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BRIEF MEMOIRS OF MRS. MARGARET
LIVINGSTON.

THE lives and even the names of many, who occupied important stations in the Church of God, in our land, and fulfilled the duties of those stations with distinguished reputation and usefulness, are rapidly passing into oblivion. We feel it to be both a duty and privilege, so far as we shall be enabled, to furnish our readers, from time to time, with biographical sketches of a few, whom we either personally knew, or whose memory we have been taught to revere from our earliest years. These sketches will necessarily be imperfect, from the scantiness of materials to form them; for the subjects have left little, some nothing, in writing; of their sorrowing companions, but few are left, and they, in the wane of years, find it difficult to recollect more than a few leading facts in their history. On their character, however, they can dilate with sufficient minuteness to enable us, to whom they have communicated their information, to unfold the bright examples of their friends to the encouragement of faith in the promises of God, and the instruction for the right per-

formance of duty, among all who desire to be "followers of them who through faith and patience inherit the promises."

The subject of the present memoir, in the words of one who was not merely related to her, but knew her well, was "a distinguished character, and one of the best of women. She may justly be enrolled among the faithful witnesses for God, and remembered as a signal trophy of the power and prevalence of grace."

Mrs. Margaret Livingston was the only child of Colonel Henry Beekman, a very respectable and opulent gentleman of this state, who sustained many public offices of trust and honour, and died with an unblemished character, at the advanced age of nearly ninety years.

She was born in the year 1724, at Rhinebeck Flatts, in Dutchess county, the place of her father's residence. The house, which is still standing, is pleasantly situated on Hudson's river, opposite to the Kingston landing-place.

At an early period* she was connected in marriage with Robert R. Livingston, Esq. who was also an only child. As his ances-

* Somewhere about the 20th or 21st year of her age.

intimation had been given in ancient prophecy by Malachi. Thus his great design, or the specific object of his ministry, was to make ready a people prepared for the Lord, i. e. to prepare Israel for receiving Christ in his personal ministry on earth. For the obtainment or completion of this design, two other particulars were contemplated by John's ministry.

The first, to turn the hearts of the fathers to the children. The Jewish Church were as parents to the Gentiles. In this light the latter are represented by the prophets as standing to the former. But the Jews had inveterate prejudices against the admission of Gentiles. To remove these was part of John's work; to make the actual Church feel for the necessities of sinners; to turn the hearts of the Jews to the Gentiles.

A second part, to turn the heart of the children to the fathers, i. e. according to the angel's comment, to turn the disobedient to the wisdom of the just. The *wisdom of the just* is the religion of the true Christ. Disobedient is the character of all sinners. Such was pre-eminently the character of the Gentiles: they despised the Jews as much as the Jews hated them. To turn their hearts to the Jews, as well as the Jews to them, was a part of John's ministry. This could only be done by turning them from disobedience to the wisdom of the just, i. e. converting them to the true religion. Thus the design of John's ministry was to prepare the way for the union of Jew and Gentile in one church, which constitutes a part of the glory of the gospel church.

Σημ.

REVIEW.

1. *A Sermon delivered in the Tron Church, Glasgow, on Wednesday, Nov. 19th, 1817, the day of the Funeral of her Royal Highness the Princess Charlotte of Wales, by the Rev. THOMAS CHALMERS, D. D.*

Glasgow. New-York. Kirk & Mercein. 1818. 8vo. pp. 47.

2. *A Sermon, preached before the Society in Scotland for propagating Christian Knowledge, at their annual meeting, in the High Church of Edinburgh, on Thursday, June 2, 1814, by the Rev. THOMAS CHALMERS, D. D. then Minister of Kilmany, now Minister of the Tron Church,*

BOTH these discourses, republished in one pamphlet, afford striking specimens of the characteristic faults and excellencies of the author as a pulpit orator. The *first*, in order of republication in our country, is the *last*, in order of composition and delivery, and is evidently a very hasty production. Dr. Chalmers himself makes his confession respecting it in the preface.

“ The following sermon is the fruit of a very hurried and unlooked-for exer-

tion—and never was there any publication brought forward under circumstances of greater reluctance, and with a more honest feeling of unpreparedness on the part of the author."

