernacle, containing water for the convenience of washing; but this laver was not large enough for immersion. It is

well to notice this fact, that in consecrating priests to their office, no such thing was practised as immersion.

It was the righteousness of this baptism that Christ was to fulfil.—As a priest, he must be regularly ordained to his office before he could officiate therein. And it was for this purpose that he came to John. If it be asked why he did not go to the door of the tabernacle, according to the statute? We answer, that the ordinance was the principal thing regarded in consecrating priests to their office; the going to the door of the tabernacle was a mere circumstance, and could be dispensed with on an extraordinary occasion, without invalidating the ordinance. There were also three important reasons why he did not go to the door of the tabernacle.

1st. He would not have been received by the priests. They were his enemies, and would not have suffered him to approach the door of the tabernacle for consecration to the priestly office.

2d. Neither were they at liberty to receive him, if they would; for he was of the tribe of Judah, and they were expressly bound to the tribe of Levi, by their statute.

3d. John was appointed to induct him into office. He was our Saviour's forerunner, sent to prepare his way to the temple. "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple."* And if he were to prepare the way of the Lord, he must open the door for him to enter upon his office, and come to the temple.

For these reasons he came to John. But John would not baptize him until he understood the design of his application; and when he understood this, he baptized him. From John's caution, it appears that he feared Christ would be considered as his disciple;

* Ex. xxix. 4, 7. Lev. viii. 6, 12. † Num. iv. 3, 23, 30.

* Mal. iii. 1.

and this has been impiously asserted to be a fact, viz. that Christ was a *Baptist*, that is, a disciple of John.

"No person," says Daniel Merrill, "can, with a very good face, deny that John, Christ's forerunner, was a Baptist. Christ was baptized by a Baptist in Jordan; he was therefore a Baptist!!!" Now, observe, Christ was a Baptist, and that because he was baptized by John the baptist, which is the same thing with being a follower or disciple of John. For in his estimation, immersion or baptism, as he will have it, is that which constitutes a person a veritable disciple. But a disciple is a Baptist.* Hence conversely, a Baptist is a disciple.--- But "Christ was a Baptist," therefore Christ was a disciple!!!"

That Christ was baptized for the *Priestly Office*, appears,

FIRST. From the fact that he would not officiate as a priest, until the righteousness of the Levitical law was fulfilled in his consecration. He, at a certain time, was found asking questions of the Doctors; but we nowhere find that he taught, until after he was consecrated. He would not discharge the duties of the priestly office in a disorderly manner. For, although he was appointed to that office in the eternal counsels of peace,† yet he must be actually invested with it, before he could officiate therein. As Paul, when speaking of the priestly office says, "No man taketh this honour to himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest, but he that said unto him, Thou art my Son, this day have I begotten thee."‡ But he was called the Son of God, at his baptism.§ Hence it is evident, that he was actually invested with that honour at that time. Wherefore,

SECONDLY. From the circumstan-

ces attending his baptism, it appears that he was there consecrated to his priestly office. He was there washed with water by John; and anointed with the holy oil by the Father.*--- The Spirit of God descended like a dove, and lighted upon him.† His anointing by the Spirit was without measure.‡ So that he was well qualified for his office. And according to the statute, he was thirty years old at his consecration.§

THIRDLY. From the declaration from heaven, it appears that his baptism was for the priestly office, viz. "This is my beloved Son, in whom I am well pleased." The same words were repeated at another time, with the addition of an injunction to hear or obey him.|| But we are to hear the instructions of a priest, as it is written. "For the priest's lips should keep knowledge; and they should seek the law at his mouth; for he is the messenger of the Lord of hosts.¶ But Jesus Christ is that priest whose law we are to seek and obey. Consequently, he was here consecrated to his priestly office. And this is also farther confirmed by Isaiah, as quoted by Matthew. "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased; I will put my spirit upon him, and he shall show forth judgment to the gentiles."** Now the priests were the 'servants' of God, to make atonement for the people, and to teach them his law.†† To this office they were set apart at their consecration. Christ also, as a priest, was a servant to his Father, to make reconciliation for iniquity. And as a priest, the law was to be sought at his mouth. "The isles shall wait for his law," saith the prophet. "He was anointed to preach the gospel."‡‡

* Psalm 45, 7. Heb 1, 9. Acts 4, 27.

† Math. 3, 16. ‡ Luke 3, 21, 23. Luke 4, 18. John 3, 34. § Num. 4. Luke 9, 35. || Matt. 17, 5. ¶ Mal ii. 7. Isaiah xl. 1. ** Isa. xlii. 4. Matt. xii. 18. †† Lev. ix. 7. ‡‡ Isa. lxi. 1. Luke iv. 18.

* Eight Letters on open communion.

† Psalm cx. 4. ‡ Heb. v. 4, 5. § Matt. ii. 17.

and to show forth judgment to the Gentiles;" for which the Spirit was to be put upon him, and this was done at his baptism.

From the above considerations, it evidently appears that Christ, at his baptism, was consecrated to the priestly office.

FOURTHLY. The Apostle Paul teaches us, that "No man taketh this honour," of the priesthood, "to himself." He must not only be lawfully called, but regularly ordained to his office, before he has a right to officiate therein. "So also Christ glorified not himself to be made an high priest.* But this glory and honour he received of the Father, as Peter says, "For he received from God the Father, glory and honour." But when did he receive this? He adds, "When there came such a voice from the excellent glory, This is my beloved Son, in whom I am well pleased."† But those words which Peter heard when in the holy mount, were spoken of Christ, also, when he was baptized. It was, therefore, at his baptism, that Christ was glorified to be made an high priest; that is, actually invested with the honour or office of the priesthood, by the washing of water, and the anointing of the Spirit from the Father. Hence again it appears evident, even to demonstration, that his baptism was for the priestly office.

It has been objected, that Christ was not 'after the order of Aaron;' and therefore he needed no consecration. To this we reply, that His Order was not such as to free him from the obligation of the Levitical statute concerning the consecration of priests. This appears certain, as well from what has been shown above, as from the fact, that he refused, or would not officiate in his office, until he had complied with that statute.—Christ was of the tribe of Judah, of

which tribe Moses spake nothing concerning priests. His priesthood was unchangeable, and confirmed by an oath.* But the priesthood of Aaron was changeable, and without an oath. It was in these particulars that Christ was not after the order of Aaron; and not in any thing which could supersede the necessity of being regularly inducted into his office.

LASTLY. That our blessed Lord was baptized for the priestly office, appears from his acknowledgement of the fact. When the chief priests and elders of the people came to him, as he was teaching in the temple, and demanded to know by what authority he did such things; and who had given him such authority; He immediately referred them to the baptism of John, by whom he had been baptized, and asked them, "Whether it was of heaven, or of men?" They knew that he had been baptized by John; and if that baptism was of man, then of course he could have no authority to preach. But if it was from heaven, then his authority was established. For he was thence actually invested with the office of the priesthood, by the washing of water, and the anointing of the holy oil, according to the Levitical statute.

If Christ had any meaning in referring them to John's baptism, it must have been this. Because his reference was in compliance with their question concerning his authority to preach; and for the purpose of silencing them upon their own principles which he also effected. They believed that John had received his commission to baptize, from heaven, but were afraid to acknowledge it to him, fearing that he would attack them for their unbelief. For John had pointed him out as the Messiah in whom they should believe; having received a testimony of it at his baptism; yet they would not believe that he was the Christ. And they were

* Heb. v. 4, 5.

† 2 Pet. i. 17.

* Heb. vii. 21, 24.

so puzzled with the question, that they would have said "*it was of men,*" and they not feared the people who held John as a prophet.*

Hence it very evidently appears that Christ was baptized for the PRIESTLY OFFICE. One can scarcely help thinking that the Holy Spirit has caused such clear proofs of the truth to be recorded, with the express view to silence the opposition which he saw would be raised against it.

A question now occurs, and which it is worth while to investigate. What was the *mode* of our Saviour's baptism? Some say it was by immersion, because say they, he came "*up out of the water.*" If it could be proved that no one ever came "*up out of the water,*" without first going under it, then this circumstance would be a solid argument in favour of immersion. But that will not be attempted by the most strenuous advocates of immersion. Why then will men of learning, and candour lay so much stress upon this circumstance? which certainly cannot prove that Christ went under the water, even themselves being judges. Besides, if this circumstance did prove that Christ went under the water, it would prove too much; and that which proves too much is good for nothing.

If the phrase "*up out of,*" proves that Christ *came up from under the water*, then I can prove that the Israelites *came up from under the land of Egypt!* Because the same mode of expression is often used in reference to their coming up from Egypt. "I am the Lord that bringeth you "*up out of the land of Egypt.*" Let our friends look to the horns of the dilemma. If the phrase "*up out of,*" does prove that Christ *came up from under the water*; then verily we have proved, in the same style, what the Israelites *came up from under the land of Egypt*, as if Pharaoh, in addition

to his other acts of tyrannous proceedings, had actually buried the children of Israel under the sod!!

But, it may be said, that the absurdity of the thing, namely, that they came *up from under the land of Egypt* determines the point that this cannot be the meaning; so much the better. For it will render the absurdity of the argument, when used in favour of immersion, the more evident to minds free of prejudice. For you rest your argument for immersion on the peculiar phrase. But ere your argument can be established from the phrase, you must admit that this is the uniform meaning of it. If you give this up: you give up your argument.

But there is an instance, wherein no absurdity can be urged. "Where is he that brought them *up out of the sea*, with the shepherd of his flock?"* Hence again, if "*up out of,*" proves that Christ came up from under the water, this expression in Isaiah, also proves that Israel came up *from under the sea*. Because as we said before, the same argument must, and will prove, as much in one place as in the other. But we see that the argument proves too much here. For Israel did not come up from under the sea. Consequently, the argument is good for nothing. And therefore is no proof that Christ was immersed. And he who, after all, will maintain, from this circumstance, that Christ did come up from under the water, must stand charged with an obstinate inconsistency.

It may be asked why our Saviour went into the water? To this I reply, that questions prove nothing. He might very easily have stepped into the brink of the water, without going under it. But it can not be proved that he did even put his foot into the water. Because the Greek preposition (*ὑπο*) here rendered '*out of,*' is more accurately rendered '*from,*' and

* Matthew 21, 23—27.

* Isaiah lxiii,—11

is so rendered in other places, which every person who understands the Greek will confess. 'Come down (*'aro*) from the cross.' 'He is risen (*'aro*) from the dead.' 'And returned (*'aro*) from the sepulchre.' 'And cometh down (*'aro*) from the Father of Lights.' 'And I saw another angel ascending (*'aro*) from the east.'*

Many other examples might be adduced, but the above are sufficient to show how this preposition is rendered in other places of the scriptures. And indeed every Greek scholar knows that '*from*,' is the proper and radical meaning of *'aro*. Hence the passage under consideration, may be more accurately rendered thus 'And Jesus, when he was baptized, came straitway up *from* the water." No Greek scholar will dispute this rendering. Hence it can not be proved that Christ did even step into the water.

LASTLY. From the fact that Christ was baptized for the priestly-office, it is very evident that he was not immersed. Because no such thing was practised in consecrating priests to their office. And no good reason can be assigned why our Saviour should adopt a new mode of consecration in his own case. Sufficient reason has been given why He did not go to the door of the tabernacle. But why he should deviate from his own appointed mode, no reason can be assigned. As to the meaning of the word baptism, that affords neither reason nor argument. Having thus illustrated the subject of our Saviour's baptism, I shall conclude with the following remark. To urge our Saviour's baptism as an example for us to follow, appears to be more with a design to gain proselytes among an unenlightened and unthinking populace, than from conviction of its truth. B.

Wynant's Kill.

* Matt. xxvii. 40. Matt. xxviii. 7. Luke xxiv. 9. James i. 17. Rev. vii. 2.

Religious Intelligence.

HISTORY OF THE REFORMED DUTCH CHURCH; ITS ESTABLISHMENT AND PROGRESS IN THE UNITED STATES.

Third Series—No. III.

(Continued from p. 315.)

In this critical and alarming situation of the church, it pleased God, by unexpected means, to bring relief, and to open brighter prospects. It had been for some time the opinion of the best judges, that if a reconciliation between the contending parties were accomplished, the basis of it should be laid in Holland. But the difficulty of transmitting unexceptionable information to Europe, and of negotiating at such a distance, rendered any interposition on the part of the mother church, at once of difficult execution, and doubtful effects. A happy train of circumstances, however, soon led the way for attaining this desirable object.

In the month of May, 1766, Mr. John H. Livingston, then a young man, went from New-York to Holland, to prosecute his Theological studies in the Dutch Universities.—He had witnessed the unhappy dissensions, and violence, which had for some time divided and distracted the church of which he was a member; and was deeply affected with the melancholy prospect of its extinction. He therefore resolved to improve the opportunity which his residence in Holland might afford, to do something towards establishing a union, which appeared so essential to the existence of this important portion of the reformed interest in America.

On the one hand, it was confidently believed, that the Conferentie party would cheerfully yield to any reasonable recommendation from the mother church; and that the Coetus would be willingly reconciled on terms which should accord with their own principles. On the other hand, there was every reason to suppose that the

ministers of Amsterdam were in a great measure uninformed respecting the progress of society in *America*, and the real situation of the churches in this country, and that they needed only a candid and impartial explanation of facts, to prompt them to accede to such a plan of peace and union as would be generally acceptable. At the same time, it was foreseen, that no plan could be free from certain difficulties; to surmount which, great prudence, patience, and perseverance, were indispensable.

Mr. Livingston, during a residence of four years at the university of *Utrecht*, carefully improved the acquaintance and friendship which he formed with the principal ministers in the church of *Holland*, to explain the situation of the Dutch Church in *America*; to show the propriety and necessity of admitting them to ordain their own ministers, and to manage their ecclesiastical concerns, independently of foreign authority or interposition: and to conciliate the minds of those venerable men towards the establishment of Classes and Synods in this country. In these overtures he was successful. The favourable sentiments and dispositions which he had anticipated, were fully realized. The ministers of *Amsterdam*, in particular, with whom he especially conferred on this subject, gave the most unequivocal proofs of candour, piety, and zeal for the interests of the Redeemer's kingdom; and accordingly acceded, without hesitation, to some general principles, which had for their object the accommodation of ecclesiastical differences in *America*.

Foreseeing that it would be troublesome, and involve the proceedings and correspondence in unnecessary embarrassment, to deal with the Synod of *North-Holland*, which was composed of many Classes; it was judged expedient to prevail upon the

Synod, to constitute the Classis of *Amsterdam* a permanent committee, invested with full powers to transact, and finally determine, without further instructions, every thing relating to the churches in *America*. To gain this essential point, Mr. Livingston waited upon the Synod, which, in the year 1769, sat in the city of *Edam* in *North-Holland*; and, by proper communications with the leading members, procured, without the least opposition, the appointment of the Classis of *Amsterdam*, with the ample plenipotentiary powers above stated, for conducting and adjusting the interesting concerns of the American churches.

This step concluded all that could then be done on that side of the Atlantic. The ministers of *Amsterdam* were prepared to take suitable measures, and to acquiesce in the plan which Mr. Livingston had suggested, and which they had reason to expect would, in due time, be officially laid before them. It only now remained to propose the plan, in a prudent manner, to the churches in *America*, and obtain their concurrence: and in exertions to accomplish this last important object, the members of the Classis engaged to co-operate, by their public letters, as well as by their private correspondence, with the leaders of the Conferentie party.

Mr. Livingston, (now the Rev. Doctor Livingston,) having completed his theological studies, and been ordained to the work of the gospel ministry, returned from *Holland* in the year 1770, in compliance with a call from the Dutch Church in the city of *New-York*. Upon his return, he found the churches throughout the colonies of *New-York* and *New-Jersey*, nearly in the same situation in which he had left them. The heat and turbulence of party spirit had in some measure subsided; but the fixed opposition of the parties, and the strength of their attachment to the respective

principles and designs with which they commenced their struggle, remained undiminished.

It was judged prudent to unfold, at first, only the outlines of the pacific plan which had been formed; and to pave the way gradually for a more full and formal communication.— These preliminary steps met with such a reception, as gave ample encouragement to proceed; and opened very flattering prospects of ultimate success. In the year 1771, Dr. Livingston proposed to the Consistory of New-York, which, from its situation, and the neutral character it had uniformly sustained, had great influence with all the churches, to send circular letters, inviting all the ministers in connexion with the Dutch Church, with each an elder, and also an elder from each of those congregations which were vacant, to meet in general convention at New-York, for the express purpose of healing the divisions, and forming a plan of union and general peace.—

The Consistory readily acquiesced: and letters were immediately dispatched.

In the month of October, 1771, on the day proposed in the letters of invitation, nearly all the ministers of both parties, and elders from almost all the congregations,* appeared at New-York. Men who had been in the habit of opposing each other for many years, seemed now desirous to forget and forgive past injuries; and the hearts of a divided people were evidently more prepared for reconciliation than ever before. The convention was opened and conducted with a pacific temper, and an evangelical spirit; and the issue was in a high degree propitious and happy for the Dutch Churches.

