

HOPE FOR MY COUNTRY:

SHOWING THE

Divinity of Jesus Christ,

AND

HIS CARE OVER HIS CHURCH,

AS EXHIBITED IN THE PAST

HISTORY OF OUR COUNTRY.

IN TWO PARTS.

—•••—
BY J. J. JANEWAY, D. D.
—•••—



5 New-Brunswick, N. J. :
PRESS OF J. TERHUNE, 31 ALBANY STREET.

1856.

Entered according to Act of Congress, in the year 1857, by
J. J. JANEWAY, D. D.,
in the Clerk's Office of the District Court of the United States, for the
District of New Jersey.

PREFACE.

THE FOUNDATIONS OF MY HOPE.

The main foundation of my hope is—

- I. *The GREAT TRUTH that JESUS CHRIST, our Redeemer, is TRULY GOD, invested by the FATHER with UNIVERSAL POWER in heaven and on EARTH.*
- II. *The FACT that He provided for HIS SAINTS an ABODE in North America, far removed from the DEADLY HATE and PERSECUTION of the ROMISH Church in the Old World; where they have enjoyed civil and religious liberty, and worshipped God undisturbed, and in conformity to the *prescriptions of his OWN INSPIRED WORD.*
- III. *By the reviving influence of the HOLY SPIRIT, shed down by JESUS CHRIST, his saints have greatly multiplied.*
- IV. *HIS SAINTS, by spreading abroad the influence of religious truth and sound morality, and by establishing Bible and Missionary Societies, and various benevolent and charitable institutions, have exerted a salutary influence on the affairs of the nation, and greatly benefited foreigners who have come here to participate in the blessings of our HAPPY COUNTRY.*

HOPE FOR MY COUNTRY.

CHAPTER I.

THE LORD REIGNETH—JEHOVAH JESUS.

MY hope is founded, I believe, on a firm foundation. The several grounds on which it rests shall be distinctly stated.

I. The first is the great truth asserted in the *ninety-seventh* psalm: "*The LORD reigneth*;" that is, JEHOVAH JESUS.

By all evangelical and sound interpreters of the Sacred Scriptures, who believe in their plenary inspiration, this psalm is regarded as containing a prophecy of the kingdom of our Lord Jesus Christ.

Such interpreters of the Scriptures believe that the doctrine of the *adorable Trinity* was revealed in the *Old* as well as in the *New Testament*. In this psalm Jesus Christ is expressly denominated, in the *Hebrew* original, JEHOVAH; a name never given to any mere creature, however exalted. All gods or angels are required to worship him. (See v. 7.)

We offer the following as additional proofs that the doctrine of the Trinity is taught in the Old Testament.

The *first* verse in *Genesis* says, "In the beginning God (original *Elohim*) created the heaven and the earth." Here we have the *first* person of this mysterious doctrine; for no one will deny that He who created all things out of nothing is truly God.

The second verse of the same chapter is in these words :
 "And the earth was without form, and void ; and darkness was upon the face of the deep : and the Spirit of God moved upon the face of the waters." Now, as the Scriptures of both Testaments ascribe to the Spirit of God *divine* names, *divine* attributes, and *divine* worship, why should any deny him to be a divine person as well as the Father? Here, then, are *two* persons in one Godhead presented to view in the two first verses of the first book of the Bible.

Again, in the sixth chapter of this book and third verse, we find another testimony to the divine personality, and the Godhead of the *Spirit* ; for there it is written, "And the LORD said, My Spirit shall not always strive with man, &c."

To find another person, regarded, by the orthodox, as the *second* person in the Godhead, we have only to turn to Gen. xviii. ; and there we shall see Him not only denominated JEHOVAH *six* times, as in Ps. xcvi. 1, but invested with divine attributes and receiving divine worship.

In the *first* verse he is called JEHOVAH, and is so denominated *five* times more. (vs. 13, 14, 17, 27, and 33.) Abraham "sat in the tent door in the heat of the day ; and he lifted up his eyes, and looked, and, lo, three men stood by him." They appeared as men. Mark the hospitality of the patriarch. (See vs. 2-9.)

In vs. 10 and 15 the LORD exercises *omnipotence* and *omniscience* in his promise, and in detecting the sin of Sarah, whom he had not seen.

In verses 23-32 Abraham shows that he knew with whom he conversed ; for he addresses him as "the Judge of all the earth." (v. 25.) And in the other verses referred to he worships him as God, with all humility, as JEHOVAH, while he felt himself to be "but dust and ashes." (v. 27. See also vs. 30-33.)

How manifest, that Abraham knew how to distinguish his LORD and Master from his two attendants, who departed

from Him and went to Sodom ; and in the first verse of the next chapter are called *two angels*, who appeared to Lot as he sat in the gate of Sodom.

In the third chapter of Exodus our Redeemer revealed himself as JEHOVAH to Moses.

Reader, peruse that chapter carefully ; for it is said in the second verse, " And the angel of the LORD appeared unto him in a flame of fire in the midst of a bush." Beyond question, that angel was not a *mere* creature, however exalted, for he is denominated JEHOVAH, which name is never applied to any created being. Besides, when Moses said, " I will now turn aside and see this great sight, why the bush is not burnt," (v. 3,) it follows in v. 4, " And when the LORD (JEHOVAH) saw that he turned aside to see, God (original *Elohim*) called to him out of the midst of the bush, Moses, Moses, and he said, Here am I. And he said, (v. 5,) Draw not nigh hither : put off thy shoes from off thy feet ; for the place whereon thou standest is holy ground." And then in the next verse He assumes this most lofty title : " I am the God of thy father, ('fathers,' says Adam Clarke,) the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face ; for he was afraid to look upon God."

It is plain, even from the English translation, that He who appeared to Moses in the burning bush, as Jehovah, is the same person who spake to him as *God*, (plural form,) and from whom " Moses hid his face ; for he was afraid to look upon God." (original *Elohim*.)

Then in the seventh verse He resumes his name LORD (original *Jehovah*,) and addresses Moses, saying, " I have surely seen the affliction of my people which are in Egypt, &c.'" (See vs. 7-10.)

And in the eleventh verse Moses addresses Him as God. (original *Elohim*.) Thus the names are interchanged.

In answer to the question which Moses supposed the

children of Israel would put to him, "What is his name? what shall I say unto them?" our Redeemer, God, replied, "I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." (See vs. 13, 14.)

"And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations." (v. 15.)

Now read what Moses was to say to the elders of Israel. (See vs. 16, 17.) Then what Moses and the elders of Israel were to say unto the king of Egypt, and his obstinate refusal. (See vs. 18, 19.) Then read how God would compel the proud king to yield, and how he would give the people of Israel favor in the sight of the Egyptians. (See vs. 20-22.) Now read the fourth chapter.

A similar appearance of God our Saviour was made to Joshua. (See Josh. v. 13-15.)

Joshua and Caleb were two of the spies whom Moses had sent to spy out the land of Canaan, who brought a favorable report, in opposition to the report of the *ten*, who had made one so different and so discouraging that the people determined to stone them, and would have killed them had they not been protected by "the glory of the LORD appearing in the tabernacle of the congregation before all the children of Israel." (See Num. xiii. 3 and xiv. 8-10. See the remainder.)

Moses was commanded to rehearse in the ears of Joshua, what he was directed to write as a memorial in a book. (Exod. xvii. 14.) But when "the LORD spake to Moses face to face, as a man speaketh to a friend, and he turned again into the camp;" it is written, "But his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle." What an honor! (Exod. xxxiii. 11.)

As Joshua was designed to be Moses' successor, he was much with that great man, and every thing necessary to fit him for his exalted station was done. It is written, Deut. xxxii. 44, "And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun." It is recorded, "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses." (Deut. xxxiv. 9.)

Being thus prepared by his intercourse with Moses, by reading his writings, and by knowing the appearance which the Son of God, the second Person in the adorable Trinity, had made to Abraham and to Moses; and having witnessed his own deliverance from the rage of the people, who were determined to murder him for his fidelity and courage, in bringing a true report of the promised land, and exhorting the people to obey God; by the appearance of the glory of the LORD over the tabernacle, which Moses had entered to intercede for them, and prevailed; and how he was permitted to remain behind when Moses had departed from the tabernacle;—he was prepared to understand the appearance of the same personage to himself. (See Josh. v. 13–15.) On this appearance the reader will notice three particulars.

First—The courage of Joshua in advancing to meet the man who "stood over against him with his sword drawn in his hand," to put the question, "Art thou for us, or for our adversaries?"

Second—How readily, on receiving his answer that he was "captain of the host of the LORD," he recognized Him as such, "fell on his face to the earth, did worship," and inquired, "What saith my Lord to his servant?"

Third—How promptly he complied with his command, by taking off his shoe from off his foot!

When a sincere Christian compares what is written in the

Old Testament with what is more plainly revealed in the *New*, concerning Jesus Christ, our Redeemer—

1. In John i. 1–11 ;
2. In the first chapter to the Ephesians ;
3. In chap. ii. 5–15 to the Philippians ;
4. In chap. i. 9–23 to the Colossians ;
5. In the first chapter of the epistle to the Hebrews—

it seems to me impossible, that a Christian, truly enlightened and converted by the Spirit of God, should entertain a doubt that Jesus Christ, our Redeemer, is truly God, Immanuel, God with us. He will, certainly, with all his heart, I think, subscribe to what Paul has written : “ And without controversy, great is the mystery of godliness : God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” (1 Tim. iii. 16.)

I am aware of an objection against the divinity of our Lord, founded on these words : “ If ye loved me, ye would rejoice, because I said, I go unto the Father : for my Father is greater than I.” (John xiv. 28.) These words I cheerfully recite ; because a satisfactory answer has been furnished by Christ himself, as we shall presently see.

But I cannot leave this objection without remarking that it is *feeble*, and *must appear so* to any intelligent person, who will review *attentively* and *carefully* the *strong* and *plain* testimonies that have been presented on this subject from both Testaments, the Old as well as the New, to establish our faith in that fundamental truth, that Jesus Christ is truly GOD and truly MAN *in ONE PERSON*.

Indeed, as already stated, He himself has, in several places, taught us how to answer and remove it. In fact, the very chapter containing the words on which it is founded, exhibits the kindness of our Redeemer, in guarding against a misinterpretation of the words he knew he was about to utter. (See John xiv. 9–14. The remainder of the chapter bears on the subject.

JOHN X.

This chapter contains several proofs of the divinity of Christ.

First—He was the good shepherd, who laid down his life for his sheep (v. 11); who knew his sheep and was known by them. (v. 14.); who knew all, who should, in all future time, belong to his flock (v. 16); who gave eternal life to all, and would preserve all his sheep (vs. 27, 28); who had a perfect right to dispose of his own life, and had power to resume it, by raising himself from the dead. (vs. 17, 18.)