Upon the *principle* of this apology we take the liberty of making one animadversion. Notwithstanding the example of a distinguished Scottish preacher, we should be sorry to witness its adoption by divines on this side the Atlantic Ocean. It is, every where, unbecoming the followers of the apostles of our Lord. No ambassador of Christ should deliver, in the name of his Master, upon any occasion, aught but what he understands and believes to be true; nor should he publish, through the medium of the press, what he did deliver in a manner of which he did not, at the time of publication, approve. A "Priest clothed with health" is not to be affected by the ever-changing atmosphere of popular opinion. The alternations of glowing heat, and of chilliness, incident to the pursuit of popularity, indicate a *hectic* not to be tolerated in the pulpit. We wish Dr. Chalmers a speedy convalescence.

The Sermon before us, was delivered on a very interesting occasion to British subjects, on the day of the funeral of the Princess of Wales. Charlotte Augusta was the only legitimate child of George Augustus Frederick, the Prince Regent of England. She died in childbed before she completed the 22d year of her age; and as the infant did not live, in her is terminated the direct line of hereditary succession to the crown of Great Britain.

Hinc illæ lachrymæ.

The text selected by the preacher, for the instruction of

his audience, is Isa. xxvi. 9. *For when thy judgments are in the earth, the inhabitants of the world will learn righteousness.* In the exordium we have an apology for omitting an exposition of this text; and we must of course be reconciled to our disappointment. That we were disappointed we shall not attempt to conceal: for as we do not relish sermons which play about the text, we were prepared to expect from Dr. Chalmers an explanation of the sacred maxim which he had himself selected as an appropriate theme. Instead, however, of exhibiting the way in which national judgments prove conducive to national reform; instead of holding up the lamented calamity as a judgment from God, and pointing out the proper improvement of the dispensation, he chose as subjects of discussion two other topics, which, whether correctly stated or not, did not certainly belong to the text read out to his audience.

These topics are—1. The loyalty of subjects to the government; and, 2. That it is the righteousness of *the people alone* which will exalt the nation. Nor are even these subjects well explained. On the contrary, the attention of the reader is carried away by a declamation, brilliant indeed, but affected; often eloquent, but at times pressed beyond the boundaries of our republican ideas of sober truth.

"I rejoice in the present appointment, for the improvement of that sad and sudden visitation which has so desolated the hearts and the hopes of a whole people."—p. 5.

"O Death! thou hast indeed chosen the time and the victim, for demonstrating the grim ascendancy of thy power over all the hopes and fortunes

of our species!—Our blooming Princess, whom fancy had decked with the coronet of those realms, and under whose gentle sway all bade so fair for the good and the peace of our nation, has he placed upon her bier! And, as if to fill up the measure of his triumph, has he laid by her side, that babe, who, but for him, might have been the monarch of a future generation; and he has done that, which by no single achievement he could otherwise have accomplished—he has sent forth over the whole of our land, the gloom of such a bereavement as cannot be replaced by any living descendant of royalty—he has broken the direct succession of the monarchy of England—by one and the same disaster, has he wakened up the public anxieties of the country, and sent a pang as acute as that of the most awful domestic visitation, into the heart of each of its families.”—p. 7.

“The judgment under which we now labour, supplies, I think, one touching, and, to every good and Christian mind, one powerful argument of loyalty.”—p. 10.

“What ought to be, and what actually is, the feeling of the country at so sad an exhibition? It is just the feeling of the domestics and the labourers at Claremont. All is soft and tender as womanhood. Nor is there a peasant in our land, who is not touched to the very heart when he thinks of the unhappy stranger who is now spending his days in grief, and his nights in sleeplessness—as he mourns alone in his darkened chamber, and refuses to be comforted—as he turns in vain for rest to his troubled feelings, and cannot find it—as he gazes on the memorials of an affection that blessed the brightest, happiest, shortest year of his existence—as he looks back on the endearments of the bygone months, and the thought that they have for ever fled away from him, turns all to agony—as he looks forward on the blighted prospect of this world’s pilgrimage, and feels that all which bound him to existence, is now torn irretrievably away from him! There is not a British heart that does not feel to this interesting visiter, *all the force and all the tenderness of a most affecting relationship.*”—p. 13.