The first business of the convention was to appoint a large and respectable committee to digest and prepare a plan of union and church government. This committee consisted of six ministers and six elders,

* The Convention was composed of the following members:—

	MINISTERS.	ELDERS.
From Poughkeepsie and Fishkill, English Neighbourhood,	Isaac Rysdick Gerrit Leydekker, Johannes Caspar Rubbell Ulpianus Van Sinderin	Richard Snaedecker Michael Moor Englebert Lott J. Rappalje Hendrick Fischer G. De Murray
King's County, Long-Island, New-Brunswick, Hackensack, Kaats'-kill and Cocksackie, Bergen and Staten-Island, Pompton, Marbletown and Mombachus, Millstone and New-Shannock, Gravesende and Haerlem Hackensack and Schralenberg, Paramus, Raritan, Tappan, Albany,	John Leydt Warmuldus Kuypers, Joh. Schunema William Jackson Hermanus Meyer Dirck Romeyn John M. Van Harlingen Martinus Schoonmaker Johannes Henry Goetschius Benjamin Van Derlinden Jacobus R. Hardenbergh Samuel Ver Breyck Eilardus Westerlo Lambertus De Ronde Archibald Laidlie	Abraham Sikkels L. Pawling Jacobus Van Arsdaleen John Sikkles Peter Zabriskie & D. Herring Stephen Zabriskie Cornelius Van Der Meulen Rulof Van Houten H. Gansevoort Jacobus Van Santen Isaac Roosevelt C. Sebring E. Byvanck G. Tingens A. Ziphens
New-York,	John Livingston David Morinus Cornelius Du Bois	{ Jacobus Eltinge Adrian Wynkoop Adolph Meyer
Achquackhenong, Freehold and Middletown, Kingston Haerlem,		

viz. to represent the neutral*, churches of New-York and Albany, Dr. Livingston and Dr. Westerlo,† ministers, and Messrs. Isaac Roosevelt and H. Gansevoort, elders; to represent the Cœtus churches, Dr. Hardenbergh‡ and Mr. Ver Breyk, ministers, with Hendrick Fischer and Pieter Zabriskie, elders; and to represent the Conferentie churches, Mr. Rysdyck and Mr. De Ronde, ministers with Mr. J. Van Santen and R. Snedeker, elders. When this committee convened, to attend to the object of its appointment, the plan which Dr. Livingston had brought from Holland, and which had received the provisional concurrence of the ministers in that country, was now, for the first time, produced by him, and submitted to the committee.

This plan had a respect to three objects, viz. The internal arrangement and government of the churches; the healing of the differences which had so long broken and divided them, and restoring peace and union among them; and the conducting a correspondence with the mother church in Holland. After a

* By neutral churches is meant those which, in the violent contest between the Cœtus and Conferentie parties, had not fully taken side with either. There were several respectable churches in this situation.

† Dr. Eilardus Westerlo was a native of Holland. He had just finished his studies in the University of Groningen, when a call from the Dutch church in Albany was put into his hands, which he accepted, and came to America in 1760. He was a man of strong mind, of eminent piety, and of great erudition, especially in theology, his favourite study, and in oriental literature. He was highly popular and useful as a preacher; and lived in great honour and esteem with his brethren in the ministry, and with the churches in general, until his removal by death, in the year 1790.

‡ Dr. Hardenbergh was an American. Although he had not been favoured with the same advantages in the early part of his education, which some of his contemporaries enjoyed; yet, with a powerful mind, and habits of persevering application, he made such progress in knowledge, that he was justly esteemed a great divine. He was ordained by the Cœtus, and was the most distinguished and able supporter of that party.—His piety was ardent; his labours indefatigable; and his ministry greatly blessed. He was the first president of Queen's College, and died in that office at Brunswick, in 1792, universally lamented.

deliberate examination of the plan, in all its parts, by the committee, it was, with some small additions, but no essential alterations, adopted, and reported to the convention. By the convention it was again examined, discussed, and agreed to, without a single dissenting voice.

Before a final vote of ratification, it was judged proper that the whole plan, together with all the proceedings had thereon, should be transmitted to the Classis of Amsterdam, for the approbation of that body.—This was accordingly done: and the convention agreed to meet again in the month of October, in the next year, in expectation that an answer from Holland might, by that time, be laid before them.

This expectation was realized.—The plan being well understood beforehand by the ministers of Amsterdam, and known to be acceptable to them, their official concurrence, as had been anticipated by its friends, was easily and readily obtained. An answer from the Classis, communicating their full approbation of the plan of union, and expressing their fervent prayers for the prosperity of the church in America, was received at the expected time, and laid before the convention which again assembled in the city of New-York, agreeably to adjournment, in October, 1772. Every obstacle being now removed, the complete and final ratification of the plan followed of course. And it was, with the greatest cordiality, joy, and gratitude, signed by every member of the convention.

Thus, after a conflict which had lasted for many years, and which threatened the extinction of the Reformed Dutch Church in America, peace and confidence were restored. Ministers who had been long separated, came together on terms of fraternal cordiality. Societies which had been long torn by dissensions, were again blessed with harmony and union. Order and respectability suc-

ceeded to confusion and threatened ruin. A new and auspicious æra commenced.

Short as the present sketch is, it is but justice to record the names of those gentlemen who were most distinguished as the friends and promoters of this happy union. The most eminent of these were, Doctors Laidlie and Livingston. of New-York; Dr. Westerlo, of Albany; Dr. Romeyn,* of Schenectady; Dr. Hardenbergh and Mr. Leydt,† of New-Brunswick; Mr Ver Breyck, of Tappan; and Mr. Rysdyck, of Poughkeepsie. The last named gentleman, though a decided and warm friend of the Conferentie party, yet, on the first intimation of the plan of union, expressed his hearty concurrence; and was very active, and useful in promoting its adoption.

EXTRACT OF A LETTER, DATED MONROE, CHICKASAW NATION, JUNE, 1827: FROM THE MISSIONARY, REV. MR. T. C. STEWART.

"I sincerely thank you, dear brother, for the interest you take in our Mission, and for your influence in its behalf. The only return I can make you for your benevolent exertions, is to tell you the *Good News* from Monroe. The last two months has been

a time of awakening, and a season of refreshing in our little church.—The Lord has been very near, by the special influence of his Holy Spirit, moving upon the hearts of sinners, and bringing many, as we hope, out of nature's darkness, into the light and liberty of his own dear children. This good work of grace commenced about the time of our last communion, the first Sabbath in April; since which it has gone on with increasing interest. The number who have obtained a hope of an interest in Christ, is about twenty. Perhaps not more than six or seven of these, however, give decided evidence of a gracious change. Of this number, are a white man, and his wife, a native; the rest are blacks. Among our serious inquirers, are three natives, one of whom is a man of influence. Our meetings, which are frequent, are crowded and solemn. Between twenty and thirty usually attend our anxious meetings on Saturday evening. We look forward to the next communion with no common emotions. This will be the first Sabbath in July."

By a letter from Mr. Stewart, of a much later date, we learn that the seriousness still continues, and even increases. There have been in August, three new cases of hopeful conversion, and many new cases of awakenings. About twenty have already been received into the church, as hopefully converted. The season has been very refreshing to the whole of the mission family at the station.

It may be proper to add, that the Rev. Mr. Stewart is supported by a Missionary Society in the south western States, who have declined to act in co-operation, hitherto, with any eastern society. Some letters have passed on the subject of a Union of that Missionary society (which cleaves with zeal to the orthodox views of the old school) with our Dutch Missionary Society. A letter is now lying before me, addressed to one of our

* Dr. Romeyn was a native of Hackensack, in New-Jersey, and received his education at Princeton College. He was a pious and learned man; a judicious, and acceptable preacher. After labouring in the ministry, in several places, to which he was successively called, he accepted, in A. D. 1784, an invitation from the church in Schenectady, where he continued in the faithful and laborious discharge of his pastoral duties, until he died. In the year 1797, when two additional Professors of Divinity were appointed, Dr. Romeyn was invested, by the General Synod, with that important office, which he discharged with great reputation, until he was disabled, by a paralytic stroke, from attending to his duties. And at length he closed his useful life in April 1804.

† The Rev. John Leydt was active in promoting the Independence of the Dutch church in America. He published several very respectable pamphlets on the subject, which were answered by the Rev. Mr. Ritzema, of New-York.

Missionaries, making particular inquiries relative to our Dutch Society, and expressing a cordial desire to unite.

EXTRACT OF A LETTER FROM A DISTINGUISHED MINISTER IN GLASGOW, TO THE EDITOR.

“*****We feel interested in the welfare of America, almost as much as in that of our own country. God will arise and plead his own cause; and, in his time, instruments will not be wanting. It would give me great pleasure to hear from you occasionally, and to know, how, in your judgment, things move in the churches, or the Republic of Letters in America.

Our Union* works well, upon the whole. In most Presbyteries we have the most friendly christian intercourse. Some nice points, which it was necessary to discuss, have brought prejudices into collision; and sparks have occasionally been struck, which have alarmed the fears of some.—But the materials have not been so inflammable as was apprehended.—No combustion has occurred; and we think, that under the blessing of God, we are now, in a great measure past hazard. The course of evangelical truth is, at least, not losing ground in the churches of Scotland, and England; and the religious excitement, the diffusion of revealed truth, and, I hope, the true conversions in Ireland, are certainly without parallel in that country, since the period of the Protestant Reformation. We are not, however, at ease. The old world is very insecure. The states of Europe are all fermenting; and the best informed political men, and the most enlightened christians, coincide in the

* The Secession church of Scotland, which rose in A. D. 1732, was unhappily rent as early as 1747, into two churches, the Anti-burgher and Burgher churches. These were happily united a few years ago into one large, growing, and most flourishing church. This is the Union here alluded to.—ED.

apprehension that a dreadful explosion is not very remote. But the Lord reigns, and the result will be glorious.*****”

Your brother in the bonds of the Gospel.—H. H.

On the 19th of Nov. last, the Classis of Poughkeepsie installed the Rev. George W. Bethune as pastor of the Reformed Dutch Church at Rhinebeck, Dutchess county, New-York. The Rev. C. C. Cuyler presided on the occasion, and preached the sermon, from 2 Cor. ii. 16. “Who is sufficient for these things?” The charge to the pastor was delivered by the Rev. M. W. Dwight, of New Hackensack; and the charge to the congregation by the the Rev. I. N. Wyckoff, of Catskill. The services were appropriate and interesting, and the congregation large and solemn. The connexion formed, promises usefulness and comfort.

On the 21st Inst. the same Classis (of Poughkeepsie) ordained and installed the Rev. Edwin Holmes as pastor of the Reformed Dutch Church of Linlithgow, town of Livingston, Columbia county, New-York. The Rev. F. H. Van Derveer presided. The Rev. G. W. Bethune preached the sermon from 1 Cor. i. 21. “It pleased God, by the foolishness of preaching, to save them that believe.” The charge to the pastor was delivered by the Rev. C. C. Cuyler; and the charge to the congregation, by the Rev. I. N. Wyckoff. The whole transaction was highly interesting, and very solemn. The call was unanimous; and deep solicitude was manifested for its consummation.—This people have now, for the first time, a resident pastor, and his entire services. And there is opened before him a wide and promising field for ministerial usefulness. To this narrative of the preceding ordinations and installations, are appended the following statements from a distinguished minister of that Classis.

“Thus the great Head of the Church is manifestly supplying our vacant congregations, and strengthening our hands, and encouraging our hopes. We have now only two vacant congregations within the bounds of our Classis, one of which is abundantly able to support the gospel, and will, it is hoped, soon be again supplied with a faithful pastor; and the other is supplied one fourth of the time. There is, however, around us a large field, which presents to view a desolate aspect, and one which greatly needs that attention, which I hope it will ere long receive.

Our Classis has ordered interchanges of services on the first Sabbath in February, for the purpose of preaching missionary ser-

mons, and taking collections in all our churches, in aid of the funds of the Dutch Church Missionary Society. The object of this arrangement is to save the society the expense of an agent, and have the collections taken on the Sabbath with full congregations, and we have no doubt the result will prove the sound policy of the arrangement. The collections will be forwarded at an early day."

On Sabbath, Dec. 2d, the Rev. Mr. Isaac S. Demund was installed as Pastor of the Reformed Dutch Church at Walpack, in Sussex county, New-Jersey. The Rev. Mr. C. C. Elting preached the sermon from Matthew xxviii. 18, 19, 20. "And Jesus came and said unto them, All power is given unto me in heaven and on earth; go ye, therefore, and teach all nations," &c. The Rev. Mr. Van Kleek of Somerville, read the Form, and gave the charges both to the pastor, and to the people. The concourse of people was immensely great. And all hearts rejoiced at the prospect of having the stated and regular ministration of the ordinances of the Lord, by the hands of a minister of Christ, who had, during his late missionary labours among them, become so universally beloved in the congregation. Walpack opens to our view a wide and very extensive field of usefulness. It is an ancient Dutch settlement, on the beautiful river Delaware. The population is dense and wealthy. They are eager to hear the gospel. And in the ordinary course of things, another growing church may soon be anticipated there. For on a moderate calculation, there are at least, in that beautiful and rich valley, three hundred families, in easy, and many in wealthy circumstances. May the best blessing of his Master attend the ministrations of our young friend among that great and interesting people.

Mr. Editor.—A letter, signed by "A Dutchman in the country," was published in the Observer, of Dec. 15th ult. in which he says, "Rejoicing sincerely in the Catholic spirit of my brethren in the G. S. church, I send you \$50 towards supporting the gospel in our new and destitute settlements," &c. Now I rejoice that *MONEY* is given by any one, and for such a noble purpose. As a true lover of the Dutch Church, I rejoice to see missionaries, at home or abroad, flourish. I say this, while I am one of those charged with bigotry, by those who are self-styled liberals. But I write this to call the attention of our Dutch clergy, and our lay members to the vile and bigoted insinuations in the above letter. Why can not a man send his \$50 [no great affair] without an uncharitable reflection on those who have as good a right to think for themselves as he has. He tells the public, he tells the Dutch clergy, he tells the General, and the Particular Synods, who have organized, and promised to sustain our own Dutch Mission-

ary Society; yes, he tells them that those Dutch churches, and Dutch ministers, who give at the rate of *ten* dollars to other missionary societies, and one to their own missionary society, are liberal and Catholic christians! Now, the Dutch Missionary Society is a *Home* Missionary Society, labouring as a rival, with high and noble christian rivalry, with the A. H. M. Society. The Dutch Society does actually send the gospel to "destitute settlements." And there is the whole valley of the Mohawk, settled by Dutch, and those attached to OUR church, which WE ought to occupy, and where WE should plant missionaries. But let me earnestly solicit the attention of all our ministers to this point. Some of the brethren decline to support this society of *their own church*, which labours in the same noble and glorious work with the A. H. M. Society. That is, they give at the rate of *ten* dollars to a *Home* Mission Society, which stands less in need than our own does. And to our own society they contribute at the rate of *one* dollar! Or, speaking more correctly still, they give a *thousand* dollars to the Presbyterian *Home* Missionary Society; and at the rate of *seventy* or *eighty* to the Home Missionary Society of their own Dutch Church, organized and patronized by the General Synod.

Now, I do not take on me to blame any church, or any minister for doing this. They can do with their money as they please. But I do enter my solemn protest against this "Country Dutchman," who calls it approvingly a *Catholic* spirit, to give \$1000 to a *stranger*, and to give only \$100, or some \$70, to its *own child*. If we could prevail with all the Dutch ministers to aid our own Home missionary society first and foremost, and then to give what their amiable charity and christian feelings prompt them; then it would be truly Catholic, and truly noble. Then WE COULD PLANT TEN NEW DUTCH CHURCHES for every one WE can now rear. If they would be pleased kindly to give their OWN missionary society at the rate of 1000 dollars, and give the Presbyterian Society 100 dollars, then WE could soon plant missions in the long valley of the Mohawk, and begin at Utica, and extend them to the destitute neighbourhoods, and thus largely co-operate with the Western missionary society, and all the ramifications of the Home missionary society; to which we cheerfully say, "May God bless you, and increase your FUNDS, and crown abundantly your labours." But let us hear no more of this ungracious *canting* about a false Catholicism..... A DUTCHMAN IN THE CITY.

A tyrant is but like a king upon a stage;
a man in a vizor, and acting the part of a king
in a play; he is not really a king.—Milton.

Christians.—The usual mode of pronouncing this word is to sound the first *i* short, as in the word *crisp*. But if our readers sound the first syllable, as in the Dutch word, *vreinden*, or as if it were composed of the two letters *ze*, and call it *Chraestians*, then they have the name of a new sect, some few years old. A new paper made its appearance under their patronage lately. And friend Clough, one of the Editors, has honoured the Editor of this Magazine, by "LETTER I." addressed especially to him, by name, and surname. This writer abjures all creeds and confessions; and proceeds nevertheless to give us his creed and confession respecting Jesus Christ! He denies the Most Holy doctrine of the Blessed Trinity; and yet undertakes in this Letter to prove, in seven particulars, the divinity of Jesus Christ. The Editor tenders his respects to Friend Clough, and assures him, that he did not use the expression which the hearsay evidence fastens on his prayer, and which expression is the subject of the criticism.—He would remind Friend Clough of the true opinion and judgment in the caption at the head of a chapter in a certain book, into which Friend Clough would never look, unless he crossed himself, as the Romanists do, when they venture on the danger of looking into a Protestant book. The sentence I allude to is, "An humble attempt to show, that before a man can write or speak on any subject, he ought to know something about it." Now, the Editor assures Friend Clough, with all possible respect, that unless he give him, or the public some evidence of his knowing our sentiments on the subject which he undertakes to refute, he [Mr. Clough] will necessarily put it utterly out of Dr. B.'s power to notice any thing which he may put himself to the trouble of writing. Now, he assures Mr. C. that the prayer, in order to its being orthodox, with us, should have been expressed thus: "O Lord! have mercy on those deluded persons who

deny the *Supreme Deity* of the 'Great God, and our Saviour, Jesus Christ.* Recover them, we implore thee, out of the snare of the evil one, into which they have fallen, and give them, of thy infinite compassion, more enlightened views of the religion of thy dear Son; and then, according to thy holy will, they will honour the Son, even as they honour the FATHER.†" By fatally mistaking our sentiments, and using the term '*Divinity*,' instead of '*Deity*,' of Christ, Friend Clough's "Letter I." has missed the point utterly and hopelessly.

All that he has written, is to no purpose; and hence, this dart—whether it be a 'fiery dart,' from a certain ancient personage, I shall not stop at present to inquire—but his dart, aimed against a leading doctrine of the gospel, falls as harmlessly and as feebly to the ground, as ever did the feeble weapon from the hands of the aged and tottering Priam, of olden times. What a melancholy pity it is, that age, venerable as it usually is, does not always bring wisdom along with the instructive lessons which Providence has afforded it.

The Editor repeats his protest, that neither the laws of Theology, nor of Logic, nor of Courtesy, bind him to notice Friend Clough's effusions, until he gives evidence of knowing something about what he is writing. For the style of his writing, we say nothing of it. It is one of those instruments which will hurt nobody, but the clumsy hand that wields it.