Such qualifications were found in Christ as are possessed by no created being; for no creature has a right to dispose of his own life; but Christ assumed the nature of a man for the very purpose of laying his life down and taking it again.

No created being was capable of furnishing the righteousness required for justifying sinners, because the law under which a creature is placed by his creation demanded perfect obedience, and the full exertion of all his faculties. But Christ voluntarily assumed human nature, and placed himself under the law given to man, that he might fulfil all its requirements, and thus magnify and render it honorable for the use and benefit of believing sinners. Being a divine person, he was able to sustain his human nature under the punishment due to the sins of men, and to impart an infinite value to all that he did and suffered for sinners.

Moreover, being a divine person, He was *omniscient*, and could know all his sheep, and *almighty*, could preserve them from all enemies, safely to the full enjoyment of eternal life.

Second—Jesus Christ affirms expressly, "As the Father knoweth me, even so know I the Father." (v. 15.) And after asserting the omnipotence of his Father, (v. 29,) he affirms, "I and my Father are ONE." Thus we are taught that He was both *omniscient* and *almighty*.

The Jews charged him with blasphemy, and therefore "took up stones to stone him." (vs. 31, 32.) To this infamous accusation, our Lord made the reply (vs. 34-38) in which we find these words: "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though you believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him."

This justification was unavailing. The Jews would insist that he was a man, and "therefore they sought again to take him; but he escaped out of their hand."

All were not unbelieving. "Many resorted unto his abode, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there." (vs. 40-42.)

The error of the Jews consisted in obstinately refusing, contrary to his explicit teaching, confirmed by innumerable and astonishing miracles, that he was the Son of God, and that He and his Father were *one God*; the Father being in Him and He in the Father. They insisted, in opposition to the abundant evidence presented to them, that he was a mere *man*.

We are taught by the Master himself how to understand his statements seemingly opposite.

As a man, he was infinitely below God. Had he been, as the Jews affirmed, a mere man, and not the Son of God, as He affirmed and his miracles proved, his claim to be equal to God would have been blasphemy of the highest kind; for which he would have deserved execration and death.

NOTE.—If the reader will compare this chapter with the *eighth*, he will find how they correspond in regard to the argument used by our Lord in vindicating himself against the cavils, and accusations, and blasphemies of the unbelieving Jews, and in showing how obstinate they were in unbelief, and determined to destroy him. On this account I obliterated a page or more which had been written on that chapter.

Dr. Scott puts the date of both chapters A. D. 32.

UNITARIANS LIKE THE JEWS.

This place I cannot leave without remarking how closely Unitarians imitate the perverse conduct of the Jews. They believe our Lord when he says, "My Father is greater than I;" because that accords with their preconceived notions. But when he affirms, "I am the Son of God," and again, "My Father and I are ONE," and claims *equality* with God; they turn away from such assertions as incredible; although the Redeemer appeals to innumerable and astonishing miracles, as *seals* of the truth of his teaching; and while they profess to acknowledge Him as a teacher come from heaven, how can the reception of him as a heavenly teacher be reconciled with a rejection of his solemn affirmations? Is not their conduct really absurd, and utterly irreconcilable with their profession of high respect for their teacher?

MIRACLES—PROOFS OF CHRIST'S DIVINITY.

They were innumerable and truly astonishing. Who can read what the Evangelists have recorded, and deny this assertion? They were performed by a *word*, by a *touch* of his garment. Unclean spirits, at his command, left persons whom they had entered and greivously tormented; the lame walked; the dumb spake; the ears of the deaf were opened; the eyes of the blind saw; the sick of the palsy were healed; the dead came to life and lived again; the winds and the waves obeyed him; he walked upon the stormy sea.

Miracles were wrought by His *own* divine power. He spake *like God*: "I WILL; be thou clean." He controlled the human will at his pleasure. "To Simon, and Andrew his brother, casting a net into the sea," Jesus said, "Come ye after me, and I will make you to become fishers of men.

And straightway they forsook their nets, and followed him." "He saw James, the son of Zebedee, and John his brother, who were also in the ship mending their nets, and straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him." (Mark i. 16-20.) "He came to "Simon's wife's mother, who lay sick of a fever, and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them." (vs. 30, 31.)

One more miracle we notice to show that Jesus had power on earth to forgive sins, and we shall leave the miracles recorded by Mark. The friends of a man sick of the palsy, anxious to bring him near to Jesus, let him down on his bed through the roof of the house. "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee." The scribes said in their hearts, "Why doth this man speak blasphemies? who can forgive sins but God only?" He knew their thoughts.

And to convince them that he was God, he asked them, "Is it easier to say to the sick of the palsy, Thy sins be forgiven thee? or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to *forgive sins*, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thy house. And immediately he arose, took up his bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion."

And why do not Unitarians believe the historical record of Mark, written under the inspiration of God? They must pay the awful penalty of unbelief. If they persist in refusing to acknowledge Jesus Christ to be the Son of God, and to be equal to the Father, as he has affirmed again and again that he is—if they continue to rely on their own imperfect and polluted works, and to reject the offered right-

eousness and atonement of Jesus Christ, they will and must die in *their sins*, with the unbelieving Jews, as he has said.

Having passed by the testimony of the old prophets referred to by Mark, the testimony of John, the opening of the heavens at the baptism of Jesus, the descent of the Spirit upon him, the voice from heaven, "Thou art my beloved Son, in whom I am well pleased"—I content myself, for brevity's sake, to request my readers to peruse *Mark's* first chapter, from the first to the twelfth verse.

Being the Son of God, and one with the Father, He justly claimed to be equal to God, and therefore he could, without derogating at all from the glory due to God, use the language which we shall presently see he used in the *eighteenth* chapter of John, where he intercedes for his people.

Previously I wish to cite what Paul writes on this subject (Heb. vii. 26-28): "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifices, first for—; for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the *Son*, who is consecrated for evermore."

We are now prepared to hear the language which our great high priest utters, (John xvii.) so fitting to his exalted and *divine* character: "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee *before* the world was." (vs. 1-5.)

“I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that whatsoever thou hast given me, are of thee: for I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.” (vs. 6-8.)

“I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.” (vs. 9-11.)

“Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. (vs. 20-23.)

“Father, I WILL that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me *before* the foundation of the world.” (v. 24. See also vs. 25, 26.)

Having thus prepared the way, we now invite the reader's attention to John xiv. 1-11. The Redeemer had told his disciples that he was about to leave them. Apprised of the coming event, which contradicted their expectations of a secular kingdom, they were greatly troubled. To raise their depressed spirits, He addressed them in a manner

suited to their circumstances. He exhorts them to believe both in God and in himself. By cultivating such a faith, he taught them they would find that, as it grew, by an increasing supply of the Spirit's influence leading them to look forward to those mansions in his Father's house, which he was going to prepare for their reception, as each individual should be removed by death to heaven: to which blessed place He would, at the end of time, receive all his believing saints, raised from the dead, and made like himself both in soul and body, perfectly free from all sin, to live and reign with him through eternal ages: to the glory of God's free grace in his Son Jesus Christ. Amen.

Behold God the Father, God the Son, and God the Holy Ghost, three persons in ONE GODHEAD, whom *Trinitarians* adore, and worship, and supremely love—incomprehensible indeed; for what finite mind can comprehend an infinite Being?

All who wish to be saved, must, according to the belief of orthodox Christians, conform their views of religious truth to God's revelation of himself, for this plain reason, that he knows himself perfectly. They must profess before the world such to be their faith, and that by such faith in Christ, the Son of God, and simple reliance on what he has done by his obedience and sufferings, for sinners of our race, they hope to receive the pardon of all their sins, and to obtain every other blessing comprehended in eternal life; and all of free, rich, and sovereign grace.

Such is the foundation of my hope, which I would not exchange for *worlds*. But as Unitarians rely on their own works, they may sneer at my faith and hope. The trial of the foundation of my hope and theirs is to be made when we go into the eternal world. Then it will be seen who has built on a *rock* and who on the *sand*. (See Matt. vii. 24–29.)

Unitarians, unbelieving as they are, respect Jesus Christ as a good, upright, and wise teacher, sent by God to enlight-

en and reform the world by his instructions, and by a good and holy example ; and therefore cannot disregard his admonition in the above cited passage. And will they not deeply meditate upon it? Surely, it is a subject of vast importance!

The passages referred to in John, were spoken by our Redeemer, A. D. 32, 33; but those in Matt. xi., from which we are about to quote his words, in confirmation of his words recorded by John, were uttered by our Lord as early as the year 30.

Matthew recorded in his chapter these remarkable words of our Saviour: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the *wise* and *prudent*, and hast revealed them unto *babes*. Even so, Father; for so it seemeth good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

"Come unto me, all ye that labour and are heavy laden, and I WILL give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. xi. 25-30.)

In chap. xii. v. 6, addressing the murmuring Pharisees, our Lord said, "But I say unto you, That in this place is one greater than the temple;" and (v. 8) "For the Son of man is Lord even of the sabbath-day."

Such is the uniform doctrine which our Redeemer openly taught, from the beginning to the end of his ministry on the earth. He confirmed the truth by his spotless life, and by innumerable and astonishing miracles, which his Jewish enemies could not deny; some of which miracles he performed, not as the prophets did theirs, but in his own name, speaking as God. The people were amazed—the Pharisees blasphemed. (See chap. xii. 22-37.)

Why are *Unitarians* free from open and gross idolatry, like that of the heathen? They owe it to the fact that they live in a country blessed with the light of God's revelation, which has driven *images*, as objects of worship, to the moles and the bats. (Isaiah ii. 20, 21.) No heathen philosopher, however wise, ever escaped the degradation of gross and open idolatry. *Cicero* and *Plato*, and others, were carried away by the folly of the multitude, and a desire to gratify their own lusts, under the *cloak* of religion. Read what an apostle has written. (Rom. i. 18-32.) Profane history confirms this sad account. Even *Socrates* ordered a cock to be sacrificed to *Æsculapius*.

But Unitarians, although they owe their freedom from the same degradation to their living in a Christian country, as already mentioned, yet most ungratefully tear from God's holy word its very heart and life, by denying its plenary inspiration, the divinity and atonement of the Lord Jesus Christ, the personality and divinity of the Holy Spirit, and other fundamental doctrines of the Holy Scriptures.

And this they do at the risk of losing their immortal souls; for no man who, through pride of heart, relies on his own imperfect and polluted works, can be saved. Of this they are warned by Paul, in his argument on *justification*, in his epistle to the Romans. (See chapters ii., iii. and iv.)