In reading this sermon we are happy that we are Americans.

We feel grateful for those republican institutions, which the death of a single woman or child cannot affect, and whereby we are permitted, without any impeachment of our humanity or patriotism, to confess that our families *feel more acutely the pangs of awful domestic visitation*, than sympathy for the death of a king’s or a governor’s granddaughter.

Dr. Chalmers, however loyal, is by no means of slavish political opinions. He claims the right for the Christian ministry of examining the maxims and the conduct of their civil rulers in the light of divine revelation. He discards the doctrine of *passive obedience* to every kind of government and administration, as unmanly and unchristian; and maintains the principle, with what consistency of application we do not judge, which the Scottish Presbyterians have so ably and so often urged, that the true Christian tendency of the administration of government is the proper test of its worth in a Christian country. Mere partisanship he justly discards as unbecoming the pulpit. Whether ministerialist or anti-ministerialist, ought not to be the question. The ambassador of Christ should aim at higher objects than serving the *ins* and the *outs* of office. With the spirit of his remarks we entirely concur, and we dismiss this discourse with a quotation.

“A religious administration will never take offence at a minister who renders a pertinent reproof to any set of men, even though they should happen to be their own agents or their own underlings; and that, on the other hand, a minister who is actuated by the true spirit of his office, will never so pervert or so prostitute its functions, as to descend to the humble arena of partisan-

ship. He is the faithful steward of such things as are profitable for reproof, and for doctrine, and for correction, and for instruction in righteousness. His single object with the men who are within reach of his hearing, is, that they shall come to the knowledge of the truth and be saved. In the fulfilment of this object, he is not the servant of any administration—though he certainly renders such a service to the state as will facilitate the work of governing to all administrations—as will bring a mighty train of civil and temporal blessings along with it—and in particular, as will diffuse over the whole sphere of his influence, a loyalty as steadfast as the friends of order, and as free from every taint of political servility, as the most genuine friends of freedom can desire.

“There is only one case in which it is conceived that the partisanship of a Christian minister is at all justifiable. Should the government of our country ever fall into the hands of an infidel or demi-infidel administration—should the men at the helm of affairs be the patrons of all that is unchristian in the sentiment and literature of the country—should they offer a violence to its religious establishments, and thus attempt what we honestly believe would reach a blow to the piety and the character of our population—then, I trust that the language of partisanship will resound from many of the pulpits of the land—and that it will be turned in one stream of pointed invective against such a ministry as this—till, by the force of public opinion, it be swept away as an intolerable nuisance, from the face of our kingdom.”—p. 18. *note.*

“Permanent security against the wild outbreaks of turbulence and disaster, is only to be attained by diffusing the lessons of the gospel throughout the great mass of our population—even those lessons which are utterly and diametrically at antipodes with all that is criminal and wrong in the spirit of political disaffection. The only radical counteraction to this evil is to be found in the spirit of Christianity; and though animated by such a spirit, a man may put on the intrepidity of one of the old prophets, and denounce even in the ear of royalty the profligacies which may disgrace or deform it—though animated by such a spirit, he may lift his protesting voice in the face of an unchristian magistracy, and tell them of their errors—though animated by such a spirit, he, to avoid every appearance of evil, will neither stoop to the flattery of power, nor to the solicitations of patronage—and though all this may bear, to the superficial eye, a hard, and repulsive, and hostile aspect towards the established dignities of the land—yet forget not, that if a real and honest principle of Christianity lie at the root of this spirit, there exists within the bosom of such a man a foundation of principle, on which all the lessons of Christianity will rise into visible and consistent exemplification. And it is he, and such as he, who will turn out to be the salvation of the country, when the hour of her threatened danger is approaching—and it is just in proportion as you spread and multiply such a character, that you raise within the bosom of the nation the best security against all her fluctuations—and, as in every other department of human concerns, so will it be found, that, in this particular department, Christians are the salt of the earth, and Christianity the most copious and emanating fountain of all the guardian virtues of peace, and order, and patriotism.”—p. 9.

