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For the Presbyterian. THE LAST REDEEMED.

If there is any one thought concerning our fellow-men connected with their salvation, which awakens feelings of the highest emotion, it is, that there is a time coming, when the last sinner who stands in awful array against his Maker, shall have laid down his arms of rebellion, and become reconciled to God. When that period shall arrive, no man can know, for the times and seasons are not revealed to us: but that there is such a time, none can doubt. It may come during the present generation, or it may be hundreds or thousands of years before "the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days." But the glorious day shall at last arrive, when sin shall be banished from the world-when the last redeemed shall bow to the sceptre of the Saviour-shall have his heart subdued by love-and shall himself

complete the number of the ransomed. If, indeed, there be joy in heaven over one sinner that repenteth, how much greater must be that joy, when the last shall have given his heart to God! The saints on earth, no doubt, will make him the subject of their fervent prayers. The glorified in heaven will watch him with intense anxiety; and the ever sinless angels will regard him with the deepest emotions. O! how their hearts will expand with love and admiration of the goodness of Christ in rescuing degraded man from sin; when the tidings shall be borne by winged messengers through the skies, that the last rebel on earth had been conquered by love! How much louder will angels strike their golden harps! What a song of praise will that be, sung by all the glorified of Adam's posterity in heaven, and which none but they can sing! while multitudes of angelic beings shall make heaven's high vault re-echo back the sound, The Last Redeemed! The Last Redeemed! C. F. W.

> For the Presbyterian. GREAT DEFECTION

FROM THE GREAT DOCTRINE OF JUSTIFICA-TION BY FAITH.

NO. VII.

"That no man is justified by the law in the sight of God it is evident; for the just shall live by faith." "By the deeds of the law there shall _o flesh be justified in his | Church, and even by some ministers of the

case, and in no sense a condition of his justification—this is certainly another gospel hardly conceivable that one could more efficient of the Edict of Nantes, sought an asylum in New England;"

The respect formed and which brought him safely through. from the one I am inculcating."—Finney's ciently serve the devil." (P. 134.) But The prospect forward and upward brightens that "there was a public contribution for

Theol.—The speaker who had the floor can proceed now-in order.

Paul.—I think myself happy—that thou art present, brother Simon. Therefore it is as a beast of prey, by the religious teachers rom at I speak freely. I was saying that these | whose authority, influence, and orthodoxy successors of my kinsmen have not attained | are thus assailed?" (P.202.) Only be gentle, to righteousness, (Theol .- "I am shocked, and avoid all censoriousness, and these hybeyond expression, at the almost fiendish opposition to persons so holy"-V. 2, p. 202;) with all their boasting. Wherefore? Because they sought it not by faith itself, thinking more about how it would strike but, as it were, by the deeds of the law, our friends and patrons, to see those docunder the name of faith. For they stumbled at that stumbling-stone-

Theol .- That stumbling-stone! Well, I say again, in the face of all the apostles | inspi-pired apostles. There, see! what's and reformers, and hobgoblins too, that "the | that! atonement of Christ is not the foundation of our justification." (V. 3, p. 163.)

Peter .- What !- It is well for thee, young man, that age and experience have somewhat chastened my spirit, or I should cut off thine ear. Since I denied Christ myself, I have been less impetuous and rash; but to hear him still denied and rejected of men, and of such men !- to see that chief Corner-stone, elect, precious, thus disallowed and set at nought of you, professed builders! Not the foundation! Thou givest the lie to Jehovah himself: for "Thus saith the Lord God, Behold, I lay in Zion, for a Foundation—a stone, a tried stone, a precious corner-stone, a sure Foundation: and he that

believeth on Him shall not be confounded." Paul. - That's right, brother Simon. "Other foundation can no man lay, than that is laid, which is Jesus Christ."

Theol.—(Let that pass.) But Peter, Paul enters into a long argument to prove (and he seems to come to the formal conclusion) that a man is really justified-by faith; and not by faith as defined and illustrated in my Theology, where it is made to comprehend all the deeds of the law, (p. 84, 104,) but by faith (would you think it?) without the deeds of the law-yes, absolutely without the deeds of the law! Now I say that "faith is the whole of present true obedience to the law, and for THAT REASON justifies us;" (p. 84;) and I leave it to you, Peter—(you had a little falling out with Paul once, I think)—I leave it to you, whether it be not better, more befitting the character of a holy God, (v. 2, p. 181,) as well as a very considerable saving of shame and mortification on the part of the sinner, that one should approach God on the ground, or "condition," of his own obedience and holiness, instead of going, all guilty and polluted, or, as Paul says, "ungodly," to be justified on the ground of what another is alleged to have done for him. Have you

seen my third volume? Peter .- Thy third volume perish with thee! That being its doctrine, thinkest thou that I would read it, or even touch it? No! not with the tongs! I spurn thy selferrands of love. Behold the streets where righteous, bloated, pestilent scheme, and denounce it as false and ruinous; and here advise thee, distinctly, that I agree, perfectly, with Paul, my beloved brother. I never had any difference with him but that once, and then the fault was my own. He was in the right, and faithfully withstood me to my face-just as he doth thee, and touching the very same matter. (Theol .- Apostle of the circumcision!) He hath set forth, with wisdom from above, the blessed doctrines of grace, in all his epistles, speaking in them of these very things-in which are some things hard to be understood, because (as he himself says) "the natural man receiveth not the things of the Spirit of God, and her pastor that she had dedicated her for they are nonsense unto him"-which son to the Lord, and obtained a promise they that are unlearned and unstable wrest, from them that the infant should be trained as they do also the other Scriptures, unto | in the remembrance of this sacred destina-

eth the blessedness of the man unto whom God imputeth righteousness without works," proceedeth in "a most false and nonsensical assumption," doth he? Malchus! (Paul .- O, brother Simon, put up thy