A mortal monarch prescribes a dress and ceremonies, to which even ambassadors must conform, to obtain admission into his majesty's presence; but poor sinful mortals, all polluted as they are, in fact, though they know it not, dare to reject the glorious robe of righteousness, wrought out by the Son of God, and offered in the gospel to all who hear it. Proud sinners will venture to rush into the presence of the great Monarch of the Universe, in the filthy rags of their own righteousness, dreaming of heaven when they are doomed to hell. What extreme infatuation! "O that they were wise! O that they would consider their latter end!"

UNITARIANISM NOT TRUTH—A FIGMENT.

A *Unitarian* denies the plenary inspiration of the Sacred Scriptures; he remains in a natural, unenlightened, unrenewed state; he rejects all the testimonies, both of the Old and New Testaments, to the true divinity of our Lord and Master, Jesus Christ;—he perversely refuses to regard the following plain declarations of our Redeemer, whom he professes to acknowledge as a teacher sent from God:

This heavenly teacher said to the Jews, and says to us, "If ye believe not that I am *he*, ye shall die in your sins. (John viii. 24.) The lowest meaning that can be put on these words is, that unless the Jews believed that he was what he had uniformly taught them he was, they should die in their sins. And what had he taught them from the beginning of his ministry? Certainly he had avowed himself to be the Son of God, and had claimed to be equal to God his Father. His whole argument in this chapter proves at least this much.

But as the word *he* not being in the original, is supplied, he may have looked beyond it to his pre-existent state. And that this was our Redeemer's meaning, is confirmed by his claiming existence before Abraham, saying, (v. 56,) "Your father Abraham rejoiced to see my day; and he saw it, and was glad;" and in reply to the objection of the Jews, affirming, (v. 58,) "Verily, verily, I say unto you, Before Abraham was, I AM."

Can any man disbelieve this solemn affirmation of Jesus Christ, while he professes to entertain any regard for him as a teacher sent from God? How exactly this agrees with what our Redeemer said to Moses, when he appeared to him in the wilderness, at Mount Horeb, and commissioned him to address the elders of Israel, and say unto them, "I am that I am;" "The God of your fathers, &c., hath sent me unto you." (See p. 8.)

MINISTRATIONS OF UNITARIANS INVALID.

Here, in proof of this heading, I shall recite from the DIGEST, prepared by the writer, as Chairman of the Committee who reported to the Assembly of 1819, and who were ordered to finish it; and then, at the suggestion of the Moderator, Dr. John H. Rice, to print *four* thousand copies, and offer them for sale at a reasonable price, the following quotation relating to *Unitarians* :

“It is the *deliberate* and *unanimous* opinion of this Assembly, that those who renounce the fundamental doctrine of the *Trinity*, and deny that Jesus Christ is the *same in substance, equal in power* and *glory* with the Father, cannot be recognized as ministers of the Gospel, and that their ministrations are wholly *invalid*.” (Year 1814, Digest, p. 96.) The above was copied from the written minutes, since printed and published, and to be found on page 549.*

The subject came before the Assembly through the Committee of Overtures from the Presbytery of Hanover, and from a question submitted by a member of that Presbytery, in regard to the validity of baptism administered by Dr. Priestley, a Unitarian.

After considerable discussion the question was referred to Drs. Griffin and Muir, and Mr. Leland, (now Dr.) to consider and report to the Assembly. (p. 546.) Their report is found on page 549, from which the preceding is an extract.

This Assembly convened in 1814, in Philadelphia; and just twenty-three years had elapsed when the Assembly convened in the same city in 1837; at which time the disruption of the Presbyterian Church, into the *Old School* and the *New School* took place; an event which may, by a kind

* The whole report may be found on page 134 of printed Extracts.

Providence, be overruled, we hope, for the establishment of sound scriptural doctrine and correct scriptural church government.

Following what he fully believed the leadings of Providence, the writer was led, after his return from the *West*, contrary to his expectation, to form a connexion with the Reformed Protestant Dutch Church, in which he had been born, educated, and licensed to preach the gospel, but ordained in 1799 by the Presbytery of Philadelphia. In connexion with the Presbyterian Church, he had lived and labored more than *thirty* years; and after a sojourn of about *nine* years in his native church, Providence was pleased to send me back to the church in which the greater part of my ministerial life had been spent.

His venerated preceptor, the Rev. John H. Livingston, D. D., S. T. P., justly observed, "We hold a *perfect* UNITY of the GODHEAD; and therefore cannot allow to Unitarians the name they have assumed to distinguish themselves from *Trinitarians*."*

We insist, that this class of professing Christians are not entitled to a name, designed to imply an unjust and false reflection on us, that we do not believe in the existence of ONE GOD.

And now, to justify the heading of this particular part of our reasoning, I subjoin to the preceding, that the *unity* we avow is more perfect than that of the self-styled *Unitarians*; for we believe what God has revealed of himself. It has been shown, that the doctrine of a *Trinity* meets the reader's eye in the first chapter of the Bible.

Deut. vi. 4, in the preface to the first commandment, presents it in a most emphatic way: "Hear, O Israel, the LORD (original JEHOVAH) OUR GOD (Elohime, *plural form*,) is one

NOTE.—He died at New-Brunswick, or rather fell asleep in Jesus, in the 79th year of his age. (See his memoirs.)

LORD." (original ONE JEHOVAH.) In like manner the plural form is used in the first commandment.

No intelligent, sane man will deny that God knows himself infinitely better than any human being can know him.*

To the passage transcribed from Matt. xi. 27, the reader is referred, or to his Bible, as he may choose; because it will not be quoted again, except as it will be analyzed, for the purpose of showing that it contains three proofs of the Redeemer's divinity.

The *first* proof is found in this affirmation: "All things are delivered unto me of my Father." If Christ were not a divine person, he would be incapable of receiving, upholding, and governing all things. But Paul teaches us, that "All things were created by him, and *for* him; and that he was before all things, and by him all things consist." (Col. i. 16-19. Read the whole chapter.)

Second proof—He affirms, "No man knoweth the Son, but the Father;" teaching us that it requires an infinite person to know Him the Son.

Third proof—He affirms, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." This proves Him to be a divine person; because he is capable of comprehending a divine person, which is far beyond the capacity of any human or angelic creature, and able to reveal his Father to any human mind He may please to select.

But all these evidences of Christ's divinity, and all others contained in the Scriptures of truth, the self-styled *Unitarians* reject; together with the following plain and solemn declarations of the great teacher; because they deny the plenary inspiration of the Holy Scriptures, and prefer reliance on the speculations of human reason to submission to the teachings of God's own word.

* For the meaning of the word GOD, *Elohim*, see PARKHURST'S Hebrew and English Lexicon, Drs. T. SCOTT and ADAM CLARKE'S Commentaries; and on Deuteronomy see the Commentaries of the same writers.

How fearful and infatuated to disbelieve the following solemn declarations of Jesus Christ! Hear them :

“ Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” “ Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.”

“ That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit.” (John iii. 3-13.)

“ He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.” (vs. 18-21.)

The Scriptures teach us that no idolater, nor covetous shall inherit the kingdom of God. See in what class the covetous are placed. (1 Cor. vi. 9, 10.) Covetousness is expressly stigmatized as idolatry.

Now if *Unitarians* believe *Trinitarians* to be idolaters, as we must be, according to their creed, they ought, in compassion to our miserable condition, to warn us of our danger, and tell us the truth plainly. But as a denomination they do not. It would be departing from the usual policy of heresy. Unitarianism entered Boston in a secret way. Its advocates avoided carefully plain speaking. Had they avowed openly their creed and its consequences, they would have shocked the feelings of the orthodox. This policy they still, as a body, observe, as far as I know ; though, under the excitement of argument, individuals will retort such a charge on Trinitarians. Such concealment, considering how long they have existed as a denomination in this

country, cannot be justified. If the Apostles had acted on this timid policy, when would Christianity have banished heathenism from any part of the world? Unitarians would even now be open and gross idolaters, had not the Apostles acted on a courageous and magnanimous policy, worthy of truth and their commission from their Lord and Master. (See Acts iv. 19, 20.)

And now, compassionating the dangerous condition of Unitarians, and in humble imitation of the Apostles, and in faithfulness to our Lord and Master, and to glorify Him, we tell *Unitarians*,—You are idolaters—not by worshipping images, but by withholding worship from the God whom Trinitarians adore, and serve and love, and by worshipping a God who has no existence, and is a *figment* of a diseased mind.

The mournful cause of this fatal error has been stated very plainly by the apostle Paul, who has written, (1 Cor. ii. 14,) “But the natural man (such as man is by his birth, and remains till enlightened and renewed by the Spirit of God) receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” Their very creed sets them in opposition to the great and necessary change; for they deny both the personality and the divinity of the Holy Ghost, and will neither seek nor ask for his grace. Were they to become subjects of his renewing influence, and to experience the great change taught in this passage, to be so necessary, they would soon abandon a creed entirely opposite to the teachings of the Bible, and so dishonorable to the true God as he has revealed himself. Their creed can no more be adjusted to this passage, nor coalesce with the teachings either of the Old or of the New Testaments, than water and fire can combine into one element.

The charge of idolatry, brought against Unitarians, lies against every man, however orthodox in speculation may be

his creed, who secretly cherishes an idol of any kind in his heart; against *Trinitarians* who give the supremacy of their hearts to any creature or thing, and do not love the true God with all their hearts. This is the essence of idolatry; for the first and great commandment is expressed thus: "Thou shalt have no other gods before me;" or as expressed by our Lord, "Thou shalt love the Lord thy God, &c." (Mark xii. 29, 30.) Here is the essence of sin and idolatry.* Whoever loves any creature, or thing, or himself more than God, is an idolater. What a wide compass has this great commandment! In fact, it includes every individual who has not been enlightened and renewed by the Spirit of God, who has not experienced the great change indicated by the apostle Paul, in the passage cited above.

The writer has great reason to be grateful to a merciful God for the restraints of his providence and grace, by which he was kept, during his unregenerate state, from those open and gross violations of His holy law, to which he was prompted by his native depravity.

And with shame and humiliation, he confesses that he had just entered his twentieth year, when it pleased God, in infinite mercy, to begin, on the first day of the year 1794, the work of conviction and illumination, which he is satisfied, resulted in the early part of that year, in a great change of his views and purposes, and of his heart and life; for which he has ever since praised God through his life, and hopes to praise him through eternal ages in heaven.

Yet he believes that had death cut short his life at any time after his moral agency commenced, and before he became the subject of the great change, he would have been cast away—lost forever.

