

THE  
**CHRISTIAN ADVOCATE.**

SEPTEMBER, 1824.

**Religious Communications.**

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE IX.

(Concluded from page 342.)

We now proceed—

III. To give explanations, offer cautions, and answer objections, relative to the important and interesting subject of the Trinity of persons in the unity of the Godhead. It is not my intention, however, to take up the several items here specified, in a separate and formal manner; but only to make a very few general remarks, that may be applied to the whole. You will carefully observe then, that while we strenuously contend for the truth, as an essential of religion, that there are three persons in the undivided Godhead, we attempt, and ought to attempt, no explanation whatever, of the *manner* in which this Trinity in unity subsists in the divine essence. We believe this to be a mystery, the depth of which the angels in heaven cannot fathom. Of this indeed, as well as of all other things that relate to God, there can be no doubt that not only the angels, but the glorified spirits of the saints, know more—far more—in the heavenly world, than they had ever known in this. But “who by searching can find out God? Who can find out the Almighty unto perfection?” No creature can ever do it. God is perfectly known only to

himself—and will be so, to all eternity. It will be the happiness of creatures, to be continually learning more of God; and yet, that there shall forever be still more to learn. Never, my dear youth, never attempt, even in your own minds, to explain or comprehend, the *modus* or the manner, in which the unity and personality of the Deity are constituted. Get clear and consistent ideas of the facts, and of the use to be made of these facts; and make a constant, yea a daily use of them, in prayer and in communion with God; but go no further. Avoid making comparisons—as has sometimes most improperly been done—with a view to explain *how* three may be one, and one three, in the divine essence.

I hold it, indeed, not to be improper, and shall presently give an example of it, to show that in things far more likely to be within our comprehension than the doctrine of the Trinity, we are perfectly at a loss; and therefore that it is not wonderful that we should be so, in regard to this doctrine. But it will be far from my purpose to intimate, for I hold that it ought never to be intimated, that the mode or manner of the divine subsistence, has any *resemblance* to that of creatures. We have no warrant to affirm, or to think this; and it is always dangerous to form comparisons or illustrations that imply it. In all such cases, men certainly speak of what they do not, and cannot comprehend. Yet it is so far

les tous avec complaisance, avec humanité, & la plus sincère amitié. Mons. Jean Smith m'a dit souvent qu'il a été parfaitement heureux dans votre société. Faites vous aimé de tous.

"Votre lettre Francoise est bien écrite. Elle n'a que deux ou trois fautes dans la construction, que ne méritent presque d'être nommées. Vous apprendrez bientôt à parler quand vous aurez opportunité et occasion. Pour cet effet lisez souvent les phrases familières dans la grammaire. Je souhaite aussi que vous lisiez beaucoup en Latin, afin que vous pouviez lire les livres classiques avec plaisir. Sitôt que vous entendiez fort bien Horace & Virgile, vous les lirez & répéterez avec le même plaisir qu'une poème Angloise. Je voudrais que vous m'écriviez quelquefois en François, quelquefois en Latin, et quelquefois en Anglois, & toujours avec attention et netteté.

"Je n'oublierai pas ma promesse que je vous donnerois vingt-cinq ou trente livres par an, et je vous envoie les dépenses de Messrs. Mayo, que leur père vous payera sans doute pour votre salaire de six mois.

"Pour les nouvelles de Princeton & les affaires publiques je vous renvoie votre sœur & je suis.—

"Mon cher fils, votre père très affectonné,—

"J. WITHERSPOON."

J. W. DAVIDI SUO.  
SALUTEM.

Scripti ad te, fili mi carissime, gallico sermone, per sororem; & nunc latine brevissime, ut tempus postulat, scribere volo. Gaudio quam maximo affectus fui, per fratris literas & per amicam vestram Joannem Smith, audire te esse modestum, diligentem, & studiis deditum. Optime dixit Solomon, "sapiens filius Patrem lætum efficit." Perge obsecro, mi fili; amato libros, incumbito studiis, ut sis doctus, & ideo carus amicis, amabilis omnibus. Mitto ad te unum par calceorum; quanquam incertus sum an sint pedibus tuis apti & idonei. Cupio plurimum, quam sæpiissime a te au-

dire. Scribantur literæ, Latine, Gallice, Anglice, ut vis. Valeas. J. W.  
Octr. 25, 1776.