Jan. 12th, 1828.

Literary.

A very neat and carefully revised edition of *The Greek Reader* has lately been issued from the New-York press. It is the third American, from the ninth German edition. The author is the celebrated Greek scholar and teacher at Gotha, in Germany, Mr. Frederick Jacobs. This

* Tit. ii. 13. 1 Cor. i. 7. Rom. ix. 5. John i. 1, 2. † John v. 22, 23.

new edition has the Revisions and Notes of David Patterson, A. M. Teacher of the Classics in New-York. We can scarcely conceive a more judicious and appropriate elementary Greek book for young boys.

Foul Air.—Com. Barron's mode of expelling foul air from the holds of ships, merits public attention. It is simple and effective. He fits a long hose to the valve of a large pair of bellows, and thence draws up, and discharges the air. The result is, that as the foul air is drawn up, fresh air rushes down into the hold, and occupies it. This may be applied with facility to the cleaning of wells and pits of their foul air, previous to workmen descending into them.

The Rev. John Foster, the author of the admirable Essays on 'Decision of Character, on a man's writing memoirs of himself,' &c. has lately published a new work, which is read with avidity. It is on "The Importance of Considering the Subject of Religion." An edition of this new work has been just published in Boston.

Poetry.

In memory of the Rev. James Davenport A. M. who made his triumphant exit from this mortal stage, Nov. 16th, aged 40 years. To which is added, part of a letter written by the Rev. Samuel Davis, late President of New-Jersey College.

O Davenport! a seraph once in clay,
A brighter seraph now in heavenly day!
Sure thou wast sent into the world to show
How much of heav'n may be enjoy'd below.

How glow'd thy heart with sacred love, and zeal!
How like to that thy kindred angels feel!
What warm devotions, piety sincere!
A mighty impunity of prayer!

How many souls snatch'd from eternal flame,
Shall hail thee Father, at the throne supreme!
Cloth'd in humility, thy virtues shone
In every eye illustrious, but thine own.

How like thy Master on whose friendly breast
Thou oft has leaned, and shall forever rest!
Oh! may I live, and act upon thy plan,
And be an angel, who am now a man.

Thy widow rears, thy friend inscribes this stone;
Fond with thy name to be forever known,
And with her generous tears to mix his own.

* * I was admitted to a peculiar intimacy with that excellent man of God, and from my acquaintance with him, I must always love and admire him as vastly superior to most, and inferior to none that I ever knew: for ardent devotions, flaming zeal, extensive benevolence, and the life of heaven while upon earth. His dear conversation has often fired a heart so languid as mine. And I have reason to bless God, that ever I came within the circle of his acquaintance, and friendship.—S. DAVIS

Obituary.

Died at Gowanus, L. I. the late place of his residence, on the 26th of September last, in the 65th year of his age, *Mr. Cornelius Van Brunt* Sen. A devout christian, and long a member, and an elder, in the R. D. Church at Brooklyn. And on the 15th of October his son *Mr. Stephen Van Brunt*, Merchant of New-York. We delayed the above, in order to glean materials for a more full notice, as the preceding pages will show.

In Schaghticoke Rensselaer county, on the 10th inst. *John Knickerbaker*, Esq. aged 76 years. It is a remarkable fact, that on the 10th of November last year, at the same hour and moment, his consort, with whom he had lived sixty-one years, also died. His children, the church and the surrounding country, will long have cause to mourn his death.

We had delayed this notice, the homage which we owed to the memory of this most excellent man, in hopes of obtaining materials to form a respectable Obituary of him. We have been disappointed.

In primitive simplicity, in openness, and frankness of manners, in generous hospitality, in goodness of heart, and in public spiritness, he was matched only by his remaining compatriots, the gallant veterans of seventy six. When he was in this city, at the head of his troops, during the last war he used to be called the *Prince of Schaghticoke*. And in worthy style did the gallant veteran wear his honours. His name and memory will be loved and revered, not only by those of his native village, but by all who knew him.

Died at Lodi township, Bergen county, N. J. on the 11th, of January *Mr. Garbrant Van Riper*, student of Theology, late of New Brunswick Theological Seminary. In our next, we shall give a more full obituary of this young christian.

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[NO. 12.

Religious Communications.

ON THE ERRORS RELATIVE TO THE TERM
MYSTERY. AS APPLIED TO THE
HOLY TRINITY.

It is a ground to us of unfeigned thankfulness, that no writer, nor even professed polemic, is under any obligation *to read*, or even to *notice* the rude and indigestible mass of error and nonsense which may be sent to him, and inscribed to him, by name, in certain religious publications of the day. It is one of the evils accompanying the unincumbered blessings of a free press — One loves the warm and cheering days of summer, even though summer brings forth its serpentine race, and its angry moschetos. We must take the good, and in thankfulness for it, bear with the inconveniences growing out of our finest blessings. Who would be so mad as to wish there were no summer, merely that there might be no gnats and moschetos? Who would be so extravagantly absurd as to wish the inestimable blessings of a free press to be checked, merely because it brings forth certain crawling beings, and little buzzing, *stinging* insects, scarcely large enough to be seen? Who would be so unprincipled as even to wish to stop the press, which, teems forth its blessings in literature, politics, and religion daily, merely that an end might be put to such THINGS as the *Olive Branch*, and the *Gospel Luminary*? Sit fas audita loqui! For one, I say, Let them buzz, and *sting*, and *stutter*. They have their day. Why should we envy them? When they *sting*, we can brush them away, without once taking our minds off from our subject; or even being at the trouble of trying to discover where they fly. "Go, go," said a benevolent man, I believe it was uncle Toby, as he brushed off a fly: "there is room enough for me, and for thee, in this wide world," which God has made for men and for flies.

Friend Clough shuts me up to observe faithfully the resolution which I expressed in my last number. I can not reply to him, until he gives evidence that he understands the subject about which he writes, in the Letters addressed to me by name.

He does not yet know, or understand the correct doctrine of the Reformed Churches, relative to the Most Holy and Adorable Trinity. Hence he is absurd enough (not to use a less courteous term,) to assert that this doctrine is a self-contradiction. The simple reason why he thus loosely speaks is this; he has yet to learn, that the doctrine teaches that in one sense God is *One*; in another sense, there are *Three* in the *One*. In other words, God is *One*, in one way and sense; and he is *Three* in another way and sense. I use no comparisons to illustrate the TRINITY. But if I say to Mr. C. you have a soul, a body, and a spirit; (1 Thess. v. 23.) you are yet one person. You are three, or made up of three; yet

you are one. You are three in one sense, and one in another; can this be styled a contradiction?

Again: If friend Clough would have been at the pains to recollect, or to learn, if he does not know, that man, poor, weak, disabled, and sinful man, has no right to sit in judgment on God's doctrines, far less to sit in judgment upon God's being, and mode of existence, his pen of impiety and blasphemy would have fallen out of his hand, and he would have exclaimed, *God be merciful to me, and pardon all the hard things which I have written and spoken against the doctrine of the Trinity!* We are permitted to sit in judgment on the testimony and evidence of God's doctrines, and the evidence of God's being, and his mode of existence. But to sit in evidence on God's *doctrines*, or to prescribe, and judge, and decide what is proper for Him to teach, or what his doctrines ought to be; what his being ought to be; that it should be such as we can understand it; that there should be no mysteries; that his mode of existence should be plain and palpable to our intellects; this I call not so much impiety and sheer blasphemy, as the ravings of a shattered intellect.

Reason, and the analytic philosophy of Bacon, carry us to this salutary practice in science. We lay down *facts*; and from these we draw our deductions, and establish our systems.

In religion, we sit in judgment on the testimony and full evidence of Inspiration. This settled, we take the Holy Bible, as established by the evidence of divine inspiration, as the book of our *facts*. And every doctrine therein is viewed as one of these facts. And we believe on the ground of *evidence*, whether we understand the manner, or nature, or essence of a thing or not. I believe that the *asymptotes*, in mathematical science, are right lines, which continually approach nearer and nearer to some curve line; and yet, though produced to all eternity, they never will meet. There is something about this which I can not understand. It does appear self-contradictory. Yet the *fact* in the thing I do as firmly believe, on the ground of *evidence*, as I do believe in my own existence.

Again: My soul is a spirit; it is in my body; it operates on matter; it moves my body. How does it this? How can spirit operate on the palpable parts of matter? Let Friend Clough explain this inexplicable mystery in his own frame, and I will then explain all the mystery of the Trinity. I know the fact, and believe. The *manner* is a mystery. Let him look through the telescope, over the worlds, thereby magnified and made conspicuous; and let him explain their nature, essences, mode of existence; and then through the microscope, let him look upon those millions of insects, invisible to the naked eye; then, singling out one of those tiny beings, so small that millions of them can recline on the point of a needle; and by another microscope,

of still greater powers; let him single out another class of insects, which live on the limbs, and cluster, by millions, on each one of these other exquisitely small insects; let him describe their nature, their laws of operation, and *mode* of existence, and we will then explain to him the mystery of the Trinity.

The fact is, it does not seem to be given to any creature to find out, and know the essence of any thing, or the *mode* of even his own existence, far less to know the essence of God, or the *mode* of his existence. My soul is united to my body, and moves it. My soul, and body, and spirit, make one person. I know the fact of this. And I believe it on the ground of evidence. The essence of my body, the essence of my soul, and the *mode* of the existence of these three united in my one person, is hidden from me. It is a *mystery*. That there is *One* God, is revealed in the Bible. It is therefore a fact. The same Bible says, there is a Father, and he is God; there is a Son, and that Son is God, (John i. 1, &c.) There is a Holy Spirit; and that Spirit the Bible calls God, (Acts v. 3, 4. Isa. vi. 9. compared with Acts xviii. 25.) But there is *ONE* GOD. Hence in the *One* God or essence, there are *THREE*. Nay, in a text which the learned know to be as authentic as any in all the Bible,* I mean 1 John v. 7, it is expressly said, "There are three which bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one; that is, *“ev,”* one thing, one essence, one godhead. "I and my Father, we are one, one thing, one essence or godhead. *“ev sepes.”*

Now, Friend Clough, in his loose papers, like the sybil's leaves, instead of proceeding to investigate the holy doctrine of the Trinity, out of the doctrines and facts of the Bible; and instead of schooling his mind down to believe whatever the Bible declares, whether he can understand the *manner* of the thing or not, sets himself to rail against the doctrine of the Most Holy Trinity, because he thinks it self-contradictory, inasmuch as it does not come within the range of his understanding and his experience, a thing, in truth, for several reasons, of no small difficulty.

The following anecdote will illustrate my principle, and test those of friend C. An English traveller was introduced into the presence of the King of Siam, and soon became a great favourite. He delighted the king by his philosophy, and the detail of his adventures. In the course of his narratives, however, he described the climate of the country from which he came. "At a certain season of the year, may it please your majesty, the water of our rivers becomes as hard as stone, so that men, and horses and cattle, can walk on it!" "Stop, now," cried the king, who lived in a hot burning climate, and who, moreover, was a wise and cunning man, like Friend Clough, and was as confident that no man could, with impunity, or without detection, play upon his credulity. "The water of your country becomes hard as a stone, said you? I thought you until now a creditable, honest man! But I can not believe a single incident more in your narrative. The water becomes as hard as a stone! This will never do. I never saw such a

thing. None of all my people ever saw or heard of such a thing. In the most ancient records of my house, the thing was never mentioned. The water as hard as a stone! Soft water as hard as a stone! It is impossible! It is "self-contradictory!"

How would Friend Clough have answered the king of Siam? On his own principle, the king of the Siamites was strictly orthodox. And he was correct in banishing the traveller with his unheard-of mystery!

I now beg leave to subjoin the following able paper, from the pages of Dr. Thomson's Magazine, "The Edinburgh Christian Instructor," for September, 1827.

"I am told I can not believe a mystery, because the word *mystery* implies that *that* to which it is meant to be applied can not be understood; and if it can not be understood, it can not be believed; because it is impossible, by supposition, to understand or to know what is to be believed. True, if the mystery is a perfect one. If the mystery is *purely* unintelligible, or super-rational, it will not be possible even to express it in words that will have any specific application to their intended subject. But if you apply this principle to the doctrine of the Holy Trinity, or any other religious doctrine, involving a mystery, which we are commanded in the Scriptures to believe, you are led into a fallacy.

From the very fact of their being stated to us, and distinctively recognized by us, it is obvious that scriptural mysteries are not *purely* unintelligible. In the doctrine of the Trinity, we have the plain and obvious idea of number; that there are three persons; that there is one God. We have the perfectly intelligible idea of union; that these three persons are united, and simultaneously existent in the one Godhead. This is all obvious, and intelligible; but the *manner* in which these things are at once true of the same being, is *purely* mysterious and unintelligible,* and it would be a gross contradiction in terms, to assert belief in it in any sense. It would be asserting, I believe in the *manner* of His existence; but if I ask you what this *manner* is in which you believe, your answer must be, I can not tell; it is *purely* mysterious; I can not know it; *ergo*, you believe, and yet you do not know what you believe; or if you do believe in any thing, you believe in a word conveying only an abstract general idea, which it is altogether absurd to speak of as an object of belief. But it is a glaring inaccuracy to suppose that we are, in any way, required to believe in the *manner* of the existence of which I now speak.

"We have, in the Scriptures, plain statements of certain truths appertaining to the nature of the Deity, the intelligibility of which is, in no degree, affected by our ignorance of those which are not stated. Knowing these, and the evidence by which their authenticity is supported, the faith of a believer in the doctrine of the Trinity, is just an ordinary case of belief. I by no means intend to assert that it may be believed on the same evidence; the same, either in kind or degree, with truths which lie within the sphere of our own experience, or consciousness, or which do not carry in them a contradiction of the notions which we have founded on our experience. From its subject, this is impossible. For these

* See the argument in the Dutch Church Magazine, vol. I. p. 23, &c. and Index to that volume, article, Reviews.

* Unintelligible? I copy as in Dr. T.

sources of evidence are here totally inapplicable, and it contradicts every idea which, from observation, we could have previously formed of the nature of being.

If two travellers from a distant country should state, that at the same moment of time they had an opportunity of examining a certain animal, which one of them assures us he saw to be green, and the other as positively assures us he saw to be gray : and let us suppose ourselves destitute of the experimental knowledge which we now possess, of the possibility of such a case being real, we would here have a claim presented for our belief in a truth of precisely the *same relative nature* with the doctrine of the Trinity ; but every cautious man would reject the evidence in this case, as quite insufficient to warrant his belief in the reality of so extraordinary a fact. Judging it by the laws which regulate the credibility of human testimony, there would appear a greater probability that one of these individuals should be in error, than that statements seemingly so contradictory, should both be true. But if they succeeded in establishing the fact, that they spoke by the authority, and under the inspiration of God, a being who can not err, the case would be entirely altered, and their statements would be entitled to the most implicit credit. In believing them, we believe nothing that is mysterious. We believe plain matter of fact statements, which, the evidence for their truth being established as unquestionable, are perfectly independent of the mystery which they suggest, viz. the principle upon which, or the cause why, the same animal should, to two different witnesses, appear green and gray, at the same moment.

On the same statement of the doctrine of the Trinity, it is just the same step at which our train of ideas is stopped by our total ignorance of the subject. We understand all the truths stated. We are totally ignorant of *how* they are true, which is not stated.

The truth that God is ONE, and the truth that He is three, are each plain and obvious. The truth that it is the same God that is at once one and three, is only from a looseness of common language recognized as mysterious. For the proposition expressing it, carries no more in itself than the abstract fact of connexion, an idea which every man thoroughly understands,—it is by a consecutive process in the mind that the existence of the mystery is invariably suggested.—The statement of the connexion suggests a reflection, what is the relative meaning of three to one. Among the objects of my experience, did I ever meet with an instance of unity and trinity meeting in the same being ? I never did. I know nothing of the nature of such a union ; therefore, says the sceptic, very gravely, I cannot believe that there is such a union. The believer, however, conducts his argument upon far different principles. He knows the meaning of the statement, that the union he is considering does exist. This is no mystery, and it is this which he is required to believe. Its suggesting to his mind an inquiry as to the *mode* of this existence, and his own feeling of entire ignorance and inability to fathom it, is to him no argument against the truth of the fact, revealed to him as it is by an infallible being. He gives credit to an intelligible fact, because it is revealed to him by an unerring God. The sceptic denies the same fact, because, he thinks, its truth necessarily implies, that there is something of which he himself is

ignorant. He denies the fact, not for want of testimony. He sets the testimony aside. He sits in judgment on the subject matter of the testimony, and rejects it, because it contains in it something of which he has no experience, and is ignorant of it.

But, indeed, every object of our belief is mysterious, in the same sense that the Scripture doctrine of Trinity is so. In some, we can go a single step farther than in others ; but we need only to make the experiment, to be fully convinced, that in the most simple subject which can be made the object of our contemplation, there is a point, beyond which our noblest powers become "foolishness !" We speak of our own existence ; and our belief in the reality of it may, perhaps, be viewed as the standard of a perfect faith. Yet we are as totally ignorant of the *manner* in which we do exist, and of the *manner* in which our souls are united to our bodies, as we are of the mystical union of the divine persons in the Godhead. The one is supported by the evidence of consciousness, which every man is instinctively compelled to yield to ; the other is supported by the testimony and evidence of God himself, the inferiority of which, in our eyes, arises exclusively from the innate depravity of our natures !

On the whole, it deserves our serious consideration, whether it be not very evident, that the same principles which lead the sceptic to deny the holy doctrine of the Trinity, would, if carried out in the same style of argument, lead him also to deny the union of a man's soul to his body, because the *manner* of it is a mystery ; nay, to deny the existence of the omnipresent Deity, because the *manner* of his existence is an unsearchable mystery ! It is a singular circumstance, that the sceptic's argument against the Trinity is as remarkable for its absurd and unphilosophical aspect, as it is for its daring outrage upon reason, and the Holy Scriptures !

THE DOCTRINE OF TRANSUBSTANTIATION.