Knowing the absolute necessity of this change, and how precious it is, I cannot but pity those who have never expe-

* See the Larger and Shorter Catechism.

rienced it, and pray for them. Nor can I cease praying for the arrival of the promised day, when the *fullness* of Israel and the *fullness* of the Gentiles having arrived, this blessed change shall be experienced by vast multitudes, and all heresies shall flee away before the light of the Millenium; and when the "rest" of our divine Redeemer "shall be GLORIOUS." (Isaiah xi. 10.)

I thought I had done with the miracles recorded by *Mark*, but reading recently in family worship his *eleventh* chapter, my attention was attracted by the exhibition of the omniscience and perfect control of our Redeemer over the minds and wills of all men on whom he was pleased, at any time, to put forth his omnipotence. (See vs. 1-7.) Will my readers please to study these verses?

What relates to the colt, Dr. Clarke and others, and among them Dr. Doddridge, have so enervated, by an unwarrantable interpretation, as to take from it what our Lord intended to display on this occasion, His *omniscience* and *omnipotence*. In fact the narrative is full of a series of miracles.

Was it not miraculous, and a proof of omniscience, that our Lord could tell his two disciples exactly where they would find the colt tied? and the effect their statement would have on the owner, a proof of the same divine attribute, and of the omnipotence he intended to exercise at that time?

Was not His meek and humble though triumphant entrance into Jerusalem, the capital of his kingdom, the church, and all his attendant circumstances, in regard to the colt, on which no man had sat, the conduct and acclamations of the multitudes, the awe impressed on his enemies when he entered the temple and looked around about on all things, as a sovereign, *miraculous*? And especially, on the next day, when he returned from Bethany, where he had lodged that night, was not the withering of the fig tree *miraculous*?

Was not his entrance into the temple, and his conduct there, that of a sovereign, and did he not exercise omnipotence over the minds of men, by producing submissive awe, and restraining opposition, *miraculous?* (vs. 8-17.)

And was not the instruction he imparted in reply to Peter's question about the withered fig tree, on the third morning, a display of his infinite wisdom? (vs. 20-26.)

Was there not a display of infinite wisdom in answering the question of the chief priests, and scribes, and elders, and in confounding them? (vs. 27-33.)

MARK XII.

The same infinite wisdom is displayed in this chapter.

First—In the parable he spake against the unfruitful and persecuting Jews, and of their doom. (vs. 1-9.)

Second—In regard to Christ's exaltation. (vs. 10, 11.)

Third—The omnipotence of our Lord as displayed in controlling his raging enemies. (v. 12.)

Fourth—His infinite wisdom is again seen in his reply to the Pharisees and Herodians. (vs. 14-17.)

Fifth—Again in his reply to the Sadducees. (vs. 18-27.)

Sixth—Once more in his answer to the question of one of the scribes, who asked him, "Which is the first commandment of all?" (vs. 28-31.) And our Lord's commendation of him. (v. 34.)

Seventh—Finally, in the confusion into which he threw all his enemies, and in his warning against the hypocrisy of the scribes. (vs. 38-40.)

If any individual remains unconvinced by the accumulated evidence presented to prove the doctrine of a Trinity, and of the divinity of Christ our Redeemer, I have one more proof to add on this great fundamental doctrine. It is found in the visions that were presented to John, who sur-

vived all his fellow apostles, in the year A. D. 95. His *Apocalypse* is the *last* book of canonical Scriptures.

In the *Apocalypse*—

First—Where the sacred writer invites, as I interpret the passage, the whole church, in their successive generations, to the end of time, to unite in singing the song that will be perpetuated in heaven hereafter, through endless ages: “Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever. Amen.” (chap. i. vs. 5, 6.)

Is not this a clear proof of the true divinity of Jesus Christ?

Second—How strong and irresistible the proof in chap. vii. 9–17, where the redeemed and elected saints are represented, by the inspired penman, in heaven itself, as worshipping God which sitteth upon the throne, and the Lamb:

This vast “multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that

sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

The angels felt no envy. They stood farther off. Yet "all the angels stood round about the throne, and about the elders and the four beasts, (emblematical representatives of the church and its ministers,) and fell before the throne on their faces, and worshipped God, saying, Amen," to the ascription of praise offered by the multitude of the redeemed, unto God and unto the Lamb; and then united in singing the song, "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." (v. 12.)

After this accumulation of evidence, what more can be said to open the eyes of Unitarians? We can only pity them, and pray that the divine Redeemer, whose Godhead they persist in denying, as the Jews did before them, in opposition to the accumulated evidence of various kinds he presented to convince them, would, in boundless mercy, shed down his Holy Spirit, whose personality and divinity, so clearly taught in both parts of the Bible, to enlighten their darkened minds, renew their hearts, and subdue their stubborn wills, as he did in regard to persecuting Saul, and change them into believing, loving, and zealous disciples.

"I too was once in the cursed camp of *Arius*; and there I should have lived, and died, and perished *eternally*, had not God convinced me that I was a *sinner*; and when I felt myself to be a sinner, I knew that my Saviour must be God."

Thus exclaimed the celebrated Rev. William Romaine, A. M., of England, whose works, in eight volumes, I have, elegantly printed in LONDON, and prize for their *scriptural* and *evangelical* character.

CHAPTER II.

FACTS IN OUR HISTORY ON WHICH MY HOPE RESTS.

They are the following:

I. *The first fact is, (OUR REDEEMER, the founder and head of the Church, provided a refuge in America, to which his saints fled, in the seventeenth century, from persecution in the Old World.*

Not in SOUTH AMERICA. That was discovered in the close of the sixteenth century, (1592,) by Christopher Columbus, a Roman Catholic, sailing under a Roman Catholic flag.

This part of the continent was abandoned to the double curse of the Papacy and of avarice.

*Under the frown of the Almighty, Spain has fallen from a first-rate power in Europe, to a state almost contemptible.**

Her provinces in South America, now independent, under the same frowns, inflicted for the same causes, have struggled in vain to frame republican governments. They have been given up to distracting revolutions.

Providence has so ordered things, as to deprive Columbus of the honor of giving his name to the Western Continent. It has been given to another man. It is called the AMERICAN CONTINENT. Should we not recognize the hand of God in this fact?

NORTH AMERICA was the place which Jesus Christ, our divine Redeemer, prepared as a refuge for his persecuted saints in Europe, to which they might flee, and where they have enjoyed civil and religious liberty, and have worshipped God according to the dictates of their own consciences, and in accordance with the plan prescribed in his Holy Word.

* What has become of the invincible ARMADA! Gone to the winds.

Here came his people from *Holland*, from the *Netherlands*, from *France*, from *Switzerland*, from *Germany*, from the *Palestinate*, and from *different parts of Great Britain*.

FRUITLESS ATTEMPT OF FRANCE.

II. The second fact is, *Our deliverance* from the grasping power of France.

Shortly after the establishment of colonies, by Great Britain, in North America, France determined to wrest them from her. For the accomplishment of her iniquitous design, she, by means of her *Jesuits*, formed an extensive combination of Indians, in various parts, to destroy the English settlements, and to murder the inhabitants.

Had France succeeded, what would have been the result? She was a Roman Catholic, persecuting power, completely under papal control. She would have done all she could to bring us under the dominion of his **TOLINESS**. In that case, our liberty, both civil and religious, would have perished; and *North America* would have been enslaved by the Roman hierarchy, just as *South America* had previously been by the power of Spain.

But our Redeemer designed better things for us. France was disappointed and defeated. Great Britain triumphed. She retained all her provinces in this country.

III. The third fact is, The REVIVAL OF RELIGION *graciously afforded by our DIVINE REDEEMER, to his Church, in the middle of the last century.*

During that period there had been a sad declension in religious truth and in evangelical religion, both in Great Britain and in this country.

But God, our Redeemer, in infinite mercy, was pleased to raise up and commission chosen instruments, to oppose the tide of destructive error, and to revive scriptural truth in the provinces and in the mother country.

GEORGE WHITFIELD, that wonderful preacher, acted an important part in Great Britain and in our country. He found in both able associates. Before he visited North America, he was, by the dealings of Providence with him at home, prepared for his work.

In May, 1738, he began his labors in *Savannah*, Georgia. There he conceived the idea of founding an orphan house for the benefit of destitute children. To execute his noble purpose, he returned to London, and was on Sunday, Jan. 14, 1739, ordained by his friend Bishop *Benson*, a priest at *Christ's Church*, Oxford. (See *General Assembly's Missionary Magazine*, vol. ii., p. 402. In the following pages may be found what induced W. to preach to the *colliers* at *Kingswood*, and the wonderful success resulting from his preaching in the open fields. (pp. 403-405.)

August 14th, 1739, he re-embarked for America, where he spent sixteen months; during which time "he traveled over a great part of our country; everywhere preaching to incredible multitudes; who flocked to hear him; among whom were abundance of negroes. In all places the greater part of his hearers were affected to an amazing degree. Many were deeply convinced of their lost state—many truly converted to God." (pp. 401-406.)

Of his travels, from *Rhode Island* through intermediate States to the Carolinas, he remarks, "It is now the seventy-fifth day since I arrived at Rhode Island. My body was then weak, but the Lord has renewed my strength. I have been enabled to preach, I think, one hundred and twenty-five times in public, besides exhorting frequently in private. I have travelled upwards of nine hundred miles, and gotten seven hundred pounds sterling in goods for the Georgia orphans. Nor did I perform my journeys with so little fatigue, or see such a continuance of the divine presence in the congregations to whom I preached. Praise the Lord, O my soul." (p. 406.)

From that page to the end is recorded an account of his successful labors in England and Scotland, &c., till his seventh and last visit (in 1762) to this country; when he died in Newburyport, in a fit of the *asthma*, Sept. 30, 1770, not quite fifty-six years old. (p. 408.)

In his second visit by *Rhode Island*, he found his way prepared in Connecticut by that truly great man, Jonathan Edwards, afterwards President of New Jersey College for a brief time—by the Rev. J. H. Livingston, D. D., S. T. P., in New-York; for after his return from Holland, he was enabled to accomplish a good and a great work, by effecting a reconciliation between two violent parties, into which the Reformed Dutch Church had been long divided.*

In New-Jersey his way was prepared by the labors of WILLIAM TENNENT, a minister eminently devout and very successful in preaching.† His convert and great admirer, Dr. Rodgers, had prepared his way in more places than one. (See memoirs by Dr. Miller.) But the Presbyterian Church in the city of New-York was greatly indebted to this wonderful preacher. In this statement there is no inconsistency, as could be shown by a comparison of *dates*.

During this visit Mr. W. labored so successfully in Pennsylvania, and especially in Philadelphia. Standing at the foot of High Street, while addressing an audience of 4000 or 5000 persons, his clear, sonorous, and mighty voice could be heard across the Delaware to the opposite shore.

