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THE  
Sermons and Other Writings

OF THE  
REV. ANDREW BROADDUS,

WITH  
A MEMOIR OF HIS LIFE,

BY  
J. B. JETER, D. D.

---

EDITED BY  
A. BROADDUS,  
SON OF THE AUTHOR, AND MINISTER OF THE GOSPEL.

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New-York:  
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# DEDICATION.

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TO THE MINISTERS AND CHURCHES OF THE

DOVER AND RAPPAHANNOCK ASSOCIATION,

THE following tribute, to one, who, for many years, was a wise counsellor and a brilliant ornament of the Dover Association, and at the time of his death a loved and venerated member of the Rappahannock Association, is most respectfully inscribed by the Author, who, on the eve of quitting his native state, would leave this slight testimonial of the grateful sense which he will carry with him, to his new and distant field of labor, of their unintermitted kindness, through a period of a quarter of a century.

AUGUST, 1851.





## P R E F A C E .

IN presenting to the public a collection of the sermons and other writings of my revered father, it is neither necessary nor proper that I should speak of his character as a preacher or a writer.

It seems desirable, however, that something should be said in reference to the shape this work wears, and the part I have borne in its preparation.

Immediately after the death of my father, his family and acquaintances expressed an earnest and unanimous wish, that his biography should be prepared, and his sermons and other writings compiled by a competent hand, for publication. Dr. Jeter consented to undertake this work. His early removal, however, from the state of Virginia, prevented him from prosecuting the undertaking farther than the preparation of the memoir. Two other eminent Baptist ministers were then solicited to perform that service which Dr. Jeter's removal prevented him from accomplishing. Both of these declined the undertaking—the one on the ground of numerous engagements and pressing duties—the other, because of ill-health.

The consequence of all this was, that the work almost inevitably devolved on the present editor.

The character of the materials here used rendered a very methodical arrangement of them entirely impracticable. Most of these articles were not originally intended to have any connection with each other. Some of them (necessarily placed *here* in immediate juxtaposition) were penned at intervals of months, and sometimes even of years between each other; and *all* were written without any expectation, on the part of the author, of their publication. By bearing in mind this statement, the reader will be prepared to account for the want of *immediate* connection which sometimes exists between articles on the same subject, and for the occasional repetition of the same thought in different articles. It is hoped, however, that the want of very exact methods may prove, in this case, a recommendation rather than a defect. An opportunity is thus afforded for variety; and thus the views of the author are exhibited on most of those subjects, which have engaged the attention of the friends and the foes of religion. In this way, too, a body of Divinity will be furnished to the religious public, and especially to the Baptist community, which, though not so methodical or ponderous as other treatises, may yet prove, it is believed, equally interesting and profitable.

The reader who is familiar with the history of the Baptists in the United States during the last thirty years, may expect to find in this work the "Extra Examined," and other productions of the author's pen, on what is usually called the "Campbellite Controversy." These articles have been omitted, because, on account of their length, they would have swelled

the volume to such a size as would, probably, have limited its circulation, and consequently have impaired its usefulness. It is thought, too, that Mr. Campbell's views have been somewhat modified since the controversy commenced, and that consequently the arguments, originally adduced in opposition to them, would now also require some modification. Still should these writings seem to be demanded by the public, they may yet appear in a separate volume.

Should any one ask why so long a time, after the death of the author, has been suffered to elapse before the appearance of this work, I reply, that the delay has been owing mainly to the difficulty encountered in collecting materials.\* Many of these were to be found in newspapers and manuscripts in the possession of persons scattered over the country, from Virginia to Texas. Letters, addressed to those in possession of materials needed in compiling this work, have been, *in some instances*, neglected, and thus much time has been lost.

The pressing duties pertaining to my position as pastor of three churches, in the country, have also operated to retard the progress of the work.

I may be permitted to say of the memoir, which appears in this volume, that it fully sustains Dr. Jeter's reputation. I do not know how I could better commend it to the reader as a well written, instructive, and interesting biography.

\* A good deal of time has also been spent in negotiations in regard to its publication.

And now, commending the whole work to the blessing of God, and the acceptance of brethren and friends, I close, by wishing

Grace, Mercy, and Peace.

A. BROADDUS.

WHITE PLAINS, 1851.

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# MEMOIR.

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THERE is, among mankind, an almost universal desire to become acquainted with the lives of eminent men. Every thing relating to their birth, education, and progress through the world, is carefully treasured up, faithfully recorded, and transmitted as a precious legacy to posterity. This curiosity is laudable. It shows that man, however debased by sin, retains an innate admiration of the beautiful, the great, and the sublime. This disposition, wisely implanted by the beneficent Creator, may yield the most valuable fruits. To minister to its gratification is the direct object of biography. But the biographer—especially the Christian biographer—should have a higher aim than the mere indulgence of this propensity. By portraying examples of virtue, of piety, of devotion to truth, of self-sacrificing zeal for the promotion of human welfare, he should endeavor to inspire all men, and especially the young, with lofty aims, and sound moral principles, and to guide them in a career, at once honorable to themselves and beneficial to mankind. Nor are the examples of evil men, illustrious for their genius and exploits, when truthfully delineated, less profitable to warn, than are those of the good to encourage. The Supreme Ruler teaches men, both by his providence and his word, this momentous truth—that a life of piety is man's true interest, happiness and glory.

The late Rev. Andrew Broaddus was a distinguished man. The knowledge of his virtues and his shining talents was, it is true, confined within a comparatively limited circle; but within that circle no man was more tenderly loved, or more highly admired. Many, who saw him—listened to his thrilling eloquence, or enjoyed the charm of his society—are curious to learn more of his life. Had that life been faithfully recorded, with all its aspirations, and fears, and struggles, and successes, and joys, and sayings, and doings, it had been full of interest, instruction and profit. We should have pictured before our eyes an earnest, honest, diligent, noble life. But, alas! the only hand which could have drawn that picture is cold, stiff and entombed. Even while warm, and capable of wielding the pen of a master, it was guided by an instinctive modesty, which forbade all reference to its own deeds. Mr. Broaddus has left no records which can materially aid in sketching his life. He was fond of writing, and, considering his numerous cares and various occupations, wrote much; but of himself—his experience, his labors, his conflicts—he recorded almost nothing. On the blank leaf of a note-book is the record, in his own beautiful chirography, of his birth, his baptism, and his ordination to the Christian ministry; and this is the only account furnished by his own hand of the events of a deeply interesting life of nearly fourscore years.

The Broaddus family in Virginia is of Welch descent—a descent, of which no man need be ashamed. Many of the most respectable and useful families of our country have descended from that race of hardy, enterprising mountaineers. Edward Broaddus, the progenitor of the numerous family bearing that name in the United States, first settled on Gwyn's Island in the James River, in, we

know not precisely, what year. From this place he removed, in 1715, to a small farm in the lower end of Caroline County, Virginia. This farm is still the property of some of his descendants; and there is the cemetery where many of the family continue to bury their dead.

John Broaddus, a son of Edward, was the father of Andrew, the subject of this sketch. A man of strong and active mind, and well-informed, he was first a school teacher, and afterwards a farmer. He was a zealous Churchman, bitterly opposed to all dissenters; and his devotion to the Established Church led him to publish one or two pamphlets, intended to confute and ridicule the Methodists, then a young and growing sect. He took part in the fearful struggle which terminated in freeing the American colonies from British domination. He acted as commissary in the army; and on one occasion, expecting the approach of the British troops, he employed his son Andrew, then a small boy, to conceal his papers in the woods. He married a Miss Pryor, said to be a lineal descendant of Pocahontas, whose blood flows in the veins of so many distinguished families in Virginia. Of this marriage, five sons and seven daughters were the bountiful fruit.

The oldest son, William, possessed a bright intellect, was liberally educated, and intended by his father for the Episcopal ministry. But, alas! how uncertain are all human calculations! He died in his 22d year, just before the time set for his embarkation to England to receive ordination, changing the cheering hopes of his fond relatives into bitter disappointment and grief. Andrew, though very young at the time of his brother's death, loved him tenderly, and continued to the close of his life to entertain a fragrant remembrance of his virtues, and a

lively admiration of his shining talents. He was often heard to say, that he thought him not inferior to Pope as a poet. Making due allowance for fraternal partiality, it cannot be questioned that William Broaddus was a young man of rare genius, and great merit. His writings and drawings were carefully preserved by his brother Andrew, as an invaluable legacy, until they were, to his deep regret, burned with the house in which he lived.

Few of the older men, who were accustomed to attend the Dover Association, before its division, can have forgotten the tall and venerable form of Reuben Broadus. He was a man of sound, but uncultivated intellect—remarkable for his prudence, simplicity of manners, and great firmness of purpose—for half a century an efficient deacon of the Salem Baptist Church—an arbiter of all neighborhood disputes—a counsellor of the perplexed, and a comforter of the distressed. Reuben was the third son of John Broadus.

Andrew, the youngest son of his father, was born at the family residence in Caroline County, November the 4th, 1770. His childhood gave promise of his future eminence. A thirst for knowledge, and an aptitude to acquire it, were among his earliest intellectual developments. His father, after the untimely death of his oldest son, resolved that his youngest should be an Episcopal minister. God, however, had other purposes concerning him. Owing to the limited means of the family, or a change of purpose, the scheme was not prosecuted. Andrew did not receive the requisite training for the office of deacon in the established hierarchy.

The story would be full of interest and instruction, could we record the steps by which this child of genius, in an age and a region of comparative darkness, encom-

passed by difficulties, without instructors, without books, without money, or any substitute for it, without literary friends, and without even models to guide his aims and inspire his zeal, attained to intellectual maturity. This intellectual progress, however, can be but imperfectly traced. Young Andrew received in all but nine months' schooling. Of the manner of that schooling we have no knowledge; but judging from the systems of instruction then almost universal in Virginia, we may reasonably conclude that it was most imperfect. But God had endowed this boy with an uncommon intellect. He early felt in his bosom the kindlings of genius. He thirsted for knowledge, as the hunted hart for the water-brook; and knowledge he resolved to obtain. And what cannot be accomplished by a mind instinet with energy, and firmly resolved? Andrew educated himself, as, indeed, every really great man, with more or fewer facilities for the work, does.

Often, in that day, when the light of candles was a luxury rarely enjoyed by persons in the middle class of society, did this aspiring boy lie flat on his breast upon the floor, poring over his book by the dim light of a pine-knot on the hearth. From his father, who was an intelligent man, and had some experience in school teaching, he doubtless received some instruction; but in what degree he was indebted to him for the direction of his studies, or his early attainments, does not appear.