Theol.—Sayest thou this of thyself, Peter, or did Paul suggest it to thee? "It has been found very convenient by some, who were lovers of sin, and never conscious of personal holiness, to adopt the idea of an imputed holiness. Unwilling to be person-

the first and second admonition, reject. Theol .- A heretic! "How infinitely inreasonable must that state of mind be, that can brand, as heretics, those who teach that God justifies no one but upon condition of present sinlessness!" (V. 2, p. 187.)

John.—If we say that we have no sin,

we deceive ourselves, and the truth is not in

Peter.-Reject the heretic!- yea, and warn the saints against him and his damnamay bring you into bondage; who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil

John.—This is that spirit of antichrist, whereof ye have heard that it should come, and even now already it is in the world. Paul .- O full of all subtlety and all mischief, thou child of the devil, thou enemy of "the righteousness of God without the law, even the RIGHTEOUSNESS OF GOD, which is by faith of Jesus Christ," wilt thou not cease to pervert the right ways of the Lord? Come, brethren.

Prof. M.—O, no-nothing—only one of my turns of pal-pal-pi-tation has come on.

Theol.—Well, 'tis outrageous—such abuse and persecution-exposing a man's life so!. "I have learned never to confide in a censorious man or woman. 'O my soul, come not thou into their secret!" (V. 2, p. 582.) "The most violent opposition that I have ever seen manifested to any persons in my among the most holy persons I ever knew. I have been shocked, beyond expression, at never mind, brother. "Who does not know that where a religious teacher finds himself under the necessity of attacking a false orthodoxy, he will certainly be hunted almost pocrites and fiends can't touch you.

Prof. M.—O, brother Theol., such maledictions don't disturb me m-much. I was trines placed in such a light, right over against each other, and to find us, ap-apparently, in such direct conflict with those

Theol.—Pshaw, that's nothing, I guess. Let us go home. Come. CONSTITUTIONAL PRESBYTERIAN.

WHAT IS IT TO BE DEAD?

John Foster, in one of his musings, exclaims, "O! what it is to be dead!" What is it to be dead? Who can tell? To die-to live throughout eternal ages in the same state of being as when we pass into eternity! I have stood beside the bed of the good man, and watched his eye kindle as with a spark of electric fire, in anticipation of eternal joys. I've heard him exultingly shout, as one by one, his heart-strings snapped, and the pulsations of life grew fainter and fainter. I've seen him smile in death, and sink away as gently as the summer rose closes its leaves with the setting sun, to sleep until the morrow's dawn, yet leaves its fragrance lingering behind. But this is not to be dead: this is but to die as the Christian dieth. What is it to be dead? Is it to bask for ever in ethereal light amid a flood of glory? Is it to drink in enrapturing sounds which dissolve the soul, yet wings to thought, and roam from world to world in a moment of time, winging through celestial spheres for ever and for ever? What is it to be dead? Go ask the glorified who stand around the glorious throne of God in light resplendent. Go ask them what it is to gaze upon the face of the once Crucified refulgent with the brightness of his own excellence. Let your imagination carry you beyond the sapphire vault, and penetrate within, where the beautified dwell. Gaze upon the unsurpassed glories of the eternal world. Listen to the song of the redeemed. Drink from the living streams. Climb on the battlements, and look far out upon infinity of space, and behold myriads of glories throng you on every side. Watch the winged inhabitants, arrayed in ineffable

SWARTZ.

splendour, hurrying hither and thither on

they dwell, paved with gold, the gates of

the city made of solid pearls, and the walls

of jasper, topaz, and the amethyst. Imagine

yourself a citizen of this felicitous place,

where all are perfectly happy, and that all

you behold is yours. This is to be dead,

if you die the death of the righteous.

The mother of Christian Frederick Swartz, on her dying bed, informed her husband tion, and if he should, in due time, express Theol.—Well now, Peter, since you have fallen in with Paul, and endorsed all his they would cherish and promote it to the ministry better understood by frequent illustrations and therein for the worship and service of Allegian to the worship and service of Allegian the worship and views, let me say to you, just as I did to uttermost of their power. - Swartz behim, "The doctrine of an imputed right- came the missionary apostle to India, and

SANCTIFICATION.

