



3 1761 06890774 0

RTheol
M

A

FEW REMAINS

OF THE

REV. JAMES MACGREGOR, D. D.

EDITED BY HIS GRANDSON,

THE REV. GEORGE PATTERSON.

PHILADELPHIA :

JOSEPH M. WILSON,

No. 111 SOUTH TENTH STREET, BELOW CHESTNUT STREET ;

JAMES PATTERSON, PICTOU, N. S. ; A. & W. MCKINLAY, HALIFAX, N. S. ;

J. DE MILL, ST. JOHN, N. B. ; CHARLES FLETCHER, TORONTO, C. W. ;

WILLIAM OLIPHANT & Co., No. 7 SOUTH BRIDGE, EDINBURGH ;

D. McLELLAN, HAMILTON, C. W.

1859.



2165
22/4/1890
g

PREFACE.

WHEN the Memoir of Doctor MacGregor was projected, it was supposed that all his writings that remain, or are deemed worthy of preservation, might be included in the same volume with it. Although the materials for the history of his life increased beyond what was anticipated, yet the same idea was retained, until a large portion of the work was actually stereotyped, when the unexpected discovery of a large amount of his MSS., particularly of a treatise on "the Religious Imprecations, and denunciations of God's wrath, in the Book of Psalms," rendered a change of plan necessary. It was found impossible to include both the Memoir and Remains in one 12mo. volume, without rendering it entirely disproportioned in bulk, and still the friends of the deceased would not be willing that any portion of either should be suppressed. Hence, it has been resolved to issue the Remains in a separate volume, and the editor feels a conviction, that, not only those who knew and admired the author, but many to whom his name has been hitherto unknown, will rejoice in the preservation of a treatise on an important subject, but ill-understood among Christians, the discovery of which has rendered the present volume necessary.

In the arrangement of these remains we have placed first those treatises on subjects of Christian doctrine, which were completely prepared for the press, and which the author may have expected to form additions to general Christian literature. Of this nature, especially, is that on Religious Imprecations, and

that on Baptism. The subjects of both are of permanent interest,—he regarded both as embodying important scriptural truth, which was too commonly either altogether misunderstood, or, insufficiently appreciated; and both were left in a state of complete preparation for the press. The treatise on the Millennium is also to some extent of the same character. It was prepared and published in a religious periodical about sixty years ago, but it embodies, we believe, the views which he held till the end of his life. The bringing these three treatises together will also afford a favourable opportunity for a comparison of his style at different periods of his life. The first was written about the year 1789, when he was only thirty years of age, that on the Millennium, about ten years later, while that on Baptism was written toward the close of his life. Though, in our opinion, the earliest of his productions will, in vigour and clearness, scarcely suffer by comparison with those of a later period, yet we think the latter are freer from idiomatic expressions, and show greater purity of language.

The other pieces contained in this volume, though some of them have been published, are yet mostly of a fugitive character, having arisen out of controversies or other circumstances of local or temporary interest. These, with the exception of two letters at the end, we have arranged according to the date of composition, as far as this could be ascertained. Some of these possess permanent interest in themselves, but they are chiefly valuable as connected with his life and labours, and illustrating his times. In the perusal of them in this order, the reader will, we think, perceive a growth in Christian meekness, as he advanced in years. A comparison of the last of them, his letter to the Glasgow Colonial Society, with the first, his letter on slavery, will show how thoroughly he had learned the Christian duty of “speaking the truth in love.”

We do not feel it necessary to indulge in any critical estimate of these writings, more especially as, in the course of the Memoir, we have had occasion to refer, not only to the circumstances in which they were produced, but also in some measure to their

contents. The intelligent reader has now the opportunity of judging of their merits for himself. We may be permitted, however, simply to record our opinion, that these productions, especially the three treatises first referred to, particularly when we consider the disadvantageous circumstances in which they were prepared, manifest a vigour of thought, a clearness and simplicity of style, and an acquaintance with Theology and familiarity with Scripture, which entitle their author to a high place among Theologians. Our prayer is, that, through the blessing of the Great Head of the church, the author "being dead may yet speak," through these writings, on behalf of the important subject of Christian doctrines and duty, of which he has treated; and thus advance the glory of Him to whose service all his powers were devoted.

GEORGE PATTERSON.

GREEN HILL, PICTOU, N. S., *July*, 1859.

CONTENTS.

	PAGE
I. A Defence of the Religious Imprecations and Denunciations of God's Wrath, contained in the Book of Psalms, against the Enemies of the Gospel—Introduction.....	9
II. Vindication of these Imprecations as David's.. .. .	15
III. Vindication of the use of the Imprecatory Psalms by Christians, and Objections answered.....	52
IV. Essay on the Duration and Character of the Millennial Age of the Church.....	99
V. A Guide to Baptism, being an attempt to Guide the Plain Christian unto the Scripture Doctrine and Practice of Baptism	135
VI. Letter to a Clergyman, urging him to set free a Black Girl he held in Slavery	166
VII. Letter to the General Associate Synod, 1792.....	189
VIII. Address to the United Secession Synod in behalf of the Literary Institution at Pictou	205
IX. "The Prosperity of those who love Jerusalem"—a Sermon preached at the opening of the Synod of the Presbyterian Church of Nova Scotia, 1825.....	215
X. Address to the Students of the Pictou Academy, 1826.....	237
XI. Letter to the Friends of the Glasgow Society (in connection with the Established Church of Scotland) for Promoting the Religious Interests of the Scottish Settlers in British North America.....	247
XII. Private Letters	263
XIII. Translation of a portion of one of his Gaelic Poems.....	269

A DEFENCE

OF THE

RELIGIOUS IMPRECATIONS

AND

DENUNCIATIONS OF GOD'S WRATH,

CONTAINED IN THE BOOK OF PSALMS,

AGAINST

THE ENEMIES OF THE GOSPEL.



INTRODUCTION.

BENEVOLENCE, or good will, is a principle implanted in the human heart, by the great Creator. It is a part of the image of God, after which man at first was made, and which he in some degree still retains; a piece of the ruins of that fabric raised in Paradise, and demolished by sin. "God is love, and he that dwelleth in love dwelleth in God, and God in him." Being supremely and infinitely benevolent, God cannot but exercise a good will towards man, as far as it consists with his justice, holiness, and other perfections; nor can he give a better proof of it than he hath done, in making him capable of exercising such a god-like virtue. It is the source of all the goodness, love, generosity, kindness, hospitality, friendship, compassion, and of all the happiness that is enjoyed in the world. The more that this divine principle is suffered to exert itself, the more will man resemble his Maker, and, of course, the happier will he be. Without it the world would be nothing but a theatre of envy, malice, revenge, murder, rapine, confusion, and in short of every black and devilish crime; and whatever of these is to be found is owing to the want of benevolence.

As God is the best of all beings, he must be the first object of our benevolence; and from our good will to him, as from its source, must flow all that which we exercise towards man. We cannot, indeed, by our best wishes or endeavours make God better or happier; yet we have many opportunities, which we should gladly embrace, of proving the sincerity of our good-

will towards him: as adoring and obeying him, rejoicing in every display of his glory, and shewing our displeasure at every dishonour that is done to his name, by the breaking of his laws. Our benevolence to man is not to be confined to relations, friends, or countrymen, but to be extended wide as the world. We must be disposed to "do good to all men," to the utmost extent of our power.

The rule according to which our good-will is to be exercised is the law of God. Before the creation was disordered by sin, there was no danger of erring in the exercise of benevolence, for the rule of it was well known; but by the entrance of sin, angels became devils, and men little better; the law of God was almost lost, and man's benevolence so wofully perverted that he has transferred it from God to the Devil. Genuine benevolence, however, must be regulated still by the same divine rule, and not by the erring notions of ourselves or others. He is not benevolent towards a bad man, who flatters and encourages him in ill, however good his intention may be, and how agreeable soever his flattery be to the bad man; but he is truly benevolent, who reproves and corrects him, and who endeavours to prevent the execution of his wickedness. "Thou shalt not hate thy brother in thy heart, thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." It is not contrary to benevolence, to disarm and confine mad-men, to punish thieves, robbers, and other disturbers of the peace, and to take away the lives of murderers. To restrain these is a benefit not to society only, but to themselves also, because thereby they are prevented from doing more mischief, and deserving greater punishment.

Because of man's natural benevolence, however perverted, he is shocked at imprecations or prayers of evil. "*Quod tibi fieri non vis, alteri ne feceris;*" *i. e.*, "What thou wouldst not wish to be done to thyself, do not to another," being written, however, faintly upon every man's heart, no man can pray for evil upon another, any more than upon himself. But, by degrees, men may come to act as much in contradiction to this

maxim as if it were in a great measure, if not entirely, erased from their hearts, for it is certain there are such monsters of men in the world as think themselves entitled to pour forth cataracts of venom upon all who offer them the smallest injury, real or supposed. "Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips, their mouth is full of cursing and bitterness." Rom. iii. 13, 14. If those who in their common conversation can deliberately *damn* themselves, and their fellow-creatures, be not of this stamp, they take the ready way to be so, through this cunning of Satan, the deceitfulness of sin, and of their own heart, and the vengeance of God giving them over to judicial, incurable blindness of mind. Some have arrived at such a pitch of malevolence, as to promote with both hands, earnestly and knowingly, the eternal destruction of mankind. Were any to be exempted from our benevolence, these are the men, but even these we must not exclude. For them we must pray, "if God peradventure will give them repentance to the acknowledging of the truth."

Though that disposition which imprecates evil for injuries received is most unlawful, detestable, and diabolical, yet it would appear that benevolence cannot, with propriety, be said to be unbounded. There are some who, if they are not proper objects of malevolence, are at least to be exempted from all good-will. It is no man's duty to wish well to the devils, or to pity them. These spirits, by their rebellion against God, completely extinguished every good principle, which the benevolent Creator infused into them originally, and became absolutely incapable of enjoying any happiness, and consequently they are in no shape objects of benevolence, every species of it being entirely lost upon them. Malevolence is the only good-will that can be showed them, for evil is their good. To the highest degree of ill-will they are most justly entitled, for, though evil gives them no positive enjoyment, but on the contrary the most inexpressible torment, yet they pursue it with as much avidity, and as incessantly as if it afforded them the highest satisfaction, or as

any blessed angel follows that which is really good. But, however unnatural it be, some men have loved and pitied the devil, or thought they did so. Even Milton, in his "Paradise Lost," has so drawn his character, as sometimes to excite our pity and admiration, rather than our hatred and abhorrence; and whoever reads that ingenious poem will, at times, almost wish him success in his desperate enterprise against God and mankind. This is a gross perversion of our affections. The implacable hatred and enmity of that spirit against the whole human race, is of such a nature, that the least degree of compassion toward him must be interpreted the most perfect malice towards them.

We said above that there are such monsters of men in the world as promote earnestly the everlasting destruction of mankind. This character is completely diabolical as far as it goes, but it wants the finishing stroke to make them incarnate devils. These men are within the reach of divine mercy, and consequently of our benevolence. They may yet be "created in Christ Jesus unto good works," the heavenly fire may be kindled in their breasts, and they may be made to love the Lord with all their soul, and their neighbour as themselves. For their obtaining these blessings we ought to pray fervently. But if to their black character, we add the single feature of *final perseverance*, they then want nothing which the devil possesses, and they are deservedly excluded from our benevolence. Such men there are, but they have no title to that appellation, for there is not one particle of humanity in them, but they are in every respect as malicious, implacable, and obstinate adversaries of God and man as Beelzebub. Such was Judas, who betrayed our Saviour, such were several of the chief priests, Scribes and Pharisees, who knowingly delivered the Son of God to be crucified, and such are all who are guilty of the unpardonable sin, the sin against the Holy Ghost. The smallest degree of benevolence towards these must be accounted the bitterest malice towards all mankind; and, therefore our blessed Father in Christ hath freed us from all good-will to them, by directing us not to pray for them. "There is a sin unto death, I do not

say that he shall pray for it."—1 John v. 16. These persons are precisely upon a level with the devil, and we are to have the same affection for them both. They are equally incapable of enjoying any good or indeed evil, but since they do evil as earnestly and incessantly as if they enjoyed it, it is highly reasonable to wish it to them, even all the length of everlasting destruction. Upon this principle, I think, the severest of the imprecations contained in the book of Psalms may be defended, supposing the objects of them to be persons of the above character, which I hope fully to prove. All finally unbelieving and impenitent sinners, though their sins may not be so aggravated as those of the above incarnate devils, are, in some respects, upon a level with them; because they completely resist, even to the end, God's offers of salvation, or that light which he hath given them; therefore to them may be applied all the less grievous imprecations.

Let it not be thought that I am now contracting that benevolence, which I formerly said, ought to grasp all mankind in its liberal embrace. It is by an abuse of language that these enemies of God and man are called men. They have nothing of men but the shape and figure, their nature is not human, but devilish; therefore, could they be known, we might hate them without contracting, in the least, our good-will to man. Again, it is by an impropriety of language that the affection of malevolence or ill-will towards devils spiritual or incarnate is so termed; for though it obtains that name with propriety when applied to men, yet when referred to them it instantly changes its nature, just as what we call good is evil in the language of devils. They exercise this affection continually toward themselves and one another, and they are eternally incapable of any other exercise or enjoyment. But if any wish them evil from a disposition malicious and spiteful, it is both vain and wicked, and nothing like it will be found in the imprecations in question. Moreover, though there are finally unbelieving and impenitent sinners in the world, yet who they are we cannot know. God hath wisely ordered that the finishing stroke of

their character, viz., final perseverance, should forever elude our search, or, at least, till they be beyond our reach, and therefore we have none to whom our imprecations may be particularly applied. The incarnate devils are so perfectly in the disguise and shape of the men to whom we must do no harm in thought, word, or deed, that we can never distinguish between them; and therefore we must aim at no particular person, in our imprecations, lest we should hit an improper object. We are bound to consider every individual in the world as a man, and to treat him accordingly; hence imprecations contract not, in the smallest degree, our benevolence toward our fellow-men. Neither will it follow that imprecations are useless, because we can apply them to no man; for though we cannot, yet God will direct them to their proper object. Man must offer them up to God, and leave them in his hands to be applied as he pleases, and “his hand shall find out all his enemies, his right hand shall find out those that hate him. He shall make them as a fiery oven in the time of his anger, the Lord shall swallow them up in his wrath, the fire shall devour them.”—Psalm xxi. 8, 9.

But we shall take a more particular consideration of the imprecations, and endeavour to vindicate them: first, as David's, who wrote them; and then, as ours who still use them.

PART I.

VINDICATION OF THESE

IMPRECATIONS AS DAVID'S.

ON the first part we shall consider I. what sort of men they were directed against, and II. from what spirit and disposition they flowed.

CHAP. I.—THE CHARACTER OF DAVID'S ENEMIES.

DAVID'S enemies may be reduced to three classes. I. *The seven devoted nations.* II. *The other heathen nations.* III. *Saul and his accomplices.*

I. *The seven devoted nations.*

Their case was peculiar, and what Israel was commanded to do to them is not recorded for our imitation; because, as far as we know, no other people ever was or shall be devoted, as they were, indiscriminately to utter destruction. There were good reasons for this unexampled severity. Their cup was now full. Every impure and abominable vice to which unclean devils could tempt, or which the diabolical wisdom of man could contrive, was not only committed with greediness among them, but in effect established by law, so that "the land itself vomited out these inhabitants." See a sample of their vices in

Lev. xviii. God therefore doomed them to utter destruction, temporal and eternal, and declared that to spare them was inconsistent with the safety of the commonwealth of Israel, which he had appointed as the instrument of their destruction. "When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; and when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them; neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son; for they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you and destroy thee suddenly." Deut. vii. 1-4. "But of the cities of these people which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth. But thou shalt utterly destroy them—as the Lord thy God hath commanded thee; that they teach you not to do after their abominations which they have done unto their gods, so should ye sin against the Lord your God." Chap. xx. 16, 18. Every Israelite, therefore, who did not engage in their destruction with heart and hand, was a real enemy to God and the state. The more zealous and active they were in that work, the more acceptable and praise-worthy was their service, and the greater slackness they showed, they were the more reprehensible. The sin of their slackness was visible in their punishment, "They did not destroy the nations concerning whom the Lord commanded them, but were mingled among the heathen and learned their works. And they served their idols, which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons, and of their daughters, whom they sacrificed unto the idols of Canaan;

and the land was polluted with blood. Thus were they defiled with their own works and went a whoring after their own inventions. Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance. And he gave them into the hand of the heathen, and they that hated them ruled over them. Their enemies also oppressed them, and they were brought into subjection under their hand." Psal. cvi. 34-42. David, perceiving that Israel procured themselves God's wrath, and almost the destruction of their kingdom by sparing the devoted nations, set himself and excited others, to be more active in the work of their destruction, both by prayers and endeavours. Had he not done so, Israel would have been involved in their sin and punishment. David subdued them so completely, though he could not make a full end of them, that they never lifted up their heads more.

It may be thought that it would have been sufficient for David and Israel to draw the sword against them, without turning at the same time, the edge of their prayers against their souls. It would not. Had they been contented with that, it would have involved them in the curse of them that do the work of the Lord deceitfully; as they could not but know that the Lord's anger, kindled against the devoted nations, confirmed in every vicious habit, respected their souls as well as their bodies. It does not appear, however, that any of the imprecations, recorded in the Psalms, are directed particularly against them; though, certainly, they, like other enemies of God, had their share of many of them.

If any complain of the hardship of delivering up whole nations to destruction, either in the Providence of God or in the prayers of Israel, we answer, that their rebellion, uncleanness, and idolatry, were as universal as their destruction, and more so. When nations are unanimous in their guilt, they must expect one common ruin. But though in the sentence of the devoted nations, there was no exception of any person from destruction, yet (such is the mercy of God) they who were not obstinate in their sins, but submitted to the laws and

worship of the true God, were saved, as appears from the case of Rahab the harlot, and her friends, Joshua vi. 25; of Ornan the Jebusite, 2 Sam. xxiv. 22, 23, in the Old Testament; and the woman of Canaan, Matt. xv. 22—28, in the New.

II. *The Heathen nations who were neighbours to Israel.*

The second class of David's enemies was the Heathen nations that surrounded Israel. We have their character and a pretty full list of them in the eighty-third Psalm. They were of one heart and mind with the seven devoted nations, in their enmity against God and Israel, yet they are not dealt with after their manner. The greater number of them were indeed filling up the measure of their sin always, but their cup was not so soon full, therefore the irreversible sentence of their destruction is not so soon given; neither is it so universal. Opportunity is given them to repent and reform. They heard of the miracles which God wrought for Israel in Egypt, at the Red Sea, and in the wilderness; and also what he did to the seven accursed nations for opposing them, and what he threatened to do to all their enemies. Their duty therefore was plain; viz., to make peace with Israel, become proselytes to their religion, and worship the true God. These things they had full liberty to do, and they could not fail to be very acceptable to every true Israelite. Had the Heathen taken this method, the God of Israel would have been their defence, the people of Israel their friends, and the prayers of Israel their inexpressible privilege; for David prayed more for than against the Heathen. Some of them took this course and saved themselves. It is probable, that great numbers of them were proselytes to the Jewish religion, especially in its flourishing times, since the King of Tyre, 2 Chron. ii. 11, 12, and the Queen of Sheba, 2 Chron. ix. 8, spoke of it so honourably. But the bulk of the Heathen took a very opposite course, and ruined themselves. In every age they lived and died, in obstinate growing enmity and malice against Israel, but chiefly against God; for it was the displays of his wisdom, power, and goodness, in behalf of Israel that provoked their enmity. In like manner did they promote by all means

in their power, the eternal destruction of all mankind by their constant efforts to cut off Israel (and in them the Messiah and his Church) from being a people. By such obstinate and inveterate enmity against God and Christ, and the Church, they were fitted for destruction, and therefore God would destroy them; and whoever would not pray against them was construed to be their helper, by that rule, "he that is not with me is against me." But all these prayers were to proceed on a supposition of a final perseverance in enmity.

Let it not be said in excuse for these people that they were ignorant, and that "had they known, they would not have crucified the Lord of glory," as in effect they did, while they attempted to cut off that people in whose loins he existed. Such an apology can proceed from nothing but an unhappy disposition in sinners to excuse sinners. Our first father endeavoured to throw the blame of his sin off himself, but by that conduct it was not lessened, but aggravated. His children should beware of splitting upon the same rock. Is it indeed as laudable to fight against God as for him? Is it a matter of indifference whether a man's religion be true or false? Are the Heathen to be justified in defending their idolatry? The conduct of Israel's neighbours was equally contrary to common sense, and the feelings of humanity. And if they were ignorant at first, they had opportunities unnumbered of being instructed and reformed. Did they then deserve praise for hardening themselves in evil, in proportion as God used means with them for their good? If they did, when shall we ever find sufficient grounds for condemning the conduct of sinners?

III. *Saul and his accomplices.*

The third class of David's enemies was Saul and his bloody house, or rather his companions and accomplices in guilt, who were united with him in counsel, design, and operation; of these Saul himself is to be considered as the principal, and the rest in proportion to their activity in his cause; accordingly the prayers against them are to be understood as levelled directly against Saul, and more or less against his accomplices,

according to the demerit of their crimes. With respect to Saul, it is to be observed that he was of the "Israelites, to whom pertained the adoption and the glory and the covenants, and the giving of the law and the service of God and the promises." He was under the most solemn engagements by the covenant of his ancestors, by his own circumcision, and by his coronation oath, to fear God and keep his commandments, and to love his will in all things without exception. But he persecuted craftily, cruelly, and unremittedly, a man who, he was convinced in his heart, was righteous and innocent, a loyal subject, a faithful servant, a brave officer, a chosen son-in-law, the friend of his son, and the anointed of God. Him and all that befriended him, he persecuted, after the most solemn oaths to the contrary. Saul's enmity, however, was turned principally and ultimately against God, though David was the immediate object of it, for the avowed intention of his persecution was to defeat the purpose of God about David; and to effectuate this, his deceit and violence, his policy and power, were at work incessantly. He murdered the priests of the Lord, because they would not help him to defeat God's purpose; and the Gibeonites whom he was bound by oath to protect; and he spared others whom he was under the same sacred obligation to destroy. He sacrilegiously usurped the priesthood; he consulted witches; and he was declared by the inspired prophet to be rejected of God. These things being so, it is unquestionable that David was well warranted to pray for the ruin of Saul. But it will be difficult to prove that he prayed for his everlasting destruction, otherwise than as he was included in his indefinite imprecations. The Psalms which certainly and plainly refer to Saul, especially as a personal enemy to David, appear not to contain any prayers, but for the disappointment and confusion of his devices, and the taking away of his natural life, which by the laws of God and man was a hundred times forfeited.* It is indeed generally

* In Psalm lv. 15, which probably, but not certainly, alludes to Saul and his party, the expression, "Let them go down quick into hell," means, "Let them go down quick into the grave," *i. e.*, Let them die some strange untimely

supposed, and with great probability, that in many of the Psalms, in which David, personating Christ, prayed against his enemies, he had Saul in his eye; (though it is as probable that in others he had not;) but in that case Saul is considered as a type of Christ's enemies, therefore David's reason of praying against the former is equally just with Christ against the latter. In the person of David, the typical Anointed and head of the church, Saul persecuted the Messiah with unrelenting cruelty; an unpardonable sin, the same with that of the chief priests, scribes, and Pharisees, in persecuting Christ personally.

To these three classes of enemies a fourth might perhaps be added, comprehending all Jews, Christians, and Heathens, which were, since David's time, or ever shall be, enemies to the gospel of Christ, finally and impenitently. Against all these he frequently prays and prophesies grievous things, even all the curses written in God's law. Herein he acted as an inspired prophet, and as a common Christian. In the former character he needs no defence; in the latter, whatever will justify another will justify him.

CHAP. II.—THE SPIRIT OF DAVID'S IMPRECATIONS.

DAVID prayed against his enemies, I. *Not out of revenge*, II. *But in true faith*, III. *Under divine inspiration*, and IV. *As a type of Christ*.

I. *David's disposition was not revengeful.*

David prayed not against his enemies from a spirit of private revenge. Such an imputation is quite inconsistent with the character that is drawn of him by the Spirit of truth. He calls him "a man according to God's own heart," not absolutely indeed, for that is not attainable by mortals, but by way of eminence above others, and especially above Saul his predecessor, who, with all his revenge, was not so extravagant as to write a book of imprecations. The character of David by di-

death, as an evidence of the Lord's displeasure against their devices. The Hebrew word *Sheol* is indifferently translated grave or hell.

vine inspiration is such as plainly intimates, that he possessed more than common benignity, forbearance, and forgiveness of spirit; "like his Father in heaven who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." It can hardly be imagined then, that in the most unguarded moment, and under the most grievous provocations, he could utter such imprecations from private revenge; but that he could deliberately write them, and that with all the care due to poetical composition, and with a design to publish them, is perfectly incredible, abstracting from the consideration of his being moved by the Holy Ghost. Seldom or never do the weakest of God's saints betray such want of vigilance, as to curse their enemies from revenge, or any private passion whatsoever; if therefore these were the principles from which David's imprecations proceeded, we may truly say of him that he was "less than the least of all saints." I would not in that case hesitate a moment to pronounce him worse than the worst of his enemies; and I doubt not but God would have soon "turned his prayers into his own bosom, and brought down his mischief upon his own head." Had he thus "loved cursing; it would have come to him, even into his bowels like water, and like oil into his bones." If David's Psalms teach us how to acquire a revengeful temper, they ought to be expunged from the Bible and condemned, as more accursed than any Romish Anathema that ever was denounced; they ought never to be read or suffered in any land, Christian or Heathen, and the name of David ought to be abominated and execrated above that of any persecutor that ever lived.

But what in David's conduct could lay a foundation for such a charge? Where does there appear that rashness in his words, or that cruelty in his actions, which authorizes such a grievous accusation? Sure he may still complain, "False witnesses have risen up against me, and laid to my charge things that I knew not." Truly it is my opinion that he was set apart by Providence, on purpose to be the penman of these imprecations, which the most wise and holy God hath made a necessary Christian

duty, because, on account of the unequalled loveliness of his disposition, every shadow of excuse for ascribing them to private revenge would be removed. Had any other than David written them, we might have had some pretence for such objections, but now we can have none. So opposite was revenge to his temper, that I may justly challenge any man to produce another of the sons of Adam, who suffered so many injuries and persecutions, and was so inured to blood and war, and yet retained such softness of heart, such an admirable delicacy of feeling, and tenderness of conscience. Few ever surpassed him in courage and bravery; but none in forgiving injuries, in sympathy with the distressed, and in concealing the faults of others. He spared Saul, his restless and irreconcilable enemy, once and again, when he had him entirely in his power. I believe no man in the world would accuse David of cruelty, in suffering Saul to leave the cave with only the loss of his skirt, but "David's heart smote him (dear sensibility!) because he cut off Saul's skirt," for it looked like an affront upon his *most gracious sovereign*. His excusing Shimei for cursing him, and granting him a pardon afterwards, is another instance of David's forgiving temper that ought never to be forgotten. His tender interviews with his best beloved Jonathan are sufficient proofs of his exquisite sympathy. "They wept with one another until David exceeded." 1 Sam. xx. 41. How fair and bright does he shine after the death of Saul and Abner! Now he had full opportunity of retaliating upon their friends, who together with themselves were the cause of his miseries; but he divinely rose above all revenge, and burying their faults in their graves, he avenged their deaths, and rewarded their friends. In his elegies upon their deaths, he wept over them in the most moving strains. Though we may justly wonder how he could say any thing but ill of such a monster of iniquity as Saul was, yet by joining him with Jonathan, he contrived a method of celebrating both his greatness and loveliness. "How are the mighty fallen! Saul and Jonathan were lovely and pleasant."

Two things may be considered both as causes and evidences

of David's fine dispositions, viz., his love of poetry and music, and his friendship for Jonathan. It is but too well known, for the best things may be abused, that poetry and music are the most charming and powerful of all the finer, humanizing arts. The sweet Psalmist of Israel felt all their influence, and cultivated them to a higher degree than any in his age; and being properly balanced by his piety, they operated powerfully to refine his mind, and to improve and soften his heart. Still more powerful to produce these effects was his friendship with Jonathan, the beauty of Israel and the glory of humanity. Here the most noble instances of friendship which profane history records are perfectly eclipsed. The love and tenderness, the sympathy and generosity of these two, are absolutely without a parallel. Whoever is able to read, without tears, the simple narration of their interviews in the first book of Samuel, is yet a stranger to the tenderness of David's heart. "O Jonathan, thy love to me was wonderful."

But we must ascend still higher. There were causes infinitely stronger than these to produce every blessed disposition in David. He was a child of God, endued with the benign influences of the Spirit of grace, and had "the love of God shed abroad in his heart," which taught him, and by a divine power produced in him, tender heartedness, forbearance, and forgiveness.

David, it must be confessed, had his infirmities, and fell both foully and cruelly. But no man will ever characterize him from these falls, without condemning himself in the sin he reproves, and betraying a most malicious, detracting spirit. If every man in whose life there is a blot, be ranked among the vicious, where shall we find an amiable character? But what shall we think of him, who passes over all the sound parts of a man's life, and fixes upon his only sore? It is no marvel that David fell, but it is truly wonderful that his falls were so few. Let any reasonable man put himself into his place, and he will say so. Whoever is so confident of himself as to say, "But what, is thy servant a dog, that he should do these great and wicked

things?" betrays a wretched unacquaintedness with his own heart, and ignorance of the peculiar temptations of power and greatness. Were all men careful to imitate David's repentance, his infirmities would pass with fewer reflections.

It will possibly be objected here, that whatever may be said in David's praise, yet it is too plain, that in his imprecations he was actuated by a spirit of revenge; for he considers the objects of them all along as his personal enemies. For example, after the most bitter imprecations in the 109th Psalm, he says, "Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul."

It is true David calls them his enemies, and adversaries, and they were so truly, and his personal enemies too; but this does not even insinuate, that he imprecated their destruction as his personal enemies, or from revenge. For calling and counting them enemies he had most excellent reasons. For the same reasons that the Lord was his God, the Lord's enemies were his, and these were, his being the typical Messiah, and his blessed union and communion with Christ, the Son of God. The God and Father of our Lord and Saviour Jesus Christ was David's God and Father through him. God and he had one common interest, and whoever was an enemy to one of them was so to both. David loved and honoured his God more than himself, and was far more zealous in his cause than in his own; so that he could truly say, He that toucheth God toucheth the apple of mine eye, as God himself saith of the saints. "The zeal of thy house, said he, hath caten me up, and the reproaches of them that reproached thee are fallen upon me." Psalm lxix. 9. We may understand in what manner he considers them as his enemies, both by his commonly calling them the enemies of his soul, meaning the enemies of his salvation, and of his life as God's Anointed; and from what he says in Psalm cxxxix. "Surely thou wilt destroy the wicked, O God; depart from me, therefore, ye bloody men; for they speak against thee wickedly, and thine enemies take thy name in vain. Do not I hate them, O Lord, that hate thee? Am I not grieved with those that

rise up against thee? I hate them with perfect hatred,—I count them mine enemies.” He means that he hated their hatred of God, and their rising up against him, &c., and for these reasons he counted them his enemies; for still he could appeal to God, that he harboured no revenge or evil thoughts. “Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.” When David speaks of his personal enemies as such, he breathes out meekness and peace. “If I have rewarded evil unto him that was at peace with me, (yea, I have delivered him that without cause is mine enemy;) let the enemy persecute my soul and take it.” Psalm vii. 4–5. He even retains his peaceful and sympathising disposition in the very midst of his imprecations, “I behaved myself as though he had been my friend or brother; I bowed down heavily as one that mourneth for his mother.” Psalm xxxv. 14.

II. *David prayed against his enemies in faith.*

Faith stands not in the wisdom of men, but in the power of God. All its acts must be in obedience to a divine command, all its prayers must rest upon a divine promise, upon the word of “God who cannot lie.” Therefore no prayer of faith can ever meet with a refusal. Such were David’s imprecations. He did not pray them out of his own head, but by a divine warrant, and in the assured faith and hope of receiving an answer. He knew that God would destroy his enemies, for so he promised; therefore, he prayed for their destruction. God commanded him to imprecate, and he obeyed. His imprecations were all acceptable to God, and answered fully. For the satisfaction of the reader, I shall set down a few of them, with the warrant for them prefixed, and the answer of them annexed in different columns.

WARRANTS.

1. Psalm ii. 9.—“Thou shalt break them with a rod of iron,—thou shalt dash them in pieces, like a potter’s vessel.”

2. Psal. vii. 16.—“His mischief shall return upon his own head; and his violent dealing shall come down upon his own pate.”

3. Psal. xi. 6.—“Upon the wicked he will rain snares, fire and brimstone, and a horrible tempest; this shall be the portion of their cup.”

4. Psal. xviii. 45.—“The strangers shall fade away, and be afraid, out of their close places.”

5. Psal. xxxiv. 21.—“Evil shall slay the wicked, and they who hate the righteous shall be desolate.”

6. Psal. xxxvii. 17.—“The arms of the wicked shall be broken.”

7. Psal. xxxvii. 20.—“The wicked shall perish, and the enemies of the Lord shall be as fat of lambs, they shall consume; into smoke shall they consume away.”

IMPRECATIONS.

1. Psalm lviii. 6.—“Break their teeth, O God, in their mouth, break out the great teeth of the young lions, O Lord.”

2. Psal. xxxv. 8.—“Let destruction come upon him at unawares, and let his net that he hath hid catch himself; into that very destruction let him fall.”

3. Psal. cxi. 10.—“Let burning coals fall upon them, let them be cast into the fire;—into deep pits, that they rise not up again.”

4. Psal. ix. 20.—“Put them in fear, O Lord, that the nations may know themselves but men.”

5. Psal. xl. 15.—“Let them be desolate for a reward of their shame, that say unto me, ‘Aha, Aha.’”

6. Psal. x. 15.—“Break thou the arm of the wicked.”

7. Psal. lix. 13.—“Consume them in wrath,—consume them that they may not be; and let them know that God ruleth in Jacob, to the ends of the earth.”

ANSWERS.

1. Psalm iii. 7.—“Thou hast smitten all mine enemies upon the cheek-bone, thou hast broken the teeth of the ungodly.”

2. Psal. vii. 15.—“He made a pit, and digged it, and is fallen into the ditch which he made.”—See Psal. ix. 15, and lvii. 6.

3. Psal. xviii. 8, 13, 14.—“Fire out of his mouth devoured.—The Lord also thundered in the heavens—hailstones, and coals of fire.—He shot out lightnings and consumed them.”

4. Psal. xlviii. 6.—“Fear took hold of them there, and pain, as of a woman in travail.”

5. Psal. lxxiii. 19.—“How are they brought into desolation, as in a moment.”

6. Psal. lxxxix. 10.—“Thou hast broken Rahab in pieces.”

7. Psal. lxxiii. 19.—“They are utterly consumed with terrors.”

WARRANTS.

8. Psal. lii. 4-5.—“O thou deceitful tongue, God shall destroy thee for ever; he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living.”

9. Psal. lviii. 9.—“Before your pots can feel the thorns, He shall take them away, as with a whirlwind, both living, and in his wrath.”

10. Psal. lxiv. 7.—“God shall shoot at them with an arrow,—suddenly shall they be wounded.”

11. Psal. xcii. 11.—“Mine eye shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me.”

12. Psal. cxxxii. 18.—“His enemies will I clothe with shame.”

13. Psal. cxlvii. 6.—“The Lord casteth the wicked down to the ground.”

IMPRECATIONS.

8. Psal. v. 10.—“Destroy thou them, O God, let them fall by their own counsels; cast them out in the multitude of their transgressions, for they have rebelled against thee.”

9. Psal. lviii. 7-8.—“Let them melt away as waters, which run continually. As a snail which melteth, let every one of them pass away; like the untimely birth of a woman, that they may not see the sun.”

10. Psal. cxliv. 6.—“Cast forth lightning and scatter them; shoot out thine arrows, and destroy them.”

11. Here all David's prayers of mercy or judgment may be inserted.

12. Psal. cix. 29.—“Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion as with a mantle.”—See Psal. xl, lxx, lxxi, &c.

13. Psal. xvii. 13.—“Arise, O Lord, disappoint him, cast him down.”

ANSWERS.

8. Psal. ix. 5.—“Thou hast destroyed the wicked, thou hast put out their name for ever and ever.”

9. Psal. xxxviii. 36.—“He passed away, and lo, he was not, yea, I sought him, but he could not be found.”
Psal. cxviii. 12.—“They are quenched as the fire of thorns.”

10. Psal. xviii. 14.—“He sent out his arrows and scattered them; and he shot out lightning and discomfited them.”

11. Psal. liv. 7.—“He hath delivered me out of all trouble, and mine eye hath seen his desire upon mine enemies.”

12. Psal. lxxi. 24.—“They are confounded, they are brought to shame that seek my hurt.”—See Psal. xlv. 7.

13. Psal. xxxvi. 12.—“There are the workers of iniquity fallen; they are cast down, and shall not be able to rise.”

The warrants for these imprecations were, indeed, written by David himself, but yet by the direction and inspiration of the Holy Ghost, as we shall see afterwards, and as appears sufficiently from this circumstance, that the prayers founded upon them are all answered. Had David prophesied the destruction of his enemies in the deceit of his heart, and in the wickedness thereof prayed it, can we suppose that God would have engaged himself to accomplish these infernal devices? When he was a fugitive in the wilderness of Judah, he prophesied that his "persecutors should fall by the sword; and become the prey of foxes." Psalm lxxiii. 10. Had such a prophecy been the overflowings of his venom, is it not wonderful, that he should, once and again, refuse to accomplish it, when he had the fairest opportunity? But what shall we say when God did it, a long while after, when Saul fell by the sword,—by his own sword, and his body lay for a good while unburied and exposed, so as in all probability, to be literally a prey to foxes, which abounded in that country? From the above specimen, and other instances, of God's accomplishing David's wishes, we may safely conclude that every jot, both of his prophecies and prayers, was, or shall be fulfilled. God expressly declares that "the curse causeless shall not come." Prov. xxvi. 2. And that "the prayers of the wicked are an abomination to the Lord." Prov. xxviii. 9. And hence it may be concluded, that, had David's imprecations proceeded from any other principle than that of true faith, God, instead of granting them, would have interested himself in their disappointment.

III. *David's imprecations are divinely inspired.*

"Then David gave to Solomon, his son, the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlour thereof, and of the place of the mercy-seat. And the patterns of all that he had by the Spirit of the courts of the house of the Lord, and of all the chambers round about, of the treasures of the house of God, and of the treasures of the dedicated things. Also for the courses of the priests, and the Levites, and for all

the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord,—All this, said David, the Lord made me understand, in writing, by his hand upon me, even all the works of his pattern." 1 Chron. xxviii. 11–13, 19. In all this list there is, indeed, no mention of the divine inspiration of the Psalms of David, but we may well argue, that since he was directed of God in appointing these things of smaller moment, he could not be left to his own wisdom in composing the Psalms; for this was a work of vastly greater importance than the other. It is below the wisdom of man to omit the greater and care for the less; far be it from us then to ascribe such folly unto God, who "is the rock, and whose work is perfect." At any rate, when he created officers, it must be inferred that he gave them suitable work; when he appointed such a numerous set of musicians, vocal as well as instrumental, it must hence be concluded that he furnished them with divine songs to be sung; and yet of these they had almost none, if the Psalms of David be excluded. It is certain that they were sung, and continued to be sung in all ages; for long after "Hezekiah,—the king and the princes commanded the Levites to sing praise unto the Lord, in the words of David, and of Asaph the singer." 2 Chron. xxix. 30. The psalms, then commanded to be sung, were no other than those which were in common use in former ages, only the public singing of them had been interrupted by Hezekiah's father, and other wicked kings. Moreover, in every reformation of religion from the days of David to Nehemiah, the singers were appointed to their work,—the same work, no doubt, to which Hezekiah and his princes commanded them. Along with these things let it be considered how much of divine wisdom and design is apparent in raising up David, and appointing such strange vicissitudes in his life as to afford occasion for such a wonderful variety of songs, and in qualifying him for composing them so admirably, and setting them to music, and all this at the very time when the temple service was going to be set on foot, and it will satisfy any impartial person about the divine inspiration of his Psalms.

But why should we go about to prove this point, by deductions or inferences, when, with his dying words, "David, the son of Jesse, said, and the man who was raised up on high,—the anointed of the God of Jacob, and the sweet Psalmist of Israel,—said, The Spirit of the Lord spake by me, and his word was in my tongue." 2 Sam. xxiii. 1, 2. There is no other book in the Old Testament that has half so many witnesses in the New, to testify its divine inspiration. Our blessed Saviour hath given his suffrage in favour of the whole book of Psalms, especially as far as they relate to himself. "All things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me." Luke xxiv. 44. It is certain that the Psalms containing the bitterest imprecations are concerning him; therefore, these, at least, are divinely inspired. The same divine witness farther testifies, that David composed the hundred and tenth psalm, "in the spirit," and "by the Holy Ghost." Mat. xxii. 43, and Mark xii. 36. And the apostle Peter testifies that, as a prophet foreseeing the resurrection of Christ, he composed the sixteenth psalm. Acts ii. 30, 31. Yet each of these contain grievous prophecies, or threatenings against his enemies. But, farther, to dash in pieces eternally the pride and presumption of man, we have the most express testimony that any man can desire of the divine inspiration of the two psalms, which contain the severest and most grievous of all the imprecations. "Men and brethren," said an inspired apostle, "this scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jesus. For it is written in the book of Psalms, (viz., in Psal. lxi. 25, and cix. 8,) "Let his habitation be desolate, and let no man dwell therein, and his bishoprick let another take." Acts i. 16, 20. David's psalms are quoted and alluded to times without number by Christ and his apostles in proof of their doctrine. Above forty, which is more than a fourth of them, are witnessed to in the New Testament as divinely in-

spired, of which the greater part contain threatenings and imprecations.*

What more can we wish, unless we were to expect that the Holy Ghost should so far humour our peevishness and arrogance, as to go over them all one by one, and say of each, this Psalm is divinely inspired? Even this would not remove the complaints of self-conceited men, determined not to be convinced of any thing which contradicts their own humour; but humble Christians will be satisfied with the testimonies he hath given, and to them they will counterbalance ten thousand arguments against these blessed and holy denunciations of God's righteous anger. If it be so that the imprecations in question are the words of the Holy Ghost, they cannot be traduced without danger, and every species of opposition to them is, in effect, directed against him. Men have much need of caution, when they have no alternative, if they mistake, but "running upon God, even upon his neck, upon the thick bosses of his buckler." "If one man sin against another the Judge shall judge him, but if a man sin against the Lord who shall entreat for him?" Any venom that men may spue out upon these imprecations, will never affect them, for they have a firmer foundation than heaven and earth; but it will, if mercy prevent not,

* Among the psalms quoted in the New Testament, are the following: *Psal.* ii. in Acts xiii. 33. *Psal.* iv. (*Septuagint*), in Eph. iv. 26.; *Psal.* v. in Rom. iii. 13; *Psal.* viii. in Heb. ii. 6-9. *Psal.* x. in Rom. iii. 14. *Psal.* xiv. in Rom. iii. 10. *Psal.* xvi. in Acts ii. 25. *Psal.* xviii. in Rom. xv. 9. *Psal.* xix. in Rom. x. 18. *Psal.* xxii. in Mat. xxvii. 46. *Psal.* xxiv. in 1 Cor. x. 26. *Psal.* xxxii. in Rom. iv. 7. *Psal.* xxxiv. in John xix. 36, and 1 Pet. iii. 10, &c. *Psal.* xxxv. in John xv. 25. *Psal.* xxxvi. in Rom. iii. 18. *Psal.* xl. in Heb. x. 7. *Psal.* xli. in John xiii. 18. *Psal.* xliv. in Rom. viii. 36. *Psal.* xlv. in Heb. i. 8. *Psal.* li. in Rom. iii. 4. *Psal.* lxvii. in Rom. xv. 10. *Psal.* lxxviii. in Eph. iv. 8. *Psal.* lxxix. in Acts i. 20. *Psal.* lxxviii. in Mat. xiii. 35. *Psal.* lxxxii. in John x. 34. *Psal.* xc. in 2 Pet. iii. 8. *Psal.* xci. in Mat. iv. 6. *Psal.* xciv. in 1 Cor. iii. 20. *Psal.* xcvi. in Heb. iii. 7. *Psal.* xcvii. in Heb. i. 6. *Psal.* cii. in Heb. i. 10. *Psal.* civ. in Heb. i. 7. *Psal.* cvii. in Heb. xiii. 15. *Psal.* cix. in Acts i. 20. *Psal.* cx. in Mat. xxii. 44. *Psal.* cxii. in 2 Cor. ix. 9. *Psal.* cxvi. in 2 Cor. iv. 13. *Psal.* cxvii. in Rom. xv. 11. *Psal.* cxviii. in Mat. xxi. 42. *Psal.* cxxvii. in Acts ii. 30. *Psal.* cxxxv. i. Heb. x. 30.

make themselves for ever feel the force of them, and give them too clear and costly a demonstration that they are the words of the living God.

4. *David's imprecations were typical of Christ's.*

David was one of the types of Christ, and the most illustrious of them all, especially in his sufferings, for they had a peculiar resemblance to Christ's. Providence likewise so disposed things that the temper of his enemies had a very striking resemblance to that of the enemies of the church, and of the person of Christ, that, since the Psalms were designed to be used in all ages, what he says of the former might, without violence, be applied or accommodated to the latter. What David says of himself, in many of the Psalms, Christ says "is written concerning me;" and when the former delineates the character of the enemies of Israel, there is not a feature in it which does not equally belong to the enemies of the church in every future age; and, which is very remarkable, when he describes the temper of his personal enemies, especially of Saul, and his party, he unfolds the very hearts, the thoughts, words, and actions of the Scribes and Pharisees, of the chief priest, and elders of the Jews, who condemned and crucified Christ, as is evident from a comparison of the Gospels with the Psalms, and especially the twenty-second Psalm, if it has a typical relation to Saul. Since David then stood in this peculiar relation to the enemies of his own person, and of the church, it was lawful for him, not from a spirit of revenge, but as the typical King and Head of the Church, to devote them to destruction, or else it would follow that it was not lawful for Christ to do so to his enemies. David personated Christ in the most of his imprecations, and when Christ came to use them he employed David's language.