The events of Andrew's youth have already passed to oblivion. We may easily fancy, that, like other boys, he played and laughed; built castles in the air; roamed, with free and joyous heart, over the fields and forests of his neighborhood; chided the slow-footed pace of time which bore him onward to the joys and responsibilities of man.

hood, and gazed with delighted eyes on the varied landscapes, the clouds which floated in the firmament, and the glorious luminaries of heaven. A single incident has been preserved from the absorbing gulf of oblivion. He early displayed a talent for drawing; and the first money which he possessed was a dollar that was paid him, while a small boy, for copying a plot of land. He went to a race field in the neighborhood of his father—that scene of dissipation, gambling and profanity—that disgrace to Christianity and civilization. He carried his first-earned and highly prized dollar with him. By the hope of gain, he was induced to stake his money on a game of cards played by other persons. Fortunately he lost. He has been often heard to describe the scenes of that occasion. He sat up all night where the gambling was going on—his hard-earned dollar was gone—his body was disordered and feverish by loss of sleep and anxiety—and in the morning he set off homeward, downcast with shame, and tormented with a guilty conscience. This was his only trial at gambling. Had he won, how different might have been the result! Allured from step to step by the seductive hope of gain, and by a fondness for the excitement of gaming, he might have been plunged, as many promising young men are, into hopeless ruin and infamy.

Andrew has now passed his eighteenth year—his person is comely, his mind has attained, considering the disadvantages of its training, an uncommon maturity and vigor, and he is rapidly preparing to fulfil some high destiny among men. But men's characters are generally moulded by influences beyond their control, and their steps guided by an invisible hand. What Andrew's early plans of life were, is uncertain; it was, however, as a religious man, that he was to act his part; and that we may



fully comprehend his situation, we must inquire into the state of religion in the society around him.

Virginia was settled by Episcopalians from England, who brought with them their clergy, their creed, and their liturgy. Episcopacy was early established by law in the colony, and a liberal provision was made for the erection of churches and the maintenance of the clergy. Rigorous laws were enacted, and strictly enforced, against all dissenters from the establishment. For almost a century and a half, while the colony was steadily advancing in population and resources, Episcopacy maintained undisputed sway. Dissent but rarely showed its head, and it was promptly suppressed by the strong arm of the law. As in the case of an individual, the highest seeming prosperity is sometimes the precursor of decay and ruin, so it was with the hierarchy. It fell into a deplorable state of apathy, worldliness, and corruption. Most of the clergy were ungodly men; and many of them were notoriously addicted to fox-hunting, horse-racing, gaming, and drunkenness. Generally men of some learning and intelligence, they lacked an impelling motive to devote themselves, with diligence and fidelity, to the religious instruction of the people. Their stipends were secure, whether they prayed or played, whether they preached or slept; and they were concerned for nothing else. With an evangelical creed, they, for the most part, read stale essays on morality. That a mercenary and immoral priesthood should have deadened the sense of religious obligation among their people, is what might have been anticipated. The forms of religion were, to a considerable extent, maintained, but its spirit and restraints were sadly disregarded. It is not our purpose to inquire into the causes of this declension; the fact will not, we presume, be de-

nied by any intelligent advocate of Episcopacy. And it is due to truth, and to the establishment to say, that among the clergy there were some noble exceptions to the above description. A few saw and deplored the prevailing evils—applied themselves with ardor to feeding their flocks—proclaimed the distinguishing truths of Christianity—enforced their teaching by examples of sobriety and godliness—and stemmed, as best they could, the torrent of error and sin which rolled over the land.

The condition of the Established Church clearly invited dissent, and favored its success. The first permanent organization of the Baptist denomination in Virginia, may be dated in 1754. For several years their progress was slow; but, from a period a few years anterior to the Revolution, to 1788, they spread with unparalleled rapidity over Eastern Virginia. Preachers, and converts, and churches, were greatly multiplied. Several causes contributed to the success of the Baptist denomination.

The Baptist ministers were mostly men of fervent piety. Their piety was not enlightened, symmetrical, graceful, but sincere, conscientious and active. They were generally illiterate—some of them extremely so; their stock of theological knowledge was deplorably meagre, and their manner was coarse, and to persons of refinement, offensive; but they proclaimed the gospel—insisted earnestly and intelligibly on the necessity of repentance, the new birth, a holy life, and growth in grace. These subjects sounded strangely in the ears of their hearers, though in perfect consonance with the articles of faith adopted by the hierarchy in which they had been brought up. The truth is, the preaching of these men broke the monotony under which the people had so long slumbered, awakened a spirit of reflection and inquiry, and elicited religious

conversation. Nor must it be supposed that all the Baptist preachers of that period were ignorant men. Many of them, possessing strong and penetrating minds, devoted themselves with praiseworthy diligence to the study of the Bible, and became "mighty in the scriptures;" others, endowed with an easy and graceful elocution, poured forth the most impassioned and touching exhortations; and a few were highly respectable for their literary attainments, and the style of their sermons.

The means employed by the friends of the Establishment to arrest the progress of Baptist principles, contributed greatly to their spread. The civil power was invoked to silence the disturbers of the peace and the promoters of schism. Baptist preachers were arrested, dragged before magistrates, cast into prisons, carried into courts, fined, and in various ways sadly harassed. These various processes were frequently executed by bigoted or ungodly officers, with most unfeeling brutality. These persecuted men defended themselves with no other weapons than those of truth, argument and persuasion; endured with fortitude the evils which they could not avert; could rarely be seduced into any unmanly compliances for the sake of escaping the rigors of the law; prayed for their persecutors; sang hymns on their way to prison; preached to large assemblies through the iron grates of their prison windows; and wearied out their oppressors by their patience. The result was precisely what might have been foreseen. The sympathy of the multitude was enlisted in the cause of the weak and persecuted. Persecution, if it has not power to crush and destroy, never fails to promote the interest which it aims to retard.

Another cause greatly increased the progress of the Baptist denomination. The Baptists, to a man, espoused

the cause of the Revolution. Their views of Church polity, their opposition to the Established Church, and the disabilities and the persecutions which they endured, very naturally inclined them to take the revolutionary side. In maintaining the independence of the colonies, they freely periled and suffered every thing.

When Andrew Broaddus came on the active stage of life, a great revolution had taken place, not only in the civil, but in the religious condition of the commonwealth. The Church Establishment had fallen with the authority of the mother country, which sustained it. The tranquillity, apathy, and uniformity which prevailed under Episcopal domination, had been succeeded by a spirit of inquiry and activity, and, unfortunately, of restiveness, scepticism and presumption. In the region where Broaddus resided, the Baptists were the prevailing denomination.\* Still their influence was mainly confined to the lower and middling classes of society; the wealthy continuing to be partial to the Episcopal Church, or rather, for the most part, sinking into a total indifference on the subject of religion.

It has not been our purpose to deny to the Presbyterians, whose origin preceded that of the Baptists, or to the Methodists, whose rise was shortly subsequent, a full participation in the religious revolution that we have briefly sketched—it did not enter into our plan to render an account of their labors and influences. Nor has it been our purpose to cast odium on Episcopacy. The evils which we have described, we believe to be inherent in a

\* At the time Mr. Broaddus professed religion, the Methodists were, probably, the prevailing denomination in his neighborhood. *Now*, however, the Baptists greatly preponderate; indeed, there can be found but very few of any other religious profession in all the region round about.—ED.

Church Establishment, whether its polity be Episcopal, Presbyterian, or Congregational. We do not believe in the Divine origin of Prelatical Episcopacy, if we may so distinguish it, but we are far from holding it responsible for the degeneracy and corruption of the colonial ecclesiastical establishment.

Of the incidents and exercises which resulted in the conversion of Andrew Broaddus, very little is known. Of the event in his latter years he rarely spoke, and his contemporaries, who could have furnished information on the subject, have all passed away. In the vicinity of his early residence, we learn, lived and labored Elder Theodoric Noell, a Baptist of fervent piety, endowed with a power of pathetic exhortation, and whose memory long continued to be fragrant in the churches which enjoyed his ministry. This good man was the honored instrument of Andrew's conversion. In subsequent years, we know that Mr. Broaddus's views on the important subject of conversion, were remarkably clear and scriptural—free alike from the fancies of enthusiasm, and the speculations of skepticism; and we are sure that his knowledge was experimental. Of the depravity of the heart, the spiritual poverty and wretchedness of man, the demerit of sin, and the fullness, freeness, and faithfulness of Christ, he could bear witness from his own deeply impressed experience. The evidences of his conversion were, for a considerable time, unsatisfactory to his own mind. Even after he connected himself with a church, his mind was, for a season, harassed with doubts, and covered in darkness. No uncommon experience this to a young convert, acquainted with the deceitfulness of his heart, of a tender conscience, and duly awake to the magnitude of his spiritual interests. Such converts as confound baptism and regeneration, or mistake

self-confidence for humble faith, may deride all doubts as the offspring of ignorance or delusion ; but the humble, self-distrusting, soul-prizing believer will, with the Apostles, cry unto the Lord, " Increase our faith."

Mr. Broaddus was greatly chagrined and offended when he learned that his son, Andrew, wished to connect himself with a Baptist Church. The old gentleman retained his strong partiality for the Episcopal Church ; and his aversion to the dissenting sects, especially the Baptists, had been increased by the exertions which they had successfully made for the overthrow of the Episcopal Establishment. He forbade his son to attend Baptist meetings. His son, Reuben, had married, and become a Baptist. He lived near his father's, and frequently had night meetings in his house. Young Andrew, debarred from attending them, would go out and listen to the singing ; and in his latter years, he was often heard to say, that he had never listened to anything which sounded more like the music of heaven. We may easily conceive how a young and ardent mind, under strong religious excitement, would be affected by the warm and animated singing of those days, softened by distance, and rendered more impressive by the stillness and solemnity of night.

Andrew Broaddus was baptized by his father in the gospel, and his religious guide, Elder Noell, May the 28th, 1789. Whether the father yielded to a resolution which his authority could not shake, or the son, deeming it his duty to obey God rather than man, followed the dictate of his conscience, at the risk of incurring his father's displeasure, we have no means of learning. At his baptism, he was united with Upper King and Queen Church, then the only Baptist Church in the vicinity, of which Church he was pastor at the time of his death.

We are now to contemplate him in an entirely new sphere, as entering on the active and responsible labors of the Christian ministry, and pursuing them, with varying successes and discouragements, through a period of three-score years. Of these labors a minute account cannot be given; nor is it necessary. The life of a Christian pastor, especially of one whose parish is a quiet country district, can be little more than a round of sermons, and visitings, and baptisms, and self-denying efforts for the welfare of souls, which, however interesting at the time, and pregnant with momentous consequences, furnish no thrilling details, and no marvellous achievements for biography. The history of a single week, with slight variations, is the history of the whole period. Besides, whatever there may have been of variety and stirring interest in the life of this distinguished man, has, with slight exceptions, passed to the land of forgetfulness.

Andrew Broaddus is now eighteen years and six months old. It is not likely that a young man, of intellect so active and matured, and of countenance so bright and full of promise, should be long unobserved. Nature has marked him out as a man to play some conspicuous part on the busy theatre of life. Shortly after his baptism, he was called to offer exhortations at the neighborhood meetings, and he obeyed the call. His first regular sermon was preached the 24th of December, 1789, at the house of Mrs. Lowrie, in Caroline county.