There seems to be no truth more appa
There seems to be no truth more appa
True reason of the uniform enmity which actuated the Episcopalians in the several English colonies in their measures of injustice, and is the obtaining of the uniform enmity which actuated the Episcopalians in the several English colonies in their measures of injustice, and is the obtaining of the uniform enmity which actuated the Episcopalians in the several English colonies in their measures of injustice, and is the obtaining of the Unitarian sense, as being a reception of the Hull English colonies in their measures of injustice, and is the obtaining of the Episcopalians in the several English colonies in their measures of injustice, and is the obtaining of the Episcopalians in the several English colonies in their measures of injustice, and is the obtaining of the Unitarian sense, as being a reception of the Hull English colonies in their measures of injustice, and is the obtaining of the Episcopalians in the several English colonies in their measures of injustice, and is the obtaining of the Unitarian sense, as being a reception of the Hull English colonies in their measures of injustice, and is the obtaining of the Episcopalians in the several English colonies in their measures of injustice, and is the obtaining of the Episcopalians in the several English colonies in their measures of injustice, and is the obtaining of the Episcopalians in the several English colonies in their measures of injustice, and is the obtaining of the Episcopalians in the several English colonies in the Episcopalians in the several English colonies in the Episcopalians of the Unitarian sense, as being a reception of the Hull English colonies in the English colonies in the Episcopalians of the Hull English colonies in the Engl rent upon the face of the Scriptures than tice and oppression against the Huguenot this, that sanctification is but partial in this refugees. "I have lived," said the Bishop, guenot refugees. Thus, a temple originallife. So the Apostles felt and taught, and so the most eminent Christians have felt and acknowledged. Those who have attained to the highest degrees of holiness, have at the same time been most remarkable for the enjoyment of religious liberty—who, mass. At a subsequent period, another tittle against the morality of what is really tarian, like the rest. They are all perilhumility in view of their sins and unworthing in the claim of greater freedom in God's building was erected on the site of this part the word of God. ally pious, they betake themselves to an imputed piety." (V. 2, p. 366.)

Paul.—A man that is a heretic, after Paul.—A man and holy at once, without being made to the inquiry as to the character of these men, have provided a salvation by penances and sacred Scripture. She expressly states, original documents of their religion are like he learned that this vile collection had been experience the weight of sin and corruption, how could be be prepared to sing the song tives of their proceedings. I will accord to for those who have more generously secured only as containing moral lessons, but that parts of the Apocrypha may be read that parts of the Apocrypha may be read only as containing moral lessons, but that truth of the Koran. To speak of the "Holy of redeeming love? Without a conscious, them all that charity can ask. They went it to all, irrespective of faith or unbelief, of no doctrine is to be proved thereby; in Scriptures, as containing a miraculous revecontinued conflict, how could he shout from here, as they thought, and truly be- vice or holiness. A congenial association! other words, that the Apocrypha is not in- lation from God," is like speaking of a roll praises to the Lamb, through whom he had lieved, the true followers of the gospel of gained the victory? The unregenerate sin- Jesus Christ; preaching, as they thought, ner knows nothing of the depravity of his own heart, and one instantaneously changed without a Church—without a Liturgy from sin to holiness, would not appreciate the unspeakable gift which had been beble doctrines. Beloved, there shall be false teachers among you, to spy out your liberty which ye have in Christ Jesus, that they who would know the worth of victory.

The must run who are my own.)—The first arrival of a Huge Coffin; Johonnett; Le Maine; Le Merguenot refugee in the colony, inserted in the cier; Montier; Mousset; Packenett; Quereaut (Caron); Railing; Souvages; Tabaux; The Christian must experience the depth | mund Greenleaf, the ancestor of the preinto which he had fallen; he must strive sent worthy pastor of the Wallabout (Pres. two pastors, Lawrie, and Daillé. against spiritual enemies, if he would know byterian) Church, in Brooklyn, New York. the value of salvation, and the unspeakable He settled with his family in Newbury, love of God in giving his Son to die for him. (Essex county,) in the year 1635. The Experience, not only of divine love, but also family of the Greenleafs had emigrated from f the power and odious nature of sin, is France at the close of the preceding century, ubtless needful for the Christian as a pre- and settled in Devonshire, England. Trisparative for the full enjoyment of heavenly | tram Coffin, probably another Huguenot, bliss. The remains of depravity afford no arrived in the colony not long after. encouragement to sin. The new born soul Nearly cotemporaneously with these early delights in the law of God after the inward immigrations occurred those of the families man." He loathes his sin, and loathes of Demarae, (now Demarest,) Jansen, (or that they may be inwardly convinced and himself on account of his unregenerate nature. The Christian has conflicts and trials.

Johnson,) &c. In consequence of the perture. The Christian has conflicts and trials.