FOR THE CHRISTIAN ADVOCATE.

The following paper is from the pen of the late venerable Doctor ELIAS BOUDINOT, and is now before us in his own hand writing. It was intended for "The Assembly's Missionary Magazine, or Evangelical Intelligencer," published in the years 1805-6-7; but we cannot find that it was inserted in that Miscellany, and we believe it has never till now been made publick. It contains a short account of the origin of one of the first Presbyterian churches in the United States; and some notice of the successful ministry of the Rev. Messrs. JOHN and WILLIAM TENNENT, men whose memory ought ever to be precious in the Presbyterian Church. But our principal inducement to publish the paper is the statement which it gives of a great revival of religion—commenced in the year 1739, by the instrumentality of the Rev. GEORGE WHITEFIELD, and continued for several years afterwards—as it appeared in the congregations of Freehold and Hopewell, under the ministrations of the Messrs. Tennents and Mr. Rose. The nature of the exercises then experienced, by those who were hopefully "renewed in the spirit of their mind," will not, we think, be without interest, and we hope edification, to our pious readers. It may be gratifying to compare them with what has been witnessed in recent revivals. There is an artless simplicity in the statement, which appears to be made almost wholly in the language of Mr. William Tennent's letter, to which the writer refers.

*An Account of a Remarkable Revival of Religion in Freehold, New Jersey.*

Some time about the year 1740—a very remarkable revival of religion took place in New Jersey and other

parts of the neighbouring provinces. At the request of a particular friend, Mr. Tennent gave him an account of what had come to his knowledge, of this kind providence of God to his American Zion. A rough draught of this letter, dated in October, 1744, has enabled the writer of this to give some sketches of it.

Mr. Tennent begins by mentioning that Freehold, in the county of Monmouth, where he then lived, was the first place in East Jersey, on the south side of Rariton river, which was settled with a gospel ministry. That this was owing, under God, to the agency of some Scotch people, who first settled in that part of the country. Among them there were none more laborious in the establishment of the gospel than one WALTER KER, a man of great attainments in the Christian life. In the month of August, 1685, he was apprehended in Scotland, and banished for his faithful adherence to God and his truth, as professed by the church of Scotland. He came to America and settled in Freehold. Here he became more eminently serviceable to the church of Christ and the interests of his kingdom, than it was possible for him ever to have been in his own country; whereby the emissaries of the devil lost their aim in their attempts to punish and afflict one who, they supposed, was marring their plans of iniquity. Mr. Tennent observes, that this servant of God was then alive, and adds "blessed be God, flourishing in his old age, being now in his 88th year." The love of many had waxen cold, and a worldly spirit and careless temper had taken possession of the congregation at large. The savour of religion was lost, and the major part of the congregation could not be said to have so much as a name to live. Family prayer was scarcely known. Ignorance so overshadowed their minds, that the doctrine of a new birth, or regeneration, when clearly explained and powerfully pressed home on the conscience as necessary to salvation, was made a common jest: and

the preachers of this doctrine were nicknamed *New lights* and *New born men*; and generally considered as holders forth of new and strange doctrines. The practices of many were even worse than their principles—loose and profane.

In the year 1729 their minister left them, and they became so grievously divided among themselves, that it appeared very improbable they would ever again unite in the settlement of another minister. In this miserable, helpless, and almost hopeless state, they continued some time, few among them having either eyes to see, or hearts to bewail their woful and wretched circumstances. Thus they seemed "to be cast out" as in Ezek. xvi. 5. But the Lord, "who is rich in mercy," of his unmerited goodness, "passed by them lying in their blood, and said unto many of them, live;"—and live they will, to all eternity.