The second discourse in the pamphlet before us is older by three years and four months than its companion; and upon the whole, it is a better sermon, although preached by the Pastor of Kilmory, before his promotion to the city of Glasgow. It contains an eloquent apology for missionary institutions. The text is John i. 16. *And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.* This incidental historical record is well calculated to show the force of prejudice even upon an honest mind, for it was a man, in whom was no guile, that made the objection; and it points out the proper corrective of prejudice, a due examination of the case, *Come and see.* The preacher ac-

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commodates the text to the correction of the existing prejudices against missionary societies.

“The precept is, ‘Go and preach the gospel to every creature under heaven.’ The people I allude to have no particular quarrel with the *preach*; but they have a mortal antipathy to the *go*—and should even their own admired preacher offer to go himself, or help to send others, he becomes a missionary, or the advocate of a mission; and the question of my text is set up in resistance to the whole scheme, ‘Can any good thing come out of it?’

“I never felt myself in more favourable circumstances for giving an answer to the question, than I do at this moment, surrounded as I am by the Members of a Society, which has been labouring for upwards of a century in the field of missionary exertion. It need no longer be taken up or treated as a speculative question. The question of the text may, in reference to the subject now before us, be met immediately by the answer of the text, ‘Come and see.’ We call upon you to look to a set of actual performances, to examine the record of past doings, and like good philosophers as you are, to make the sober depositions of history carry it over the reveries of imagination and prejudice. We deal in proofs, not in promises; in practice, not in profession; in experience, and not in experiment. The Society whose cause I am now appointed to plead in your hearing, is to all intents and purposes a Missionary Society. It has a claim to all the honour, and must just submit to all the disgrace which such a title carries along with it. It has been in the habit for many years of hiring preachers and teachers, and may be convicted, times without number, of the act of sending them to a distance. What the precise distance is I do not understand to be of any signification to the argument; but even though it should, I fear that in the article of distance, our Society has at times been as extravagant as many of her neighbours. Her labourers have been met with in other quarters of the world. They have been found among the haunts of savages. They have dealt with men in the very infancy of social improvement, and their zeal for pro-

selytism has far outstript that sober preparatory management, which is so much contended for. Why, they have carried the gospel message into climes on which Europe had never impressed a single trace of her boasted civilization. They have tried the species in the first stages of its rudeness and ferocity, nor did they keep back the offer of the Saviour from their souls, till art and industry had performed a sufficient part, and were made to administer in fuller abundance to the wants of their bodies. This process, which has been so much insisted upon, they did not wait for. They preached and they prayed at the very outset, and they put into exercise all the weapons of their spiritual ministry.”—pp. 35, 36.

Upon the solution, which the Doctor gives of the principle of opposition to missionary labours, we demur. Objections may possibly be made in certain cases to the *plans* upon which societies for spreading the gospel have resolved to act, and to the qualifications of some of the missionaries taken into their employ; but we cannot suppose, that either the *name* missionary, or the *fact* of being sent to preach the gospel, is in itself detestable to any one who really loves the preaching or its evangelical subject. We suspect that the radical opposition is dislike for the gospel itself, rather than for either the *preach* or the *go*.

Some mistakes in philosophy occur in this discourse; and we lament that a preacher who so boldly, and often indeed successfully, appeals to the sciences, should err in relation to the settled doctrines respecting the intellectual powers of the human mind. A scholar of rank, in the country of Hume, of Campbell, of Reid, and of Dugald Stewart, ought not to confound, as Dr. Chalmers has done in the first

sentence of his exordium, the power of the association of ideas, with the faculty of generalization.

The following specimens will give our readers a high idea of the author's talents and piety.