** One of the clergymen of the Reformed Dutch Church, while in Europe, met with some Catholic clergy at the warm baths of A——. They fell on him with a degree of zeal much greater than that of their knowledge. *Transubstantiation* was selected as the theme of discussion, on which they seemed to anticipate not only a triumph to their argument, but a convert of our Dutch brother to the cause of old mother church. The result proved, however, that it was more easy for them to *astonish the natives*, and keep ready made Catholics in their hereditary faith, than to make a clear-headed Protestant Dutchman believe that wine could, by the mumbling of a priest's grace, be

"transubstantiated" into carnal blood; or a piece of a brown loaf into real flesh! We have looked into the French Dissertation, written by the said Priests, to which our brother made the following reply. There is not one argument in their Dissertation which has not been refuted by our Holland divines a hundred times! And if we take away from them their *oral law*, the *descretals* of popes, and the scraps quoted from the fathers, which, by being detached, might be brought to prove any thing; and if, moreover, we were to fix them down to the one volume exclusive of inspiration, the Holy Bible, all their arguments, in behalf of the elements of the Holy Supper being converted into Christ's *very flesh, and very blood, carnal*, would fall to the earth, and vanish, like the thin and shadowy drapery of a Summer morning's dream. We present the following discussion to our readers as valuable. The Catholic doctrine and faith in America, has not been in the least changed on this article, however much the rougher edges of their intolerant character, as it exists in Europe, have been rubbed off, and polished, by their intercourse with the Protestants of the United States. Hence it is befitting that we know accurately, and can refute one of the most prominent doctrines of Catholicism. Nor is this singular conceit of the bread and wine being converted into "*flesh and blood real and carnal*," confined to the Priests, who can not otherwise get along without such *specifics*, and and such *miracles*. Nor is it even confined to their parishioners, who are prohibited the use of the scriptures, and are, generally, not taught to read, in order that their orthodoxy may the more effectually be shielded from danger. Even such men as Charles Butler, Esq. of the Inner Temple, has advocated it in his late Catholic work. But he has astonished the English and Irish Catholics, and has set the whole of the British critic in a roar of laugh-

ter, by his new argument and illustration. He holds, that Christ's *real flesh, and real blood carnal*, exist in the wafers, and in the wine, after the Priest has consecrated them, even as certainly, and even as mysteriously as, in the late British vile intermixtures, "*the quassia is found intermixed with beer!*" I refer my readers to the Edinburgh Review, No. 90, p. 325. And without detaining them any longer on the porch, I introduce them forthwith to our brother's dissertation, by which he overthrew the Priests, while he was mending his limbs at the warm springs of A——, in Europe.

Matt. xxvi. 26—28. As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins.

John vi. 53—56. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

1. These passages must be understood either literally or figuratively. Catholics understand them literally, and maintain the doctrine, that the bread and wine consecrated by the Priest, miraculously become the real body and blood of Christ. Protestants, at least Calvinists, understand them figuratively, and maintain that the elements of bread and wine, are not really the body and blood of Christ, but signify, or represent them. The difference is an important one. If the latter are right, then the former are guilty of gross idolatry. If the former are right, then the latter, inasmuch as they do not literally "eat the flesh of the Son of man, and drink his blood," can not be saved.

2. The Catholic says, These declarations of our Lord, "This is my body,—this is my blood—my flesh is meat indeed—my blood is drink indeed—he that eateth my flesh—he that drinketh my blood," are too plain to be understood otherwise than literally.

3. But they are not more plain than many other declarations of Scripture, which yet every man's common sense tells him are not to be understood literally. Thus we read:

"Ye are the salt of the earth," Matt. v. 13. "Verily, verily, I say unto you, I am the door of the sheep," John x. 7. "I am the vine, ye are the branches," John xv. 5. "The seven good kine are seven years; and the seven good ears are seven years," Gen. xli. 26. Now every body sees at once that these passages are to be interpreted figuratively. Why then object to interpret figuratively those in hand?

4. Our Lord has not more plainly said that the consecrated bread is his body, than that his body is bread: "I am the bread which came down from heaven," John vi. 48—51. If then you believe that the bread is really his body, you are bound to believe, in direct contradiction to this, that his body is really bread; indeed you are bound to believe that one thing is another, and a very different thing, at the same time.

5. But does not our Lord himself give a *figurative interpretation* to his words? After speaking a great deal about eating his flesh and drinking his blood, he says that he intends to be understood in a spiritual sense. "The flesh profiteth nothing; the words which I speak unto you, they are spirit, and they are life," John vi. 63. That is, they are to be understood in a spiritual sense. Again. He tells us that we receive him as the bread of life, by coming to him, or believing in him. "I am the bread of life; he that cometh to me, shall never hunger, and he that believeth on me, shall never thirst." v. 35. Again. In the same connexion, "He that believeth on me, hath everlasting life." v. 47, the very effect which he ascribes to eating his flesh, and drinking his blood, v. 54; and this is the same effect as that which he ascribes to eating the bread of life, which bread of life he interprets to be his flesh, given for the life of the WORLD. v. 50, 51. We conclude, therefore, that Christ himself has given a figurative interpretation to the words in dispute. This conclusion is confirmed by these additional words of the Institution, as recorded, Luke xxii. 19. 1 Cor. xi 24, 25. "This do in remembrance of me." Now, we remember things which are absent or past. But if Christ and his sacrifice be visibly before our eyes in the Supper, with what propriety can it be called a *remembrance*?

6. To this let us add the *evidence* of our senses. If we look at the sacred elements, if we feel, touch, and see them; if we smell them; and if we taste them, we perceive by these several means, that they are bread and wine; the same bread and wine which they were before the consecration; it is impossible to perceive the least change in them. Convinced by this evidence, we conclude that they have not literally become the body and blood of our Lord, but that these expressions are to be understood figuratively.

7. You say that "in this case our senses deceive us. They testify in contradiction to the words of Christ, and therefore are not to be trusted."

8. I answer, that they do not "testify in contradiction to the words of Christ," but in explanation of them, and in favour of a figurative interpretation.

9. The evidence which, you say, is not to be trusted here, is the very kind of evidence which our Lord not only authorises, but appeals to, as the strongest for distinguishing his body. When the disciples "were terrified and affrighted, supposing that they had seen a spirit, he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands, and my feet, that it is I myself; handle me, and see me; for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and his feet." Luke xxiv. 37, 40. On another occasion, he said unto Thomas in particular, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing." John xx. 27. Now if the Catholic Priest could say, Reach hither thy finger, and thy hand, and behold that this is the body of Christ," we should be as readily convinced as the disciples were. But unfortunately, our fingers, and hands, and eyes, and mouth, and nose, all testify the very contrary to what the Priest wishes. They testify that the sacred elements are not the body and blood of Christ, but the same identical bread and wine that they were before the consecration. Christ appeals to a kind of evidence to which the Priest does not appeal. Christ authorizes a kind of evidence, which the Priest says "deceives us, and is not to be trusted."

10. The next moment, however, he is obliged to resort to it! How do you know that these expressions, "This is my body—this is my blood," are contained in the Scriptures? "I have heard and seen them a thousand times." But hearing and seeing are the evidence of our senses; and this evidence, you say, "is not to be trusted."—You receive your doctrine then, on evidence which, you say, "is not to be trusted," evidence which you have just denied as good for nothing. You certainly have no stronger evidence that the above are declarations of Scripture, than we have that the elements remain bread and wine. In both cases, we rely upon the evidence of our senses.

11. Again. Let me ask, How do you know that the elements are bread and wine before their consecration? You see, and feel, and taste that they are such. But do they not look, and feel, and taste precisely the same after consecration as before? Why then does not this united testimony bring you to the same conclusion now, that it did before?

"But my senses are now not to be trusted." The case then stands thus: Here are a number of witnesses who testify to a fact, and you believe them; a minute after, these same witnesses testify the same thing, on the same subject, and are as perfectly agreed as before, and yet you do not now believe them! At the same time, you continue to believe them with regard to every thing else! Such inconsistency, I venture to say, was never heard of in any other case among the sons of men.

12. If our senses deceive us here, how are they to be trusted with regard to other miracles? You furnish infidels with a strong objection to all miracles. How do we know that our Lord wrought any miracles? That, for instance, he changed water into wine? We say, The people saw him do it, and tasted the liquor after it was changed into wine. But seeing and tasting are the evidence of our senses, and this evidence, you say, is not to be trusted.

13. If your principle be correct, you not only destroy the evidence of all miracles, but you destroy the foundation of all human knowledge, at least so far as relates to objects which are external to the mind. How do we know, for instance, that the Sun shines? We see its light, and feel its heat. But seeing and feeling are the evidence of our senses; and this, you say, is not to be trusted. Thus you bring us to that universal skepticism for which you so justly reprobate Hume and his followers.

14. But how is it possible that the Priest should be able to change bread and wine into the body and blood of Christ? "Oh," say you, "it is a miracle." It must indeed be a miracle, and a much *greater* one than our Saviour ever wrought in the days of his flesh, (unless you say that he wrought the same at the Last Supper, which is the very point in dispute.) For it is changing one substance into another substance, which other has already existence, and now continues to exist in another place! This is certainly a greater miracle than raising the dead, or any of those to which our Lord and his disciples appealed to prove their divine mission.

15. In the next place, you make miracles much more common than they were in the days of Christ and his Apostles. For in all the ten thousand places on earth, where the mass is celebrated, this stupendous change must take place!

16. Nor can you stop here. You must maintain that a farther miracle is performed upon the eyes of the spectators, and upon their other senses. For these invariably testify that the sacred elements are, what you say they are not! A miraculous change must be wrought upon our senses, so that they now deceive us, though a moment ago testifying the same thing, they did not de-

ceive us! They miraculously deceive us with regard to the bread and wine, though, with regard to every thing else, they continue as good and true as ever!

17. Now behold the extent of this last miracle! Carry the consecrated elements round the whole earth, and the senses of all its inhabitants will testify that they are bread and wine. If then they are really the body and blood of Christ, a miraculous change must have been wrought upon the senses, not merely of the immediate communicants, but of all the inhabitants of the earth! And this prodigious, universal miracle takes place as often as any Catholic Priest consecrates the bread and wine! While he blesses these elements, he curses his own senses, and the senses of all mankind, with a strange perversion, so that they now testify nothing but falsehood in this matter!

18. I venture to say that this is not in his mind at the time when he consecrates the elements. He then performs this vast, this universal miracle, without even intending it.

19. What is more--No one is sensible of any change, in his eyes, and other senses. A great miracle has been wrought upon the senses of all mankind, and yet no body knows anything about it! No one is conscious of the least change! We all feel just as we did before. The sacred elements, and every thing around us, appear just as they did before.

20. The Romish doctrine detracts greatly from the dignity and merit of the great sacrifice which Christ made of himself upon the cross. Bossuet* says that "Christ offers himself a sacrifice in the supper, by the hands of the priest." It seems then, that the one sacrifice is not sufficient, and that Christ does not cease to be offered, in contradiction even to the Apostle, who declares that he *does* cease to be offered. With what emphasis does Paul insist that the great sacrifice was *once* for all, or final. And how strenuously does he controvert the idea of its repetition! See particularly Heb. ix. 25, 26. x. 1, 3 and 10, 14.

21. I have said nothing of the monstrous absurdity of representing Christ as handling, breaking, and eating his own body, and distributing it to his own disciples, while with that same body he remains reclining at the table! And nothing of making Christ's body to exist in a thousand different places at the same time on earth, while that same body remains unchanged in heaven! And I have said nothing of changing one substance into another substance of very different qualities, and yet taking none of the qualities of the latter substance, but retaining all those of the former! Bread and wine have one set of qualities. Flesh and blood have another, and very different set of qualities. Now you say the bread and wine are chang-

* Probably the ablest champion that the church of Rome has ever produced.

ed into flesh and blood. But after the change you see, and feel, and smell, and taste, that they have not the qualities of flesh and blood, but that they retain the identical qualities of bread and wine! I know nothing more monstrously absurd than all this.

22. You attach great importance to literally seeing Christ, and eating his flesh with your mouth. Now he himself has said, "Blessed are they that have *not seen*, and yet have believed." And Peter, whom you call the prince of the Apostles, says that many believers of his day had not seen him, but believing in him, they loved him, and "rejoiced with joy unspeakable, and a fullness of glory." You choose to walk by sight. We prefer, with Paul, to "walk by faith, not by sight." Yours is a physical reception of Christ into your mouths. Ours is a spiritual reception of him, by faith. You bow your knees before a visible Christ. We humble our souls before a God and Saviour, who is 'a Spirit,' and must be 'worshipped in spirit and in truth.' J. V. V.

VIEW OF MALICHI CHAPTER IV.

PART II.

[Continued from p. 328.]

The period pointed out in the remarks already made, as the one referred to by the prophet, is exhibited as one which the Jews should anticipate with peculiar interest; for they are called upon to 'behold' it. The time was to be so important and extraordinary in itself, and especially so illustrious to them, as to authorize the summons that would rouse up, and rivet their attention. They were depressed, while their neighbours were exalted. But the tables were about to be turned. Proud idolaters were soon to be brought low, and humble saints exalted. The approach of such an era, then, might well have its announcement prefaced with the mandate "Behold!"

This season is predicted in terms that evince its terrible display of heaven's vengeance. "The day cometh that shall burn as an oven!" Conceive the atmosphere to be so heated by the beams of the Sun, as to equal the intensity and vehemence of a flaming furnace; and then transfer the horrors of such a scene to the time foretold, in order to form something like a correct estimate of the severity of the punishment denounced. The awful imagery employed, the character of the nations threatened, and the whole phraseology and scope of the passage, entirely exclude the idea that the subjects of this judgment were to be purified by it; and show that it was to be altogether of a punitive nature. By the comparison of the fearful season, to a day burning like a fiery furnace, the only ideas conveyed are these; the intolerable severity of the vengeance itself; the terrible majesty of God displayed in its execution, and his immaculate holiness. Upon "all the proud, yea, and all that do wickedly," this hot indignation falls. Important and independent as those nations were in their own estimation, they were utterly worthless in the sight of God. Their wickedness had ren-

dered them as fit subjects of his vengeance, as dry stubble is a suitable material for the flames to kindle upon and consume. No moral fruitfulness did belong to them, any more than do vegetable productions spring from withered stubble. Nor solidity had they in the moral world, more than stubble has in the material creation. Not a whit less worthy of Jehovah's devouring fire were they, than sapless parched upstubble is of being committed to the rage of fire. Such were to be the victims of this judgment; nations, potent and honourable in their own esteem, but utterly worthless in the eyes of the Most High God. Idumeans, Moabites, Ammonites, Philistines, and Samaritans were the nations intended; and that realised the punishment threatened, as the history of the Maccabean age reveals. So testifies the prophet Zachariah, as the mouth of Jehovah, in a prophecy, whose primary application is to the event now under consideration. "In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem."

The effect of this terrible visitation upon those proud and wicked nations was to be their extirpation. "The day that cometh shall burn them up, saith the Lord of host, that it shall leave them neither root nor branch." As a tree, with its branches lopped off, its trunk split in pieces, its roots piled up, and all these thrown into the fire, is thus consumed and reduced to ashes: so those haughty idolaters, under this dreadful judgment of heaven, were to be totally desolated; to have their national distinctions, power, opulence and very existence destroyed, never to be revived. The prophecy has been literally accomplished, as history testifies. Such was to be the end of those nations concerning whom the petulant Jews said, "Now we call the proud happy; yea, they that work wickedness are set up: yea they that tempt God are even delivered. Ah! short sighted man! Prone to judge according to the outward appearances. Too impatient to wait for the issue of God's administration. Always dealing in false constructions.

ALEPH, (of New-York.)

[To be continued.]

Anecdote.—A curious literary anecdote has reached us, of the times of Henry VIII. Tonnastall, Bishop of London, whose extreme moderation, of which he was accused at the time, preferred burning books to burning authors, which was then getting into practice, to testify his abhorrence of Tindal's principles, who had printed a translation of the New-Testament, a sealed book for the multitude, thought of purchasing all the copies of Tindal's translation, and annihilating them in one common flame. This occurred to him when passing through Antwerp, in 1529, then a place of residence for the Tindalists. He employed an English merchant there for this business, who happened to be a secret follower of Tindal, and acquainted him with the Bishop's intention.—Tindal was extremely glad to hear of the project, for he was desirous of printing a more correct edition of his version, but the first.

impression still hung on his hands, and he was too poor to make a new one. He furnished the English merchant with all his unsold copies, which the Bishop as eagerly bought, and had them all publicly burned in Cheapside; which the people not only declared was "a burning of the Word of God," but it so influenced the desire of reading that volume, that the second was sought after at any price, and when one of the Tindalists, who was sent here to sell them, was promised by the Lord Chancellor, in a private examination, that he should not suffer if he would reveal who encouraged and supported his party at Antwerp, the Tindalist immediately accepted the offer, and assured the Lord Chancellor, that the greatest encouragement they had was from Tonstall, Bishop of London, who had bought up half the first impression, and enabled them to produce a second!

The late Bishop Horne, in some remarks upon the alleged contradictions and mysteries of Scripture, says:

"Pertness and ignorance may ask a question in three lines, which it will cost learning and ingenuity thirty pages to answer. When this is done, the same question shall be triumphantly asked again the next year, as if nothing had ever been written on the subject. And as people in general, for one reason or another, like short objections better than long answers, in the mode of disputation, the odds must ever be against us, and we must be content with those of our friends who have honesty and erudition, candour and patience, to study both sides of the question."