It will be perceived that he entered the Christian ministry with exceedingly limited preparation for the performance of its responsible duties. The Baptists did not then, as they do not now, deem a classical education, and a regular theological training, indispensable to an entrance into the Christian ministry. Indeed, an uneducated min-

istry had its origin in the circumstances and necessities of the times. The hierarchy, with its educated, but, for the most part, ungodly and mercenary priesthood, had vanished ; and the question was not, whether the people should have an educated or uneducated ministry, but whether they should have an uneducated ministry, or none at all. They wisely preferred the former. Some of the earliest Baptist preachers were strongly impressed with the importance of adopting measures for the improvement of the ministry ; but it would have been strange, if many had not concluded that a ministry, called into existence by the exigency of the times, and exerting, under its peculiar circumstances, an extensive, mighty and beneficial influence, was adapted to all times, and destined, under all circumstances, to wield a similar influence. I offer this passing apology for the low estimate, or the false estimate, which many of our fathers, good and worthy men, placed on what they styled human learning.

Mr. Broaddus commenced preaching the gospel without a diploma—without a library—without theological instruction ; but he had what was better than all these—a deep and experimental sense of the truth, power, and preciousness of the gospel—a heart glowing with zeal in the cause of Christ—a mind thirsting for truth, patient in searching for it, quick in discerning it, and ready in appropriating and using it, and an elocution natural, graceful and impressive. With such advantages he began his ministry. With these, it is not surprising that he should have attained, among the plain people of the country, an early and extended popularity. To this result several causes, beside his real merit, contributed. The preachers of that day seldom aimed at method in sermonizing. Their discourses were mostly unpremeditated and discursive,



but earnest and impressive exhortations, delivered in solemn tones, and accompanied by violent gesticulations. The sermons of young Broaddus were methodical, clear, chaste in style, and uttered in a natural and forcible manner. His youthful appearance, too, added to the admiration with which delighted auditories hung on his lips.

He was ordained to the ministry at Upper King and Queen Meeting-House, October the 16th, 1791, by Theodoric Noell, and R. B. Semple—the first, his spiritual father, and the second, destined to be, through a long life, his intimate and devoted friend, his discreet counsellor, and his active fellow-laborer.

We shall now endeavor to present a brief sketch of the labors of Elder Andrew Broaddus. The *field* of his ministrations was composed mainly of the counties of Caroline, King and Queen, and King William. These counties, among the oldest of the state, were considerably populous. The people, in general, were remarkable for their industry and thrift; for their plain, unsophisticated manners; for their intelligence, and, especially, their generous hospitality. In no part of the state can there be found more of the spirit and the manners of the old English cavaliers, than in this. It is a pleasant country in which they live; and since we have known it—more than a quarter of a century ago—a most delightful field of labor for a Christian pastor. The people know how to appreciate an affectionate and faithful pastor, and, by a thousand delicate attentions, to promote his happiness, and encourage his heart. In this goodly land Providence cast the lot of Elder Broaddus. Here he was born, reared up, converted to God, baptized, commenced, prosecuted, and closed his ministry.

The system of monthly preaching, once universal, and now far too common in Virginia, had its origin in the

scarcity of competent ministers, and the great and pressing demand for preaching. The churches outnumbered the preachers, and either they must have preaching less frequently than every Lord's day, or be destitute of religious instruction. This system, commenced in necessity, has been perpetuated partly by habit, partly by the poverty or parsimony of the churches, which renders them unable or unwilling to support pastors, and partly by the difficulty of procuring well qualified teachers. None saw more clearly, or deplored more deeply, the evils of the system than Mr. Broaddus, and yet his own course was necessarily influenced by it.

Elder Broaddus first settled in the upper end of Caroline County, and performed the duties of the pastorate in Burruss's (now Carmel) Church, and in County Line. Successively, and for different periods, the churches Bethel, Salem, Upper King and Queen, Beulah, Mangohic, Upper Zion, and others, were favored with his evangelical and instructive ministrations.

Though this was the principal, it was by no means the only scene of his useful labors. The Baptist Church in Fredericksburg seems to have been gathered and constituted by the joint efforts of Elder Absalom Waller, and Elder Andrew Broaddus, in 1804. The latter continued to preach there, we know not how long, after the constitution of the church; but long enough to leave behind him, a most pleasing remembrance of his affection, fidelity, and eminent abilities.

In 1821, Mr. Broaddus removed to the city of Richmond, and became assistant pastor, with the Rev. John Courtney, in the First Baptist Church. Here he remained, notwithstanding he was greatly beloved, increasingly popular, and had before him an inviting prospect of usefulness,

only six months, owing to domestic afflictions, and pecuniary embarrassments. This, so far as we can learn, was his only permanent residence beyond the limit of his native county, and the adjoining county of King and Queen.

But his labors were far from being confined to the churches in which he statedly ministered. He was accustomed to make tours, especially in the early period of his ministry, into the surrounding counties, everywhere attracting large congregations, and by his preaching edifying the godly, and winning the admiration of all. He several times visited the Northern Neck, and preached, with great acceptance, to the churches served by the distinguished ministers of that period, Henry Toler and Lewis Lunsford. In company with these excellent guides, he made a preaching tour, while he was young, through Western Virginia. What a company! It were worth a long trip to hear the preaching of such a triumvirate. Of this journey almost every vestige has been obliterated.

In 1817, Elder Broaddus entertained the design of emigrating to the state of Kentucky, then the "Far West." With a view of coming to a decision on the subject, he made a tour on horseback, in company with a young relative, through the central portions of the state. And though he was pleased with the country, and, in some measure, with the people, and though he received pressing, invitations from the Baptists of that region to settle among them, and was also offered the Presidency of Hopkinsville Academy, then in a flourishing state, he relinquished all thought of changing his residence.

Few ministers received more flattering offers to settle abroad than did Elder Broaddus. If he remained in his native Caroline, it was not because fields wide, pleasing, and full of promise were not opened to him. He was in-

vited to accept the pastoral charge, or was corresponded with on the subject of accepting it, by the following churches:—the First Church, Boston, in 1811 and 1812, to supply the vacancy occasioned by the death of Dr. Stillman; the First Church, Philadelphia, in 1811, to supply the place of Dr. Staughton; the First Church, Baltimore, in 1819; the New Market-street Church, Philadelphia, in 1819; the Sansom-street Church, Philadelphia, in 1824; the First Church, Philadelphia, again in 1825; the Norfolk Church, in 1826; the First Church, city of New-York, in 1832; the First Church, Richmond, 1833, not to mention other calls of minor importance. These invitations to settle in cities and towns, in prominent positions, with wealthy and flourishing churches, paying their pastors generous salaries, he deemed it his duty to decline; partly because he was averse to change, and reluctant to leave his old and tried friends, but mainly, because of an unfortunate nervous sensitiveness, which rendered him timid among strangers, and, in a great measure, disqualified him for laboring in new and exciting circumstances.

God marked out for Elder Broaddus the sphere of his activity, and with that sphere he was well content. We live in an age of feverish excitement, constant restiveness, and reckless innovation; the world is in pursuit of novelties. This pernicious spirit has spread itself in the churches; they must have new preachers, new doctrines, new modes of preaching, and new measures for promoting religion. Ministers, too, are infected with the same malady; they look for new flocks, more inviting fields of labor, and more intelligent auditors; and if men are not pleased with the doctrine of the cross, they are tempted to preach on subjects novel, attractive, exciting, and better suited to their vitiated taste. Amid these

ceaseless changes, and this round of excitements, it is refreshing to contemplate a man of eminent gifts, content to labor for more than half a century in the sphere in which Providence has placed him, without ambitious aspirations, or desire of change. How instructive is such an example of ministerial contentment and stability !

Having surveyed the field, let us now contemplate the *labors* which Mr. Broaddus performed in it. Every person who knows anything of the life of a country pastor, knows that it is one of anxiety, toil, and difficulty, but of little variety—an interminable round of traveling, visiting, studying, preaching, exhorting, counseling, and performing the Christian ordinances. Mr. Broaddus' labors in his extended sphere did not differ materially from those of his brethren in the pastorate. He was an earnest, diligent, faithful pastor, watching for souls, as one who expected to give account.

He was an eminently studious man. Commencing his ministry with a meagre stock of knowledge, he deeply felt his deficiency, and endeavored, by intense application to study, to supply it. His reading was not extensive, but careful, thorough and profitable. After a book had passed under his scrutiny, its contents were his own, with many emendations and improvements. In most of his books he made, with his pen or pencil, in a neat abbreviated hand, critical notes on the margins.

Elder Broaddus, though possessing an admirable facility for extempore preaching, rarely ventured into the pulpit without a careful preparation for its services. His sermons were usually luminously arranged, minutely studied, and earnestly, but not vehemently delivered. He generally, but not invariably, preached from notes, more or less extended, depending on the impulse of the occasion for

language, and, in part, for illustrations. On a few important occasions in his latter years he read his sermons ; but though he read well, it was plain that this mode of preaching did not develop his fine preaching powers, nor sustain his high reputation as a pulpit orator. Occasionally he would deliver his thoughts without written notes, especially when his sermons were of the expository kind ; and it was at such times that he made his most brilliant efforts. His custom was to preach statedly on Saturdays and Sundays, beside preaching funeral, and occasional sermons. At associations, and other important meetings, he was, for half a century, almost invariably appointed to deliver the principal sermon on Lord's-day ; but this honor became to him, in his latter years, owing to the shattered condition of his nerves, a burden rather than a pleasure.

The efforts of Elder Broaddus to promote the spiritual interests of his cherished flock were not limited to his pulpit ministrations. It was in the domestic circle, surrounded by confiding friends, and in answer to their inquiries, that his rich, and seemingly inexhaustible stores of biblical knowledge were displayed. It was difficult to ask him a question concerning the Scriptures, which he could not either satisfactorily answer, or show to be unanswerable. His explanations were never hard to understand : the children listened to them with delight, and hoarded them as invaluable treasures. It was in scenes like this that his people learned to love, and venerate, and almost idolize him.

Among the early Baptist Churches of Virginia there was a sore evil—they made little or no provision for the support of their pastors. This error, as some others, had its origin in the peculiarity of the times. The preachers who laid the foundation of the Baptist denomination in this state, entered into a fierce conflict with the clergy of

the colonial establishment. These they denounced, probably, without due discrimination and candor, as selfish and mercenary. Entertaining unscriptural views on this subject, or impelled by a desire to appear consistent, they refused to receive anything for preaching the gospel. They were good, generous and self-denying men, and accomplished a great work; but, driven by one extreme into another, they fostered, in the churches which they founded, a contracted and penurious spirit,—a spirit afterwards found to be barren, or fruitful only in evil. This spirit was prevailing when Broaddus entered the ministry. For many years he was compelled almost entirely to support himself and his family by secular engagements. He chose the business of school teaching, as being most in harmony with his feelings and genius, and least unfriendly to his ministry. It was in the school-room, doubtless, that he laid the foundation of that accurate scholarship, and that various knowledge, which, in his mature years, rendered him so eminent. God is constantly educing good from evil. Had Elder Broaddus been freed from secular employments, his pastoral labors would have been more abundant, perhaps more successful; but, in all probability, his education would have been less thorough, his influence as a writer less extended, and his reputation less enduring. Nor can it be doubted, though we have no direct information on the subject, that many of the youth favored with his instruction, were inspired with the love of learning, and guided in the path of virtue and true glory.