About this time, Mr. John Tennent, younger brother to William Tennent, was licensed as a candidate for the ministry—a young man, whom the Author of every good gift had uncommonly furnished for the exalted trust. To him some of the congregation applied, entreating him to supply them for a season; which, with the consent of the Presbytery, he reluctantly did. But, as he himself said, when he went to Freehold, he became heartily sorry that he had engaged in the business: as they seemed to be a people given up of God, for their abuse of former gospel privileges. But "God's thoughts are not as our thoughts, nor his ways as our ways." He had not preached more than four or five sabbaths, when the Lord so blessed his labours, that many were solemnly engaged to attend to the fervent exhortations of the preacher, and "to search the scriptures to know if these things were so." This gave him such great encouragement, that he was enabled to preach with such uncommon fervour and zeal, that he told his brother, he was fully persuaded, Christ Jesus had a large harvest to be

brought home; so that, notwithstanding they were a poor broken people, he determined, if they should agree to call him as their stated pastor, he would accept their call, though he should beg his bread. In the spring of 1730, the congregation unanimously gave him a call, and he was ordained the 19th of November following. He continued their pastor till the 23d April, 1732, and was then translated to glory.

During his short life, his labours were greatly blessed, so that the place of publick worship became crowded by people of all ranks and orders, as well as professions, in the neighbourhood.—They appeared to hear as for their lives—many were taken in the gospel net.—A solemn awe of God's majesty seemed to prevail in a remarkable manner at publick worship, and sometimes the body of the congregation would be moved, so that both minister and people would be overwhelmed with tears.—Let the Lord alone have all the glory. It was no uncommon thing to see persons in time of sermon, sobbing as if their hearts would break, but without any crying out; and some have been so overcome, that they were carried out as if they had been dead.

Religion was the general subject of discourse, though some did not approve it. The Holy Bible was searched by all parties, and knowledge was surprisingly increased.

The terrors of the Lord fell generally on the inhabitants; so that wickedness, as astonished, in a great measure hid itself. Frolicking, dancing, horse racing, and other idle amusements, were broken up and discontinued. The gay people of both sexes, felt themselves bound in conscience to meet in private societies, each sex by themselves, for the purpose of confessing their abominations before God, and praying for a pardon of their sins.

Before Mr. John Tennent's death, and while he was declining, Mr. William Tennent supplied his pulpit for about six months. Many applied to him, inquiring what they

should do to be saved; and others to tell the great things the Lord had done for them. His labours were greatly blessed to the conviction and conversion of many, who had as yet opposed this day of grace. Indeed, the effect of Mr. John Tennent's preaching, seemed more discernible a few months after his death, than at any time before. Almost in every neighbourhood, and it may be said, with few exceptions, in every house, there were some found longing and seeking after the divine physician Jesus Christ. Many of these, afterwards, savingly closed in with him, and shouted, glory, glory to his holy name.

Some time after the death of his brother, Mr. William Tennent was called to the pastoral charge of the congregation, and was ordained on the 25th October, 1733. Thus, he observes, that his Lord had sent him to reap that on which he had bestowed no labour, and he earnestly prayed that he might be made thankful for this as long as he lived. He adds, "that he must declare to the honour of Almighty God, that he had continued his grace to them, ever since the more particular and remarkable outpouring of his spirit; and especially had blessed his own ordinances to the conviction, conversion, and consolation of many precious souls, so that every year, some more, some less, have been, in a judgment of charity, added to his mystical body. To his holy name be all the glory."

The number of those who had tasted the sweet fruits of the Redeemer's purchase in a saving manner, in the congregation, he could not tell, having never kept any account of numbers. It was his great comfort that the Lord knew who was his. Many, he remarks, both old and young, have been renewed by divine grace, though none so young, as have been reported in other places. Some Negro slaves were made free in Christ; and more appeared to be unfeignedly seeking after him. But, after all the Lord had done, he was persuaded that many were yet "in

the gall of bitterness and bonds of iniquity." This often tempted him to wish, that he "had in the wilderness a lodging place of a way-faring man," that he might leave his people and go from them: or, that his "head was water and his eyes a fountain of tears, that he might weep day and night for them."