Some of the Psalms are more applicable to Christ than David. Of these are the xxii, xxv, lxix, and cix, the two last of which contain by far the severest imprecations in the whole book of Psalms. There are some things in them, which cannot, with any degree of propriety, be applied to David, which

yet were exactly fulfilled in Christ; whence some have thought, perhaps not without reason, that, in composing them, David had no eye to himself, and his own enemies, but only to Christ, and the Jews of his age. Whether that be the case, or whether there was some Judas and other wicked persons in the days of David to whom he applied them typically, we know not, but it is plain, they were written chiefly for the sake of Christ and the Jews of the generation, in whom they had their principal accomplishment. They contain as full and as moving a relation of the sufferings of Christ's soul, as we have anywhere in the New Testament; and one would think that the penman of them had been a witness, both of Christ's agony in the garden, and his crucifixion, and that he had written a history rather than a prophecy, or typical representation. Christ began to repeat the twenty-second Psalm upon the cross, and perhaps would have proceeded through the whole of it had he not been interrupted. The sixty-ninth Psalm is of the same nature with the twenty-second, and very like it, only it adds the imprecations; it is equally applicable to Christ's condition upon the cross, and it is highly probable that he prayed over the whole of it, the imprecations not excepted; at least we can conceive no exercise more suitable for him, on that occasion, than the prayer in this Psalm, as well as that in the twenty-second. Start not, Christian reader, at the thought of your Saviour's using these imprecations, for, all things considered, they were as proper and necessary as any part of the prayer, or indeed of his whole mediatory work. "He came not into the world to condemn the world indeed, but that the world through him might be saved; yet upon whomsoever this stone shall fall, it will grind him to powder. If he had not come, they had not had sin, but now they have no cloak for their sin. This is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds are evil." Christ cannot but pray for the damnation of all obstinate unbelievers.

We are not left to conjecture that Christ used these impre-

cations against the Jews; the matter is decided by himself, and more than one of his apostles. Himself declares that these words in verse fourth, "they hated me without a cause," were accomplished in him, John xv. 25; and since we are certain that he is the speaker in these words, we ought to conclude that he spoke the whole, unless we find some good reason for thinking otherwise, which is not the case.* The disciples knew very early, though then their acquaintance with the work and office of Christ was very small, that these words in the ninth verse, "The zeal of thy house hath eaten me up," ought to be applied to their Master. John ii. 17. The remainder of the verse is expressly applied to him by the apostle Paul, "Even Christ pleased not himself, but, as it is written, The reproaches of them that reproached thee fell upon me." Rom. xv. 3. Verses 20 and 21 are so evidently his words, that I believe, it

* One would be apt, at first sight, to think that verse fifth, "O God, thou knowest my foolishness, and my sins are not hid from thee," cannot be the words of Christ; but they are his defence of his prudence and innocence. As we commonly do, in expression of irony, Christ here speaks directly contrary to his thoughts, to add the greater force to his discourse, and the real meaning of his words is, O God, thou knowest well my prudence and wisdom in thy service, the blameless purity and perfection of my obedience is no secret to thee. As a faithful servant, who is conscious of the full approbation of his Master, may, upon being accused of mismanagement and disobedience, thus defend himself: Master, Thou knowest my mismanagements, my disobedience is not concealed from thee; that is: I appeal to thee concerning the truth of these charges, thou knowest that the very reverse of them is true, and I need say no more. So when Christ, God's righteous servant, complained as in verse fourth: "They that hate me without cause are more than the hairs of mine head, and they that would destroy me, being mine enemies wrongfully, are mighty;" even then when he was "restoring that" glory to God, and happiness to man, "which he took not away," thus appeals to his Father about the justice of his complaint: "O God, thou knowest my foolishness, and my sins are not hid from thee;" that is: Though mine enemies pretend to accuse and hate me for my folly and wickedness, yet thou knowest that I have no other folly, save that of *dealing prudently* in finishing the work of redemption, and that all my sin is *doing always the things that please thee*, so causeless is their hatred, and so wrongful their enmity. Accordingly he prays in the sixth verse that none, who waited conscientiously for the manifestation of the glory of God in his exaltation, might be ashamed for the reproaches, calumnies, persecutions, &c., which he in the meantime endured.

will be denied by none : "They gave me gall for my meat, and in my thirst they gave me vinegar to drink." Why then should we not believe that the following verses, containing the imprecations, are his also, especially since they are by the apostles applied to Judas and the other obstinate Jews? Peter reading them as directed against one applies them to Judas; see Acts i. 20, compared with Psa. lxxix. 25. Paul applies them to all the Jews who obstinately rejected the Messiah and his gospel; see Rom. xi. 9, 10, compared with Psa. lxxix. 22, 23.

It would be unreasonable to doubt of this point after so much evidence; let us then receive it as a certain truth, that Jesus spake unto the Lord all the words of this Psalm, and that he directed all the imprecations in it against Judas, and the obstinate priests, scribes, and other Jews. He had good reason to do so. He had times without number instructed, reformed, and warned them by his preaching and miracles. He told them particularly, that by their wilful, and malicious rejection of his doctrine, and persecution of his person, they contracted an inveterate enmity against the Holy Ghost, and took the direct way to be guilty of the unpardonable sin, if they had not committed it already. But they still rejected the counsel of God against themselves; their malice grew greater every day, and they at last deliberately and *knowingly murdered the Saviour*, the Son of God. They said, "This is the heir, come, let us kill him, and the inheritance shall be ours."

Christ foresaw that all the miracles about his death would but increase their infernal hatred of him, and his gospel; that the rending of the vail of the temple, and of the rocks, the prodigious eclipse of the sun for three hours, the earthquakes, the resurrection of the dead, and especially of himself, notwithstanding all their precautions to prevent it, would only quicken their industry in persecuting and destroying all that confessed themselves his followers. He foresaw that future miracles would bring forth more of the same fruit; that the miraculous pouring down of the Holy Ghost upon the apostles, which

would enable them to speak with other tongues, with astonishing boldness, perspicuity, and conviction ; their many miracles, confessed by all, even by their persecutors ; their deliverances from prison, notwithstanding guards, chains, and bars ; and the rapid spread of the gospel, in spite of torments, death, and hell, would make those infernal fiends seven times more the children of the devil in hatred to the gospel than before. He foresaw that they would compass sea and land to stop its progress, and to hinder the salvation of sinners ; always, and everywhere opposing the preaching of the apostles, contradicting and blaspheming ; that they would, everywhere, by their emissaries, stir up all men, Jews and Gentiles, to persecute and kill them ; and that, if this should not be in their power, they would disperse false teachers, wolves in sheep's clothing, who would creep unawares into the church, and, by their erroneous doctrines, cause a thousand times more mischief than by open persecution. He foresaw, in short, that they would do what the apostle Paul says they did do. "They both killed the Lord Jesus, and their own prophets, and have persecuted us, and they please not God, and are contrary to all men, forbidding us to speak unto the Gentiles, that they might be saved, to fill up their sin alway ; for the wrath is come upon them to the uttermost." 1 Thess. ii. 15, 16. Moreover, he foresaw that no meekness or patience in his followers would disarm them, nay, that the very splendour of heaven's glory appearing in their faces, (Acts vi. 15,) would only exasperate them ; and full well he knew that the more worldly comfort, convenience, riches, power, and other benefits from the bountiful Creator they should enjoy, they would only strengthen their hands the more effectually to accomplish their infernal device of quenching the light of the gospel.

For these reasons he prayed his Father, "Let their table become a snare before them ; and that which should have been for their welfare, let it become a trap ;" that is : Let all their worldly comforts be cursed to their destruction, may the sun light them to hell, may their health enable them to work their

ruin, and may their meat and their drink be like the gall and the vinegar, which they gave me to eat and to drink. "Let their eyes be darkened that they see not, and make their loins continually to shake;" that is: May they be deprived of their wisdom, that their counsels may be foolishness, and of their strength, that they may not be able to perform their enterprise. "Pour out thine indignation upon them; and let thy wrathful anger take hold of them;" that is: Execute thy justice and vengeance upon them. "Let their habitation be desolate, and let none dwell in their tents;" that is: May their cities and houses be demolished and forsaken. "For they persecute" thine anointed "whom thou hast smitten, and they talk to the grief of those" poor disciples "whom thou hast wounded. Add iniquity to their iniquity, and let them not come into thy righteousness;" that is: As a just punishment of their wilful and obstinate persecution of knowledge, righteousness, and holiness, suffer them to add sin to sin continually, and to exclude themselves from the benefit of that righteousness which thou hast appointed me to work out, and to offer freely to all that hear the gospel. Finally, "Let them be blotted out of the book of the living, and not be written with the righteous;" that is: May they be cast out from the care of thy providence, deprived of their life, and separated eternally from thy righteous ones, whose portion is life everlasting. See Psa. lxi.

Such are the exceedingly terrible and dreadful imprecations of Christ against the obstinate Jews. How punctually they have been accomplished, any one may understand, who considers the case of that wretched and stubborn people for seventeen hundred years past, but especially for the first century after the death of Christ. Though their hellish devices against the gospel were all over-ruled for its furtherance, yet they were suffered to go on from evil to worse, persecuting and blaspheming, till at last they, their temple, and city were overwhelmed with ruin—such a ruin as has no parallel in the annals of time; and the wretched remnant that escaped were made a curse and an as-

tonishment, and a hissing among all the nations on the face of the earth.

As for the thirty-fifth psalm whosoever will compare it diligently with the twenty-second, and sixty-ninth, must, from the unity of the scope, and the sameness of many of the expressions, conclude that it was composed for the same great occasion with those, viz., the sufferings of Christ. Every syllable of it may be considered as his words,* though it will bear an application to David as a type. Christ quotes the nineteenth verse, and declares it fulfilled in himself. John xv. 25. For, though I have already referred this quotation to the sixty-ninth psalm, yet it may as well be referred hither, if not better; for not only are the words the same, but here the psalmist insists much more upon his own innocence, and the causeless hatred of his enemies than there.

The particular time and portion of his sufferings for which this psalm was designed, seems to be the same night in which he was betrayed by Judas, or rather the next morning, when he was condemned by the chief priests, and elders of the Jews, when he told them that hereafter they should see him "coming in the clouds of heaven, with power and great glory" to con-

* I can see nothing throughout the psalm that any one may think incompetent for Christ to speak, unless these words, "My prayer returned into my own bosom," be thought such an answer as Christ would not receive. But we are to observe that though the things sought were not bestowed upon those for whom he prayed, yet the prayer was fully answered by being returned to his own bosom. Nor was this the only time in which he obtained not the thing sought in prayer. "O my father, if it be possible, let this cup pass from me; nevertheless not my will but thine be done." And he went a second, and a third time, and prayed more earnestly, saying the same words. He drank the cup, but yet "was heard in that he feared." Without doubt his prayers for his persecutors were also in submission to his Father's will, expressed or understood. And he received the best answer, though not always their reformation. Besides being a man in the likeness of sinful flesh, he was, according to the human nature, not only ignorant of some things, though his divine nature was omniscient, but moreover behaved in many things, for example, in social worship, to pray and get answers of prayers like other believers.

denn them. He unbosoms himself to his father, and prays that he might be justified, in as much as "false witnesses had risen up against him and laid to his charge things that he knew not;" and that his quiet followers might be supported, for that deceitful matters were devised against them; and he promises to praise him when he shall be exalted. With respect to those who betrayed and condemned him, he prays, in general,—once and again, verses 4–26, that they might be covered with eternal shame and confusion; and more particularly, that they might be as "chaff before the wind," and find no rest for the soles of their feet; that "their way might be dark and slippery," so that they might neither see whither they were driven, nor be able to move on without constantly stumbling and falling; and that a good angel, or rather an evil spirit from the Lord, might chase and drive them continually. The restless malice of the chief priests and elders of the people driving them on to the persecution of the saints, and their own destruction, is sufficient evidence that these prayers were answered. The next and last imprecation seems to be appropriated to Judas, as there is a transition of the language from the plural to the singular number; "Let destruction come upon him at unawares, and let his net that he hath hid catch himself; into that very destruction let him fall." How punctually this was fulfilled will appear, when we consider, that his treason, by which he meant to entrap his Master, put the halter about his own neck.

It may deserve to be remarked here, also, how fully these imprecations had their effect upon Saul, and his party, in the troubles of the latter part of his reign; in his being vexed and driven by an evil spirit from God, and in his falling at last by the Philistines; the very net he had spread for David, saying, "Let not my hand be upon him, but let the hand of the Philistines be upon him." 1 Sam. xviii. 17. Judas and he were the same in their sin and punishment. The resemblance between them is not the child of fancy, for, as Christ tells us that many things in the Psalms were written concerning him, it lays a

necessity upon us to look upon David and Saul, as types of him and Judas.

We hope we need not say much about the hundred and ninth Psalm. Whether David in composing it had an eye to Saul or Ahithophel, or any other traitor in his own day, we know not; but without doubt it was chiefly intended against "him that was guide to them that took Jesus." It is expressly applied to him in the Acts of the Apostles. Acts i. 16, 20. "This Scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas,—for it is written in the book of Psalms,—His bishoprick let another take;" or, as it reads in Psalm cix. 3., "Let another take his office." It is agreed on all hands, indeed, that he committed the sin which is unto death, and completely diabolized himself. There is all the reason in the world then that Christ should imprecate upon him all the bitter things that are written in this psalm, and also his share of those in the sixty-ninth and thirty-fifth. Against him he thus prayed: "O my Father! May the evil one be his overseer, and may Satan be his constant companion to tempt, accuse, and torment him. When he shall appear before thy judgment-seat, may his sentence be eternal condemnation, and may his very prayers, proceeding from a hypocritical and malicious heart, be an addition to his guilt. May he be quickly cut off by an untimely death. And may the apostolic office, which he hath so basely abused, be given to another. By his untimely end let his children become fatherless, and his wife a desolate widow. May his posterity, following his evil example, be complete vagabonds and beggars; may they be excluded from the society of honest men, and seek their bread in darkness and desolate places. May the covetous extortioner take the substance which he got or increased, by avaricious stealth out of the poor's bag, or by traitorously delivering me into the hands of my foes, and may the cursed labour of his corrupted hands, instead of descending to his children, go for spoil to strangers. As he was a stranger to mercy, may he find every heart shut and immovable to compassion for

him and his seed. May his posterity be cut off, and, in the next generation, their name and memory erased. May the sins of his ancestors* be remembered and visited upon him. Take particular notice of their guilt, that thou mayest be sure to cut off their seed and memory from the earth. Because he remembered not to practise mercy, but persecuted the afflicted and needy man, whom he ought to have relieved, being treasurer for the poor; and slew the broken in heart, whom he ought to have comforted, and healed, being a minister of the Gospel of Salvation; and especially because he persecuted me in my state of humiliation, poverty, and affliction, to slay me already broken in heart with the burden of my Father's wrath, and the guilt of sinners. As he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him. As he clothed himself with cursing, as with his garment, so let it come into his bowels like water, and like oil into his bones. Let it be unto him as the garment which covereth him,

* The imprecations about the ancestors and posterity of Judas must be understood in a consistency with the prophet's declaration: "The soul that sinneth it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him." Ezek. xviii. 20. Judas was not punished for the sins of his ancestors or children, nor they for his, but in as far as they mutually made one another's sin their own, by consent or practice; in which case it was just for a jealous God to visit the iniquity of the fathers upon the children, unto the third and fourth generation of them that hated him. Christ did not pray that the sin of Judas' ancestors, who were already in heaven or in hell, might not be pardoned to them, but that they might be charged upon him,—him who consented to all the sins that ever were committed. The expression, "Let not the sin of his mother be blotted out," may possibly be a prayer against forgiveness to his immediate parents, but if it be, it is upon supposition of their being accessory to his guilt; for in no other case does one sinner bear the sin of another; but I rather think that it is a prayer that his mother's sin might not be pardoned to Judas. In like manner his posterity is cursed, only upon supposition of their being, as is too commonly the case, heirs of their father's wickedness. But upon supposition that they were good men, the imprecations could not hurt them; and yet they would be fulfilled sufficiently, by their disowning such a father, and renouncing his works.

and for a girdle wherewith he is girded continually. Let it cleave to him for ever and ever. May these things come upon the head of Judas, and of every one who impenitently approves of his deed."

Every tittle of these imprecations was accomplished upon Judas. "After the sop Satan entered into him," and abode with him. He was without doubt condemned at God's judgment seat; for he went to "his own place," to hell. It is plain that his prayer was sin. His days were few, for he soon strangled himself; and then Matthias got his office, and his wife became a widow, and his children fatherless. Is it not natural to think, that his children became vagabonds and beggars? No Christian could have respect for them, at least, without disowning such a father; and the chief priests and elders, in whose cause their father died, showed them no favour; for these rapacious extortioners, near akin to Judas, confiscated, it is likely, all his goods, but at any rate, the thirty pieces of silver, and, instead of giving them to his children, bought with them a burial place for strangers. He found none to extend mercy unto himself or his children, for he would not apply for it to Christ or his disciples, and his new friends had no better comfort for his wounded conscience than "What is that to us? see thou to that." The name of his posterity is blotted out, for we know nothing about them. The Lord knows that the iniquity of his father and of his mother was visited upon him; and as for the curse entering into his bowels, and cleaving unto him, let our Saviour answer, "Wo unto that man by whom the Son of man is betrayed; good were it for that man if he had never been born."

Such then are the tremendous imprecations of our blessed Lord and Saviour Jesus Christ against Judas, the chief priests, and other persecuting Jews; and, I may add, all impenitent enemies of the gospel. Thus He prayed who has power and authority to answer his own prayers. "Let the earth fear and be still!" Though these three Psalms, which we have been considering, be the most remarkable for imprecations, yet, in

several others, Christ prays against his enemies;* and though heaven and earth should pass away, yet none of his words shall pass away. "It is a fearful thing to fall into the hands of the living God!" What a desperate madness it is to trample under foot the infinite kindness and mercy of God! To despise the blood of Christ, and neglect the gospel of peace and salvation!

* In a former note, mentioning a number of Psalms quoted in the New Testament, those in the italic character are, either partly or wholly, spoken by, to, or concerning Christ. The following, viz., *Psa. xxi. xxiv. xlvii. l. lxi. lxxii. lxxxix. xcvi. xcvi. xcix.*, and others, are also concerning him, though they may not be expressly applied to him in the New Testament. If the reader pleases to consult them, he will find imprecations in many of them, most or all of which, I humbly hope, are Christ's.

Since most of these Psalms hold out Christ to us under a shadow or type, it is to be expected that some parts of them will be most applicable to the type, as well as some others to the thing typified; but we are not for that reason to reject them as having nothing to do with Christ, for no comparison between temporal and spiritual things can hold in all respects. But such is the wisdom with which the Spirit of God guided the Psalmist, that many of his expressions may bear an application to Christ, where he perhaps did not know, or intend it; and where a superficial reader may not observe it still. I shall adduce a few examples, *Psa. xvi. 2, 3.* "My goodness extendeth not to thee; but to the saints." Christ's obedience and death, though they are great gain to the saints, yet they add nothing to the essential blessedness or happiness of God. *Psa. xl. 12.* "Innumerable evils have compassed me about, mine iniquities have taken hold of me, so that I am not able to look up; they are more than the hairs of my head, therefore my heart faileth me." All this is entirely consistent with Christ's perfect innocence, and were spoken by him, with great propriety, concerning the sins which were imputed to him, which were indeed more than the hairs of his head, and innumerable, and which, when they encompassed him about, and rushed upon him in the garden, and on the cross, took such hold of him that he could not look up, and that his heart was a-failing him. It is to be remarked that he neither repents, nor asks pardon. *Psa. lxxii. 15.* "Prayer also shall be made for him continually," that is, for his body the church; or rather, about him, that is, concerning his person, cause, and kingdom. *Psa. cxviii. 17, 18.* "I shall not die but live—he hath not given me over to death." These words, I hope, may be thus explained, I shall not so die as not to live again very soon. He hath not so given me over to death as to leave me under its power. "Thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption." Christ himself said of Jairus' daughter, whose death was to be for a short while only, "The maid is not dead but sleepeth."

Surely it will be more intolerable, in the day of judgment, for Judas and the persecuting Jews, than for "Sodom and Gomorrha, who are set forth for an example suffering the vengeance of eternal fire." What shall we then say of them who despise the gospel still? How unutterable must their torments be, who, in spite of these warnings and a thousand more, draw down this vengeance—these curses seven fold upon themselves!

It may be proper here to obviate a plausible objection that may be made against reckoning any of the imprecations contained in the book of Psalms to be Christ's; viz., that none of the evangelists mention them,—that they seem directly opposite to the great meekness and gentleness of Christ's disposition and behaviour, and in a particular manner contrary to his dying prayer, "Father, forgive them, for they know not what they do." We too should be as forward as possible to condemn them, could we apprehend that they, in the least, detracted from the innocence, the goodness, or the love of Christ; but we hope to be able to show, that instead of detracting from, they were an illustrious display of his goodness and love. The evangelists do not record them indeed, but there are also many other things which Jesus did, which they have not written in their books. They inform us that he prayed alone often and long, and little or nothing of those secret prayers are recorded in the New Testament, though it is not improbable that a considerable part of them is contained in the book of Psalms, and especially in those Psalms which we have above applied to Christ. The silence of the Evangelists is no argument that Christ did not use those imprecations, for though he had no cause to be ashamed of them, yet he might have holy and wise reasons for not uttering them in the hearing of his disciples.

But we can produce out of the gospels, other imprecations used by Christ as severe as any in the book of Psalms. "Woe unto thee, Chorazin! Woe unto thee, Bethsaida!" See particularly Matt. xxiii., where Christ, eight different times, imprecates or denounces the final destruction of his enemies. "Woe unto you, Scribes and Pharisees, hypocrites; for ye shut up

the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, Scribes and Pharisees, hypocrites; for ye devour widows' houses, and for a pretence make long prayers, therefore ye shall receive the greater damnation. Woe unto you, Scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves. Woe unto you, ye blind guides; which say, Whosoever shall swear by the temple it is nothing, but whosoever shall swear by the gold of the temple he is a debtor. Woe unto you, Scribes and Pharisees, hypocrites; for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone. Woe unto you, Scribes and Pharisees, hypocrites; for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess! Woe unto you, Scribes and Pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Woe unto you, Scribes and Pharisees, hypocrites; because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets," for ye imitate and surpass their deeds, while ye profess to disapprove of them. "Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? upon you shall come all the righteous blood shed upon the earth." And justly, for, by killing Christ and his apostles, they demonstrated that it was want of opportunity only that prevented them from killing all other good men. Of Judas particularly Jesus said, "Woe to that man by whom the Son of man is betrayed, good were it for that man if he had never been born." Mark xiv. 21.

It matters not whether we consider our Saviour as denouncing these woes upon Judas, the Scribes and Pharisees, or as simply foretelling them; for as in the former sense he plainly imprecated, so in the latter he did what was equivalent, he declared what was the Father's will respecting these men, and his constant prayer was, "Thy will be done." This prayer for an eight-fold damnation upon his implacable enemies, pronounced by our Saviour, is surely as terrible as all the imprecations in the Psalms, taken together; and as the former is entirely consistent with all the meekness, and love, and gentleness of the sweet and blessed Jesus, so we see not how the latter can be repugnant to these amiable qualities. Instead of that, his imprecations are a beautiful display of his fervent love and zeal for the happiness of believing sinners, as they show that he resents highly whatever is done to promote their ruin. Where were the proofs of his love, if, after shedding his blood for his church, he should, while he can move hand or tongue for her help, tamely yield her a prey to devils, and quietly give her up to eternal destruction, or even to be trampled under foot for a time, without avenging the injury? Were this his gentleness, we should have good reason to say that his preaching, and miracles, and sufferings were all a mere farce; nay, that he really did cast out devils through Beelzebub, the prince of the devils, and was the greatest pillar of the kingdom of Satan that ever existed; in as much as he came to send a sword and fire upon the earth, not to try and discover the difference between the holy and the profane, but to destroy and consume them both together. Can the love of Christ be a delight in soul-murderers? Can his meekness be a cold indifference about the travail of his soul, or the safety of his redeemed? No; his very gentleness will be the roaring of the lion, his tenderest compassion and love will rouse him to rend in pieces the relentless murderers of those souls for whom he shed his precious blood; his very mercy and forgiveness will destroy and devour at once those monsters, who were emboldened, from his meekness, love, and patience, to "crucify him afresh, and put him

to open shame," and to do him all manner of despite and affronts. These actions will be the fruit and evidence of his love and compassion to sinners; and are not his imprecations, in the same spirit proofs, equally plain, of the same blessed disposition?

Farther, as Christ's imprecations, whether in the Psalms, or in the Gospels, are not opposite to the sweetness of his temper, so neither to his dying prayer of forgiveness. His imprecations were against the knowing, malicious, and impenitent crucifiers of the Lord of Glory, his prayer of forgiveness was in behalf of them, who did the same deed, but ignorantly. That both the knowing and the ignorant were accomplices in the death of Christ will appear, if, upon the one hand, we take notice that Jesus, in the parable, puts the speech into the mouth of the chief priests, and elders of the people: "This is the heir, come, let us kill him, and the inheritance shall be ours," Matt. xxi. 38; and that John, the beloved Evangelist, declares, "Among the chief rulers, also, many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God," John xii. 42, 43; and on the other, that the Apostle Peter says to the men of Israel, "Now brethren, I wot that through ignorance ye did it, as did also your rulers." Acts iii. 17. The prayer for forgiveness was fully answered by the conversion of the three thousand, by Peter's sermon, Acts ii. 41; and of myriads afterwards, Acts xxi. 20., which possibly comprehended every ignorant person who was present, when he said, "Father, forgive them, for they know not what they do;" and the imprecations were as fully answered by the fearful end of Judas and other persecutors, and by the terrible destruction of the Jewish nation.

Since then Christ may be justified in using the imprecations under consideration, we hope David cannot be condemned for making them ready to his hand; but that we may say of him in this case, as Peter does in another, "David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, concerning the flesh, he would raise up

Christ to sit upon his throne. He seeing this before spake of the resurrection of Christ." In like manner, David being a prophet, and knowing that God had permitted that Judas, and the chief priests, with the elders of the Jews, should rise up and betray, and crucify Christ. He seeing this before spoke of the miserable destruction of these wicked men. If David did well in composing Psalms about the glory and exaltation of Christ, he did better in writing those which contain the imprecations ; for, in this case, he had more need of steadiness, courage, and resolution to withstand the derision of infidels and the attacks of superficial professors of religion, who would be sure to reprobate them ; for that age, as well as this, had its mockers and blasphemers. Besides, he could not fail to know that such imprecations would make his reputation to suffer (as it has done) in future ages, not only in the eyes of the openly profane, and of such professors of religion as could not bear the scoff of an infidel, but even of many true Christians, through ignorance or prejudice. But none of these things moved him. He was persuaded that his heart indited a good and necessary matter, that he spake of the things that he made touching the King, and therefore his tongue was like the pen of a ready writer, in all manner of imprecations and denunciations, as well as in other matters.

Before we dismiss this part of our subject, we beg leave to make a reflection or two upon the justness and reasonableness of these terrible denunciations of the vengeance of the Omnipotent. None can deny that it was just in God to inflict all the curses in these imprecations upon Judas, the chief priests, and other persecuting Jews, for the proper wages of sin is death ; and yet it is plain that Christ might justly pray for every thing that God might justly inflict. It is equally undeniable that wilful and malicious persecutors of the gospel deserve to be punished with more sin in this life ; for all that they can suffer, either by feeling the wrath of God, or by being enslaved to sin, can never compensate for the affront, which their wilful sinning puts upon God. It is highly reasonable that those should

feel justice in all its severity, both here and hereafter, who will not suffer themselves to be dealt with mercifully and graciously, but blaspheme the very tongue that proclaims their pardon, and cut off the hand that reaches them peace and salvation.

Again, the imprecations produced no fruit different from, or more bitter than, that which their life and conversation was bringing forth before. They did not alter the condition of the persecuting Jews to the worse, nor bring upon them any punishment greater than they would have received at any rate; but there was a coincidence and conformity between the effects of the imprecations, and the native tendency of their conduct, so that they confirmed that punishment which was absolutely sure before. Those men could not escape that very punishment which they received, though Christ had never imprecated; for hell lay at the end of the way in which they walked, as sure as heaven lies in the way of holiness. "The end of these things is death." If wisdom be a tree of life to them that lay hold upon her, and if "the work of righteousness be peace, and the effect of righteousness, quietness and assurance for ever," then wickedness must be the tree of death, and the fruit thereof eternal disquiet, vexation, and despair. The righteous man can never be unhappy, for nothing can disturb him but sin, and even in the midst of it, he enjoys the unspeakable happiness of knowing that the great Creator and he are of one heart, and of one mind towards it; but the wicked man can never be truly happy, for every thing but sin is a torment to him, and that root of bitterness can no more yield him any solid satisfaction, than a bitter fountain can yield sweet water. So then besides the hell of the wrath and curse of God, and the hell of a stinging conscience, the wicked man unavoidably and perpetually carries about with him a growing hell of discontent, vexation, and rage; for being a slave of insatiable lusts, and ungovernable passions, he is always meeting with disappointments, and very frequently with crosses which produce in his mind a fretting, foaming, and raging against every thing that stands in his

way, and that again naturally produces more crosses and disappointments, which still swells his rage more furiously, and so on for ever. "Evil men and seducers wax worse and worse, deceiving and being deceived," and the more "the backslider in heart is filled with his own ways," he becomes the more miserable.

Finally, the imprecations did not necessitate them to sin, nor secretly incline their will to more evil than they would otherwise have committed. As free agents, they not only began and continued their persecutions, but increased them, and indeed necessitated themselves to do so; for, as a stone must gather force by running down hill, so must vicious habits acquire strength by indulgence. As these wicked men then did both unavoidably and freely love sin, and exert themselves in its service the more, the longer they continued under its power, they needed no imprecations to drive them on, nor is this their effect, but their blinding and hardening influence kept pace, as it were, with their own growing inclination to evil. Pharaoh hardened his heart, and when the Lord hardened the heart of Pharaoh, he infused no obstinacy into his will, nor needed he indeed; but only helped and enabled him, by making the means which he used successful, to carry on that work—that hardening work, which he had already begun, which he was most anxious to finish, and in which he was previously wishing for every assistance he could get from God or man. So was it with the imprecations, and hence they were their own as much as they were Christ's. They earnestly wished to be blinded against the truth of the gospel, to be strengthened to suppress it, and to live and die its enemies. They wished themselves "accursed from Christ" and his blessings, and "his blood to be for ever upon themselves and their children;" and what more did he when he imprecated upon them eternal ruin?

PART II.

VINDICATION OF THE USE OF THE IMPRECA-
TORY PSALMS BY CHRISTIANS.

WE now proceed to the second part of our subject, viz., to consider the imprecations and denunciations of God's wrath, contained in the book of Psalms, as ours. In this part we shall 1, endeavour to prove that they are a permanent Christian duty; we shall point out 2, the objects of them; and 3, the disposition with which they are to be used; and, lastly, we shall answer the most material objections against the use of them.

CHAP. I.—IMPRECATIONS ARE A PERMANENT CHRISTIAN
DUTY.

Argument 1. Imprecations and denunciations of God's wrath against the enemies of the gospel are a moral duty, required by the law of God, the eternal rule of man's obedience. Moses in Deut. xi. 29, and in xxvii. 11, to the end, by the commandment of Jehovah, divides Israel into two classes, ordering the one to stand upon Mount Gerizim to bless the people, and the other upon Mount Ebal to curse. He does not tell how they were to proceed in blessing, but he relates particularly the process in cursing. "The Levites" standing between the two companies, "were to speak, and say unto all the men of Israel, with a loud voice, Cursed be the man that maketh any graven

or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place; and all the people," viz., the six tribes upon Mount Ebal, "were to answer and say, Amen, &c." Here is a most solemn transaction: Israel, by the command of God, cursing themselves, that is, consenting and praying that they might be accursed, if they confirmed not all the words of the law to do them. Will any man have the hardiness to believe that God would have appointed such a solemn ordinance, and pointed out the manner of its observation so particularly, if the thing itself were sinful, or calculated to promote bitterness of spirit? There was not a word of all that Moses commanded with respect to these blessings and curses, which Joshua did not afterward perform. See Josh. viii. God did not intend indeed that this ordinance should ever again be celebrated with the same solemnity and formality, but the substance of it was, and shall be, in every age, observed by every Christian, because it is implied in every believing consent to the goodness of God's law.

We have another plain command to curse the enemies of the Lord in Judges v. 23, "Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not out to the help of the Lord, to the help of the Lord against the mighty." Several of the tribes of Israel are blamed for withholding their aid in this war, but it seems Meroz was deeper in the transgression than any others, because they were nearer the field of battle, or for some other reason, for which they are laid under a most terrible curse. In this denunciation there are two things which deserve our particular attention. 1. To prevent their being ruled by their natural feelings, which might occasion an unseasonable compassion, and consequently a criminal slackness, or treachery in this work of the Lord, the command is repeated with an emphasis *curse ye, curse ye bitterly*. Like Pharaoh's dream, it is doubled, because the thing is sure and right, and the emphasis is added because the curse must be denounced with fervour and vehemence, even with the whole heart, and with the whole soul. 2. To prevent us from imputing the

curse to the impulse of private passion, the revenge of Deborah, Barak, or Israel, the inspired prophetess declares expressly that it was denounced by command of the angel of Jehovah, or rather perhaps the angel Jehovah, the Lord Jesus Christ, the same who guided Israel through the wilderness, and was Captain of the Lord's host in the days of Joshua, the same probably whom she calls the Lord God of Israel in the former chapter, and who commanded Barak to fight against Jabin. Or if it were another angel, being the messenger of Jehovah, he had his authority, and delivered his command to curse the Merozites. The particular nomination of Meroz is a circumstance in this command which does not apply to our imprecations, because we have no revelation, intimating to us that such a particular place or people is the object of the curse, but as we know that there are and will be in the world persons of the same character with the Merozites, who shall finally refuse to come out to the help of the Lord against the mighty, we are under obligation by this command to curse them.

Arg. 2. The Lord declares plainly that he will curse and destroy eternally all his implacable enemies. "The curse of the Lord is in the house of the wicked," Prov. iii. 33. We know already the sentence which shall be pronounced against them, at the great day of Judgment, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." How many thousands of threatenings are contained in the word of God, against those who forsake not their wickedness! If any man take them for bugbears he will find himself mistaken. God seriously intends to execute them, and nothing will divert him from it. His threatenings, as well as his promises, being declarations of his will and purpose, are a rule of prayer unto his saints, and they must earnestly wish for their accomplishment upon all who will not in time escape from within their tide mark. Against their accomplishment they need not pray, for they will not be heard; because the only possible way of escape is by breaking off wickedness, and doing that which is

lawful and right; all the prayers in the world will not save the man who takes any other course.

Farther, God looks upon the cause of his people as his own, and he hath promised to plead it, and to destroy and curse the enemies of his saints. Not that he engages to avenge every private quarrel that may happen between a good and a bad man; we speak of the great quarrel only between the seed of the woman and of the serpent. The children of the wicked one want not a thousand pretexts for their enmity against the followers of Jesus, as that they turn the world upside down by their fanaticism and enthusiasm, that they rebel against the state, saying that there is another king, even Jesus, that they teach customs hurtful to civil society, and what not? But the true cause of the enmity is the saints' love to Christ, and their attachment to his truths, by which means they are as thorns in the sides of the seed of the serpent, whose wickedness is continually condemned by their holiness. Seeing that his people suffer so much in the world for his sake, God undertakes and promises that their enemies shall not only be disappointed, but cursed and consumed. Thus he said to Abraham, "I will bless them that bless thee, and curse him that curseth thee," Gen. xii. 3. Thus Balaam, contrary to his intention, said of Israel, "Blessed is he that blesseth thee, and cursed is he that curseth thee," Num. xxiv. 9. Such promises as these are, to this day, the ground of the Christian's hope and comfort, and the rule of his duty. Every child of God, how grieved soever for the obstinacy of wicked men, and how glad soever of their repentance and reformation, must, if they harden themselves against all means of grace and salvation, pray for and acquiesce in the accomplishment of the curse upon them.

Arg. 3. Since the saints have the command of God to authorize them, and the promises of God to encourage them in religious imprecations and denunciations, *we may well expect to find many others besides David going before us in this practice.* Examples might be multiplied without number. Imprecations were used from the beginning to the end of the Old Testament,

as by Noah, Gen. ix. 25.; Isaac, Gen. xxvii. 29; Jacob, Gen. xlix. 7; Moses, Deut. xxxiii. 11; Joshua, Josh. vi. 26; Elisha, 2 Kings, ii. 24; Jeremiah, Jer. xviii. 19-23;* Nehemiah, Neh. vi. 14; Malachi, Mal. i. 14, &c. To which may be added that famous example of the whole Jewish Church, who in the most celebrated and praiseworthy transaction of a period of remarkable reformation, did, under the direction of Nehemiah, consent and agree to become a curse if they should turn aside from the ways of the Lord. "And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands, unto the law of God, their wives, their sons, and their daughters, every one having knowledge and having understanding. They clave to their brethren, their nobles, and entered into a curse, and into an oath to walk in God's law," &c. Neh. x. 28, 29.

In the New Testament stands foremost the example of our Saviour, the author and finisher of our faith, unto whom we are to look, before all others; who, though he endured the contradiction of sinners against himself, and reviled not when he was reviled, nor threatened when he suffered, yet denounced the most grievous woes against Judas, and the Scribes and Pharisees, who obstinately opposed his gospel to the hindrance of God's glory and man's salvation, as far as lay in their power.

We have next the example of the great apostle of the Gentiles, who flew through the nations like a winged seraph, proclaiming the mercy and love of God, and warning his brethren to flee from the wrath to come. "Alexander the coppersmith," says he, "did me much evil, the Lord reward him according to his works." 2 Tim. iv. 14. In denouncing this curse, Paul was quite cool, and free of all revenge, filled with a spirit of forgiveness as appears from the context, "At my first answer no man stood with me, but all men forsook me; I pray God that

* But some of Jeremiah's imprecations, as Chap. xx. 14-18; and Job's, Chap. iii., are surely lamentable infirmities, recorded not for imitation but warning.

it may not be laid to their charge;" verse 16. But discerning, by the Holy Ghost, the malicious spirit of the man, and foreseeing his obstinacy, he denounces his doom. We have not now the gift of discerning spirits, therefore, we must not presume in our hearts to apply our imprecations to any individual, as Paul did. Nevertheless, his example is so far for our imitation, as to warrant us to pray indefinitely against every Alexander, that is every one who is like him, though we cannot know who they are. What in the example was extraordinary, viz., the discerning of Alexander's spirit, was peculiar to Paul, in other respects it ought to be imitated. These examples are sufficient to establish this point; but as the most of them have some extraordinary circumstance attending them which is not to be imitated by us, and consequently the reasoning from them will not be so convincing, we shall add some others, which suit the case of the church or of private christians in every age and condition.

1. *The example of the Church in Acts iv. 24.—29.* The apostles having been threatened by the council of the Jews, for teaching in the name of Jews,—“went to their own company and reported all that the chief priests and elders had said unto them.” Then the whole company lifted up this prayer, “Lord, thou art God,—who, by the mouth of thy servant David hast said, Why did the heathen rage and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ. For of a truth against thy holy child, Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word.” The imprecation contained in this prayer may be thus expressed: “O thou, who sittest in the heavens, and deridest the counsel of the rulers against thee, and against thy Christ, open thine eyes and see, and consider these threats, their devices and op-

position; for, even now, they have been consulting to break for ever the bands of thy law, and to bring thy gospel to nothing, that it may never more be mentioned. Disappoint their devices, and overrule their threats for thy glory. If it be thy will, restrain them, either by touching their hearts by thy grace, that they may be wise, and serve the Lord with fear, and rejoice with trembling; or by binding their hands by thy power, that they may perform no part of their enterprise: if not, let them threaten on, (for by thy grace we will overcome,) until thou break them with a rod of iron, and dash them to pieces like a potter's vessel." This example is a lasting rule to the church, or to private Christians when they have to do immediately with the persons of those who oppose the gospel, whose end they know not. They must not pray absolutely for or against them, but on supposition both; the first of their repentance, the last of their final impenitence.

2. *The example of Paul.*—"If any man love not the Lord Jesus Christ, let him be Anathema Maranatha," 1 Cor. xvi. 22, or accursed, the Lord cometh. This is a very tremendous denunciation, comprehending in one word as much as David has said throughout the Psalms. Paul did not denounce it against any who having once hated Christ, yet in this life come to him, for this were to make void that gospel, which he so zealously preached; but it expresses his desire that all who live and die destitute of the love of Christ may be found accursed when the Lord Jesus comes to judge the world. The same terrible curse he denounces repeatedly against all the perverters of the gospel. "Though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed. I say again, if any man preach any other gospel unto you, than that ye have received, let him be accursed." Gal. i. 8, 9. As we said of the former, so we may of this, that it is not intended, at least in its full latitude, against them who for a time, pervert the gospel, but them only who do so to the end.

These two examples are a lasting rule to the church, or to

private Christians, of indefinite imprecations, directed against no particular set of men, but proceeding upon a supposition of a final hatred of Christ, and perversion of his gospel. Thus ought the imprecations in the Psalms to be read and sung. Moreover our Lord also hath left us an example of indefinite imprecations, which suits in all circumstances. "Woe unto you that are rich ; for ye have received your consolation. Woe unto you that are full ; for ye shall hunger. Woe unto you that laugh now ; for ye shall mourn and weep. Woe unto you when all men shall speak well of you ; for so did their fathers to the false prophets." Luke vi. 24, 25, 26.

We may here add the following observation, as it throws some light on the subject in general, though it be not immediately connected with the present argument. Should any ask what is the rule of the Christian, when the enmity of wicked men is turned against his person or private concerns, we answer, there is then no place for imprecation. The blessing is to be returned for cursing, and prayer for persecution. Then the example of Stephen is to be followed, "Lord, lay not this sin to their charge," Acts vii. 60. Such is the difference between our cause and God's. How opposite is the conduct of Stephen and Paul, though both were actuated by the selfsame Holy Spirit ! The one says, "Lord, lay not this sin to their charge ;" the other, "The Lord reward him according to his works ;" but the former was pleading his own cause, the latter God's. Had Stephen been in Paul's place he would have imprecated, and had Paul been in Stephen's he would have forgiven. Paul indeed differs as much from himself as from Stephen. At one time he says, "The Lord reward him according to his works," and almost with the next breath he says, "I pray God it may not be laid to their charge." In the first case, he speaks of one who "greatly withstood our words," that is, the doctrines which were taught by him and other ministers of the gospel ; in the last, of them who forsook him in danger, and gave him no personal aid.

Such are the examples which the great cloud of former wit-

nesses did set us while they were on earth, let us now follow them to glory, and see what is the exercise of the spirits of just men made perfect. Heaven itself is not without imprecations. "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held, and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Rev. vi. 9, 10. Not that there is resentment or revenge in heaven, but a vehement zeal for the glory of God, for the display of his justice, and the martyrs' innocence upon earth, and for the overthrow of the kingdom of Satan. Moreover we are sure that Christ is in heaven prosecuting for ever those prayers which he began on earth, whether in behalf of his friends, or in opposition to his foes.

Arg. 4. God hath promised that he will hear and answer holy and good imprecations, and he hath already, in innumerable instances, accomplished that promise. Imprecations written in the Scripture, or agreeable thereto, when they are sent up unto God, without private motives or ends, but from a temperate zeal for the glory of God, from love to our brethren, and in the spirit of faith, have the same promise of an answer, with other prayers. They are included in that general promise, "all things," that is, all promised things, "whatsoever ye shall ask in prayer believing ye shall receive;" for as we have already shown, they are warranted by the command and promise of God. But lest a general promise of an answer should be thought insufficient, in a duty so much opposed, and so apt to be mistaken, God has been pleased to particularize it, and to appropriate it to this very subject; "For such as be blessed of him," viz., of the righteous man, "shall inherit the earth, and they that are cursed of him shall be cut off," Psa. xxxvii. 22. That is: When a righteous man, in prayer according to God's will, asks by faith a blessing upon a man, he shall obtain it; and when in the same manner, he asks a curse upon a man (indefinitely), he shall be cut off. Not that God empowers his saints

to bless the cursed, or curse the blessed, this would not be according to his will, but he will be inquired of by them, when he is to bring the blessing or the curse upon any man, to do it for them ; so that he at once accomplishes his own purpose and answers their prayers. Let not this seem strange, as if it were a peculiar thing ; for indeed it is God's universal rule. Though " he works all things" throughout the world, " after the counsel of his own will," yet he does nothing, great or small, but in answer to his children's prayers. Hence the Scripture ascribes to them (as they virtually pray for all that God does) the moral government of the world ; " He that overcometh, and keepeth my works unto the end, to him will I give power over the nations, (and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers,) even as I received of my father." Rev. ii. 26, 27.

Farther, as an encouragement to believers to expect the accomplishment of God's promise to answer their religious imprecations, he hath already performed it in many instances. Need we doubt if Christ was answered in his prayers against his enemies ? " I know," says he to his father, " that thou hearest me always." We have already seen many of David's imprecations answered, nay, we may say all of them ; " He hath delivered me out of all trouble, and mine eye hath seen his desire upon mine enemies." Psa. liv. 7. This is not the poor triumph of revenge over the fallen foe. David was never capable of such meanness ; but a pure and holy delight in the manifestation of God's faithfulness, in answering his prayer, and fulfilling his own promises. Were we to consult the Scriptures, we would also find upon record, an answer to the most of those examples of imprecations mentioned above, and the rest were answered as well as they. We shall only farther add, to illustrate this argument, the thanksgiving of the church for the answer of her prayers against Antichrist ; " I heard a great voice of much people in heaven, saying, Alleluia, salvation, and glory, and honour, and power, unto the Lord our God ; for true and righteous are his judgments, for he hath judged the great

whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand," Rev. xix. 1, 2. Hath God spoken and done these things to answer religious imprecations, and can they yet be sinful?

Arg. 5. Imprecations are plainly warranted in that form of prayer which Christ taught his disciples, Matt. vi. In the first petition we pray that God's name may be hallowed or glorified. Hereby we express our desire, among other things, that God's perfections or attributes may be glorified or displayed, as well those of his justice and vengeance in the everlasting destruction (and temporal too as far as he sees meet) of impenitent sinners, as those of love, grace, and mercy in the eternal salvation of believers; for the former are as much included in his name and as essential to him as the latter. When we pray, "Hallowed be thy name," we plead wickedly and deceitfully for God, if we mean to exclude any of his attributes from being glorified, and yet, it is certain, though justice be glorified upon believers in their Surety, that it cannot be glorified upon obstinate sinners but in their destruction.

In the second petition, which is, "Thy kingdom come," we pray not only that the kingdom of grace may be advanced, but that the kingdom of Satan may be destroyed; which implies no less than the complete and eternal overthrow of all those, who are constantly and finally the instruments of its support, for how can it be destroyed unless its pillars be removed? Whoever then repeats these two petitions, whether he means it or not, makes use of implied or virtual imprecations.

The third petition contains a warrant still more evident for religious imprecations, and therefore we shall dwell a little upon it. "Thy will be done on earth, as it is done in heaven." The will of God is one simple act, purpose, or counsel, whereby "he hath from all eternity appointed and ordered most wisely and infallibly and irresistibly, all the acts and events of all his creatures, so that things which seem to us most entirely or most freely to remove this most free and eternal counsel of his, are subservient to it in all their actings. And all those con-

currences, which seem to us most inconsiderable or contingent, are foreordained by the same most infallible counsel, and made the instruments of bringing about the greatest concernments in the world." "The Lord of Hosts hath sworn, saying, Surely, as I have thought, so shall it come to pass, and as I have purposed, so shall it stand; that I will break the Assyrian in my land, and upon my mountains tread him under foot; then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed on the whole earth, and this is the hand that is stretched forth upon all nations. For the Lord of Hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" Isa. xiv. 24-27. "Remember the former things of old, for I am God, and there is none else. I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Isa. xlvi. 9, 10.