Johnson,) &c. In consequence of the perture. The Christian has conflicts and trials. Temptations from without and from within continually beset his path. His heart is Protestants emigrated from England to the well-nigh ready to faint sometimes, and Netherlands, and many of them subset row, and is a discerner of the thoughts and Theol.— Why, brother M., what's the were it not for his Advocate with the quently removed to America. Father, he would utterly despair. Though beset on every side with doubts and fears, yet as often as he can, by an act of faith, reach the foot of the cross, and there, look-ing upward, behold the crimson stream that Huguenots who had been expelled from this habit. There are few good, useful flows from the Saviour's wounds, his fears | their dwellings by the dragoons, for per- | preachers, such as you wish to have; and depart, his hopes revive as he feels the puri- mission to settle in their colony. They you fear that levity and foolish imaginations fying, healing, and strengthening influence | were cordially invited to adopt this country of that stream. The Christian's course is as their home; but, from circumstances unindeed one of conflict and toil; yet it is on- known, the migration was deferred. Twen- But all this must yield to the command of life, has been manifested by members of the ward and upward, and the further and higher ty years after the application was renewed; he advances, the wider and fairer the pros- and immediately subsequent to the Revoca- gospel. No possible danger must be per- good woman whom he wittily calls "the sight." "Therefore we conclude that a gospel, towards those who I believe were man is justified by faith, without the deeds among the most holy persons I ever knew. path, to the point whence he started Zion- and frequent. Holmes, in his Annals, has God, or prevent his free course among those port." ward. The sloughs and bye-paths, the stated that-"In the year 1686 a small whom he has adorned with his graces for "That the sinner's own present or future obedience to the law of God is in no still in view; and he condemns his fears and line of Calvin.

That the sinner's own present or future obedience to the law of God is in no still in view; and he condemns his fears and line of Calvin.

That the sinner's own present or future obedience to the law of God is in no still in view; and he condemns his fears and line of Calvin.

> For the Presbyterian. Huguenots in Massachusetts. No. XIX.

B. H. J.

ing love.

as he gets a glimpse of the gate through

which he is to pass into the New Jerusalem.

REFUGEES FROM PERSECUTION. The English Puritans, who were distinguished as Independents, were the first conative country to enjoy, unmolested, in the ment, and the freedom of worshipping God according to the dictates of their own con- Dudley, William Stoughton, and Robert sciences. They were strictly Calvinists in | Thompson, a tract embracing eight miles their religious faith; there was, therefore, Puritans, an entire concordance in doctrines; but they differed essentially in their forms | In the Reminiscences of Mrs. Butler, it is of ecclesiastical government. The Hugue- stated that the emigrants left France in 1684 not Church was Presbyterial in its organi- or '85, "Mr. Germaine, (the great grandfazation. We shall discover in the progress ther of Mrs. Butler,) gave the family notice of this historical sketch, not only a sympa- that they must go. They came off with thy and cordiality of feeling on the part of secresy, with whatever clothes they could the Puritans of New England towards the refugees, but a willingness to accord to them | ing over the fire." at all times, the freedom of worship and the enjoyment of religious privileges.

"The sufferings of the English Puritans for non-conformity," says Ramsay, "disposed them to reflect on the nature and extent of civil authority; and led to a conviction that tyranny, whether in Church or State, was contrary to nature, reason, and leave it for ever unconsumed? Is it to put revelation. There was a similarity between their opinions of government and those which they held on the subject of religion. They viewed Church hierarchy, and especially the lordly pomp of Bishops, as opposed to the simple and equal spirit of 'Christianity." In their principles, therefore, both religious and political, we may perceive a remarkable coincidence and agreement between the Puritans of England and of France; and to this circumstance also we may attribute their fraternal asso-

> The remarks of Bishop Doane, in a speech delivered in St. Mary's Hall, Coventry, during his late visit to England, explain the position of exclusiveness assumed by the Episcopal Church;* and which has placed it in an antagonist relation towards all other Christian denominations, except that which claims to be the only depository of Apostolical succession, the Church of

* My frequent allusions to the Church of

England throughout these communications must be justified by the paramount influence, which, by its connection with the government, it exer- French nation to reside or be in any of the structive of morality. For instance, in the clude. He was sick to hear it. gees both in the kingdom and its American colonies. If I shall appear to the Episcopal reader to have represented it, in my references, in an invidious light, my only appeal from his condemnatory judgment must to be the historical authorito the relevancy of those facts to the subject un- themselves."-Holmes' Annals. This act and to suffer abuses unbecoming his noble der review; there can be none involving a ques- referred, no doubt, to the Papists, who had birth." In these words there is a distinct tion of their truthfulness. It was my privilege, already infested the northern colonies. herefore, to introduce or to reject them, as apicable or otherwise, in elucidating the historial sketch prepared for the public. The true rinciples and policy of the Churchmen, as Episthe times. If they were, voluntarily, prominent actors in the series of events alluded to, they him, "The doctrine of an imputed righteousness is founded on a most false and nonsensical assumption." (V. 3, p. 99.)

This building was for the riuguenots who had pretive of those transactions. This must be my apology, if any extenuation or explanation of the book of Tobit, which has been received in the Orthodox sense; that is, as plenarily, works of Jeremy Taylor, on the same sub-Peter.—Then David, when he "describ- of the conversion of thousands of souls. | my motives be expected.

bers of the Huguenot, and other foreign It appears that in 1662, John Touton, a doctor of medicine, and an inhabitant of

Rochelle, applied to the Court of Massawhile he feels his load diminished. His their relief, of which the sum of twenty. heart begins to swell with joy and gladness | six pounds was collected in Salem." "The