True religion does not consist in the explication of dark and intrinsic questions; nor in the elucidation of mysterious points in Scholastic Theology; nor in the repetition of creeds and prayers; but in the belief of the truth: the possession of its principles in the heart, and the practice of its precepts in the life. A man may be the strenuous asserter of doctrines and confessions, and still be only a bigot; but he that "visits the widow and fatherless in their affliction, and keeps himself unspotted from the world," must possess pure and undefiled religion. A disposition to discharge all the active and self-denying duties of Christianity, with promptitude, meekness, and fidelity, is one of the best evidences of our gracious state.—*U. S. Gazette.*

Prayer—The interests of religious services are impaired, not only by the negligence, but some times by the bad taste of those who offer them. Sometimes, instead of the simplicity and humility with which true devotion breathes itself to God, we hear flowery prayers, adorned with prettiness, and wrought into nicely balanced sentences, as if prayer were a sport of fancy, and not the highest and noblest

exercise of the human soul. Sometimes we hear *narrative* prayers; as if God needed to be informed of events; and as if the memory, rather than the affections of the hearers, needed to be refreshed. Sometimes we hear *doctrinal* prayers; as if the design of the exercise were to teach systems of divinity, to confute heresy, and to prove that the offerer is sound in the faith. I have lately heard what might be called a *logical* prayer, in which reasons were very formally stated for many of the petitions. Defects of this kind, often to be ascribed to want of taste, and not to want of piety, must necessarily repress devout feeling.—Prayer loses its appropriate character, and so fails of its end. The interest of religious exercises is often impaired by their excessive length. Too large demands are made on the attention and sensibility of the hearer.—Even the devout grow languid; persons of feeble constitutions are exhausted; and the end of the prayer is welcomed as a relief to both body and mind.—*Col. Star.*

Female Temper.—It is particularly necessary for girls to acquire command of temper, because much of the effect of their powers of reasoning and of their wit, when they grow up, depends upon the gentleness and good humour with which they conduct themselves. A woman who should attempt to thunder with her tongue, would not find her eloquence increase her domestic happiness.—We do not wish that women should implicitly yield their better judgement to their fathers, or husbands; but let them support the cause of reason with all the *grace of female gentleness.*

A man in a furious passion, is terrible to his enemies; but a woman in a passion, is disgusting to her friends;—she loses all the respect due to her sex, and she has not masculine strength and courage to enforce any other kind of respect. These circumstances should be considered by those, who advise that no difference should be made in the education of the two sexes.

The happiness and influence of women, both as wives and mothers, and, indeed, in every relation, so much depend on their temper, that it ought to be most carefully cultivated. We should not suffer girls to imagine that they balance all humour by some good quality or accomplishment; because, in fact there are none which can supply the want of temper in the female sex.—*Col. Star.*

Miscellaneous.

TRAITS OF PRIMITIVE CHARACTER.

No. VIII.

"Eternal Spirit! God of Truth! Thou who
The prophet's eye unsca'd, that nightly saw,
While heavy sleep fell down on other men,
In holy vision tranc'd, the future pass
Before him, and to Judah's harp attun'd
Burdens which made the pagan mountains shake,
Inspire my song! While I of things to come
As past rehearsing, sing The Course of Time—
The second birth—and final doom of man."

POLLOCK.

Mr. Editor—I beg leave to tender to you, and to your courteous readers, very respectfully, the compliments of the season. And no one thing would give me equal satisfaction to that of throwing open the front door of the family mansion, and ushering you, and any of your worthy patrons into our *sanctum sanctorum*, even though it should cause an infraction of the ancient laws which have governed our house, since my forebearers first set foot in New-Amsterdam; to wit, that said *sanctum*, and said front door, are not thrown open, saving it be on the extraordinary occasion of a wedding or a funeral. I have also to assure you, that our 'cookies,' and our home brewed are equal to any of your New-York exhibition. If you are disposed to entertain any misbelief on this affair, you need only to come over to the *Happy Valley*, as my worthy helpmate has named it, and not without just cause, and make the trial in your own proper person, in order to be fully convinced.

I received the Foreign Journal you sent me, containing the Review of the new and brilliant specimen of a religious epic poem, entitled, "*The Course of Time*," in ten books, by Robert Pollock. I had made up my mind on the subject, as soon as I read Dr. Thomson's Review thereof. But as I never venture to speak on such high and weighty matters without duly consulting my betters, I stepped over the way, and laid the whole matter before our worthy Dominie, who you know, is a man of cultivated taste.

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And after some dubious, and rather dark discussions about the *beginning*, the *middle*, and the *end* of an epic poem, and the *unity* of the same, in which I did not sympathise, as I did not exactly understand him, he pronounced on said new religious poem, that it would yet, one day, take its stand very near, if not close by the side of Milton's *Paradise Lost*. And then Edinburgh, in the nineteenth century, [to wit. A. D. 1827,] would have the honour of giving, from the pen of the youthful Robert Pollock, a splendid poem, nearly equal to Milton's immortal poem. I can not tell you with what intense interest I read these pages, nor describe how the holy bard transported me into the very midst of the brilliant scenes he describes.

He calls his new poem *The Course of Time*. He supposes time to have sped its course; and the Redeemed to be in Heaven, and Hell to have received its inmates. Then he proceeds, in his lovely poetic visions, to paint the characters who stand high on the mount of glory; and then, also, those who are deep in the horrors of perdition. Or, to use his own words, when laying down his argument, the subject of his song is—

"The essential truth; Time gone, the righteous saved;
The wicked damned, and Providence approved."

My heart was much moved by these words, in which he sees the scenes of glory opening before him.

"——Long eternity
Had roll'd his mighty years, and with his years
Men had grown old; the saints all home return'd
From pilgrimage, and war, and weeping; long
Had rested in the bowers of space, that skirt
The stream of life. And long, alas! how long
To them it seem'd! The wicked, who refused
To be redeemed, had wandered in the dark
Of hell's despair, and drunk the burning cup
Their sins had fill'd with everlasting wo!"

Then he exhibits a contrast, which is striking in its design, and is wrought out in the highest, and finest poetic style. I mean the description of paradise, and of the regions of wo. On the plains of paradise, the blessed saints of heaven take their morning

and evening pastime, amid scenery the most rich, and grand, and delightful, where there are glorious irradiations from suns revolving in the vast external space, which suns the poet, in fine accordance with the expressive language of revelation, considers to be only

"God's own countenance
Beaming eternally, and giving light to all."

On the other hand, he beholds a vision of the wall of fiery adamant, in which is portrayed the *worm that never dies*, and the image of a dreadful being called the **SECOND DEATH**. Under the power of his numerous darts, deeply tranxified, is dimly seen, amid the horrid shades and phantoms, a being of a once heavenly origin; but fallen,

"Wan and wasted with enormous wo!"

In the Fourth Book, the Poet proceeds in the detail of unhappy and miserable characters in this region of wo, to delineate the evils of despotism and tyranny, and to exhibit the sweets of civil and religious liberty; and especially the divine liberty with which Christ makes his people free.

And here I was struck by the forcible picturing out of two characters. This moment they seem to stand before me each on his own side of the gulf. The one is that of an humble man, in the lower walks of life, and of moderate intellect; but

"Who loved and served his God,
Lived happy, died happy, and was saved."

The other is a man of noble blood and polished mind, of ample fortune.

"Large of understanding,
Of memory infinite, of judgment deep;
Who knew all learning, and all science knew."

But alas! he abused those talents, and noble faculties; and in the close of his mad career—

"Cut off from all the sympathies of life,
And cast ashore from pleasure's boisterous surge,
A wandering, weary, worn and wretched thing,
Scorched, and desolate, and blasted soul;
A gloomy wilderness of dying thought—
Repin'd and groan'd, and wither'd from the earth.
His groanings filled the land; his numbers fill'd;

And yet he seem'd ashamed to groan. Poor man!

Ashamed to ask—and yet he needed help."

This last, said I aloud to myself, is none else than poor Lord Byron. The whole description, of which these lines are an extract, is true and animated. What opposite points met in him! Noble, great, polite, rich and gifted poet! Miserable, repining, fretting, malignant, atheistic man! He was all this. The Almighty placed him on an eminence, with every earthly facility and advantage, near his hand. The unhappy man turned him round, and uttering some pretty high-wrought poetry, and uttering it scornfully, mingled with deep blasphemy, he plunged himself recklessly over the precipice! And his memory lives. As a gifted man, we admire him. As a sublime poet, we love him. As a dark, cold-blooded, malignant infidel, we abhor him! An ornament to Letters, and a pillar to his country, and a blessing to mankind, he might have been. But he hid his talent in the earth; and he became an execration and an outcast! Ah! said I, let me be like the humble saint of Pollock, or like the poor lacemaker, in her little secluded cottage, whom Cowper compares so beautifully in his Task, with the accomplished and gifted infidel Voltaire. She

"Just knew, and knew no more, her Bible true;
A truth the brilliant Frenchman never knew."

But, Mr. Editor, while I was thus reading the extracts from this volume of Pollock, entitled, "The Course of Time," and while I was anticipating, from this young poet, much similar splendid poetry, of a religious nature, amid the unexampled prostitution of poetic talent in our day, to the shameless cause of folly and infidelity—Oh how I was distressed and shocked, when, arriving at the close of the review, I read the annunciation of this young, accomplished, and brilliant poet's death! He died, shortly after this beautiful production was finished; and he is gone to mingle

with the cherubs of glory, whom he has so powerfully described. This singular mental labour cost him his precious life. He flashed at once on the astonished public of Edinburgh! He was hailed by infidel critics, and by Christian critics. And in the same year [A. D. 1827] he expired! The year of his public appearance, and fame, was the year of his lamented death! These thoughts, Mr. Editor, had engrossed my whole mind and heart. Some tear drops—I am not too old, or too foolish to refuse owning it—had fallen on the pages before me. I yielded myself up to a reverie, strangely compounded of painful and pleasing ideas. It was on New-Year's eve. The youngsters, with each of them the choice of their souls by their sides, were at their merry making in the other end of the family mansion. The pleasing hum of their "*well-timed daffin*," as one of my *douce* Scotch neighbours not inappropriately calls it, was a perfect contrast to the howling winds, and the rattling rain without. My candle had sunk in the socket, and was feebly emitting a flash of fitful light, while the glowing embers on the hearth sent a red glare over the apartment. And the crickets were piping it away merrily in the main stack of the chimneys, where a roaring winter fire, kept up day and night, affords them a Jamaica climate's heat, to keep their welcome pipes in trim, even in January. I had dropped insensibly asleep, and had the following singular dream, or vision, if you will; for the things passed, or seemed to pass, clearly before my eyes.

I looked upon the busy world. It seemed stretched out before my view. I thought I also saw it not merely with mine eyes, but after the mysteriousness of a dream, with my mind. It was present to my heart. The memory of the past was fresh before me. And Fancy lent her powers, in bringing up the future to view. There was a still better, and more stable ba-

sis on which the vision rested. History revealed the past. The Holy Being who presides over recorded prophecy, opened to me the coming realities of the future, and its treasures. The human race, I saw, still played the same game now, which they had played when the world was some thousands of years younger. The mind and the heart of man are sadly alienated from the Deity. Through his few external senses he is brought wonderously into contact with visible and palpable objects. By the derangement of his inward powers, and by the commerce of the body with visible things, through these inlets, the senses, temporalities are brought near to man, and set before him, in their glowing colours, and pressed and urged home upon him; and their magnitude is wonderfully and deceitfully increased by their nearness. They occupy his mind. They fascinate his heart. They entwine themselves; by a thousand bewitching bonds, around him. Their images play around his soul. The syren's music never ceases to thrill on his ears.—The whole current of his mental powers sets in, and flows out to them.—The whole man is engrossed by them. There is a never-ceasing mystic influence exerted by them on man, as strong, as regular, and as unceasing as is that which is put forth by the Moon on our earth, and on the rolling waves.

The busy world and its population seemed to lie before me. The mountains of glory, the vision of the throne, the crowds of the pure and holy were also before me in the far-distant and dim perspective. Loud voices from the throne, and thunders were ever and anon heard. They pealed on the ears of busy mortals, who would listen a moment, and then resume, with growing eagerness, their mortal tasks. Messengers from the king of heaven mingled with the human family. They ministered, and instructed, and reproved them with affection and earnest-

ness, unceasingly. The bustling tribes of mortals would pause, and listen an instant. Then they retired; some in doubts, some in scorn, some too full of the all-important affairs of this life, to find time to accede to any overtures. The messengers of peace wept bitterly. They redoubled their efforts to warn, to instruct, to reprove, to persuade, to woo men to the company in white, on the blessed mountains, to which they pointed, and to which they led the way. A few in white raiment, were seen occasionally retiring from the infatuated mob, with their backs on the world, their faces to the shining seats of bliss; while a torrent of laughter, loud and fitful, like that poured through the jaws of a maniac, from his cell, fell now and then on my ears, as the mob inveighed against '*The Saints*,' and chased them from the fields which they occupied, and which I saw the saints exchange for the mansions of felicity. The holy watchman who stood by my side, bade me lift mine eyes, and look upon the dense multitude, pressing down the valley before us. I could see a dark cloud, even as darkness itself, rolling over their heads.—Vivid lightnings played on its massy sides. Thunders uttered their voices. A sluggish and dark river was before them. The banks were lofty rocks, without a speck of vegetation; and they seemed as if scathed with fire. The river I attempted to trace through the murky cloud which rested on it. Its dark blue waves were lost in the darkness of the horizon. Its murmurings and distant roars came heavily, by fits, upon the breeze. I was struck with one singular appearance. As it receded in the distance, its blue sluggish waves glowed, and became gradually inflamed more and more, with a light flickering fire. And under the edge of the dark cloud, it burned and flashed with an intense flame. I looked on the crowd of living men who urged each other forward. Unsightly beings mingled

among them. Some were pale and ghastly; some bloated and fiery in their visages; some moved on crutches; some wore the aspects which poets love to assign to the fabled furies; some were armed with deadly weapons, and led on by demons, which ever and anon turned them round, and waved before their faces their fierce burning torches, and beckoned them on to their final undoing. My guide laid his hand on my arm, and pointed in silence, to a figure which raised his awful form conspicuous amid the crowd. He was mounted on his chariot, drawn by figures of beings; of which, though mine eyes rested on them, I could form no just conception. Ever varying from one rude shape of horror to another, even, if possible, more horrible, they moved on in darkness and desolation, with dismal notes of misery, lamentation and woe! The presiding being showed his armour of darkness fitfully in the dimness and obscurity of vision. His shapeless and pale form was covered in a robe of shadowy darkness; and his ghastly head was surmounted by a crown. And before his face every living creature withered, and died away. And a voice seemed to come on the air, and fall doubtfully on my ear, as my eye-balls were strained on the vision. "Diseases, and war and pestilence, and famine, are the courtiers of the King of Terrors. They hurry mortals to their long home!" And ever and anon a whole generation of living beings disappeared before my eyes. They were gone. They had tumbled over the horrible rocks. The waves of death had borne them away. I heard heart-rending groans, followed by low moans of agony, and the gnashing of teeth. I shuddered; and as I lifted mine eyes, I exclaimed, "Will the coming generation not hear the heavenly warnings? Will they not fear, and do no presumptuous sins?" I looked. And though the teachers of heaven, and the shining ministers in white were as dili-

gent and as urgent as ever, still each generation laughed as loudly as its predecessor; and played the same game of ruin and death; and was as deaf to the entreating voice of heaven, and as blind to the vision of the hill of glory, and made as light of death, and of the pains of hell, as if they had not seen their fathers and their mothers perish at their feet; and as if they had not seen, nor felt themselves moving on to the rocks and the waves of the Second Death.

Generations passed away, and others came. Happier years rolled on. Crowds which no man could number, had turned their happier pilgrim feet to the hills of glory. The ranks of the wicked were thinned.—Satan had been bound and chained in the pit a thousand years. The earth was filled with the glory of the Lord. My weary and aching eyes rested on it with most refreshing pleasure. I wept tears of joy. The glorious vision was still before me. The glowing tract was stretched out far before the eye. Its glory beamed brighter and brighter as time moved on; and it seemed to mingle its glory with the glory of Immanuel's land. One dark speck remained. A falling away beyond the "Latter day glory," left a deep and gloomy space just lingering on the closing hour of Time's Long Course.

I looked; when lo! a clap of thunder was heard, loud crashing, as if the vault of heaven was rent in twain. And lo!

"Now rapt in fire, the realms of ether glow,
And heaven's last thunders shake the world below."

The Judge had descended. The great white throne was set. The innumerable company of holy watchmen, and the saints in their glory pressed forward around the throne. The summons was uttered. The voice of the Lord Jesus had sounded over hill and valley, over land, and over ocean. The dead were up.—Each soul moved forward at the call

of the Lord of life. The pure soul, bathed in the stream of heaven's fountain, sprang into the embrace of its revived, beautiful, and glorified body. The dark spirits of men who had long drunk of the waves of the Second Death, came shrieking, and trembling, and howling, with averted look, to join themselves once more to their old, and earthly, and horrible companions of wickedness. I saw the judgment set. I saw the books opened. I saw long and shining ranks of the redeemed pass in review. What plaudits from the throne! What acclamations of kindred spirits! What friendships! What divine gratulations! Oh what ravishing love! The voice of heaven's King rung in their ears, as the ravishing music of paradise, "Come ye blessed!" It was unutterable bliss! It was fulness of glory! It was Heaven! I saw the company of these holy and august worthies redeemed from the world; whose names are on the records of time, and on the roll of eternity—the Enochs, the Noahs, the Moseses, the Abrahams, the patriarchs, the Prophets, the Apostles, the noble army of the martyrs. There I saw those who had won souls by their evangelical eloquence, and labours, and writings. There I saw, in their white garments, the triumphing band of religious poets, whose sweet numbers did God's cause service, while Time's Course was yet fulfilling. I saw them gathered in from the Lowlands of our fathers, and the Continent, and from Britain, and from our own land, and from all lands. I saw them crowned with brilliant and unfading laurels. The matchless poet who sung of paradise was there with his golden harp and odours. And there was the enraptured poet of the Seasons; and he who poured his plaintive Nights. Akenside and Beattie were there; and the sweet poet of Olney, his harp now divinely strung; and that divine poet who sung the Grave, and Browne, who poured

the lay of the 'Sabbath Thoughts,' and Grahame, the sweet child of nature and of grace, were there; and the venerable form of the poet of the British Israel was there. And Montgomery, and the poetess, whose strains had often lulled to rest my troubled bosom, sweet Hemans, mingling with seraphs, struck her seraph's lyre; and near her were Bowring and Pollock, blooming in immortal youth. And more were there than I could name; even more than I could number, swelled the note of *Halleluia* to the Redeemer of men. And I saw the band of patriots, who had laid their honours at the foot of the throne of God, and had given their unbought prayers, and their pure and disinterested labours to their country; and who had been washed in the Redeemer's blood. And there were statesmen, and kings, and great men; and there were humble men, who had passed obscurely through life, without flattery, and without falsehood; and who had stolen into a grave without an epitaph. All these were one in sentiment, one in feeling. They had, in their Christian course through life, and in the midst of poverty and sorrow, bent their minds on heaven, and threaded their way thither in the perfect simplicity of their hearts, by the precious blood of their Redeemer, and by the unfailing guidance of the Holy Spirit. To them Time had sped its course. Providence was approved. The Redeemer crowned. Their righteous persons glorified.—Their boundless wishes crowned. *They were in Heaven.*

But there was wailing and weeping too around the throne. Spirits of hell, and condemned men stood forth, in

"All shapes, all forms, all modes of wretchedness,
And agony, and grief, and dreadful wo."