At this time, I believe, the edifice at the corner of Arch and Third streets was erected for the Second Presbyterian congregation.

After preaching often in it, Mr. W. departed. The Rev. Gilbert Tennent, then laboring at New-Brunswick, N. J.,

* See Dr. Gunn's Memoirs, chapters v. and vi.

† See Assembly Miss. Mag., vol. ii. pp. 97, 147, and 201. See his reproof to Whitfield, (pp. 204, 202.)

was called, on his recommendation, and became the first stated pastor. He was succeeded by the Rev. Dr. SPROAT, who was cut off by the yellow fever of 1793. Dr. Green, who had been his colleague for several years previous to his decease, became sole pastor. In 1799, the writer having received a unanimous call, left his father's house in N. Y., and was ordained, as his colleague, by the Presbytery of Philadelphia, with four other young men, before the meeting of the General Assembly, in the month of May, 1799.

The edifice becoming too small to accommodate applicants for pews, it was enlarged; and as there was no other way for making the enlargement, it was resolved to take down the steeple, which G. T. had erected, to show that Presbyterians could have steeples as well as Episcopalians.

Fifteen feet only were added, but by altering the whole internal arrangement, room sufficient to accommodate seventy-five new families was provided, (in 1809.) They were soon added to the other families. Seats were thus furnished for an audience of fifteen hundred; and such an audience was addressed every Sabbath morning, when the weather was fair, till 1828, when the writer, at the bidding of the General Assembly, went to the West, whence he soon afterwards returned.

It is unnecessary to speak of the two new edifices that were erected, after the unhappy division of this old congregation, for the accommodation of the two portions. May good, by a kind and overruling Providence, result from this apparent evil.

CHAPTER III.

THE REVOLUTION OF 1776.

III. This is the *third* fact in our history on which *hope* for my country is founded.

From the time when the saints of Christ began to flee from their bitter persecutions in the Old World, till the Declaration of American Independence, more than one hundred and fifty years had elapsed.

In that period, by the exertions of the colonists, and the fostering care and protection of the mother country, they had greatly increased in numbers, and had acquired considerable wealth.

But Great Britain began to lose sight of the true relation subsisting between her and her colonies.

Besides, the time for our becoming an independent nation was drawing nigh. Providence, therefore, gave her up to her own unwise counsels. She left the path both of wisdom and of justice. She began to pursue a plan not only to deprive us of our rights, but to bring us completely under her control.

Here I cannot go into particulars. They are found in history. Having lately read some portions of BARTLETT'S History, continued by WOODWARD, I recommend to the notice of my readers the *fifth* chapter, and particularly the *sarcastic* speech of Colonel I. Barre, in the House of Commons (vol. i. pp. 286, 287); what Franklin wrote, that very night on which the bill passed, to his friend Charles Thompson: "The sun of liberty is set, &c." (p. 287); and also on the same page, the impassioned language of young PATRICK HENRY.

The story of the American Revolution is more or less familiar to native Americans. Every Christian loves to see the hand of God in our history; and when his recollection begins to fade away, he will find it profitable to have it revived.

Let him then peruse chap. i. book iii. of the history before us, p. 395, and he will see the hand of a kind Providence, in bestowing upon us a commander-in-chief like WASHINGTON, who had been trained up and preserved for the destiny assigned him—in the admirable qualities of his mind—in the remarkable sagacity he displayed when he first arrived in New-York, in detecting the plots of the tories, so numerous in that city—in the judicious disposal he made of his undisciplined army, to meet on Long Island an army thoroughly disciplined, and well provided with military stores and arms—and he will feel thankful when he reflects how skilfully, under a kind Providence, WASHINGTON saved his army from destruction, by transporting it across the river to New-York, *silently*, without being discovered by the enemy, so near at hand; how he escaped *from the city* to the heights of Harlem, then to another place of safety, and finally *across* and *beyond* the Hudson to Pennsylvania.

The Christian may then contemplate the wise plan WASHINGTON was enabled to devise for *reviving* the mind of his country, *dejected* by the war, commenced in circumstances so unpromising.

His determination to recross the Delaware, at several points, at night, to surprise the enemy, whom he rightly judged would, at *Christmas*, abandon himself to festivities, and feel perfectly secure, was wisely conceived. Had the crossing been effected, at all points of the river, as contemplated, the enemy might have been cut off in a short time. But it was the will of Providence that we should not achieve our independence in so brief a time, with exertions so considerable, and through sufferings so soon ended. In his

wisdom, God had determined the prize should be gained by far greater sacrifices; and to train the nation for the enjoyment of independence by a longer and severer discipline. Eight years of war, bloodshed, and suffering were before our country.

Nature interposed obstacles to frustrate the counsels of WASHINGTON. History shows how much he achieved, as well as the great generalship he displayed, in saving himself from the perils of the condition into which he had fallen, by the partial failure of his wisely projected plan of cutting off the enemy by surprise.

No Christian can forbear to praise God for the watchful protection by which the life of WASHINGTON was guarded from the danger to which he was exposed, from the firing of the Americans as well as of the British, at the battle near Princeton. (See pp. 414, 415.) What old Dr. Scott, who was present at the battle, told me many years ago, I well remember. On that occasion, turning to his soldiers, the General calmly said, "Very well, boys; only take better aim." Had a prophet been there might he not have foretold, "That man will never fall by a bullet?"

To point out all the interpositions of Providence in our favor during the Revolutionary War, would extend my paper far beyond the prescribed limits. Leaving this to every Christian reader, I shall only add under this head—

I have always regarded it as a favorable circumstance, that the CANADAS and their dependencies retained their connexion with Great Britain. Had they united with the thirteen States, they would have brought such an amount of the Romish element, as would have paralyzed our exertions and endangered the Union.

THE EVIL EFFECTS OF THE REVOLUTIONARY WAR ON THE INTERESTS
OF RELIGION AND GOOD MORALS.

All wars produce such evils ; but the war of the Revolution was, in a peculiar manner, injurious, from our connexion with France, corrupted as she was by *Romanism* ; producing, at that period, its legitimate fruits—*infidelity* of the worst type, and even *blank atheism* ; all of which his HOLINESS could endure, rather than true scriptural Protestantism !

No wonder that so soon after the peace of 1783, that *volcano*, the French Revolution, burst forth, in 1789 ; which, as it afterwards developed itself, in its tremendous horrors, excited the alarm and terror of all Europe !

This Revolution comes, in point of time, so near to our own Revolution, that the injurious influence of both on religion and morals, may very properly be viewed together.

Here, providentially, I find myself greatly relieved from protracted research, by a history written by an excellent and impartial hand, which I shall endeavor to condense within a small compass, and refer my readers to the history itself.

It is the HISTORY OF THE REVOLUTIONS IN EUROPE, by CHRISTOPHER WILLIAM KOCK.

When the news of the French Revolution, in 1789, reached this country, I was about fifteen years of age, and had just entered the freshman class in *Columbia College*, New-York. I was not old enough to take particular interest in the news, especially as I was intently devoted to my studies, and made it a rule never to go to recite in my class without being thoroughly prepared. But older persons were carried away with the news, and anticipated the coming of wonderful events.

A fact that occurred in May, 1794, when my class graduated at New-York, will prove *conclusively* that at that time

the delusion of the French Revolution was not dissipated from the public mind, by correct information of its true nature.

The writer claims the *privilege* of noticing a *previous* fact, showing the state of his own mind in regard to that great event. The French Revolution being a matter of general conversation, he could not avoid hearing much of it. It is, however, a matter of gratification to him, at this distant day, to know that he was not carried away with the general delusion. He had begun to reflect—the mist of delusion was passing from his eyes. As a proof of this he appeals to the speech he delivered at the commencement. It was the *English Salutatory*.* Subject: THE JUST RIGHTS of Equality. It is still in his possession.

Some time after he had delivered it, he left the stage, to breathe fresh air. On returning, he was met by the *Rev. Dr. Beach*, an Episcopal minister, who, kindly taking his hand, complimented him on his speech. His eyes, however, were not yet freed from the mist of delusion. He had not enjoyed the advantages of his classmate, CYRUS KING.

RUFUS KING, his brother, had disclosed the *secret and detestable springs* of the French Revolution, which he had discovered while living in *France*, as our ambassador. The eyes of Cyrus were thus fully open. He had the *courage*, in his valedictory oration, to speak in *ridicule* and with *contempt* of the *French Revolution*. What happened he doubtless anticipated.

He was hissed by an audience deluded through want of correct information. He stood *still* till they ceased their hissing. Then he proceeded and finished his valedictory oration.

Having recited the above facts, I feel at liberty to content myself with only a few remarks on the chapter of KOCK's history before mentioned.

* Not having the Catalogue, I hesitate in naming the character of the speech.

My *first* remark is, that the chapter, so full of most surprising and instructive events, contains a period of only twenty-five years. (Kock, p. 418.)

The *second* is, that K. justly traces these events to the financial difficulties, brought on *France* by the ambition and delusion of that wicked and cruel tyrant, Louis XIV. (p. 420); who, after having ratified all the edicts of Henry III. and IV. in favor of the Protestants of France, as an expression of *gratitude* for what they had done to secure to him his crown and kingdom—under the urgent influence of his Roman Catholic ministers, and the pressing importunities and splendid promises of an *ignorant pope*, INNOCENT XI.—was persuaded to revoke the edict of *Nantz*, and murder his innocent and best subjects, in expectation of atoning for previous crimes, by committing real and greater crimes.

Thus, according to the detestable teaching of a wicked and deluded POPE, he was to merit a heavenly reward. (See “*Antidote*,” pp. 270, 271.)

My *third* remark is, that one set of conspirators destroyed those who preceded them, till the infamous and blood-thirsty ROBESPIERRE gained the ascendant and introduced the REIGN OF TERROR.

Here, by a few quotations, I shall trace the progress of this man :

“The Convention was now nothing more than an assembly of executioners and a den of brigands. To hoodwink and deceive the people, they submitted for their approbation the plan of a constitution, drawn up by H. de S. (June 24); according to which the primary assemblies were to exercise the sovereignty, and deliberate on all legislative measures. After the 2nd of June the whole power was in the hands of the Committee of Public Safety, which was formed in the Convention. Danton, the chief of the Cordeliers, a popular assembly, more extravagant than the Jacobins themselves, had the most influence for a time; but he was soon supplanted by *Robespierre*.” (See what follows, p. 430.)

“Under this title they organized a government the most tyrannical and the most sanguinary which history ever recorded. Robespierre was at the head of it. All France swarmed with revolutionary committees, &c.” “Over all the provinces of the kingdom the blood of the innocent flowed in torrents.” (See pp. 430, 431.)