States, particularly to South Carolina." The Huguenots in France were alarmed There will his burden all be gone. Then will he mount and fly, and join the chorus in 1684 by the publication of The Warning to round the throne in shouting victory to the the Pretended Reformed, under the sanction Lamb that was slain, yet lives for ever of Pope Innocent XI. This was the promore. His sorrows with his sins are gone, logue to the tragedy which the inhuman and in the robe of perfect righteousness, monarch of France and his Holiness of which Christ hath wrought, he stands be-Rome were preparing, for an exhibition of fore his Maker's throne and sings redeemtheir religious zeal, in the year following, to the astonished world. This was a foreshadowing of the memorable decree of the Revocation in 1685; and tended, no doubt, to hasten the departure of thousands before

the consummation of the deed. It has been stated, perhaps without authority, that a vessel was sent from Massachusetts at the instance of Joseph Dudley, the President of the Province after the dissolution of the first charter, to transport the refugees to America. It was, however, in onists of Massachusetts. They left their expectation of the immigration of a considerable number of the Huguenots, that the wilds of America, the right of private judg- | General Court of Massachusetts granted, (in compliance with a petition,) to Joseph square of land, in the Nipmug country; and between them and the Huguenots or French | that eleven thousand acres were set apart by the proprietors for their accommodation. put upon the children, and left the pot boil-

About thirty emigrants located themselves circumstance entitled French river, one of The records of the time inform us, that the character of the refugees which was exhibiforeign countries, particularly in America. the simple fact, that the writer disclaims panied the little colony from Europe.

with the exception of a few individuals, doned me." Can we conceive of an inpastorship of M. Daillé.

In the year 1704 a lot was purchased in the man who rushed unbidden and unset Boston, as the deed of conveyance recites— into the presence of his God "died nobly." "to erect a Church upon, for the use of the To such morality as this we find no parallel ner of the Reformed Churches in France." some thought to pray for the dead, that they exactly what he meant, when he said he This building was for the Huguenots who | may be loosed from their sins." In other | did not believe half the Bible.

Rome. They communicate, no doubt, the true reason of the uniform enmity which true reason end true reason of the uniform enmity which true reason end true rea

Ballaquir; Bowdoin; Boudinot; Cazneau; Charden; Du Tuffeau; Faneuil; Freneau; (Tarbose); Tourgee; Tourette; and the

A HUGUENOT.

For the Presoyterian. Calvin on Reading Sermons.

He expresses himself very distinctly and eautifully, in his letter to Somerset, against the reading of sermons. "The people, he says, "must be taught in such a manne sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marintents of the heart.' I say this to your highness, because there is too little of living preaching in your kingdom, sermons there being mostly read and recited. I undermight be the consequence, as is often the Christ, which orders the preaching of the mitted to abridge the liberty of the Spirit of

THE APOCRYPHA.

greater part of these went to the Southern of God, and is justly rejected from the approaching toward a sounder and more sacred canon. This is an important sub- fruitful faith. ject, for some of the objections which have revealed will of God.

deduced from books which we Protestants | chief obstacle at Hartford was his chief universally disclaim as any portion of the source of rejoicing-that he suffered most The Apocrypha (so called from a word profiting so much, namely, the overshadowwhich means hid—the hidden books—books | ing influence of Dr. Bushnell's liberality, not read and perused publicly in the con- He left so little for Liberal Christianity to gregations of Israel,) was never written in | do, that it was a hard field for a Unitarian the Hebrew tongue, in which all the rest of society to flourish in. Still he must saythe Old Testament was written. It was and it was with an unfeigned surprise that never received or admitted by the Jews, to he recognized—that not one family, not one attainments and piety are held the other side before constitutions, that it is the duty, the whom were divinely intrusted the Oracles | individual, to his knowledge, had left the | of the Atlantic: of God; it is not once quoted by our Lord, Unitarian Society to go to the attractive and nor by any of the apostles, as a portion of the sacred volume. Josephus, the celebra- ther." Thus it is testified, that, in the im- of America. It is not only the most elaboted Jewish historian, who ought to know mediate sphere of Dr. Bushnell's pastoral rate, but the most complete. There was what books were recognized by his country- influence, although all his movements and every thing in the intellectual character, the men and co-religionists, disclaims the Apoc teachings professedly aim at the conversion devout habits, and the long practice of this rypha as a part of the Old Testament Scriptures. The Apocrypha was not re- far turning any one from the error of his cognized by any of the ancient Christian way as to make a single proselyte even to perfection as we may expect any human fathers, who are looked up to as being Bushnellism. After all, we are fully per- composition to approach; unless we except, valuable historians, however imperfect ex- suaded that there is nothing like good old- and even this exception is not in all respects positors of divine truth. I have in my pos- fashioned Orthodoxy for converting Unita- a disadvantage to so abstract a reasoner, his positors of divine truth. I have in my pos-session the catalogues of the sacred Scrip-rians. When converted at all, they wish to tures, or canon, as recorded by the ancient fathers of the Christian Church. Athana- change one set of dubious speculations for man compositions exhibit, in the same desius, who lived in the year 340, rejects the another. whole of the Apocrypha, except one book, which he thinks may be inspired, called the with half-way Unitarians;" and Dr. Gan- centrating all his strength on a difficult in-Book of Baruch. Hilary, who lived in the nett declared himself a Unitarian, and said year 354, rejects all the Apocrypha. Epi- that he "ever rejoiced in the name secta- sion, superiority to all polemical unfairness, chanius, who lived in the year 368, rejects | rian;"—while Mr. Simmons, their minister | benevolent regard for the highest interest of