Even the various, and unstable, and free motions of the mind and will of man, which seem to come under no rule or government but of himself, are most exactly ordered to bring to pass the purposes of God. "There are many devices in a man's heart, nevertheless the counsel of the Lord, that shall stand." Prov. xix. 21. And herein we may observe the most deep and unsearchable wisdom, and power, and purity of God, that while man worketh freely, yet God worketh thereby powerfully; and while man worketh sinfully, yet God worketh thereby most justly, and most purely. The freedom of the will of man is not controlled by the infallibility and purity of the counsel of God, nor can it interrupt or disappoint it, and the sinfulness of the will and ways of man is not justified by the infallibility and purity of the counsel of God, nor doth it pollute it.* Thus Judas freely, but maliciously, treacherously, and diabolically betrayed our Saviour; the Jews delivered him to judgment freely, but enviously; Pilate judged him freely, but un-

* See Lord Chief Justice Hale's Contemplations on the Lord's Prayer.

justly ; and the soldiers crucified him freely, but murderously ; yet in God there was in all this, though it was infallibly fore-ordained by him, the greatest manifestation of his truth, and justice, and wisdom, and purity, and mercy, that ever the world did or shall see. “Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and with wicked hands have crucified and slain.” “Of a truth against thy holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, to do whatsoever thy hand and thy counsel determined before to be done.” Acts ii. 23 ; iv. 27, 28.

The will of God is for the most part secret and unknown, till it be fulfilled. “Thy way is in the sea and thy paths in the great waters, and thy footsteps are not known.” Psa. lxxvii. 19. Yet we must say, “Thy will be done.” It is true thy counsels are secret and unknown to me, but they are the counsels of a most wise and just God, and therefore I will be content to pray with an implicit faith, “Thy will be done,” for “righteous art thou, O Lord, in all thy ways, and holy in all thy works.” It is true thy “counsel shall stand,” yet are not my prayers impertinent ; it is the duty of thy creatures to will what thou willest, and to pray thee to do what thou intendest to do ; that my will may not only passively submit unto thy will, but actively run along with it.* The will of God, however, is not wholly secret. The scriptures of the Old and New Testament reveal unto us a part of it which, however small in comparison of the whole, is yet sufficient to show us the way of salvation and duty. This revelation consists not only of commands and directions about what we are to do, but also of expressed declarations, prophecies, threatenings, and promises, both about particular events, and the eternal state of all men, concerning all which we must say, “Thy will be done.”

Thus God has plainly foretold and prophesied that he will consume “the man of sin with the spirit of his mouth, and

* Hale, &c.

destroy him with the brightness of his coming;" that he will convert the Jews with the fulness of the Gentiles; that "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ;" that the gospel shall be preached unto all nations, and be attended with most wonderful success, insomuch that "the people shall be all righteous, that there shall be upon the bells of the horses, *holiness to the Lord*, that every pot in Jerusalem and in Judah, shall be holiness to the Lord of hosts, and that the Canaanite shall be no more in the house of the Lord of hosts;" and that he will send his son in the clouds of heaven, with power and great glory, to judge the world; to which we must subscribe;—"Thy will be done."

Again, God, in his mercy and grace, hath plainly foretold and promised that innumerable multitudes of sinners, even as many as he hath ordained to eternal life and salvation, John vi. 37, shall be raised out of the grave of sin, quickened to believe in Christ, and to grow in faith, love, knowledge, piety, and holiness, Isa. liii. 10, 11; Psal. xcii. 12, 13, 14, till they become meet to be partakers of the inheritance of the saints in light; that they shall die, their bodies rest in their grave in hope, be raised again and united unto their souls; that they shall be judged and receive that sentence, "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world;" in fine, that they shall go away into life eternal, and be ever with the Lord. These are parts of his will which we are to pray may be done.

Lastly, God hath foretold plainly that, according to the eternal counsel of his will, and for the glory of his goodness, justice, and sovereignty, he shall certainly leave, permit, or suffer innumerable multitudes of sinners, even as many as he hath not chosen to faith, holiness, and salvation, freely and willingly to abide in their sins, and to multiply them continually by obstinate unbelief, John iii. 18, and many of them to oppose his truth and persecute his saints, John xv. 20, serving divers lusts which drown men in perdition, being without God in the world, haters and scoffers of every thing sacred, blasphemers of

the great and terrible name of the Lord God Almighty, profaners of his blessed and holy day, proud, ambitious, delighting in all manner of uncleanness, theft, lies, covetousness, and many other sins too tedious or abominable to be mentioned, and many others beyond the power of their hands, however much in the desire of their hearts, to accomplish; serving the devil with more truth and zeal than ever a saint served his God. Psal. xxi. 11; 2 Tim. iii. 1-9. It is God's will and purpose, for so he hath said, that these shall at their death be driven away in their wickedness, the righteous vengeance of God being frequently visible in the kind, manner, and circumstances thereof, as in horrible, loathsome, and impure diseases, fashionable murder, either by their own hands, or those of fellow-duelists, &c., &c.—some dying with a conscience totally stupid and insensible, and others awakened to see all their sins set in array against them, the devils waiting to seize their souls as their prey, and the Almighty God preparing all his arrows against them, whereby their minds are tortured with unutterable anguish and horror, waiting in dreadful suspense, or running headlong to meet the full measure of their misery. Prov. xi. 31. Moreover, God hath foretold that many shall be suffered after making great progress in the knowledge of the doctrines of Christ, perhaps as great as any saint, and a fair and blameless profession for a season, to return like the dog to his vomit, and like the sow that was washed to her wallowing in the mire, to pour out floods of venom and malice upon the truth and professors thereof, and to wax worse and worse unto the end; though they have a competent knowledge of the power of God's wrath, and see hell the inevitable reward of their ways, and know full well how to make their escape. 2 Pet. ii. 20-22. God hath purposed and foretold that they all shall be raised again, and judged and condemned by this sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;" and finally that they shall go away into everlasting punishment.

The most of these things are happening every day, and all

of them shall certainly come to pass, and God's will in them is as good, and wise, and just, and holy, and pure as in the crucifixion of Christ, or in any other thing whatsoever. Therefore we must still subscribe, "Thy will be done." Nor is it sufficient, as we said before, that our will should passively submit unto God's herein, but it must actively run along with it. Or shall we say God forbid, when we know it shall not be forbidden? Are we wiser than God that we should dissent from him? Are we stronger than he that we should oppose him? Christ, who knew the father's will most perfectly, taught us not to make any exception in this petition; he set us an example of a most cheerful submission to the will of God in all things; and his main design in coming to the world was to bring our will into a perfect conformity to the will of God; and the more that this is done the more complete is Christ's work within us, whereas the want of it discovers a proud rebellious disposition. Let us then learn to pray cordially and cheerfully, Thy will be done,—be done wholly, perfectly, and as thou willest,—"be done on earth as it is done in heaven." Thus we see that this short petition, "Thy will be done," which our Saviour taught us, and which we are daily to pray, comprehends all the imprecations contained in the book of Psalms, and is sufficient authority for us to use them.

Arg. 6. God hath appointed *imprecations as means of the preservation of the church, and of the destruction of her enemies.* She uses the means and obtains the end. The restless malice of the devil, and the wickedness of men continually stir up enemies of one kind or another against the church, enemies numerous and strong, by far more than a match for her. Her weapons are tears and prayers; prayers against as well as for her enemies. Were it not for her prayers she would have been swallowed up long ago, and there would not now be any mention of the gospel in the world, nor any history of Christ, more than if he had never been, unless perhaps, an account of the abortion of his scheme of reformation; but they draw down God's strength for her protection, and his vengeance upon her

enemies, so that she has been and always shall be set free both from their deceit and violence. We know that the prayers of Christ and his apostles against the Scribes, Pharisees, and other obstinate Jews confounded all their devices against the gospel, and made persecution itself the means of spreading it wider. When the rulers of the Jews resolved against the Apostles, saying, "Let us straitly threaten them, that they speak henceforth *to no man in this name*,—and command them *not to speak at all, nor teach in the name of Jesus*," the church prays, "Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word," and their prayers are answered to the confusion of the rulers. We might instance also the prayer of Hezekiah against Sennacherib, of Esther against Haman, and many others. In every age the prayers of the church are, more or less visibly, the means of her preservation or deliverance. Thus, when the devil stirs up his instruments to teach and defend error in the church, God, through means of her prayers, makes their tongues to fall upon themselves, and confound them by their contradictions and blasphemies. When her foes set their nets and snares, she prays, and they are caught themselves; when they draw the sword, she prays, and it enters their own heart. In a word, whatever crafty devices or violent assaults may be framed against her, they shall, through the efficacy of her prayers, be turned to the confusion and destruction of their authors, and to her exaltation.

If it be objected that because God hath promised to protect his church, so that the gates of hell shall not prevail against her, he will therefore preserve her without regard to her imprecations, we answer, He hath not promised to protect her without her prayers, neither will he do it. But he hath purposed and promised as well that she shall pray against her enemies, and that her prayers shall be answered, as that he shall protect her; and all these parts of his purpose or promise shall without fail be accomplished. God's promise of protecting the church, instead of freeing her from prayer, is her greatest en-

couragement in that duty, and makes it necessary. It is her encouragement, as it ensures a gracious answer; it makes her prayers necessary, because God hath commanded her to pray for whatever he hath promised. God promised that he would bring back the captivity of his people, Ezek. xxxvi. 33. "But thus saith the Lord, I will yet be inquired of by the house of Israel to do it for them."

Arg. 7. The saints shall afterwards judge the enemies of the gospel; and their praying against them now is but doing, implicitly and indefinitely, what they shall do at the day of judgment expressly and particularly; therefore that is necessary as well as this, to maintain a consistency and uniformity of conduct and character. It is beyond a doubt that the saints shall be secondary judges at the last day, approving of the sentence of the great Judge, "Ye who have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28. "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels?" 1 Cor. vi. 2, 3.

It is equally plain that there must be a harmony betwixt their conduct now and then. Their present prayers must not contradict their future sentence; for though they will undergo a great change at death, they will not then receive any new powers or graces, but only the completion of those they had before; for glory is but the perfection of grace. The whole of the spiritual warfare and agony of the Christian is an earnest striving to be now what he shall be hereafter. But how vain were that agony if his present and future state were opposite! and how shocking must it be to think of a saint uttering, with his dying breath, a prayer of faith from which he must shrink with horror, the first moment after death! yet that must be the case if their prayers in this world were to disagree with any part of their conduct in the next. The only difference that can be allowed is such as suits the inferiority of the present to the future state. Now they know only that God has enemies

and therefore their prayers must contain only an indefinite consent to their destruction ; but then they shall know who they are, and so be in condition to make a particular application of their former prayers. Indefinite imprecations are therefore as competent and necessary for the saints in their present state, as a particular sentence of condemnation against every enemy of the gospel, at the great day of Judgment.

When we assert that there must be an agreement between the present prayers and future judgments of the saints, we are aware that there may be an apparent opposition between them, in the case of conditional prayers. A saint may, for example, pray often for the salvation of a particular friend or relation, as a wife, or child, whom yet at the last day he shall cheerfully sentence to everlasting destruction. But as all such prayers go upon such a condition as this, "if God peradventure shall give them repentance to the acknowledging of the truth," the opposition is not real.

CHAP. II.—THE OBJECTS OF IMPRECATIONS.

I. IMPRECATIONS must be directed *against no enemy of man*, that is, against no man on account of either private and personal, or public and national enmity. It is agreed on all hands that to imprecate on account of private injuries, is very abominable, and more so on account of national quarrels; and he must be blind indeed who pretends to have Scripture authority for that conduct. These give proper room for the exercise of long-suffering, meekness, and forgiveness, and here the truest friends of the Scripture imprecations will not be last. They will yield a cheerful obedience to our Saviour's command: "Love your enemies, bless them that curse you, and do good to them that hate you, and pray for them that despitefully use you and persecute you." Matt. v. 44. "Bless them which per-

secute you, bless and curse not. Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine, I will repay, saith the Lord; therefore if thine enemy hunger, feed him, if he thirst, give him drink. Be not overcome of evil, but overcome evil with good." Rom. xii. 14, 19, 20, 21. They will as readily as any others follow the example of Christ, "Father, forgive them;" of Stephen, "Lord, lay not this sin to their charge;" and of Paul, "I pray God that it may not be laid to their charge."

II. Imprecations must be directed *against no present enemy of the gospel* as such, that is, against no man for his present enmity against the gospel. Prayer must proceed upon a sure foundation, but it cannot be concluded with certainty from a man's present enmity against the gospel, that he shall continue always in that state. He who is to-day a deadly foe to God, and every thing blessed, may be to-morrow an unalterable friend to both. He who now persecutes Jesus, may soon preach him zealously. We know that bloody Saul of Tarsus persecuted Jesus of Nazareth, and being "exceedingly mad against his saints compelled them to blaspheme, and persecuted them even to strange cities," making havoc of the Church, and breathing out threatenings and slaughter against the disciples of the Lord;" but he became another man, and Paul was not a whit behind the chiefest apostles, but laboured more abundantly than they all, in the work of the gospel. Now in him God shewed forth all long-suffering, not for his own sake merely, but for "a pattern to them which should hereafter believe to everlasting life." If I pray then against any man for his present enmity against the gospel, I know not but I may be praying against one who is a chosen vessel unto God, and who shall soon be a partaker of the "like precious faith" with the saints, and therefore such a prayer must be an abomination to the Lord. But it is lawful to pray thus about all the present enemies of the gospel, viz., that God may either convert them from their enmity or destroy them in it, for it is evident that one or other of these things is agreeable to his most holy will.

III. Imprecations must be directed *against all the final enemies of God or of the gospel*, without exception. It is upon that supposition alone, that they persist in their enmity to the end, that any are to be prayed against. All who die enemies to the gospel, shall without doubt be punished with everlasting destruction. Not one of them shall escape. "This is the purpose that God hath purposed through the whole earth ; and when he shall stretch out his hand" to execute it, "who shall turn it back?" Upon all the final enemies of the gospel shall come all the curses written in the book of God ; upon them they would come though none were to imprecate them, and whoever refuses his consent to their utter ruin, rebels against his Maker. Amen to it, will be said by all who concur with the will of God ; but it reaches not all alike, but "every one in his own order," first they that stand foremost in guilt, and then the rest in proportion to their deserts. All imprecations are not to be directed against, nor shall they be applied to, all the final enemies of the gospel, equally. Those in the 69th and 109th Psalms belong only to them who commit the sin against the Holy Ghost, or are noted apostates from the truth.

Farther, though the curse of God lights more or less upon all the final enemies of the gospel, yet as we know them not, it follows,

IV. That *the objects of imprecations are unknown*. He who prays against God's enemies knows not who shall reap the fruit of his prayers. He is certain that they shall be answered, because faith cannot be disappointed, but in the meantime he is ignorant upon whom. Of this he shall have little knowledge till he be received up into glory, and then he shall be surprised to see what effect they have taken upon persons, whom he was far from suspecting to be enemies of the gospel. He may find that they have lighted not only upon the openly profane, but upon ministers of the gospel, and professors of religion whom he formerly took for saints ; or upon his nighest and dearest relations, in whose behalf he had poured out many a prayer for mercy, which he now finds returned into his own bosom. But

he will not upon such discovery regret that he used imprecations, for he sees that God "does all things well."

V. That in *absolute imprecations there must be no particular object intended*. Because we know not the proper objects of them, we must apply them to none, for we may hit the wrong mark as readily as the right. In obedience to God's command we must indeed send up such prayers unto him, but we must leave it entirely with himself to apply them as he pleases. Like a man who sends home from abroad a sum of money to a friend in whom he can confide, desiring him to apply it for the suppression of vice, and the relief of the oppressed in his native country. He who sends home the money knows that there are vices to be suppressed, and oppressed to be relieved, but he knows the names of none of them, so as to be able to say, suppress this vice, relieve that man, therefore he leaves it to his friend to apply the money as he pleases. So we know that in all ages there are such enemies to God, as are proper objects of imprecations, but as we know not who they are, we commit the application of our prayers against them wholly to God; and "he who searches the heart and tries the reins of the children of men," will not only apply them to the proper persons, but also according to the measure and degree of their guilt, with the greatest exactness. We wish this and the other observations in this chapter to be carefully attended to, as they remove every shadow of a pretence for looking upon religious imprecations as the effect of revenge. If I am conscious that I have no mortal in mine eye, when I desire the destruction of God's irreconcilable enemies, I need not be afraid that I indulge any passion whatsoever.

CHAP. III.—THE SPIRIT WITH WHICH WE SHOULD IMPRECATE.

I. *Imprecations should not proceed from a spirit of revenge.*

II. They ought to be used *purely in obedience to the divine command.* The authority of Jehovah is the first and best reason of our obedience in all things, but it is to be peculiarly eyed in this duty, which we are so apt to abuse to gratify our corrupt passions, and which has an appearance of being opposite to others confessedly excellent and noble; lest, instead of glorifying God by our prayers, we augment our guilt by pouring out the rancour and venom of our own hearts. Our obedience in this matter must be cheerful indeed, but cautious. On account of the awful nature of imprecations, there is need of approaching God in them with more than ordinary reverence, fear, humility, and self-deniedness, and of seeking grace to purify us from all private emotions, affections, and passions; for certainly he who addresses God in imprecations, with a revengeful temper, takes the readiest way in the world to bring them all down upon his own head. Every Christian may know this, and sure nothing can be better calculated to strike the mind with dread and reverence, and withal to becalm all its turbulent emotions; so that imprecations properly managed, instead of fostering any bitterness of spirit, are one of the most noble and powerful remedies against it that can be imagined. The great and jealous God before whom we stand, accounts himself affronted by our corrupt passions, and he will not fail to punish them. The knowledge of this makes every conscientious Christian afraid of mixing them with his prayers. This fear, however, neither makes him neglect his duty, for that were "rebellion worse than the sin of witchcraft," nor yet indifferent about success therein, for indifferent prayers are as offensive and detestable as the bitterest revenge; but it makes him exceedingly watchful over himself, lest by any means he should utter any thing rashly before God.

III. Imprecations *should be used in faith*, that is, with a belief founded upon the divine promise that they shall be answered.

We have seen that, like other prayers, they are divinely authorized, and consequently, that an answer to them is secured by the unchangeable truth and faithfulness of God, insomuch that it is easier for heaven and earth to pass away, than that any of them should remain unaccomplished. They are not then to be used, but with a divine assurance, that they shall be both answered and applied, with the greatest wisdom and righteousness, to every one within their reach, fully and completely to all the final foes of Christ's gospel, and even to him who uses them, if he is such a foe, and partially and improperly to all its temporary enemies, as a means of their correction and reformation.

IV. With *knowledge*. As in every thing else, so here ignorance must prove a fruitful mother of abuses, therefore it ought by all means to be cured. Every one should be in a capacity to put an eternal difference between private revenge and all bitterness of spirit on the one hand, and a holy zeal for the glory of God, and an humble, obedient concurrence with his will on the other. The former ought to be shunned more than death, but the latter cultivated with diligence. Every one should endeavour as much as possible to know the scope and meaning of the Psalms, and of the imprecations in particular. Good books explaining them ought to be read frequently. Ministers ought to be very careful (perhaps more so than they generally are) to explain them to their people. Were the imprecations properly understood, every man of a tender conscience would sing the severest of them without scruple.

CHAP. IV.—OBJECTIONS ANSWERED.

Obj. 1.—*Imprecations are suited to the dark and antiquated dispensation of the Old Testament only.* God might then permit them, or even approve of them, but they cannot be consistent with the milder disposition of the gospel, under which we live.

Ans. We have shewn the reverse of the last part of the objection already, from the practice of our Saviour, the Apostle Paul, and the New Testament Church. Their example is a proof of the full consistency of imprecations with the spirit of the Gospel, and the New Testament dispensation. The first part supposes that the Old Testament fathers enjoyed not the gospel at all, and consequently that they were strangers to its benevolent disposition, and imprecated merely through ignorance, mistake, or something worse, all which are palpably false. That the gospel did not then shine with so great light and glory as now, will be readily granted. They saw Christ and his spiritual blessings under a vail, and hence their knowledge was not so clear, nor their love so strong as ours, and therefore it is no wonder that in some things they deviated more from the path of duty than New Testament saints; but still they saw Christ and rejoiced. "They saw his promises and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims upon the earth." Heb. xi. 13. They knew that law which said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might;" and, "Thou shalt love thy neighbour as thyself;" Lev. xix. 18; and it was "more desirable to them than gold, yea, than much fine gold, sweeter also than honey, and the honey-comb." They were not unacquainted with those beautiful and benevolent precepts of justice to all men, honour to the aged, compassion to the poor, pity to the distressed, love and generosity to strangers, faithful reproof of faults, and avoiding revenge and grudging. Exod. xxiii. Imprecations, therefore,

were practised under the Old Testament, not in consequence of their ignorance, or of any toleration or dispensation then granted, and now revoked, but in obedience to the unchangeable law of God.

It cannot with any appearance of reason be maintained that imprecations belong to that system of ceremonies and types with which the fathers were burdened until the death of Christ; for no man can tell what is the thing typified by them. The law of types and ceremonies was a shadow of good things to come, but the body is of Christ. What then is the body of which imprecations were the shadow? Neither is there any ground to affirm that as many of the imprecations in the Psalms were primarily directed against men who were types of the enemies of Christ and of the church, therefore they ought to be laid aside now when those men are gone; for though, indeed, they be gone, yet those who were typified by them, and for whom the imprecations were chiefly composed, are come in their room, and how preposterous would it be to lay them aside when their proper objects have appeared!

It is not to be doubted, however, that imprecations ought to be used less under the New Testament than under the Old, or rather that other prayers ought to be used more, in proportion to the superiority of our privileges. That servile fear which was predominant then ought now to be swallowed up by the more abundant displays of the grace and goodness of God, made to us through Jesus Christ; and accordingly, though our imprecations may not be fewer than theirs, yet they ought to be as it were eclipsed and hid by the superior blaze of a greater multitude of fervent prayers for the advancement of the Redeemer's interest throughout the world, in the success of the gospel, the conviction and conversion of sinners, and the growth of righteousness and holiness. This is a difference suited to the real distinction between the Old and New dispensations of the covenant.

Obj. 2. Though David's imprecations might be used with propriety *during the first age of Christianity, while Judas, the*

chief Priests, Scribes, Pharisees, or any of the Jews were alive who crucified Christ, and persecuted his apostles, yet they ought to be laid aside now, when those men are dead, and when it is become impossible to commit again the sins which caused the denunciation of such curses upon them. There are now no Scribes, &c., to persecute Christ, no Judas to betray him, no Jews to crucify him, and but few to persecute his followers, why then should we retain imprecations which seem to be appropriated to the age of the apostles ?

Ans. Though the age in which Christ lived can never return, and though he cannot be persecuted or crucified again, yet these things are no evidence that there are not, in every age, persons of the same disposition with his betrayers and murderers, or that he would not be crucified again in this or any other age, were he to act again the part he formerly acted in Judea, which yet must be proved ere the objection can have any weight. Christ appeared in the world but once, for a short space of time, and his travels were confined within a narrow compass, and yet he met with a Judas and persecutors ; whence it is natural to conclude, not that there are now no traitors and persecutors of Christ, but that they are by no means rare ; especially if it be also remembered that his followers, who resemble him in their doctrine and example, meet with them in all ages and places. Our Saviour himself has taught us to argue in this strain, “ If they have persecuted me, they will also persecute you ; ” “ If they have kept my sayings, they will keep yours also ; ” so that the treatment of the saints is a sure rule for judging what Christ would meet with, were he in their place. Indeed, human nature is the same in all ages, and therefore though there is not always the same number of bad men in the world, because vice has not always the same opportunity to display itself, yet in no generation is there wanting a great number of most wicked and abandoned persons ; insomuch that “ every man who lives godly in Christ Jesus must suffer persecution.”

Though Christ then cannot be crucified again in his own

person, yet he may be, and is so in his saints, the members of his body, whose wrongs he resents more deeply than his own, inasmuch as "he who toucheth them toucheth the apple of his eye." Thus he said long ago, "Saul, Saul, why persecutest thou me?" And thus he shall say at the great day, "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.—Inasmuch as ye did it not to one of the least of these, ye did it not unto me."

Vain minds may flatter themselves that the Jews were the worst of all people, and the age of Christ the worst of all ages, and that the world does not now afford such monsters as the crucifiers of our Saviour; but it is certain that the Spirit of God hath given us the history of the Israelites, as a specimen of the history of all mankind, or of human nature; and hath set up the age in which the prince of life was killed, as a mirror wherein all generations might view themselves; for how else can the Scriptures be a sufficient and infallible rule of faith and practice to all men? Moreover the New Testament foretells that future ages would be as wicked, if not more so, than that of the apostles. "This know also that in the last days perilous times shall come; "For men shall be lovers of their own-selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof." 2 Tim. iii. 1-5. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron." 1 Tim. iv. 1, 2. Now as it cannot be denied that these Scriptures are fulfilled daily, so it is plain that we have much less excuse for our sins than the ancients, because the many inventions of latter times, especially that of

printing, have greatly facilitated the progress of evangelical knowledge. Though Christ then cannot be crucified again actually, yet he may be, and is so in the desires and endeavours of wicked men, who neglect his great salvation, trample himself under foot, and "count the blood of the covenant wherewith he was sanctified an unholy thing, and do despite unto the Spirit of grace." These "crucify to themselves the Son of God afresh, and put him to open shame." Heb. x. 29, and vi. 6. Thus it appears that Christ still suffers a twofold persecution and crucifixion, viz., in the members of his mystical body, and in his work of grace; and therefore if ever it was lawful to imprecate the wrath of God upon his impenitent crucifiers, it must be so still.

If any thing farther need be said in answer to this objection, we may hear the decision of the great apostle. In exhorting the Romans "to please every one his neighbour for his good to edification," he uses this argument, taken from the sixty-ninth Psalm, to enforce his advice, "For even Christ pleased not himself, but as it is written, The reproaches of them that reproached thee fell on me," and to prevent objections, subjoins immediately this remarkable and instructive caution, "For whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope." Rom. xv. 3, 4. Let any man consider these words with candour and modesty, and withal let him remember that they are occasioned by a quotation from a Psalm which contains the most awful and tremendous imprecations, and written for the very purpose of reconciling New Testament believers to that Psalm, and he cannot but be satisfied fully, that divinely inspired imprecations may be used with profit, in every age of the church.

Obj. 3. It is farther objected that *David's imprecations are the effect of a malicious and revengeful temper, and that they have no other tendency but to foster and cherish the same disposition in others*; that they are fitter for the mouth of a Judas, or an open persecutor of the gospel than that of a meek and sober

Christian; that it is even shocking to a person of any delicacy and sensibility to hear the horrid expressions used in some of them. Let us, say they, put ourselves into the place of these men against whom they are directed, and reflect how we would relish such treatment. With what horror would we look upon that man, who should deliberately doom us to eternal damnation in his prayers! and how then can any one who professes to govern himself according to Christ's golden rule, "Whatsoever ye would that men should do to you, do ye even the same unto them;"—I say, how can he have the effrontery to deal in a manner so unchristian with another?

Ans. It is not to be wondered at that Deists (from whom indeed this objection must have taken its rise) should talk of the sacred oracles in a strain so reproachful, but it is shocking beyond measure to hear Christians imitate their impoisoned language. "For whom do they reproach and blaspheme? and against whom do they exalt their voice, and lift up their eyes on high? Even against the Holy one of Israel?" It is not only the character of David that is defamed in the objection, but the express words of the Holy Ghost, and the prayers of our Saviour are blasphemed. Thus the Master of the house is still called Beelzebub, how much more then may they of his household expect opprobrious names, if not something worse, for walking as he walked, and praying as he prayed? But for answer to the objection, let it be observed, as to the first part of it, that we have kept it in view all along, and studied to prevent it by showing that the imprecations in question neither spring from malice and revenge, nor cherish them in the least degree. We shall only add here that if people will misrepresent or abuse them, who can help it? "They that are unstable and unlearned may wrest these, as they do the other Scriptures, to their own destruction," but that is no reason for others to lay them aside. If Christ shall be a stone of stumbling and a rock of offence to the disobedient and unbelieving, must he therefore cease to be precious to those believers who build on him as their sure foundation?

As to the appeal to our delicacy and sensibility, concerning some severe expressions in the imprecations, we observe that our feelings are very incompetent judges in matters of justice and equity. It hurts every feeling mind to see the slightest degree of pain inflicted upon any creature; must therefore no animals be killed, and must all crimes pass unpunished? Surely nothing can give a greater shock to our feelings than the thought of a tender and delicate man, or "the tender and delicate woman, who would not adventure to set the sole of her foot upon the ground for delicateness and tenderness," Deut. xxviii. 54, 56, "dwelling with devouring fire, and abiding with everlasting burnings;" but shall we therefore find fault with that justice, which will effect it in myriads of our fellow creatures?

The truth is that, through the corruption of our nature, our pity for the miserable is much easier called forth than our abhorrence of their guilt. Guilt being an universal thing, and contracted by breaking that law to which the carnal mind cannot be subject, we easily excuse it; but misery being present to our senses, or at least to our fancy, leaves behind it an impression that is not easily worn away. But if we would act reasonably, we will never find fault with a punishment however severe, until we have inquired into the nature of the crime for which it is inflicted. If we do this common justice to the imprecations, we will see no reason for giving them any hard or ugly epithets, implying malice or injustice. Why should not I deliberately desire the destruction of those, who deliberately, knowingly, and perseveringly desire their own destruction? Why should I be thought to break through the golden rule of our Saviour, for wishing to a man what he ardently wishes to himself? If I put myself into their place, (as the objectors bid me,) I will sin with both hands earnestly, I will continue unbelieving, and impenitent unto the end, and I will delight myself in these sins, and in such sinners as are guilty of them. I will reckon those who endeavour to convert me from them mine enemies, and the disturbers of my joy and happiness, and

I will hate and persecute them. On the other hand I will love those who encourage my heart, and strengthen my hands in sin, and the more they will help me to it, and consequently to its inseparable and eternal fruits, I will reckon them the dearer friends and companions. Is not this in other words to make eternal damnation my happiness? I will no more then (if I am self-consistent) reckon those mine enemies who pray for my damnation, than those who promote it with their sincerest endeavours; only I will blame the former for the slackness of their friendship, because they do not, like the latter, add their example and endeavour to help forward my ruin. Perhaps, indeed, it is impossible for any man to love, or wish for eternal damnation as such, or under that formal notion; but all who love the sins and vices that are inseparably and infallibly connected with it, do love it interpretatively. "He that sinneth against me wrongeth his own soul, and they that hate me," especially if they do it knowingly, "love death."

It is not inconsistent with my love to myself or my members, to cut off one of them that is putrid, and instead of doing me any service, will certainly infect and destroy the rest, if that painful and disagreeable operation be neglected. It is not contrary to equity or universal benevolence, for me to supplicate the magistrate,—that he may punish robbers, murderers, and other malefactors, that disturb the peace, and are the pests of society; nor for him to execute the law upon them. It is highly agreeable to every christian duty, and virtue, to cast out of the church obstinate offenders, and to account them as heathens and publicans. In like manner it is abundantly consistent with every duty of piety and reverence towards God, and of justice and equity, and moreover of benevolence, love, and compassion towards man, to pray for the destruction of those who are wilful and final enemies of God and the gospel. Their ruin is necessary for the benefit of others; for should they be admitted to heaven, their unholy company would turn it into a hell to the saints. Indeed their happiness is an utter impossibility; for should they be admitted to heaven, its purity, holi-

ness, and glory, which they hate above all things in the world, would torment them more than all the pains of hell.

Imprecations would appear to be a kindness rather than an injury to the final enemies of the gospel. Would it not have been a benefit for a murderer, who has taken away the lives of many of his fellow men, had he been capitally punished for the first murder, rather than be suffered to live to multiply and aggravate his crimes, and to increase his punishment? Would not the very hell of Judas' hell been wanting if he had been cut off before he betrayed Christ? Certainly the very marrow and soul of his sufferings consists in the punishment of that treachery, and of what followed thereupon. Just so is it with other evil men who are not to be convinced; they shall wax worse and worse, and the longer that their damnation is delayed it must be the heavier. The sooner that it is God's will to cut off such enemies, it is the better for themselves and others; they therefore who desire their ruin are more their friends than they who wish they may be spared.

Obj. 4. Imprecations are contrary to the doctrines taught in many places of Scripture, where a practice directly the reverse is recommended; as, Rom. xii. 14, "Bless them which persecute you; bless and curse not." James iii. 10-12, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree, my brethren, bear olive-berries? or a vine figs? So can no fountain yield salt water and fresh." And 1 Tim. ii. 1, 3, 4, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;—for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth." In the first two of these texts all cursing, under which every species of imprecations and denunciations of God's wrath must be comprehended, is absolutely prohibited, and therefore they ought never in any case to be used. The last shows plainly that God is willing and designed to save all man-

kind, which is utterly inconsistent with our praying for, or consenting to, the damnation of a single individual. Besides the same doctrine is taught in a variety of other places of Scripture.

Ans. The first two texts cannot be a prohibition of all cursing, unless we suppose that the apostle Paul contradicts himself and the apostle James. Because in the mouth of God there is not yea and nay, these words, "Bless and curse not," must be understood in a full consistency with these other words, "Let him be accursed," and so must these, "Out of the same mouth proceedeth blessing and cursing. These things ought not so to be." Some method therefore must be fallen upon to explain these seemingly opposite passages, in such a manner as that they shall not clash; and this may be done effectually, by considering those quoted in the objection, as a prohibition of all malicious and revengeful cursing, and the other as an example of those religious and righteous denunciations of God's wrath upon his enemies which we have been defending. These two methods of denouncing curses are not essentially distinct only, but in direct opposition to one another, so that the one may, without any inconsistency, be forbidden, while the other is commanded; and indeed, those who are the staunchest friends of the religious are the steadiest enemies of the malicious imprecations. The former proceed from the divine Spirit, even a spirit of love to God, of benevolence to man, and of holy zeal against every thing that hinders his good; but the latter from the spirit of the devil, a spirit of hellish malice, and implacable revenge against fellow creatures. A most profound and awful respect for the authority of God is the cause of the former; an outrageous enmity against his providence is the cause of the latter. The former are never occasioned by private quarrels, nor applied to any particular person, not even the worst of men; the latter are generally occasioned by real or supposed personal injuries received, and directed against their authors, and readily enough against the best of men for their faithful reproof of faults, and chastising of vices. The former

sort are never used by bad men except in a misrepresented or perverse sense; if good men are ever so far off their guard as to use the latter, the consequence is a bitter repentance.

To be fully convinced that the places cited in the objection are cautions against the latter sort of cursing, we need do nothing more than transcribe a few verses from the context. Rom. xii. contains such peerless precepts as these, "Let love be without dissimulation, abhor that which is evil, cleave to that which is good. Be kindly affectioned to one another,—Bless them which persecute you,—Rejoice with them that rejoice, and weep with them that weep. Recompense to no man evil for evil. If it be possible as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath,—If thine enemy hunger, feed him, if he thirst, give him drink." Sure, these lovely words are opposite enough to every species of malevolence, but not to a holy acquiescence with the righteous judgment of our heavenly Father upon them who never cease to despise his infinite love. James, chap. iii., says, "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works, with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is there is confusion, and every evil work." Here we are furnished with sufficient reasons to abhor a diabolical spirit of bitter envy and heart strife; but not that holy hatred of sin out of which the great Judge punishes the obstinate transgressors of his law, nor yet that disposition in man which says Amen to whatever he brings to pass.

The sense of the remaining text is very much contested not only in this controversy, but in that most important one between the assertors of universal and particular redemption. I will therefore, if I can obtain the reader's pardon, unfold it at some greater length, as it will throw some light upon both these subjects. They who adduce 1 Tim. ii. 1, 3, 4, as an argu-

ment against divine imprecations, and they upon the side of universal redemption, contend that that Scripture is expressive of an intention or will in God to save all mankind, in the most extensive sense of the word; and they on the other side maintain that he neither has, nor ever had such an intention or will. The former insist upon the universality of the words *all men*, that words of a more extensive signification cannot be used, that the apostle could not have used other or better words, had he designed to assert universal redemption, and that to understand them of any number of persons less than the whole of mankind is to overturn the plain and ordinary signification of words; the latter bring unanswerable reasons, however, for rejecting this extensive sense of the words *all men*, and giving another comprehending a part only of mankind. To understand the words in question so as to include every individual of mankind is utterly inconsistent with the perfections and providence of God, and with other places of Scripture.

It is inconsistent with the perfections of God; for, 1. It would follow that he is not only disappointed of his design, but that his will is controlled by the will of man, since all mankind are not saved, and since all who perish, perish with their own will. If when man wills anything, God wills the reverse, and is disappointed, where is his sovereignty and independence? 2. It would follow either that God eternally wills to save the damned in hell, and is forever disappointed, nay, that he eternally wills both to save and destroy them, or else that he alters his will upon the death of every wicked man, so that though he would have them saved all their life, yet at their death he will have them damned. The latter of these consequences is chosen by the Universalists as most defensible,* yet even it makes the

* To keep them in some countenance, in maintaining that God alters his mind, in consequence of being disappointed, they run under the shadow of such Scriptures as ascribe unto God *repentance*, as Gen. vi. 6, "It repented him that he made man;" *disappointment*, as Isa. v. 4, "Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" and *ineffectual wishes*, as Psal. lxxxi. 13, "Oh that my people had hearkened unto

unchangeable God more variable than any creature, perhaps, that ever he formed. According to the present population of the world, though we should make our computations of the deaths of wicked men very moderate, he must alter his will once, at least, every second of a minute ; and moreover these alterations are as great as they are frequent, for the will to save is infinitely great until the very moment of death, then, all at once, it goes over to the other side, and becomes, the first moment after death, infinitely great to punish. But this consequence, besides the absurdity of it, makes a wide breach upon the unlimited sense of the words *all men*, and obliges the Universalists to yield the whole contest ; for, unless it be a fact that God will have all the damned in hell to be saved, it is not, and it never was true, since the death of the first wicked man, that God would have all mankind to be saved. It was far from being true in the days of the apostles, for then he would have New Testament sinners only to be saved ; therefore Paul either understood the words *all men*, in a confined sense, or wrote a direct falsehood, themselves being judges. God, indeed, upon their principles might have willed, at the beginning, the salvation of every individual whose existence he foresaw, but ever since wicked men began to die, he hath been and will be, in every generation till the end of time, gradually willing the

me !” It is plain enough that that these texts speak of God after the manner of men. His repentance points out an alteration in his dispensations, his disappointment, the reasonableness of his commands, and his ineffectual wishes, the great and certain loss of them who despise very desirable mercies ; but it is as absurd to maintain that there is in God any proper repentance, disappointment, or fruitless wishes, as that he has eyes, ears, hands, feet, or other bodily members which are frequently ascribed unto him in Scripture. Man in a state of innocence could not repent, be disappointed, nor, it is likely, have one vain wish ; neither can glorified saints or angels. What strange conceptions must these men have of the Divine Being, who suppose that he gives away what he has not, and makes innumerable creatures more perfect than himself ! Is it any wonder that they are blind to the higher glories of the divine decrees, and can discover no wisdom in the eternal counsel of God’s will ? “ *Thou thoughtest that I was altogether such an one as thyself.*” — Psal. l. 21.

salvation of fewer and fewer, until he come, at the day of judgment, to be of the same mind with the assertors of particular redemption, and have none to be saved, but them who shall be saved. 3. If God wills the salvation of *all men*, in an unrestrained sense, it would follow that he wills what he knows, and declares in the oracles of truth, he shall never attain; and so his omniscience and will are troublesome attributes, serving only to aggravate his disappointment, somewhat like the immortality of the heathen gods which prevented them from dying of their wounds and pains, and putting an end to their misery. Man has at least this consolation that, though he meets with frequent disappointments, he knows not of them till they happen, but God has the mortification to see beforehand that his will shall be ineffectual in many millions of instances, without being at liberty, for a time, to alter it. 4. It would follow that God, in creating man, knew that he was going to make a great number of creatures, who would soon rebel against him, and whom he could not reduce to obedience again, though yet he must will it, and whom he must punish, but without willing their punishment. And so we must suppose the person who made this speech in the council of the Trinity, "Let us make man," &c., to mean thus, "Already have we made a glorious habitation, let us now make as glorious an inhabitant, 'Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth,' and (with horror let me add it) even over God in the heavens; for the free will which we are to give them, and which we must never touch afterwards, they will soon abuse for the purpose of rebellion, and, by that means, they shall not only get beyond our government, but have it in their power to hinder us from getting our will, and shall do so in many instances. We must will their salvation, but many of them shall will their own destruction, and shall prevail."

If it be said in reply to what is here advanced, that God

wills the salvation of all men only upon condition of faith, and repentance, &c., we answer, not to insist upon the scripture declarations that faith is the gift of God, and repentance his grant, Eph. ii. 8, Acts xi. 18, and, of course, that none can have them save they to whom they are given of God, it may be asked, does God will that the condition shall be performed, or does he will that it shall not? Or, is his will in a state of perfect indifference about its performance? If the first is the case, the matter is just as it was, God is disappointed; if the second, one part of his will contradicts another; but if the last, it is the same as if he had no will at all about salvation; for the posterior indifference defeats the prior will. Here is a chain, the first link of which is an infinite volition, the next an infinite indifference, and what avails it though the beginning be strong if its end be rotten? Might not God as well not have willed salvation at all as to have willed it conditionally, and be entirely indifferent about that condition, upon which it wholly depends?

Again, to understand the words *all men*, so as to include every individual of mankind, is inconsistent with the providence of God towards a great part of the world. If he will have all mankind to be saved, and to come to the knowledge of the truth, how happens it that in the places where the gospel shines most clearly, and the knowledge of the truth is most easily attained, so many are ignorant? If he will have every individual in the world to come to the knowledge of the truth, is it because of his weakness that he has suffered so many vast regions of the earth to lie in darkness for four thousand years past? In the days of the apostles he made bare his almighty arm in spreading the knowledge of the truth; did that arm wax weary with working so many miracles, that knowledge stopped her progress ere she reached the ends of the earth? Or were the barbarians in the outskirts of the world too dull, or too stubborn to be instructed? And is it more difficult for the divine teacher to give knowledge to modern Hottentots or Patagonians than to the ancient Greeks and Romans? If those cannot be wrought

upon by ordinary means, can he not yet work miracles for their conviction? Or does he know that they shall be proof against them? Or is his will to bring them to the knowledge of the truth so faint as not to excite him to action? Or does it here too depend upon some condition to be previously performed by the ignorant, and the barbarians? Moreover, if God will have every individual of mankind to come to the knowledge of the truth, how were the apostles forbidden to preach the gospel in some places? "Go not the way of the Gentiles, and into any city of the Samaritans enter ye not." Matt. x. 5. "Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they essayed to go into Bithynia; but the Spirit suffered them not." Acts xvi. 6, 7. What! not suffer them to preach to them whom "he will have to be saved, and to come to the knowledge of the truth!"

Lastly, the unlimited sense of the words *all men* is inconsistent with other places of Scripture, 1. With such as declare God's will to be efficacious. "He is of one mind and who can turn him?" Job xxiii. 13. "He doeth according to his will in the armies of heaven, and among the inhabitants of the earth," Dan. iv. 35. "Who worketh all things after the counsel of his own will," Eph. i. 11. "My counsel shall stand and I will do all my pleasure," Isa. xlvi. 10. "The counsel of the Lord that shall stand," Prov. xix. 21. "The Lord of Hosts hath purposed, and who shall disannul it?" Isa. xiv. 27. "I have purposed it, I will also do it," Isa. xlvi. 11. 2. With such as regulate our prayers. Are we to pray for the salvation of "that wicked—whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming?" 2 Thess. ii. 8. Are we to pray for the salvation of them who commit the sin against the Holy Ghost of which it is said, "It shall not be forgiven," Matt. xii. 32, and "I do not say that he shall pray for it?" 1 John v. 16. Are we to pray for the salvation of Judas and of the spirits in prison?

Such prayers would certainly be a daring mockery of Him who heareth prayer. Moreover I would ask, did ever Christ, or does he still pray that every individual of the human kind may be saved and come to the knowledge of the truth? If he does not, how can he say, "I delight to do thy will, O my God; yea, thy law is within my heart?" Psa. xl. 8. Or how can it be said, that "he magnified the law and made it honourable," Isa. xlii. 21, while this one precept was disobeyed? But if he does, can he yet say, "I know that thou hearest me always?" John xi. 42, and what does he mean when he says, "I pray not for the world?" John xvii. 9.

Let the reader consider whether these shocking and horrid consequences be not the necessary result of taking the words "*all men*" in a sense so extensive as to include all that ever were, are, or shall be in the world. If so, it were very desirable at least to take them in a limited sense, if that could be warranted from Scripture and common practice. In Scripture it is very common. We shall produce two plain instances; John xi. 48, and 1 Cor. x. 33. In the first a small remnant of the Jews are called *all men*; "If we let him thus alone all men will believe on him, and the Romans will come, and take away our place and nation." In the second a smaller remnant of the Christians are so termed; "Even as I please all men, in all things." Doctor Owen affirms, that the term *all*, is taken in a limited sense, near five hundred times in the Bible. With respect to profane authors, ancient or modern, nothing is more certain than that every thing which is public is with them known to *all men*. The inhabitants of each city, country, province, and kingdom, throughout the globe, or the tenth or hundredth part of them respectively constitute *all men*, both in the language of common conversation, and of the best writers. Not they who take the words *all men* in a confined sense, then, but they who do not, overturn the common and ordinary signification of words, as it is very evident that both in speaking and writing, the words in question are much oftener used with than without limitation. We hope we may now venture to assert

that the exhortation to pray for *all men* is to be restrained to a part only of mankind; viz., “a great multitude which no man can number, out of all nations, and kindreds, and peoples, and tongues,” Rev. vii. 9. A prayer for *all men* thus limited, God will hear, but a prayer for the salvation of all mankind, not excepting the finally impenitent and unbelieving, is horrible self-contradiction and absurdity.

The occasion and scope of the exhortation in question seem to be as follows. The primitive Christians were so grievously persecuted by all men, especially by magistrates, that, though Christ commanded, “Pray for them that despitefully use you and persecute you,” yet possibly some of them might think themselves excusable for not praying, at least, for such of their persecutors as were apparently so hardened, that there was no hope of their conversion and reformation. In opposition to this contracted and unchristian spirit, Paul desires Timothy to warn his hearers against confining their prayers to their Christian friends, and to teach them to extend them to all sorts of unbelieving Jews, and Gentiles, and especially to them in authority. The reason is added that God would have a part of all these to be saved, and perhaps the very persons they were disposed to exclude from their prayers. Thus it appears that the exhortation to pray for *all men* when properly understood, is not inconsistent with those imprecations which we have been defending. If any other Scripture directs us to pray in universal terms for man’s salvation, they must also, for the reasons above mentioned, be understood with the same limitation.

Obj. 5. The imprecations contained in the Psalms *are to be considered as prophecies of the destruction of God’s enemies*, and therefore they ought to be translated as predictions and not prayers, and then the reading of them would imply no wish that they should be fulfilled.