Such as had been converted, were prepared therefor by very severe convictions, discovering to them, in a heart afflicting manner, their sinfulness both by nature and practice; their liahleness to damnation, both for their original guilt and actual transgressions; their misery as being exposed to divine vengeance for their aggravated crimes; and seeing no way in themselves, by which they could hope to escape—for that their whole life past was not only a continued act of rebellion against God, but their present endeavours to better it by prayers, &c. were so imperfect that they could not endure them, and concluded, much less would they be considered meritorious by a holy God. They all confessed the justice of God in their exposedness to eternal perdition, and seemed shut up to the blessed necessity of seeking relief by faith in Christ alone.

It is needless to mention the evils they complained of—as ignorance, unbelief, hardness of heart, hatred to God, his laws and people—worldly mindedness, wanderings of heart in holy duties, pride, sensuality, slothfulness, &c. &c. With what grief, shame, and self-loathing, did he hear them bewail their loss of time, and neglect of the great gospel salvation. Those who were communicants before their awakening, had with trembling declared that their unworthy conduct grieved them more than any thing they ever did; for thereby they had crucified their Lord afresh, and his blood cried out against them. It is almost incredible with what indignation these awakened souls would speak against themselves, on account of their sinfulness. Let it be noted here, that some who thus witnessed against themselves, had been consi-

dered as believers, both by themselves and others; having been externally sober and regular in their walk and conversation.

Their sorrows were not all alike, either in degree or continuance. Some did not think it possible for them to be saved, if God should vindicate the honour of his justice; though these thoughts, blessed be God, did not continue long at a time. Others thought that their salvation was possible, though, from their vileness, very improbable. The greatest degree of hope, before closing with Christ, generally ended in—"It may be the Lord will have mercy upon me." Some, in coming to Jesus, have been greatly vexed with blasphemous and other horrible temptations; but they soon, through Divine mercy, were enabled to serve God without distraction, in gladness and singleness of heart. The convictions of some were instantaneous, by the Holy Spirit applying the law to the conscience, and discovering to the eye of the understanding, as it were, the deceits of their hearts, by which they were stabbed as with a sword. In others the work was carried on in a progressive way, in which their abominations were discovered by them one after another, till they were convinced that the fountain of corruption was in the heart; and thereby were brought to despair of life but through the atonement of the blessed Jesus, who saves his people from their sins.

After these sorrowful exercises, many seemed to be thoroughly reconciled to God, and were blessed with the spirit of adoption, enabling them to cry *Abba Father*; though some had greater degrees of consolation than others, in proportion to the clearness of the evidences of their sonship. Some, the Lord suddenly drew out of the horrible pit of distress and darkness, and brought them into the light of his countenance, when he filled their hearts with joy and their mouths with praises—yea, to them was given the full assurance of faith. Others were brought to peace in believing, but had not so

great degrees of joy, yet they went on trusting in the Lord. The way they were comforted, was either by the application of some particular portion of the scriptures, or by an affecting general view of the way of salvation in Christ, as free without money and without price, in favour of the poor, sinful, weary, and wounded soul—with his ability and willingness to relieve them from all that they felt and feared, and that not for their own sakes, but for his own great name's sake. With this they were well pleased, and thereupon ventured their all upon his faithfulness, expecting help from him only, who accordingly gave them both peace and rest—yea, he filled them with joy unspeakable and full of glory.

Mr. Tennent knew of none, who received their first consolation in any other way.

Some few obtained a settled confidence in God, without any severe questioning of their state, although they did not always taste the sensible comfort of it—but for the greater number, they did frequently question all, and doubted it was a delusion. This was supposed, generally, to be owing to the remains of corruption, and especially to the awful sin of unbelief, with the prevalence of a legal spirit, which urged them to a perfect personal righteousness on pain of death; and because they could not obtain that, they concluded they were unsanctified and had no personal interest in the Saviour. It might be added, as another cause, their ignorance of the nature of true spiritual mortification. They seemed to think that in the truly justified, sin was done away in its very being, as well as its governing power; and therefore because they felt their old sins stirring in them, they concluded all was wrong—nay, although they disapproved of the doctrine of perfection in this imperfect state, as held by some, yet because they were not perfect, they could not think they had grace.