The subject of this Memoir, though not professionally an author, contributed much by his pen to enlarge the views, confirm the faith, and augment the efficiency of the denomination to which he belonged. He early published an octavo volume, entitled “History of the Bible;”—a work highly

recommended by the leading ministers of different denominations—a work of decided merit, but not much circulated. Many years ago he prepared and issued a Catechism, intended for children, remarkable for its simplicity, and which has lately been re-issued, in several editions, and extensively circulated, by the American Baptist Publication Society. At the request of the Dover Association he drew up a form of Church Discipline, scriptural in its principles, and filled with judicious counsels, which was printed and circulated among its churches by that body. A few years since he prepared the Dover Selection of Hymns, which, after a short time, was followed by the Virginia Selection—a large volume, containing a greater variety of hymns, and better adapted to the necessities of the churches. Of these, many thousands have been circulated, not only in Virginia, but in other states. Quite a variety of circular letters, written at the request of associations, essays, addresses, sermons, notes, controversial articles, and letters, composed on different occasions, and on subjects of permanent interest, most of which were published either in periodicals or pamphlets, are published with this Memoir.

Elder Broaddus found, amid the various and pressing engagements of his school, his farm, and his ministry, time for a somewhat extended, though not very frequent correspondence. Among the distinguished worthies, now reposing like himself in the tomb, who enjoyed his confidence and his correspondence, we notice the names of Doctors Baldwin, Allison, Staughton, and Mercer, and Elders Leland, Toler, Roper, Absalom Waller, V. M. Mason and Luther Rice, and President Dew—to name not Dr. Semple, his bosom friend, and a host of living



worthies. Few of all these correspondents would not readily have subscribed the remark of his early companion and co-laborer, Rev. A. Waller, contained in a letter bearing date March, 1804:—"Among the extensive circle of my literary brethren, I am candid to confess, that the correspondence of none affords me so much Christian consolation as the letters which, once in awhile, I receive from my dear Andrew." The letters of Mr. Broaddus were generally written with great care and taste, and were distinguished for their ease, vivacity and instructiveness.

In 1833, the Dover Association adopted a resolution, requesting Elder Broaddus to write a Commentary on the Scriptures; and he was frequently importuned by brethren who knew his abilities, to engage in the work. A concise, critical, luminous Commentary on the Scriptures, especially the New Testament, explaining what is obscure, unfolding their latent beauties, adapted to lead persons to a careful, interested study of the sacred text, and not encumbered with interminable notes and observations on subjects which lie on the surface, is, in our judgment, a desideratum. To produce just such a work, Andrew Broaddus was pre-eminently qualified. Those who, in his familiar lectures, or in his animated conversations, were privileged to hear his clear, original, and stirring expositions of Scripture, can never cease to lament that they were not written, that they might be perpetuated.

We are now to contemplate Elder Broaddus in the character of a *polemic*—a character very uncongenial with his meek and quiet spirit. Mr. Alexander Campbell, of Bethany, first made his appearance in Eastern Virginia, in the autumn of 1825. His Debate on Baptism, with the Rev. Mr. McCalla, had then recently been published, and its circulation had prepared the brethren to extend to him

a cordial reception. He was considered a learned, able and fearless defender of the peculiar views of the Baptists; and his own peculiar views, of which little was known, were lost sight of in admiration of his talents. He attended the Dover Association, which, in that year, was held with the Upper Essex Church, Essex county, Virginia. Here he was introduced to Semple, Broadus, Kerr, and the ministers generally of that body. On Lord's-day, he preached with Elders Kerr and Bryce. His discourse was long, ingenious and interesting, containing nothing positively offensive to the fathers in the Association, and remarkable rather for what it denied than what it affirmed. This sermon was followed by several others of the same general character. His preaching was differently received by different persons: by some it was greatly admired; by some it was disapproved, but the most judicious stood in doubt of it; and all seemed desirous to become better acquainted with his views. This desire enabled him to procure a large subscription list for the *Christian Baptist*, a small monthly pamphlet, which he edited, and published in Bethany; and which, after a few years, was merged into the *Millennial Harbinger*—a larger and more respectable periodical.

From this time, the *Christian Baptist* became the channel of communication between Mr. Campbell and many persons in Eastern Virginia. This periodical was conducted in a bold, vaunting and bitter spirit; but with considerable ingenuity and force. Ministers, venerable for their age, talents and piety, were treated with contempt; and sentiments and usages deemed sacred by thousands, were discoursed of with revolting levity. Assuming to be a Reformer, Mr. Campbell devoted his energies much more to pulling down than to building up. The religious

sects were all involved in the smoke and curse of Babylon. Nothing short of a radical, though universal renovation, could save them from utter destruction. Everything, or nearly everything, was wrong—in doctrine—in the modes of teaching—in practice—in discipline—and needed to be immediately changed. The “ancient gospel,” and the “ancient order of things,” after having been buried for centuries beneath the superstitions and senseless rites of the Mother of Harlots, and her numerous progeny of Anti-Christian sects, had been recently disinterred at Bethany, and were thenceforward to be proclaimed for the admiration and salvation of the world. All sects were to be uprooted, and the Kingdom of Christ alone to prevail. Of such sort were the proclamations of the Christian Baptist. The work, indeed, contained some articles worthy of grave consideration, more that were fairly entitled to pass without particular notice, and many that were harsh in spirit, reckless in speculation, equivocal or misty in meaning, or unsound in doctrine.

The fathers of the Dover Association, godly and discreet men, cherished the hope, that by paternal treatment, and a free, full and candid interchange of views, Mr. Campbell might be brought to harmonize cordially with the Baptist denomination—a consummation which they fervently desired. Their treatment of him was in harmony with this hope. They fraternized with him—invited him to their pulpits, and to their houses—patronized his paper—entered into friendly discussions with him—and furnished articles for publication in his periodical. Of all these fathers, none so sincerely and deeply sympathized in these efforts as Elder Broaddus. Admiring Mr. Campbell’s learning, his acumen, his various talents, he gave him full credit for integrity and disinterestedness of pur-

pose. Many of the evils which he pointed out, and ridiculed in the Christian sects, Mr. Broaddus had long seen and deplored. Some of the reforms on which he insisted met the cordial approbation of Mr. Broaddus. Mr. Campbell accorded to him a respect and courtesy which he rendered to scarcely any other human being. Under these circumstances, so favorable to his embarkation in the Reformation scheme, did his intercourse commence with the Reformer of Bethany.

Gradually, slowly, and cautiously were the peculiar views of Mr. Campbell developed, as the light broke on his own mind, or as he deemed his readers able to receive them. Friendly communications from Semple and others to the Christian Baptist, were commented on by the editor with great freedom and severity. These discussions disclosed serious differences between the views entertained by the prominent ministers of the Baptist denomination and the Bethany Reformer. Elder Broaddus early became a contributor to the columns of the Christian Baptist. Never did polemic possess a more amiable, meek and gentle spirit, or write in a manner more candid, fair and honorable. Melancthon himself did not excel him in kindness, courtesy and dignity. Even Mr. Campbell, though accustomed to treat his opponents with little forbearance, was constrained to respect the noble bearing and vigorous talents of his new correspondent. Mr. Broaddus approved what was good, censured what was evil, and attempted to refute what was false in the so-called Reformation. Discussion ensued, and was, for some time, continued in a friendly style. It was apparent that alienation had begun, and was progressing between Mr. Campbell and the Baptist denomination. Parties were formed in many of the churches. Proclaimers of

the "Ancient Order of Things" had arisen ; and, having imbibed the spirit of their leader, commenced their labors without his caution and skill.

It seemed by no means easy to learn what were Mr. Campbell's peculiar views. Some said they were one thing—some said they were another ; and when he was appealed to for a decision of the contest, he usually replied in language which seemed to be as equivocal as the heathen oracles. Whether he intentionally veiled his thoughts under obscure and misty terms, or was unfortunate in the use of language, or whether his opponents were unable or unwilling to understand a style of clear and definite import, we will not attempt to decide ; one thing is certain, his opponents were constantly charged with misunderstanding and misrepresenting his views, and he was as constantly charged with proclaiming opposite sentiments, and with changing his grounds. Gradually, however, from the chaos of censures, criticisms, speculations, expositions, reasonings, declamations, a vast heterogeneous mass of learning and pedantry, of sense and nonsense, which, for several years, had been finding its way into the Christian Baptist from every corner of the land, arose the "Ancient Gospel," or "Ancient Order of Things : " and which was duly proclaimed, lauded, and certified by Mr. Campbell. The "Ancient Order," according to Mr. C., is this : Faith—baptism—remission of sins—the Holy Spirit—a pure heart—a good conscience—a holy life. In other words, Mr. C. was understood to teach, and did teach, if language has any settled import, that every man should believe the gospel, which it is as easy to do as to believe that General Washington was the leader of the revolutionary armies ; be immersed on a profession of this faith, which immersion is equivalent in the Scripture, not secta-

rian, sense of the terms, to regeneration, or conversion; that in immersion, not before, he shall receive remission of sins; and then, and not till then, he shall receive the Holy Spirit; and, as a consequence of this gift, a pure heart and a good conscience. By this "Ancient Gospel," Mr. Campbell proposed to fuse the Anti-Christian sects, purge away their dross, and form a new and brilliant body.

Mr. Broadus was one of the last to relinquish the hope of reclaiming Mr. Campbell from what he deemed the path of error. Long did he continue to fraternize with him, and endeavor, by kind and faithful arguments, to convince him; but the appearance of the *Millennial Harbinger Extra*, in which his peculiar and objectionable views were more fully disclosed, put an end to all his hopes. He had been willing to tolerate many differences of opinion on minor points, and the utmost freedom of inquiry and discussion, and to bear with much in the spirit and manner of Mr. Campbell, which he disapproved; but when the gospel scheme of a sinner's justification was set aside, and the influence of the Holy Spirit before baptism was denied, or treated of in an equivocal and unsatisfactory manner, he felt that the time of forbearance and fraternization had passed. He owed a duty to truth, to the Baptist denomination, to the Christian world, and to himself, and he hesitated not to perform it.