Ans. It is readily granted that they are real and true predictions, but they are prayers too; for between these there is no opposition. It would make very little odds to an humble and obedient Christian whether they were read as predictions

or prayers; for either is equally a foundation of faith, and a rule of duty to him. Upon the one hand every divinely inspired prayer is to him a prophecy, because he is certain that God, according to his promise, will answer the prayer; upon the other hand every prophecy, whether promise or threatening, is to him a prayer, for it is an intimation of God's will concerning their respective objects, which will he wishes may be done. Therefore though all the imprecations were turned to prophecies or predictions, the obligation of praying them would remain as strong as ever; for with what disposition ought we to read or sing them, supposing them to be predictions? Should we say, God forbid that they should ever be fulfilled? Though we were to say so, would they not be vain and impious words? Should we not rather heartily say, *Amen* to them, in the assured faith of their accomplishment upon all impenitent unbelievers? And what else is this but prayer?

But God has seen meet to deliver these portions of holy writ unto us, not as predictions, but prayers. In the Hebrew Bible, David's imprecations are written mostly* not in the future time, but in the imperative mood, which is the proper mood for prayer. In the Greek version of the *Seventy*, they are translated in the optative, or wishing mood, and so are those quoted in the New Testament. Hence in every faithful version they are translated as prayers and not predictions. How intolerable then is that pride and self-conceit, which would alter them, as if the works of divine wisdom might be corrected by the folly of man! Is it indeed comely in him, who is "born like a wild ass's colt," to say unto the infinitely wise Jehovah, Thou hast done foolishly. The plain English of such amendments of God's words is as follows: "It seems thou, Lord, hast a mind to destroy all thine irreconcilable enemies, and

* All the imprecations, except the first, in the 109th Psalm are in the future time; thus "Set thou a wicked man," or rather the wicked one, "over him, and Satan shall stand at his right hand, &c." But that makes no material odds, as all the predictions are the necessary consequences of the prayer prefixed to them.

meanest too to make thy servants consent to their ruin, by praying for it. For my own part, I am, indeed, heartily sorry that thou shouldst have any such enemies, but, at the same time, I entirely disapprove of that severity, with which thou proposest to deal with them, for I cannot consent that any of them should be everlastingly punished. If thou wilt punish them in that manner, do so, with a vengeance; for who can hinder thee? But let the blame rest upon thine own head. I take it heinously ill, however, that thou shouldst endeavour to make me a partner in thy severity by proposing to me such prayers; but be assured I shall not be cozened so; for though thou intendest them as prayers, I will turn them into prophecies, and so I shall get my neck out of the yoke, and be free to read and sing them with a hearty desire that they may never be fulfilled. This desire it is true shall be ineffectual; for it cannot prevent the destruction of thine enemies; but I cannot help that; mine intentions are better than thine."

Such is the genuine language of those who would alter the words of God to shift the Christian duty of religious imprecations. What would we think of the man who should take such a method, or be prevailed upon by such reasons to stand neutral in his country's cause, against the common enemy, or to refuse his assistance in seizing thieves, robbers, or murderers, in order to be brought to condign punishment? Would he not be reckoned an enemy to his country, an accomplice in the greatest crimes? And can the Lord be indifferent who shall rise up with him in a cause infinitely greater? Will not his jealousy burn against that man who would wish to refuse him his help? "He that gathereth not with me scattereth abroad." "Curse ye Meroz, curse ye bitterly the inhabitants thereof." Why? What have they done? They have basely shifted their duty, and stood indifferent spectators, "They came not out to the help of the Lord, to the help of the Lord against the mighty." If we will not curse the Lord's enemies, we shall be cursed along with them. To refuse to do our duty, however much it be reviled by the openly profane, or by Laodicean professors of religion betrays, the most despicable cowardice and pu-

sillaninity, and a detestable treachery or indifference in the cause of Christ, a most criminal want of zeal for the glory of God, and disrespect for his commandments. Nay, we must not only do our duty, but we must do it heartily, as to the Lord, or else he will turn us over to the other side and treat us as enemies, "Cursed be he that doth the work of the Lord deceitfully."

For my own part, I consider it as an illustrious display of the goodness and mercy of God to blind mortals, for which they ought to bless his name, that he hath not delivered us these imprecations by way of prediction. In the method he has taken he not only teaches us our duty, but takes us by the arms, and leads us in it, delivering to us not only the matter or substance of it, but also its very form and manner. He hath set us a copy, that we might imitate it, and thence proceed to turn predictions into prayers. What a loss should we have offered had God dealt with us otherwise! This duty would have been almost, if not altogether lost; for if men are so backward to make use of imprecations, when God hath made them ready to their hands, what would have been the case had he left them to form them out of predictions or prophecies? They would then have at least more plausible pretexts for shifting the duty. God, foreseeing these, condescended to make it as plain as possible, that his servants might have a full answer to the objections of others, and to their own scruples.

Instead therefore of replying against God, or finding fault with the prayers which he requires me to use, I would rather candidly*

* * * * *

that I do not pray against any of thine, alive or unborn, nor against any particular person whatsoever, and that my indefinite prayers against thy final haters, in obedience to thy command, proceed from zeal to thee, and love to my brethren, whose happiness requires the ruin of impenitent sinners. I am fully persuaded that thy word is as useful and applicable to this

* About half a page of the original MS. here, has unfortunately been lost. Ed.

and all succeeding ages, as to those in which it was, at first, written ; and from its declarations, I firmly believe that it is, thy will and unalterable purpose to damn, to all eternity, every man who dies without faith and repentance, and that it is my duty to say with all my heart, 'Thy will be done.' I will therefore say it with all possible fear and cheerfulness, though I should be stigmatized as revengeful, uncharitable, illiberal, and fanatical, for I know that thou wilt approve of my conduct, at the great day of accounts."

"Let God arise, let his enemies be scattered ; let them also that hate him flee before him ; as smoke is driven away, so drive them away ; as wax melteth before the fire, so let the wicked perish at the presence of God. But let the righteous be glad ; let them rejoice before God ; yea, let them exceedingly rejoice." Psa. lxxviii. 1-3.

ESSAY

ON THE

DURATION AND CHARACTER

OF THE

MILLENNIAL AGE

OF THE CHURCH.

ORIGINALLY PUBLISHED IN THE CHRISTIAN MAGAZINE, VOL. IV.

1870

DEPARTMENT OF THE INTERIOR

MINERAL LANDS

REPORT

ON THE MILLENNIUM.

THE Millennium holds a most distinguished place among the prophecies of the Scripture. Some of the prophets have given large and delightful descriptions of its glory, and few or none of them omit it altogether. It is their common argument of consolation to the church in distress; for the foresight of its glory cheered their own spirits, and filled their souls with holy joy and wonder. Their descriptions of it are always magnificent, and expressed in the most elegant and flowing language. The apostles trod in the footsteps of the prophets. Nothing can exceed the beauty and sublimity of John's description of the Millennium, except his own unparalleled description of the heavenly state. Indeed, the Millennium is so lively an emblem of heaven, that it is not uncommon for both prophets and apostles, in their descriptions, to slide insensibly from the one unto the other, so that sometimes it is difficult to know which of the two they describe. The most part of Scripture interpreters, since the days of the Apostles, and even since the Reformation, have had diminutive views of the Millennium, owing partly to the figurative language in which it is often described in the Scriptures, but chiefly to their own contracted ideas of God's works.

It is probable that the prophets and apostles themselves did not fully comprehend their own descriptions of it, and that its glory will not be fully understood until it is declared by the happy event; yet it is evident from Scripture, that it is incom-

parably the happiest and most prosperous time which the church enjoys on earth. Isaiah regards all the previous success of the gospel as nothing compared with its amazing prosperity during that remarkable period. "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations."

Previous to the Millennium, it may be said of the heathen, that "they know not the Lord," and of the nations of professed Christians, that "they do after the manners of the heathen;" and of the devil, that he is "the god of this world." But then God will take to himself his great power, and reign; "all the heathen shall know that he is the Lord;" all nations shall serve him, and it will appear, that he made not the world for a triumph to the devil, but for his own glory, especially the glory of his mercy and grace. The Scriptures declare, that the Son of God was manifested, that he might destroy the works of the devil; but the truth of that declaration is not yet apparent, for the works of the devil are far from being destroyed. He still goes about to *deceive* the nations, and walks about "like a roaring lion, seeking whom he may *devour*." And both ways, he is most wofully successful, not only in heathen, but in Christian countries, filling the church with false and pernicious doctrines, and deluging the nations with the most horrid bloodshed and war. But the Millennium will show that the Son of God is both able and willing to accomplish his purpose for which he came into the world, viz., to destroy the works of the devil; for then not only shall Satan be chained and sealed in the bottomless pit, but so vast and amazing shall be the confluence of blessings poured down upon the world, that all the mischief done by the devil (great as it is) shall appear as nothing. The Millennium will make this wretched world, where sin and misery abound, to become a happy world, where grace and peace shall much more abound. If sin now reigns unto death, grace will then reign most triumphantly through righteousness unto eternal life, by Jesus Christ our Lord.

The following hints are intended to throw some further light

upon the Millennium, and to stir up others to search the Scriptures, the only source of information upon this subject. In treating of it, we need not confine ourselves to those passages of Scripture which speak directly to the point, because the Millennium being the most prosperous period of the Church upon earth, whatever passages will apply to other prosperous periods, must apply to this with greater force.

I. The Millennium shall last three hundred thousand years at least.

The thousand years spoken of in the book of Revelation, (commonly called the Millennium,) are understood by some in an indefinite sense, for a long space of time merely, and that space they contract or extend according to fancy. Many will have it finished before the world shall have stood six thousand years; because they imagine, according to a Jewish tradition, that then the world must come to an end. By others, they are understood in a definite sense, for a precise thousand years; by others, they are taken for mystic or prophetic years, by which every day is reckoned a year, according to that expression in Ezekiel, "I have given thee a day for a year," Ezek. iv. 6. Thus, Daniel's seventy weeks are explained, and several numbers in the book of Revelation. Some, however, make the mystic or prophetic year to consist of three hundred and sixty years, reckoning thirty days only to each month, and others of three hundred and sixty-five. Time will best decide this difference. Though it amounts in the whole to five thousand years, yet it is but a trifle in such a prodigious space of time. According to this sense, the Millennium will last three hundred and sixty thousand years at least, and, perhaps, five thousand more. The first two of these senses we reject, as uncertain or contracted, not allowing time enough for fulfilling all the great and glorious prophecies of the Scriptures; and the third we support by the following arguments:

1. The scope of the prophecy in the book of Revelation requires that the thousand years be understood of a year for a day. The prophecy foretells, that the Church shall first have

a time of trouble, and then a time of peace ; it represents the former as short, and the latter as long ; and it contrasts them, presenting the long period of peace as encouragement and consolation under the short period of trouble. The time of trouble is foretold in these words : “ The holy city shall they tread under foot forty and two months. My two witnesses shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and threescore days ; where she is nourished for a time, times, and half a time, (three years and an half,) from the face of the serpent,” Rev. xi. 2, 3 ; xii. 6, 14. All these numbers are the same, and amount to three years and a half. The time of peace, or the Millennium, is thus foretold. “ He laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled. And I saw the souls *or persons* of them which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands ;” (he saw these in their successors, persons of the same spirit, as Elijah was seen in John the Baptist;) “ and they lived and reigned with Christ a thousand years. They shall be priests of God and of Christ, and shall reign with him a thousand years,” Rev. xx. 2, 3, 4, 6. Great is the difference between these two periods ; but the greater it is, the stronger is the consolation it yields. The Church may easily be induced to bear trouble for three years and a half, by the hope of enjoying a thousand years prosperity. Now it is agreed, that the three years and a half are mystic or prophetic years ; that is, one thousand two hundred and sixty years, or, at least, one thousand two hundred and forty-two. Why, then, should not the thousand years be reckoned in the same manner ? Would it involve any absurdity, or produce any bad consequence ? None ; and there is, at least, this much in its favour, that it

preserves a uniformity in the rule of interpretation, and a due proportion between the prophesied periods of the adversity and prosperity of the Church; whereas otherwise there would be introduced an arbitrary rule of interpretation, and such a wild disproportion between the periods of adversity and prosperity, as would make a thousand years shorter than three years and a half. The long period would become the short, and the short the long, which could not fail to cause a great disappointment in the mind of a reader who attends to the scope of the book. That the same rule and the same proportion ought to be observed in explaining both numbers, may be evident from the unity of the subject. Though several chapters intervene, yet the subject is the same in chapters xiii. and xx. It is evident that, 1. In both, the beast is the same; for he is represented as worshipped, as having an image which is worshipped, and as having a mark which his admirers receive in their foreheads or hands. 2. The people who are represented in chapter xiii., as killed for not worshipping the beast and his image, and for not receiving his mark, are the very same individuals, (we mean in vision,) who are declared, in chapter xx., to be raised again, to live and reign with Christ a thousand years. They are so clearly the same, that it is the opinion of many interpreters, that they are the same in fact, and so maintain that the martyrs shall actually rise from the dead, and reign with Christ on earth. 3. The admirers of the beast in chapter xiii., are the very same individuals, (in vision,) who, being killed in chapter xix., are in chapter xx., declared to be dead, and not to live again till the thousand years are finished. Now, how absurd is it to measure two parts of the same whole by rules so disproportioned as three hundred and sixty to one!

To illustrate this point, let us make a supposition, that an angel sent of God, reveals to man that, being placed in certain circumstances, he shall have sore sickness for a day, and then good health for sixty days; that accordingly, he becomes sick, but continues so almost a year, before any symptoms of approaching health begin to appear. What conclusion must the

man make? At first, he might take the angel's day for a common day; but experience would soon teach him to put a different construction upon it; and the same that would induce him to reckon the day a year, would natively and necessarily induce him to reckon the sixty days so many years. Should any of his fellow creatures tell him, that though the angel meant a year, by the day of sickness, yet he meant no more than two months, (perhaps one month,) by the sixty days of health, he could not easily believe it; and the moment he did, he would be sadly disappointed, and could not fail to accuse the angel of deceiving him, promising him apparently sixty times more health than sickness, and performing that promise with six times more sickness than health. The case of the Millennium, if received without prejudice, is as plain as this supposition. Were the mind free to extend the duration of the world as far as the Scriptures permit, there would be no difficulty in reckoning the Millennium at three hundred and sixty-five thousand years; but few study the Scriptures without fettering the mind with previous systems and opinions.

Perhaps no other passage of Scripture determines the number of years in the Millennium; but there are several from which it may be fairly argued, that it must last many thousands of years, which is in effect the same, as no other opinion extends it beyond a thousand.

2. A kind of argument may be taken from such passages as these: "Unto you that fear my name, shall the sun of righteousness arise," Mal. iv. 2, and, "We, when we were children, were in bondage under the elements of the world: but when the fulness of time was come, God sent forth his Son," Gal. iv. 3, 4. The rising of the sun means, the appearance of Christ in human nature to the world: and the fulness of time which then happened means, the time of the Church's passing from childhood to manhood. It appears, then, that the Old Testament, which lasted four thousand years, bears no greater proportion to the duration of the New Testament, than the time before sunrise to the rest of the day, or the time of childhood

to manhood. Even this is too little ; but it is to be observed that the design of these comparisons is not to determine the duration of the Millennium ; and therefore, though they fail in that point, it is no detriment to the argument. They show, in general, that the New Testament lasts many times four thousand years, which is inconsistent with every view of the Millennium, save that which reckons it by prophetic years, unless it be supposed that the world shall last many thousands of years after the Millennium is over. For such a supposition, there appears no foundation, as the Scripture calls that period "a little season," Rev. xx. 3.

3. We argue from these words in the second commandment, "Visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy to thousands of them that love me." *Generations* is understood after thousands, and ought to be expressed, as the want of it makes many readers to imagine that it is thousands of individuals that is meant ; whereas, from its being contrasted with third or fourth generation, it appears that not individuals, but generations are intended. The same phrase occurs in Deut. v. 9, 10, and Exodus xxxiv. 7, where, also, the reading ought to be *thousands of generations*. (A thousand generations occurs in several passages, Deut. vii. 9 ; 1 Chron. xvi. 15 ; Psal. cv. 8.) Here is plain proof that the world, if not the Millennium, shall last thousands of generations from the giving of the law. How many thousands is not expressed. Our argument requires between seven and eight, which cannot be reckoned extravagant. According to Matthew's reckoning, two thousand years make up forty-two generations, Matt. i. 17 ; by which rule the Millennium will last seven thousand five hundred and sixty generations, or one hundred and five more.

But, according to the other opinions of the Millennium, the world may not last *one tenth of one thousand generations* from the giving of the law ; from thence until Christ is thirty-four generations ; thence until the end of the current thousand is forty two ; and thence, (supposing the Millennium then to be-

gin, and to last a thousand years,) to the end of the Millennium, is twenty-one more; all which, put together, will make ninety-seven generations. Suppose three generations more from thence to the end of the world, which is perhaps as much as most people will allow, and then the world will last one hundred generations only, where the Scripture makes it to last thousands.

4. "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an *eternal* excellency, a joy of *many generations*," Isa. lx. 15. In the latter part of this verse, the Millennium is described by two parallel phrases, each of which is parallel to John's reign of a *thousand years*. Its duration is pointed out in these words, *eternal* and *many generations*; *eternal*, because the Millennium is such a prodigious extent of duration, that no words in common use, descriptive of time, would serve to express it; *many generations*, to show that it is time, and not proper eternity, that is meant. The same prophet, describing the same time, uses similar language again and again. "In a little wrath, I hid my face from thee for a moment, but with *everlasting* kindness will I have mercy on thee," and "Be you glad *for ever*, and rejoice in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy," Isa. liv. 8; lxxv. 18. There were no need of such terms as *eternal*, *everlasting*, *for ever*, to describe a thousand years, (the Church having already had experience of a longer time of trouble,) but three hundred and sixty-five thousand years is so exceedingly above every measure of time of which the world has hitherto had any experience, that such terms seem necessary to give a competent idea of it; and they are very suitable for that purpose when properly guarded, as they are in the context, to prevent their being taken for a proper eternity.

5. We reason from the analogy of the magnitude of the universe. The common error of mankind is to have contracted views of God's works. "The works of the Lord are great." "Great and marvellous are thy works, Lord God Almighty."

Psal. cxi. 2. Rev. xv. 3. But man, a feeble and puny creature, has naturally most diminutive ideas of these magnificent works. In the moral and religious world, how mean are the ideas of mankind in general, of the beauty of virtue and holiness, of the precious blood of Christ and God's salvation, of the happiness of heaven and the enjoyment of God! In the natural world, how contracted are men's ideas of the earth and heavenly bodies! Many men do not believe the surface of the whole earth to be so extensive as that of Great Britain. The bulk of mankind believe the sun to be no bigger than a hat, and the stars to be so many bright studs, fixed in the sky, a mile or two above the surface of the earth. A few indeed believe the sun to be many thousands of times larger than the earth, and distant from it many millions of miles; and the greatest part of the stars to be suns at inconceivable distances from the earth, and from one another. But this is in consequence of education, and still even these have diminutive ideas of the universe; for, till lately, they doubted not but Saturn was the most distant planet revolving round our sun. Though their eyes and their telescopes were so keen, yet they entirely overlooked a part of God's works many times larger than the whole earth. Large as the Herschel is, it is so diminutive a part of the universe, as scarcely to be discerned by the eye; who then can know the magnitude of all its satellites, and all the planets that may be beyond it? Now it is not likely, when men are so far mistaken in their views of the magnitude of God's works, that they should be much juster in their ideas of their duration; especially as the last is a subject into which little inquiry has been made.* Philosophers have not had sufficient grounds for forming decisions, and divines, though there are several expressions in Scripture

* Men have in fact had diminutive ideas of the duration of time. In the days of the Apostles, many thought the world near its end. At the Reformation, many Protestants thought that the 1260 years of the reign of Popery would have been finished 200 years ago; and many more have been short in their calculations since. In Cromwell's time, many of the English thought the Millennium then beginning.

which might throw light upon it, have not turned their attention that way; so that the subject is as little understood as Astronomy was before Newton's days. A wide field may therefore open here. It is reasonable to suppose that the duration of the world holds a proportion to its magnitude, and if it does, it must be very great. Some of the comets (it is said) take near six hundred years to go round the sun, and have not made eleven revolutions since the creation. Is it not improbable that God should make such large bodies to perform twelve or thirteen rounds and then be done? But if the Millennium endures three hundred and sixty-five thousand years, there will be time for these eccentric bodies to perform many revolutions, and the world may have duration somewhat proportioned to its magnitude.

Moreover, it is evident that the world is yet almost in its infancy. Except a few small spots, it is a desert uninhabited; but it cannot always continue so; for the Scripture declares, that God "*formed it to be inhabited.*" Which expression not only secures that it shall be inhabited, but implies that the duration of its desert state shall be nothing in comparison with that of its inhabited state. Civilization, its arts, and sciences are in a state of infancy, and capable of great improvements. These must not only be brought to perfection, but the world must afterwards have competent time to enjoy the benefit of them; for what wise man would, at great pains and expense, make a machine, and improve it to perfection, and instantly destroy it when it begins to be useful?

II. The climate of the Millennium shall be everywhere moderate. It is plain from Scripture, that the earth shall be very fruitful during the Millennium. But it may be a question whether that fruitfulness shall be confined to those countries that are so already, or be extended from pole to pole, so that the regions round the poles, which are now not habitable, shall become mild and productive climates. It requires such a vast change to make the poles agreeable places of abode, that doubtless it will be thought incredible by many. Nevertheless, it is cer-

tain that, during the Millennium, no climate shall be immoderately cold or hot, but that all will be so temperate, though not equally so, that men may live agreeably everywhere. Let us consult Scripture and facts on the point, and observe the result.

1. We argue from that common expression, *the ends of the earth*. It is promised that Jesus shall be a Saviour "to the ends of the earth," that he shall be "great to the ends of the earth;" and that his dominion "shall be to the ends of the earth." Isa. xlix. 6. Mic. v. 4. Zech. ix. 10. It is promised that the gospel shall so spread, that "all the ends of the earth shall see the salvation of our God." Isa. lii 10. The gospel invitation is, "Look unto me and be ye saved, all the ends of the earth," "Bring my sons from afar, and my daughters from the ends of the earth." Isa. xlv. 22; xliii. 6. The success of the gospel shall be such, that "all the ends of the earth shall remember, and turn unto the Lord;" "all the ends of the earth shall fear him;" and "the Gentiles shall come unto thee from the ends of the earth." Psal. xxii. 27; lxvii. 7. Jer. xvi. 19. The ends of the earth are in plain English the poles; all the ends of the earth are all the remotest parts, including whatever is between them, even the whole earth. Now these great promises and invitations to the whole earth would never have been put into God's book, if large portions of that earth, perhaps one-half, were never to be inhabited. These promises must all be accomplished in the fullest sense; but how can they be so, unless the earth shall be inhabited to the extremes of north and south as far as earth exists?

2. Let us review God's original grant of the earth to man. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. i. 28. Here is not only a grant, but a grant with God's blessing and favour, which indicates his will and intention to have all its articles fulfilled; nay, that intention was expressed before man was made: "Let us make man in our image,—and let

them have dominion *over all the earth.*" Gen. i. 26. Let us observe the third article of the grant, "*Replenish the earth;*" that is, fill the earth, viz: with mankind;—words as apposite as possible to the present purpose; for here is no exception of north or south pole, nor any territory too cold or too hot. It is in vain to object, that the grant being made to man in innocence, his fall into sin authorizes the Maker to break it, for that strikes equally against all the other articles of the grant, which, had they been broken, would have ended the world at its beginning. But we find that, notwithstanding the fall, man is fruitful and multiplies, and exercises dominion over the fish of the sea, and over the fowl of the air, and over every living thing which moveth upon the earth. And to put the matter beyond all doubt, God renewed the same grant, in almost the same terms, to Noah after the flood; "*Be fruitful and multiply, and replenish the earth, &c.*" Gen. ix. 1. It remains then that God intends to fulfil the grant, and to fill the earth with mankind.

3. "Thus saith the Lord that created the heavens, God himself that formed the earth, and made it; he hath established it, HE CREATED IT NOT IN VAIN, HE FORMED IT TO BE INHABITED," &c. Isa. xlv. 18. The inspired prophet maintains, that the earth was made in vain, and of course every part of it, were it not to be inhabited; and that God formed it, made it, established it, and created it for the very purpose of being inhabited. God made nothing in vain, and his purpose he will accomplish. The conclusion therefore is unavoidable, that the immense deserts of America and Asia, to the utmost extremes of north and south, shall be peopled and fully cultivated; and every wild and barren spot in the four quarters of the globe. A few spots indeed, once inhabited, and now desert, as Babylon, &c., may never more be cultivated, but may be otherwise useful.

If any shall say, How can these things be? the answer is easy: Hath God said it, and will he not do it? Hath he spoken it, and will he not make it good? Nothing is impossible with God. There may be various ways in which his concur-

rence with second causes, (for we expect no miracle) may produce the requisite change upon a cold climate. There is one cause which appears sufficient of itself to produce this amazing effect, though we exclude not others. It is cultivation.

The effect of cultivation in meliorating a severe climate is surprising: slow indeed, but sure. It may not be observed in Britain or Europe by the present generation, for there its operation is so slow as not to be discerned in an age. It is very evident in North America, (lately a desert,) where cultivation goes on rapidly. There the climate changes as fast as the country is peopled and cultivated. Though the change is not so rapid or visible in Europe, yet by comparing its present state with what it was two thousand years ago, it will appear that a great change has taken place. Then the winters in Italy were so severe that the cattle were housed; and the wine froze in the casks, &c. Then the rivers of France so froze, that the waggons and armies could be transported on the ice. Then the weather in Britain was so tempestuous, and the winter set in so early, that Cæsar hastened out of it by the middle of September. The cold of Germany was in proportion. How great the change is now every one knows; and the cause is cultivation. All these countries are now much better cultivated than formerly, except Italy alone; and though it was then populous and well cultivated, yet it had not extent enough to be capable to overcome the cold blast that poured in from the neighbouring countries of Hungary, Poland, and Germany, which were then almost a wilderness. But as these are now cultivated, their atmosphere is become warm, and that warmth affects Italy, as the cold did formerly. Buffon, in his natural history of the Elk and Rein-Deer, writes well on this point. "It appears then by positive testimonies, that the rein-deer formerly existed in France," &c. "It is certain that the rein-deer is now actually not to be found but in the most northern countries; we also know that the climate of France was heretofore much more damp and cold, occasioned by the number of woods and morasses, which are no longer to be seen. By the letter of the

Emperor Julian, we find that it was extremely cold in Paris in his time; the description he gives of the ice of the Seine, perfectly resembles what our Canadians say of the Quebec river. Gaul, under the same latitude as Canada, was, two thousand years ago, what Canada is at this present time; that is to say, a climate cold enough for those animals to live in, which are now only to be met with in the provinces of the north.

“It appears to me, that the forests of Gaul and Germany were stocked with elks and rein-deers. As soon as the earth was cultivated, and the waters dried up, the temperature of the climate became milder, and those same animals who only delight in cold climates, immediately abandoned the flat countries, and retired into a snowy region, on the top of high mountains, where they lived in the time of Gaston du Foix; and if they are no longer to be found there, it is because this new temperature has ever since been increasing in heat, by the almost entire destruction of the forests, and by the successive lowerings of the mountains, the diminution of the waters, the multiplication of mankind, and by the continual decrease in every species of the brute creation.”

In the United States, the climate is greatly altered since their population by Europeans. The winters are not so long, the snow not so deep, the frosts not so severe, the north-westerly winds (the coldest in North America,) are not so frequent, nor violent, nor lasting. Vessels used to beat for twenty or thirty days against the north-west wind in the winter season before they could gain a port; now they are seldom kept off a week. See an *Essay on the Change of Climate in the States of North America* in the American Museum for March, 1789.

Much the same is the case in the British dominions here. The winters are shorter and milder than formerly. The harbour of Halifax used to freeze, and often so strongly, that the heaviest loads that horses or oxen could draw were transported on the ice; but it has not frozen within these ten years; at least so strongly that a man might safely walk across. Even the gulf of St. Lawrence seems to feel the influence of cultiva-

tion on the neighbouring shores. It was customary for the Governor of St. John's (Prince Edward's) Island to send a messenger with letters thence to Nova Scotia on the ice; but this has not been done these six or eight years past, on account of the increasing danger of the journey. The snow melts away more than formerly, in the beginning of winter, by the heat of the earth; and in the spring by that of the air. Where the land is cleared, the winter is shorter by three or four weeks than in the adjacent woods; nay, if a single acre be cleared anywhere in the woods, there, and for a small space farther, all around its edge, the snow will melt sooner in the spring, by two or three weeks, than in the surrounding woods. Moreover, many of the swamps and smaller brooks dry up entirely when the wood is cut down, and the land cleared. These are ascertained facts, which lay a foundation for the conclusion, that cultivation has great influence in warming a cold climate. For if the culture of a single acre has such effect, for some space all round, as well as within itself, what must millions of square miles do?

After all, it is not to be supposed that the polar regions will ever become hot climates. This must ever be prevented, by the long absence of the sun in winter, and especially by the obliquity of its rays, which prevents so many of them from falling on the same space, as in more southern climes. But though the polar should never be near so hot as the tropical regions, yet they may become easily habitable, and produce the necessaries of life. How warm would the winters in Britain be, notwithstanding the shortness of the day, were there no north wind! Much warmer must the summer at the poles, in all reason, be supposed to be, when universal cultivation takes place. There the sun is more elevated in summer than it is in Britain in winter, with the advantage of a constant sun without setting, and, after the world is cultivated, of uninterrupted assistance from warmer climes.

Let the reader now reflect on that emphatic word in God's grant of the earth to man, *SUBDUE IT*, and judge if it does not

divinely authorize the above reasoning; SUBDUE IT, plainly implying that, however perverse and difficult, no part of the earth is absolutely unsubduable, but that the whole shall actually be subdued. How is this to be done? Let Buffon, personating man, answer, "Brute nature is hideous, and it is I, I alone, who am capable of rendering it agreeable. Let us dry up these marshes; let us open channels for all these stagnant waters; let us form them into rivulets, into canals; let us destroy all these rank weeds, these withered and useless trees, which encumber the ground. These things accomplished, instead of the noisome productions of the earth, of which the toad composes his venom, the fields will be adorned with the ranunculus, and the trefoil, with every pleasant and salutary herb; flocks of bounding animals will tread on these grounds, hitherto deemed impassable; from them will they obtain a copious subsistence, will they find an ever renovating pasture. These new ideas let us still farther employ, in order to complete our work; the ox subjected to the yoke shall exert all his strength in tilling the ground, which will become young again by our culture."—*View of Nature.*

Cultivation will produce a contrary effect in hot countries between the tropics, not by its own tendency, which would heat them more, but by giving more energy to other causes which already operate there, to allay the excessive heat. These are thunder, lofty mountains, sea and land breezes, tropical rains, &c. The heat of the air does not rise far above the surface of the earth, as appears by carrying a thermometer to the top of a high steeple, where it will fall several degrees, and by the continual snow on the tops of high mountains at the equator. Whatever, therefore, will agitate the atmosphere, so as to mix the cold air above with the warm air below, will cool the surface of the earth. Thunder, which happens often in hot climates, produces such agitation. So does the blowing of the wind over a lofty mountain. Now, "the mountains between the tropics are loftier than those of the temperate zones, and these more than those of the frigid zones; so that, the nearer

we approach the equator, the greater are the inequalities of the earth.”—*Buffon's Theory of the Earth*. “The succession of sea and land breezes renders the torrid zone not only habitable, but comfortable. Besides, as these currents of cold air, rushing from each side of the globe, [the trade-winds,] carrying along with them vast quantities of aqueous vapours, which they collect from the surface of the earth in their course, meet and oppose one another at that part of the atmosphere where the influence of the sun is greatest at the time, the water is, therefore, forced from the clouds in such prodigious quantities, as to produce a diversity of seasons in the torrid zone, something similar to what is experienced in more temperate climates; with this difference, however, that whereas, in temperate climates the warmest and most comfortable season is when the sun approaches nearest perpendicular to them; in these warmer climates, the heavy rain which falls upon them in that season, moderates the heat, and prevents the sun from having such an effect as at other times it would; so that their coldest and most inconstant weather, which they call winter, is at that season, when, without this cause, they would be exposed to the sun's most powerful influence.”—*Encyclop. Brit. Ed. I. Pneumatics*. All the above causes will act more powerfully when the heat of the tropical regions is increased by cultivation; *when nature produces a disease, she furnishes a remedy*.

III. The earth and sea shall be amazingly fruitful.

Of the fertility of the earth, the Scriptures speak thus: “The wilderness, and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. In the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a pool, and the dry land, springs of water; in the habitation of dragons, where each lay, shall be grass, with reeds and rushes.” “I will open rivers in high places, and fountains in the midst of the valleys, I will make the wilderness a pool of

water, and the dry land springs of water; I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree: I will set in the desert the fir tree, and the pine, and the box tree together." "The Lord shall comfort Zion, he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." "Instead of the thorn, shall come up the fir tree, and instead of the brier, the myrtle tree." "It shall come to pass in that day, that the mountains shall drop down new wine, and all the hills shall flow with milk." "The wilderness shall be a fruitful field, and the fruitful field counted for a forest." "I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel." "For the seed shall be prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew." "He will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floor shall be full of wheat, and the fats shall overflow with wine and oil. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you." "Behold the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes, him that soweth; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people, Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of the land which I have given them." "Then shall he give the rain of thy seed, that thou shalt sow the ground withal, and bread of the increase of the earth, and it shall be fat and plenteous; in that day shall thy cattle feed in large pastures. The oxen likewise, and the young asses that ear the ground, shall eat clean provender

which hath been winnowed with the shovel and the fan. And there shall be upon every high mountain, and upon every high hill, rivers and streams of water." "Therefore shall they come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their soul shall be as a watered garden, and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the souls of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord." Isa. xxxv. 1, 2, 6, 7; xli. 18, 19; li. 3; lv. 13. Joel iii. 18. Isa. xxxii. 15. Hos. ii. 21, 22. Zech. viii. 12. Joel ii. 23, 24, 26. Amos ix. 13-15. Isa. xxx. 23-25. Jer. xxxi. 12, 13, 14. From these Scriptures it appears that God will make wildernesses and barrens to become useful and fruitful; and dry and sandy deserts, as those of Africa, to become well-watered countries; so that they shall vie in fertility with the land flowing with milk and honey. Human industry shall be the means. The world being freed from war, oppression, and excess, and the arts arrived at perfection, man will have wonderful opportunity of turning his attention to cultivate the earth, and his success will be more than can be conceived at present. If, in the midst of the distractions that have hitherto prevailed in the world, Malta, for example, has been changed from a barren rock to fertile fields, what happy changes may not be expected to take place in the barrens, deserts, lakes, morasses, mountains, and rocks, and all sorts of stubborn and untowardly places in that happy period, when there shall be nothing to interrupt or hinder; but everything to encourage and advance that useful art, the cultivation of the earth! What can withstand the industry of man, with the assistance of God? *It can subdue the earth.* Thus, the world, from pole to pole, shall be as a fertile garden, the seasons

favourable, and harvests rich, during the long reign of the Millennium.

As to the sea, we may use the words of Ezekiel, speaking of this very time, concerning the fish of the Dead Sea. "There shall be a very great multitude of fish. It shall come to pass, that the fishers shall stand upon it, from En-Gedi even unto Eneglaim; they shall be a place to spread forth nets, their fish shall be according to their kinds, as the fish of the great sea, exceeding many," Ezek. xlvii. 9, 10. How amazing, then, must be the number in the great sea itself! and in all the seas! Fishes, because of their motion, must occupy more room in the sea than corn does on land; but by reason of the great depth of the sea, a very great multitude of fish may have space enough, under a very small surface; for they may be storied above one another, almost without end. Hence, the sea will yield an inconceivable quantity of provisions, perhaps much more than the land in proportion to its surface. And the fishers and curers shall have full knowledge of their several arts.

IV. The world shall be very populous, and the gospel universally successful.

It is impossible now to conceive either how fruitful the earth will be, or how numerous the people; but there will be a mutual proportion. The present inhabitants may doubtless be multiplied by thousands or myriads. "They of the city," the church, "shall flourish like the grass of the earth," Psal. lxxii. 16; that is, shall abound in number like the grass. "A little one shall become a thousand, and a small one, a strong nation," Isa. lx. 22, as if there should be not only a thousand, but a strong nation for each individual that lived in the days of the prophet,—perhaps a more literal truth than is suspected. "As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me," Jer. xxxiii. 21. The seed of David were the civil rulers in Israel, and the Levites were the clergy. This prophecy, therefore, seems to be

confined to the multiplication of magistrates and ministers; but if these shall be innumerable, how inconceivable shall the multitude of the people be! "I will increase them with men like a flock, as the holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men, and they shall know that I am the Lord," Ezek. xxxvi. 37, 38. Vast was the concourse of people in Jerusalem, when all the males of Israel flocked from every corner of the land, to attend the solemn feasts in that city: such will be the population of cities in general during the Millennium,—a most astonishing number of people.

But a considerable difficulty occurs here. The Millennium, being a time of peace and plenty, of health and sobriety, all which are favourable to population, it is naturally to be expected that the inhabitants should increase much faster than before, when they were oppressed with wars, famines, plagues, and various excesses; yet, if they increase but as fast, the earth will not be able to hold them, long before that period ends. It is certain a thousand years is sufficient to multiply mankind to as great extent as the earth can bear, be it ever so fertile; it is, therefore, to be supposed, that by one or two thousand years after the beginning of the Millennium, population shall arrive at a height, and thenceforward continue nearly the same. The cause we leave with time to unfold, only observing, that the more populous a country is, the less it increases, independently of wars, emigrations, and the common casualties that destroy mankind. In America, the families are larger than in Europe, and fewer die in infancy. The gracious design of the promised multiplication of mankind is, that in the ages to come, God may show the exceeding riches of his grace, in his kindness toward them through Christ Jesus, and for this purpose the gospel shall be preached unto all nations with unprecedented success.

1. The gospel shall be preached to all nations. On this point the Scripture uses the most extensive language possible. "It shall come to pass in the last days, that the mountain of the Lord's house

shall be established on the top of the mountains, and be exalted above the hills; and all nations shall flow unto it, and many people shall go, and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." "He shall have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him.—The kings of Tarshish, and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, *all kings* shall fall down before him, *all nations* shall serve him." "*From the rising of the sun even unto the going down of the same*, my name shall be great among the Gentiles, and in *every place* incense shall be offered unto my name." "*All the ends of the earth* shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before thee." Isa. ii. 2, 3. Psal. lxxii. 8, 9, 10, 11. Mal. i. 11. Psal. xxii. 27. Many other Scriptures might be cited to the same purpose, but suffice it to add the apostolic commission, which is both the warrant and security for preaching the gospel to all nations: "Go ye into all the world, and preach the gospel to every creature." "Go ye, therefore, and teach all nations,—and lo, I am with you alway, even unto the end of the world." Mark xvi. 15. Mat. xxviii. 19, 20.

2. With unprecedented success. For the devil shall be sealed in the bottomless pit, and the Holy Spirit poured out upon all flesh. Countless, therefore, and inconceivable shall be the number of converts to the gospel. The great body of the people at least, among all nations, through all that long period, shall be true believers. Sometimes the Scripture seems to insinuate that there will be a remnant of unbelievers even in that happy time, and at other times the contrary; and perhaps the best way to reconcile these seeming opposites, may be to suppose that the success of the gospel shall not be uniform throughout the Millennium; but that, near its beginning and end, there will be a few unbelievers mixed with the saints; and that, at its meridian, none but saints shall be found through all

the earth. Or, if it be too much to say that the world shall at any time be free of unbelievers, then it must at any rate be, that they shall be so inconsiderable as to deserve no mention, for the Scripture often overlooks them, as if they had no being. "They lived not again till the thousand years were finished." "There shall be no more the Canaanite [the hypocrite or profane] in the house of the Lord." Rev. xx. 5. Zech. xiv. 21. The promises of the success of the gospel are in the most universal terms. "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." "They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall *all* know me from the least of them even unto the greatest of them." Isa. xi. 9. Jer. xxxi. 34. Again, "Thy people shall be *all* righteous." Isa. lx. 21. Righteous here does not mean the members of the invisible church merely, for in that sense the promise was fulfilled in every age, but in the sense of the prophet it is not to be fulfilled until the Millennium; therefore it must mean the members of the visible church. Once more, "*All* Israel shall be saved." Rom. xi. 26. This also is a promise peculiar to the Millennium; therefore Israel does not mean the spiritual Israel, which was saved in all ages, but Israel after the flesh. What a cheering prospect for Jew and Gentile! what a magnificent view of divine grace! As far above the common, as the Newtonian astronomy is above that of the unlettered peasant.

V. Civil government, in its best form, shall be administered with wisdom and equity.

The government in the Millennium is ascribed to Christ himself. "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall rule and prosper; and he shall execute judgment and justice in the earth." "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." Jer. xxiii. 5. Psal. lxxii. 4. It is also ascribed to the saints, in conjunction with him. "I saw the souls of them

that were beheaded for the witness of Jesus, and for the word of God;—and they lived [in their successors,] and reigned with Christ a thousand years.—They shall be priests of God and of Christ, and shall reign with him a thousand years.” Rev. xx. 4. 6. Though that reign does not mean mere civil government, yet it includes it, and implies that it too shall be in the hands of the saints. It is more plainly declared in other scriptures. “The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.” Dan. vii. 27. That question, which now employs so many tongues, pens, and swords, whether a monarchical or republican form of government is best, shall be clearly and finally decided before that time. Enough of experiments upon government have not yet been made to decide the question; but men are still making more; and when the result is known, the best will be established, and shall prosper. If it be monarchy, all the kings will be Davids and Solomons; if republicanism, it shall not be rash, faithless, nor ambitious; but prudent, equitable, and peaceful. The magistrates shall possess the spirit and temper of Christ; so that it shall not be so much they who govern, as Christ in them. “Kings shall be thy nursing fathers, and their queens thy nursing mothers.” “Thou shalt suck the breasts of kings.—I will also make thy officers peace, and thine exactors righteousness.” Isa. xlix. 23; lx. 16, 17.

The consequence to the subjects will be, 1. A happy freedom from every species of tyranny and oppression. “In righteousness shalt thou be established; thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee.” “Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise.” Isa. liv. 14; lx. 18. 2. A full and happy enjoyment of liberty and prosperity, nay, of true liberty and equality. “They shall sit every man under his vine, and under his fig-tree, and none shall make them afraid.” “The Lord hath sworn by his right hand, and by the

arm of his strength, Surely I will no more give thy corn to be meat for thine enemies, and the sons of the strangers shall not drink thy wine, for the which thou hast laboured; but they that have gathered it shall eat it, and praise the Lord; and they that have brought it together, shall drink it in the courts of my holiness." "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them; they shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." Mic. iv. 4. Isa. lxii. 8, 9; lxxv. 21, 22, 23.

VI. Universal peace shall reign.

"The mountains shall bring peace to the people, and the little hills by righteousness. In his day," (the Messiah's,) "the righteous shall flourish, and abundance of peace so long as the moon endureth." "All thy children shall be taught of the Lord, and great shall be the peace of thy children." "For ye shall go out with joy, and be led forth with peace, the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." "For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream." Psal. lxxii. 3. 7. Isa. liv. 13; lv. 12; lxxvi. 12. Peace is put in scripture for health and happiness, for perfect prosperity. As it respects the Millennium, it is a most comprehensive blessing, including an inward religious peace with God and conscience, and every species of outward peace, domestic, civil, ecclesiastic, and political, with a most universal prevalence of a peaceful disposition in men and animals. The first is a necessary attendant on the eminent faith and holiness which shall obtain in the latter days. Nor are promises of the rest wanting. Instead of household brawls and animosities, or envy and malice among neighbours, men shall enjoy all the sweets of domestic society, and the agreeable harmony of good neighbour-

hood. "My people shall dwell in a peaceful habitation, in sure dwellings, and in quiet resting-places." "Ephraim shall not envy Judah, nor Judah vex Ephraim." Isa. xxxii. 18; xi. 13. Disputing, division, and excommunication in the church, shall give place to universal union and communion, on the firm foundation of truth. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice, with the voice together shall they sing; for they shall see eye to eye, when the Lord bringeth again Zion." Isa. lii. 7, 8.

War shall cease; for, in the following sublime and beautiful strain, sing the evangelical Isaiah and Micah: "They shall beat their swords into ploughshares, and their spears into pruning hooks. Nation shall not lift up sword against nation; neither shall they learn war any more." Isa. ii. 4. Mic. iv. 3. Oh, happy era! fraught with blessings to wretched man! Oh, foolish nations! who know not that your happiness consists in peace! Why may you not enjoy the promised blessings without delay? Why take up arms to effect your own ruin, or prolong your own misery? for in seeking to destroy others, you in reality destroy yourselves. And chiefly you, ye rulers, ministers of States, generals, admirals, who drag from their peaceful abodes, the unwilling tradesman and peasant; who put hatred in their hearts, and swords in their hands, to murder by thousands, those who never gave them the smallest offence, peaceable but deluded men like themselves; you are the troublers of the world, you lay waste the earth, you disperse the nations, you prevent the weal of millions unborn, you destroy your own projects of happiness! But God is hastening the time when man, more ferocious and cruel, more dreaded by man than the lion or tiger, shall become man again, mild and benign. The golden age shall return, and peace extend her gentle sway over the nations. Then shall man happily exchange the horrid din of arms, and the barbarous honours of war, for the peaceful and

truly honourable employments of husbandry and vine dressing. He shall forget that inhuman learning, the art of training man to excel in the various, regular, and comprehensive murder of man; and shall learn to view him as his brother, and to embrace him in the arms of friendship and affection. He shall cease to rack his brain in search of new inventions of destruction. The wealth of nations shall no more be drained to destroy the property of nations. Subjects shall no longer be oppressed with insupportable taxes, employed in the devastation of the world; but universal love and peace shall unite all the nations into one society of brothers, one band of friends. For then the fierce and turbulent passions shall be brought under the dominion of reason and grace. A peaceable temper shall be diffused so universally, that every one shall be more ready to bear than give provocation. The following beautiful figures are employed to describe this temper of peace: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together; and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain," Isa. xi. 6, 7, 8, 9. However, we presume that these expressions are not so to be applied to the happy change which shall take place in the temper of man, as to exclude their literal signification. Scripture is to be understood in a literal sense, unless it be attended with absurdity, or some circumstance that makes it evident the Spirit of God intended it should be excluded; neither of which is the case here. The wildest animals may be made as tame and harmless as the sheep or the cow. To suppose that they shall be so, seems even necessary to complete the harmony of the Millennium. It is not too great a benefit for that God to grant, who hath said, "In that day I will make a covenant for them with the beasts of the field, and with the fowls of heaven,

and with the creeping things of the ground ; and I will break the bow, and the sword, and the battle out of the earth, and will make them to lie down safely," Hos. ii. 18. Nor ought we so to underrate the abilities of man, as to judge him incapable of being the means to produce such a change. In fact, animals are not harder to be tamed than man. Wonders have been done already in particular cases ; for "every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind," Jam. iii. 7. A great deal more may be done when the world is cultivated, so that wild beasts must be habituated to the sight of man, when new uses shall be known to which they may be applied, and when men shall have full time, opportunity, and skill, to excel in the art of taming. Nor is it for nothing that God said to man at the creation, "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." And after the flood, "The fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea ; into your hands are they delivered." Gen. i. 28 ; ix. 2.