“The revolutionists did not stop here. To their political crimes they added acts of impiety. In a short time, Herbert and Chaumette, two chiefs of the commune, got the Convention to decree the abolition of the Christian religion. (Nov. 10.) The worship of Reason was substituted in its place; and the church of Notre Dame, at Paris, was profaned, by being converted into a temple of atheism, &c.” (p. 431.)

“The deputy Caraier de Nantes covered the whole country with slaughter, and exerted his ingenuity to invent new methods of massacre.” (p. 431, at the bottom.)

At the close of p. 433, we have an account of the decline of Robespierre’s power—followed on the next with his vain attempts to sustain himself; and after discovering their futility, then yielding, and at last, failing to commit suicide, “he was executed with twenty-one of his accomplices (July 28, 1794).”

I now refer my readers to the whole of this chapter x., embracing about fifty-eight pages.

But I cannot leave the subject without adding this remark, that if the conscience of the French nation had not been outraged and stupefied by the Popes—first depriving the people of the Holy Scriptures, and then compelling them, by the severest penalties, to believe dogmas in utter opposition to God’s inspired word—it would have been impossible for such wonderful changes in the state of society to take place, within so small a compass of time as twenty-five years—from the despotism of a monarch to the tyranny of parties, destroying one another successively; and then bowing the neck to the despotism of a single man, who put the

members of his family on the thrones of ancient kings; while the nations were flattered with the appearance of being independent; although their sovereigns were subject to the absolute control of Napoleon, who was aiming at the establishment of a universal empire. (See what KOCK says in the two first paragraphs, p. 418.)

I close the chapter, by recording a sagacious remark made by the Rev. *J. H. Livingston*, D. D., S. T. P., then living in New-Brunswick: "If I," said that venerable man, who had profoundly studied sacred prophecy in relation to N.'s invasion of Russia, "If I understand prophecy, Bonaparte has no commission there, to Russia. And what says history? The invasion of Russia cost Napoleon the loss of his empire, the loss of his liberty, and finally, the loss of his life, in St. Helena."

THE CONSEQUENCES OF THE DECLINE OF RELIGION AND MORALS.

Great Britain became involved in a war that greatly augmented her debt, already great, as well as the sacrifice of many lives, till its termination, in 1815.

Our own country was punished for her decline in religion --first by the scourge of the yellow fever, inflicted on Philadelphia, in 1793; then the capital of the U. S. N. A., which swept away many lives; and again in 1798, when this epidemic raged, not only in Philadelphia, but with more destructive violence in the city of New-York.

Second—God began to scourge us with the war of 1812, in which we were disgraced by the capture of Washington, our capital, and the destruction of its public buildings. Mercy was, however, mingled with wrath. Our navy triumphed on Lake Erie. Our war ships obtained splendid victories on the Atlantic Ocean. Great Britain was utterly disappointed in her confident designs on New-Orleans.

REVIVAL OF RELIGION AND MORALS.

Ages ago this cheering promise was recorded (Isaiah lix. 19): "When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him."

Alarmed at the prevalence of infidelity and licentiousness, Christians were aroused from their drowsiness.

Bishop *Watson*, Dr. *Bouge*, Dr. *Campbell*, and many others in Great Britain, put on the armor, and went forth to meet the enemy, and stripped him of his boasted weapons.

MISSIONARY AND BIBLE SOCIETIES.

The *Moravians* or *United Brethren* had, as early as 1732, commenced missions to the Danish West India Islands; and in 1733 commenced their settlement in GREENLAND; and in 1734 their first settlement in North America, &c. (See *Gen. Assembly's Miss. Magazine*, vol. i. pp. 12, 13.)

The LONDON MISSIONARY SOCIETY, formed by persons of various evangelical denominations, may be considered as "an important era in the history of modern missions," was instituted in 1794.

The *Baptist Missionary Society* was instituted in London, in 1792. (p. 14.)

The General Assembly was, as soon as constituted, a Missionary Society; and as early as 1740 and 1765, Presbyterians were, by aid from Scotland, enabled to send four missionaries to the Indians. (p. 57.)

See what is printed (pp. 105-106) of the New-York Missionary Society, instituted in 1796; of the Connecticut Society, in 1798 (p. 162); of the Massachusetts Society, in 1799 (p. 209); of the Hampshire Missionary Society, State of Massachusetts, in 1802. (p. 313.)

In 1812 the A. B. C. for F. M. sent a communication to the G. A., the answer to which may be found on p. 515 of the Printed Minutes.

The BRITISH AND FOREIGN BIBLE SOCIETY was instituted in 1804, at London. It commenced its operation with the sublime purpose of producing a general movement of the church of God on the earth.

And has not this design been put in a train of successful operation?

In 1808, the first Bible Society in this country was formed in Philadelphia; and after one hundred and fifty similar societies had been established, in different cities and towns, the *American Bible Society* was established in the city of New-York.*

What numbers, in the meantime, were established in England, Scotland, Ireland, and Wales, as well as in different parts of Europe and in Asia! The smiles and blessing of God have rested on these institutions. How many millions of copies of the Holy Scriptures have been distributed over the face of our benighted and sinful world, to facilitate its illumination and regeneration in coming time!

The exertions of the General Assembly of the Presbyterian Church are to be found spread over their Printed Minutes.

At their first meeting, in 1789, they addressed a letter to GENERAL WASHINGTON, *President of the U. S. N. A.*, which contains this ever to be remembered maxim: "Public virtue is the most certain means of public felicity; and religion is the surest basis of virtue."

Then follows the opinion they had formed of the President's attachment to and practice of the Christian religion;

* At the anniversary of the Penn. Bible Society, which sprang from the P. B. S. the writer, in 1841, gave a history of its rise, &c., and afterwards, at the request of the Secretary, reduced it to writing.

and an expression of gratitude in being favored with such a chief magistrate.

In the Minutes of the next year, the answer of the President, which reflects honor on him, is published. He fully concurs with the General Assembly in their views of Christianity, expresses his gratitude for their favorable opinion of his services to his country, acknowledges his dependence on Providence for the success of his administration, and requests their prayers to God on his behalf.

Washington was indeed a blessing to our country, both in war and in peace.

The Printed Minutes for 1798 contains a pastoral letter, prepared by a committee appointed for the purpose, which, after being amended, was adopted, May 25th.

The letter is faithful. It reminds the churches of the solemn aspect of divine Providence—of “the convulsions in Europe, threatening destruction to morals and religion”—of “the scenes of devastation and bloodshed, unexampled in the history of modern nations;” and that “our own country is threatened with similar calamities.”

“We are filled with awful dread”—“a solemn crisis has arrived in which we are called to the most serious contemplation of the moral causes which have produced it, and the measures which it becomes us to pursue.”

In regard to the moral causes, it is said, “A little reflection may convince us that they may be traced to a general defection from God, and corruption of the public principles and morals. These usually keep an equal pace, and they uniformly precede the ruin of nations.”

The whole letter is worth a serious reading. It will convince any sincere Christian that the recommendation of a day of humiliation, fasting, and prayer, was wise and judicious on the part of the Gen. Assembly. (See pp. 152–154.)

Born, baptized, and educated in the Reformed Protestant

Dutch Church, when, in 1794, I made a profession of religion, as a matter of course I became a communicant in that church. It was my happy privilege to sit under the ministry of evangelical men, who served that church.

It affords me pleasure to be able to assert, as the truth, that after the Revolutionary War, religion was, in the city of New-York, in a more flourishing state than it was, as already seen, in Philadelphia.

The Rev. Dr. Livingston returned to the city as soon after peace was declared as he could; and while serving the church alone, began his instructions, as Professor, to as many students as he could collect; and by preaching diligently and faithfully to his former flock, he was greatly blessed of God, and cheered by the accompanying influence of the Holy Spirit; so that he was strengthened, both in his *inner* and *outward* man.

His MEMOIRS say (pp. 287, 288):

“For near three years, he had now been sole pastor of a large and respectable congregation which, before the war, was served by *four ministers*; and during the greater part of this time, or ever since his appointment as professor, he had lectured five days every week to a class of theological students.

“Few constitutions are so robust that they would not feel the effect of continued and faithful employment, for such a space, in any profession; and the Doctor would probably have sooner sought this partial and temporary retirement from his charge to recruit his strength, had he not viewed it as his duty *to spend and be spent*, while a most signal blessing from above attended his labours. In the lapse of the period which has been mentioned, he received, upon a confession of their faith, *more than four hundred persons* into the communion of the Church: the period was, in fact, one *joyful revival season*, and his own soul participated the celestial influence which descended so copiously, and accompanied his ministrations. The large accessions made to the Church, from time to time, comforted and encouraged him—and his work, with these

convincing tokens of the presence of the Divine Spirit in the midst of the people, before his eyes, if debilitating to his body, was nevertheless a delightful one. There are some yet living, perhaps, who then belonged to the congregation, and can remember the precious harvest, and with what cheerfulness, assiduity, and zeal, he toiled to gather it."

CORRECTIONS OF SERIOUS ERRORS.

As the year before named, when I made a profession of religion, was subsequent to the extraordinary labors of Dr. L., I wish to make a slight alteration and addition, by recording that, that devoted man, after three years extra service, was constrained to seek a season of relaxation; and in 1794 he obtained relief by the return of *Rev. Dr. Kuypers* to the South Church, and the calling of Rev. Drs. Linn and Abeel as his-colleagues. From that time the evening services were held, uniformly, in that large edifice, the Middle Church; when the audience was very large, for it was filled to its utmost capacity. Having compared my recollections with those of Abraham Van Nest, Sen., Esq., I am sure that benches were placed in the three long aisles, running the whole length of that extensive building, to multiply seats for the crowd of people who were attracted to that church.

This is another evidence that religion was in a better state in the city of New-York than in Philadelphia, after the close of the revolutionary war.

For the correction of serious errors we add the following particulars:

1. For correction of the error of those who feel disposed to impress the public mind with the belief that all revivals of religion have derived their origin in New-England, I refer them to the Printed Minutes and Extracts of the General Assembly.

Had they lived and labored as long in Philadelphia as I had, from 1799 to 1828, (twenty-nine and a half years) it would have been impossible for them to have entertained such a gross mistake.

Had they been attendants of the General Assembly, in various ways, from 1802 to 1816,—observed their proceedings—listened to the inquiries made of ministers and elders coming from Kentucky and Erie;—had they attended the prayer meetings of the Assembly—heard read, and afterwards read again the narratives prepared by committees appointed for the purpose; they would have known what the writer knew, that the great revival of religion, which he felt authorized him, after such close attention to facts, to denominate, in a discourse delivered in 1816, a National Revival of Religion, originated in Kentucky in 1802, and spread its holy influence through New-England itself, more or less.