Of all the opponents which Mr. Campbell encountered in the early stage of his Reformation, Elder Broadus was decidedly the most formidable. Dr. Brantly, then editor of the *Christian Index*, Philadelphia, entered warmly into the contest, but he maintained merely a skirmish. Rev. A. W. Clopton, of Virginia, devoted more time and energy to the controversy; but he was wanting in the

qualifications of a polemic. His ardent feelings urged him into indiscriminate censures; and, instead of discussing the main points at issue, he wasted his strength in combating trivial errors. He was, however, bold, earnest and honest, and rendered good service to the cause of truth. Elder Semple took part in the discussion, but was entirely out of his sphere. He possessed sound, practical sense, but he lacked the astuteness, the research, the caution which were requisite in a contest with one so experienced, so adroit, so eager for victory, and so unscrupulous with regard to the means of obtaining it, as was the Bethany Reformer. But in Andrew Broaddus, Mr. Campbell met "a foeman worthy of his steel." We hesitate not to express the opinion, that on all important points, he gained in the discussion a most decided advantage over the Reformer; and in this opinion, we presume, none will fail to concur, except those who have been initiated into the mysteries and glories of the Reformation. In discrimination, biblical knowledge, the power of compressing his thoughts, clearness of style, logical force, courtesy and self-possession, Mr. Broaddus has had few superiors in the present age.

Things were now (1832) evidently drawing to a crisis. The harmony of many of the churches in the Dover Association was destroyed; some of them had even split asunder. The disciples of Mr. Campbell, like all new converts, were fired with zeal—clad in Reformation armor, forged at Bethany, and eager for battle. How far toleration and forbearance should have been carried, it is not easy to say; but that the churches and the Association had the right to rid themselves of schismatics, disturbers of their peace, and proclaimers of pernicious error, it

would seem that nothing but insanity could deny. This right might be abused—might be exercised ignorantly, rashly, or even tyrannically ; but, after all, to these bodies, with the intelligence which God gave them, and in view of all their responsibilities, the exercise of it was committed. The Reformers, as they styled themselves, being in a hopeless minority, were reluctant that the matter should be pressed to a crisis. They were zealous propagandists, and deemed it desirable that they should have the advantage of Baptist pulpits, and congregations, and periodicals, and influence, for the dissemination of their principles, and a wanton violation of their rights that it was withdrawn from them.

The Association met this year at Four Mile Creek Church, Henrico County. A committee was appointed to consider and report to the body the proper cause to be pursued in reference to the disciples of Mr. Campbell, calling themselves Reformers. Of this committee Mr. Broaddus was a member. A preamble and resolution, drawn up by Elder John Kerr, were adopted, and presented to the Association. In this document the peculiar views of Mr. Campbell were repudiated, certain leading and troublesome advocates of these views were, by name, excluded from the body, and the churches were urged to free themselves from the leaven of the Reformation. To this measure, whether expedient or inexpedient, just or unjust, Mr. Broaddus was not peculiarly responsible—he merely concurred in it. He could not, had he been so disposed, have prevented its adoption either in the committee or the Association. We mention this, because he has been represented by Mr. Campbell, and his adherents, as the prime mover of that measure. To the Rev. John Kerr, more



than to any other man, living or dead, belongs the praise or censure of that act. The report of the committee, after slight discussion, was adopted by a most decided vote of the Association. This report was stigmatized by Mr. Campbell as the "Dover Decrees;" and all the Reformers united in pronouncing it unjust, tyrannical and persecuting. It caused an immediate separation of the Reformers from the Baptist churches; and, by separating the disputants, a gradual diminution of the heat and violence of the controversy.

The result of the controversy was painfully afflictive to Elder Broadus. His gentle, tender and forbearing nature unfitted him for times so stormy and troublous. He continued to treat the Reformers, or Disciples, as they subsequently chose to distinguish themselves, with kindness and courtesy; and he was incapable of treating them otherwise. This course led them to hope that he might eventually be brought over to the side of Reformation. They sedulously courted him, and would fain have produced the impression that he was more favorable to their views than other Baptist ministers. That he fervently desired a union of all sincere Christians, so far as it could be effected without a sacrifice of truth and a good conscience, is well known to all his friends. That of late years he cherished the impression that there had been some softening of the spirit, and modification of the views of Mr. Campbell and his adherents, which he hoped might eventually result in their re-union with the Baptists, is also well known. But that on all the points on which Mr. Campbell differed from the Baptist denomination, his views continued unchanged, and firm, to the close of life, we certainly know, and his late writings furnish incontestable proof.

Though Mr. Broadus attained to a very advanced age, he

ever kept pace with the spirit and improvement of the times. Long after he had reached his maturity, many institutions, designed for the diffusion of Christian knowledge and the promotion of human salvation and happiness, sprang up. Many of the fathers looked on these with suspicion, or were brought slowly and reluctantly to enlist in their support. But Elder Broaddus was always young—quick to perceive the excellence, and prompt to embark in promoting every good enterprise. The Bible Society received his cordial support: so far back as 1817 a beautiful address, which he delivered on the political, moral and religious effects of Bible Societies, before the Bible Society of King and Queen, and King William counties, was published by the Society. The cause of missions, the temperance reformation, schemes for promoting ministerial or general education, in short, every feasible plan for advancing the welfare of man, found in him a warm and eloquent advocate.

In 1832, Elder Broaddus was elected to supply the place of the excellent and lamented Semple, as Moderator of the Dover Association, then the largest association of Baptist churches in the United States, and, perhaps, in the world. This office he retained, excepting in 1839, when he was absent, till 1841, when, at his own request, he was excused from farther service. Many remember, and will not soon forget, a most affectionate and feeling valedictory address which he read to the Association in 1839, anticipating from his growing infirmities that he might not meet it again. As a presiding officer, he displayed but little tact. He was not ignorant of parliamentary laws, but he wanted the decision and nerve which were requisite to enforce them. We have rarely seen an officer of his abilities preside with so little

efficiency ; but we need not wonder—nature formed him for meditation and speaking, not for action.

It is proper that we should now trace, as best we can, with our imperfect sources of information, the *results* of Elder Broaddus's long-continued, various and faithful labors in the Redeemer's cause. His ministry was never remarkable for its efficiency in the conversion of sinners. At Burruss's, and at County Line, it was, perhaps, more blessed in this respect than at many other places. That a considerable number will, in the judgment-day, acknowledge him as their father in the gospel, cannot be doubted ; and yet it must be conceded that many preachers, far less intelligent, eloquent and impressive, and not more pious, diligent or faithful than he was, seemed to be more successful in winning souls to Christ. If we suggest some causes of his comparative want of success in the conversion of sinners, we would be understood to speak with great diffidence. His preaching had too little to do with the consciences of his hearers. He addressed their understandings, imaginations and affections, with inimitable effect. They were instructed, fascinated, melted, enraptured ; they went away from the spiritual treat pleased with the man who had spread the rich repast, and pleased with themselves, that they were capable of enjoying it. The lamented Abner W. Clopton, in his ministrations, dealt much with the conscience. When he preached, some mocked—some were offended—some were convicted of sin—some turned pale—and few, beside the spiritually-minded, were pleased. The preaching of Broaddus was an intellectual entertainment—a chaste and beautiful picture, or gallery of pictures, of the noblest subjects, leaving on the mind a vivid and pleasing impression—the preaching of Clopton was a solemn conference with the souls and consciences of men,

on the subjects of sin, death and judgment. The latter, during the period of his ministry, was more successful in turning souls to Christ than the former. It must not, however, be imagined that the preaching of Elder Broaddus was destitute of appeals to the conscience. It did not abound in such appeals; but occasionally he assailed the conscience with great point and vigor.

We may be permitted to suggest another cause of the apparent inefficiency of Mr. Broaddus's ministry. Success is from God, and he imparts it not always, nor in exact proportion, to the abilities or the fidelity of his servants, but according to his wise and sovereign pleasure. From ministers of shining gifts he may withhold usefulness, or hide their success from their own eyes, and from the eyes of the world, that they may be kept humble, that inferior ministers may not be discouraged or tempted to envy, and that the glory of success may be ascribed, as it is justly due, to the Lord.\*

In another, and a very important department, the ministry of Elder Broaddus was crowned with eminent success. He bountifully fed the flock of Christ. Thrice favored were the believers who sat under his heavenly

\* Elder Broaddus's preaching was more blessed to the conversion of sinners than Dr. Jeter seems to suppose. It is known to the writer of these lines, that one of the most beloved and pious Baptist ministers in the state, and a number of the more intelligent and influential lay members of the Baptist Church, in the region where Mr. Broaddus preached, ascribe their conversion to his instrumentality. He was, also, almost the sole originator and builder up of Bethel, Salem, and Mangohick churches. At one time a revival occurred in the churches to which Mr. Broaddus ministered, and continued, without intermission, for nearly three years; no protracted meeting being held, no extraordinary effort being made, and no one aiding the pastor in his pulpit ministrations.—ED.

ministry. To instruct, to edify, to encourage the timid—to bind up the broken-hearted—to smooth the path of the pilgrim through life's thorny wilderness, he was pre-eminently fitted by the meekness and sweetness of his spirit, the variety and depth of his own experience, and the fullness of his scriptural knowledge. The churches under his charge were generally in a harmonious, lively, and prosperous condition.

The usefulness of such a man must not be estimated by the number of persons converted, and the number of Christians refreshed and nourished by his ministry. Such a man is raised up for the churches, for the community, for the age. It was not by his special labors, but by his indirect and general influence, that he accomplished the greatest amount of good. His talents imparted respectability and influence to the denomination to which he belonged. When he commenced his ministry, the principles of biblical interpretation were very little understood among his brethren. It was then common for preachers to indulge their fancies in what was called spiritualizing the Scriptures—a process in which the dictates of common sense were substituted by pious absurdity. His clear intellect enabled him to perceive the worthlessness of this jargon, and to adopt sound canons of scriptural interpretation, and he lived to see these canons almost universally received. It would be difficult to estimate the degree in which the Baptist denomination, especially in Eastern Virginia, is indebted to him for the soundness of their faith—their general intelligence—their respectability—their harmony, and their efficiency. Many inferior lights were kindled at his torch. His chaste and effective eloquence wielded a moulding influence over the young and rising ministry. False interpretations of Scripture, and errone-

ous opinions, usually vanished before his clear and resistless refutations. His wise counsels, weighty admonitions, and soft persuasions, were often effective in averting evil, and promoting good. He stood as a bulwark for truth and righteousness, and under its protection many weak and timid combatants poured their destructive missiles on the common enemy.

Great as were the influence and usefulness of Elder Broaddus, they might have been far greater, but for certain defects of character. His nervous sensitiveness rendering him distrustful of himself, and timid, frequently disqualified him for taking, on great and stirring occasions, the high position to which his age, character, and acknowledged abilities entitled him. From our large denominational assemblies, he was usually absent, or if present, took but little part in their discussions, and exerted but little influence. He lacked, in practical matters, decision of purpose, differing widely in this respect from his revered friend, Elder Semple, who was prompt in deciding, firm in purpose, and vigorous in executing. He frequently paid great deference to the opinions of those who had neither knowledge nor experience to entitle them to his confidence. His modesty and kindness made him far too tender of the feelings of others. It caused him too much pain to give offence. He applied salve, when he should have used the cautery ; he uttered soft and soothing persuasions, when he should have thundered. Owing to this timidity, this delicacy, this fear of offending, this reserve in recommending unpleasant duties, the churches under his pastorate were less liberal to the cause of Christian missions, and other important Christian enterprises, and, in general, less efficient in doing good than they should have been, and, under a pastor less afraid of giving offence,

or wounding the feelings of the inactive and selfish, probably would have been.\*

In the year 1843, Elder Broaddus received from the trustees of the Columbian College, in the District of Columbia, the title of Doctor of Divinity. That he was ripe for the honor, none who knew him can doubt, but he respectfully declined it. And such was the deference paid to his wishes, that never, in private or in public, in conversation or writing, so far as we have observed, was he styled Doctor Broaddus. To such a name, within the range of his acquaintance, the title could add nothing; and from it, its absence could subtract nothing.