VII. Learning shall be in a state of high perfection.

"The light of the moon shall be as the light of the sun, and the light of the sun seven fold, as the light of seven days," Isa. xxx. 26. This figurative prophecy may include learning and science as well as spiritual knowledge. "Many shall run to and fro, and knowledge shall be increased ;" and "the heart also of the rash shall understand knowledge," Dan. xii. 4. Isa. xxxii. 4. The former prophecy foretells the advancement of science, by means of travelling, navigation, and an easy communication between nations ; and the latter shows its extent, for then it shall reach to the most vulgar and inconsiderate. Such Scriptures as the following may be applied to the arts : "Behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows with agates, and thy gates of carbuncles, and all thy borders of pleasant

stones." "The glory of Lebanon shall come unto thee, the fir tree, and the pine tree, and the box, together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." "For brass I will bring gold, and for iron I will bring silver; and for wood, brass, and for stones, iron." Isa. liv. 11, 12; lx. 13. 17. Man is of an active and enterprising spirit, and the Millennium will give scope to all his talents; and the consequence must be astonishing success in all his undertakings. Learning and philosophy have made considerable advances already, in opposition to every possible obstacle of poverty, barbarity, tyranny, persecution, war, oppression, superstition, &c. Who, then, can say to what height they may attain, when they shall have every encouragement and assistance that can be desired? Whatever is now known, even the most admired productions and inventions, shall then make a very insignificant appearance; and the name of the greatest part of authors, who are now supposed to be in secure possession of immortality, shall be for ever forgotten, when the celebrated productions of that age appear, as the stars are lost in the brightness of the sun. Perhaps there may be a small remembrance of a Luther, a Calvin, a Columbus, and a Newton; but the common herd of famous authors shall be as if they had not been. Nothing shall be hid from man at that time, which shall conduce to his comfortable living in the world. He shall have a full knowledge of agriculture and botany, to enable him to reap the richest harvests, to use the most wholesome grain, herbs, and roots for food, and to make every proper use of vegetables; of mechanics, and machinery, to enable him to perform the most work with the least toil; of navigation, to facilitate commerce, the intercourse of nations, and the success of the gospel; and so of the rest.

But the prosperity of religion shall be the most conspicuous thing in the Millennium. External comforts and advantages shall be enjoyed, not for themselves, but as conducive to the advancement of religion. The Scripture represents the Millennium as a period most remarkable for godliness, spiritual mind-

edness, and communion with God, and the native fruits of these, spiritual joy and peace. We shall be more brief in describing the spiritual prosperity of the Millennium, because, though more important, it is more obvious, and oftener handled, than its temporal prosperity. These things are most observable in it:

1. The binding of Satan: "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more till the thousand years should be fulfilled," Rev. xx. 1, 2, 3. Most forcible words! expressive of a most effectual restraint laid upon the devil, that he can do no more harm in the world, than if he were out of being. What an inconceivable deliverance to the church! Satan consists of countless myriads of restless, crafty, and evil spirits, going to and fro through the earth, tempting man, not only unseen, but often under the disguise of good, to every species of wickedness. Perhaps there is no evil under the sun in which he has not a hand. We forbear to particularize. Of all that the Church will be rid at once, when he is sealed in the bottomless pit.

2. A clear and comprehensive knowledge of the gospel and law of Christ. The devil's agency to keep man in ignorance shall be prevented. His own natural ignorance shall be removed by the grant of the Holy Spirit, as a spirit of wisdom and understanding, of knowledge and of the fear of the Lord. He shall have all necessary knowledge of his natural guilt and depravity; of his actual transgressions in thought, word, and deed; of the merited curse, and of God's method of salvation. In these ages to come, God will show the exceeding riches of his grace, in his kindness towards man through Christ Jesus. And, doubtless, they shall count all things but loss for the excellency of the knowledge of Jesus Christ, and but dung, that they may win Christ, and be found in him, not having their

own righteousness, which is of the law, but that which is by the faith of Christ. Of the clearer knowledge of that time, Isaiah says, "The light of the moon shall be as the light of the sun, and the light of the sun seven fold, as the light of seven days," Isa. xxx. 26. Nay, he uses words which one cannot well tell how to apply to anything on this side of heaven: "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended," Isa. lx. 19, 20.

3. Unfeigned holiness. Holiness shall be the most conspicuous feature in the glory of the Millennium. It is indeed the beauty and excellency of man or angel. Without it he is a devil; with it, a companion for the Deity. It conforms the soul to God, the practice and conversation to his law. It is attended with a sacred abhorrence of all iniquity, a delight in the word of God, and a pious imitation of the example of Christ. It is truly its own reward, banishing from the heart all turbulent passions and tormenting lusts; filling the soul with sweet serenity, solid contentment, and happiness. If it turned earth into heaven, to the holy prophets and apostles amid their persecutions, what sweets must it yield to the saints during the calm and peaceful reign of the Millennium! Thereby the church will be "an eternal excellency;" "A crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God," Isa. lx. 15; lxii. 3. Isaiah describes the Millennium saints under the sacred character of priests: "Ye shall be named the priests of the Lord, men shall call you the ministers of our God," Isa. lxi. 6. And so does John, "They shall be priests of God, and of Christ, and shall reign with him a thousand years." Rev. xx. 6. Zechariah hath these remarkable words on the same subject: "In that day there shall be upon the bells of the horses, HOLINESS UNTO THE LORD;—yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts," Zech. xiv. 20,

21. Isaiah adds, "A highway shall be there, and a way, and it shall be called the way of holiness," Isa. xxxv. 8.

4. Delightful communion with God. "The name of the city from that day shall be, The Lord is there," Ezek. xlvi.

35. God will give large measures of his gracious presence to his people, and their souls shall be enlarged to receive out of his fulness, grace for grace, and to praise him for his goodness. Their affections shall be set on things above: God in Christ will be the main object of their meditation, desire, and hope. "Thou shalt no more be termed, Forsaken; neither shall thy land any more be termed, Desolate; but thou shalt be called Hephzi-bah and thy land, Beulah: for the Lord delighteth in thee, and thy land shall be married.—As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee," Isa. lxii. 4, 5. A special part of this communion consists in pious and earnest prayers on their part and ready answers on God's part. "It shall come to pass, that before they call, I will answer, and while they are yet speaking, I will hear," Isa. lxv. 24. The sum of it is, "I will be their God, and they shall be my people," Jer. xxxi. 33. A promise oft repeated, still with a view to the Millennium, and then to have an eminent accomplishment.

5. Fulness of joy. This must follow of course. If great temporal prosperity be enjoyed, and much faith, holiness, and communion with God, and if sin and Satan be subdued, what can hinder the joy of the saints? God promises, "I will make thee a joy of many generations."—"Behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying." "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice with joy for her, all ye that mourn for her. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb." Isa. lx. 15; lxv. 18, 19; lxvi. 10, 13, 14.

Passing by some objections of less account, we shall notice one which has great weight with many of the best Christians in the world. It is this, The above view of the Millennium represents the number of saints to be at last vastly greater than that of the wicked, which is inconsistent with the words of Christ: "Strait is the gate and narrow is the way which leadeth unto life, and few there be which find it." "Many are called, but few are chosen." "Fear not, little flock." Matt. xvi. 14; xxii. 14. Luke xii. 32; words from which it may be inferred, that the number of the wicked shall be greatest by far. We answer, the inference is not just. It is founded on this false supposition, that Christ intended to apply these words to all generations. There is nothing in the words themselves to justify such a supposition; for he speaks not in the future, but the present time. There is nothing in any other part of Scripture to justify it; for nowhere is it said, directly or indirectly, that at the end of the world, the righteous shall be comparatively few. The Millennium will introduce such a change into the church, that these words cannot be applied both to it and to the time before it, any more than the first part of that sentence, "Whereas thou hast been forsaken and hated, so that no man went through thee; I will make thee an eternal excellency, a joy of many generations." To maintain that, because the righteous were comparatively few in the days of Christ's humiliation, or hitherto, therefore they must be so always, is as absurd as to maintain, that because the coming of Christ was a matter of futurity to the prophets, therefore it must be so always. Let us compare the above three texts to other three. "Thy people shall be all righteous." "All Israel shall be saved." "They shall all know me." Isa. lx. 21. Rom. xi. 26. Jer. xxxi. 34. Are not the latter texts as true as the former? Yes. Can they be both applied to the same time? Surely no. How then are they to be reconciled? By applying them to different times; like Isa. lx. 15. The objection goes on the supposition, that the world will always be as wicked, or nearly so, as it has been hitherto; but what will then come

of all the great promises of the universal success of the gospel? The truth is, that, when Christ spoke the words in question, his followers were few, and it would have been false to call them many, but in the Millennium a little one shall become a thousand, and a small one a strong nation; then it will be false to call them few. But the real strength of the objection lies in this, that the prevailing wickedness of the world is, and has been all along, a fact, seen and felt; whereas the eminent holiness and goodness of the Millennium is out of sight, a matter of mere prophecy or promise. Now, it is difficult to believe prophecy in opposition to facts and experience. How improbable did the spread of the gospel among the Gentiles appear to the Jews, even to the true disciples of Christ! So the glories of the Millennium appear to the present age.

Of the time when the Millennium commences, we say nothing. Great preparations are necessary; but how fast or how slow these may be made, we cannot judge. However, we perceive them begun, in the revolutions of nations, the progress of arts and sciences, especially of experimental philosophy and navigation; in the growth of commerce, and the multiplicity of new inventions; in the discovering and peopling of new countries, and the civilization of barbarous nations; in the sending of the gospel to the heathen, and even in the horrors of war. Jehovah will hasten it in its time. It is probable that the glories of the Millennium will open by degrees, and that its very beginning may comprehend hundreds or thousands of years.

A GUIDE TO BAPTISM,

BEING

AN ATTEMPT TO GUIDE THE PLAIN CHRISTIAN

UNTO THE

SCRIPTURE DOCTRINE AND PRACTICE

OF BAPTISM.

WRITTEN ABOUT THE YEAR 1826.

P R E F A C E .

THE author of the following tract was brought up a Pedobaptist, but in consequence of reading the arguments on the Baptists' side he hesitated. He searched anew the New Testament as impartially as he could, and with a fear lest his early prejudice for infant Baptism might mislead him. Still, however, he hesitated, for there he could not see a clear foundation for either side. There he could not see a command for, or an example of, infant baptism so plain as to satisfy him; nor could he find satisfactory evidence for or against immersion, but still he thought that all light on God's Baptism should be expected from searching, not heathen authors, but God's own word. Providence having led him to notice Paul's phrases, "doctrines of Baptism," in Heb. vi., and "divers Baptisms," as the words should be rendered in Heb. ix., he was and is persuaded that he found a clew to guide him into the truth. Paul sent him to Moses. To Moses he went, and among his Baptisms he found one, which, as he believes, the Prophets foretell shall continue till the end of time. Building the instructions of the New Testament upon this foundation, he is satisfied that sprinkling of infants with clean water is an ordinance of God.

He has a great regard and a strong feeling of sympathy for his Baptist brethren; but for the direction of his mind to views of Baptism differing from theirs, he accounts himself bound to be thankful. His best wish for them, is, that laying aside as far as possible the prejudice on their side, they may attentively hear Moses and the Prophets on this subject as well as the New Testament.

A GUIDE TO BAPTISM.

IT pleased God to appoint in his Church an ordinance in which the sprinkling of its members with water represents purification from sin by the blood of Christ. In the English version of the Bible, this rite is called "cleansing," or "purification," in the Old Testament, and Baptism in the New; but it ought to be called by the same name in both, for in both the ordinance is substantially the same, and in both the original words signify the same thing. "Cleansing," or "purification," is a plainer translation than "Baptism," for Baptism is not properly speaking a translation at all, but a Greek word in an English dress, and still needs a translation. "Cleansing" is the plainest, being the only word of the three which is pure English, but "purification," though derived from the Latin, is used so commonly in the English language, that it is understood perhaps as well as if it were a native word. It is far otherwise with "Baptism." The English reader cannot easily find its meaning, for its use is so confined as to be almost, if not altogether, appropriated to express this rite. It seems to have been invented for this very purpose, though with some detriment to truth, and without any just cause, since it was not needed. Nevertheless, custom has established its use so long, as now to forbid the substitution of any other word.

Had the whole Scripture been originally written in one language, this rite would have been expressed by one word from the beginning to the end, because there could have been no occasion for a change; of course one word would have expressed it in the English version also, and probably in all others, for the same reason. Had the Hebrew of the Old Testament been continued through the New, the words "Tahar" and others,

commonly used in the Old Testament, would have been as commonly used in the New, and have had the same translation, viz., "cleansing" or "purification," in which case the word Baptism would not have been seen in the English New Testament, nor perhaps in the English language, because "cleansing" or "purification" would have pre-occupied its place. On the other hand had the Old Testament been written in Greek like the New, instead of the word "cleansing" or "purification," the English version would have had the word "Baptism" frequently in the Levitical law, and occasionally throughout the Old Testament, as well as the New, and with the same signification. In either of these cases one word and of course one idea, would have been used throughout the Scripture, which would have facilitated unity of sentiment respecting the ordinance itself.

But the Scripture was originally written in two languages, the Old Testament in Hebrew and the New in Greek, on which account two words, one for each language, became necessary for expressing one and the same rite. But in translating these two words into any one language, as the English, propriety and consistency required that one word only should have been used; because whatever word would have been a just translation of the one would have been so of the other. Had this been done, it would have rendered the connection of the Old and New Testament Baptism more apparent, and probably have prevented the debate between the Baptists and the Pedobaptists; whereas the use of different words in translating the same rite has occasioned a confusion of ideas and a strife about words not likely soon to end.

If I mistake not, the debate is immediately owing to the mere fact, that the word Baptism does not occur in our version of the Old Testament. Hence it has been supposed that the thing itself did not then exist, and that John was the first who baptized; whereas the truth is that Baptism was administered more frequently before his time than since. There is another fact which helps on this debate. In the English version the Baptism of the New Testament is invariably called Baptism,

but not so the Baptisms of the old. They are translated “washing” oftener than Baptism, which throws them into the shade, so that the English reader cannot see them to be Baptisms at all, and they are so translated, where “Baptism” would have been specially serviceable for conveying a just view of the text. A judicious comparison of the two Testaments together is needed to throw light on the subject of Baptism.

I believe that by the positive command of God, and the plain direction of his word, infants have been baptized by sprinkling, ever since the days of Moses, and will be to the end of time. I believe also that, by the same authority, adults have been, and will continue to be baptized in the same manner, till all the Heathen nations are converted to the profession of Christianity.

In executing my office of a guide to Baptism, I shall endeavour to show,

I. That Baptism belonged to the Old Testament as well as to the New.

II. That God directed it to be administered by sprinkling both adults and infants with water.

III. That this Baptism is continued under the New Testament, with some circumstantial alterations.

IV. I shall review the principal passages of Scripture supposed to favour the opposite side.

I. My proof of the first of these position is simply this, that the inspired writers of the New Testament have employed the word “Baptism” in translating the purifications required by the law of Moses, and that they have employed it as readily and freely as when they treat of Christian Baptism. This proof I reckon complete, because I know no reason why they should give the same name to both purifications, but because they knew them to be substantially the same thing. I shall lay the passages before the reader that he may judge for himself.

Heb. vi. 2.—“The doctrine of Baptisms and of laying on of hands.” The New Testament owns one Baptism only, here are Baptisms. These Baptisms then, and this laying on of

hands, viz., on the heads of the sacrifices, (see Lev. iii. 2,) belong to the law of Moses, and the doctrine which they teach is repentance from dead works and faith toward God, and this doctrine they teach as truly as the plainer language of Paul. All the Baptisms of Moses teach repentance, so does the Baptism of John, Matt. iii. 11, and so does Peter's. Acts ii. 38.

Heb. ix. 10.—“Which stood only in meats and drinks and divers washings, [Baptisms in the original Greek,] and carnal ordinances.” This is a passage of great importance for guiding into just views of Baptism. It is evident that by “divers Baptisms,” Paul means the various purifications of the law of Moses without exception. In this verse he gives us the sum of the whole book of Leviticus, and exactly in the same order with Moses. Ten chapters treat of “meats and drinks,” that is, meat offerings and drink offerings which accompanied the sacrifices; five treat of “divers Baptisms,” and the defilements which occasioned them; and then “carnal ordinances” follow to the end.

Attention to the law of Moses will readily discover the great propriety of Paul's phraseology of “divers Baptisms,” and lead us infallibly to the scripture meaning of the word Baptism, so much contested. There was a diversity

1. *Of materials for Baptism.*—It was administered by water, blood, oil, and fire.

2. *Of administrators.*—Priests and clean persons baptized others; unclean persons baptized themselves.

3. *Of subjects.*—Persons were baptized, and a multiplicity of things.

4. *Of modes,* as immersion, sprinkling, pouring, rinsing, and washing.

To these may be added: 5. *The repetition of the rite* as often as the defilement was contracted:

Concerning the modes of Baptism the following remarks may suffice for our purpose:

1. *Immersion.*—Several things were baptized or purified by

immersion, as clothes, Lev. xi. 25, and vessels on which an unclean dead animal fell, v. 32. Metals were baptized by immersion in fire, Num. xxxi. 23. Immersion belonged to the Baptism of things; I see no command for immersing persons.

2. *Sprinkling*.—Water was sprinkled on persons and things, Num. xix. 18, so was blood, Heb. ix. 19–22, and so was oil, Ex. xxix. 21. Sprinkling was a very common mode of Baptism, and when one person baptized another with blood or water, it was, if I mistake not, the only mode.

3. *Pouring*.—Part of a leper's Baptism was by pouring oil on his head, Lev. xiv. 18.

4. *Rinsing*.—The hands and wooden furniture were baptized by rinsing in water, on being touched by one who had an issue. Lev. xv. 11, 12.

5. *Washing*.—Unclean persons baptized themselves by washing, see Lev. xiv. 9, and xv. 5. The same Hebrew word is translated “wash” in the first, and “bathe” in the last of these texts. It is translated “bathe” about eighteen times in the 15th, 16th, and 17th chapters of Leviticus, and in the 19th chapter of Numbers; but every where else it is, if I mistake not, translated “wash.” Where it is translated “bathe,” “wash” is found in the clause immediately preceding, and the only reason of the translation “bathe,” I apprehend, is to avoid the instant repetition of “wash.” A more correct translation I believe would have been, “shall dip his clothes and wash himself.” It is the word commonly used throughout the Old Testament for washing, *e. g.*, the feet, Gen. xviii. 4; hands, Deut. xxi. 6; face, Gen. xliii. 31; eyes, Song v. 12; so I make this criticism merely to prevent the English reader from being misled by our version to imagine that the mode of self-Baptism was immersion. I see no command for self-immersion.

All the above varieties were included in Paul's “divers Baptisms.” God was pleased to grant unto his Church a great complication of cleansing ordinances during the old dispensation. Hereby he kept ever before their eyes their defilement

by sin, and their need of that blood which cleanseth from all sin. Hereby also he made up in part for the obscurity of their other means of grace. They needed divers Baptisms; one is sufficient for us, for our other means are abundant and clear.

Paul's two phrases, "the doctrine of Baptisms," and "divers Baptisms," independent of all other proof, afford us in my view the decision of the Spirit of Inspiration, concerning the scripture meaning of the word Baptism. Its general meaning plainly is cleansing, and its special applications comprehend every diversity prescribed in the law. It is therefore improper to confine its meaning to immersion, or sprinkling, or both; for more than both it clearly comprehends. To ascertain the special meaning in a given case, the only way is to observe the direction of the law in that case. In the case of Baptism by fire it is equivalent to immersion, in the case of Baptism by blood, to sprinkling, &c.

1 Cor. xv. 29. "What shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" Commentators have been greatly puzzled about the meaning of this text, by referring it to Christian Baptism, to which it does not apply; but when referred to the Baptism recorded in Num. xix., its meaning is plain, and suited exactly to the Apostle's argument. That Baptism expresses, more emphatically than any other, a hope of the resurrection, being administered in the very face of death; and death, in some shape, being the sole occasion of its administration, it is with peculiar propriety called "Baptism for the dead."

1 Cor. x. 2. "Our fathers were all baptized unto Moses in the cloud and in the sea." Paul had infallible knowledge of the fact that the Israelites were baptized in passing the Red Sea, otherwise he would not have asserted it. This Baptism was extraordinary, and most magnificent, administered by the hand of Jehovah to about three millions of souls, men, women, and children at once. It was administered during a thunder-storm, by means of a shower of rain, alluded to by Moses, Ex. xiv. 24, and declared plainly by Asaph, Psa. lxxvii. It was a

complete and a beautiful sprinkling! An immersion it could not be, when the ground was dry under their feet and the water a wall on their right hand and on their left, Ex. xiv. 29. The Israelites were no more immersed than any company travelling between two walls, and a cloud over their heads. In their deliverance from Egypt, Israel enjoyed a real though obscure dispensation of the gospel; hence their dedication to Moses under God in this ordinance, was of the same nature with evangelical Baptism.

To these four passages from the Epistles of Paul, I will add four more from the Evangelists. They teach us that the Pharisees found fault with Christ for neglecting Baptisms which had been in common use among the Jews. These Baptisms were not only those which Moses appointed by God's command, but those also which were appointed by the Elders, and handed down by tradition. The latter were pretended improvements on the former, and were probably observed with more attention and punctuality. The law of Moses said, Lev. xv. 11, that a man should baptize himself by rinsing his hands in water, when he was touched by a man having an issue; but the Elders said that he must so baptize himself before he eat, whether he was so touched or not. Mark, vii. 4, says, "When they come from the market, except they wash, [Gr. baptize,] they eat not;" and he affirms, v. 3, "that except they wash [that is, baptize] their hands oft, [margin "with the fist,"] they eat not." Hence the Pharisee, in Luke xi. 38, " marvelled that Christ had not first washed [Greek, was not baptized] before dinner."

The law of Moses required that such vessels as cups and pots should be baptized by immersion, when an unclean, dead animal fell on them, and by sprinkling, when a person died in the house wherein they were, and that such things as tables or beds should be baptized by rinsing in water, when they were defiled, Lev. xv. 12. When therefore he says, v. 4, "Many other things there be which they have received to hold, as the washing [Greek, Baptisms] of cups and pots, brazen vessels, and tables," or beds, he seems to refer to baptisms somehow aside

from the direction of the law; and in v. 8, he gives us the words of Christ, condemning them; "Laying aside the commandment of God, ye hold the tradition of men, as the washing [Greek, Baptisms] of cups and pots." But though these Baptisms were not legitimate, they were real, and generally esteemed equal to those appointed of God.

From all these passages taken together it appears evident to me, 1. That the Jews who spoke the Greek language in our Saviour's time, were in the habit of calling the purifications both of Moses and of the Elders by the name of Baptism, just as we give the same name to the Christian purification. 2. That the proper Greek translation of a Mosaic purification is Baptism (*βαπτισμα*). In the Old Testament, baptism is commonly expressed by the words cleanse, purify, purge, wash—better words than baptism.

It may be objected to this sentiment, that the ancient Greek version, commonly called the Septuagint, does not translate the Mosaic purifications by the word Baptism. I answer,

1. Paul and the Evangelists were the best translators, and were best acquainted with the practice of the Hellenistic Jews of their own country.

2. The Greek version of the law was made in Egypt, and into the Alexandrian dialect. The Jews who dwelt in or about Judea, and had another dialect, might use a better word, Baptism.

3. According to Prideaux, the Greek version of the law was made two hundred and seventy-seven years before Christ, a period in which any language may undergo a considerable change; baptism therefore might be a proper translation at the end of that period, though not at its beginning.

4. About 145 years after the Greek version was made, the apocryphal book of Ecclesiasticus was translated from the Hebrew to the Greek of Alexandria, by Jesus the son of Sirach, the author's grandson, a very learned Jew. He renders the purification recorded in Num. xix. 19, by the word, baptize. Ecclesiasticus. xxxiv. 25. "He who is washed [Greek, baptized]

after the touching of the dead body, what availeth his washing, if he touch it again?" He is the first, so far as I know, who thus translated a Mosaic purification; but as he published his book 132 years before Christ, there was time enough for the word to become current before the end of that period, if it was not so at the beginning.

It is well known that, after the conquests of Alexander the Great, the Greek language gradually spread over a great part of the East. In our Saviour's time, it had prevailed in Judea so much that many of the Jews spoke Greek, as is evident from such facts as these: 1. The superscription upon the cross was written in Greek as well as Hebrew and Latin. 2. God directed that the New Testament should be written in Greek, even those parts of it, which bore the most pointed reference to the Jews. Peter wrote to the Jewish strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, but in Greek. James wrote to the twelve tribes, but still in Greek. Paul wrote to the Hebrews, not however in Hebrew, but in Greek. 3. The Hellenists, Jews who spoke the Greek language, and are called Grecians in the New Testament, dwelt not only in Heathen and Jewish cities, but many of them in Jerusalem itself, as is evident from Acts vi. 1, and ix. 28, 29. In the first of these passages, we hear of a murmuring of the Christian Hellenists against the Christian Hebrews; and in the second, of Paul's disputing with the unconverted Hellenists.

Now these Jews who spoke the Greek language were of the same religious sentiments with their brethren who retained the language of their ancestors, and, equally zealous of the law, behoved to have some Greek word for expressing the Mosaic purifications, seeing they were the subjects of daily talk and daily practice. Baptism it appears was the word, and whether it was well or ill chosen at first, it was through time appropriated by inspired writers, as well as others, to express the religious purifications of the Old Testament, according to the usage of the Jews, and that of the New from the authority of Christ. When the Jews first received it, they received it not with a view

to express any idea which it had conveyed in Greece, but an idea of their own, (never known there,) which they had possessed ever since the days of Moses, and which he has distinctly defined; and whatever difference there was between the two ideas, so much change did its meaning undergo upon its adoption by them. What they wanted was a word by which they could express to one another the Mosaic purifications, corresponding to the Hebrew word or words used by Moses and their ancestors; and they found none more suitable than Baptism, therefore they took it, and made it to answer their purpose. Christ with his Evangelists and Apostles found the word thus appropriated and used by their countrymen, and thus they also used it, probably without a thought about its classic signification. When Christ employed his apostles to dispense his New Testament ordinance of purification, it was so like a Mosaic Baptism that his infinite wisdom saw no occasion to give it another name.

This I believe is the origin of Baptism as used in Scripture, and to trace it farther is needless. Ancient Greece with her long list of Classics never knew anything at all about it, nor can she afford the least glimmering of light; and the researches of Christian critics, tracing meanings among Heathen authors, is "labouring in the very fire and wearying themselves for very vanity;" but Moses has defined it so exactly as to leave no occasion of mistake. Should any think it absurd to go to Moses for light to a New Testament ordinance, I answer, No, for Moses was the first of inspired writers, and a great writer of ordinances, but it seems absurd to expect such light from Heathen authors; nor is it less absurd to suppose that Christ rejected the established sense of a word in common use in his own country to use it in a foreign sense.

It is not in name only that the Baptisms of Moses agree with ours; they agree in nature. I believe that all who have considered them candidly, allow that they all represented purification by the blood of Christ as ours does. Both effected an external purification, and that only. Of the former Paul says,

“The ashes of an heifer sprinkling the unclean, sanctified to the purifying of the flesh.” Of the latter Peter affirms that it “puts away the filth of the flesh.” The former, as surely as the latter, represents the blood of Christ; “how much more shall the blood of Christ—purge your conscience?” In both defilement is pre-supposed, in both cleansing materials are used, and in both purity is the consequence.

II. God directed it to be administered by sprinkling both adults and infants with water.

Of all the Mosaic Baptisms with water, that for the dead, recorded in Num. xix., is the most important in itself, and the most interesting to us. It was administered by sprinkling water mixed with a little ashes of a burnt heifer on the unclean. The reader may consult the whole chapter. I quote the following words, v. 18. “A clean person shall take hyssop, and dip it in water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone or one slain, or one dead, or a grave.” Here is a triple Baptism, 1. That of tents and vessels. 2. That of the administrator. Both these are without authority in the New Testament. 3. That of men, women, and infants, continued still. Not *death*, but a profession of faith in adults, is the occasion of its administration. All the persons were to be sprinkled, for though the term “all” is not repeated before “the persons,” it is evidently understood. All the vessels and persons are the same with all the vessels and all the persons, even as all the men and the women would be the same with all the men and all the women. If infants were persons, they were to be sprinkled. Infants also were liable to touch a bone or one slain, or one dead, or a grave, and so were to be sprinkled. Verse 19 requires a twofold sprinkling, one on the third and one on the seventh day, to complete the Baptism. It also requires the administrator to baptize himself on the seventh day, by dipping his clothes, and washing himself in water. Verse 20 excommunicates the neglecter of the ordinance, and verse 21 declares it perpetual.

Here is a Baptism of persons by sprinkling, far more common among the Jews than Christian Baptism is with us; a baptism by sprinkling which behoved to be administered in every house in the nation, to both sexes, and all ages. Here is infant baptism by sprinkling commanded of God as positively and plainly as any reasonable man could desire; and without doubt it was practised in the Church from Moses to Christ, a period of 1500 years. Here also is infant baptism by sprinkling occasionally an initiating ordinance, as it is now stately with Pedobaptists. If death happened in a house, where there was an infant not five days old, it was baptized before it could be circumcised; but if death happened on the infant's birthday, it was twice baptized before it could be circumcised. Here is an ordinance admirably calculated to impress the mind with the dreadful consequences of sin: death with extensive pollution and infection; but a hope of a resurrection to eternal purity, through the sprinkling of the blood of Jesus, a hope including infants.

This ordinance behoved to form a prominent feature in the character of the Jewish nation, and through time to create such a prepossession in its favour, as could not be easily erased. It clearly decides the debate in favour of Pedobaptists from Moses to Christ, for here, 1. The subjects were Israelites, professed worshippers of the God of Abraham, and their infant children. 2. The mode was beyond all doubt by sprinkling. The conclusion then is unavoidable, that the Church of God during the Old Testament was a Pedobaptist church. It is strange that the writers on Baptism should have paid so little attention to this great fact, for the New Testament Baptism is little else than a continuation of it, and according to the Pedobaptist scheme, clearly establishes the same contrariety between these dispensations which now subsists between the Baptists and Pedobaptists. Were that sprinkling in the minds of Christians as it was in fact among the Jews, it would reconcile them to infant Baptism more than a thousand arguments.

III. This Baptism of persons by sprinkling is continued under the New Testament with some circumstantial alterations.

About eight hundred years after this Baptism was in constant use, Isaiah delivered to the Jews a prophecy about sprinkling, Isa. lii. 15, "He [the Messiah] shall sprinkle many nations." This prophecy was delivered without note or comment to a people in the daily practice of sprinkling men, women, and infants. Now, I request the reader calmly and candidly to judge how an honest-hearted Jew would understand the prophecy. Doubtless he would suppose it to mean some such sprinkling as was in common practice with his countrymen. As he could form no idea of any other, and as no other was hinted by the prophet, that is the fair construction of the words, and of course their true sense. The prophecy is, "He shall sprinkle many nations," plainly showing that sprinkling of men, women, and infants should continue to be enjoyed under the reign of the Messiah, and that it should be extended to the Gentile nations. Pious Jews upon hearing this prophecy would exult and say, Then will God grant unto the Gentiles the repentance unto life, which is meant by our sprinkling.

About one hundred years afterward Ezekiel, chap. xxxvi. 25, speaking of the times of the Messiah, introduces Jehovah, saying, "I will sprinkle clean water upon you and ye shall be clean." Here is a more definite prophecy, delivered to the same people in the same manner. I again request the reader to pause and reflect candidly how an honest Jew behoved to understand it. He behoved to expect that under the Messiah's government, men, women, and infants, would be baptized by sprinkling with clean water. He has an advantage over Isaiah's hearer, for he has plain evidence that the ashes of the red heifer should be laid aside, and that clean water alone should be used, and should answer the purpose completely; "ye shall be clean." From the moment that Ezekiel's prophecy was published, the Church of God had good ground for believing that Baptism, by sprinkling of adults and infants of both sexes with clean water, would be the privilege of the New Testament

times, and as both prophets mention only the Baptism of persons, they hint, and not obscurely, that all other Baptisms should cease.

Let me quote the prophets once more, that "in the mouth of two or three witnesses every word may be established." Malachi, the last of them and the nearest to the time of the Messiah, foretells his coming, (chap. iii.) and that he should sit as a purifier, or baptizer, and should baptize the sons of Levi. How then did the law direct the Levites to be baptized? Sprinkling was a part of it. Num. viii. 6, 7, God said to Moses, "Take the Levites,—and cleanse [baptize] them. And thus shalt thou do unto them to cleanse [baptize] them, sprinkle water of purifying [baptism] upon them." Does Malachi hint that the Messiah should change this sprinkling into immersion? No. I see not the least hint of future immersion in any of the prophets. And yet if such a great change were to accompany the New Dispensation, it is strange that no hint of it should be found in any of the prophets. "Surely the Lord God will do nothing but he revealeth his secret unto the prophets."

I come now to John the Baptist. He was the link that connected the Testaments together; a fit person for changing the complex Baptisms of the Old into the simple Baptism of the New. He appeared as a Reformer of the Church in a backsliding time, preparing the way for the Messiah, and introducing his kingdom, under which the temporary institutions of the Old Testament were abolished, and the permanent altered and reformed to suit his more spiritual and glorious dispensation. To the former belong sacrifices, Sabbaths, and Baptisms; to the latter, preaching, the Sabbath, and Baptism. I will advert to them by and by. John introduced an alteration in the materials of Baptism, and in the occasion of its administration, and baptized perhaps more than any who preceded him, on which accounts he had the surname of Baptist. When the reader thinks of it, he should also think of the cleansing or purifications of the Levitical law, and in his mind call him John the purifier. Or what is nearly the same, when he calls

him Baptist, he should in his mind call those cleansings and purifications, Baptisms, as Paul does.

It appears plain to me from the voices of the prophets, that nobody would have expected him to immerse, and that his sprinkling of adults and infants would be expected by all who expected him to be a Baptist. Let the reader bear in mind that he appeared among a people totally unacquainted with immersion of persons, having never heard of it as a religious ordinance, but daily accustomed to the sprinkling of men, women, and infants, which sprinkling was called Baptism by that part of them who spoke the Greek language, a part still increasing. If John's Baptism was by immersion, and comprised adults only, it proves a great and sudden revolution in the Church, respecting an ordinance of no small importance, and it is passing strange, that it should be nowhere mentioned by an inspired writer. If the Baptism of John (and of Christ) be a continuation of the Old Testament Baptism, mentioned above, or built upon it, then we need not look for an institution of it, because there it must be supposed that it is already known. Its practice only will be recited. But if it be wholly a new thing, we must expect to see its institution with the directions necessary for its due observation. I wish the reader to mark with care, on which of these two the narratives of the Evangelists bear. I own that there I can see no institution of Baptism for the Jews, for whom it was originally designed, but I see it plainly for the Gentiles who never had it before.

The Baptism of John is thus recited by Mark, i. 4, "John did baptize in the wilderness and preach." Similar language is used by the other Evangelists. Here then John's Baptism is introduced plainly as an acquaintance, not as a stranger. It is not viewed as a new thing of which the reader is ignorant, for he gets no instruction about it more than about preaching, a well known ordinance of the Old Testament. This is quite natural, if his Baptism was the same in substance with what the Jews had been accustomed to see; but if it was a thing entirely new, such an introduction is unaccountable. The

reader is left without any means of knowing what sort of a thing it was, who were its subjects, or what was its mode. By the authority of heaven John altered the ancient Baptism in three points, which would be unsuitable to the new dispensation. 1. He left out the ashes of the red heifer, and baptized with mere water, or as the prophet Ezekiel calls it "clean water." 2. He used simply the sprinkling of water, instead of various and frequently repeated applications in former use. 3. Instead of death, he made a profession of faith in Christ, Acts xix. 4, the occasion of its administration. In this, however, there was no change of the subjects, but of their situation or circumstances.

When John baptized in the wilderness, and report carried the fact to Jerusalem, and all round, what opinion would the people form of his Baptism? Could they dream that he baptized by immersion, a thing of which they had never heard? Or could they dream that he would make a difference between adults and infants, baptizing those and refusing these, a distinction in Baptism of which they had never heard? They could not, and it is nowhere said that they were mistaken.

"The Jews sent priests and Levites to ask John, Who art thou? He confessed, I am not the Christ. They asked him, What then? Art thou Elias? No. Art thou the prophet? No. And they said, Why baptizest thou then, if thou be not the Christ, nor Elias, nor the prophet?" It appears from this question that they expected the Messiah's forerunner to baptize, and that John baptized as they expected; for they expressed no surprise or disappointment at his Baptism, nor did they find any fault with it. The only thing that puzzled them was his right to baptize at all; since he said he was not Christ, nor Elias, nor the prophet. But had he baptized adults only, and by immersion, I see not how they could avoid asking further, Did God command thee to change sprinkling into immersion and to exclude infants from Baptism? Why dost thou not baptize as God commanded by the hand of Moses? God directed plainly, that men, women, and infants should be sprink-

led, and our prophets have foretold that this sprinkling should continue under the Messiah's reign. Dost thou pretend to be from God, and yet oppose Moses and the prophets?

Christ's Baptism is thus introduced, John iii. 22. "After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized." The same thing may be said of Christ's Baptism, which I have said of John's. The reader is not supposed to need information or direction about it, for none is given. I do not see that the Jews found any fault with it, either as to subjects or mode, but had he baptized adults only, and by immersion, how could they avoid telling him that his Baptism was an innovation, a trespass against all antiquity, and that he could not be the Messiah, but a deceiver, because the prophets had foretold that the Messiah would sprinkle, and would sprinkle with clean water. It does not seem credible that God should not have given particular directions respecting both the subjects and mode of Baptism at its first institution. He gave the needful directions at the institution of all other ordinances, as sacrifices, the Lord's Supper, &c. He gave them at the institution of the Mosaic purifications, which Paul calls Baptisms; but I do not see them at the introduction of Christ's Baptism any more than John's.

There again the mere fact is recited, Jesus baptized. Let this be compared with the institution of the Supper, and a striking contrast will appear; for there the instructions and directions are numerous. Jesus took bread, blessed it, brake it, gave it to the disciples, saying, Take, eat, this is my body. He took the cup, gave thanks, gave it to them, saying, Drink ye all of it. What is the reason of this great difference? Plainly this, that the Lord's Supper was wholly a new ordinance, so that no Old Testament directions could at all suit it, whereas they suited Baptism sufficiently.

It seems equally incredible that God, at the coming of his Son into the world, should exchange an ancient Baptism for a new one quite different, without giving notice of the change. There had been a divinely appointed rite called Baptism, in

which adults and infants were sprinkled with water, practised in the church for 1500 years, and to all appearance promised by the prophets to last to the end of time. Can it be believed that God laid it aside and substituted a Baptism of adults only by immersion, in its place, and yet never say a word about it? How then could error be avoided? Surely plain warning against the continuance of the ancient practice could never in any case be more necessary; yet I can see nothing of it in the New Testament.

Baptism, I confess, underwent several alterations upon its transition from the old to the new dispensation. It was surely proper that it should partake of a reformation suited to the superior light and glory of the dispensation into which it was entering, a dispensation in which a more simple, plain, instructive and consolatory administration of all ordinances was provided. Of these alterations we are informed partly by the prophets, and partly by the Evangelists. To the three already mentioned I add the following, Under the old dispensation, a clean person was the administrator, now a minister of the gospel; then it was administered simply, I suppose, into the name of the God of Israel; now distinctly, into the name of the Father, and the Son, and the Holy Ghost. Formerly it might be repeated, now it may not. I might here mention the rapid progress of evangelical knowledge, but that this progress was not peculiar to this time.

These alterations, however, were mere circumstances, not affecting the nature of the ordinance. Similar alterations took place in all ordinances common to both dispensations; as preaching, praying, fasting, laying on of hands, &c., though I have not room to specify them here. But I beg the reader's attention to the changes on the Sabbath, as I deem it a perfect parallel to Baptism.

1. There was a plurality of Sabbaths as well as Baptisms under the Old Testament. The great festivals of the Jews were Sabbaths, for on them they were forbidden to do any servile work. Lev. xix. 3. 30. The first and the tenth day of

the seventh month are, each of them, expressly called a Sabbath. Lev. xxiii. 24. 32.

2. Paul insinuates the abolition of both under the New Testament. The former in Col. ii. 16, 17, "Let no man judge you in meat or drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come." The latter in Heb. ix. 10, "Divers Baptisms and carnal ordinances imposed on them until the time of reformation."

3. This abolition does not prevent the continuance of one Sabbath and of one Baptism until the end of time. One of each is still enjoyed by the church.

4. At the resurrection of our Saviour the Sabbath underwent changes corresponding to those in Baptism, respecting its occasion, materials, and other things. The Sabbath now commemorates the resurrection of Christ, rather than the finishing of the work of creation, and it is translated from the last to the first day of the week. It is not now devoted to offering of double sacrifices, and other Old Testament services, but to New Testament preaching, prayers, sacraments, &c.

I conclude then that, with all its alterations, Baptism is still the same in substance that it was in the day of Moses; and that by them it is reformed and perfected, so as completely to suit the more simple and spiritual worship of the New Testament. The rite is rendered as simple and easy as possible, much more so than immersion, which bears a strong resemblance to the unreformed and burdensome services of the Old Testament which the wisdom of God saw meet to abolish.

When Baptism is extended to the Gentiles, a plain commission is given for that purpose, and a plain direction how to make them subjects: "Go ye therefore and disciple all nations, baptizing them." There is no direction here about the mode; for there is no new mode of baptism for the Gentiles, though they are new subjects. They had not been included in any baptism of Moses, or of John, or of Christ. These three were of one extent. Even Christ said to his Apostles, "Go not into

the way of the Gentiles." The middle wall of partition made them strangers and foreigners till after the death of Christ. How admirable is the wisdom of our Saviour in suiting his instructions to the need of his church! Without this direction the Apostles could not know how to proceed in the case of the Gentiles; with it their way is plain, for Gentiles by becoming disciples become at once the seed of Abraham; while the great body of his lineal descendants by rejecting the counsel of God against themselves, not being baptized of the Gentiles, became aliens.

Comparing Isaiah's prophecy of the extension of Baptism with its accomplishment by means of Christ's commission, I cannot but admire how beautifully the latter accords with, yet surpasses the former. "He shall sprinkle *many* nations," said the prophet. "Disciple *all* nations, baptizing them," said the Saviour. But does baptizing all nations imply infant Baptism? Most clearly. The Apostles could understand it in no other sense, for this plain reason that in their own nation Baptism had uniformly included infants ever since the days of Moses. Had the commission been "circumcising the nations," it would have readily been understood as including them, though males only were circumcised, and these but once; much more baptizing the nations, for both male and female infants had been in all ages baptized repeatedly ever since Moses published his laws.

On the day of Pentecost Peter exhorted his hearers, "Repent, and be baptized, for the promise is unto you and unto your children." Let us suppose one of the mockers to have gone home, and to have thought upon his ways, so as to be pricked in his heart, like those whose Baptism he had lately seen or heard of, and of course to have resolved on submission to that ordinance. He takes his child, and goes to Peter, professes faith in Christ, and repentance of his sins, and requests Baptism for himself and his child. Suppose Peter to grant his request for himself, and refuse it for his child, what should we suppose his reply to be? You surprise me, you have ensnared

me. What could you mean lately by those cheering words, "the promise is to you and to your children?" I never before saw or heard of the parent and child separated in Baptism. You know that in our great Baptism for the dead, all the children are equally partakers with their parents, and your language was so conformable to our ancient law and our constant practice, that I did not entertain a doubt of my child's reception with myself. Does God now disregard children and his promise to them? Let the reader frame an apology for Peter.

Baptism for the dead was in a great measure a family ordinance. It was administered in every family in the nation, for death missed none. The only possible exception was that of an obstinate head or member of a family liable to excommunication. All that were in the house, old and young, were baptized, and the whole family would be there at death if ever, for sympathy and affection would convene them. It was universally understood among the Jews, excepting as above, that when a family was baptized, every individual of the family was baptized. When therefore the Apostles, who were Jews, and habituated to the customs and language of the Jews, administered Christian Baptism to families, candour certainly requires the language to be understood in the same latitude of sense. The families of the Jailer, of Lydia, and of Stephanas were baptized, and thousands of families more (for these were but samples) were baptized, in the same way, that is, every individual in them, (obstinate adults always excepted.) These families are not noticed in the Acts of the Apostles on account of any thing peculiar in their Baptism, but of remarkable circumstances which attended the conversion of the three persons who were the heads of the families.

The demand of the Baptists, Prove that there were infants in these families, is in my view unreasonable, much the same as, Prove that there were infants in the Jewish nation, Prove that Christians had infants. There were infants in some families just as certainly as others were without them; and if they were there, they were baptized. Were an ignorant heathen to

tell Peter, who knew all about the Jewish Baptisms from his youth, and about Christian Baptism from the beginning,—were the heathen to tell him as a wonder that he saw Paul baptizing a whole family,—“That,” says Peter, “is just what I would expect, and you would expect it too, if you knew the law.” “Ah, but there was an infant there so young that he could know nothing.” “What then?” says Peter. “The law always included the youngest infant as well as the oldest man, and I never heard our Divine Master pronounce a word to repeal it, but to confirm it.”

The Baptism for the dead, which required the repeated sprinkling of the whole family, and of all who came in while the dead was in the house, was doubtless continued by the unbelieving Jews, and perhaps by some Christian Jews, till the destruction of Jerusalem. Christian Baptism was also all along administered by the ministers of Christ. Both Baptisms travelled on in view of one another. If therefore Christians excluded infants from their baptism and adopted immersion for their mode, it is strange that we hear nothing of glorying or complaining, of no difference or party collision. The unbelieving Jew might glory over the Christian, “Our religion cares for infants, yours does not, and your novel device of immersion is neither more decent nor more expressive than the sprinkling which God commanded of old.” The weak believing Jew might complain, “Formerly we had both circumcision and Baptism to console us concerning our infants, now we have nothing.” But if both parties sprinkled adults and infants, there was no occasion of difference on these points, and we hear none.

I have not mentioned circumcision or any of the other arguments commonly urged in favour of infant Baptism, not that I undervalue them, but because I write but a little book which must leave out many useful arguments.* I only insist upon

* The following was contained in the first copies in MS. “By the covenant of circumcision, God who had blessed Abraham engaged to be the covenant God of his seed, and gave his male infants the privilege of circumcision. Now the blessing of Abraham comes upon the Gentiles. Baptism is in the

one which I think plainer and more level to common capacities, and which has been too much neglected.