They were the outcasts of eternity.—Reckless spirits, who warred against God.

"The wicked, who refused
To be redeemed, had wandered in the dark
Of Hell's despair, and drunk the burning cup
Their sins had filled with everlasting wo."

These crowds of the species were bowed down with each his own burden of crimes and guilt, which burned in his heart like fire of sulphur blown by the breath of the Almighty's Justice; while on each of their minds rested a deep and horrible consciousness of their folly and madness, in giving a preference to time's fleeting objects, and deceptive pleasures, over those things to which they had been called, and urged by the holy watchmen of Heaven. The world they had sought. They had courted its applause, and its honours, and its pleasures. These they had sought and these only! They had forgotten God. They had bartered and gamed away their souls. They had forgotten heaven. They had forgotten, or had tried to forget hell! They hurled away from them the proffered gifts of God. They had dashed from them the cup of salvation. They had laughed to scorn the saints of God. They had derided, with cruel derision, the gospel of the Most High.—They had cursed their kings and their gods, in their last moments, and looked upwards. And now the veil was drawn off their souls. The world with its idols for which they sacrificed themselves, is gone for ever from their view. Its pleasures are gone. And the memory of all their honours, riches, and joys, is as burning fires of hell heaped on their unsheltered and naked souls! There the kings and tyrants who had ruled over men, better than themselves, with a rod of iron, now weep and wail! There the statesman, and hero from his fields of blood, who sold their country for gold now weep and wail! There the man of genius, who spread his impiety and atheism, over his historic and philosophic pages, now weeps and wails! There the man

of talents, and accomplishments, whose romances and poetry sent forth an irresistible spell over men's mind; and who dedicated to the furtherance of folly and irreligion, those splendid talents which the Almighty gave him, for a better purpose, now weeps and gnashes his teeth. I saw in vision, as these crowds of the doomed passed, and lo! two whom the nations adored, two poets, and they were bowed down with a deeper burden of infamy and sorrow. A world's incense and adoration, now avail them nothing. That rather feeds their flame. A crowd of others inferior, followed these, each one of the least of them adored by the sentimentalists, when time had not yet sped its course! There was one whose poetry and prose were pronounced divine, the man of sixty volumes: and the shepherd poet, and the athiest poet with the lame foot, the fine head, and the noble blood; and the fascinating sweet poet of nature, whose redeeming qualities of no ordinary a weight, were weighed down by his blasphemy, his impiety, and ribaldry, when he was thrown into the balance of the sanctuary, and weighed! And the poet of England, whose verses are smother than oil, was weighed down by his obscenity, and infidelity; and the rattling and roaring comic poet of North Britain, and all the infidel poets of Holland, and France, and the collected world.....when they stood up, and when the question was put to them in the face of the human family. "What have ye written, and done exclusively for *my* glory? What have ye done for the salvation of your souls?" Lo! they were stricken dumb. They now saw, and what is more than this, their souls now felt, that the *unprofitable servant*, is an *impious servant*.

I looked on the vision. Amid the agonies of despair, I heard wild voices sent forth upon air. "O the worm that never dies! O that wrath that is to come! O eternity! eter-

nity! O cursed ambition! O murderous vanity and lust of gold, which prompted me to prostitute the talents which my Creator had given me, by furthering atheism! I applied myself intensely to history; but it was to further infidel principles. And I to the writing of poetry. And I to the writing of infidel fictions, to poison the minds of the sons of men. Oh vanity and lust of gold! My three-score volumes! Hosts of men lulled asleep, or seduced by my poetry and fiction, I see, come trooping upon me; and the presence of each adds a new tormentor to my spirit.*

The horrible vision vanished from mine aching eyes. A voice had spoken in thunder. It had pronounced their doom. And as rapidly as the thunderbolt pursues the flash, so suddenly was the host of infidels and ungodly men smitten by the stroke of the **SECOND DEATH**. Their wailing and long-protracted shrieks, passed away, like the distant roar of a mountain stream. And all was still as the grave. As when the thunder has roared, and the lightening has spent its fury on the earth—the clouds roll away—all is again still—the gentle breeze sleeps on the tops of the trees. And the sun sends forth his lovely mellow beams over the fresh and glittering landscape. Lo! there was no more wailing, nor sorrow heard. The bottomless pit had, in a moment, received its prisoners. And the King of the universe, the Blessed Lord of glory, and his angels, and his Redeemed, had taken their departure, amid the sweet and ravishing music of paradise, into the realms of eternal day.

I burst into tears. I wept and sobbed. I stretched out my anxious and longing arms after my departing Lord. I uttered a prayer. O Lord, remember me. I turned me round

* So the rich man was anxious that his five brethren should not come to the place of his torment, merely because this would increase his misery !!!!!

to the holy watchman, in white, who had guided me in the vision. I besought him to lead me to the throne. He laid his hands on my unwieldy body of clay, which methought kept me from mounting on high. And in the struggle under his arms, I awoke. It was a dream. And there stood by me a most beautiful fairy form, a blooming maiden, of lovely seventeen, clothed gaily in her white New-Year's attire. It was my sweet daughter Annatje, bending over her father, with no small degree of anxiety, and struggling to waken me, and to lead me to evening prayers, and the supper table.

I am your unworthy friend, and
servant to command,

HANS VAN BENSCHOOTEN.

Happy Valley, Jan. 1828.

JOHN TETZEL.

This man was a monk of the Dominican order; And was chosen on account of his extreme impudence to sell Pope Leo X's *Indulgences*. These *Indulgences* were designed to raise an immense fund to finish the splendid Church at Rome; and to support the pomp and glory of this *Holy Pope*, who openly avowed his disbelief in the holy scriptures.

These *Indulgences* roused up the holy zeal of Luther, who opposed this infamous man successfully; and thence, under God, ushered in the Reformation. Tetzel commenced preaching, and selling his *indulgences* with Pope Leo's signature A. D. 1517. Tetzel, I may add, died in a humble feeling of despair, refusing all consolation. Luther like a true christian used his utmost exertions to teach and comfort him in his last moments. But he failed.

In the Church of Pinna the name and infamy of Tetzel is perpetuated by a well finished painting. The artist has represented this emissary of the court of Rome, sitting with haggard looks, upon an ass, selling *Indulgences*.

The following is a copy of the In-

dulgences bearing the signature of Pope Leo X.

"May our Lord Jesus Christ have mercy upon thee; and absolve thee by the merits of his most holy passion. And I, by his authority, and that of the blessed apostles, Peter and Paul, and of the most holy Pope, granted and committed to me in these parts, do absolve thee, first from all ecclesiastical censures, in whatever manner they have been incurred; then from all thy sins, transgressions and excesses, how enormous soever they may be; even from such as are reserved for the cognizance of the Holy See, and as far as the keys of the holy church extend. I remit to you all punishment which you deserve in Purgatory on their account; and I restore you to the holy sacraments of the church, to the unity of the faithful, and to that innocence, and purity which you possessed at baptism; so that when you die, the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened, and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, the Son, and the Holy Ghost."

Buck.

"We are happy to learn [says a Unitarian paper] that the Unitarian society in Glasgow, under the ministry of Mr. Harris, is in a prosperous condition; and that since his union with that church, it has increased five fold. Mr. H. has issued a "Prospectus of a new Monthly Magazine, to be entitled, The Christian Pioneer, intended to uphold the great doctrines of the Reformation, the sufficiency of Scripture, the right of individual judgment, and of fearless free inquiry." This is the first Unitarian periodical ever attempted to be established in Scotland; and from the zeal and ability which Mr. H. has hitherto exhibited in the support of rational

Christianity, there is reason to hope that much good will be effected by his labours. He has our best wishes for his success, and we shall take a pleasure in giving the work circulation in this country."

We will venture to predict, that the Christian Pioneer will meet with the reception which Scotch Theologians have usually given to Unitarians. It will speedily retreat; or if it advance, it will be cut to pieces by the enemy Dr. Wardlaw is still alive!

Reviews & Criticisms.

1. *Narrative of Don Juan van Halen's Imprisonment in the Dungeons of the Inquisition at Madrid, and his Escape in 1817 and 1818*; 2 vols. 8vo. pp. 896. London, 1827.

2. *The history of the Inquisition of Spain, from the Time of its Establishment, to the Reign of Ferdinand VIIIth.* Composed from the original Documents of the Archives of the Supreme Council, and from those of subordinate Tribunals of the Holy Office. Abridged and translated from the original Works of D. Jean Antoine Llorente. 8vo. pp. 608. London, 1826.

From the announcement of the 'Narrative,' as prepared for the press by the Author of 'Don Esteban' and 'Sandoval,' we were, at first, induced to consider it as fictitious; but on further examination, we have found no reason for retaining that impression. The work has all the appearance of both authenticity and genuineness. Names and circumstances are brought forward in a way that is quite inconsistent with any other supposition; and provision is made for our yet more intimate acquaintance with the Author, by the introduction of his portrait in a splendid military costume. We shall, therefore, assume that these volumes are, what they profess to be, the fair and accurate detail of adventures, extraordinary, indeed, but true, and strikingly illustrative of a state of things that has long been growing worse from day to day, and seems at length to bid defiance to all melioration but by a process that will make little distinction between the injurious and the salutary, in its indiscrimi-

inating warfare against existing institutions. When oppression reaches its height, there is no remedy but revolution; a cure which would be as bad—worse it cannot be—as the disease, but that its effects are variable and transient, while the evils of despotism are permanent. Of all kinds of bondage, that in question is the worst, and in its darkest form; since other captivities can affect only the body, while the tyranny of priests not only chains and racks the limbs, but fetters and distorts the mind—Hell has not, upon earth, a more fit and awful emblem or agent than the papal Inquisition. And the works before us shew plainly that, although its exercise may be somewhat restrained and modified, its spirit is not extinct, nor its machinery thrown aside as useless. We strongly recommend to all those, who may wish to obtain correct and unexaggerated notions, respecting the real character of that infernal institution, the perusal of the very judicious abridgement of Llorente. In May 1820, the Eclectic Reviews gave a full and favourable review of the original. And, after a rather extensive comparison of the four volumes with their English representative, we are disposed to give the latter high praise as a skilful and satisfactory compendium, though we cannot quite coincide with the prefatory intimation, that little or nothing has been excluded but that which was found to be uninteresting or unillustrative. Neither can we approve of attaching to the preface, without the slightest hint of its non-occurrence in the original work, a very strange and improbable statement, having all the appearance of a newspaper fabrication, and unauthorized by reference or signature.

'The following fact shews, that the inquisitors of our own days do not fall below the standard of those who followed the fanatic Torquemada. **** was present when the Inquisition was thrown open, in 1820, by the orders of the Cortes of Madrid. Twenty-one prisoners were found in it, not one of whom knew the name of the city in

which he was : some had been confined three years, some a longer period, and not one knew perfectly the crime of which he was accused.

'One of these prisoners had been condemned, and was to have suffered on the following day. His punishment was to be death by the *Pendulum*. The method of thus destroying the victim is as follows :—the condemned is fastened in a groove, upon a table, on his back ; suspended above him is a *Pendulum*, the edge of which is sharp, and it is so constructed as to become longer with every movement. The wretch sees this implement of destruction swinging to and fro above him, and every moment the keen edge approaching nearer and nearer ; at length it cuts the skin of his nose, and gradually cut on, until life is extinct. It may be doubted if the holy office in its mercy ever invented a more humane and rapid method of exterminating heresy, or ensuring confiscation. This, let it be remembered, was a punishment of the Secret Tribunal, A. D. 18-0!!!'

It is true that this touch of the horrific only appears in a note, but it has no countersign to distinguish it as an addition. It is also right to say, that we are not acquainted with any edition of Llorente subsequent to the second, published in 1818, and that we have not the opportunity of referring to his memoirs of the Spanish Revolution. The thing, however, has such a German aspect, and is so unlike the usual manner of the worthy Canon of Toledo, that we have no hesitation in rejecting it. This is, we admit a slight matter, and we do not mention it with the design of impairing, in the smallest degree, our general and decided recommendation, but as a suggestion that, in the very probable event of a second edition, the tale should be either authenticated or dismissed. Having, in a former instance, given a sufficient criticism and analysis of the work, in its original state, we shall limit ourselves to this expression of cordial approbation of its present form, and pass on to the narrative of the Spanish patriot.

Juan Van Halen, born in the Isle of Leon, February 16, 1790, was engaged, at a very early age, in the naval service of Spain, and after having taking part in the battle of Trafalgar, obtained, with the rank of lieutenant, the command of a gun-boat attached

to the flotilla of Malaga. He was concerned in the insurrection of Madrid against the French, and subsequently joined the army of General Blake. He was one of the garrison of Ferrol when it surrendered to Soult, and 'readily submitted to take the oath, of allegiance to king Joseph. We are not sitting in judgment on Don Juan's character, and we have consequently no concern with his political delinquencies, but we really must say, that he displayed about this period a somewhat questionable versatility of principle, which has been, we are quite willing to believe, amply atoned for by his after steadiness.—He became 'an officer' 'of ordnance,' to the intrusive king, and when the court was compelled to abandon Spain, followed Joseph to France. Availing himself of the amnesty published by the Spanish Government, he returned to his native country, and having contrived to procure 'a copy of the French general-in-chief's seal,' a scheme was devised by the Spanish commanders,

'to effect, by means of supposed orders and capitulations, the evacuation of the fortified places occupied by the French on the other side of the Llobregat, on the ramparts of which waved a standard which had never been mine. The general with whom I had communicated was appointed to superintend the execution of this plan, and a drawing-master of the college of Reus counterfeited all the signatures ; whilst I, dressed in the French uniform, and passing for an aid-de-camp of Marshal Suchet, though unknown to any of the French generals with whom I was to treat, presented myself before all the strong places, and especially within the glaces of the fortress of Lerida, as a negociator and the bearer of orders to the governor to evacuate it immediately with his troops. Such an undertaking was no less arduous than perilous in its execution ; but success crowned my efforts, and Lerida, Mequinzenza, and Monzon, were restored to the nation. This stratagem, without endangering any other life than my own, or causing a single drop of blood to be shed.....produced results, the importance of which was fully proved by subsequent events. The French garrisons of the above-mentioned places, expecting to join their army, having arrived after four days march at a narrow defile, were enveloped by superior forces, and obliged to lay down their arms.'

The return of Ferdinand was the signal for active hostility, on the part of the fanatical and the selfish,

against the liberal and enlightened. The 'Apostolical' faction enlisted under its command the monks, a large proportion of the courtiers and public functionaries, and a great number of individuals who, though not immediately interested in the prevalence of despotism, identified with it the preservation of the general tranquillity. The Inquisition resumed its activity, though it was probably, in this instance at least, as much a political as a sacerdotal engine. In a state of things like this, a man so indiscreet and unguarded as Van Halen, was not likely to escape. His sentiments were well known, and his visits to the prisons, then filled with the friends of liberty, were not likely to escape the vigilant observance of those in authority. He seems to have been an active *intriguer*, and to have made himself somewhat conspicuous in that way. However this may be, he was arrested at Jaen, and conveyed to Malaga, where he was greeted by a peremptory order, commanding him to be shot without trial or delay.— This document was, however, so informal as to awaken suspicions on the part of the provincial authorities; and it was ultimately ascertained, that it had never been issued from the regular *bureaux*. The affair ended with the advancement of Don Juan from the rank of captain to that of lieutenant-colonel of cavalry. Unmoved by these warnings, he engaged himself in the conspiracy of the *Liberales*, and, with unaccountable negligence, suffered himself to be cajoled into unsuspecting confidence, by a Don Antonio Calvo, on whose information he was arrested in September, 1817, and confined in the dungeons of the Inquisition at Murcia. Here he was courteously treated by the Inquisitor Castaneda, and speedily made the discovery that two of his intimate companions were in a similar state of enthrallment. While under duress in this place, it occurred to him, that if he could contrive

to gain an audience of the king, he might be able to produce a favourable impression on the royal mind, by a bold and animated appeal in behalf of the liberal party. With a view to this, he intimated that if he could obtain an interview with the monarch, he might be induced to reveal circumstances which he was resolved not to disclose in any other way. Castaneda caught eagerly at the proposal; a petition was forwarded; and Van Halen was, in consequence, transferred to the ecclesiastical prison at Madrid. There is so much that is curious and characteristic in the account of the audience which he afterwards obtained, that we shall insert it entire. It should, however, be previously observed, that the circumstances of the case were singular.— Calvo's treachery, and the seizure of Van Halen's papers, had put government in possession of nothing more than the naked fact, that there existed in Spain a formidable secret association; the names of the agents, and the precise extent and direction of the ramifications, were not ascertainable from the documents in hand.— Don Juan had not trusted Calvo with any thing that tended to implicate individuals, and he had used the farther precaution of obliterating all signatures from the papers in his possession. Thus he became, personally, the only key to those important, but imperfect indications; and it was hoped, that by indulging him in his wish for a royal audience, he might be induced to give all the elucidations that were necessary. Previously to the interview, he was visited in his dungeon by an elderly personage with a very unprepossessing physiognomy, a favourite of Ferdinand's, and a dirty dabbler in court intrigues, Ramirez de Arellano by name; and this respectable appendage of majesty formed, with a jailer, and another individual, muffled up in a cloak, the escort of the prisoner.