When men have distinguished themselves by their talents and public labors, a desire is very naturally felt to become acquainted with their private history. Did those who contributed so much to the edification and improvement of the public by their instructions and their virtuous examples, perform with fidelity the duties of domestic life? Did they suffer temptations, discouragements, and afflictions, like other men? Did the principles which they proclaimed to others, and advocated with so much ability, support them in their conflicts and perils? This reasonable curiosity, so far as it may concern Elder Broaddus, we will endeavor, to the limit which our scanty information may permit, to gratify.

Mr. Broaddus was first married to Miss Fanny Temple, a daughter of Col. John Temple, of Caroline, probably in the year 1793 or 1794. By this wife he had several children; of whom four, a son and three daughters, survive him. This wife died in 1804 or 1805. Many reminis-

\* I incline to think that the churches here alluded to were quite as liberal as others in Virginia, with a few exceptions.—ED.

cences of her are doubtless lingering among the septuagenarians of Caroline and the adjacent counties; but the writer of this imperfect sketch has not been able to collect them.

Mr. Broaddus's second marriage was with Miss Lucy, a daughter of Dr. Robert Honeyman, a gentleman of wealth, intelligence and professional eminence. By this marriage he had no issue.

After the death of his second wife, Mr. Broaddus, at what period we do not precisely know, was married to her sister, Mrs. Jane C. Broaddus, the widow of his nephew. This union was destined to prove a sore affliction to him. By many, perhaps most, the marriage was deemed a flagrant violation of the laws of God and man. Mr. Broaddus himself avowed, and continued most solemnly to avow, that he saw no evil in the marriage of a man with the sister of his deceased wife. How far, or whether in any degree, his mind was biased by inclination in this decision, we need not inquire. We know that many learned, pious and impartial men have concurred in it. The Church of which Mr. Broaddus was a member, and his Christian friends generally, were deeply grieved by the occurrence. Such was the strength of the excitement against him, that his high personal popularity and influence, and a very ingenious and powerful argument in vindication of his course, which he presented to the Church, could not save him from several months' suspension from the exercise of his ministerial functions. None of his brethren, however, were led by this unfortunate occurrence to question his piety.

The excitement in the community at large against Mr. Broaddus on this occasion, exceeded all reasonable limits. Nothing can be more irregular, capricious and blind, than



excited public indignation. The public had witnessed numberless crimes of appalling magnitude—dishonesties, cruelties, impurities and impieties, committed by men of all classes, from the highest to the lowest—with indifference, or faint murmurs of disapprobation ; but when Mr. Broaddus married the sister of his deceased wife—an act, as to the morality of which the most sharp-sighted and pure-minded casuists are not agreed—an act which, if an offence at all, was certainly a venial offence—this same public awoke as from the slumber of intoxication, and, as if to atone for the toleration of ten thousand sins, proclaimed that the foundations of morality were likely to be subverted, and poured the vials of its wrath on the head of the offender. Heaven and earth were invoked for the punishment of his transgression. He was unsuccessfully indicted under an obsolete law. The aid of the Legislature was implored, and that body, zealous for the conservation of public morals, revived the law ; and that nothing might be wanting for the punishment of so great a criminal, gave it *ex post facto* authority. But right or wrong, Mr. Broaddus was not to be easily punished. He evaded the penalty of this law on the plea of its unconstitutionality.

But why, we may reasonably inquire, so great an ado about so trivial a matter ? The question is more easily asked than answered. Public indignation, like the wind, bloweth where it listeth, and we hear the sound thereof, but cannot tell whence it cometh, and whither it goeth. We may, however, conjecture. The Rev. Andrew Broadus was a minister of acknowledged abilities, great popularity, and extended influence. The Jeffersonian spirit of skepticism had unfortunately at that time imbued the upper classes of society, and the professors, and especially the advocates of an orthodox and spiritual Christianity,

were, among these classes, viewed with mingled feelings of contempt and suspicion. These half-concealed emotions only waited a favorable opportunity to vent themselves in active hostility. Such an opportunity was, unfortunately, afforded by Mr. Broaddus's marriage. Whether the rancor of sectarian bigotry, which, alas! is confined to no sect, had any participation in the unholy and vindictive persecution of the poor man, our imperfect knowledge of the times does not permit us to affirm.

It is due to Mr. Broaddus and the public to state, that they finally did him justice. The excitement passed away. His conduct was viewed with candor and discrimination, and, as might be supposed, with different judgments. Some justified it; most admitted it to be indiscreet; and all, except a few, who were too stupid to be instructed, too obstinate to change their opinions, or too indifferent to inquire for the facts, conceded that it furnished no evidence of the want of moral purity or devoted piety. Many years before his death he had, in the region where he resided, and was best known, fully regained his character, reputation and influence.

We have already intimated that this marriage proved a thorn in the side of Mr. Broaddus. We would gladly, if justice to his character permitted, pass over this dark and melancholy portion of his history. The cause of virtue cannot be subserved by the details of the deplorable case. It is sufficient to say, that his wife proved entirely unworthy of his affection, and that he repudiated her, with the universal approbation of his friends and his foes. This occurred in the year 1822.

A letter written at this time by Elder Broaddus to his steadfast friend, the Rev. R. B. Semple, is so interesting, exhibits a spirit so humble, so ingenuous, and so pious,

and places his conduct in relation to his marriage, and the repudiation of his wife, in a light so clear and satisfactory, that we will insert it entire.

“MY FRIEND AND BROTHER:—I have seen your letter to my brother, and while I express my sincere thanks for the deep interest you take in my case, I may say, it is what I expected from you; and when I saw your son James, (whose friendly regard is most cordially reciprocated,) I readily conjectured the object of his visit to the neighborhood. It was in my heart to write to you before, and to pour out my smothered griefs into your bosom; but not being certain that you had received any authentic notice of this most deplorable event, I felt backward, (as you may well suppose,) to anticipate that notice. But why do I say, ‘most deplorable?’ That it is so in all human calculation, there is no question; but God, the allwise Disposer, has seen proper to permit that so it should be; and as a dispensation from him towards me, it must be right. You will readily understand, that while I consider the righteousness of that hand which dispenses the bitter cup, I do not mean to palliate the abomination of the offence. That I deserve this visitation, as from God, I feel fully conscious; and that I need it, there can be as little doubt: the very existence of the thing is a proof of this. Ah! would to God that I could make the full and proper use of these considerations.

“This signal stroke, from the hand of Divine Providence, will naturally excite an attempt to read and interpret the dispensation. The designs of God, you know, are often, for a time, wrapt in darkness; but frequently there are some rays of light, by which we may discover, in part, the pointings of the Divine hand—the object and tendency of his procedure. And he, who is the immediate subject of the stroke, if he be not in a state of stupidity, may probably most correctly read and interpret—may most clearly “hear the rod, and who hath appointed it.’ (Micah, vi., 9.) This appears to me to be strikingly the case in the present instance. The attachment, which has

eventually proved the occasion of this deep affliction, was not, I am persuaded, a sanctified one. The honor of my injured Master, and my own spiritual prosperity, were jeopardized by the indulgence of natural inclination; and I might, but for a partial blindness, have so calculated. It is unnecessary to attempt tracing my wanderings and defects; I thought that I had seen, deplored, and confessed all of them; but God has seen proper thus to add poignancy to those exercises, and thus to make me see the folly of all human calculations, where His glory is not the ruling object. If ever Divine Providence opens the way, I feel an inclination to make myself a beacon, to warn others against the danger of risking their spiritual interests, and the honor of Christ. It is but an imperfect idea, that I could give you, even of my imperfect view of the dealings of God in this dispensation. His wisdom, His righteousness, His power, and His goodness too, stand confessed before me; and yet I am obliged to resolve much into His sovereignty; for I pretend not to penetrate the depth of His designs.

“Many, perhaps, have erred as grievously, who have not been so chastised; but ought I not rather to bless His hand than to repine? If I am not deceived, I have learned something—yea much, by this grievous lesson. Never before, for any length of time, did I so heartily agree to relinquish and renounce every thing which may not have the sanction of God; never before, for any length of time, have I felt as if I had as well venture for eternity, if God should call me. But, alas! there is, I fear, much lacking in me yet. I will tell you, as it regards my own particular case, the object of my prayer, and I hope to have your prayers for the same, that God would give me patience, submission and support; confidence in him, and a right temper and feeling towards others; and that, if consistent, he would in some way lighten the grievous burden. Grievous, indeed, it is! The mingled emotions—I forbear to enumerate them—O, what a distressing compound do they make! You seem to wonder at my cheerful enjoyment of the company of the brethren, and my support in preaching, when I saw you last. Indeed, I wonder too. But the wormwood and the gall were lying in my

heart; and though in some measure kept down, were ever and anon stirred at intervals by bitter reflection. I will not attempt to describe to you what I have to bear; it would be useless. Though we believe and preach, (very justly,) the comparative littleness of all earthly objects, none can tell, but those who have experienced it, what it is to have the very fountain of earthly comfort poisoned—every stream sending forth the grievous mixture. Considering my constitutional feelings, I ascribe it to God's sustaining hand, that I have not been driven to utter distraction—that I have been enabled at some times to preach with an uncommon degree of light and liberty; and especially that I sometimes have blessed His hand in the midst of my distresses. Let me have your prayers, and, if you feel a freedom, your advice too, in any shape or respect.

“I am, dear Brother,

“Yours, for Christ's sake,

“ANDREW BROADDUS.

“P. S.—You will remember, too, in prayer, the poor wretched offenders.”

Mr. Broaddus, though separated, was not legally divorced from his wife. Though entitled to this redress by the laws of God and man, such were the prejudices excited against him in the Legislature by his marriage, it was not deemed expedient by his friends that he should petition it for relief. For twenty years he continued to bear this grievous, crushing burden, sustained by the warm sympathy and assiduous attentions of his numerous friends, and the consolations of religion. He was cheerful and agreeable in select society, and to such he almost entirely confined himself, and continued to preach with unabated vigor and eloquence, and to perform all the duties of his ministry. The affliction, according to his most earnest prayer, was sanctified to his spiritual good; his ambition was chas-

tened; his affections were refined; and his life was rendered more consistent, lovely and pious.