But although it was distressing to them to feel their imperfections, it

was a good evidence of their being in the right way, otherwise they would not have been so distressed on that account. However, the Lord Jesus, who comforts those who are cast down—even that wonderful Counsellor—taught them in time that he not only saves those who have been sinners before conversion, but even such as, after it, find a law in their members, which too often causes them to do the things they would not; and by enabling them to reflect on what they had and did daily experience, and to compare this with the evidences of grace in his word, as well as by giving repeated tastes of his love, even after missteps, they were gradually established in faith and hope; so that they had a prevailing persuasion of an interest in Christ—except it was in a time of desertion and temptation, with which some were more exercised than others—the reasons of which are best known to a sovereign God.

*(To be concluded in our next.)*

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor.—A literary taste is very generally spreading through the various classes of our population; and this I think not a sudden occurrence, but the result of a real love of improvement, which has been gradually advancing, refining, and strengthening with the affluence and leisure enjoyed in our country. It has been justly remarked, that “there is an infancy in nations as well as individuals, during which the reflecting faculties repose, while the materials of reflection are accumulated.” This infancy, with us, seems to have terminated, and to have given us reason to anticipate an active and vigorous manhood. To enter into the details upon which this opinion is founded, would not only be foreign to your work, but also to my design in this communication; which is merely to direct your attention to something which is not favourable.

THE  
CHRISTIAN ADVOCATE.

OCTOBER, 1824.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE I.

The subject of discussion at this time, is the seventh answer in our Shorter Catechism. It is expressed thus—

“The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.”

There are probably few present who need to be informed, that this answer presents one of the most difficult, and most controverted points, in theology. Yet, in my apprehension, the chief difficulty has always arisen from the reluctance which many feel to receive as truths or facts, things which they know not how to reconcile or explain. But it ought to be recollected that we do this in things of daily occurrence, and with which we are most familiar. For example—how *matter* should be moved by that which is *immaterial*—which takes place continually when the volitions of our minds produce the motions of our limbs and of our whole bodies—is quite as hard to explain or to see through, as how the free actions of moral agents should consist with, and carry into effect, the absolute decrees of God. We are, indeed, so familiar with the first of these inexplicable things, that we do not often think about explaining it;

VOL. II.—Ch. Adv.

but when we do, we find it attended with as much difficulty—it as completely baffles our investigations—as the abstruse inquiry with which we have compared it.

I have made the remarks you have just heard at the very entrance of this discussion, in hope they may have some influence in preventing a prejudice against the method in which I propose to conduct it; and in which alone, I am fully persuaded, it can ever be satisfactorily conducted. That all truth is really consistent with itself, or that every truth is perfectly reconcilable with every other truth, no one who knows what truth is, can for a moment doubt. But human intellect is not competent at present to investigate and reconcile all that is true, or all that may be perfectly easy of solution to beings of higher powers. Let me then request you to remember, that the *manner* in which one truth agrees or is consistent with another, is often unknown to us; and therefore that we ought never to resist the proper evidence by which truth is ascertained, because we see not *how* it is to be reconciled with something else which, on good grounds, we have been accustomed to receive as true. When truths or facts appear to militate with each other, it is indeed a reason why they should be repeatedly and most closely examined on all sides. But if, after such examination, the things which seem to militate appear to be accompanied by all the evidence ne-

the last degree. "I feel unspeakably ashamed that men of learning in the nineteenth century," should so violate the first principles of logic—as invariably to draw general conclusions from particular premises.

In my next I shall notice, a little more fully, the defects of Griesbach—if I can find room: and then proceed in defence of my text. 1st. By circumstantial evidence. 2d. By positive internal evidence. 3d. By positive external evidence.

With great respect, I am,  
Mr. Editor, yours truly,  
W. C. BROWNLEE.

*Basking Ridge.*

*An Account of a Remarkable Revival of Religion in Freehold, New Jersey.*

(Concluded from page 404.)