2. To correct the false impression made on the court in Philadelphia, over which Judge Rodgers presided, by Josiah Randal, Esq., the advocate of the New School, by the erroneous show of the large sums raised for missionary purposes, published in the *Appendix*; if that advocate had looked at what the *asterisks* pointed below, and made his calculations, as I did, carefully, he would have found that what had been paid into the Assembly's fund, by the *eleven* presbyteries of the *three* excised Synods in *eleven* years, amounted to the enormous sum of one hundred and thirty-four dollars and a few cents; although the Assembly had been expending thousands of dollars, annually, on those regions.

3. The following letter, dated May 8, 1839, was received from John K. Kane, Esq., (now Judge Kane.)

MY DEAR SIR,

The Supreme Court has just pronounced its judgment—for us, on every point. 1. That the plan of Union was a Missionary arrangement, constituted by legislative act, as such repealable, temporary on its very face, and vesting no rights which its repeal did not abrogate. 2. That the Moderator did right in refusing to receive the debated motions, or to allow an appeal to be taken.

3. That even if he had been wrong, the Assembly, till after its organization by choosing a new Moderator, had no power to review his acts. 4. That Mr. Cleaveland's motion was *not intended* to redress a wrong inflicted by the Moderator, but to make a separate organization of a minority; and that if it had any other object than such separate organization, it was "*deceptive.*" 5. That Mr. C.'s motion was irregular, and not requiring the notice of *the body*; and that the silence of the members implied no acquiescence. 6. That the Commissioners from the excised Synods were not *de jure* or *de facto* members of the Assembly. 7. That the Old School organization was in all respects regular. 8. That the New School Assembly had no character as a General Assembly of the Presbyterian Church, and that its acts conferred no rights on the relators, and derogated in no wise from the rights of the defendants. Wherefore, a new trial was ordered. The Judgment was pronounced by the Chief-Justice: after it had been read, Judge Rogers read a short note declaring that his opinions expressed on the trial remained in all particulars unchanged.

I write in great haste, and with only such a recollection of the opinion as I draw from hearing it once read; but I am not substantially wrong. I congratulate you on this result as the final triumph of truth.

Very respectfully and truly yours,

J. K. KANE,

REV. J. J. JANEWAY, D.D.

Philadelphia, May 8, 1839.

② The same day, ~~as I was~~ going to attend the Executive Committee of the F. B. of Missions, as I was stepping into the steam-boat, I met Chief-Justice Hornblower coming out. Taking each other by the hand, I said, "Chief-Justice, the court has decided the question in favor of the Old School." He responded, "That is good law."

ADDITIONAL PROOFS OF THE ORIGIN OF REVIVALS.

In the General Assembly for 1804, the writer was a member, (See Min., p. 285,) and the Rev. Thomas E.

Hughes, from the Pres. of Erie, West of the Ohio. (p. 286.) Of course I heard him detail the accounts of the precious revivals of religion that had occurred in those distant regions.

To exhibit the change produced in the feelings of the Assembly, so different from what they were, when in 1798 they published their pastoral letter, and recommended the observance of a day of humiliation, &c., a few extracts will be presented from them :

1. An answer to the letter of the Rev. David Rice :

“*Dear Sir*—Your letter of the 18th of April has been regularly laid before the General Assembly, and although it ought to have been accompanied with an extract from the minutes of the Presbytery of Transylvania, yet the Assembly having perfect confidence in you, easily waived that formality.

“The inquiry which you propose, in the name of the Presbytery concerning the propriety, in your present circumstances, of licensing and ordaining men to the work of the gospel ministry, without a liberal education, is certainly of great magnitude. Considering the great and ardent zeal on the subject of religion which has been awakened throughout so large a portion of the United States, the multitudes who are earnestly demanding of you the bread of life, and the few, comparatively, who are regularly ordained to break it among them; the reasoning seems specious at first, which would encourage us, in the instances you mention, to depart from the spirit of our standards on this subject; and some plausible facts frequently occur which appear to confirm this reasoning, and mislead the judgments of many honest and well meaning men. On all subjects on which the human mind is roused to uncommon exertions, and inflamed with uncommon ardour, men become eloquent for a season, and even the most weak and ignorant often surprise us by the fluency and pertinency, as well as fervour of their expressions. And in general revivals of the spirit of religion, that copiousness and pathos in prayer and exhortation, which are not uncommonly to be found among men who are destitute of any liberal culture of mind, and often even of any considerable natural

talents, may tempt themselves, and lead others to conclude, that they are endued with peculiar and extraordinary gifts for the service of the Church, which ought not to be suffered to lie useless and unemployed." (p. 299, 300.)

2. Extracts from the report of the Committee to draw up a summary of the information received during the free conversation on the general state of religion :

"And although through the subtlety of the adversary of souls, and the influence of human frailty, some errors, extravagances, and instances of reproachful behaviour have taken place, which the Assembly do sincerely regret, and most unequivocally disapprove and condemn ; yet are they happy to learn, and it is a sacred duty which they owe to the churches, to announce, that notwithstanding the malignity with which the enemies of religion have studied to misrepresent, and rejoiced to exaggerate these undesirable events, they are chiefly confined to one district of no great extent ; and they are certainly very rare, considering the immense region through which this work has prevailed, and the vast variety of characters who have been its subjects.

"The Assembly, moreover, have the unspeakable satisfaction to announce, that the extraordinary influences of the Divine Spirit have, since the last year, been spread over very new and extensive countries still farther to the south and west. To the north-west and north, from the Ohio river to the lakes, a vast region which a few years ago was an uninhabited wilderness, new churches are forming with astonishing rapidity, and the Spirit of God seems to be remarkably poured out, and to accompany the word and ordinances of the gospel with the most solemn and affecting impressions." (p. 308.)

(See a letter addressed to Rev. W. S. Plummer, Presbyterian of Jan. 10, 1857, A REVIVAL IN OLD TIMES, p. 1.)

"The Assembly have likewise heard with uncommon satisfaction, of the increasing number of societies for the purposes of prayer, and for the promotion of piety and good morals. It is the ordinary course of divine providence, that when God designs to pour out his

Spirit in a remarkable manner on his churches, and to increase and extend the influence of true religion, he first awakens among his own people a spirit of prayer, and of fervent supplication at the throne of grace for this blessing. And the Assembly do earnestly recommend it to all who love the appearing of the great God, even our Saviour Jesus Christ, to meet often together; to stir one another up to love and good works, and to wrestle in prayer with God, like the saints of old, for the prosperity of Zion, till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

“It is, moreover, no small ground of consolation to observe the pious disposition manifested, and the increasing efforts which are made, more effectually to extend the knowledge of the way of salvation to the unhappy and enslaved blacks in our country, and to send the inestimable blessings of the gospel, along with the improvements of civilization, to the heathen and savage tribes in our vicinity; to save these wretched people from utter extermination, and to raise up from the remnants of so many destructive wars the seeds of future and great nations, who shall enlarge the kingdom of the Redeemer. The reports of the Assembly’s missionaries in the Cherokee and Catawba nations, have rendered the prospects of introducing among them letters and civilization, the arts of peace, and the precious lights of the gospel, more promising than at any period they have ever been.

“Finally, the Assembly rejoicing themselves in the grace of the great Head of the Church, have again the happiness to offer to the churches under their care, increasing cause of thanksgiving and praise to the God of all mercy and truth. And they intreat the co-operation of their prayers and their charity, for the promotion of the Redeemer’s glory, and the salvation of precious and immortal souls. And now to God Almighty, Father, Son, and Holy Spirit, who hath given us this reason to rejoice, be glory and honour, world without end! Amen.”

The truth is this: The revival of religion in this country began in the South, at Savannah, Georgia, by the united labors of Wesley and Whitfield.

From the South, W. passed through the Carolinas, Virginia, Maryland, Pennsylvania, New-Jersey, and New-York; and in all these States found that his way had been prepared for him by ministers who had adopted the Calvinistic creed; and especially by Jonathan Edwards, who had labored nearly twenty-four years in his father's congregation in Connecticut; and after so long a time spending the strength of his truly great mind, and becoming so greatly interested in their welfare, was, through the imperfection of the church government adopted by Congregationalists, compelled to leave them, go, and live and labor among the Indians at Stockbridge, Massachusetts; where, in his retirement, he wrote some of his incomparable works, a short time before his election by the trustees of New Jersey College to be their President. He died as such "in March, 1758, in the fifty-fifth year of his age." (Assembly Magazine, vol. i. pp. 116-119.)

CONCLUSION.

Nearly the whole of this part, as well as the next, had been written, and might have been put to the press as early as the month of *August* last, had I not been suddenly taken unwell. I was confined to the house a day or two. A diarrhea ensued ; so that I could not go to the seashore as I designed, and was constrained to remain at home, as the best place till the Autumn.

Had my papers gone to the printer, they might have passed through the press, although I remained at home, before the Presidential election, in November last.

But reflecting on the subject, I concluded to defer the publication till that event was gone by. Believing the final overthrow of the Papacy not many years distant, as I shall show under the heading, "THE DAYS OF POPERY ARE NUMBERED," I concluded to leave all matters in the hands of my divine Redeemer ; being persuaded that as the extinction of the Papacy is so near in point of time, He would take care of the Protestant Church, and not permit a Roman Catholic, either an *avowed* or *concealed* one, to ascend the Presidential chair.

In fact, feeling objections to all the candidates, I declined voting altogether. Had I known what I heard after the election was over, I might have voted for *Mr. Buchanan*.

Do any feel disposed to inquire why I feel so confident of the safety of the Protestant Church ? I refer them to Prov. xxi. 1. There it is written, "The king's heart is in the hand of the LORD (original JEHOVAH): as the rivers of water, he turneth it whithersoever he will."

It is the divine Redeemer of whom the inspired writer speaks. We have already shown that Jesus Christ claimed, from the beginning to the end of his ministry on the earth, to be invested with all power in heaven and on the earth; and while living in this world, in a state of humiliation, he exercised this power by working stupendous miracles in his own name; he asserted, "That the Son of man is Lord also of the sabbath;" he claimed authority to forgive sin, and to prove it in the presence of his enemies, who accused him in their thoughts as a blasphemer; he commanded the man, sick of the palsy, whose sins he had forgiven, to arise, to take up his couch, and go to his house. Instantly he arose and walked with his bed before all, and went to his home. (See Luke v. 18-25; Matt. ix. 2-7.)

Thus our divine Redeemer acted in his state of humiliation. Much more can he exercise universal power, now that he has gone into heaven, and sits at the right hand of God.