By this marriage Mr. Broaddus had several children. One, Wilton H., a young man of fine capacity, died a few years since; and his loss was deeply felt by his aged and fond parent. Two have survived him—a daughter, the wife of the Rev. Howard W. Montague—and a son, bearing his own name, who, having recently entered the ministry, with encouraging prospects of usefulness, proved a great comfort to his father at the close of his life. May the mantle of the venerated parent rest on the son!

In 1843 the Rev. Mr. Broaddus married Miss Caroline W. Boulware, of Newtown, King and Queen County. To this lady was granted the honor and the privilege of soothing the last years of a life which had been burdened with its full share of grief—a service which she performed with exemplary delicacy, judgment and affection. She had only one child, now a little boy three or four years old, for whose spiritual welfare the aged parent cherished an anxious solicitude.

Mr. Broaddus was formed for domestic life. His refined and tender feelings, and his gentle and delicate manners, which, in a great measure, unfitted him for the conflicts of public life, rendered him in social and domestic life the most agreeable of men. In the family circle, by universal consent, he was every thing which could have been desired. As a husband, he was fond, attentive and confiding; as a father, he was tender, indulgent and careful. If he failed, it was in the exercise of authority, for which, by his temperament, he was peculiarly unfitted.

Having furnished some account of the labors and successes of the Rev. Andrew Broaddus, it is proper that we should now attempt to delineate him as a *man*, a *Chris-*

*tian*, a *preacher*, and an *author*. We have already anticipated much that might be written on these subjects, and at present can do nothing more, than aim to finish the pictures which have been commenced.

As a *man*, Elder Broaddus was a noble specimen. Erect, lithe, of graceful proportions, his person was the finest model of humanity. A sculptor could not have desired a nobler head for imitation, nor a painter a finer face for delineation. He invariably paid the strictest attention to his personal appearance. So great was his aversion to dust, that it was said jestingly, that he would brush it from his boots with his white handkerchief. All his movements were strikingly graceful. It was hardly possible to see him draw a handkerchief from his pocket, and wipe his face, without observing the ease and polish of his manner. Placed among a thousand men, his appearance would have enlisted the attention, and excited the curiosity of the spectator. Such was the casket—a fit depository for a priceless gem.

Mr. Broaddus was unquestionably a genius. He possessed talents, which studies, and professors, and libraries, could never have imparted to him. He was endowed by nature with a quick perception, a clear discrimination, a capacious understanding, an active imagination, a high appreciation of the beautiful and grand, and a very retentive memory. He possessed, in no ordinary degree, the elements of a poet, a painter, and an orator. We have seen how slender were his early opportunities for the attainment of an education; but his genius and application supplied the place of schools, colleges and books. He was his own instructor; and, as he was profoundly impressed with the importance of the office, he was care-

fully instructed. His literary acquirements, considering his early disadvantages, were quite surprising. Few scholars excelled him in the critical knowledge of the English language. He designed at one time to prepare an English grammar—a task for which his thorough and philosophical acquaintance with the language eminently fitted him. He had some acquaintance with the Latin, Greek, and French languages, though his knowledge was not critical. His scientific attainments, though not thorough, were extensive, and highly respectable. His mind was richly stored with the treasures of experience, observation and reading. His knowledge was full, ready, and accurate. It is, indeed, surprising, that, having so little intercourse with literary society, and no access to large and select libraries, and possessing, comparatively, but few books of his own, his information on all subjects, literary, scientific and theological, should have been so extensive and thorough.

If such was Andrew Broaddus, reared amid a comparatively poor, and sparsely settled country population, what would he have been had fortune favored the early and full development of his fine genius? We know not. The mind, as well as the body, is sometimes surfeited. The means of acquiring an education are, too frequently, converted into the means of indulgence, dissipation, and ruin. But our full conviction is, that, with the advantages of an early and well-directed education, and a position favorable to the full and vigorous exercise of his mental powers, and a proper improvement of these advantages, and but for his constitutional timidity, he would have been one of the greatest men of this, or any other age. But with all his disadvantages, when shall we look on his like again? How rarely do we see a man, of intellect so clear,



of taste so refined, of knowledge so various, and of eloquence so winning !

However brilliant was his genius, and ripe his scholarship, it was as a *Christian* that he most brightly shined. He was a man of experimental piety. He not only insisted in his ministry on the necessity of the new birth, but in his life, he exemplified the excellence of this change. His piety was sincere, conscientious, habitual and consistent. No man who knew him intimately could doubt that he received the Bible as a revelation from God, and aimed to regulate his affections and conduct by its precepts. He was remarkable for the passive rather than for the active virtues of Christianity ; he was meek rather than courageous ; affectionate rather than faithful ; more likely to endure martyrdom with fortitude, should it overtake him, than to provoke it by noble daring in the cause of truth. A man of gentler soul never lived : his manners were almost feminine. Reproof was his strange work. If he spoke or wrote with tartness, as he sometimes did, he offered violence to his own feelings, in complying with the dictates of his judgment. By nothing, perhaps, was this good man so much distinguished, as by his unaffected love of the Scriptures. He was most emphatically a Bible Christian. He studied it with care and diligence, that he might be instructed by its doctrine, directed by its precepts, animated by its examples, comforted by its promises, and inspired with ardor by its prophecies. But we need not enlarge on the many excellent traits of character which he possessed in common with all who sincerely love our Lord Jesus Christ.

Mr. Broaddus was greatly profited by the severe, we may say unparalleled, afflictions through which he passed. They would have driven many, if not to distraction, at

least to melancholy and moroseness ; but, divinely sustained, he bore them with fortitude, submission and cheerfulness. Like pure gold, he came forth from the crucible, refined, brightened, and reflecting more beautifully the image of the great Refiner. It had been strange, if his early, great and extended popularity had not kindled in his bosom an unholy ambition ; it had been equally strange, if the afflictions which came on him like a flood, had not quenched that flame. Though he could not divest himself of a morbid sensitiveness, when he preached before intelligent strangers, yet it was apparent that usefulness, not popularity, was the end of his labors.

No man ever admitted more readily, or felt more truly, than he did, the sentiment of the following stanza :

“Poets are such by birth, ’tis said,  
Nor can by rules of art be made :  
But not by birth do Christians shine ;  
They are new made by grace divine.”

“A SINNER TRUSTING FOR REDEMPTION IN CHRIST ALONE ;” the unostentatious and significant words which he desired to have inscribed on his tombstone, clearly indicated the temper of his mind. It was the language of his heart, his experience indicating a sincere self-renunciation, a cordial reliance on Christ for salvation, and a deep sense of his obligations to God for all his spiritual attainments, and all his heavenly prospects.

Let us now contemplate Elder Broaddus as a *preacher*, that we may discover, if we can, the secret of his deserved popularity. His sermons were strictly evangelical. Redemption by Christ, viewed in its various scriptural aspects, with the rich benefits it includes, and the weighty obligations it imposes, was the theme of all his dis-

courses. This theme, to his richly stored and fruitful mind, afforded an ample variety for pulpit instruction. His doctrinal views were such as would generally be styled moderately Calvinistic, agreeing, in the main, with those of Andrew Fuller. His sermons, however, were remarkably free from theological technicalities. As he was a Bible Christian, so he was a Bible preacher. Beyond all the preachers we have ever known, he derived his sermons from the Bible. Not that it abounded in quotations from the Bible, or in Bible phrases; but it was baptized in the spirit of the Bible, radiant with the truths of the Bible, and illustrated and adorned by incidents taken from the Bible. He was a man of extensive reading and general information: and yet to one who heard some of his best sermons, he might seem to have read no book but the Bible, and to have made himself a master of that. The matter of his sermons was always good, generally rich, and sometimes strikingly original.

Mr. Broaddus was a methodical preacher. The plan of his sermons, with brief notes to aid his memory, was usually written out and laid before him. His discourses were carefully studied before he attempted to deliver them; but he was not restrained by his notes, or his studies, from pursuing any appropriate train of thought which might arise in his mind while speaking. Indeed, he did not hesitate to digress from his subject, and introduce any remark which he thought might be useful to his hearers. They were sure, however, to perceive at what point the digression began and closed. He confined himself to no one plan of sermonizing. Sometimes he took a text, and grounded on it a doctrine, for the theme of his discourse. Frequently he expounded a chapter or a paragraph in the scriptures—and in this method he attained his highest

excellence. His most common method, however, was that of expounding a brief passage of scripture, containing one or more verses. This, after a brief explanation of the context, was divided, frequently with great pertinency, into three or four heads, more or less, and these were so discussed as to display the meaning, beauty and force of the text. There was no confusion in his thoughts. Every argument, illustration and thought, like a well-drilled soldier, was ranged under its appropriate head.

The style of Elder Broaddus's sermons was perspicuous, chaste, simple, vigorous, and beautiful. He did not aim at an elevated style; but expressed his thoughts in a colloquial manner. Indeed, his preaching might have been, by persons not seeing him, easily mistaken for earnest conversation.

The preaching of this distinguished divine abounded in striking illustrations. He could find some historical incident, some principle in science, some custom, some object of common observation, to elucidate his theme; and the illustration never failed, under his skillful application, to interest and instruct his hearers.

Such, imperfectly sketched, it is true, were the sermons of Andrew Broaddus; but how can we give any conception of his manner of preaching? We can no more give an adequate idea of eloquence by description, than of lighting by painting. We first enjoyed the pleasure of hearing him in 1823. He was then in the meridian of his glory. We had heard his fame, and were anxious to have an opportunity of judging whether rumor had done him justice. We were prepared to hear an eloquent and mighty preacher; but all our anticipations were more than realized. We had formed no adequate conception of his power to interest and instruct his hearers. We could but ex-

claim with the astonished Queen of Sheba, when she saw the wisdom and glory of Solomon: "It is a true report that I heard in mine own land, and, behold, the half was not told me." This early impression of his abilities was sustained by an intimate and long-continued acquaintance with him, at a period when our judgment, being more matured, was less likely to mislead us.

His fine person increased the effect of his discourses: it was formed to command respect. His countenance was radiant with intelligence, and his clear, speaking eyes seemed to penetrate the souls of his hearers. His sermons were generally delivered with great pathos—with a holy unction. His heart was in his subject: its truth, importance, and solemnity were deeply impressed upon it. His manner of speaking, however, was far enough from declamation. He commenced his sermons in the most easy, artless, and unpretending way, inspiring no high-wrought expectation; but suddenly some brilliant thought, or some melting touch, would make the hearer feel that he was in the presence of a master. His voice, before it was shattered by age, was clear, flexible, euphonious, under perfect control, but never strong and commanding. His eloquence resembled not the mountain torrent, bold, resistless and majestic; but the champaign stream, gentle, beautiful and refreshing. His gestures were easy, natural and graceful, giving impression to all his utterances. His chief excellence as a public speaker lay in his action. In some of his gestures there was a significance and power which were inimitable.