‘Having arrived at the palace, we ascended to the principal gallery by an unfrequented staircase, and then entered through a secret door, having the appearance of a window, to a small apartment, which communicated with that of the king, and which bears to name of the *Camarilla*. Ramirez de Arellano left us three there, and went in, probably to announce our arrival.

‘On the stranger throwing aside his cloak, I observed that he wore the uniform of private secretary to the king; and, as I afterwards learned, his name was Villar Frontin. We had been waiting half an hour, when an elegant young woman passed quickly through the room where we sat, followed by Ramirez de Arellano, who, motioning to the jailer to remain there, desired me and Villar Frontin to follow him, his tremulous hands still thrust in the pockets of his livery (uniform?) coat. On reaching the saloon, he cried “Sire!”

“What is the matter?” inquired a thick voice from within.

“Here is Van Halen,” replied Arellano.—We were desired to enter, Villar Frontin remaining outside the door of the cabinet. The king was alone, sitting in the only chair that was in the Room. As we entered, he rose, and advanced a few steps towards us. We found him in a complete *neglige*, being without a cravat, and his waistcoat wholly unbuttoned. Before the arm chair stood a large table, on which there were various papers, a port-folio, a writing-desk, and heaps of Havannah cigars spread about.—Beside the table, stood an *escritoire*, which probably was the same mentioned by Iriberry, in which the king had locked my papers. As I approached him, I bent a knee to kiss his hand, according to the usual etiquette; but he raised me, and said, “What do you want? Why do you wish to see me?”

“Sire,” I replied, “because I am quite confident that your Majesty, if you would deign to hear me leisurely, will dismiss those prejudices against me, which you must doubtless have been inspired with, to have ordered the rigorous treatment I have experienced.”

“Well, but you belong to a conspiracy, and you ought to reveal it to me. I know it all. Are you not horror-stricken? Who are your accomplices?”

“To desire the good of one’s country, Sire, is not conspiring. I feel no hesitation in revealing to your Majesty those good wishes; on the contrary, I rejoice in having found an opportunity of disclosing them to you. But if your Majesty know all, and know it correctly, there will be nothing more for me to add. Any farther explanation your Majesty may require, will only contribute to soften your anger towards me, and to convince you, that if we have hitherto concealed our object from your Majesty, it was to avoid the vengeance of those who are striving to render hateful your illustrious name.”

“Who are those who have so wilfully misled you? Tell me who they are; do not hesitate.”

“Sire, if your Majesty know all, you must be aware that I have not been misled by any one, but that I have always acted from self-conviction, and that the events of the times and the general mistrust have arrived at such a pitch, that I do not personally know any one of those who labour in the same cause.”

“But you must know the means by which

they are to be discovered. Your duty is to obey me. Choose my favour, or your disgrace.”

“Sire, place yourself at our head, and you will then know every one of us.”

‘At these words Ramirez de Arellano came forward foaming with rage, and raising his hands, exclaimed, in a most insolent and improper tone for the presence of a monarch, “To the seed, sir! to the seed. We want no preambles or sophisms here. There is paper; take this pen, here, here (pushing a pen and a sheet of paper towards me) here, you must write the names of all the conspirators; no roundabouts, no subterfuges. His Majesty is the king of these realms, and there ought to be nothing hidden from him under the sun. I have read the Burroel (he meant the Barruel;) I have been in France, and I know what all those factions are. Where are the sacred oaths for your king and your religion?”

‘During the whole time of this furious ranting, I kept my eyes fixed upon the king, who seemed converted into a statue from the moment Ramirez commenced speaking; but when I saw him insist on my taking the pen, I said, without even looking at that despicable wretch, “Sire, I know no one.”

“Sire, to the Inquisition with him,” cried Ramirez. “The tribunal will easily extort them from him.”

“The king, showing some displeasure at Ramirez’s behaviour, said to me, “But it is impossible you should not know them.”

“Sire, if I meant to say what I could not prove, or if I wished to conceal a crime, I would rather avoid than seek the presence of my sovereign; But if, being guilty, I sought it, once before your Majesty I would profit of the opportunity to ask a pardon which my innocence does not need.”

“The king remained a few minutes thoughtful, his eyes fixed on me, and then said, “Tell me by writing whatever you have to say.”—Another short pause now ensued, after which he took a cigar from the table, lighted it, and asked me if I smoked. On my answering in the affirmative, he said to Arellano, who heard him with displeasure, “Carry him some cigars;” and then motioned me to withdraw. When I took his hand to kiss it, he pressed mine with an air of interest, and as I turned round at the door, to make my obeisance, I heard him say, while conversing with Arellano, “What a pity, such a youth!”.....A thousand times did I afterwards remember this expression.”

Van Halen was again consigned to his prison, but on the following day he received a packet containing nearly two hundred cigars, sent to him from the palace. This little attention, as well as the whole behaviour of Ferdinand during the interview just described, seems to indicate more of amiable disposition than he has generally obtained credit for. His associates, however, were sufficiently illustrative of his low and unkingly tastes. From infancy, he made the

servants his companions. Chamorro, a waterman, and Arellano, who had blacked the royal shoes, were his special favourites. And the *camarilla*, a small chamber occupied by the attendants in waiting,—became his usual resort, and the very head-quarters of sycophancy and intrigue.—The Russian ambassador, Tachichef, by the agency of Ugarte, a servant of the embassy, obtained the control of the *camarilla*, and, for a time, managed it at his will.

More rigorous measures were now determined on, and Don Juan, remaining firm in his resolution not to inculcate his former friends, was treated with the utmost severity.—The torture was applied, though the manner is not very clearly explained. It appears to have been effected by subjecting the extended arm to a rotatory movement, so as to strain and distort the muscles. Neither this nor subsequent suffering could shake the firmness of Van Halen, and he, at length, effected his escape by the intervention of a servant-girl, who occasionally cleaned out his cell. A plan had been in part arranged, but the final execution was, to a considerable extent, the result of accident, though its complete success was due to the communication previously established with his friends through the medium of the kind-hearted domestic.

‘At length the hour for the execution of my plan drawing near, I listened attentively through the opening in the door, till hearing the distant noise of bolts, I retreated towards my bed. As soon as Don Marcelino entered, without recollecting the sign agreed upon respecting the plate, and fearing that this might be my last opportunity, I advanced towards him, extinguished the light, and pushing him violently to the farthest corner of the dungeon, flew to the door, and rushing through, shut it upon him and drew the bolt, at the same moment that he recovering himself threatened my life. Once in the passage, I groped along in complete darkness; but the astounding cries of the new prisoner echoed so loudly through those vaults, that fearing they might be heard, I no sooner arrived at the third door of that labyrinth, than locking it after me, I took out its ponderous key, with which I armed myself for want of a better weapon.

‘I passed the dungeon of the other prisoners confined in those passages, who, far from imagining the scene that was acting, mistook my

steps for those of the jailer. Following my way at random, I twice lost myself in the various windings, and a thousand times did I curse the obscurity which threatened to frustrate all my hopes. At length, after groping about for seven or eight minutes, which appeared an eternity to me, I reached the last staircase, from which I could distinguish the glimmerings of a light. As I ascended the stairs, I grasped the key in the manner of a pistol, and soon after found myself at the threshold of a door wide open, that led to an outer kitchen, in the middle of which hung a lantern. I judged by this that I was already out of the prison; but uncertain what direction to follow, and hearing the voices of people in some part of the house, I stood still for a moment, and then hastened to the kitchen to look for a hatchet, or some other weapon that might serve me, in case of meeting opposition. On entering, the first object that presented itself was Ramona, who stood pale and breathless, with a countenance in which astonishment was blended with anxiety and alarm. ‘What pistol is that? Where is my master?’ she exclaimed after a moment’s silence, raising her clasped hands towards heaven. I calmed her apprehensions by showing her the key, when, immediately recovering her presence of mind, she drew from her bosom the notes I had given her, and returning them to me, pointed to a court, which led to the outer door, saying, ‘That is the way to the street. My mistress and her guest are in the saloon, you hear their voices. This is the very hour when she expects the arrival of some friends, and I must immediately call out, because they know I must necessarily see you before you get to the court. For heaven’s sake hasten away, for I can render you no farther assistance.’ Saying this, she pressed my hand in hers with deep emotion, and I hurried towards the court. As the remainder of my way was also involved in darkness, I lost some minutes in finding the right direction to the door, when the rusting of the bell wire seemed to guide me to it. Here I heard the voices of some persons outside, who certainly did not expect to meet with such a porter.

‘Meantime Ramona, who was to open the door, on hearing the bell ring, began screaming for assistance, as if she had been hurt by some one passing in great haste. The ladies, alarmed, joined their cries to hers, and I opened the door amidst this confusion, pushed down the person just entering, and reached the street, feeling as if I breathed a second life.’

The particulars of our Author’s concealment in Madrid, his various hazards, and the means of his safety, are interestingly detailed. They are not, however, susceptible of analysis; and as we have already given a fair allotment of space to Don Juan’s narrative, we must pass very rapidly through the remainder. After many difficulties and perils, he obtained a passport under a feigned name, succeeded in escaping from Spain, by way of France, and reach-

ed England in security. His residence here was not long; he obtained rank in the Russian army, and served under General Yermoloff, in the army of the Caucasus, with distinguished valour and ability. The constitutional revolution of Spain in 1820, was so little to the taste of the magnanimous Alexander, that he abruptly dismissed Van Halen, who hastened home through Austria, Bavaria, Switzerland, and France. He is now in England, and, in return for the gratification and instruction that his very entertaining narrative has afforded us, we cannot do better than tender him our best wishes for his second recal from exile, under happier auspices than those of his first.

Lond. Ecl. Rev.

Religious Intelligence.

GARRABRANT VAN RIPER, A. B. LATE
STUDENT OF THEOLOGY.

Every thing connected with the kingdom of Christ is of great moment to those who, in true faith, have embraced the Lord Jesus, and avowed their connexion with him, as his willing subjects. In his holy government as "Head over all things to His Church," they rejoice. With the holy ministry, as designed to unfold the precious doctrines of grace; to press the requirements of the righteous law of God; and urge the warm entreaties of Him "who spake as never man spake," they are delighted; especially as it is, when accompanied by the influences of the Spirit, "the power of God, and the wisdom of God unto salvation." For its success as a mighty engine, in the hand of God, in pulling down the strong holds of satan, and in building up the wastes of Zion, they feel an intense interest and anxiety. Hence their efforts are combined to rear up those, who, being thoroughly furnished, may bear the messages of grace to perishing men. They view the

wants of the Church, and strive to have them amply supplied. They look to the School of the Prophets with feelings of affection and lively hope. In their prosperity, believers are glad, while they see the streams which flow from those healthful fountains making glad the city of God. On the contrary, when adverse providences affect them; when they seem to struggle for existence, owing to the neglect or parsimonious feelings of those who have professed to love the house of the Lord; or when a bereaving stroke of Providence is felt, in the removal of some, whose talents, acquirements, age, experience, love of truth, are ever to be kept inviolate; and whose fervent piety have united to render them "apt to teach;" when these events occur, their hearts are filled with sadness.

Nor ought they to be unmoved when any of those, who in early life have been constrained by the Holy Ghost to devote themselves to the service of the Sanctuary, are, in the midst of their pursuit of the knowledge of divine things, suddenly arrested by death. To see a youth, just having consecrated his all to this noble service,—in holy humility look forward to a life of usefulness, pressing on in his career of assiduous research; and labouring to acquire a stock of knowledge; which, accompanied by the teachings of the Holy Ghost, shall render him an able minister of the New Testament,—Oh! to see such a one, stricken down in a moment, and withering under the voice of the angel of Death,—"Dust thou art, and unto dust thou shalt return," cannot but produce in the pious mind, feelings of holy sorrow, while it seeks for grace to say in the midst of their griefs,—"Thy will, O God, be done."

Nor can it be doubted that such feelings will be exercised by the pious of our Reformed Zion, when we announce an instance of the kind, in her school of the Prophets.

On the Morning of Friday the 11th of January, Mr. GARRABRANT VAN RIPER, a Member of the Theological Seminary at New-Brunswick, New-Jersey, finished his earthly course, at the house of his Grand-Father Mr. Jacob Van Winkle, in Lodi Township, Bergen County, New-Jersey, in the 22d year of his age.

Having been, in infancy bereaved of his father, his principal dependence for counsel was his aged grand-parent, who liberally provided for his education. Having gone through the academical course of studies, he was admitted as a member of the College of New-Jersey; and after prosecuting his studies with diligence, and completing the course of study at that venerable seat of science, he was honoured with the degree of Bachelor of Arts, at the annual commencement in September last. It was during the last eighteen months of his course there, that he professed to have felt the quickening influences of the Spirit of God. And he determined to devote himself to the work of the ministry. He was accordingly received into the Theological College at New-Brunswick, last Fall; and having passed the first session of the collegiate year, he returned to his friends, to spend the ensuing vacation. A few days after his return, he was attacked with a remittent fever, which continued till life became extinct.—During his illness, he recognised his friends; but he conversed very seldom with them. It was, however, their consolation to hear him, in low accents, frequently and appropriately addressing the throne of grace. And it seemed a place of resort, to which his soul anxiously betook itself, and with which he was familiar. On the afternoon of Sabbath 13th inst. the funeral service customary in our country congregations, was performed by the Rev. Benjamin C. Taylor, who delivered a discourse adapted to the occasion, from Psalm lxxxix. 45. "The days of his youth hast thou

shortened;" after which, the throne of grace was addressed, by the Rev. Staats Van Santvoord.

The concourse of people was very great; and a deep solemnity pervaded the house. After the services were closed, the corpse, followed by an unusually large number of attendants, was conveyed to the grave yard of the Reformed Dutch Church at Acquackanonk in Essex County; and placed in its narrow house to await the summons of the descending Saviour on the Judgment day.

WHERE ARE MY MOMENTS?

Written after returning from the grave of Garrabrant Van Riper A. B. student of Theology.

Where are my moments? Tell me, whither flown,

The precious moments I once call'd my own?

Where is the year that once in prospect seem'd?

Where is the bliss of which I fondly dream'd?

The storms attendant on its early day

Soon spent their fury, and resign'd their sway.

Then to unloose the clouds, and chase the gloom,

To waken bliss, and scatter beauteous bloom,

Mild Spring appear'd. And 'neath its reign serene

The fields assum'd their robes of cheerful green.

In quick succession, summer's scorching sky

Shrunk the gay herbage, that just met the eye.

Then Autumn hurried to complete the spoil,

And barren fields succeeded harvest toil.

Now frozen earth awaits again our tread,

And with the Seasons, Oh! what hopes have fled!

Beneath affliction's Sun,—Death's powerful stroke,

What gourds have wither'd; schemes of bliss been broke!

The proud have fall'n from their high estate;

The poor are level'd with the rich, and great;

The old man widow'd sees his sun decline

In mournful solitude; Young hearts resign,

And feel admonish'd by the solemn voice!

Which call'd from earth the objects of their choice.

To day I linger'd at the house of woe,

And saw the pride of many hearts laid low.

I follow'd to the grave;—not, one whose head

By age was silver'd; whose high hopes had fled;

Not one, who totter'd on the verge of time;

But one who stood in Manhood's youthful prime.

Whose ruddy cheek the bloom of health display'd

And who, with God, his Covenant had made;

Who vow'd to consecrate his youthful days,

His time, his talents, to promote the praise

Of him, whose watchful eye, whose guardian

care,

His orphan'd childhood, kept from ev'ry snare.

Tutors of Science! mourn for one, whose brow

You twinn'd with laurels; He's in silence now.

Weep for your much lov'd pupil. Weeping
bring
Your thanks to Him who took from death its
sting.

School of the Prophets! Your deep loss deplore.
Bemoan a son you can instruct no more.

Oh! when will man.....when will he learn to be
Expectant, daily, of Eternity?

Oh! when so number his remaining days,

As to apply his heart to wisdom's ways!

What is our life? What are the joys of sense?

One lasting pleasure can this world dispense?

Our life's a moment: Hopes and fears engage

To waste the period of our pilgrimage;

All earthly comforts, broken cisterns seem;

And yet we linger o'er each pleasing dream,

Believe the promise of some future bliss,

'Though ev'ry year, fallacious proves, as this.

God of the Seasons, when thine Angel stands

Upon the Sea and on the distant lands,

When with uplifted hand, he swears by Thee,

That Time to Mortals shall no longer be;

When fiery Sardine streaks thine em'rald bow,

When from thy lips the curse and welcome flow,

Where shall our spirits from thy presence hide?

Or how the vengeance of that day abide?

Saviour of sinners at thy feet we lie,

Oh! give us Grace to live, and Grace to die!

And at thy coming, may our glorious dress,

Be our REDEEMER'S robe of Righteousness.

A. R. of New-Jersey

LETTER FROM A MINISTER TO HIS
SISTERS, ON RECEIVING A LETTER,
WHICH INFORMED HIM OF THE
DEATH OF THEIR FATHER.