The sum of the argument is this. The law of Moses furnished the Old Testament Church with a plain positive command to baptize adults and infants by sprinkling. The prophets handed over this sprinkling to the New Testament Church, with promises of suitable alterations. The Evangelists take it, thus altered like the Sabbath according to the spirit of the New Testament, and hand it down to all future generations. And thus I hope the practice will continue till the Son of man shall appear in the clouds.

IV. I humbly trust that there is not a sentence in the New Testament, if candidly explained, which will be found inconsistent with the view of Baptism here given; but I will briefly review the principal passages brought to support the opposite side.

Mark xvi. 16. "He that believeth and is baptized shall be saved." Hence it is inferred that infants who cannot believe should not be baptized; but the inference is not just. The proposition expressed by these words was quite as true all along from Moses to Christ, when millions of infants were baptized by the positive command of God, as it is now, and therefore it is quite as consistent with infant Baptism now as then. Question. What good can Baptism do to an infant? Answer. Would God have commanded it from Moses to Christ, if it could do no good? and what can prevent it from doing good now more than then? It may do great good directly by God's blessing on the ordinance, and indirectly by animating the parents to duty.

place of circumcision, for Paul says to the Philippians, 'We are the circumcision,' and to the Colossians, 'In whom [viz., Christ] ye are circumcised—buried with him in Baptism;' and therefore it is fairly inferred that the male infants of believers should be baptized, and the female too, as in Christ there is no difference of sex. To this agree the words of our Saviour, 'Suffer the little children to come unto me—for of such is the kingdom of heaven,' and the words of Paul, 'Else were your children unclean, but now are they holy.' Thus Christian Baptism succeeds circumcision as an initiating, and divers Baptisms as a purifying ordinance."

John iii. 23.—“John was baptizing in Enon, near to Salim, because there was much water [were many waters] there.” A favourer of immersion readily thinks that the words, “because there was much water there,” are inserted on purpose to remove a difficulty supposed to attend immersion rather than sprinkling, and thus to decide in its favour. But such a person totally mistakes the Baptism of John. The phraseology of the following passages, “beginning from the Baptism of John,” “the Baptism which John preached,” “knowing only the Baptism of John,” Acts i. 22; x. 37, and xviii. 25, shows clearly that his baptism included his whole administration, and of course that the water includes whatever water he and his hearers needed.

The true state of the case seems to be this:—John began to preach in the wilderness of Judea, Mat. iii. 4, which David calls “dry and thirsty land, wherein is no water.” Psal. lxiii. 1. John could not know at first what crowds would come to hear him, but when they came, he felt the inconvenience of his situation. He saw them suffering for want of water. He would understand that its scarcity deterred some from coming to hear him, and made others leave him sooner than they wished. Common sense taught him to change his situation for the springs of Enon and the banks of Jordan, where large assemblies might be accommodated with this necessary of life. But it is obvious that this change of situation was equally requisite whether he baptized by immersion or sprinkling.

Rom. vi. 4.—“Buried with him by baptism,” is supposed to favour immersion; but with the burying of Christ immersion has not the slightest degree of analogy. He was buried in the scripture sense of the word, but not in the common sense, nor in any sense which accords with immersion. His body was not put into a coffin or a grave, nor was a particle of earth thrown over it. Joseph wrapt it in clean linen, and laid it in his tomb till preparation for his burying could be made. Women prepared spices and ointments, and came early in the morning after the Sabbath, to embalm it for the burying, but were hap-

pily prevented by his resurrection. Joseph's tomb was not like a grave, but like a closet or room in a dwelling-house. Here he laid the body of Jesus on the floor, or on a table, where it had neither the reality nor the resemblance of immersion more than any other thing carried into a room, and laid on a floor or table. The force of the argument here depends upon the mistake, that Christ's body was covered with earth in a grave like our graves.

“Buried with him in Baptism,” expresses not the mode but the design of Baptism. Paul exhorts the Romans not to live in sin, and urges their Baptism as a motive. Their Baptism implied their believing in Christ, by which they had communion with him in the benefits of his death, burial, and resurrection; which communion rightly improved would effectually prevent their living in sin.

Acts viii. 38.—“And they went down both into the water.” Going down (to or) into the water and coming up (from or) out of the water is pleaded in favour of immersion, but that sometimes it is most favourable to sprinkling I can attest from experience. Being on a Missionary excursion in Prince Edward Island, I agreed with several parents to baptize their children at public worship, next Sabbath, but neither they nor I took thought of providing a vessel for the water. The preaching was in the open air, by the side of a brook, at a good distance from any house, and when I desired the parents to present the children for baptism there was no vessel. This however was no serious difficulty; for any one in the congregation might say, “See, here is water, what doth hinder the children to be baptized?” As far as the brook was in sight of the congregation, no part of it seemed deep enough for immersing even infants, and no part of it too shallow for sprinkling them. They were sprinkled by the water of the brook; and half the congregation went down to the water, and came up from it, where none of them could be immersed.

Should it be thought strange that there is no example of infant baptism in the New Testament, I would remark in return that

it must seem far more strange that there is none in the Old, when for 1500 years it was the undoubted practice. Divine wisdom judged examples unnecessary. It was enough for the Old Testament that the law plainly required it, and for the New that the prophets as plainly foretold it. Had it begun with the apostles, a New Testament command or example would have been necessary; but not so, when in their time it was an ancient practice, known and approved by all.

Finally, the Baptists tell us that a great proportion of the Christian Church, as the Greeks, Russians, &c., practise immersion to this day. True, but when we ask, by what authority they do this, they can show neither precept nor example from scripture. They reply, The Greeks should know their own language best, and they say, that Baptism is just immersion. They may say so, but they cannot know better than others the definitions of Scripture, which have decided clearly, that the Baptism of one person by another with water is by sprinkling. It is not superior knowledge of the Greek language, but of Jewish practices, that decides the scripture meaning of the word Baptism. Besides, when the Greek Church, like the rest, began to learn the way of the heathen, her superior knowledge of the Greek language would serve to facilitate the reception of heathenish modes and customs.

The scantiness of information about Baptism in the New Testament cannot be accounted for to satisfaction but by reference to the light of the Old. In my view the error of the Baptists lies in neglecting this light.* Consulting only the

* The light of the Old Testament shows a positive institution of Infant Baptism by sprinkling, and repeated promises of its continuance under the New, without the least hint of immersion. But this is not all. The practice of Infant Baptism for so long a period, in every *family* throughout the nation is a clear comment on the language of the New Testament respecting the baptizing of Christian *families*, and the baptizing of *all nations*, giving a certain sound in favour of Infant Baptism. Had the Old Testament Church been a Baptist one, or without Baptism altogether, Infant Baptism could not have been inferred from such expressions with any degree of clearness for want of precedents to fix their sense. But as the Old Testament Church was in fact

New Testament, and not finding there the requisite directions as to its subjects or mode, they have chosen, rather than accompany their brethren without light, to part with them, and strike out a new path for themselves, by denying the right of infants to the ordinance altogether, and by taking immersion and Baptism to be the same. But had they consulted Moses and the prophets, they would have found a warrant both for Infant Baptism and for sprinkling.

In Baptism the sprinkling of water leads the mind directly to the blood of sprinkling for applying to our souls both its atoning and purifying virtue to remove the guilt and defilement of our sin. Therein we profess to be united to Christ, and partakers of his redemption and of his Holy Spirit. It lays us under the strongest obligations to abstain from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God.

Baptism is greatly abused by ministers who dispense it to the ignorant or profane, and by those adult persons who receive not with it the blessings which it represents, nor mind its delightful and sacred obligations. But it seals all saving blessings to the faithful in Christ, and it binds them with bonds of love to "observe all things whatsoever he hath commanded them."

Infant Baptism gives a striking display of the wonderful and gracious regard of Christ for infants, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God." Though he may apply his redemption to them without external means, yet Baptism suits their infant state, as well as the adult state of others; for salvation is wholly the work of God, and wholly of grace. He claims and recognizes them as members of his body, equally with their parents, being the covenant God of the seed of believers. He shows equal readiness to save the parent and the child, and thus Christian fathers and mothers are relieved from grievous anxiety about the salvation of their offspring. By this ordinance the gracious Redeemer animates the faith, the hope, and the affection of

a Pedobaptist one, her whole practice served for a precedent to establish the Pedobaptist sense of the expressions.

parents to devote their tender infants cheerfully to God, to pray frequently with them and for them, to watch the first dawning of their reason for beginning their religious instruction, and to persevere therein while opportunity lasts. He engages all the adult members of the Church to cherish them as infant brothers and sisters in Christ; as fellow members, whose tenderness demands all the sympathies and energies of brotherly love. He engages the infants themselves, as soon as they can reflect, to cleave in love and gratitude to that Redeemer, who showed his care for them, before they knew themselves, and to trust him and serve him all the days of their life.

May God who commanded the light to shine out of darkness, shine into the hearts of both parties, and dispose them to handle his word without deceit and to be taught by him as the truth is in Jesus.

A LETTER

TO A

CLERGYMAN, URGING HIM TO SET FREE A BLACK
GIRL HE HELD IN SLAVERY.

ORIGINALLY PUBLISHED IN 1788.

A LETTER, & C.

REVEREND SIR:—Permit me to speak to you freely of one matter, in which I am persuaded you offend your God. I dare appeal to Him who searches the heart, that, so far as I know my own heart, I have no worse design in speaking of it, than regard for the glory of God and love to your person; and, therefore, I hope you will take what I have to say in good part. The matter I mean is, the concern you have in the most infamous and accursed of all commerce, the buying and selling of man, who “is the image and glory of God.” I Cor. xi. 7.

Is it so then that one man is born a slave, and another a lord? or, (to use an old metaphor,) are one part of mankind born saddled and bridled, and the other part booted and spurred, ready to mount their harnessed * * *

All men at their birth are equally naked, helpless, and destitute of marks of authority. You could not distinguish between his Royal Highness, and the child of the poorest beggar that walks the streets. It is a maxim equally agreeable to scripture and reason, and peculiarly dear to every British subject, that all mankind are born upon a level, and that no man can rule over another but by mutual consent. As, therefore, you have not the consent of that girl over whom you rule; I would desire you to give a solid answer to this question: “By what authority dost thou these things? and who gave thee this authority?” For my own part I see no authority you can have but that you

* A few words in this place we have been unable to decipher.—*Editor.*

are able to do it. I confess it would be esteemed very good authority in a world of tyrants; the same by which the great fishes devour the small; but it will never satisfy the conscience of a tender Christian. If you have more power or wealth than your slave, it is owing to this cause only,—that God hath been more liberal to you than to her. His superior liberality to you or me should be a more powerful incitement to us to be more compassionate and helpful to our poor oppressed brethren, and particularly to exert ourselves to the utmost for the redemption, protection, and education of slaves. But that it should be employed for the purposes of oppression and slavery, is without doubt a most horrid abuse of the kindness of God, and a lasting reproach to ourselves. Tell me, Reverend Sir, why you do not sell *me*? I am your brother, and your slave is your sister. You are not able. I bless God for his kindness to me, which hath put it out of your power to deal with me as you have done with my sister. Tell me, why may not your slave sell you? What right does she want, that you have, but power? I hope she wants inclination too.

The apostle Paul presseth us to hospitality, from this consideration, that “some have thereby entertained angels unawares.” Preposterous as it may seem to you, I must confess that I would be afraid to engage in the slave trade, lest I should be found to injure some superior beings, angelic or divine, in disguise. Had you lived when angels visited the earth in human form, you would not have forborne to buy and sell them if you had an opportunity. Had you lived eighteen hundred years ago, you would not have scrupled to buy and sell my blessed Lord and Saviour Jesus Christ, if at least he had been born black, and you had met with him before the fame of his miracles began to arise; for, as “he was not only made in the likeness of men and found in fashion as a man; but moreover, made himself of no reputation and took upon him the form of a servant—and became obedient;” Phil. ii. 7, 8; how could you have distinguished between him and such as you do enslave? But be that as it will, it is plain you buy and sell Christ mystically, that is, those

who are united to him by faith, and are in the scriptures commonly called "the body of Christ," and "the members of his body." Rom. xii. 5. Eph. v. 30. Charity requires me to hope, Reverend sir, that your girl whom you hold a slave and her mother whom you sold, are members of the body of Christ; because you could not fail to be touched with more than ordinary compassion toward these poor ignorant creatures, to use uncommon diligence to bring them up in the nurture and admonition of the Lord, and to pour out many a fervent prayer for God's blessing upon the means you used with them; all which I trust would not be in vain. But if they be members of the body of Christ, does not he account them precious as himself? Are they not one spirit with the Lord, of his flesh and of his bones? Does not he who touches them, touch the apple of his eye, and wound him in the tenderest part? Yes, Reverend Sir, for "in all their afflictions he is afflicted; in his love and in his pity he redeemed them, and he bears them, and carries them all their days." Isa. lxiii. 9. He cries from heaven to all who hurt them in their liberty or property, as he did to him of Tarsus,—“Saul, Saul, why persecutest thou me?” Take heed then, lest he should resent what you do to them as much, if not more than if it had been done to himself; and lest, when he shall sit upon the throne of his glory, and all nations are gathered before him, he should say to you, “Depart from me, thou cursed, into everlasting fire; for I was in prison, and thou visitedst me not,” but detainedst me a captive. In vain will you reply, When did I see thee in prison and visited thee not, but detained thee a captive? for he will answer, “Inasmuch as thou didst it unto the least, the very least of these, thou didst it unto me.”

But if you tell me your slaves cannot be members of Christ, because they are ignorant, obstinate, and wicked; I will answer thee and thy companions with thee. Be it so; yet they may be converted from the error of their way. Others, who were as desperate as they, are now singing the song of Moses and the Lamb. And if, in any future time, they shall be united to

Christ, your guilt will be accounted [the same] as if they were in him already; for he [loves] them now as dearly as he will then; because he has loved them with an everlasting love. Nay, though they should be eternally lost, it will make no alteration in your guilt; because whether they be saved or lost, for aught you know they may be saved. Besides by consenting in one instance to the buying and selling of man, you subscribe your approbation of the whole of the slave trade, ancient and modern; and yet, certainly, some slaves have been good Christians, so you are still a buyer and seller of Christ. Reverend Sir, if these things are so, may not your sin bear a comparison with that of Judas? Did he sin knowingly? Surely yours cannot be through ignorance. Did he sin from covetousness? I appeal to your own conscience, if yours proceed not from the same source. Was he an apostle? So are you. Did he sell his master? So have you. Judas sold the natural body of Christ for the very price appointed by the law of Moses for a slave, viz: thirty pieces or shekels of silver; Ex. xxi. 32; you have sold his mystical body at the very same rate.

Know you not, Reverend Sir, that the body of your slave is (or at least may be) "the temple of the Holy Ghost, who is in her, whom she has of God." Her "body is the temple of the living God, as he hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people." Again, "Know you not that she is the temple of God, and that the Spirit of God dwelleth in her? If any man debase the temple of God, (and what can debase it more than to enslave it?) him will God destroy; for the temple of God is holy, which temple she is." 1 Cor. vi. 19. 2 Cor. vi. 16. 1 Cor. iii. 16, 17. Take heed, lest all the sanctity of your office, and all the attainments of your profession, be not able to shield you from this threatening. Simon Magus, after a fair profession of faith in Christ, was declared to be "in the gall of bitterness and in the bond of iniquity," for *offering* to "purchase the Holy Ghost with money," and perhaps you are too confident, if you are entirely free from fears of being in the same state; for your sin is

greater than his, inasmuch as you have *actually* purchased and sold the temple of the Holy Ghost wherein he dwells, and all that it contains.

I said that, by your conduct, you subscribe your approbation of the whole slave trade. I farther accuse you as an accomplice in all the cruel and murderous treatment that slaves have ever endured. I know you disapprove of it; but that avails you little while you help forward the affliction. While you lay the foundation stone, upon which the whole structure of their cruel treatment is raised, it will not justify you to say, Let not the building go on. While you open the sluice, in vain do you cry out, Stop the stream. You do what in you lies to make all men believe the slave trade lawful; and the native and necessary consequence of that, with respect to the most part of mankind, is every species of cruelty. While you teach men to consider their fellow creatures as their property, in vain will you teach them to be tender hearted toward them; in vain will you attempt to restrain them from taking every advantage of them, which their covetous hearts or haughty dispositions can inspire or suggest, whether by hard labour, hunger, and nakedness, or beating, whipping, and killing. Can you really believe that any man will consider his property as his equal, and treat it accordingly? I defy all the world to prove it unlawful for me to kill and eat that man whom I may lawfully buy and sell, like my ox or my horse. Is it not very evident, that I have the same right to butcher a man myself, that I have to sell him to a butcher? I must not indeed wantonly kill my ox, or destroy any part of my property; neither might I kill my negro without cause upon supposition that he were my property; but a little necessity or advantage would justify the one and the other. If such be the consequence of your conduct, how horrible! In vain will you object here that slaves are rational creatures, and must be treated as such. Reverend Sir, if they be rational creatures, then the whole world is not a sufficient ransom for one of them, then they cannot be redeemed with corruptible things as silver and gold, but with the precious blood of Christ.

Reverend Sir, you know that *he* who well understood their worth, bought many of them to God by his blood, for nothing less would have been a sufficient price; and they shall sit with him upon his throne for ever and ever, and at the great day of judgment, they shall stand at his right hand, and doom many of their masters to eternal slavery, torment, and death. "Know ye not that these slaves shall judge the world?" 1 Cor. vi. 2. If you reply, that you do not buy and sell their souls, I answer neither do you whip or kill their souls (blessed be God, this is out of the reach of their haughtiest tyrant); but as you cannot buy and sell their bodies without their souls, the Almighty Judge will account that done to the man which you do to the body. Were you self-consistent, Reverend Sir, you would not, to vindicate your conduct, plead their rationality; but like your West Indian and continental friends, who deal extensively in that commodity, you would deny that slaves have any rational faculties at all, or any soul different from that of a brute. Hereby you would at once establish the lawfulness of the trade, and quiet all the pangs of conscience. Bursting her troublesome shackles, you would feel yourself at full liberty to roam without remorse through a field extensive and unconfined as your fancy, and to bargain in human flesh at any rate, and to any amount you pleased. And, believe it, that argument which takes away the souls of slaves, whencesoever you will fetch it, is the only one that will render your conduct fair and honourable; for as long as you believe slaves to be men, busy meddling conscience will not suffer you to keep quiet possession of your spoil. The traders that deny the rationality of their slaves, act, at least, an open and consistent part. They attempt not the impossibility of keeping a good conscience, and the profits of an unlawful trade too; therefore, generously quitting all claims to the former, they turn their whole attention to the latter. But, Reverend Sir, will you tell me what is the genuine reason why your friends of the slave trade act a part so incongruous to human nature, as to degrade a fourth part of mankind into the rank of brutes? Sure it must be some uncom-

monly forcible temptation that shall reduce me to assert, that my brother (who is indeed wiser than myself) is an irrational animal. I can make only one conjecture about it, viz., that it possibly flows from a secret conviction of soul, that no feebler spring will sustain that commerce upon which they have resolved.

Reverend Sir, let me ask you, Does not your practice in keeping a slave contradict your daily prayers? It surely does. Do you not pray for the downfall of Babylon? Yes. Then you pray in effect for the total abolition of slavery: see Rev. xviii. 12, 13. But were the cry presently heard, "Babylon the great is fallen, is fallen, and shall no more arise," where would you take your stand? Not among those that say, "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her;" but among the merchants of the earth, who "weep and mourn over her, because no man buyeth their merchandise any more, the merchandise of gold and silver—and slaves, and souls of men." The enslaving of men is a practice truly anti-christian, and it is a lasting reproach to the Protestant name, that it should not be peculiar to anti-christ. O shame! O indelible disgrace! That Protestants, Presbyterian ministers, who of all others, should keep farthest off from her, should be found publicly committing fornication with the Great Whore, drinking themselves drunk, and stupefying their consciences with their filthy wine! But blessed be God, though hand join in hand, the Negroes shall be free. When the anti-christian fabric shall tumble down, the slave merchants shall be covered with its ruins. It is hoped the period is not far distant. Whoever considers, upon the one hand, the rapid progress that philosophy, the fair harbinger of liberty, now makes in the popish or despotic kingdoms of Europe, and upon the unavoidable consequences of the late memorable revolution in America, must see that Providence is making haste to overturn for ever the pillars of tyranny, and to restore the world to its liberty. For this glorious day let us often and fervently pray. No friend of mankind need be discouraged for

fear that the spirit of freedom should not soon reach Africa ; for when the flame is once kindled, it will quickly spread to the utmost boundaries of the earth. Navigation hath already explored every coast, and hath hardly left an island throughout the globe undiscovered. It remains only that it should change its tyrant masters (under whom that useful art hath been too long abused to the vilest of purposes) for friends of mankind, and then it will carry liberty and happiness, temporal and spiritual, to every corner of the world, with more speed and assiduity than ever it carried slavery and death.

I would further ask you, Reverend Sir, How can you appeal to the heart-searching God, and say, as a minister, "I have not shunned to declare the whole counsel of God," as a Christian, I discharged my duty to my fellow creatures as faithfully as I could ; while you are obliged to teach that girl that she is entirely under your power, and has no right to use any means for the salvation of her soul, but such as are subservient to the secular interests of your family ? How can you lay your hand upon your heart and say, I wish to love my neighbour as myself, and "Whatsoever I will that others should do to me I endeavour to do the same to them?" What sort of obedience give you to the apostle's command of "preferring one another with brotherly love in honour, or of giving to servants that which is just and equal, knowing that ye also have a Master in heaven?" &c., &c.

Be pleased, my dear Sir, to consider that, except the word of God, liberty is the most precious gift of heaven to man ; a gift without which there can be no enjoyment in the world ; a gift bestowed as freely and universally as the light of the sun, or the air that we breathe ; a gift, the love of which is far more deeply implanted in the heart of man than that of life itself ; a gift, consequently, of which no man may deprive another without being guilty of the highest contempt of God, and his best bounty, and of something more horrid than murder with respect to his brother. Shall a Heathen say

“———In Cato’s judgment,
A day, an hour of virtuous liberty
Is worth a whole eternity of bondage?”

And shall a minister of the gospel reply, I will enslave, and till I die I will not renounce my liberty to enslave?

I would entreat you, Reverend Sir, to consider what a baleful influence your example will have upon others. Doubtless it has already drawn others into the sin, and it may draw others into it for generations after you are rotten in your grave. Many will shield themselves against strong arguments with this: Surely when the Reverend Mr. ——, a good minister, does it, there cannot be any harm in it. In a word, though nothing could be said against slavery from Scripture or reason, but that advice of the apostle to a slave, “If thou mayst be free, use it rather;” it were enough for a man of a tender conscience, who needs only to know his master’s will, that he may do it. But, Reverend Sir, you have continued so long in this horrible sin, that I am afraid your conscience is wasted, your understanding darkened, and your heart hardened, through long habit, that you cannot see the evil of it. I am persuaded that your conscience checked you at the beginning, but you quenched it. Be sure it will awake, and when it will, you may wish you had never bought a negro, though you had died for want.

Therefore, set free your slave directly. I declare to you in the name of the Lord, that until she be free, all her labour and her gain to you will be cursed, and the Lord will not cease to have a controversy with your soul. Sell her not; her price will be most cursed. By selling her, you become a partaker of another man’s sin, instead of wiping away your own. *Her liberty* is your *first duty*, and till this is performed none other will be acceptable. Though you treat her like a queen, without this, you but offer sacrifice for robbery. Say not, What shall I do for her price? “The Lord is able to give thee much more than that.”

I never saw a man of any learning or sense, who had the confidence to defend that infamous practice of which I have

been speaking; nor indeed any man whatsoever, but such as were themselves most evidently enslaved to avarice. Like profane swearing, drunkenness, and whoredom, there are many to practise it, but it has few defenders. The four following objections contain the substance of all that I can conceive to be said in its favour :

I. Their colour may be improved as an argument to shew the propriety of enslaving the Negroes. What! black devils! what are they fit for but to be trodden under foot? They have the very image of the devil! Certainly if they have not been designed for some despicable purpose, they would not be black. Such an argument might redden the cheek of a Negro. I believe you blush for them that use it. Blush for yourself then; for it prevailed with you to engage in the slave trade, or it proves that you want nothing but an opportunity to enslave white people.

But to answer the objection: Reverend Sir, if you maintain that the Negroes have the image of the devil because they are black, I will maintain with greater probability that you have his image because you are white; for this reason, that twenty white ghosts are seen for one black. But the truth is, the devil is so contrary to man, that in the day time, and among white people, you will always find him black; but in the night-time, and among the Negroes, he is invariably white. Were you to meet him in Africa, if you did not cast your eye upon his cloven feet, you could not distinguish him from your brother. Reverend Sir, being a white man, you are accustomed to have a black idea of the devil, and I doubt not but you would have taken the first Negro you ever saw to be him, if at least he had proceeded to torment you. But put yourself in the place of a Negro, and the thought will apply equally well to a white man. Allow me, Reverend Sir, to transport you, for a moment, to the banks of Senegal or Gambia, and to metamorphose you into an innocent shepherd, who never saw nor heard of a white man. Let me suppose that, while you tend your flocks in some green pasture, a boat full of British sailors makes toward you. You

espy them at a distance, and gaze; but as they draw near, you see plainly men of a strange, unheard of colour. You stand amazed. You recollect! the instructions of your nurse, the tales of your companions, and your own imagination, unani- mously concur to make them a company of devils. Amaze- ment gives way to horror. You fly! But you see your pur- suers advancing, and your terror adds to their speed. You are seized and bound. Your companions share the same fate, and you are all committed to the care of one of your pursuers, while the rest go in quest of more of your countrymen. Your dread and horror are unutterable. You find yourself entirely under the power of that hideous monster, whom you supposed to be the devil. You and your companions are conveyed on board a vessel and transported, I shall suppose, to the West Indies. Reverend Sir, I shall not attempt to unfold your thoughts dur- ing the passage; but I may safely suppose, that they were none of the most favourable towards the white people. When you are landed, the first thing you notice is a number of your countrymen, toiling, sweating, fainting, dying under the se- verity of their drudgery, and the torments of the lash waved by no gentle hand. You are soon made partaker of the cheer of your countrymen. You see more faces of the same colour with theirs who transported you thither; and without any ap- pearance of sympathy, compassion, or love toward you in any of them; but, on the contrary, all of them filled with the same aspiring pride, the same domineering haughtiness, the same contempt and hatred of you which you know the devil to pos- sess. Reverend Sir, what would be your thoughts in this situation? Would it be an extravagant imagination for you to conceive that you were arrived in hell, and that all the white people you saw were devils, whose only office with respect to you was hating, whipping, tormenting, and killing. If you should happen to survive, you would come indeed, through time, to be undeceived; for you would find some friends among the white people, which would also let you know that your oppres- sors were of the same species. But still you could not help

being astonished that there was so striking a resemblance between them and the devil, as made you mistake the one for the other, and for so long a time.

If it were needful, after what I have said, to give a serious answer to the objection, I would observe, that the devil being a spirit can have no colour, and that it is merely by a figure of spech we call him black. Therefore his image cannot consist of blackness of colour, but of moral or negative blackness, that is guilt. Hence the whitest man may be as black and guilty as the devil, and the blackest may be exceedingly *fair*, and white or fair in a moral sense. Again, God being a spirit, his image cannot consist of any colour, black or white, but of fair qualities, viz : knowledge, righteousness, and holiness, with respect to which all men of what colour soever are upon an equal footing. It is true, God did not without design form the Negroes of a different colour from us ; but that very different from the infernal construction put upon it by many white people, was a design full of wisdom and goodness, like all the other works of the beneficent Creator. To a white skin which reflects the rays of the sun, the heat of the scorching climate of the Negroes would be intolerable; therefore God hath kindly clothed them with black, which, because it does not reflect, enables them to bear the hottest climate without inconvenience. Reverend Sir, were you or I in Guinea, we would earnestly wish for a black skin. What shall we say then of the white people, who turn God's kindness to the Negroes to their destruction? What words can paint their infernal conduct black enough? How strongly do men impose upon themselves, as if an imaginary connection between a black colour and unworthy deeds did really justify slavery! as if a black coat were naturally and necessarily guilty, and a white one innocent! If indeed it could be proven that there is a natural, intrinsic superiority in white above black, and that it bears the same relation to the inferiority of the black that tyranny does to slavery, without any mixture of that which subsists between father and son; I say, if these

two impossibilities were once proved, I would agree that Negroes may be enslaved, but not till then.

II. You plead that it is better for them to be slaves than to be free. Is it then in the height of your generosity that you enslave? Is it because you love your neighbour so dearly as to prefer his welfare to your own? Give me leave to suspect this excessive generosity. I am afraid that among the slave-traders, there are some sordid wretches, that would not suffer the Negroes to continue in slavery if that were best; but they would strive to get the best state for themselves, and yet I see no emulation among them to exchange with their slaves. Besides it is not easy to conceive how beats and buffets, blood and wounds, bruises and broken bones, are desirable things, or preferable to a safe and whole skin. But you will say, though slavery be not beneficial to all, yet it is so to the Negroes, for they are different from all people, and have a disposition peculiar to themselves, and experience shows that they thrive better bound than free. I would ask, Is it their great Master in heaven that hath given them that slavish disposition, which turns liberty into a curse? If it be, he can justify himself without putting you to the necessity, either of pleading wickedly for God, or of doing evil that good may come; therefore let him find out some other way to confer upon them this disguised blessing, and do you abstain from all appearance of evil. But it is their human masters, (I am widely mistaken,) I should say inhuman monsters, who rule over them that implant this disposition into their minds. How is it possible for that man to have any thing manly in him, who is taught from his youth to consider himself as a beast of burden? How can any thing noble spring up where the very buds of sense or reason are crushed to death? Have not the brightest geniuses that ever shone been completely extinguished by slavery or confinement? Does not even a brute sink below itself by bad treatment? And can it then be otherwise with them who are slaves from age to age, and from their birth to the grave? But surely their slavish disposition will not be charged as a fault upon themselves,

but upon those basest of all wretches, who sink their minds in to that condition; and grievously will they answer it. O devilish barbarity! for a man to beat and bruise his brother, till he hath made him stupid and brutish, and then to treat him as a brute, excusing himself that he relishes nothing else. O Lord God to whom vengeance belongeth, show thyself. Lift up thyself, thou Judge of the earth, render a reward to the proud. Lord, how long shall the wicked triumph? How long shall they utter and speak hard things? They break in pieces thy people, O Lord, and afflict thine heritage. Rise, for the oppression of the poor and for the sighing of the needy, and set him in safety from him that puffeth at him. Let us, Reverend Sir, let us for shame, set ourselves to remedy, rather than increase the slavish disposition of the Negroes, and let no obstacle, no disappointment, no discouragement whatsoever hinder our perseverance in such a benevolent design. Were the Negroes free, and properly encouraged and instructed, they would in a few generations become as noble and free and high spirited as ourselves.

III. The example of the Jews is pled in favour of slavery. They indeed had multitudes of slaves. The devoted Canaanites whom they could not kill, they were, it is likely, permitted to enslave; but what the Jews did to them is not to be imitated by us, because the Lord hath not, so far as we know, devoted any other people but themselves indiscriminately to destruction. The Gibeonites forfeited their liberty, and were deservedly enslaved, but at the same time by a special command of God. If people forfeit their liberty, let them lose it still. But what have the Africans offended against the laws of Great Britain or America, that we should traverse immense seas, and range their deserts to enchain them? Do the laws of Britain forbid any negroes to be born in Africa? If they do, by what argument will you justify them? If they do not, how will the example of the Jews justify your conduct? I grant, indeed, that the Jews engaged farther (though not so far as you) in the slave trade, and reduced to servitude men who had as good a right to

be free as themselves. But for this the Lord severely chastised them. In return he sold them by thousands and millions into the hands of the most cruel masters that ever ruled. Reverend Sir, I am not without fears that you and your friends in the slave trade, may also procure for your country the vengeance of heaven in the same way, or in some other no less grievous. Beware of forging chains for your children.

It may be thought that the law of Moses allowed slavery. But, 1st, it might be necessary for Moses to make laws about slaves, for the sake of those who forfeited their liberty, and were enslaved lawfully. 2nd, Moses without approving of slavery might make laws to prevent cruel masters from abusing their slaves. Lastly, though it should be granted that the law of Moses permitted the Jews to keep slaves, slaves in every respect like yours, yet that will not justify you. In the infancy of the world, when men had but little knowledge and experience, the history and example of a few ages only, and above all a very small portion of divine revelation, many things might be permitted, which cannot by any means be suffered now in the fulness of time, "when the mystery that was hid from ages and generations is revealed; when life and immortality are brought to light;" when there is no longer a favourite people or any distinction of nations, "when they who were not beloved are beloved;" when "they who were not a people," but slaves, "are become the people of God," when the natural rights and privileges of men are understood, and in a word, when the light of the gospel shines with meridian splendour. If Moses's law permitted slavery without limitation, the words of our Lord in another case must be applied to it. "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so."

IV. Many think that the slave trade is fully authorized, from Gen. ix. 25. "Cursed be Canaan, a servant of servants shall he be unto his brethren." The connection and force of this argument must be as follows:—Slavery is entailed upon the seed of Canaan, therefore also upon every Negro. Reverend

Sir, I hope there is no man who is quick-sighted enough to see the force of this reasoning, but will be able fully to refute it by such arguments as this:—The Grand Turk wears a turban, and, therefore, ought to be held the sole author of all the hurricanes in the West Indies.

If the seed of Canaan be doomed to slavery, what in the wide world is that to the inhabitants of Africa? What have they to do with Canaan, or his curse? You are more likely to be of the seed of Canaan than they. They can shew by probable arguments, that they are descended, not of Canaan, but of Mizraim, (or Egypt,) and Cush, (or Ethiopia,) who inhabited Africa, anciently called Ham. But as Canaan forsook his brethren and settled among his cousins in Asia, from whence Europe was peopled; you can offer little or no evidence to prove your descent from Japheth rather than Canaan. At any rate you can produce no argument to prove that you are not descended of Canaan, but what will conclude equally in favour of the Africans. If you say that the Negroes are the seed of Ham, the author of the crime that brought the curse upon Canaan, and therefore that they ought to be punished with slavery as well as the Canaanites, I will answer that this is to pronounce the judgment of God unjust. Since he restricted the curse to Canaan, no man may extend it farther. I confess, indeed it looks very plausible to say that Canaan was no more guilty of the sin of Ham than his brothers, and if it be just to punish him, it must be equally so to punish them for it; but it is perhaps not true; at any rate it is not solid reasoning, and methinks it discovers a malicious disposition towards our fellow-creatures, and a cruel fondness to become the executioners of God's justice. Why God executed this punishment upon Canaan rather than any of his brethren, we know not, if it be not that he only was then born; but we can render probable reasons why he executed it upon him rather than upon Ham or his whole seed. The crime of Ham was very heinous, if all circumstances be considered, especially that he had very lately seen the whole world desolated for sin, and that his brethren

could not move him to repent, or join with him in making reparation for his guilt. To pass such a crime, without exemplary chastisement, could not fail to be very detrimental to an infant world. Ham therefore is punished. The wisdom of God however judged that no personal punishment was adequate to the crime; therefore to affect him more deeply, and also for the greater terror of others, *he is punished in his seed*. But that God might mix mercy with such a judgment, one branch only of Ham's seed is punished, while the other three are suffered to escape. That God meant to restrain the curse to Canaan's family is sufficiently evident from this, that though it is thrice repeated, yet it is never applied to Ham, who committed the crime, and in whose loins the other brothers were, but to Canaan only. Why then should you, Reverend Sir, act so malevolent a part toward mankind as to curse whom God hath not cursed?

As to Canaan's bearing the punishment of his father's sin, I need not trouble myself to vindicate to you the justice of God in that matter; for you know he had guilt of his own, which deserved all that severity, and greater. But let us suppose for a moment that the Negroes are included in Canaan's curse, yet your conduct is, in my opinion, as defenceless as before. It does not appear to me that the words, "Cursed be Canaan, a servant of servants shall he be unto his brethren," ever authorized a son of Noah to enslave another. They are, indeed, prophetic of what would eventually happen to the race of Canaan; and they vindicate the Providence of God for suffering them to be enslaved, and for letting loose wicked men upon them, rather than others; but they conferred no authority upon the race of Shem or Japheth to enslave them. The reason is, that no prophetic threatening alters the path of man's duty in the least from what it was before, or implies a command to him for accomplishing the threatening. Hence, whatever was the duty of Shem and Japheth to Canaan, before Noah cursed the last, continued to be so still. They had no right to say, "Our father hath, by the spirit of prophecy, cursed Ca-

naan ; therefore, though we were till now bound to love him as a brother, yet henceforth we may treat him as a brute ;” but rather, “ Our brother is doomed to severe punishment ; but thanks to God, we are not appointed the executioners, nor commanded to withdraw our fraternal affection from him, and alter our conduct towards him ; we are left at liberty, as formerly, to protect him as far as we may from all oppression, and especially, from such as may wickedly pretend authority from our father’s prophecy to enslave him.” To illustrate what I have asserted, let us compare this threatening with others. God says, “ The wicked shall be turned into hell.” Does this authorize you and me to slaughter every wicked man we see, that we may fulfil his word ? No, we are rather to endeavour their reformation. God doomed his own son to the cross ; but had any man a right to crucify him for all that ? Christ said to the Pharisees, “ I send unto you prophets and wise men and scribes, and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute from city to city.” Was it, therefore, no sin to persecute the Apostles of Christ ? But lest you should pretend that these instances are not parallel, I shall produce others, in all respects similar to that under consideration. They shall be taken from Jacob’s benediction. See Gen. xlix. “ Simeon and Levi are brethren : instruments of cruelty are in their habitation. Cursed be their anger, for it was fierce, and their wrath, for it was cruel ; I will divide them in Jacob, I will scatter them in Israel.” Did this curse confer the smallest degree of authority upon the other tribes to persecute and scatter those of Simeon and Levi ? By no means ; why, then, should you think that Noah’s curse could justify any man for enslaving the race of Canaan ? Again, said Jacob, “ Dan shall be a serpent by the way, an adder in the path.” Did this prediction entitle that tribe to deal deceitfully with their brethren, or to disseminate poison among them ? or would it justify the other tribes in cutting them off utterly ? Once more, “ Benjamin shall ravin as a wolf, in the morning he shall devour the prey,” &c. Did these

words really empower the Benjamites to eat the flesh of their brethren, or to imitate any of the rapacious qualities of the wolf? or did they constitute their brethren a society of hunters for clearing the country of the ravenous Benjamites? No such thing. God reserved to himself the sole power of fulfilling all these patriarchal predictions; and, therefore, I conclude, though Canaan's race be doomed to slavery, yet Providence hath put such a guard about them that no man may touch them, and be guiltless. Nay, no man can enslave them without first enslaving himself. For what is the meaning of the phrase, a servant of servants? One of these two things: 1. A wretched, despicable slave. And what does this imply the matter to be? What but a wretched, despicable, meanspirited tyrant, a slave of avarice, ambition, and the basest vices? For a man of a truly free, generous, and noble disposition can never bring a rational creature, or even a brute, to a state of wretchedness. 2. A slave of slaves. And what does this imply? Very plainly, that the master is a slave as well as the servant; for the words are, not a servant of free men, but of servants or slaves. And, indeed, if the truth may be confessed, the master is by much the greater slave of the two; for a man of fine dispositions may be enslaved if he meet with a stronger than himself; but none, save a very wretch, will enslave. As far as I see, Reverend Sir, you are under the necessity of renouncing everything amiable, divine, or human, before the curse of Canaan entitle you to enslave your fellow creatures. You must also grant, 1. That you have hitherto been sinfully negligent in the slave trade; for if it be a duty at all, you should do in it whatsoever your hand findeth to do, with all your might, and yet I believe you might have done ten times more if you had been zealous enough for the glory of God, and the slavery of man. 2. That all men are to be exhorted and commanded in the name of the Lord to enslave their brethren, and that those who are remiss should be censured. 3. That the laws of Great Britain, France, Pennsylvania, &c., abolishing slavery, laws which are the envy of neighbouring States, are most iniquitous and

oppressive, incapacitating the inhabitants from performing the glorious duty of chaining, whipping, and killing innocent men.

I shall conclude with the words of a fine writer: "Let avarice defend it as it will, there is an honest reluctance in humanity against considering our fellow creatures as a part of our possessions."

Reverend Sir, I have perhaps been too free. The subject must be my excuse. If it be not *

* The last part of the only copy we have ever seen is gone, but there are only two or three sentences wanting.—*Editor.*

LETTER

TO THE

GENERAL ASSOCIATE SYNOD.

ORIGINALLY PUBLISHED BY THE ORDER OF SYNOD IN THE YEAR 1793 WITH
EXPLANATORY NOTES BY A COMMITTEE OF SYNOD.

EDINBURGH, *May 3d*, 1793.

THE General Associate Synod read a letter from Mr. James MacGregor, Minister at Pictou in Nova Scotia, setting forth the very clamant condition of that country for want of the gospel, and earnestly supplicating the Synod to send some Ministers or preachers to assist him in answering the many and urgent calls he had to preach the gospel. The Synod greatly approving the zealous spirit that breathes through the whole of Mr. MacGregor's letter, judging it may be of advantage for engaging young men to undertake to go to Nova Scotia if they had an opportunity for the perusal of it;—they agreed it should be printed and published. And they appointed Messrs. John Buist, Archibald Bruce, and James Robertson, to oversee the publication of it; and to add *explanatory* notes, as they might see cause.

JAMES MORRISON, SYNOD CLERK.

Mr. MacGregor, missionary from the Associate Synod to the Gaelic congregation of Pictou, Nova Scotia, was ordained by the Associate Presbytery of Glasgow, May 31st, 1786. He has laboured with great success. A petition from Mr. MacGregor and his people for one to take the charge of the half of that congregation, and sundry petitions from other places in that country for Ministers to preach in English, are still before the Synod, partly from the demand they have for preachers at home, and especially from the aversion of young men to go abroad.

TO THE REVEREND, THE MODERATOR AND REMANENT MEMBERS OF THE GENERAL ASSOCIATE SYNOD, TO MEET AT EDINBURGH, APRIL 30th, 1793.

REVEREND FATHERS AND BRETHREN:—Some years ago application was made to you for another Minister to this congregation. Several other places in this quarter have applied to you since, and none of us have hitherto received any supply. I beg leave, therefore, to put you in mind of our petitions, and to call your attention to a few arguments, in behalf of this country and Province, to move you to compassion for us in our destitute situation, and to grant us some speedy and effectual assistance. As to Pictou, ever since the Synod's appointment of another Minister to us, which by Divine Providence was ineffectual, I have considered it as two congregations. I have endeavoured hitherto to labour equally in both, though one congregation is enough for one man. And as there is a necessity for the two languages, the case is the same as to the people's benefit, as if one man had the charge of four different congregations at home. From this it is easy to see what a small share of public ordinances must fall to every one. Many of the people, indeed, make comfortable progress under ordinances; but, how much greater might be expected were we blessed with the labours of another Minister? We suffer peculiar hardship in the time of dispensing the Sacrament of the Supper. It is hard for one man to dispense the sacrament in the two different languages without any assistance; it is hard that the one or the other half of the people must be idle during the whole time of public worship, throughout the solemnity. This is such a hardship as none under the inspection of the Synod, I suppose, ever suffered but ourselves.

The assistance of a Minister who could speak but the English,

would relieve us out of this difficulty, as he could dispense ordinances to the one-half, and I to the other.

In the summer of 1791 a considerable number of emigrants chiefly Roman Catholics, from the West Highlands and Isles, came hither. They much need the gospel, and the help of another Minister might be very useful to them. Some of them usually hear with us, and probably more would if we had ordinances more frequently dispensed.

Because I have two, or rather four congregations to supply at home, it is impossible for me to go much abroad, to supply various places that are in great need, and constantly craving. The case of these is the more deplorable, that there are but few Ministers in the province, and still fewer that have any tolerable claim to faithfulness in the work of the Lord. The less supply they get, and the longer they are without a fixed dispensation of the gospel, ignorance must prevail the more, and as it prevails they must become a readier prey to seducers. It is hardly possible for you to conceive the advantage that Satan gets over a people long deprived of the public ordinances of the gospel, religious books, and the conversation of people acquainted with the doctrines of Christ. If any one call himself a preacher, and be able to blab out anything whatsoever, there he will get hearers, admirers, and followers. Were the glorious gospel of Christ preached to them, it would certainly have success. These people have a powerful claim to your pity.

Reverend Fathers and Brethren, I have the satisfaction to inform you that, so far as I have had access to know, there is a greater desire in this Province to apply to you for Ministers, than to any other denomination of Presbyterians.* Petitions

* Ever since the year 1753, the Synod have missioned Ministers and preachers, from time to time, to North America. Some congregations of the now United States, and Pictou in Nova Scotia, sent home money for the expense of their missions; but the expense of the greatest number of the missions has been defrayed by the Synod and their congregations in Scotland. And the Synod, for the encouragement of young men, and relief of the churches abroad, have, by a late act, made their public funds liable to be

from several other places would have been sent to you, but the people are discouraged because all applications from this quarter have hitherto been unsuccessful. This discouragement cannot be removed till some Ministers be sent over ; and they should be sent without delay, for it is not to be supposed, that people will continue always waiting. Had we a few Ministers, they would serve their own congregations and help others, and hereby, the progress of ignorance, errors, and delusions, would be much checked, the work of the Lord advanced, and the people encouraged to apply for more Ministers.

Though the Synods were to send over presently six or seven Ministers, I hope neither the Synod nor the Ministers sent, nor yet we would repent it. There is little reason to fear that they would want labour or sustenance. Let the Synod send over all that number or any part of it, which they shall think expedient, with all expedition.

Oh, how long shall I “dwell solitary in the wood !” “Two are better than one, because they have a good reward for their labours ; for, if they fall, the one will lift up his fellow, but wo to him that is alone when he falleth, for he hath not another to help him up !”

But I apprehend, Reverend Fathers and Brethren, that there is much more need to use arguments with young men to come, than with the Synod to appoint them. The Synod has always shown a forwardness to propagate the gospel in America, but many of their appointments for that purpose have been unsuccessful and ineffectual. It seems that no invitation, no encouragement, no argument will move many who are called to preach the gospel to the Americans. Moses’s excuse is still in their mouth : “O my Lord, send, I pray thee, by the hand of him whom thou wilt send ;” send another, and not me.

They are strangers to generous obedience. They belie the Lord Jesus Christ, saying, that his yoke is grievous, and his

charged with the expense of Missionaries returning from America, if, after a trial of a few years, they cannot be reconciled to a settlement in that part of the world.

burden heavy. Instead of being ambitious, as they ought, to know the fellowship of Christ's sufferings, they shun it, they dread it as bitterness and death. That abundant consolation, which is to be enjoyed through abundant sufferings, shall never be theirs, if they can help it. With great grief and sorrow have many serious Christians, both at home and abroad, observed their unaccountable backwardness to engage in the Lord's work in this Continent.