on the eastern bank of a stream, from this it all. The fathers in the Council of Lao- at Springfield, in a very elegant and eloquent man, keen analysis of arguments, and the dicea, A.D. 367, reject all the Apocrypha. speech, avowed that "he could not honestly irresistible force of ratiocination. He rethe tributaries of the Quinebaug, in the Gregory of Nazianzum, who lived in 370, say, that he was more a Unitarian than a minds us of the scene described by Sir Walcounty of Worcester. A fort was con- rejects all. Amphilochius, who lived in Trinitarian. He could see a truth in the ter Scott, between Richard and Saladin unistructed as a defence against the Indians, 370, rejects all. Jerome, who lived in 392, Trinity, he could not deny, and in the ting in himself the sharpness of the scimitar which inclosed about a quarter of an acre, rejects it all. And lastly, Gregory the Atonement also. He could throw one arm with the strength of the battle axe. To the and was called Huguenot Fort. Around this Great, who is asserted by Romanists to have about Dr. Bushnell, and another about Dr. doctrine of original sin, he brings his expewas laid out the village or town of Oxford. been the first Pope, and who lived in 590, Gannett, and lean fraternally and equally on rience as a polemical writer, sanctified by rejects the two books of Maccabees, which | both." On the whole, Mr. Simmons seems | his ripening devotion as a Christian. With earliest object of their solicitude was a pro- are at this day received by the Roman Ca- to have found the most favour; and the the accomplishments which have won the vision for the observance and enjoyment of tholic Church, and in this presents a useful party which seeks to promote zeal and admiration of the greatest philosophers, he divine worship. This was a feature in the specimen of Papal harmony. But we have spirituality by hiding all theological diffe- has, in his treatise, joined the comprehendecisive evidence that the Maccabees at rences in a thick cloud of steam, appears to sive survey of facts, the facility in reducing ted in every instance of their settlement in least is not a part of the word of God, from be rising into the ascendency. The names of two ministers who officiated all pretension to inspiration whatever. At up Mr. Greene of North Brookfield, who ing texts of Scripture, which places him at Oxford have been transmitted to us- the end of the second book of Maccabees, "professed his great joy and satisfaction high in the first order of Christian theolo-Lawrie and Daillé; who no doubt accom- which is received by the Church of Rome in hearing Mr. Simmons speak the word gians. His piety is so exalted, his reasonas part of the Sacred scriptures, it is stated: that had melted the ice from his heart and lings are so lucid, that we feel, in study-In I696 they were surprised by the In- "So these things being by Nicanor, &c., I unsealed his mouth. He had been dis- ing this production, that we are dealing dians. Mrs. Jansen was rescued by her also will here make an end of my narrative, appointed in the turn the discussion had with a man whom it is hardly possible to brother, Andrew Sigourney. Her husband | which, if I have done well, it is what I de- taken, and felt oppressed by the sectarian | charge either with an unsound principle or and children were murdered. The colonists, sired, but if not so perfectly, it must be par- attitude assumed. Dr. Gannett had pro- a fallacious argument. His style of lan-

cised over the interests of the Huguenot refuser seasons or frontier towns within the Prosecond book of Maccabees (xix. 42) we Mr. Greene further stated that "he still to live in a region where there is no element vince, without license from the governer | read thus: "Now as the multitude sought | felt an objection to the Unitarian name; for | but light, and no enjoyment but the percepand council. The reason assigned for the to rush into his house, and to break open he was not a Unitarian, and prayed God he tion of truth; the light is felt to be from law was, that with the French Protestants, the door, and to set fire to it, when he was never might be. Besides, there was a want heaven, the truth relating to God, and man,

"Mr. Greene meant only to speak of opalians are so called by distinction, will be French congregation in Boston, to meet or counterpart in the rest of the sacred those within his immediate knowledge-a

the Apocrypha does occur, they are at per- makes a false claim in this respect, it is and sale of them is immense. A dealer in inspired and sacred writ.—John Cumming. | common sense will be forced to cry aloud:

UNITARIAN CONVENTION.

Two weeks ago we gave some accoun of the great autumnal Convention of the Unitarians at Portland, whose proceedings were so very fully reported in the Christian Register. We would now turn attention to a much smaller meeting of the same kind, begun at Springfield, on Tuesday the 16th ult. and largely described in the Christian Inquirer of the week following. We usually read these reports with much interest, and some times attend the meetings in person, because they afford a favourable opportunity to study the characteristics of Unita-The meeting at Springfield had no regular

organization, because of the absence of most of the expected guests. There were present nearly a score of ministers, including the Rev. Mr. Bellows, of New York, the reporter of the proceedings, who is as sure to be on hand at all such occasions as the ubiquitous mother in Israel from Bridge-The attendance at the business meetings, (if they can be called such,) at no time numbered more than one hundred and fifty. This is singular, inasmuch as the Unitarian Society in that city was often complimented for its numbers and its zeal. And even of this small number it is stated that the majority were Urthodox spectators; There are reasons the most decisive and some of whom, perhaps, attended from mere satisfactory for believing that what is called | curiosity, and others, probably, in the charthe Apocrypha never was intended to be a litable and earnest hope of discerning some part of the sacred volume, was not inspired token that their Unitarian neighbours are