My Dear Sisters—I have this day received your kind letter, which informs me of the death of our very dear and beloved Father. You say he was willing to depart; and he longed to be with Christ. My Father was always pious, from the earliest hour of my recollection. He was attentive to all the ordinances of God's house; and in his family he never forgot, one evening or morning, to sing a psalm, to read a chapter in the Holy Bible, and to offer up a devout prayer in the family circle. And my spirit did witness that his prayers, unadorned with learning, were most fervent, coming out from an ardent and sanctified heart. Shall I then say that I am sorry that he is dead? I am sorry, and I am glad! I am sorry that my father was mortal; but Oh! I am glad that he is immortal. I am sorry that all men are sinners,

and therefore all must die. I am glad that there is a Saviour, and all that trust in him shall be saved, and shall live for ever. I am sorry that my dear father is gone from the company of my dear mother and sisters. But I rejoice in the belief, that he is gone into the company of a more blessed, and holy, and happy society, and to the enjoyment of a glorious immortality. I am sorry that I can never again behold my father on this side of my grave. But my soul is glad in the hope that I shall, ere long, join him in the eternal jubilee of the spirits of just men made perfect, and the holy angels that "adore and burn" around the throne of God. Oh! I am glad, and I rejoice exceedingly, that as my father was willing to have it so, he is gone "to be with Christ, which is far better!" I am sorry, my dear sisters, that you have no more a father to cheer you in your sorrows, and to assist you amidst the troubles and anxieties of this life. But I am glad that you have an Almighty Friend, in the heavens above, who is not only above, but is below, and with you. And that Friend is your kinsman, and your Redeemer. And he is a "Friend that sticketh closer than a brother." And you must love him. And your afflictions will bring you nearer to him than you would be if you had no afflictions. I can see on every side, that those who are swinging in the stream of an earthly prosperity, and carnal indulgence, are generally carried farthest from their God. By the vain hope of happiness in the enjoyment of the pleasures of this world, thousands are carried away every day into immeasurable and irrevocable misery. I am sorry that my dear mother is disconsolate, but tell her to trust in her Jesus. Tell her that her Redeemer is her husband. Tell her to look up to her Comforter, the Holy Spirit. Tell her to look up to the Almighty, who can easily take away all her sorrows, and give her that joy which is unspeakable, and

that peace which the world can neither give nor take away. Tell her that our dear father is not left to mourn *her* death, nor *your* death, nor *mine*. But he is gone to a world of happiness. Tell her that he was taken away in the best age, perhaps, he could have wished for. Had he remained much longer in this wearisome world, he might have been a burthen to himself. And, now, my mother will spend her time, her every fleeting hour, in preparing to follow him to that joyful rest which remaineth for the people of God; where the hand of our Dear Redeemer "Shall wipe away every tear from off every face."

My dear sisters, I rest, in Christ,

Your affectionate brother,

WM. BOYSE.

To Misses Mary P. and Elizabeth Boyse.

Woodstock, N. Y. }
20 Sept. 1827. }

Ordination.—Mr. John G. Tarbell was solemnly ordained to the work of the gospel ministry, as pastor over the Reformed Dutch Church at Stone House Plain, on the 17th ult. The ordination sermon was preached by the Rev. Benjamin Taylor, from 2 Cor. iv. 7. "We have this treasure in earthen vessels," &c. The charge to the pastor was given by the Rev. Jacob Field, and the Rev. Staats Van Santvoord presided, put the usual questions, made the consecrating prayer, and addressed the Consistory and congregation. The services were appropriate, and a deep solemnity pervaded the crowded assembly. Thus has another desolate portion of our Reformed Zion been watered through the benevolent exertions of our Missionary Board; the hearts of many have been made to rejoice; and flattering hopes are entertained that through their instrumentality, good ti-

dings of great joy have been sent to the destitute, who will now be brought to a participation of grace here, and glory hereafter. "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."

Mission to Burmah.—Intelligence has been received from the Baptist Mission to Burmah, down to the last of May. Dr. Judson arrived at Amherst, in January last, where he found Mr. and Mrs. Wade, and four native converts, and where Mr. and Mrs. Boardman joined the other members of the mission in April.—On the 28th of January Dr. Judson recommenced worship in Burmese, after an intermission of two years and a half.—Arrangements for continuing the mission were hardly completed. Sir Archibald Campbell had removed his head quarters twenty-five miles up the river, whither most of the natives had followed him. As Amherst, however, is at the head of navigation, Dr. Judson intends to remain there, at least till it shall be seen what government intends to do for it. Sir Archibald Campbell has offered grounds for a mission station near his residence, and a spot has been selected. Dr. Judson's little daughter died April 24.—On the 25th of February, Mounng Ing, a native convert, was licensed to preach the gospel, and set out for Mergui, his former residence; the first native teacher, says Dr. Judson, we have ever sent forth. There are several natives who seem to be seriously inquiring after the truth, and one was baptized on the 20th of May. Of the former converts, eighteen in number, all but two continued to conduct themselves well. Dr. Judson received from the citizens of Ava, and from government, for services as interpreter, \$4,000, all which has been passed to the credit of the Board.—*Ver. Chron.*

Latest from the Palestine Mission.—A hasty line from Mr. Goodell was received at the Missionary Rooms, a few days since. He refers to unusual troubles from the hands of their enemies; and says, "We shall have much to tell you, when we have time to take breath." He informs, that Mr. Bird and his family were on the heights of Tripoli, (20 or 25 miles from Beyroot,) having just escaped from the Maronites. We have accounts of the symptoms of war between the Turks and the English. Our missionaries being under English protection, must probably flee in that case. They may, even now, be driven from their labours and their homes; but the English fleet will probably receive them safely. *Bost. Rec.*

Maumee Mission.—It appears, from accounts in the Pittsburgh Recorder, that the Indian school at Maumee has been suspended for some time for want of a teacher, Mr. Vantassel having been licensed last February, and devoted his time to travelling and preaching. In October, he and his wife had been sick, but were convalescent; & Miss Withrow's life was much threatened. Miss Riggs was the only one of the family who remained well. Miss Stevens left in September, to reside with her brother at Mackinaw, hoping there to enjoy better health. *ib.*

Dr. Chalmers.—This gentleman has been recently elected joint Professor of Divinity in the College of Edinburgh, along with the Rev. Dr. Ritchie, whose age induces him to retire from the active duties of the office. Although Scotland boasts of divines equal, if not superior to Dr. Chalmers, in erudition, and deep Theological learning, yet his compeer is not known in general qualifications and accomplishments, in energy and activity of mind, integrity of principle, philanthropy and liberality of views, or one so capable of rousing the slumbering and slothful, and giving a salutary impulse to the general intellect of his pupils.—*Com.*

Malta.—Mr. Jowett had been indisposed in July; but not so as to stop the press. "Several weighty matters are continually before him;" such as the mission to Constantinople; the religious improvement of the Greeks, Egyptians, Abyssinians, and the oriental churches generally.

Family Devotion.—I knew a worthy man, who professed to be religious, that omitted family prayers, because, he said, he had not time to devote to this duty. And yet he daily wasted more time in smoking, than would have been ne-

cessary for reading a chapter, and offering a prayer night and morning, at the domestic altar. There is no head of a family who has not time for daily family worship, if he had inclination.—Command the time. If the duty abridges other employments, your labours will be more happily and beneficially employed. Give not the world, or self, or friends, all your time. Prayers and provender delay not man or beast, says the proverb.—*Col. Star.*

Literary & Philosophical.

In Professor Hodge's Biblical Repertory, No. 1, Vol. iv. there is a capital article from Dr. Thulock, Professor of Theology in the famous University of Halle, in Saxony. It is entitled, *The History of Theology in the Eighteenth century in Germany*, &c. It is translated from the German, by the learned Editor. Every student and every minister ought to have this work, (which is published by G. & C. Carvill, of New-York.) And we ought to study it thoroughly. It is, all in all, a first-rate work on a subject of the first importance to ministers, and students of Theology.

Memoirs of Muhammed Baber, Emperor of Hindostan, written by himself, in the Turki, and translated partly by the late John Leyden Esq. M. D. and partly by William Erskine, Esq. with notes, and a geographical and historical Introduction. This singular work was published in London, in a quarto volume of 509 pages, in A. D. 1826. A more explanatory comment on Eastern history can hardly be desired. Baber was of royal descent: then a chief of Bandits, a general, then an Emperor of Hindostan, which he conquered by his northern hosts. He was descended from Genghiz Kan, and Tamerlane. He was the Napoleon of the East, at the time when Francis I. and Columbus, and Leo X. and Luther occupied the public attention in the West.—There is a review of the memoirs of Baber in the London Eclectic for June, 1827.

Thomas Erskine, Esq. (now on his travels in Italy,) is said to have nearly ready for the press, a commentary on the Epistle to the Romans.

An Essay on Saving Faith, printed by Blackwood, Edinburgh. The object of this work is to controvert the view given of Faith by Mr. Erskine. The writer is known to be a young gentleman of talents and piety. Although, we can not agree with him in many things, we would recommend it to the attention of students of Theology, as a work of merit, to be read in company with Dr. Owen's *Reasons of Faith*, and a work on *Saving Faith*,

by Dr. Colquhoun of Leith, lately published.

Dr. McCrie has lately published a **History of the Progress of the Reformation in Italy, in the Sixteenth Century**, for which he has derived considerable assistance from public and private libraries, in Holland, where he resided some time. He is now engaged in a similar work upon Spain, and it is expected he will derive considerable aid from a valuable Spanish library amounting to 7000 volumes, lately purchased in Madrid, by the Faculty of Advocates in Edinburgh.

Robert Haldane Esq. who has resided for some years on the continent of Europe, has, in a second Review of the conduct of the Directors of the British and Foreign Bible Society, given a full and interesting account of the state of religion in several kingdoms. His account of the state of religion in Holland, corresponds to what was related to us by a friend, who lately visited that country. Things have been in a miserable condition there, since the expulsion of the Orange family, and their connexion with the French. There is, however, at present, the prospect of better days in the Netherlands. The gospel is now preached in its purity, by some distinguished men, who occupy the pulpits of the churches where our fathers worshipped. There is a prospect of a revival of pure religion there.

The Rev. Mr. C. Malan, of Geneva, has been lately received into Christian and Ministerial fellowship with that distinguished and most evangelical body, the United Secession Church in Scotland, who have also given considerable pecuniary aid to the persecuted church in that city.—Mons. C. Malan, and some of his brethren have endured the most cruel

persecution which has been known in modern times, from the Socinians of Geneva. According to a late publication of Dr. John Pye Smith, Mon. C. Malan was brought to the knowledge of the truth by the instruction of the Rev. Dr. Mason of New-York, and others, who visited Geneva in the years 1816, 1817.

The learned Dr. M. Russel, Minister of the Episcopal Church in Leith, is continuing the work of Shuckford, on the connexion between Sacred and Profane History. Two volumes have been lately published, which contain, among other important things, a very satisfactory view of the Jewish History, during the government of the Judges, and the early history of Greece. Much light is thrown on several difficult passages of Scripture. In the two volumes which are forthcoming, much important information may be expected concerning the history of China, and India, the author having full access to the books and manuscripts of the very accomplished Editors of *Barber's Memoirs*. In this collection there are some very rare articles in oriental history, and antiquities.

Dr. Chalmers, who has been for some time Professor of Moral Philosophy in the College of St. Andrews, has been of singular use in promoting the interest of religion in that College. In proof of this, we might refer to an interesting memoir of Mr. John Urquhart, lately a student in that place, edited by Mr. Orme of London. The number of students has greatly increased. And many from genteel families in Scotland, and from the dissenting interest in England, have become pious. The Doctor has been lately appointed Professor of Divinity in the College of Edinburgh; on which occasion the ministers of Edinburgh protested against the conduct of the magistrates. This does not,

however, proceed from any opposition to Dr. Chalmers. According to the charter of the College, granted in the reign of James VI. the magistrates have a right to appoint Professors, with the advice of their ministers.—On the present occasion their advice was not asked, probably because it was judged unnecessary.

We are happy to state that the excellent work alluded to above, [*Memoirs of Mr. John Urquhart*,] will soon be published by Mr. Haven, of our city. We invite the attention of all our literary youth to it. Mr. Urquhart must have been no ordinary youth, when such a testimony as this is given of him by such a judge as Dr. Chalmers. "He was neither a mere geometer, nor a mere linguist, nor a mere metaphysician; he was all these put together; alike distinguished by the fulness and the harmony of his powers." "But his crowning excellency was his piety; that virtue which matured him so early for heaven, and bore him in triumph from that earth, on which he hath so briefly sojourned." Chal. Pref. We have now before us a brief review of this work, in the December Number of the London Eclectic Review.

The interest of the Roman Catholic Church is improving very much in England, particularly in the neighbourhood of London. Their clergymen are highly respectable in character and talents. Protestants are certainly very remiss in not making themselves more acquainted with the errors of the Romish Church. An admirable work on this subject, in an improved edition, has been published by the Rev. Joseph Fletcher, entitled, *Lectures on the Principles and Institutions of the Roman Catholic religion*.

The Course of Time, (as we have already noticed,) is a Poem, in Ten Books, by Robert Pollock, A. M. It has attracted very considerable atten-

tion in London and Edinburgh. This excellent young man was licensed to preach the gospel by the United Secession Presbytery of Edinburgh, in April last; and died at Shirley Common, near Southampton, England, on his way to Italy, for the benefit of his health, in September, 1827.

We have some curious intelligence from Holland, touching the state of literature, poetry, and the living authors of Vadersland. We will try to find room for it in our next number.

In a notice of Gregory's *Letters on the Evidences, Doctrines and Duties of the Christian Religion*, just published in New-York, by Messrs. G. & C. Carvill, the Editors of the Com. Advertiser state the following interesting fact:

"We think the work is one of great value; and as one evidence of the correctness of this opinion, we are at liberty to state, that the principal compositor employed in printing it, who was wild and irreligious, began to reflect more seriously from day to day, as he proceeded with this work, and by the time it was completed became hopelessly pious."

SPLENDID LIBRARY.

The duke of Sussex has the most stupendous collection of theological works extant—between 60 and 70,000 volumes. Among which there are upwards of 50 different editions of the Bible. It is reported that his royal highness means to bequeath the entire collection to one of the universities.

Poetry.

MISCELLANEOUS SELECTIONS.

"See foam-globes on the river ride,
Thick as the schemes of human pride,
That down life's current drive amain,
As frail, as frothy, and as vain." *Scott.*

"The tear down childhood's cheek that
Is like the dew-drop on the rose; [flows,
When next the summer breeze comes by,
And waves the bush, the flower is dry." *ib.*

"And the brute crowd whose envious zeal
Huzzas each turn of fortune's wheel,
And loudest shouts, when lowest lie
Exalted worth and station high." *ib.*

HONOUR.

(From the German of Albert Haller.)

Honour! thou well priz'd nothing! thee
The idol of antiquity,

Men worship now as heretofore;
Daughter of vanity—Fools' wish, a sound
Whose magic influence reigns around;
What is the merit we adore?

In young creation's golden times,
Thou wert the harbinger of crimes;
By thee the price of blood was taught;
By thee the caverns of the earth
Were op'd to aid destruction's birth,
And the sword's glittering blades were
wrought.

From thee man caught ambition's thirst,
The deadly madness to be first;
For empire bartering his repose,
With fears o'erburthened, and the care
Of millions, a friendless life to wear—
Can sceptre's weigh such ills as those?

Obituary.

Died at Albany, Friday morning last, Mr. E. Willet, in the 90th year of his age. For the last two years he was almost helpless, and confined to his bed—yet under all his trials his assurance of hope was unbroken and undisturbed. For more than sixty years, he was a follower of Christ, and enjoyed religion in a high degree. His amiable christian deportment has endeared his name to a large circle of friends. It is worthy of observation that both he and his late wife, became subjects of grace by an occasional sermon of the late Dr. Rogers of New-York, when they were on a visit to that city.—The circumstances which marked the hearing of that sermon, were never forgotten, but it afforded Mr. W. great pleasure to recount them to his christian friends. The life of our friend was not much varied by the great and sudden changes, by which the christian character of most is tried—the Lord favoured him with much of the soul's sunshine, “and blessed as he was, it was delightful to see how as he advanced to infirm old age, he was maturing for glory. In his life he was a Nathaniel—in his last days a triumphant Paul. Happy is the man who can refer to the uniform christian tenor of so long a life as his was, as an evidence of the solidity and excellence of his christian hope. He is gone, his prayer is answered, the Lord has taken him home, and while we contemplate his departure, we cannot but apply those beautiful verses of the author of “Happiness.”

Say, did ye mark the sun to day,
How bursting through the shadowy cloud,
He chased the twilight gloom away,
And gilded all his sable shroud.

And then methought he lingering stood
To gaze upon the world awhile,
And ere he sunk upon the flood
To bless it with a parting smile.

So when the Christian's day is past,
'Tis his to chase the twilight gloom,
To shine the brighter at the last,
And shed mild radiance o'er the tomb.

So when life's well-spent journey o'er,
Lies pictur'd in the approving breast,
'Tis his the landscape to explore,
And bless the view, and sink to rest.

[Albany Ch. Reg.]

Died at Unadilla, Otsego County, on Tuesday the 25th of Dec. Mrs. Mary Buckley, wife of B. Buckley Esq. in the 54th year of her age. The deceased was a native of Berkshire, Mass. and from her early youth sustained a visible relationship to the Church of Christ. At the place of her late residence she was an exemplary and endeared member of religious society. Her life was a practical comment upon the excellency of religion; and her death-bed scenes, upon the excellency of her choice. The tears of the orphan, the sighs of the widow, and the wants of the suffering, ever found an easy access to her bosom. She had at once a heart to feel, and a hand to alleviate. In the afflictive dispensation of Providence which has removed her, not only have her family and friends sustained an uncommon loss; but long and deeply will the church of which she was a member, and the inhabitants among whom she dwelt, feel that an excellent mother in Israel has fallen. During a protracted sickness of almost unparalleled suffering, Israel's God was her supporter, and her reconciled friend. To her pastor, who visited her during her sickness, she said, “O the importance of being prepared for a scene like this! In every pain I now feel, I recognize the hand of my Heavenly Father; and that renders the affliction light.” Again she said, “As it respects myself, if it be the will of God, my choice is to depart. My work is all accomplished. I know I have been an unprofitable servant. But I look to God for pardoning mercy through the merits of Christ, on him alone I fix my trust.” Again, “Should it not be the will of God to remove me, with what zeal, if he grant me strength, will I devote the remnant of my days to his service!” Alluding to her last opportunity of communing with the Church, she said, “It is impossible for me to describe the glories which, during the exercises of that day, were presented to my view. The scene has never left me. It was preparing me for this hour. It has been a peculiar support, and it can never be obliterated from my mind.” To her family and attendants she said, after giving them the most affectionate counsels: Do not shed one tear for me. My work is done—all done—and I am going home.” Whoever could have stood around the death bed of this dying Christian, must have been most solemnly impressed with that last thought which fell from her lips—“O the importance of being prepared for a scene like this!”

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END OF VOL. II.

ERRATA.

Page 353, line 8, read indigested for indigestic.
 354, 42, read unintelligible
 357, 25, read Malachi

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