This sorrow touches me now much more sensibly than ever I expected. I cannot help deploring the case of my fellow creatures perishing for lack of knowledge, while those whose business and duty it is to help them, are utterly unwilling to do them the least service. I fear the blood of many American souls shall be required at the hands of Ministers in North Britain. I cannot believe that they could so steel their hearts against their brethren, if they only saw them and understood their forlorn situation. Could they see a people brought up in a wilderness, without instruction, without example, without books, and without the public ordinances of God's grace, surely their bowels would yearn, their hearts would melt, and they would fly to their relief. But, alas! they see them not; they only hear of them at times, and an imperfect report, not frequently repeated, can make but a feeble impression on their minds. Thus the heritage of the Lord is neglected, and the dearly beloved of his soul given into the hand of her enemies, and they who ought to take the charge of her, consider it not. But let them remember, that their consciences *ought* to be tender, that they ought to open their ears to the first intimation of their brethren's distress, and not to be rebellious nor turn away back. The Lord sees the affliction of his people, though they see it not, and observes with a jealous eye the backwardness, the disobedience of those whose duty it is to help them, and do it not. That selfish, lukewarm spirit cannot fail to be very offensive to the glorious King of Zion. Instead of that fervent and unconquerable zeal, that noble and disinterested patriotism which shone so conspicuously in Paul and other

apostles of our Lord, men who had no selfishness, no home, no attachment, but whither the Lord called them; who had a keen and eagle eye to discover the path of duty, and were instantly ready to follow the calls of Providence; who were exquisitely jealous of their self will and of the counsels of flesh and blood, in every shape, and who despised danger, and believed and knew that every kind of suffering, and death itself, was gain; there now prevails in those who are their professed admirers and followers, (and I hope, are really so in part,) a love of temporal ease and convenience, a reluctance at being disturbed, and moved out of the narrow circle of their nativity, and an excessive caution and fear of venturing, doing, suffering, or losing anything considerable for the sake of Christ or his church, as if they had dedicated themselves to the Lord in the work of the ministry, upon condition that he would gratify their humour, or comply with their inclination.* I fear this ungenerous spirit is an evil sign of the present, and forebodes no good to the rising generation. If there remain unused any means in the power of the Synod whereby it may be remedied, they ought to be tried.

Were there any great objections, or any remarkable cause of discouragement to Ministers coming to this country, they might be borne with. What if they have a long voyage, and a strange country be before them? Have they not, along with that, every encouragement they can wish? Could they reckon up a long list of Ministers drowned, or tossed about of violent storms and tempests, in their voyages to America, or could

*The Synod are heartily grieved at the reluctance of preachers to undertake missions to America. The language in this letter may appear severe; but some allowance should be made for one in the situation of Mr. MacGregor, separated from his brethren for many years, unable to answer the demands of those who apply to him, and often disappointed of expected assistance. His disinterested and exemplary conduct, in his undertaking the mission, and his patient continuance in his labours have such a resemblance of the spirit of the primitive apostolical times, as will excuse the warmth and zeal with which he addresses his brethren—to partake with him in the difficult work which he has found to be, at the same time, so very pleasant.

they pretend they had some terrible persecution to face upon their arrival, they might be allowed to fear; but who knows not that there is not on the globe safer sailing than across the Atlantic, nor a more kind, true, generous, and free people than the Americans? Their welcome in this country would be, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" How shall I excuse my reluctant brethren in the Ministry, when I see the men of the world undergo these dangers and difficulties, (if there be any,) for far inferior considerations? Do not the servants and officers of his Britannic Majesty cross that ocean at any time, in obedience to their superiors? Do not the worshippers of Mammon traverse the Atlantic incessantly, even in the stormiest seasons of the year, for paltry trifles of filthy lucre? Do not multitudes of emigrants cross it every year, merely for the hope of earning, more easily or comfortably, food and raiment for their bodies? And above all, what shall I say when rank Pelagians, Socinians, Popish priests, and filthy dreamers, men whom earth and sea are ready to swallow up, and for whom there is no divine promise of grace or assistance to depend upon in their work, not only traverse the Atlantic, but uninvited, unattended, and often unrewarded, scour the wilds and deserts of America, in cold and heat, to make proselytes to their pernicious opinions? Alas! shall they who know themselves to serve the best of all Masters, and to be engaged in the most precious and honourable of all employments, who are not bid to cross that sea but in the calmest and mildest season of the year, and who may expect a hearty welcome from their friends before them—nay more, who have the best reasons to expect the attendance and ministration of angels, and the blessing, favour, and protection of an infinitely gracious and compassionate God and Saviour,—shall these flatly refuse? It is astonishing that any servant of Christ can seriously think that his Divine Master will admit of such an excuse. For my own part, I know not whether I should more pity or detest the sorry cowardice and pusillanimity of those

dastardly spirits who fright themselves with such a bugbear. I almost think it a happy thing, that the Atlantic lies between them and us, to bar such cowards from coming hither.

The severe climate of this country is a terror to some ; but tender and delicate females are able to bear it with ease. Though it is cold for a while in winter, yet, upon the whole, it is more healthy than that of Britain, or the United States of America, and, I suppose, as agreeable.*

*In illustration of the above, some observations in a letter of December 30th, 1790, from Mr. MacGregor to Mr. Buist, to be communicated, may be selected.

I. As to fog or mist : Nova Scotia is a great deal clearer of it than any part that ever I saw of Scotland. Upon the fishing banks round the south and east coasts, there is a great deal of fog ; but the inland country, instead of being foggy, is remarkably clear. Along the coast to the northward there is very little fog. We have it only for a few days in the year, at Pictou, viz., May. Before I came to this country, I thought it was foggy, chiefly from the accounts of Geographers, and I was surprised, when, after a year's trial, I found it so much the reverse. You may confidently contradict any man who will assert that Nova Scotia is foggy, except a narrow strip along the south and east coasts.

II. As to rain : I am confident we have much less rain here than in Scotland. It rains in April, but it cannot be called a rainy month. From May till November, in general, it is drier than at home, and more agreeable. November is the only month that can be called rainy.

III. As to wholesomeness : Nova Scotia is far more wholesome than Scotland. There are people here from a variety of nations, and it is generally agreed that it is the most wholesome place ever they were in. 1st. About 22 or 23 years ago the first settlers came to Pictou, viz : 5 or 6 families ; about 17 years ago, about 30 families ; 15 years ago, 12 families. The next reinforcement was at the Peace. Now, as far as I can recollect, there are not any heads of those families, male or female, yet dead, except one old man. 2d.* For my own part, I do not remember that sickness has confined me one hour to my bed since I came here.

IV. As to the severity of the climate : The winter is severe, indeed ; but we are not naked or destitute of fire-wood. Some freeze to death, but they are generally drunkards ; some lose their toes and the skin of their fingers, but they are generally fool-hardy. Accidents have happened to the most cautious, but very seldom. Our severe weather is not so disagreeable nor hurtful as the cold, wet, sleety weather at home ; nor have we ever above

* Particular cases of delicate people omitted in this extract.

Again, another strong objection is the difficulty of leaving father, mother, relations, acquaintances, and country. To this, the words of our Saviour are so plain and decisive an answer, that it is a wonder that any one should, for a moment, entertain that objection. Upon the one hand, his gracious promise, "Every one that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Upon the other, his righteous threatening, "He that loveth father, or mother, more than me, is not worthy of me; and he that loveth son, or daughter, more than me is not worthy of me; and he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake, shall find it." But, after all, I fear that this objection maintains its ground in the heart with more force than is commonly suspected; that natural and strong attachment which they have to country and friends, and of course, that reluctance (equally strong) to leave them, besides their usual and uncommon power, acquire on this occasion much additional force; so that, under their influence, they represent to themselves this country much more gloomy and disagreeable than it really is. They magnify, beyond measure, the smallest difficulty that lies in their way to it, and create many where there are none. I may apply to them the parable of the man who married a wife, and could not come. Their hearts are wedded elsewhere, and they cannot prevail with themselves to come hither; and, indeed, if the authority of the glorious Redeemer will not move them, in vain shall I hope to prevail by my arguments. But of what use are such in the service of Christ? To what purpose do they call him Lord and Mas-

three nights of severe frost at once. It never fails to relax, and it generally thaws gently for a few days after the third night of severe frost. But, at any rate, our charming spring and summer make up fully for the severity of our winter. I believe there is no part of the globe where there is a more beautiful spring than in Nova Scotia. Upon the whole, if I had no inducement to see old Scotland but its climate, I would never desire a sight of it.

ter? Did not he speak those words from a foresight of the very case of Ministers going from Britain to America, and with a special application to them? Did he not interpose his authority, and promise, and threatening, for their very sakes? and shall his word be without meaning or effect? It is certainly a great shame for the Ministers of the more clear, free, and joyous dispensations of the New Testament, to come so far behind those of the Old. Levi could say unto his father, and to his mother, "I have not seen him," neither did he acknowledge his brethren, nor know his own children. I suppose it will be necessary for the Synod to take considerable pains with young men whom they appoint to America, that, if possible, they may thoroughly undermine and remove this objection. One generous effort, could they be prevailed upon to make it, would burst its shackles, and put them ever after in the way of duty and comfort. And how much preferable would it be to do a little violence to their feelings and affections for once, than to be at times, while they live, subject to twinges of conscience, for having refused a great and lasting duty?

But I am afraid they will shield themselves from conscience also. They may think, if they refuse to go to America, they shall be as profitably employed in other parts of the vineyard. Others have refused before, and they see them not otherwise than well, and they shall fare no worse. But I beg leave to tell them, that herein they are widely mistaken. Though the Master may employ them elsewhere, he must account their refusal a disobedience and offence, nor will he let it go without chastisement. I am not inclined to tell them, that hereby they endanger their souls, as to their eternal state, though perhaps it might not be amiss for them, to consider whether such disobedience may not be a token of the naughtiness of their hearts. I am sure that no servant of Christ ever did or ever will lose by his obedience, or yet gain by his disobedience more than others. While the world stands, the Lord will not only make a difference between him who serveth God and him who serveth him not, but moreover he will make a

great difference between him that serveth him peevishly, frowardly, negligently, and him who serveth him freely, generously, and punctually. For in contempt and scorn of all human devices for ease and comfort, God will be merciful to the merciful, pure to the pure, and froward to the froward. Though the Lord may not cast them out of the ministry, nor deprive them of all success in it, yet they may expect that he shall deal them out both comfort and success, with a sparing hand: and it is not possible that they can have that abundant, full, soul-cheering, and enriching joy and consolation which they might enjoy were they generously to forsake father, mother, friends, and country, for Christ's sake, and the gospel's.

Disobedience to appointments for America is now become so common and fashionable, that I fear they will henceforth be made little account of, so that it is hoping against hope for us to expect a competent supply. But I must warn my young brethren, whether they will hear, or whether they will forbear, that the more the call to preach the gospel to the Americans is neglected, it grows the louder, and the sin of turning a deaf ear to it the greater. Christ now says to them with peculiar emphasis, "Will ye also refuse?" And let them remember that there is a cup of fatherly chastisement, a filling-up for the disobedient children, as well as wrath for his enemies. No one can say how long his patience may last, only it is not to be supposed that he will defer so long to correct those as to punish these, "You only have I known, therefore will I punish you." Let them therefore take heed that they do not serve themselves heirs to them, who have refused former appointments, lest they get the cup to drink. Though it be administered by the hand of a father, it may be very bitter. I am not fond of using so much severity. I would much rather allure my brethren over, or rather I wish they would of their own accord come cheerfully to the work of the Lord, without regarding consequences. My dear young Brethren, let me recommend America to you. Whatever it be to others, it is the best place for Ministers that I know in the world. Only be prevailed upon to come. You

will see that every thing that seemed against you will be really for you. The very ignorance of the people will be unspeakably in your favour; for there is every probability of your being more successful among such, and you will have a far better opportunity of observing the success of your labour than if you were to enter into the labours of others, or build where the foundation was previously laid. I have been here above six years, in as disadvantageous circumstances, I suppose, as any whom the Synod ever sent to this continent; and though, indeed, I have been in it, in weakness, in fear, in trembling, yet I account it the happiest thing that ever befel me, that I was sent to America. I had my reluctance, my struggle ere I set off, but I have reason to bless God while I live, that I was not suffered to comply with the counsels of flesh and blood to stay at home. I am sure that all the world would not keep you out of America, if you only knew what it yields. O taste and see that our God is good. Only believe, and you shall surely see his glory, you shall see it far beyond what you can expect. He will supply all your need according to his riches in glory by Christ Jesus. He will grant you more of the unutterable and glorious joy of faith in this wilderness, than in the most splendid cities of Britain. You shall indeed be partakers of the afflictions of the gospel. Let this be your joy, not your discouragement, for no suffering shall befall you here, but what shall be measured out to you by infinite tenderness, love, and faithfulness, and attention to your ability to bear; and withal counterbalanced with exceeding joy. God will make all grace to abound towards you, that ye always having all sufficiency in all things, may abound unto every good work, being enriched in every thing, unto all bountifulness to God's praise. I shall not say that God is better in America than in Britain, but I mistake it, if you shall not find him better to you.

Reverend Fathers and Brethren, if, after all I can say, the Synod cannot send, young men will not run; our hope shall not be lost, we shall not be cut off for our own part. We know who made Isaiah to say, "Here am I, send me;" who said, "Lo I

am with you always, even to the end of the world." We can do all things through Christ Jesus who strengtheneth us. He shall make worm Jacob to thresh the mountains and beat them small. Our merciful and faithful High Priest has a most perfect knowledge of our situation, and his most abundant and tender compassion for us will not suffer him to leave us unrelieved for one moment longer than our good requires. "O Lord, look down from heaven, and behold from the habitation of thy holiness and of thy glory; where is thy zeal, and thy strength, and the sounding of thy bowels and of thy mercies towards us?" They shall not be restrained.

Reverend Fathers and Brethren, I hope I shall obtain your pardon, if any of you think I have written in a strain too keen. My feelings and thoughts on this subject cannot be the same with yours. I have been long alone. We have been repeatedly disappointed. We fear we shall be so again. I know that the objections which prevent our help are but trifles. I see the misery of my fellow creatures without the gospel.

May the God of the whole earth bless you, and keep you. Jehovah make his face to shine upon you, and be gracious unto you. Jehovah lift up his countenance upon you, and give you peace. May the Spirit of wisdom and knowledge guide you in all your deliberations, and second your appointments. May he send forth labourers into his own harvest, and give them willingness of heart to go to the work of the Lord wherever he sends them.

I am, Reverend Fathers and Brethren, your fellow-servant in Christ's Gospel,

JAMES MACGREGOR.

Pictou, Sept. 29th, 1792.

A D D R E S S

TO THE

U N I T E D S E C E S S I O N S Y N O D

I N B E H A L F O F

T H E L I T E R A R Y I N S T I T U T I O N A T P I C T O U .

W R I T T E N I N T H E Y E A R 1 8 2 4 .

ADDRESS.

FATHERS AND BRETHREN, among the various claims presented to you for the exercise of your liberality, I hope that none will appear more just or pressing than mine. It comes on behalf of a portion of the church nearly allied to yourselves, and whose opening prospects are very extensive. It comes for your assistance to enlarge a seminary of education which we have founded in Pictou for the advancement of literature in general, but especially for providing ministers of the gospel for a growing church in this extensive wilderness. Permit me then to lay before you a plain and unvarnished statement of some of our facts and prospects, to show you the justice and urgency of my claim.

It is now about thirty-eight years since I was missioned by the Associate Synod to Pictou, where my situation for some years was so discouraging, that I believe an angel from heaven could not have persuaded me that in my day there would be occasion for the application I am now making. Pictou, equal in extent to a large county, contained then nearly ninety families, of various religious denominations, but chiefly Presbyterians, and so scattered that nowhere was one house to be found near another. They had no school, no church, no mill, no road, no bridge; indeed they had scarcely any convenience. I could view myself in no other light than that of an exile from social enjoyments, not only for a while, but all my life; but my des-

pair of earthly comforts occasioned a more active application for those that were spiritual. I have, however, enjoyed a good share of both. Pictou prospered far beyond my expectation. It prospered more than any other part of the province, for the Highland emigrants hither gave notice to their connections at home that they had the gospel, and these notices were the occasion of turning the current of emigration towards Pictou, and it has continued in that direction till almost every convenient spot is occupied. My congregation is now multiplied to nine, three of which, however, are not under the inspection of our Synod, as we could not supply them with ministers. The district of Pictou now contains fifteen or sixteen thousand people. We have a town, a good harbour, a court house, and jail, schools, churches, mills, roads, bridges, and all the other conveniences which these imply. We have been at great toil and expense in providing these establishments, but they are useful, and necessary; and though we must confess that such of them as belong to this life have occupied an undue portion of attention and means, yet we have not wholly neglected those which are more excellent and durable; for besides our schools and churches we have seven years ago founded the above Seminary, though we knew, that it would be far above our ability to complete it and endow it as we would wish. This measure was long contemplated before it was undertaken. It was many years talked of as a thing extremely desirable, could it only be hoped for; but comparing our finances and the necessary expenses together, no serious hope could be entertained. But at length, observing the gracious and munificent Head of the Church, favouring other religious enterprises beyond expectation, we began to hope that He might also smile upon ours. Accordingly we took courage and began.

By the assistance of the Provincial Legislature and other friends we have raised a decent and commodious building, and procured a considerable philosophical apparatus, a printing press, and a good beginning of a library. We expect some permanent assistance from the Legislature, but not at all to that

degree which the Institution would require to render it extensively useful. For that part of it, which lies nearest our heart, viz., the study of theology, the peculiar preparation of young men for preaching the gospel, we can expect no assistance from the Legislature, but only that part of it which is common to all who receive a liberal education, namely the languages and the sciences. And if you consider what weight of influence the Church of England possesses wherever she is established, as she is here, and how natural it is for establishments to en-

* * * * *

A whole leaf is unfortunately lost here.

[The students] licensed have been there [in Cape Breton] ever since they were licensed, and their labours have been acceptable, and I doubt not, profitable. Indeed the relief which Cape Breton had already found from our Seminary, should greatly console us for the toil and expense which it has cost us.

But exclusively of all the places which I have mentioned, Nova Scotia itself is of that importance, that it deserves and imperiously demands that Institution for which I am pleading. We have here sixteen congregations and several vacancies, and had our Literary Seminary been sooner established, both our congregations and vacancies would have been more numerous. We have numbers of young and weak settlements besides, which may be called vacancies, but because of their poverty cannot for a considerable time maintain ministers. These need the labours of ministers to train them up in the way they should go, that they may not be misled and depart out of it. For the assistance of these we have Missionary Societies, whose cherishing exertions will gradually strengthen them till they become efficient congregations. The great body of the people are Dissenters from the Church of England, and I believe that the majority of these will be inclined to take ministers from our Seminary.

If, then, you can conceive the growing importance of Nova Scotia and those regions in its vicinity which I have mentioned,

I trust you will see at once the utility and necessity of setting our Institution upon a respectable foundation. But permit me to make a few remarks to prevent you from entertaining a mistaken idea of our strength for this undertaking, and of our need of powerful assistance from abroad. Though the country to be benefited by our Seminary be extensive, it is in the meantime thinly inhabited, and in general not long settled; nay, much of it remains still unsettled, and therefore poor. It is not easy for you to conceive the toil and hardship of a new settler in providing a living for himself and family in a tremendous American forest. He has not a spot whereon to build his house, barn, and all his fences. Among the stumps and roots of the trees cut down and burnt, he must raise provision for his family. Add to these his share of public works, as roads, bridges, court houses, &c., and you may conceive that he who has undergone the toil necessary for these acquisitions, is seldom able to part with much of his property to advance an Institution like ours, even when it has his warm regard.

The value of education is not understood in British America, hence a luke-warmness to support our Institution may be expected to exist. You will expect it to be extensive when you reflect, that the above mentioned enthusiastic self-made preachers decry all liberal education as a quenching of the Spirit, and inconsistent with his teaching; and not without boasting that their labour is not in vain. In respect to this the influence of the seminary itself is working a favourable change, and will do so more and more; but we cannot hope that it will do so to a great extent, unless it be supported so as to render it a conspicuous and attractive object.

Even in Pictou where our chief strength lies, the effective friends of the Academy are not what you would imagine from its population. Were its whole population from the Lowlands of Scotland, I do believe that we could carry on pretty well without much foreign aid; for we could depend upon the perseverance of their generosity. But the case is not so, for the majority of its people consists of emigrants from the counties of

Inverness, Ross, and Sutherland. Now you know that these are Presbyterians by birth, yet there is a necessity of forming societies in the Lowlands to assist them in giving their children a common school education in their native country. You can easily conceive then that they will need the same assistance here, and of course, that they have neither heart nor hand to promote our grand design. Something may be expected of their descendants, for they will be scholars, but of themselves little or nothing. There are exceptions, but I speak of the generality.

Here there is a large country filling up with inhabitants. The natives will multiply fast, but we can receive emigrants for ages. We can long find a place for your overflowings, for our most populous districts can maintain twenty or thirty times their present population. Let me therefore entreat you in the bowels of the Lord Jesus Christ to take the state of this church and country under your serious consideration, and grant us all the assistance in your power for the enlargement of our Seminary of education. In my opinion this is the portion of the church of Christ which you are called to cherish, that province of his kingdom which God hath committed to your peculiar care—next to your own. Over it you have hitherto watched with tenderness and solicitude, and much has it profited by the prudent directions of your ecclesiastical courts. You have spent your money in conveying ministers to it; and I believe that you have followed them with your prayers to Him who can give the increase, and that your labour has not been in vain in the Lord. But these ministers will soon be numbered with the dead. What then shall become of the church here? “The Lord will provide.” He will doubtless, but he must provide by wise and adequate means, and there cannot be missionaries continually supplied from Scotland. Ere long the demand here will be so great that it cannot be supplied thence, and besides general experience shows that native teachers will be more suitable than foreigners. Christ will raise up ministers for his church here within herself. Though the means appear wanting to us, they

are not so to him; the silver is his and the gold is his, and he it is who inscribes on the heart, "It is more blessed to give than to receive." When he chooses the means which his own glorious sovereignty accounts most wise and adequate, I trust that it will be a great satisfaction to you that he take you into his employment, and appoint you a high and honourable station in the work.

Here a vast population is to spring up, and a great proportion of it descendants of Scotland. You help heathen and aliens, you will surely help those who are your own flesh. It must be pleasant to you who sent the gospel to your countrymen here, to afford effectual aid for preserving it to the millions of their descendants in the ages to come. Here they will probably remain and increase to a thousand generations, perhaps to the end of time, and the bounty you bestow now may extend to the last of time. Many of you have near relations here. These, their children, and their children's children, shall profit by the abundance of your liberality or suffer by its deficiency. Were a strong impulse now given to our Seminary it would probably confer an ascendancy, a most profitable ascendancy on the Presbyterian interest for many ages, through a great extent of country, and *vice versa* if it does not succeed; the loss to the church of Christ here will be immense. In my journeys in the vicinity of this Province I have met at different times with families, descendants of Presbyterian emigrants, who had never seen a Presbyterian minister before, and I believe never have since. When I have told them that I was a Presbyterian minister they have looked at me with wonder, saying, "I never saw a Presbyterian minister before, but both my parents were Presbyterians;" another, "I never saw a Presbyterian minister before, but many a time have I heard my mother say they were the best ministers in the world." Were our Seminary to fail, myriads would have the same sad tale to tell. Even a few years ago I preached in Cape Breton, where there were several hearers, above twenty years old, who had never heard a sermon or seen a minister before. I am credibly informed that there

are within the bounds of the United States, people who never heard of Christ, who yet are descendants of emigrants thither from Europe, perhaps from Britain, since the days of Columbus.

Fathers and brethren, the lines have fallen unto you in pleasant places. You have plenty of ministers, books, and schools, nay, and of universities too, all provided and reduced to system before you were born. It is far otherwise with us. The most flourishing part of America is not yet arrived at manhood, but other parts are in mere childhood. In the United States there are many colleges, but not half so many as they need. In every two or three years we read of the formation of a new college. There government patronizes learning without showing a predilection for one section of Christians more than another, and there wealthy and public spirited farmers and merchants are frequently making donations of five, ten, twenty, and forty thousand dollars to such or such a college. We possess not these advantages; but you are our friends, you are able and willing to help us, could we only enable you to realize our situation. And doubtless some of you are acquainted with wealthy gentlemen of a generous disposition, who, had they a hint of our need, would send us acceptable donations. May God grant you wisdom from above to consider our Institution in its various bearings, with that impartiality, respecting other claims on your charity, which just views of the interest of Christ and of perishing sinners will dictate, and may he grant you to act accordingly.

NOTE.—But it is not merely a Divinity Hall or Theological Seminary such as you need, that we are forming; it is rather a college where our young men may learn what you learn at the universities, before they attend the Divinity Hall, for we have no other place where they can learn any branch of education above a grammar school. We wish for the means of a liberal education to enable our descendants to fill every useful office in society respectably, as well as that of the ministry. We are aware that to her superiority of learning, Scotland owes no small part of the distinguished character

which she holds among the nations, both for the arts which conduce to comfort and ornament in this life, and for her higher degrees of morality and piety, which never end, and we are anxious to have our posterity partakers of the same privileges.

“THE PROSPERITY OF THOSE WHO LOVE JERUSALEM.”

A SERMON

PREACHED AT THE OPENING OF THE SYNOD
OF THE PRESBYTERIAN CHURCH
OF NOVA SCOTIA,

28TH JUNE, 1825.

SERMON,

Preached at Pictou, at the Opening of Synod, June 28th, 1825.

PSALM CXXII. 6.—“They shall prosper that love thee.”

THE glory of the Lord shall endure for ever, he rejoiceth in his works. He directs with an unerring hand every being in his vast dominions for the most wise and holy ends; or, in other words, for his own glory and the good of the universe. He is never disappointed in his purpose, and never needs to say of anything with regret, This has not answered my design. But still he is more eminently glorified in some of his works than in others, and he rejoices more in some than in others accordingly. “All these things hath mine hand made, and all these things are mine, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and who trembleth at my word.” God has a peculiar delight in his people, and will bless them with prosperity. “The Lord’s portion is his people, Jacob is the lot of his inheritance.” God loves his Church, and will bless all its members with temporal and eternal happiness. “Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.”

Jerusalem, the object of love mentioned in the text, is an emblem of the Church, both militant and triumphant. The Psalmist says, “As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for

ever." Paul says, "The Jerusalem which is above is free, which is the mother of us all." The gospel Church is heavenly in its nature and tendency. John the divine saw a "new Jerusalem coming down out of heaven from his God." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem,—and my new name."

Jerusalem was long the metropolis of the peculiar people of God; where king David dwelt, and the kings of his race, for many generations. It is often called the Holy City, for there were the temple and the altar, and there was performed the principal part of the service of God, according to the law of Moses. It was a city greatly respected of God, and for its sake he saved, at different times, its rebellious people. Even when the ten tribes revolted, it was for Jerusalem's sake, as well as for David's sake, that he reserved two tribes for Rehoboam. It was also greatly respected by all good people. They sang, "In Judah is God known, his name is great in Israel. In Salem [that is, in Jerusalem] also is his tabernacle, and his dwelling-place in Zion." And in the captivity, they sung, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." Jerusalem was noted for good and for evil. There lived many of the saints and holy prophets, who were the ornaments of the ancient church, but there many of them were slain. There our blessed Saviour often preached, and honoured the temple with his presence, but there he was crucified. There also was Stephen, the first Christian martyr, stoned to death. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that were sent unto thee," &c.

It is from Jerusalem that the New Testament dispensation of the gospel has issued to us, and all the nations of the Gentiles, according to the ancient prophecies: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

And though now for many generations it has been trodden under foot of the Gentiles, yet the time of the Gentiles shall be fulfilled, and then it shall again be holy, for "the Lord will yet comfort Zion, and he will yet choose Jerusalem." The spark now rekindled at Jerusalem will never be quenched. We trust that God in his love is now returned to Jerusalem, and that it will dwell from generation to generation.

Our text promises prosperity, that is, all good or happiness to the lovers of Jerusalem, viz., the gospel Church, the ordinances of God, the kingdom of Christ, and the cause of truth, the means of glory to God and eternal happiness to men. Here I shall make a few observations on Jerusalem, as typical of the gospel Church, the lovely object presented in the text, also, on the character described by the phrase, "that love thee," and the prosperity promised to it.

1. Jerusalem contained the temple, the house of God. V. 1. "I was glad when they said unto me, Let us go into the house of the Lord." In the New Testament, the Church of God is frequently called his house. Paul says to Timothy, "That thou mayest know how to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth." Again, "having an high priest over the house of God, let us draw near, with true hearts, in full assurance of faith." And again, "whose house we are, if we hold fast the beginning of our confidence, steadfast unto the end." In this Church, God, the Father, the Son, and the Holy Ghost, dwells in a manner still more delightful and exalted than in Solomon's temple. He bestows upon it more light and comfort and endearing communion. It is vastly more extensive. Its safety, stability, and dignity are more eminent. Who can conceive the free and confident access to God, the security, the beauty, the honour, the blessedness of every rational being with whom Jehovah dwells, as the God of love and peace. "My God shall supply all your wants, according to his riches in glory by Christ Jesus." "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people,

and God shall be with them and be their God ; and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

2. In Jerusalem were the public ordinances of God's worship. "Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks to the name of the Lord." These ordinances are the means whereby a gracious and merciful God brings back apostate and self-ruined sinners to serve and enjoy him in time and in eternity. These have all a reference to the death of Christ, the only sure foundation of hope for lost sinners. Under the Old Testament, his death was displayed by the annual sacrifices that were offered up, not only on many solemn occasions, but every morning and evening on the altar before the temple, ever showing the death of Christ as the real atonement. In the New Testament, we have a true historical account of the death of Christ, the antetype or substance of these types, the only glorious, efficacious atonement for sin. The principal means whereby Christ and the benefits of this atonement are received by believing sinners, are the reading of the word, the faithful preaching and hearing of the gospel, the sacraments, and prayer. The energy of the Holy Spirit accompanying these means, convinces sinners both of their sin and misery, converts them to Christ, and "builds them up in holiness and comfort through faith unto salvation."

3. Jerusalem was the seat of civil justice. "There are set thrones of judgment, the thrones of the house of David." The reference to the house of David seems to be, on this account, that David established order in the nation upon a better and more stable foundation than that was before. David ruled over all Israel, and David executed justice and judgment unto all his people. But of the son of David, it was said, "Behold the days come, saith the Lord, that I will raise to David a righteous branch, and a King shall reign and prosper, and he shall execute judgment and justice in the earth. In his days,

Judah shall be saved, and Israel shall dwell safely, and this is the name whereby he shall be called, JEHOVAH OUR RIGHTEOUSNESS." The right and systematical administration of justice in public and in private, is one of the greatest privileges of civil society, and the world owes it chiefly to the gospel of Christ. Injustice, oppression, and cruelty rule with a fearful sway among the heathen nations. I believe it may be said with truth, that the worst of the christian kingdoms have better law and more equal administration of justice, than the best of the heathen kingdoms. And, doubtless, the purer that the christianity of any nation is, the better will justice be administered.

4. Jerusalem was built with beauty and symmetry. "Jerusalem is builded as a city that is compact together." This is an emblem of the beautiful order established in the Church of Christ. Another foundation of the Church can no man lay, than that is laid, Christ Jesus. This is the foundation of the apostles and prophets, on which the Ephesian believers were built, where "Jesus Christ is the chief corner stone," "in whom all the building, fitly framed together, groweth into an holy temple in the Lord." John says, "I saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride for her husband." He describes its foundation, the wall, the street, its gates and its glory, in very beautiful language. The most eminent attribute of the Church is holiness. This is its beauty. Its officers are holy, and its members are holy. Nothing unholy should ever enter within its pale. I cannot speak particularly of its doctrine and worship, discipline or government.

II. I shall now make a few observations on the character here described by the love of Jerusalem.

1. This love implies a perception of the beauty of Jerusalem, that is, of the spiritual beauty of the Church. The beauty of truth and holiness being the beauty of the Church, a spiritual discernment is necessary to perceive it. Therefore the natural man, who goes about to establish his own righteousness, can

admit no true idea of it into his mind. His blinded mind can see no beauty in Christ himself, the glorious Head of the Church, though "he is fairer than the children of men," the test and criterion of all beauty. He may be a member or officer in the Church, but he will be unfaithful and traitorous in his employments. He may be zealous to promote his party, nay, he may stand at his post so as to escape the censure or suspicion of his fellows, yet, like Judas, he betrays the Son of Man with a kiss into the hands of sinners. But when it pleases God, who commanded light to shine out of darkness, to shine into his heart, every thing is seen in a new light: God is seen to be light and love and life. His law is seen to be holy, just, and good. The plan of salvation is discerned to be the fruit of infinite wisdom, love, and grace. Christ is beheld "fairer than the sons of men," "white and ruddy, the chiefest among ten thousand and altogether lovely." Of course the Church is seen to be "the perfection of beauty." There is such a close connection between Christ and the Church, that he who sees beauty in the one sees it also in the other, and he who loves the one must love the other also. He is her head and she is his body, his fulness, and thus mutually suiting each other, they reflect a glory on each other. Thus the light of the Spirit discovers the beauty of the Church, and produces love to it.

2. This love is the second great commandment of the law like unto the first. The first commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength." This is the root of "the second, which is like unto it, Thou shalt love thy neighbour as thyself." Every man being our neighbour, this is a love to all mankind, however sinful or degraded. All men are susceptible of eternal happiness, and we are bound to promote that happiness by every means in our power. If they are remarkably depraved and degraded, our pity should be excited the more powerfully. Christ received sinners, and ate with them. If again they are formed after the image of God, we are bound to have a delight or complacency in them on ac-

count of that image, and so to promote their good by every work of love. These are "the saints in the earth, the excellent, in whom should be all our delight."

This law of love was originally written on the hearts of our first parents, and constituted an eminent part of the image of God in them, and of their happiness in the enjoyment of him. But sin and death expelled it from their hearts, and now it is not to be found by nature with one individual of the race of Adam. "The carnal mind is not subject to the law of God, neither indeed can be." This, then, is the law written on the heart by the Spirit of God, according to the promise, "I will put my laws in their minds, and write them on their hearts." By this writing the believing soul is qualified for the exercise of love towards God and man, and especially towards the church, "the household of faith." This love is the same with Paul's charity, which he recommends to the Corinthians. 1 Cor. xiii. 4-8. It is the same with the Apostle John's love to the brethren, (1 John iii. 14,) his distinguishing mark of a living christian. It is the same with Christ's special commandment of mutual love. John xv. 12. "This is my commandment that ye love one another, as I have loved you," and his new commandment. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." To all this we should add the words of the Apostle John: "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments, and his commandments are not grievous."

3. It includes in it a sincere, steady, and ardent attachment to the cause of truth, of Christ, and the gospel. The inspired prophet says, "Love the truth and peace." For the illustration of this observation, I refer you to the example of Christ and the Apostle of the Gentiles. Christ came not to do his own will, nor to seek honour for himself. He came to do his Father's will, to honour his Father, and to give his life a ransom for many. He came also to bear witness to the truth, the

great truths of the gospel. John xviii. 37. In public and in private, with unexampled labour, patience, and self-denial, he taught the truth, and nothing but pure truth. He taught it in the face of every species of contradiction, opposition, and persecution, in the face of censure, reproach, insolence, malice, and cruelty. "I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy loving kindness and thy truth from the great congregation." His whole conduct was exactly agreeable to his doctrine. In the most trying and critical situations of his life, there was no deviation from his public instruction. One was consistent with the other, and both with truth. The malicious industry of his enemies could not convict him of sin. "I find no fault in him." The world never saw an example of spotless preaching but his own. On his trial before the Sanhedrim, being adjured by the High Priest, to declare if he was the Son of God, he boldly said, I am, though he knew perfectly that death would be the consequence. And he added, "Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Paul, after the example of his blessed Master, persevered in a steady and undeviating course of zealous attachment to the cause of gospel truth. His labours were as constant and unwearied, as if he hoped to convert the world by his own exertions; and his prayers to God for the prevalence of truth were as earnest and incessant as if he laboured not at all. He thought nothing of toil, affliction, reproach, and persecution, if he could only advance his master's cause. 2 Cor. xi. 24—29. "Of the Jews five times I received forty stripes but one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in

perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside these things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended and I burn not?" Acts xx. 20—25. "I kept back nothing that was profitable unto you, but have showed you, and taught you publicly and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ." And when he was ready to be offered, and the time of his departure was at hand, he could say, (2 Tim. iv. 7, 8,) "I have fought a good fight, I have finished my course, I have kept the faith."

III. We shall next consider the prosperity of those who love Jerusalem. "They shall prosper." The great Jehovah has promised them prosperity, and they shall have it. "No good thing shall he withhold from them." They shall have enough of the good things of this life, and in the life to come fulness of joy and pleasures for evermore, for "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." But they may not have what the world calls prosperity, for "they are not of the world." They may have but a slender share of its enjoyments, such as ease, wealth, power, and honour. There are men enough belonging to the world, to engross more of these than the world affords. It is a spiritual prosperity which God has promised to them who love Jerusalem. Of spiritual ease, wealth, power, and honour, they shall have abundance. God will extend peace to them like a river, though they be poor in this world. The pleasure of the Lord prospered in the hand of Christ, though he was crucified. Though Paul and his associates were hungry, and thirsty, and naked, and buffeted, and without any certain dwelling-place, yet they not only prospered, but triumphed, and that always.

1. It is no small part of their prosperity, that they live, in a great measure, above both the smiles and the frowns of the

world. They are "crucified to the world, and the world to them." Their desire is "having food and raiment, therewith to be content." Though their natural sympathies and sensibilities be equal to other people's, yet they are taught of Christ to deny themselves, to "take up their cross, and follow him," nay, to "take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." "Their treasure is in heaven, and therefore their hearts are there also." They "seek those things that are above, where Christ sitteth at the right hand of God." They "set their affections on things above, not on things on the earth." Their "life is hid with Christ in God."

2. Much of their prosperity consists in the growth of their grace and its evidences. The Holy Spirit dwells in them, to sanctify them, by mortifying their members which are upon the earth, and renewing them in the spirit of their minds. He who implanted in them the love of truth, will enable them to grow in the knowledge and faith of the truth; and faith will still continue to work by love every good work and word. It will strengthen the hope of eternal life, the joy and peace of believing, lowliness of mind, meekness, and every excellent disposition, which again will increase the activity of the soul in every duty. For example, a supreme love to God will incite the mind to great activity in everything, whereby he may be glorified. A strong love to the souls of men will incite to greater activity in the use of all means to circulate the knowledge of it among mankind. This is prosperity. This activity has its reward. "The hand of the diligent maketh rich." "The soul of the diligent shall be made fat."

3. Much of their prosperity lies in communion with God through Christ. Neither in this world nor in the next is there any enjoyment, like the enjoyment of God. As the love of God and the Church are substantially the same, so he who loves the Church of God will enjoy the God of the Church. He tastes and sees that God is good, answering prayer, accomplishing promises. Love will cause him to improve more earn-

estly that access with boldness, yet with reverence, unto a gracious God through Christ, which the gospel reveals; and every real approach to God makes him holier and happier. "It is good for me," says Asaph, "that I draw near to God. My meditation of him shall be sweet. I will be glad in the Lord." And so "I have loved the habitation of thine house, and the place where thine honour dwelleth." It is good and sweet, above all earthly things, to hear his voice, to pray to him, to praise him, to trust him, and obey him. It is to our unspeakable dishonour and loss that we have so little relish and experience of these sweet things.

4. We subjoin, in a word, that a very agreeable part of their prosperity consists in communion with one another. "I was glad when they said, Let us go into the house of the Lord." Why was he glad? Because of their company, they were the best of company; because of their converse, it was most agreeable; and because of their errand, "to give thanks to the name of the Lord." "Did not our hearts burn within us while he talked with us by the way, and opened unto us the Scriptures?" "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Christ Jesus." Did infidels know the delights of christian communion, they would lay down their infidelity in a moment. Wrangling christians and contentious divines would do the same. "We took sweet counsel together, and walked to the house of God in company," they would substitute for "strife and debate."

We come now to the application.

1. Hence see that the enemies of the church must be miserable and perish. There can be no prosperity to the haters of Jerusalem. "There is no peace, saith my God, to the wicked." God saith of Jerusalem, "I will be unto her a wall of fire round about." How certain, and how terrible the destruction of those who attack them who are thus defended! Again, "I will make Jerusalem a cup of trembling unto all the people round about; when they shall be in the siege both against Judah and Jerusa-

lem. And in that day will I make Jerusalem a burdensome stone for all people, and all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." A powerful host will be crushed as surely as a feeble individual.

2. How dreadfully they shall be disappointed at last, who flatter themselves that they are friends of the church, but are not! "The Lord seeth not as man seeth, for man looketh to the outward appearance, but the Lord looketh to the heart." Hypocrites, whether in palaces or dung-hills, shall be involved in this fearful disappointment. "Fearfulness shall surprise the hypocrite." Little did the rich man in the parable expect to "lift up his eyes being in torment." Little did Caiaphas and the rest of the court, who condemned our Saviour, suspect that they were an abomination in the sight of God. There are many enemies to the church now, who have as little suspicion of it as any of us all. Satan is still "transformed into an angel of light," and it is no wonder if his ministers are transformed into the ministers of Christ. We need to look to ourselves. Ministers are unavoidably engaged in religious exercises, and under a necessity of appearing religious, and they may mistake this for religion itself. But all this is perfectly consistent with heart enmity to the real, spiritual, and holy interests of the church. "Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread." Their end shall be according to their works.

3. If we mean to have real and lasting prosperity, we must love the church and the cause of Christ. "*They* shall prosper that love thee." Other prosperity we may have or we may not. It has been denied to many, who had the fairest prospects, and the best grounds of having it secured. At all events we can secure it but for a moment, for it will take to itself wings, and fly away as an eagle toward heaven. But this prosperity shall grow like the oak, planted by the side of the river, or like the stream itself flowing toward the ocean. "Rejoice ye with Jerusalem, and be glad with her all ye that love her; rejoice for joy

with her, all ye that mourn for her, that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream; then shall ye suck, ye shall be borne on her sides, and be dandled on her knees. As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem. And when ye shall see this, your heart shall rejoice and your bones shall flourish like an herb." In another place, God says, "Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea. Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof, his name should not have been cut off, nor destroyed from before me." Here is a defect of duty preventing prosperity, a defect of love to God and to his church.

Here let me mention a few sins of which we are in danger :

1. *Sloth.* To Christians and ministers, God says with peculiar emphasis, "Whatsoever thy hand findeth to do, do it with thy might." The responsibility of those who preach the gospel is the greatest on earth. The souls of perishing sinners are unspeakably precious. God the Son purchased sinners with his own blood. He orders his messengers thus, "Preach the gospel, be instant in season and out of season." If a soul dies by the negligence of the watchman, "his blood," says God, "will I require at the watchman's hand." Thy soul shall go for his soul. How appalling is the thought of so many negligent, unfaithful ministers, leading their numerous hearers in the broad way to everlasting destruction! Isa. lvi. 10, 11. "The watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber. Yea, they are greedy dogs, that can never have enough, and they are shepherds that cannot understand, they all look to their own way; every one for his gain from his quarter." Paul,

viewing the vast importance of the ministry, cries out, "Who is sufficient for these things?" And if we consider the infinite importance of eternal salvation and eternal damnation, it will make us shudder at neglect of public duties, or our slight performance of them. "Moreover it is required of stewards that a man be found faithful." Alas! how many of us think it enough to be at our post some way!

2. *Selfishness*, or a seeking our private interest to the neglect of the public good. Nothing of this disposition is to be seen in the example of our Master. He "came not to do his own will, but the will of him that sent him." He lived wholly for others and died wholly for others; and to every follower of his, he says, "Let him deny himself, and take up his cross and follow me." In conformity to this direction, Paul and his companions could say, "We take pleasure in afflictions, in reproaches, in persecutions for Christ's sake." Can *we* say so too? It may be said, we live in more civilized times. If so, we have the less excuse for neglecting the public for our private interest. We live not only in civilized times, but in times of unexampled religious charity and generosity. Great are the exertions now made both by individuals and societies to make the gospel of Christ known throughout the world; and great is their success. If I mistake not, this Province is none of the foremost in this work of love. What is the reason? Can we ministers declare before the Searcher of hearts, that we are not in fault? Can we appeal to him that we have set an example of generosity before our congregation, (all that I mean by an example of generosity is merely this, that we contribute so much as will convince an honest man who knows our circumstances, that we are hearty in the cause;) and that we urge our own congregations to set the same example before the rest of the Province? If we do, then we are not to blame. But if selfishness is really our character, that is, if we are afraid to give a little of our money, and to urge our congregation to give of theirs, lest they should not pay ourselves so well, or lest we should offend their selfishness, then we are deficient in the love that is in our text, and

forfeit the prosperity promised. Here I shall mention two societies, which selfishness, if it be not excessive, will support: 1st, The Bible Society. It is now become so extensive and fashionable, that any man who wishes to maintain a character for religious zeal will aid it, for fear of being thought a churl or a miser. 2d, The Sabbath school Societies. Their object is the religious instruction of our own children, so that what we give to support them scarcely goes away from ourselves.

But here in Nova Scotia, I may say here in Pictou, are two orphans, cast upon the care of Providence, struggling for life, and stunted in their growth, not likely for a long time to attain to a manly stature, or to make firm and dignified exertions for the public good, for want of that charity, which "seeketh not her own" and "thinketh no evil." I mean the Academy with the Divinity Hall, and the Domestic Missionary Society. The great utility of the first of these is no longer doubtful. Its students have distinguished themselves not in the pulpit only. The Legislature has shown its regard so unequivocally, that a permanent provision to a considerable extent [is made for its support,] if it be not prevented by the slackness and coldness of those who are its supposed friends. We may well suppose that the Legislature will expect that its professed friends will show a hearty attachment to it both by their own support, and by soliciting aid from others. Why should the Legislature support it, if they see no person caring for it but the Trustees? Its respectability is evidently necessary to the prosperity and permanence of the Presbyterian Church. Presbyterians ought to be unanimous and warm in its support. But they are not so. Numbers of them are as desirous of its overthrow, as any high-flying churchman can be. It is the more needful, therefore, that we should give it our cordial support. If it be asked, what can we do? [I answer,] We can open our eyes to the wants of the church and of the country in which we live. We can lift up our hearts in prayer to the Father of lights, the possessor of heaven and earth, to show it his favour. We can recom-

mend it publicly and privately to the favour of others. We can do more than we have done to recommend it to the Legislature.

The Domestic Missionary Society is very weak. Our outskirts, the destitute settlements in this and the neighbouring Provinces, greatly need that we should "look not every man on his own things, but every man also on the things of others." These have had no opportunity of knowing the value of the gospel, they have not been brought to order and organization, so as to co-operate in supporting the gospel occasionally or statedly. Preachers cannot give their labours for nothing. Are we to remain contented with this state of matters? Is every minister to look to his own congregation and no farther? This is not the [course followed by] the prosperous parts of the church, nor by zealous Christians at home or abroad.