Among other things worthy of note at been adduced against the claims of the this meeting, Mr. Harrington, Unitarian Scriptures to be the book of God, have been minister at Hartford, said - "that his from that by which Christian truth was admiral ministry of his distinguished broof Unitarians, he has not succeeded in so be converted to some purpose; and not to ing. We are not aware that any other hu-

Some speakers "could not sympathize pendence, grasp of intellect, power of con-The declarations of Mr. Simmons called | dignified sobriety in explaining and apply-

escaped providentially from the tomahawk of the savages. The fugitives, for the most takes of his narrative? We find no papart, sought refuge in Boston, where they rallel apology in the rest of sacred writ; rations,' &c. He felt that he was wholly but what he wants in gracefulness, he more continued to reside; and there, it appears, and this very closing statement of the writer cut off and cast out, by these propositions. I than compensates by vigour; like the statue they re-organized their Church under the of the books of Maccabees, would be suffi- He had no where to go. No place was left of Hercules, that strikes our feeling of cient to disprove all claim or pretence to in- in the church for him. He came among strength rather than of beauty. "In the year 1692 the colony of Massa- spiration on his part. In the last place, the the Unitarians for liberty; but now they chusetts passed a law prohibiting any of the Apocrypha contains doctrines totally de- propose to organize, to drill, to bind, to ex-

who had lately fled from persecution, and ready to be taken, he struck himself with of frankness in the position assumed. He and immortality. It is the genius of philoties from whom I have derived the facts recorded. There may exist a difference of opinion as trary religion and interest had obtruded than to fall into the hands of the wicked, his knowledge."

> eulogium upon suicide; it is declared that inquire if he meant to express this as his the spring, not of being only, but of good-the man who rushed unbidden and unset private opinion, or to assert a fact within his ness to his creatures. We know not wheknowledge.

"Mr. Gannett asked him to explain more

This last explanation was satisfactory to resist.' ously near, far nearer than they are aware, The following are the names of Hugue- spired, though portions of it, of which some of bank-bills as containing some genuine nots who settled in Massachusetts-Babut; are good, may be read just as one of her notes. Where is the broker who is divinely homilies may be read to the congregation. inspired to detect the spurious, and endorse This is decisive as to the opinion of the the true? Why did he not give us his "mi-Grignon; Jaques, (Jaconaise or James); Church on the non-inspiration of the Apo-Jansen; Germaine; Greenleaf; Demarest; cryphal books. Perhaps, however, it is to sending it to us mixed up with so much be regretted that the Apocrypha should be foreign and deleterious matter? To deny bound up with the Holy Scriptures at all. | the divinity of any part of the recognized I have been also told by ministers of the canon, is to deny the whole; for the book Church of England, that when a lesson in claims to be inspired throughout. If it

HYMN TO CHRIST.

Puritan Recorder.

"Give me the whole Bible, or none!"-

BY JAMES W. ALEXANDER. When I see thee hanging, bleeding, Dying, on the cruel tree, Pale in woe, yet interceding For the men that murdered thee; How can I refrain from giving Life and soul and all away,

On thy promise ever living, Thee adoring night and day! When I see thee upward breaking From the grave, on high to stand, And thy rightful empire taking At the Father's blest right hand; Can I longer doubt thy favour,

Or thy willingness to bless? No, my interceding Saviour, Words can ne'er my hope express. When I feel the fresh bedewing Of thy Spirit on my heart, All the Father's mercy viewing, In the gifts thy pangs impart; Faith accepts the heavenly sealing;

Peace o'er all my soul is stealing, I am Christ's, and Christ is mine! Thus, when life's short day is ending, And this mortal yields its power, May thy Spirit condescending

Tenderness and joy combine,

Cleanse and arm me for the hour! At the river's brink arriving, In thy smile I lose my fear, Victory then crowns my striving, Death is gain, for Christ is here!

PRESIDENT EDWARDS.

The following merited eulogy on the character and learning of Jonathan Edwards, in a late number of the London Quarterly Review, shows in what high estimation his

"The most elaborate treatise on original sin is confessedly that of President Edwards, tion of the happiness and respectability of powerful reasoner, to bring his gigantic specimens of theological arguments as near to gree as his, the love of truth, mental indequiry, reverence for God, calm self-possesthese facts to a general principle, and the

"His one simple object is to convince: with this object, nothing interferes—neither feeling, nor learning, nor fancy. He seems fessing in the name of all humanity the "Dr. Gannett interrupted the speaker, to common sin, and adoring the Holy One as ther it be possible to select any other human writing of the same length, in which the proposed object is so steadily kept in view, and attained by stages so natural, and so logically certain; with nothing superficial, nothing irrelevant, nothing obscure, nothing to disturb the calmest intellect, or to shock for public worship. When the French re- I as inspired, it is written, "that to depart | verbally inspired; and that it was only in | ject, we should say the flowing eloquence | And Godhead dearer, as more

possible for the unbiassed understanding to

Streams of Corruption.

