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THE CHRISTIAN CHARACTERIZED, IN A BRIEF EX-  
POSITION OF ROMANS VII. 14—25.

The perfection of heaven is not found on earth; nor does the innocent, and regular deportment of man in Eden, characterize him as banished to the thorny fields of a world, under the pressure of the curse of eternal justice. God, indeed, is immutable, and the principles of the primitive law of our nature, the rule of life, are unchangeable. That law is holy, just, and good. There is nothing which the mere man of the world can more easily discern, especially in their application to others, than the obligations of the divine law, as referable to moral deportment. His enmity to that holiness which gives the real Christian an essential distinction from the voluntary slave of sin, makes him eagle-eyed in marking those incidental failures, from which none in this stage of imperfection, is entirely exempted. The saint, himself, marks the deviations of his life, with the eye of strictest scrutiny, and on them he pronounces the terrible sentence of God's law. Thus these transgressions of the religious man are observed by himself, and by the votary of unrighteousness: but how different are the sentiments for which, and the end for which these observations are made. The one aims at the sinking of the religious character, and hopes to reach, by a fatal shaft, the cause of godliness itself; the other ob-

REVIEW OF STRONG ON THE PLAGUE OF 1822, IN  
NEW-YORK.

The Pestilence, a Punishment for Public Sins; A Sermon, preached in the Middle Dutch Church, November 17, 1822, after the cessation of the Yellow Fever, which prevailed in New-York, in 1822. By Pascal N. Strong, A. M. one of the collegiate ministers of the Reformed Dutch Church in New-York. Published by request. Published by H. Sage, 228 Broadway, 1822, pp. 26.

The interest which the Christian public will feel in this sermon must be greatly increased from the considerations that it was the first discourse which the pastor preached to his people after the cessation of the plague, which had left a great part of the opulent city of New-York without inhabitants, and that a violent and culpable attack had been made upon it by two popular journals of extensive circulation, and considerable influence. The journals to which we allude are the National Advocate, the most prominent paper of that political party that now governs New-York state, and the National Intelligencer, the cabinet paper of the United States government. An article in the Advocate denouncing the preacher for representing the yellow fever as a punishment sent by heaven upon New-York for sin, was copied by the Intelligencer, with approbation, and with very severe remarks, by the latter paper, upon the preacher. We do not absolutely affirm that the infidel editor of the Intelligencer uttered the sentiments of the government of the United States, though the paper which he edits has been long considered the organ of the cabinet, and though we fear there is very little respect for either the church of Christ or her ministry in the officers of the general government.

The Evening Post, the Advocate, and the Statesman, had before made a similar attack, on another minister of the Gospel for giving utterance to sentiments similar to those contained in the sermon before us. In both cases they ignorantly, or impiously, assume the broad ground that the ascription of the calamity, with which the metropolis of this commonwealth was visited last summer to a visitation of God for sin, is intolerant, superstitious, and wicked.

We rejoice that Mr. Strong has had the fidelity to the Lord Jesus Christ, his master, after former attacks, and knowing what he had to expect from men of corrupt minds, to utter the truth faithfully and fearlessly, "*whether men will hear or whether they will forbear.*"

His text is most appropriate to the occasion. "If ye will not be reformed by me, by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times more for your sins."—Lev. xxvi. 23, 24. His topics of discussion are :

- I. The peculiar form—
- II. The probable causes—
- III. The divine purpose, of the pestilential visitation of New-York.
- IV. The danger in time to come, if the city does not reform.

The preacher proves irrefragably, in discussing the first topic that the pestilence is peculiarly a divine visitation to punish social sins.

His probable causes are :

1. Breach of Sabbath. Especially on the memorable 25th of July, 1821, to which we have alluded in a former number. He here states the painful fact, over which every lover of God and his country will mourn, that while smarting under the rod of God, some merchants of the city had, in a neighbouring village, two hundred hammers under their employ, in the broad day-light of the Sabbath, erecting temporary buildings.

2. An inordinate appetite for gain. The calamity fell most heavily on the business-part of the city.

3. The love of pleasure, the spirit of dissipation, and general profligacy of morals—balls, theatres, &c.

4. A spirit of political feeling at war with the authority of God—infidel and immoral men elected to office.

5. He chargès the church with a want of zeal for the purity of Gospel truth, and the misimprovement of Gospel ordinances.

We regret to hear from authority so respectable as Mr. S. that the judgment appears to have had a hardening effect, and to learn, in evidence of the fact, that on the evening of a fast-day proclaimed by the magistrates of the city, the theatres were thrown open. He thinks there is reason to dread, that the city will be chastised, "yet seven times more for its sins."

Though we would not gratify the curiosity of readers, as we hope they will buy and read the sermon, yet we could not have refrained from gratifying ourselves with some extracts, had we not received it too late to have room for them in this number. We intend to give them in our next.

There are marks of haste in the composition and the style is somewhat too diffusive. The apology for these defects is, that when written it was not designed for the press.

The sermon, however, exhibits some taste, much boldness of thought, clearness of conception, and great faithfulness in the preacher. It breaths a noble spirit of Christian magnanimity, worthy of a son of the Synod of Dort, and a descendant of Witsius Spanheim, and Rivetus. We trust his master will give him grace to persevere, and "beat down before his face all his malicious foes."