"In our attempts to carry into effect the principle of being all things to all men, let us never exalt that which is subordinate; let us never give up our reckoning upon eternity, or be ashamed to own it as our sentiment, that though schools were to multiply, though missionaries were to labour, and all the decencies and accomplishments of social life were to follow in their train, the great object would still be unattained, so long as the things of the Holy Spirit were unrelished and undiscerned amongst them, and they wanted that knowledge of God and of Jesus Christ, which is life everlasting. This is the ground upon which every Christian will rest the vindication of every missionary enterprise; and this is the ground upon which he may expect to be abandoned by the infidel, who laughs at piety: or the lukewarm believer, who dreads to be laughed at for the extravagance to which he carries it. The Christian is not for giving up the social virtues; but the open enemy and the cold friend of the gospel are for giving up piety; and while they garnish all that is right and amiable in humanity, with the unsubstantial praises of their eloquence, they pour contempt upon that very principle which forms our best security for the existence of virtue in the world. We say nothing that can degrade the social virtues in the estimation of men; but by making them part of religion, we exalt them above all that poet or moralist can do for them. We give them God for their object, and for their end the grandeur of eternity. No! it is not the Christian who is the enemy of social virtue; it is he who sighs in all the ecstasy of sentiment over it, at the very time that he is digging away its foundation, and wreaking on that piety which is its principle, the cruelty of his scorn."—pp. 41, 42.

"What the man of liberal philosophy is in sentiment, the missionary is in

practice. He sees in every man a partaker of his own nature, and a brother of his own species. He contemplates the human mind in the generality of its great elements. He enters upon the wide field of benevolence, and disdains those geographical barriers, by which little men shut out one-half of the species from the kind offices of the other. His business is with man, and let his localities be what they may, enough for his large and noble heart, that he is bone of the same bone. To get at him, he will shun no danger, he will shrink from no privation, he will spare himself no fatigue, he will brave every element of heaven, he will hazard the extremities of every clime, he will cross seas, and work his persevering way through the briers and thickets of the wilderness. In perils of water, in perils of robbers, in perils by the heathen, in weariness and painfulness, he seeks after him. The caste and the colour are nothing to the comprehensive eye of a missionary. His is the broad principle of good will to the children of men. His doings are with the species, and overlooking all the accidents of climate, or of country, enough for him, if the individual he is in quest of be a man—a brother of the same nature—with a body which a few years will bring to the grave, and a spirit that returns to the God who gave it."—p. 46.

In these two sermons we perceive traits of the same bold and adventurous spirit, we see flashes of the same eloquence which we admired in his discourses on the astronomical question. We find many instances of the conclusive reasoning which uniformly accompanies the best of his works, the *Essay on the Evidences of Christianity*, published in the *New Edinburgh Encyclopedia*; and we meet also with the same kind of verbiage which we formerly reprobated. Dr. Chalmers has cultivated a *genus dicendi* not very consistent with his own good sense. His grain of gold is beat out until the precious metal becomes lighter than a feather. Its

value is lost, although its brilliancy remains. The endless concatenation of epithets, and frequent jumbling of metaphors, like artificial colouring upon a naturally fine face, only deform the manly sentiments and the noble ideas in morals and religion which he proposes to our consideration. □

Poetry.

TO THE EDITORS.

If the following translation of the much admired hymn of Des Barreaux be thought worthy a place in your Magazine, it is at your disposal.

A. C.

TRANSLATION OF THE SONNET DE DES BARREAU.

GREAT God, thy judgments are for ever right,

And tho' thy nature leads thee to be kind,
My crimes must ever bar me from thy sight,

For whilst thou'rt just, no place can
goodness find.

Yes, LORD, a course of guilt so black as mine

Leaves thee no pow'r my punishment to waive:

Thy *honour* and my *bliss* can never join,
Nor can thy *mercy* plead for thee to save.

Then do thy will—for this *thy glory* cries;
E'en at my tears let thy just anger rise;

Let lightnings flash—in fury strike thy foe—
.....In sinking, I adore my righteous
God:.....

But on what part can fall the vengeful
blow,

That is not cover'd with a *Saviour's*
blood?

Selected.

THE POOR MAN'S FRIEND.

AS I journeyed late on a summer evening, meditating on the beauties of the prospect around me, while they gradually faded from my sight, through the approach of darkness; it grew suddenly quite gloomy, and a black cloud hanging over my head, threatened a heavy shower of rain. The big drops began to fall, and an open shed adjoining

to a labourer's cottage, offering me a seasonable shelter, I dismounted from my horse, and found it large enough to protect him as well as myself.

The circumstance reminded me of the happy privilege of the believing sinner, who finds a "refuge from the storm, and the blast of the terrible ones, in the love of his Redeemer," which prepares him "a covert from storm and from rain." I went