3. *Party Spirit.* Where love is deficient, zeal for truth degenerates into zeal for a party. Then the great aim will be to raise our own party, and depress the opposite. The evil of our own party will not be seen or suppressed, nor the good of the opposite seen or encouraged. Strife and debate, and every evil work will be generated. Many cannot bear the slightest personal injury without retaliation. Every injury will be considered as intentional, and every opportunity of revenge studied. Hence come irritating allusions, and sarcastic expressions, which gender a bitter spirit. And hence on the other hand a readiness to find allusions, where none existed, and to wrest harmless expressions to an evil sense, contrary to the intention of the speaker. This is very contrary to the love in the text, and to the example of Christ, all whose words and deeds were perfect candour. He commended truth equally in the Pharisees and his disciples, and he reprimanded what was amiss equally in his disciples [and among the Pharisees]. He was "meek and lowly in heart." "When he was reviled he reviled not again."

Lastly. *Anger, wrath, and clamour,* are plain evidences of a

deficiency of love to the church. A man that hath no rule over his own spirit, instead of appearing as a disciple and follower of the meek and lowly Jesus, is declared by the pen of inspiration, to be like "a city that is broken down and without walls," that is, that affords no comfort to the inhabitants, and no protection from the enemy. Such Christians, and especially such ministers, plainly forget that they are sinners, and that God has given them their lot in a world of sin and provocation. The love in our text, instead of being transported with anger, "suffereth long and is kind, beareth all things, believeth all things, hopeth all things, endureth all things." Never man was so abused and provoked as our Saviour, though he never gave the least occasion for such treatment,—but so far was he from being at any time transported with rage, that in the whole course of his life not one improper expression escaped from his lips. Most emphatic is his direction, "Learn of me, for I am meek and lowly of heart, and ye shall find rest for your souls." It is not enough that we speak the truth, we must "speak the truth in love."

Before concluding, I earnestly exhort my brethren in the ministry, to consider attentively the promise of God in the text, "They shall prosper that love thee." All that is good, all happiness in time and eternity, is included in this promise. What a powerful inducement is this to love the church and all its interests! To promote the good of the church is in reality to promote the good of the universe. But remember that he who made the promise is 'God omniscient, the Searcher of all hearts, who will neither be deceived nor mocked. Your love must be sincere and strong. A cold love to such a lovely object as God's church, is an affront to our Lawgiver, which will draw down upon you his threat, for consider that a fearful threatening of adversity to all false and pretended lovers of the church, is implied in the promise of prosperity to its true lovers. As the sacredness of your office adds a peculiar aggravation to all your sins, whether directly or indirectly contrary to this love, so that

sacred office, instead of screening you from the threatening, will add a keenness inconceivable to your sufferings, when it is executed. If others shall be punished seven times, you shall be punished seventy and seven times.

Consider the love which our Divine Master bore to the church, and imitate his example. "Christ loved the church and gave himself for it, that he might sanctify and cleanse it, &c." He went about doing good. With more industry than any of his followers, he travelled every where, in Judea and Galilee, doing all manner of good to Jews and Heathens, Pharisees and publicans, friends and foes. Unmoved by opposition or provocation, he kept his heart steadily fixed on this great object, throughout his life, and at last laid down his life to purchase it to God with his blood. Let us imitate his love and his conduct. Let us take his law and ordinances as our rule, and cleave to them in love. Let us be "rooted and grounded in love." Let us "speak the truth in love." Let us "forbear one another in love." Let us "walk in love and dwell in love; for he that dwelleth in love, dwelleth in God and God in him." "Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren."

To conclude, I exhort all my hearers to consider this love, and abound in it. It is "the fulfilling of the law," and the end of the gospel. It is the sum of your duty and your happiness. It is contrary to your nature. By nature you are "hateful and hating one another." A change from hating good to loving it is a happy change. That you may enjoy it, pray that "the love of God may be shed abroad in your heart by the Holy Ghost." "Believe in the Lord Jesus Christ," and let your "faith work by love." "Let love be without dissimulation." "Love all men." "Love the brotherhood," the household of faith. "Those that are over you in the Lord, esteem them very highly in love." Assist them in all their endeavours under Christ to make increase of the body unto

its edification in love. "May the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you, to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

A D D R E S S

TO THE

STUDENTS OF THE PICTOU ACADEMY.

JANUARY 2ND, 1826.

ADDRESS.

GENTLEMEN, I am happy to meet with you in this place, at the beginning of another year. With the greatest sincerity I can say to this Institution, Have many happy returns of the season. Every year that I am spared on the earth I hope I will be more and more loosed from it, but I hope the Institution will strike its roots deeper and deeper, for I know not how long. I hope the very storms it may meet with will only serve to strengthen them, and prepare it for the spring and summer of prosperity. Indeed I hope there is an invisible power and wisdom protecting it, and directing all its concerns, far surpassing the power and wisdom of man. I am not ashamed to acknowledge that a day seldom passes in which I do not commend it in my prayers to God for his protection and favour, and I am confident that he will answer my prayers. I am so confident of it that, though I were to see it dead, I would not despair of its prosperity, for I would believe that it would rise again from the dead. If I be asked, why I pray so steadily for it, my answer is, because I esteem it of great importance both for the glory of God and the good of the country. I believe that without knowledge people cannot be good; neither good Christians, nor good citizens; neither good servants to God, nor good neighbours to men; and I believe that this Institution is well calculated to maintain, to increase, and diffuse knowledge.

Gentlemen, we all see this country fast increasing in population. In a few generations we shall have myriads for our present thousands, and in a few more millions, and among them my own offspring and yours. Without such an Institution what will these millions be? They will be ignorant, they will be poor, they will be slaves,—they will be worse, they will be vicious; for such is the case with every country destitute of learning. They will neither know nor relish the consolations of the gospel so much needed in the hour of trial and of death. They will be carried about with every wind of doctrine. They will not know their own rights, as rational beings, nor be qualified to assert and defend them. And though we leave them the sweet inheritance of liberty, they will not be able to retain it, they will gradually degenerate into Austrians, Spaniards, and Portuguese. Their narrow minds, fettered by old customs, will be incapable of following the progressive improvements of useful and ornamental arts and manufactures. They must be hewers of wood and drawers of water to others who will have skill to employ them, but not so readily to virtuous characters who are friends to the good of the country, as to self-conceited demagogues, and flattering ambitious politicians who will employ them as tools to aggrandize themselves, that they may fatten upon the spoils of their country.

This institution is calculated to remedy all these and a thousand other evils, if it be cherished. It will diffuse all the benefits of learning through the whole country. It will open and enlarge the minds of our youth by giving them a taste for reading and study, and exciting an ardent thirst after knowledge. It will rectify their judgment, and give an energy to their mind, that will enable them to decide with propriety on every subject that may come under their consideration. It will furnish their minds with a continual stimulus for exertion in every commendable pursuit. In the natural world it will enable them to examine every object they meet, with a curious yet discriminating eye, and while their minds are delighted with the discoveries they make, their hearts will be filled with admiration

of the power, the wisdom, and the goodness of God. In the political world it will enable them duly to appreciate the constitution, the government, and laws of our own country, both imperial and provincial, and not only to distinguish between their excellencies and blemishes, but to lend a hand in bringing them nearer to perfection. As for the moral world, if the Institution is not productive of great good to it, the present trustees will be very much disappointed; for the moral good of their fellow-men was their end in laying its foundation. Their design is to promote the great and benevolent purpose of the Divine Being, of calling the attention of men from the puny things of time to the immense concerns of eternity, and to elevate them from their depraved and degraded state as sinners, to a state of moral excellence and holiness in the enjoyment of God for ever. Hitherto their success has surpassed their expectation, therefore they indulge a hope for the future.

If the Institution is cherished, it will increase the wisdom of our legislators, the justice of our judges, the enterprise of our merchants, the scientific energy of our farmers, and the skill and contrivance of our mechanics. I compare it to the sun in the firmament, diffusing its light and heat all around. It will extend its benign influences not only to such particulars as I have mentioned, but nothing will escape it. It will improve and refine the taste and manners of the people at large. It will affect their houses, their furniture, their dress, and even their language in common conversation; it will communicate a neatness and decency to them all. Any person may know this by attending to the following facts. If you travel through a country where learning prevails, every thing appears neat and decent, but where things are clumsy and slovenly, there learning is at a low ebb.

Now, Gentlemen, let me suppose that this Institution continues a thousand generations. How vast must the amount of good be then! What a powerful stimulus for exertion to set it upon a respectable foundation! What a pity that any should be indifferent to its prosperity! How earnest should its friends

be to remove this indifference! Were it removed, every one would help a little, and a little from every one would be enough.

But I have to regret not indifference only, but actual hostility to the Institution. I certainly would wonder at this, had I not learned that every good thing has enemies. I have seen and read of enmity to the British and Foreign Bible Society, whose aim is to give the pure and saving word of God to all perishing sinners, need I then wonder that this Institution should have enemies? No. And I can easily excuse the hostility of a great proportion of its opposers. Neither they nor their fathers ever learned a letter, and they may think the suppression of this Institution the most effectual method to bring back the good old times when the country was not burthened with schools or learning at all. It is easy to persuade these that no good can come out of it. But it is cruel and unnatural for any one who knows the benefit of learning to oppose it. How unnatural would it be for me to wish that country where I expect my offspring to continue to the end of time, deprived of the means of a good education, and either to consign them to ignorance and wretchedness, or compel them to go to another part of the world for their education! Something far off from natural affection and benevolence, must be the spring of such conduct. To compare small things with great, it is like eating the forbidden fruit. It must deprive all future generations of all the good the Institution may produce, and entail upon them all the evils from which it is calculated to deliver them. It would give them ignorance, poverty, and degradation, in preference to learning, wealth, and character.

But I may be told that the hostility is not to the Institution, but to the gentlemen who conduct its operations. They are in fault, but still this ground of hostility appears to me as unreasonable as the other. By whom could it be founded or its operations directed but by persons who lived in the place at its commencement? And who can have a better right to continue their direction till we get persons of fewer faults to succeed them? Sure it was no fault that they came here so early, or

were not idle after they came. It is well known that the gentleman at the head of it, when he came here a stranger to us all, was as destitute of patronage as any one of us. By the mere energy of his mind, he soon emerged from the obscurity of his situation here, (Pictou was then very insignificant,) and became known in every part of the Province. With much fatigue he taught the Grammar School in this town seven years, and prepared a number of scholars for entering upon philosophical studies. By the help of his friends he obtained the aid of the Legislature to enable him to carry on their studies, to get a charter for the Institution, and to get this commodious building in which we are now met erected. But I remember the classes were taught for some time in this little naughty house behind us here. By his unwearied perseverance in scientific pursuits, he turned his five talents into ten, and raised himself to a high degree of celebrity in the learned world. This is evinced by the many diplomas he has obtained in the United States, in the Universities of Edinburgh and Glasgow, and from various literary societies in England. Such a man cannot escape the envenomed shafts of envy. I would only say to them who throw them, that to congratulate *him* would be happier for them.

But he is a Dissenter. Yes, Gentlemen, I know it. He is a Dissenter; and more, he is a Seceder, a Dissenter from the Church of Scotland. Allow me, Gentlemen, a few words on these topics. He seceded not from the doctrine, nor from the worship, nor from the government of the Church of Scotland, but from the patronage exercised in or over it. What then is this patronage? It is a power possessed by a few great individuals of appointing ministers to the parishes, without the least regard to the consent or approbation of the parishioners, who are to hear them and pay them. Now I know intuitively that we are all seceders as really as he is, for where is the man among us who wishes to have a minister imposed upon him against his will? Gentlemen, if patronage be a blessing, we cannot enjoy it, if it be a curse, we are free of it; for it is not transportable

across the Atlantic, like the doctrine, worship, and government of the Church. When we emigrated from Scotland, we in fact seceded from it and all that it contains. As to the word Dissenter, it was not coined in this Province, it is an English word, applicable to all who do not approve of the English Ecclesiastical Hierarchy, not only Methodists, Independents, Baptists, but also the various classes of Presbyterians. The Presbyterians established by law in Scotland are dissenters in England. But when the term Dissenter emigrates to Nova Scotia, if it preserves its identity, it makes the whole Province dissenters, the Church of England herself not excepted. If you ask how I make this to appear, I answer, the tithes, which are the perpetual dues of the Church, are as good a test as I know to show who are dissenters. Every man whose conscience revolts at the payment of tithes is a dissenter, for the tithes are the pillar and ground of the Church, the support of its magnificence and grandeur. Now if the members of the Church of England here pay not the tithes, as I believe they do not, what else can they be but dissenters?

The term Dissenter is a dreadful bugbear to them who have not been able to emancipate themselves from the trammels of bigotry, but to men of learning and liberal sentiments it is the most harmless thing in the world. It is just this, If I dissent from you, you dissent from me. None of the Universities and literary societies who honoured Dr. McCulloch with diplomas, ever thought of asking him, if he was a dissenter. They did not imagine that all merit was confined within their own walls. They found him meritorious, and they looked no farther. This should be the universal rule. The sum of the matter of dissent is this. What the whole Province is practically, he is professedly. Dissent, however, does not affect the Academy. It is open to all classes.

We have not the pleasure of Dr. McCulloch's company here to-day. It hath pleased the Sovereign Ruler so to afflict him in two of his children, that it was deemed advisable for them to take a voyage to Britain for the recovery of their health.

Medical men there advised them not to return home for some time. When he received this information his paternal feelings were roused. He quickly left home and all the endearments of his family, and the direction of the Academy, now his sole support, to repair to his afflicted children. But whether his solicitude for them be eased or aggravated at this moment we know not. His absence in these circumstances, while it powerfully claims the sympathy of his friends, should effectually disarm all hostility against the Institution until his return; and doubtless will do it, wherever a spark of generosity or sensibility exists. Should Providence restore him and them to their country, every good man will rejoice to see him find the Academy not the worse for his absence. In the meantime he will not neglect the Academy.

Let me turn your attention again for a moment to the importance of the Academy. This country is young, and no doubt possesses many sources of wealth, not yet known. What is more likely to bring these to light than learning? We know, however, that the country all around is fertile. It abounds with brooks and rivers, fit for moving all kinds of machinery employed in useful manufactures. It is stored with valuable minerals of various sorts. But without learning we can enjoy but little of their profits. It would be some consolation to us were all the world to sleep on in ignorance as ourselves; but this is not the case. In Britain the schools of art, by which mechanics are turned into a sort of philosophers, are multiplying fast in their cities and large towns. In the United States they are continually building new colleges, and altering the old ones, to extend the benefits of education as widely as possible. And what is to be the consequence of these things with respect to us? Plainly this, that they will soon get far before us. Then as the country comes on they will send men among us, to direct the working of our mines, to establish and manage all manner of manufactures among us, and to employ us and our sons as drudges to perform the slavish part of the work. But if learning pervade our own country, we will always have men among

ourselves to take the lead in these matters, so that we shall not need to depend upon other places for any branch of education, which would qualify our sons to take the lead in all matters of importance among ourselves, more than we do for the necessaries of life, as flour, potatoes, and water. I would, therefore, have every one in his place to encourage and support the Academy.

Note. It cannot be good policy for the Legislature of the Province to encourage a monopoly in education. There are various religious denominations in the Province, but we believe all of them are loyal, and therefore all of them deserve the protection and favour of Government, one as well as another. It is neither justice nor equity to provide means of superior education for one class of subjects and leave the rest to shift for themselves. Surely a seminary whose doors are open to all denominations, is as deserving of public patronage as another which admits one only.

L E T T E R

TO THE FRIENDS OF THE GLASGOW SOCIETY

(IN CONNECTION WITH THE ESTABLISHED CHURCH OF SCOTLAND)

FOR PROMOTING THE RELIGIOUS INTERESTS

OF THE SCOTTISH SETTLERS

IN

BRITISH NORTH AMERICA.

LETTER

TO THE FRIENDS OF THE GLASGOW SOCIETY (IN CONNECTION WITH THE ESTABLISHED CHURCH OF SCOTLAND) FOR PROMOTING THE RELIGIOUS INTERESTS OF THE SCOTTISH SETTLERS IN BRITISH NORTH AMERICA.*

GENTLEMEN :—Having read the first Annual Report of your Society, and some other things connected with it, I am enabled to make a few remarks that may possibly be of use to you and to the cause of Christ, more appropriate than those in the Memorial, which I subscribed along with my brethren. Having been a minister in Pictou for forty years, and having visited all the Highland settlements of any consequence, (and some of them often,) in Nova Scotia, New Brunswick, Prince Edward Island, and Cape Breton, excepting some which have been made within these few years, since old age has impaired my vigour, I ought to know better than any of the correspondents mentioned in the Report the general state of these countries, the places which stand most in need of the aid of your society, what may be the most useful way of employing its funds, and what bodily qualification at least missionaries would need. Though my sentiments may

* The circumstances which led to this letter have already been referred to in the Memoir. It is but just to remark that the copy from which the above is taken, was but a first draft, and the reader will at once perceive, that in point of composition it wants the finish, which it would have received, from the careful revision which he would have given to the last copy. We are uncertain whether the intention was to send it as a communication to the society, or to publish it for circulation among its members. The last object at least was never accomplished, and perhaps subsequent events may have prevented its being sent at all.—ED.

not coincide wholly with your views, still they may be of some benefit.

Perhaps a few hints of my own labours may assist you in judging of some of these points. When I came to Pictou it might be called a New Settlement, though fifty families had been here thirteen years before my arrival, and thirty more for two years. A majority of the thirty families had been disbanded from the army after the peace of 1783. A majority of the whole were Highlanders and Presbyterians, but there was a number of Roman Catholics and other denominations. Being a new settlement,—Pictou had no church, road, bridge, mill, (but hand-mills,) and scarcely any convenience. They had some surplus produce, but there was no market on the whole north coast of the Province, and scarcely a vessel to carry it to market elsewhere. I had to learn to walk on snow-shoes in winter, and to paddle a canoe in summer, and to cross brooks and swamps upon trees overturned or broken by the wind, and to camp in the woods all night, for there is no travelling the woods at night, where there is no road. New settlements are substantially in the same situation still, only they are fewer in proportion, and not so distant from a market. For four years my stipend was less than a hundred pounds currency, that is ninety sterling. Afterwards it was gradually raised to a hundred and fifty currency; but first and last there was some deficiency in the pay. I had much fatigue in going to the different places of public worship, but for many years my labours were more successful than I could have expected. Many sinners were converted and edified and comforted. Only two or three persons, marked for a litigious disposition, expressed a wish for the Church of Scotland.

Three Burgher ministers had been in Nova Scotia before my arrival. Taught by experience that the peculiar rules of church communion observed in Scotland could not apply here, they offered to me the right hand of fellowship, which I, destitute of their teaching, did not accept. For some years this want of union did little harm, as there was little intercourse

between the congregations, an extensive wilderness lying between them; but as the intercourse increased, it came by degrees to be a serious grievance. A Pictou man removing to Colchester had to turn Burgher or want church communion, and a Colchester man had to turn Antiburgher or want church communion in Pictou. This communion was granted and received without scruple, as the doctrine and practice of both parties were the same, only the ministers did not hold church communion together. During this time the Antiburgher ministers increased to seven or eight.

There was also a minister in Halifax who came from the established church of Scotland before I came to Pictou; but his congregation being of a peculiar constitution, and confining himself to the town, he had scarcely any connection with the country ministers. But seven years afterwards arrived a zealous and orthodox minister of the Church of Scotland, who laboured and travelled much through the different parts of the Province. He settled at last in a small congregation, where for a while he had communion with none. He could not at first stoop to hold communion with dissenters, (though he was a dissenter himself here,) and they could not truckle to him.* But time opened his eyes and theirs. They all found themselves in an awkward situation. They could not forbid their people a communion which they did not hold themselves. Their people could see no difference in their doctrine or practice, and often asked, what the difference was. The answer invariably referred to Scotland, to Patronage, the Scottish establishment, and the Burgher's oath; and when they retorted, But what have we to do with these things, none of them are here? the ministers had little to say. In time the ministers knew one another better, conversed together, saw themselves all on a par, saw more clearly the evils of division and the benefits of union, and seriously resolved to unite. On considering the state of Nova Scotia, they judged it to be more like the state

* We presume the allusion is to the Rev. James Munroe, of Antigonish.—ED.

of Scotland in the days of John Knox, or the time of receiving the Westminster Confession of Faith, than its present state. They deliberately formed the union, and took that confession for its basis. The union caused much joy.

Soon after this, many illiterate Highlanders emigrated hither, and settled chiefly in Pictou. They wished, as was natural, for a minister from the Established Church. As by our union we mind not what party a minister comes from, but what principles (and practice) he brings, we were ready to aid them. I wrote repeatedly to the late Doctor Stewart of Dingwall, and Mr. MacIntosh of Tain, to select a suitable minister for them. But after a good deal of inquiry they answered that they could get none willing to come, on whom they could depend. Thus the endeavours of these good men to help our church failed.

The above mentioned Highlanders obstinately cherished an idea, that if they had a minister from the Established Church, the king would pay his stipend, and therefore at all events a minister must be had from the Established Church. It was in vain that the fact was laid before them, that there were in the Province two ministers who came from the Established Church of Scotland, whose stipends the king did not pay. This produced not conviction but irritation. They applied to some friends for a minister. He came, but the king did not pay his stipend. This disappointment increased the irritation, and set them upon divisive courses more than ever. Hostility to our church was the greatest merit which their minister could possess, and he needed prudence to prevent unseemly compliances with their humor. Thus were our hopes of harmony so far disappointed.

The number of Highland emigrants still increased, till all the convenient places in Pictou were taken up. They hoped the king would pay the stipend the next year, and the next; and though he would not pay it to one minister, if they had two, he would. A second and a third came, but they had the stipend to pay themselves. By these disappointments and other causes, party spirit has risen to a great height in Pictou.

I would fain hope it is past its worst. Once the Presbyterian Church of Nova Scotia was like to be overwhelmed by the force of this spirit, but God hath relieved it, by sending the spirit of division among its opposers.

The hope of enjoying the gospel without paying stipends had not long expired when the Glasgow Society sprung up, and revived it. That society was supposed here to have a purse without a bottom. To make a poor enough mouth was all that was thought requisite to ensure the society's bounty. It is a fact, that, at least one settlement agreed to subscribe one half only of what they believed themselves able to pay, lest otherwise they should not be thought poor enough. It is no wonder that many applications were made. I will mention a few cases which I believe have a stronger claim to the society's attention than any in Nova Scotia. I mention none in Nova Scotia, because I believe that the Highlanders there are nearly as well provided for as those in Scotland. There are seven Gaelic ministers in Nova Scotia, a sufficient number for all the large settlements; and though there are a number of small settlements who can only obtain sermon occasionally, though they need it always, yet I believe that the same is the case at home.

The settlement mentioned by the Rev. A. MacLean is unquestionably the first to which the Society should attend. I was some weeks among them between twelve and fifteen years ago, and found them the most regular and apparently pious settlement which I had seen, to be so long as they were without the gospel. I visited many of the families, and dispensed both sacraments with no little pleasure to many individuals among them. They had been visited by no Presbyterian minister before and I fear by none since, unless Mr. MacLean has seen them. A Methodist minister in Scoodic visited them at times, but they were somewhat shy in receiving his visits. All that I could do for them was to represent the case to the Rev. W. Findlater, of Durness, in Sutherland, the county whence they emigrated. I am confident that they will do what they can for themselves, and that the Society, if they can, ought

effectually to assist them. They must be in a languishing state, and they must ere long, if not helped, be lost to the Presbyterians. They numbered about forty-five families, but they must be greatly increased now.

I visited three settlements, composed partly of Highlanders on the east side of St. Andrew's Bay, viz., Digdeguash, Magaguadavic, and Mascareen, nearer than the above to the town where Mr. MacLean resides. A young active minister could serve the three places; but as Mr. MacLean does not mention them, I am afraid that they may be already lost to the Presbyterians. Still I must hope that the timely aid of the Society would yet revive them, as some of the good old seed must yet be remaining; and to me it appears to be a matter of vast importance for the Society to interpose in places where the Presbyterian interest is in danger of utter extinction, and prevent this result by timely and effectual assistance.

Were the Society to supply these two congregations, they with St. Andrew's might give an interest to the Presbyterian cause all around. The circumstance of three congregations somewhat contiguous, without the mixture of other Presbyterian denominations, may seem favourable to the Society's views of excluding other Presbyterians from their communion; but it may be really unfavourable to the true interests of Presbyterians. These congregations would soon be known not as *Presbyterians*, but a particular *species* of Presbyterians; and that moment, the idea of intestine divisions would create a coldness and shyness, among all other denominations, towards all Presbyterians. Were the Society duly to consider the feebleness of the Presbyterian interest through that Province in general, that it exists in a few places only, that in these it barely exists, and its opposers are many, that they see not its merit, but are prejudiced against it, easily stumbled, and many of them ready to catch every handle against it; and withal that there is scarcely such a thing as intestine division among its opposers, viz., Episcopalians against Episcopalians, Methodists against Methodists, Congregationalists against Congregationalists, Bap-

tists against Baptists; and moreover that in these Provinces the members of the Established Church of Scotland are as complete dissenters as the Cameronians; I say, were the Society soberly and impartially to consider these things, they would not set Presbyterians against Presbyterians, where there is not a jot of difference between them. They would rather strain every nerve to promote love and unanimity, to prevent division, and to cultivate mutual forbearance among them for the sake of the main object professedly aimed at by them all.

The next settlement which has the strongest claim upon the Society's bounty, if they still continue Presbyterians, is on the Nashwaak, a branch of St John's river, which falls into it opposite to Fredericton, the seat of Government. Highlanders and others settled there above forty years ago, capable before now of maintaining a minister of the gospel, if they have retained their zeal for the religion of their fathers. But I fear much this is not the case, for when I was there about twenty years ago inroads were made upon them by Baptists and Methodists. Still I am confident that the old Presbyterian spirit is not wholly extinct yet. If but a little of it remains, it might by prudent and zealous management be recovered and strengthened so as to form a good congregation. To preserve a congregation from annihilation would be a worthy achievement, nor should your Society lightly give it up. Congregations almost dead have at times been made to revive and to flourish.

About fifteen miles from Fredericton up the river, I visited a settlement of Presbyterians chiefly from New England. They would prefer a minister from a seminary of the United States, or that of Pictou, merely because being nearer, they can more easily know his character. This circumstance might convince your Society of the impropriety of its plan of exclusive communion. Here are two congregations who can have no communion with a third, no other being at all near them. To debar two Presbyterian congregations, of the very same principles from mutual fellowship, whose local situation debars them

from fellowship with all other Presbyterians, is surely "putting asunder what God hath joined together."

There is a very destitute settlement of Highlanders at the foot of Miramichi river, who have never received any supply of sermon but a little that our Gaelic ministers have given them. They are so distant from Nova Scotia, that our ministers can visit them but very seldom, and I know no help for them in New Brunswick. The two congregations nearest them belong to our Church, and though their ministers cannot preach Gaelic, yet many of the Highlanders will understand them. Providence has debarred this congregation from communion with all others but only these, and the rules of your Society debar it from communion with these. Is not this rule evidently pernicious? Should your Society send out many ministers, there will be many such congregations.

The newer settlements of Cape Breton excepting one, I have not seen, but I can judge of their state from those I have seen. They will doubtless need the assistance of the Society for a considerable number of years to come, but at the same time they would need ministers of the natives of Cape Breton, or Nova Scotia; and I much fear that though your Society were to send them ministers just now, that they would not continue with them. They would need to learn some of my first lessons here. In new settlements where the people are destitute of almost every convenience, there are privations and difficulties which a native can easily undergo, but a foreigner with great hardship or not at all. It is evident to me that the best method in which your Society can provide for new settlements (or indeed old) is to assist poor pious youths natives of Cape Breton or this Province, to prepare for the ministry at the Academy of Pictou. By this means they would provide preachers inured to the woods and the climate, acquainted with the peculiar habits and customs of the country; and the people would have opportunity of acquainting themselves with their character and talents, of hearing them and choosing the most suitable. There is more risk in getting ministers from home.

Missionaries are necessary at the first introduction of the gospel to a country, yet every where the natives will answer best, as soon as they can be provided, and as much so in the woody and cold colonies of British North America as elsewhere, nor can foreigners be encouraged in opposition to them, without hindering the gospel. The propriety of preferring native preachers is acknowledged by the Christian world, by the actual employment of them in all heathen countries where they can be obtained. They are employed when their learning is comparatively very deficient, and what is the design of forming colleges at Ceylon, Serampore, Malacca, &c., but to provide native preachers? A little time will show us colleges in Africa, in the Society Islands, the Sandwich Islands, and other places. Should Nova Scotia be an exception?

Perhaps, Gentlemen, your Society may think that Nova Scotia ought to be an exception, because they suppose a pretty general predilection for the Established Church of Scotland obtains among Presbyterians here. But this predilection may not be so general as they imagine. There is a zeal against as well as for it. As the want of a legal establishment of any class of Presbyterians brings them all upon a level, many learn to esteem ministers merely according to their merit, and look upon adventitious qualities as of little value. Besides this the hostility established in the United States against all legal establishments has many advocates in the British Provinces. Violent zeal for the Established Church of Scotland is almost wholly confined to two classes: 1st, Ignorant Highlanders to whom the name of the Church is every thing. 2ndly, Characters opposed to evangelical principles. But it is hardly worth while to set up a separate church for their sakes; for it were better for the latter that they were shut up unto the faith, and the former would object to no extent of communion that pleases the minister. Though the emigrant Highlanders have their prejudices for Scotland, their children born here will have theirs for Nova Scotia, except so far as positive influence is used to

prevent them, and no influence will prevent them long, for patriotism is as natural in Nova Scotia as any where.

You, Gentlemen, and the society are liable to be mistaken in estimating the zeal of the people here. I read in the Report, "Did they," the people of Scotland, "but know the zeal of Scotchmen, buried in the wilds of this country, for the church of their fathers, they would not fail to put you in possession of such means as would make our wilderness to rejoice," &c. And again, "Such is the zeal of the Scotch settlers in this Province, to obtain the blessing of religious instruction in the way in which they were educated," &c. Religious zeal unquestionably burns more fiercely in Pictou, than any where else in the Province. But the gentleman who wrote the above, however willing to write the truth, has not the time for observation, which is needful for a just idea of the zeal of the country. There is a fourfold zeal in Pictou: 1st, zeal for the Established Church of Scotland; in some this zeal is wonderfully strong. Secondly, zeal for the Presbyterian Church of Nova Scotia. Thirdly, zeal for lukewarmness; and this party are so earnestly set upon it, that neither of the foregoing parties has been able to move them. Fourthly, zeal for Norman MacLeod. The above gentleman knows now, that numbers who had received tokens of admission to the Lord's Table, at his last Sacrament, hearing on Saturday evening that Norman was come back to Pictou, left the Sacrament, and travelled through the night to hear him preach, next day, in a distant part of the district. He may know also that Norman will get three hearers to his one; and that people will go much farther to hear him than any minister in Pictou. And who is Norman? A self-made preacher, who declares that there is not a minister of Christ in all the Church of Scotland. "Such is the zeal of the Scotch settlers in this Province," &c.

It is difficult for those who have lived on one side only of the Atlantic, to form just views of the state of religious parties on the other. At home there is real occasion for different denominations of Presbyterians; here there is not. There the

establishment is accused of no small evils. Patronage was counted a grievance by many. There were great contentions about Burgess oaths. Here there is no establishment of Presbytery pure or corrupt, no room to contend for or against patronage, nor for or against Burgess oaths. There the existence of Presbytery itself is in no apparent danger from the collision of parties. Few think the worse of Presbytery for the divisions. Here it is quite the reverse. Presbyterians are few, and every division among them is improved to the injury of the cause. Division makes them objects of derision to others. The reflection is, Oh how these Presbyterians hate one another! There Presbytery has been firmly established both by law and the general consent of the people for hundreds of years, but here it has not been established a moment by the one or by the other. Here a mere remnant adheres to it at all, and the great body of the people know nothing and care nothing about it. There there is no ground unoccupied, and Presbyterians fill the length and breadth of the land; here they have merely obtained a footing. The land in general is either a moral waste, or in the possession of others, and the only weapon of conquest in the hands of Presbyterians is a practical display of the superior excellency of their cause. In this situation division among themselves must powerfully counteract their best endeavours to promote that cause. Wherefore the society must be fearfully misled, if they see not the evil of religious division to be far more fatal here than at home. They are far more fatal in another respect. In an infant country there are few objects to engross people's attention, but on that account, they engage the mind more intensely, and are pursued with greater eagerness, and to greater excess, religious divisions not excepted.

I fear, Gentlemen, that your society greatly mistake the number of Presbyterians in these Provinces. They need not imagine that all Presbyterian emigrants continue Presbyterians. Multitudes of them settle among every other religious denomination, and in a few years become members of their churches. Not a few of the Highland emigrants have turned Roman

Catholics. This need not surprise the society, for in Scotland, where Presbytery enjoys every possible advantage,—thousands have deserted it, and formed other religious denominations. But still division increases this evil. We formerly experienced this; but since our union, we have found other denominations drawing closer to us. The influence of a few Presbyterians in a large settlement has procured us a favourable hearing from the whole, and a good prospect of their co-operations in supporting the gospel. The society's plan of exclusive communion will bring back this evil with interest.

There is another respect in which the plan of the society will promote division. Suppose the society to help a settlement to support the gospel till they are able to do it themselves. Industry enables them in a few years to do so, and in a few years more to do it with ease. After some time the minister dies. Hostility commences almost immediately,—one party says, There is a risk in sending to Scotland; here are two or three good preachers from the College of Pictou, of whose character and talents we hear a very good report, let us choose one of them. Another party says, No, we looked to Scotland at first, and we will look to Scotland to the last; we will not desert the society. The former party exert themselves to get a minister as quickly as possible, sensible that this will strengthen their party. The latter will make a merit of cleaving to the society, and think itself more entitled to its bounty than at first. A lasting hostility however takes place between the parties. Though this case has not happened yet, it requires no gift of prophecy to foresee it, if Pictou Academy and the society live.

It may be said in reply to these things, that division exists here already, and that it exists independently of the society. This is doubtless true, and thus far the society is without blame; but that can be no excuse for their increasing it. It is plainly their duty to use all lawful means to lessen as well as to prevent division among ministers, whose profession and character they cannot blame. There is indeed a division here, which

the society could not heal, were they wholly such as the church of Nova Scotia wishes them to be. There are, and probably there will be, in this Province Presbyterian ministers of bad principles and bad morals. This is greatly to be regretted, but division from them is no matter of regret, but is dutiful and honourable; nor will it be attended with the evils which I have mentioned. Honest, unprejudiced men of moderate intelligence, can distinguish between the faithful servants of Christ and these, nor will they be offended at separation from them but pleased. That they ruin men of their own cast cannot be helped. God grant the society to avoid them.

I have written the above, not from any particular fears for our church, but from a concern for the Presbyterian interest. I firmly believe that our church will prosper, and that through time, it will attract to itself all the evangelical ministers of the Church of Scotland, who will come hither. If the society send such, time and experience will work in them as they wrought in those ministers, who formed the first union here, though perhaps more slowly, as they will have a stronger temptation to combat. Believing the same system of truths, possessing the same spirit of love, and placed in circumstances entirely similar—how can they avoid coming to the same conclusion? I think I see some tendency to this already. The oldest minister of the Church of Scotland here (not Mr. Forsyth, for it is by a mistake in the Report that he is reckoned one,) and the most respectable,*—has declared lately to a correspondent, that he is weary, contending for shadows, and neglecting the substance. Add to this that our academy is growing every year more useful and popular. Numbers, who despised it a few years ago, comparing it with your Glasgow University, now, seeing their neighbours' children advanced to respectable situations in church and state, have altered their views of it entirely, and are convinced that it will be a general good.

Nothing of what I have written is intended to apply to

* We presume the allusion here is to the Rev. Archibald Gray, of Halifax.—ED.

Canada. Of it I know nothing, but little scraps which I read in the newspapers, from which I conclude that it is vastly more destitute of the gospel than Nova Scotia. In Prince Edward Island we have now five ministers, one of whom preaches Gaelic. There is also a minister from the Church of Scotland, who preaches Gaelic. The mere circumstance of the one being made in Old Scotland, and the other in New Scotland, must raise a wall of partition between them. Neither of them may assist his brother to dispense a sacrament. Each must send across the sea and fetch assistants from the continent, or else dispense it alone.

In conclusion, permit me, Gentlemen, to express my hope, that you will allow the above remarks their due weight, and that you will contribute your best endeavours to promote the Presbyterian interests in these Provinces without respect of persons or parties; that you will believe it prejudicial to that interest to promote causeless divisions among Presbyterians by supporting one denomination of them in preference to another; where there is not the least occasion for any but one, and where no religious difference exists, and act accordingly; and also that you will use your influence in the society for the same laudable purpose.

PRIVATE LETTERS.

LETTERS.

[The most of his letters which we have been able to recover, were of such a nature as to be more suitable for insertion in the Memoir. One or two others of a different nature we insert here.—ED.]

LETTER TO A FRIEND WHO HAD EMIGRATED TO SOME PLACE IN THE UNITED STATES.

MY DEAR SIR—Doubtless you would not be expecting a letter from me. I long thought to have put off writing to you, expecting to see you face to face. But I now begin to despair of it, and being in a place where I have an opportunity of a vessel going to New York, I think it best to embrace it and send this line. And if it were not needless (?) I would begin with upbraiding you for leaving your native country, and what is infinitely more valuable, the gospel of God's Son whereby life and immortality are brought to light; and leaving them for the trash of this world which is but a mere shadow while it lasts, and in a very short time, be eternally parted with. After death you shall have no more a portion of any thing that is done under the sun. Then whose shall these things be which thou hast laid up? Surely the gospel is such a blessing, as that it ought not to be parted with for any worldly wealth. If therefore you deprive yourself of it without sufficient reason, (and what reason can be sufficient?) you are certainly to blame. It is true God is to be found every where, (and happy for you that it is so,) and in every nation he that feareth him and worketh righteousness is accepted of him. But at the same time the

means which God hath appointed for the spiritual good and edification of his people should not be despised. The Bible is an inestimable blessing, and this you enjoy. But the preaching of the gospel is also an inestimable blessing, which you should not want if possible at all. It is the means by which God's people are made to walk in his fear, and in the joy and comfort of the Holy Ghost, which, if you knew the value of, you would not be willing to want. Doleful is the situation of those without the gospel. Proportionably blessed the situation of those who enjoy it. I do not mean but that you may obtain the eternal salvation of your soul, even though you should continue as you are, but this I am afraid of, that if you be saved, it will be as by fire. Therefore if you have no prospect of enjoying the gospel there, I think no worldly consideration should hinder you from coming where you should enjoy it.

TO A RELATIVE OF HIS WIFE.

DEAR SISTER—It gave me the sincerest pleasure to receive another letter from you by Mr. D. I wish that I could send you something worth your (receiving) in return. Providence hath so disposed of our lot that there is no probability of our seeing one another in time; and though it is a comfort that we can hear from one another by letters, yet it is not much conversation that we can hold with one another in this way. But there is one way in which we might often meet together much to our joy, and that without trouble or expense, that is by being mindful of one another at the throne of grace. Were you often to pray to the Lord Jesus Christ for all manner of grace and blessings to me and I to you—were we to do this daily, from a real love to one another's soul, and by faith in Christ's mercy and goodness, we certainly would have as much joy thereby as if we were to see one another every day. For each of us would receive the benefit of their own and the other's prayers. And did we not practise the prayer of faith, though we saw each other often, and spent much of our time in the

common vain conversation of the world, we would live discontented and die miserable.

You have had some heavy trials of late; I have also met some in my lot; though at present I have none worth speaking of. If we live long we shall meet with more; for one wave must follow another, and one tempest must follow another, so long as we are at sea. Trouble is the certain lot of all mankind, though almost every body is so vain as to think he should escape; and thinks he meets with hard measure.

God's people have a peculiar certainty of trouble in their lot, from the promise, the love, and faithfulness of their God in Christ. "In the world ye shall have tribulation." And alas! many of them are so foolish as to think that they should escape. It would be their ruin if they did, and as sure as God loves them they shall not. Therefore if we, instead of spending our time in fearing trouble, and contriving how to escape it, would learn to see our need of it, and its use to us, and so to bear it with faith, patience, humility, and thankfulness, we would do ourselves a profitable service. Without trouble, we could hardly be brought to see the wickedness of our hearts, the evil of sin, and the vanity of the world, and the riches and sufficiency of God's grace; without it we could hardly be weaned from the world, or brought to set our affections on things which are above where Christ is. Did we know to improve our troubles aright, we would find them to be the most profitable and kind of God's dispensations in this world. Dear sister, I hope you have learned by your trials, to be more humble to love God more and to (serve him better.)

Last summer I was in Halifax seeing Mrs. M'K. and daughter K., and there I saw your daughter. She does not enjoy her health quite well, and came to Halifax by sea, partly for the benefit of her health, and partly to see me. She is well enough as to her situation in this world, but I suppose she is not without need of your prayers for her soul. She was very happy to see me, and sorry when we had to part. She

wished me very much to go along with her to L. for a short time, but I had been so long from home, that I could not spare time.

I thank you for your kind presents. These marks of your affection I highly esteem.

TRANSLATION

OF

A PORTION OF ONE OF HIS GAELIC POEMS

BY REV. JOHN MACKINNON.

APPENDIX.

THE GOSPEL.

“Good tidings of great joy which shall be to all people.”

“He shall save his people from their sins.”

THE loving gospel, bestowed upon us, by a gracious God,
To effect our salvation, is the theme of my ardent song:
But proper knowledge of a subject so transcendently high,
Human nature unaided, unguided, can never obtain.
O wretched man that I am! and what a number surround me,
To it giving audience, as to a useless, unmeaning sound!
How saddening the thought that multitudes will not understand
The noblest message in public promulged that ever was heard!

All the children of men are firmly held in fettered bondage
By the god of this world, to whom homage they constantly pay:
Trodden down by carnal desires which cannot be satisfied;
Without virtue, and undesirous of the free grace of God:
Contemning every thing which indicates His will's desire,
And every day unweariedly, still breaking his commands,
Banished far from their thoughts, they are, from Him, all fleeing away
Headlong, towards that great misery which age shall never end.

Though living under the great preserving care of nature's God,
They will not even draw nigh Him with earnest humble prayer;
To them 'twould be a great loathing to spend an hour before Him
Within His holy habitation, in close and warm commune;
They pursue the wind and still are in hopeful expectation
Of perfect happiness obtaining from emptiness and lies;
Not knowing and not perceiving any mode superior
Than now, at once, to seize whatever their carnal hearts desire.

That they have perfect health and soundness is what they still believe,
 And for them there's no occasion to obtain the grace of God ;
 The gospel they esteem but lightly, compared to worldly means,
 Their heart is vain and toward the Physician devoid of love,
 But how joyful the information, of a cure unfailling
 To one afflicted with mortal, deep, and very painful wounds !
 This is a precious message announced as from the God of truth,
 To one for guilt condemned, in deep abjection and vilely crushed.

To one who is anxious, because with him, he feels God is displeas'd
 And whose sins appalling, in dense array, close in around him,
 Not knowing but that he's doomed to hell's agonizing torments,
 E'er yet next morn arrives, with death, the grim monster, in his eye,
 To one who the knowledge of truth from the Holy Spirit has learned
 That the pleasure which this world imparts is empty, false and vain ;
 For during the present, it's no more than a fleeting shadow,
 Whose brief existence death, most surely, shall then for ever end.

To tell of life and safety is news which great delight inspired,
 From Jesus who his life resigned moved by love for all mankind,
 His blood is the remedy in which exists the power to heal,
 When with sympathizing tenderness it is at once applied
 To a wounded heart and a stranger to happiness and joy,
 But troubled, sorrowful, and without a guide in search of peace,
 By the noble Spirit of powers invincible and divine
 When he descends upon it with mild and quickening influence.

Such a news is very joyful concerning wealth and heirship
 To one in deepest poverty and for the world no regard,
 Of a crown and kingdom which age eternal shall never end,
 Free from feuds and turmoil and enjoying friendship, love, and peace
 Such news is joy peculiar to one who feels that he's despised
 Concerning exalted honour in a Paradise above,
 With love unmingled amid the heavenly angelic throng ;
 And speech shall never fail them, in thanks and praise to the Lamb.

Glad tidings of deliverance to a sin-polluted soul
 From horrible looking guilt, in magnitude by no means small ;
 Through the mighty efficacy of that one great sacrifice,
 Offer'd by the Royal Priest, who in nature is peaceful, kind,
 And of gracious influences that render timely aid,
 Even when the enemy with all his power and active might
 Is drawing nigh him, so as of hope and trust to deprive him,
 And thus by a furious onset him utterly overpower.

Of grace and mercy which shall give him power and energy
 To pursue the journey which conducts to glory and the Lamb ;
 In the highest heavens where for them His love doth most abound,
 Desire shall never fail them, from age to age to sing his praise.

The beauty of that story, is its great and important truth,
 Without any loud boasting word or unsubstantial fiction;
 Christ is that ransom in efficacy the most enduring
 The atoning sacrifice, the sure basis of lasting peace.

God the King Supreme gave us His only well-beloved Son
 Who assumed our nature, though above our order, distant far;
 In which, that obedience he willingly and sincerely gave,
 Which gave us a renewed claim again to draw near to God;
 Perfect obedience now was rendered to the Trinity's law,
 By the God-man who always engaged in the doing of good;
 In the form of a poor, miserable, sin-polluted man,
 But who surpassed in goodness and in dignity all human kind.

The loving Friend who, from condemning guilt, has earned salvation
 For the human race with mournful weeping and with burning tears;
 Who, here, from the moment of his birth endured contempt and shame
 Until the day of his death, as His people's great Substitute.
 When yet an infant young, Herod drove him to cruel exile
 While still earnestly contemplating the state of all mankind,
 His life was dreary, sorrowful while here on earth he lived,
 He was hard pursued by foes who threatened danger to his life.

And on his track in swift pursuit were devils, ferocious, mad,
 Under the Prince of darkness in look implacable and wild:
 But what gave him the severest pain was that justice on high
 Unmoved by pity or warm sympathy in him sheathed a sword,
 The curse of God had seized him for human debts to justice due,
 By his kind benignant Father he seemed treated strange and harsh;
 For He abandoned him in the moment of his greatest need,
 When crucified with dire injustice and with malignant rage.

Now in the highest regions power unending to him shall be
 To raise as many as he has willed in safety to the skies,
 And also in bold defiance his enemies to destroy,
 Wicked men and angels and all the cruel, oppressive race.
 But sinners of every kind have him contemptuously despised,
 Who show malignant hatred to knowledge of the will of God,
 Who the truth will not believe though proved to them beyond dispute,
 Who will not march straight forward but are always going astray.

O Lord Jesus, have compassion upon all Christian nations,
 In all the surrounding kingdoms their knowledge is very low:
 All kinds of infidel error how quickly they rise and grow,
 And at the time what want of zeal Presbyterians display!
 Cause saving faith and knowledge, cause love of truth and righteousness,
 Cause abundant joy and happiness in copious streams descend:
 To turn mankind from sinful customs which lead them on to ruin,
 And that holiness of heart and mind may spring, grow up, and flourish.

O God of peace, spread far and wide the eternal saving truth
Among the peopled nations and India's remotest lands:
As men who are lost and bewildered amid the mountain fog,
The night approaching nigh them and they are faint in want of food.
Give them the purest light and give them an unobstructed way,
And a heart bold and active which shall always obey the Lamb:
Tell them of salvation, till them of your eternal love,
Upon them send in triumph the mighty power of thy grace.