The general effects produced on the minds and manners of these subjects of grace, were as follows: They were generally not only made to know, but heartily to approve of the great doctrines of the gospel, which before they were either ignorant of, or averse to, so that they all sweetly harmonized in exalting rich, free, special, and sovereign grace, through the atonement of Jesus Christ; being desirous of glorying only in him, who had loved them and given himself for them, an offering and a sacrifice of a sweet smelling savour. Mr. Tenent used to say, that he could not express the satisfaction with which he heard some, who had been wrought upon by divine grace, speak of the new covenant method of salvation through a Redeemer. They did it in such an affectionate manner, and with such clearness of language and evidence, as he thought sufficient to have convinced the most determined atheist, that the Lord alone was their teacher.

The alteration in some, from al-

most gross ignorance, to such clear gospel light, and in others from the most corrupt principles, to the acknowledgment of the truth as it is in Jesus, fully showed that none but he who made the understanding could effect the change. They approved of the law of God after the inward man, as holy, just, and good, and prized it above gold—yea much fine gold. They looked on it as their duty to wait on God in all the ordinances of his own institution, although they expected to merit nothing by it, for the love of God constrained them. They declared that in every thing they came sadly short of what they ought to do, and did bitterly mourn for it, but blessed be God they were not discouraged in their endeavours to reach forwards, if by any means they might apprehend that for which they were apprehended of God; and in all things they acknowledged they ought to look to Jesus, the author and finisher of their faith, who alone could work all good in them and for them,—to whom be glory for ever.

They were not unmolested in their way by enemies both from within and without, yet they professed that the comforts which they received, more than compensated for all their labour; that if there was no good to be expected hereafter, yet in keeping the commandments of God there was a great reward. They did not all make the same proficiency in the Christian life, neither were they all equal in their religious endeavours, nor were they at all times alike lively in a religious course. They had their spiritual disorders, which their ever merciful Physician healed by the balm of his own blood, and enabled them to run afresh in the ways of his commandments. They showed a particular love to the godly, whom they esteemed as the excellent of the earth, and did rejoice to hear of Zion's prosperity, glorying God on that account. They



did each one prefer the other before himself, accounting that they were the meanest of the family, and unworthy of the blessing, yea, the most so of any living, all things considered. In a word, the greatest formalist became spiritual in his conversation; the proud and haughty ones were made humble and affable; the wanton and wild became chaste and discreet; the drunkard was made to walk temperately; the profane swearer to honour the venerable name of that God whom he used to provoke; the Sabbath breaker was brought to be a strict observer of that sacred day; the worldling became a seeker of treasure in the heavens; the extortioner began to deal justly, and the malicious to forgive their enemies; the prayerless were found content in prayer; to conclude, the pharasaical self-seeker, with zeal endeavoured to promote the advancement of God's glory, and the salvation of immortal souls.

Through God's mercy, they were quite free from enthusiasm. The people followed the holy law, and not the impulses of their own minds. There were no pretensions to visions, but those which were by faith; that is, a clear sight of the new and living way to the Father, through his beloved Son Jesus Christ. Neither were there any revelations pretended to, but those delivered long since in the sacred volume.

It must, for the sake of truth, be confessed, that some who were awakened, and seemed for a time to set their faces towards Zion, did turn back—yea of those who had been considered as converted, some did make shipwreck of faith and a good conscience, but glory to God, there were not many of these. Indeed some who had thus awfully apostatized, were highly esteemed in the church. By this our good and gracious God gave a check to a high esteem of our own judgments, concerning the spiritual

state of others, which is too common among young converts; and thereby awfully warned all who stand, to take heed lest they fall. There has been reason to fear that many were injured by the backsliding of others,—wo be to the world because of offences!