This power he displayed in fulfilment of his promise, (Acts i. 5-8,) by shedding down on the apostles and others the Holy Ghost. (Acts ii. 1-14. Read the whole chapter.)

How thankful we ought to be that our Redeemer has begun to exercise this power, in favor of his church, in our country, in various revivals, in different places, and particularly in Virginia, as may be seen from the following intelligence, cut out of the *Journal of Commerce*, a republication of what appeared first in the *New-York Observer*:

"Our Washington Correspondent under date of July 19, 1856, writes as follows:

"A blessed revival has been enjoyed in the Episcopal High School near Alexandria, like that of which we heard in the Virginia Military Institute at Lexington, of which Col. Smith is the pious Superintendent. There a youth suddenly died, and that death was as life to the young cadets. Many were awakened and found peace with God.

Here an interesting daughter of the Principal of the School was removed by death. A deep solemnity over-spread all minds, the question was asked by many of the youth, *Am I prepared to die? What must I do to be saved?* Their young minds were directed to the Lamb of God, they believed, and rejoiced. Nearly thirty of these youth in the blooming, forming period of life, have expressed hope in the Redeemer. Bishop Johns has lent his faith and exertions to promote the good work, for indeed the Virginia Bishops are practical preachers of the gospel, making in an easy and natural way the most solemn appeals to the hearts and consciences of their hearers.

“A good missionary spirit exists in the Episcopal Theo. Seminary, near Alexandria. God has blessed the missionary efforts of those who have gone thence to Cape Palmas, Africa, the word having had free course.”

Here the divine Redeemer has presented a specimen of what he can do and will do in his appointed time.

He has all hearts in his hands so entirely, that if he pleased he could convert every man and woman, not only in Virginia, but in all the Southern States, in one year. But this is not his pleasure. Nor is this statement gratifying to unconverted persons.

I have recorded what a strange prayer the celebrated Augustine once offered: “Convert me, Lord; but not yet.” Alas! how often such a prayer has been breathed out by awakened and convicted sinners! The depraved heart of man is full of contradictions.

THE PROBLEM OF SLAVERY TO BE SOLVED BY OUR DIVINE
REDEEMER.

It is well known that Slavery was forced upon her colonies by Great Britain, contrary to their wishes.

In 1818, when the writer had the honor of being Moderator of the General Assembly of the Presbyterian Church,

the question of Slavery was taken up, and decided wisely, and to the entire satisfaction of the southern commissioners.

This was done nineteen years before the disruption of the Presbyterian Church, in 1837.

Two prominent citizens of Virginia were at my house in 1832. They detailed to me what was uttered in common conversation on the subject of Slavery, and what was openly avowed in the Legislature; from which I inferred that Virginia was about declaring herself a free State. Had that occurred her example would have been followed by Maryland and Kentucky.

This would have been too rapid. The wisdom of our divine Redeemer prevented it. In the exercise of his unsearchable wisdom, he had, in ancient times, suffered the Israelites to be enslaved by an Egyptian king, who had forgotten the beneficent acts done by Joseph, the Hebrew slave, to Egypt, in saving her from the terrible ravages of a long and approaching famine by his inspired wisdom.

In like manner the happy influence of the wise decision of the General Assembly, in regard to Slavery, after it had remained the doctrine of the whole Presbyterian Church for *nineteen* years, was forgotten by the New School, on the disruption of the church in 1837. Then the New School became Abolitionists.

But let it be remembered, that they had previously departed from the true faith of the Presbyterian Church, taught both in their standards of doctrine, and in God's inspired word; and had attempted, without success, to revolutionize the church.

From Dr. Ross, of the South, who had gone with them, in their recent General Assembly, held in May last, at New-York, they received a severe rebuke. He told them plainly, that the agitation of Slavery was of service to the South, by leading them to study the Scriptures carefully; and they, he affirmed, were better understood in the South

than in the *North*. He was ready to meet any one in argument. He told them plainly where they were going.

As I have already said, our divine Redeemer will, by his infinite wisdom and almighty power, solve the problem of Slavery, in his own way, to the entire satisfaction and admiration of all real Christians.

Paul has written of Israel, "I bear them record, that they have a zeal of God, but not according to knowledge." (Rom. x. 2.) So when Jesus Christ shall be pleased to give freedom to African slaves, every real Christian, who has espoused the cause of abolition, will, with shame, confess, "I had a zeal for the freedom of the slaves, but it was not according to knowledge."

No real believer in the divinity of our Redeemer can doubt either his ability or his willingness to give freedom to enslaved Africans in his own set time.

I look forward to the time, not far distant, when all the Southern States will emancipate their slaves, and prepare them, by inculcating the truths of the Gospel on their hearts, and by teaching them the principles of civil government, to go to Africa.

And even those who may need colored people to cultivate lands, where white men cannot labor, will be inclined to set their slaves free, and pay them suitable wages; and when they shall be duly prepared, and desire to go to their father land, they will let them go; or if they prefer to remain, they will suffer them to remain, and allow them here to enjoy the rights of citizens.

How easily can Jesus Christ pour out his Holy Spirit on us, and dispose the whole American people to engage in this work for enlightening and converting the whole of Africa!

Will the South be called on to make all the sacrifices? By no means. It will be a national work. An appeal may be made to the North to share with the South in bearing

the burden. Many a wealthy man in the North will cheerfully respond to the appeal.

And, without a change in the Constitution, will not Congress deem it right to set apart large portions of our unoccupied territory, for the purpose of remunerating any losses to be incurred by the South? Will this injure the *North*? By no means. They will joyfully rush to the South and West, to occupy lands demanding less labor in cultivation, and far more productive in remunerating human labor.

God has, I think, a glorious destiny for the American people. They are to be used, I believe, as a powerful instrument in the hand of the Redeemer, for spreading the Gospel through the whole world. Look at our geographical position, between the Atlantic and the Pacific oceans, and see what a glorious work lies before our nation, when God, our Redeemer, shall have prepared us for it. May the day come speedily!

“Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory.” (Ps. cii. 13-22.)

I am aware that the South is not prepared to relish this prospect. But I am sure that when the divine Redeemer shall have prepared them for what is before them, their feelings and views will be wonderfully changed. Being enlightened, regenerated, and sanctified by the Holy Ghost, they will joyfully engage in a work which their hearts may now contemplate with a kind of disgust.

DECLENSION OF RELIGION IN NEW-ENGLAND.

Invited to attend a selected meeting in the session-room of Dr. Phillip's church, during the sessions of the General Assembly, I went; and although prepared to hear a sad account of the declension of religious truth in New-England, yet I was astounded to learn how far they had departed from evangelical truth. The inference I drew from the facts stated, was that God intended to chastise them for their declension, by giving them up to fanatical Abolitionism;* as he had chastised our nation for their decline in religion and pure morals after our Revolutionary War, by permitting a *Unitarian* to succeed WASHINGTON as President, followed by *three infidels*, in succession; the first a most deliberate and fanatical infidel, who poisoned the minds of his two successors.

Hereafter, I believe and trust, the character of our Presidents will be far different, and such as will prepare our country for the high and distinguished destiny which the word of prophecy seems to intimate.

INDICATIONS THAT MY VIEWS OF THE FINAL EXTINCTION OF
SLAVERY WILL BE REALIZED.

They are the two following:

First. A letter from Williamsburg, S. C., Dec. 1856.

From this I select the following paragraphs.

“MESSRS. EDITORS:—A little more than a year ago an unusual interest on the subject of religion manifested itself among the colored people, on some of the plantations in this cogregation.

* I am thankful to be able to record that our delegate to Massachusetts found several excellent and sound men in that State, who thought as he did.

Frequent and numerous attended meetings at each other's houses continued for a length of time, in which the exercises, principally singing and prayers, afforded comfortable evidence that God was working salvation in the hearts of some of them. At the time of the Spring communion, *ten* of them were received into the church on profession of faith. Since that time *seven* more have been added to the number, all of whom, after passing several rigid examinations gave satisfactory evidence of a change of heart."

Then follows the mode of instruction, which appears to me very judicious. It is added afterwards:

"There is good reason to hope, however, that most of them are sheep of the Master's fold, and are plodding their way up the narrow path, while here and there we find some of the brightest examples of filial faith and holy life. In no field of labor, perhaps, will the faithful minister of the gospel gain more *scals* to his ministry than among the colored population. In this place a good degree of attention has been given to this class of people for more than *sixty* years, and with encouraging results. During the last *eight* years, more than one hundred having been received on profession of faith, a number less than the additions of the white members, only in proportion to the numbers that attend steadily on the means of grace.

"But we must not forget to give glory to God for what he has done in behalf of the other portion of our congregation."

Let the reader peruse the remainder, which gives a delightful account of

"the breathings of the Holy Spirit on them as manifest. This was the third revival enjoyed by this church in a period of eight years; and its white membership at this time is just about equal to the number received during that period."

"W."

See on the second page of the *Presbyterian*, Dec. 6, 1856, how faithfully and earnestly the *Southern Presbyterian*, of Charleston, South Carolina, continues to urge on its readers

the duty of attending to the RELIGIOUS INTERESTS OF THE BLACKS.

My *second proof* is the *revival* and DEDICATION OF THE ASHMUN INSTITUTE.

The whole services are described by the Rev. A. Hamilton as having been delightful. He writes at the commencement, "I have seldom spent a day of deeper interest than Wednesday, 31st ult." (December.)

As the whole is to be published in pamphlet form, I need not here enlarge. It will be sufficient to state that the design of the ASHMUN INSTITUTE is to educate colored youth, and qualify them to preach the gospel to persons of their own color, both in this country and in *Africa*.

NOTE.—The impression resting on my mind was, that the *English Salutatory Oration* had been assigned to me, when I graduated at the commencement of Columbia College in 1794. To prove that my impression was certainly correct, I wrote to Dr. C. King, the President, for a copy of the Catalogue of that year. In answer to my request, he writes, "that in my College days such Catalogues were not in use."

But he has kindly sent me "A CATALOGUE of Columbia College," containing the names of the Trustees, Officers and Graduates, &c., from A. D. 1753 to A. D. 1844, inclusive.

From this I find only my name and those of my class-mates, arranged in alphabetical order. As this was not conclusive, I was led to look over my own papers, *written at that time*, when I found that Dr. J. C. Kunze, of the German Lutheran Church, who continued to be a Trustee till his decease in 1807, assured my parents in 1794, that the Trustees all admitted that my attainments entitled me to the first rank. Hence my conclusion is, the impression that had always been on my mind must be correct; because a lower honor than the *English Salutatory* could not have been assigned to me in consistency with such an admission *on the part of the Trustees*. PETER A. JAY had the *Latin Salutatory*, and CYRUS KING the *Valedictory Oration*.—(See note, p. 40.)