Entering the store of a merchant the

other day, the writer saw a large open box filled with playing cards, books of negro abounding in lewd pictures. On inquiry sent to the store of his friend, to be packed with other goods, and that its destination was the town of Lockport in this State. It was a painful discovery that so small a town could furnish a market for so much base material. Hundreds of copies of indecent prints and stories are to be disposed of by one man in that place, probably within six months. And the thought is sickening that this may be but a single specimen of the extent to which the interior towns are corrupted by the city. These vile productions bore the imprint of no publisher; but there is reason to believe that the manufacture feet liberty to read instead of it a portion of utterly unworthy of credence. Honest prints and pamphlets in this city has admitinspired and sacred writ.—John Cumming. largest sales were of such publications as are prohibited by law. What wonder that our youth are corrupted and destroyed! While we are sending forth millions of pages of Bibles and tracts in a continuous stream of life, yet larger streams of corruption and death are issuing from our city to every town and village of the land. O that Christians every where would pray for this city, that God would have mercy upon it, and visit it with his purifying Spirit .- Indepen-

> Webster on Universal Education. At the New Hampshire Festival in Boston, on Wednesday, 7th inst., Mr. Webster made the following beautiful allusion to the influence and glory of education, provided and fostered by the State. Speaking of his

native State, New Hampshire, he said: "Nor need we be ashamed of her literary, her religious, her social institutions. I have seen, and others of my age have seen the church and the school house rise in the very midst of the forest, and stand and be visited in the midst of winter snows. And where these things lie at the foundation and commencement of society-where the worship of God, the observance of morals, and the culture of the human mind take hold of organic forest to subdue it by strong arms and strong muscles, depend upon it, no such

people ever fail. "Every where, every where, on her hills and rivers, are the school houses. The school house-who shall speak of that all over New England as it ought to be spoken of? Who shall speak as they ought to be spoken of, of the wisdom, and foresight, and benevolence, and sagacity of our forefathers, for establishing as a great public police for the benefit of the whole—as a business in which all are interested—the great system of public instruction? The world had previously seen nothing like it. But the world in some parts has since copied from it. But where, when you talk of fostering governments—of protecting governments—of governments which render to subjects that protection which the allegiance of subjects demands; - where is it, I ask, that as here with us, it has come to be a great and fundamental proposition, existing bounden duty, of governments composed by the representation of all, to lay the foundasociety in universal education?"

The Annual Resurrection.

As the day dies into the night, so doth the summer into the winter. The sap is said to descend into the root, and there it lies buried in the ground. The earth is covered with snow, or crusted with frost, and becomes a general graves, revive, and grow, and flourish. This is the annual resurrection. The corn, by which we live, and for want of which we perish with famine, is, notwithstanding, cast upon the earth, and buried in the ground, with a design that it may corrupt, and being corrupted, may revive and multiply. Our bodies are fed with this constant experiment, and we continue this present life by a succession of resurrections. Thus all things are repaired by corrupting, are preserved by perishing, and revive by dying. And can we think that man, the lord of all these things, which thus die and revive for him, should be tained in death, as never to live again? Is it imaginable that Gol should thus restore all things to man, and not restore man to himself If there were no other considerations, but of the remunerability of human actions, and of natural revolutions and resurrections of other creatures. it were abundantly sufficient to render the resurrection of our bodies highly probable. - Bishop

BIBLE COMFORT.

When Dr. Watts was almost worn out and broken down by his infirmities, he observed, in conversation with a friend: "I remember an aged minister used to say that the most learned and knowing Christians, when they come to die have only the same plain promises of the gospel for their support as the common and unlearned; and so," said he, "I find it." It is the plain promises of the gospel that are my support; and I posed that dreadful thing, 'organization.' guage, indeed, though not wanting in per- | bless God they are plain promises, that do not require much labour and pains to understand them; for I can do nothing now but look into my Bible for some promise to support me, and

live upon that." This was likewise the case with the pious and excellent Mr. Hervey. He writes about two months before his death: "I now spend, almost my whole time in reading and praying over the Bible." And again, near the same time, to another friend: "I am now reduced to a state of infant weakness, and given over by my physician. My grand consolation is to meditate on Christ; and I am hourly repeating those heart-reviving

lines of Dr. Young:

'This—only this—subdues the fear of death.

And what is this? Survey the wondrous cure, And at each step let higher wonder rise! 1. Pardon for infinite offence !- 2. And pardon Through means that speak its value infinite !-

5. With blood divine of Him I made my foe!-6. Persisted to provoke!—7. Though woo'd and

aw'd,
Bless'd and chastis'd, a flagrant rebel still!— 8. A rebel 'midst the thunders of His throng 9. Nor I alone !- 10. A rebel universe !- one 11. My species up in arms!-12. Y

3. A pardon bought with blood!-4. With blood

13. Yet for the foulest of the foul He deepest 13. Yet for the routest of the redeem'd st rank, gulf!— st rank,
15. As if our race were held of 'to man.'