About this time Mr. Tennent was invited to preach to some people in Hopewell, in the county of Hunterdon, whither he went by the desire of the Presbytery.—Here he became very successful, and gathered a congregation and organized them into a church state. When he administered the Lord's Supper, in examining such as offered themselves to that holy ordinance, he was agreeably surprised to find so many, on whom, in the judgment of charity, the blessed Spirit had wrought a saving change during the then late glorious day of grace. Their account of the Lord's dealing with them, was scriptural and free from enthusiasm. It was soul-refreshing to behold the beautiful variety and sweet harmony that appeared in their several accounts of the Lord's dealing with them. All their exercises seemed directly to tend to abase themselves and to exalt the Lord Jesus; to break them off from their corruptions and ingraft them into the glorious stem of Jesse. God's method of working, so as to bring them to himself, so as to lead them to cast themselves wholly on the Lord Jesus, so as to rely on him alone for salvation—this some endeavoured to abuse to the disparagement of the whole work. The principal person that the Lord saw cause to use in the commencement of this work, as his messenger to the people, was his truly faithful servant, the Rev. Mr. John Rose, who for his plain dealing and peaceful labours, was accounted by many as an enemy, and treated as such, so that at length he was obliged to remove into Pennsylvania.—May the Lord forgive them

for Christ's sake. Mr. Tennent observes, that the sacramental season was blessed to the refreshment of many pious people there, as well as many who had attended from the neighbouring congregations; so that some who had been much distressed with doubts about their spiritual state, received soul-satisfying sealings of God's overcoming love. Others were supported and quickened, so that they returned home rejoicing and glorifying God. Mr. Tennent often declared that he had seen a spirit attending the preached word in many places in New York, New Jersey, and Pennsylvania, by which precious souls have been drawn to be united to Jesus

Christ in so special a manner, that he concluded it to be an earnest and first fruits of much greater blessings to His church in time to come—in fulfilment of his gracious declaration, "that he will make the knowledge of God to cover the earth as the waters cover the seas. That Zion shall look forth," from beneath the clouds of contempt cast on her, "fair as the moon, clear as the sun, and terrible as an army with banners." He doubted not, but that the light of the gospel should "yet increase as the light of seven days," for the mouth of the Lord had spoken it.—"Even so come Lord Jesus, come quickly!"

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## Reviews.

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A SERMON ON THE ATONEMENT, PREACHED AT THE ANNUAL CONVENTION OF THE CONGREGATIONAL AND PRESBYTERIAN MINISTERS OF THE STATE OF NEW HAMPSHIRE, CONCORD, JUNE 2, 1824. *By Daniel Dana, D. D. Minister of the Gospel in Londonderry. Concord: Printed by John W. Shepard, 1824.*

TWO DISCOURSES ON THE ATONEMENT. *By Moses Stuart, Associate Prof. of Sacred Literature in the Theol. Sem. at Andover. Published by request of the Students. Andover: Printed by Flagg & Gould, 1824.*

(Concluded from page 420.)

The scope of Dr. M.'s sermon was to show that the atonement of Christ was not vicarious. He did not leave this to be made out by inference.\* It is manifest that this

\* In the doctrinal part of his discourse, page 23, Dr. M. says—"The only difficulty is to understand how this exhibition was a display of the righteousness of God. To solve it, some have resorted to the supposition that the Son of God became

was the great object he had in view in his whole discourse. He attempts to discredit and discard an old theory, and to propose and establish a new one, in regard to the nature of the atonement. The old theory is that the atonement, in its essential nature, is vicarious; the

our sponsor, and satisfied the demands of the law on us, by suffering in our stead. But to this hypothesis there are strong objections." He then states the objections, and concludes with declaring—"We must, therefore, resort to some other solution"—adding immediately—"And what is more simple, and at the same time satisfactory, than that which is suggested by the text? The atonement was an exhibition, or display. That is it was a *symbolical transaction*." Afterwards, in making inferences from his doctrine, page, 30, 31, he says—"Justification, therefore, is a real departure from the regular course of justice; and such a departure from it, as leaves the claims of the law on the persons justified, for ever unsatisfied. This is a legitimate inference from the principles advanced. The atonement then, did not divest the transgressor of his guilt or ill desert." See the very extended quotations from this sermon, in our reviews of it, in our numbers for February and March, of the present year.