Were we required to describe the power of his oratory by a single term, that term should be *fascination*. There was, in his happy efforts, a most captivating charm. An incident may best illustrate this remark: More than

twenty years ago, while in the zenith of his power and popularity, he attended a session of the Baptist General Association, held in the town of L—. Monday morning he preached in the Methodist Church, to a crowded audience. Mr. D., a lawyer of distinction, on his way to the Court-House, where the court was in session, stopped in the street, beneath the fierce rays of a summer sun, to listen, for a moment, to the sermon. Business urged his departure, but having heard the commencement of a paragraph, he was intensely anxious to hear its close. Intending every moment to break away, he became more and more chained to the spot. Presently he heard his name called by the sheriff at the Court-House door, and he soon heard the call repeated ; but it was to no purpose—he was riveted to the spot. Neither the fatigue of standing, the melting rays of the sun, the urgency of business, nor the repeated calls of the officer of the court, could disenchant him. He heard the whole of the sermon, and paid unwittingly the highest compliment to the eloquence of the preacher. We remember a similar incident : A minister, whose thoughts were absorbed in a subject deeply affecting his happiness, heard him preach, and at the close of the sermon was aroused from the spell in which he had been bound, amazed that his thoughts had been so long and so perfectly diverted.

Great as he undoubtedly was, he had some rather striking *defects* in his preaching. He was fastidious. He rarely lost himself in his subject. He did not forget to pay attention to precision, and all the graces of composition. He frequently wasted time on subordinate points, and in preparatory remarks. An incident will best illustrate our meaning : In his neighborhood resided an old, and pious, but somewhat eccentric brother, known as “Father Schools”—a man remarkable for the bluntness of his re-

marks. He was a great admirer of Mr. Broaddus's preaching. On one occasion, after listening to his sermon, he said to him, "You were so long to-day setting the table, and *fixing* the plates, and knives and forks, that we got tired waiting for the dinner." Elder Broaddus was very easily disconcerted in preaching. If the weather was too hot or too cold; the pulpit too high or too low; or if the congregation was not arranged to his taste, he was greatly embarrassed. On a certain occasion he had an appointment to preach at a private house. The congregation was seated, a table, with books, had been set for him, the hour for preaching had arrived. He stepped to the table, and carefully measuring its height, said: "Brother B., this table is too low; can't you lay something on it?" It was not easy, at the moment, to find something suited to the purpose; but after some delay a box was brought, and placed on the table. Its height was again nicely measured, and the preacher said: "Brother B., this box is too high; can't you find something of a medium height?" By this time the congregation was in a titter, and Brother B. greatly confused. It was, however, of no small importance that the table should be of the proper height, for it was vain to expect a good sermon if it was too high or too low.

Owing to his nervous sensibility, he was peculiarly liable, especially on great occasions, or before intelligent strangers, to fail in preaching. His failures, however, were generally well worth hearing. They were wanting in vivacity, illustration and coloring, but they exhibited the outlines of well arranged and valuable sermons. We remember one of his failures. He was appointed, with two other ministers, to preach at the Dover Association, in Matthews County, on Lord's Day. The congregation

was large, and, as usual on such occasions, seated under an arbor; but the weather was extremely unpropitious. Mr. Broaddus positively refused to preach. The first sermon was delivered early, and was not well heard. The second sermon was an almost entire failure, and soon over-  
Aroused by an unwillingness to permit so large and respectful a congregation to disperse without instruction, Mr. Broaddus suddenly resolved to preach. He commenced with a long apology—a practice for which, in violation of good taste, he was quite remarkable. He read his text—it was a theme just suited to his talents. His exordium was fine, and his arrangement was natural and striking. Never did a commencement promise a richer sermon. The congregation was all eyes and ears. The speaker gave us some of his finest flights, but soon his pinions began to fail. He stopped suddenly, saying: “Brethren, I find I am not in such good preaching case as I thought I was.” After a few ineffectual struggles, he quietly resumed his seat. Of that vast congregation, there was but one person who enjoyed the failure—it was the unfortunate preacher who had preceded Mr. Broaddus, and who, painfully mortified by his own failure, found some consolation in having so distinguished a companion in misery.

In order that our readers may have a still clearer conception of the preaching of the subject of this memoir, we will compare it with that of Semple, Rice and Staughton. Semple was a sound, practical preacher: anxious mainly for the results of his ministry, he was careless in his manner, bungling in his style, and frequently loose in his arrangements. Rice possessed a masculine intellect, and sometimes preached with great power and sublimity; but his migratory manner of living precluded the possibility of a careful preparation for the pulpit, and consequently



his sermons were, for the most part, dry, tame, and greatly wanting in variety. He possessed the unimproved, or, perhaps, more properly, the unemployed elements of a mighty preacher. Staughton, judging from his reputation, for we never enjoyed the pleasure of hearing him, was fervent, rapid in delivery, abounding in excellent matter, not well digested nor well arranged. Now, Broaddus was, as a preacher, less practical than Semple, less sublime than Rice, and less impassioned than Staughton; but he was more methodical, more accurate, more elegant, more attractive, and far more safe as an expositor of scripture, than any one of them. They all excelled in certain strongly developed qualities, which rendered them eminent and acceptable preachers; but Broaddus possessed a combination of noble qualities, a well balanced and richly furnished intellect, with all the personal endowments requisite for the most pleasing delivery of his sermons. We have enjoyed frequent opportunities of hearing many of the best preachers of most of the evangelical denominations of this country, and occasionally some of the distinguished ministers of Great Britain, and we can confidently say, that in his happiest efforts, none of them equalled him in the exposition of the scriptures. Excelled he might have been, and perhaps was, in sublimity of thought, strength of language, and studied accuracy of method; but in clearness, aptness of illustration, spontaneous beauty, touching pathos, and scriptural instruction, he had no superior.

Many years ago, in a sermon at the Dover Association, he produced a thrilling effect, by comparing the departed ministers of the Association to a band of musicians. Ford, Noell, Lunsford, Staughton, Toler, Courtney and others, were skillfully arranged in the band, according to their various gifts: one sounded the silver trumpet, another played

on the viol, a third on the bassoon, and so on. They made fine music. Their enrapturing notes were all in harmony, and Jesus was the subject of their song; but now their instruments were untuned and thrown aside. Such is an imperfect sketch of the vision which Mr. Broaddus caused to pass vividly before the minds of his hearers. The reminiscences awoke the sympathies of the old brethren. They had listened to the stirring strains of these venerated musicians of a past age, and derived an impulse and an inspiration from them which they could never cease to feel. Their eyes brightened, and then their faces were suffused in tears; and all the congregation felt in unison with them. Had Mr. Broaddus himself been assigned a place in the band, his appropriate instrument would have been the flute. Others might sound the shrill notes of the clarion, or draw with skillful hand from the violin's rich and varied notes; but he, with more than mortal inspiration, from his favorite instrument, would have poured forth tones of softest, sweetest melody. But now *his* instrument is laid aside, and none is found, with equal skill, to call forth its celestial notes! But these worthies are furnished in Heaven with better instruments:

“Strung and tuned for endless years,  
And formed by power Divine.”

With these they celebrate in “sweeter, nobler strains,” the glories of that Redeemer whom on earth they loved, adored and praised, and by whose grace they triumphed over sin, death and hell.

As an author, Mr. Broaddus acquired no mean reputation. His compositions were generally penned with remarkable accuracy and neatness; and his publications were always read, especially by his acquaintances and

the Baptists of Virginia, with interest and deference. Had he devoted himself to literature, he could not have failed to attain to enviable eminence ; but he wrote only at intervals, as he was impelled by the solicitations of his brethren, or by the imperative demands of the great cause in which he was enlisted, and then amid the frequent interruptions and incessant cares of his pastorate. His sermons always suffered by publication. The body was there, well proportioned and beautiful ; but the animating, inspiring spirit was gone.

It is not our purpose to furnish a *critique* on his writings. They speak for themselves. As compositions, they are justly entitled to the praise of perspicuity, ease, elegance, and good taste. They abound in weighty counsels, sound expositions of scripture, convincing arguments employed in a worthy cause, and are imbued with the spirit of piety. They will form an invaluable legacy to the Church, and will be highly appreciated by those who admired and loved him while living. In one particular, they will be found to excel. They breathe an amiable spirit, and are remarkably free from all bitterness and unfairness. Courtesy was an inseparable part of his character. On the most exciting topics, and with the most unscrupulous opponents, he was never betrayed into a temper, or into the use of language, incompatible with the dignity of his station and the genius of Christianity. Were all polemics imbued with his spirit, religious controversy, instead of being the fruitful source of strife, bitterness and bigotry, would tend to develop truth, and to secure harmony and love among the disciples of the Lord Jesus. We may confidently commend his writings to all Christians, and particularly to all Christian controvertists, as a model of urbanity, dignity, candor and fairness.

Elder Broaddus, though not possessing naturally a vigorous constitution, lived beyond the expectation of his friends, a result for which he was indebted to his temperate habits, and great prudence. But early in the autumn of 1848, it became apparent that his end was approaching. A chronic diarrhœa was slowly, but steadily wasting him. He had fought a good fight, and his Captain was about to permit his armor to be unbuckled, and laid aside. He did not, however, immediately yield his weapons. A minister of a different religious denomination from that to which he belonged, having heard him preach, for the first time, after he was enfeebled and emaciated by disease, expressed to the writer his profound admiration of his talents. His last sermon was delivered a few weeks before his death, in the First African Baptist Church, Richmond, the very house in which, more than a quarter of a century before, he preached, as the co-pastor of the Rev. John Courtney, to admiring throngs. His text was Isaiah xxxv., 3, 4. The Rev. Henry Keeling, long an intimate friend and enthusiastic admirer of Broaddus, who had the pleasure of hearing the sermon, made the following remark:—"Probably, if a million of men were to study that text, no one of them would have just the same conception of it as brother Broaddus. And yet I know his is the right one, and wonder why all men should not have had it."

In the period of his sickness, this good man was harassed with despondent feelings. He did not question the strength and permanence of the foundation, but whether he was built upon it. His temperament combined, with his deep sense of eternal things, to render him self-distrustful and timid. But, as his end drew nigh, God mercifully dispersed all his doubts and fears. If clouds

obscured his declining sun, it was that its setting might be more radiant and beautiful.

The death of this venerable father was an appropriate termination of a life so pure, so faithful, so useful as his had been. When asked, as his death struggle approached, what was the state of his mind, "Calmly relying on Christ," was his reply. On another occasion, after he had been silently musing, he characteristically remarked: "The angels are instructing me how to conduct myself in glory." The last words he was heard to whisper, were, "Happy ! happy ! happy !" He fell asleep in Christ on the 1st day of December, 1848.

Never was a death more kindly ordered. Had he died earlier, some of his most valued labors would have been lost; had he lived longer, increasing weakness, weariness and dotage, would have rendered his existence uncomfortable to himself and unprofitable to others. At home, in the neighborhood in which he was born—among a people who loved and almost idolized him—with his mind in clear and vigorous exercise—and, above all, with his heart trusting in Christ, buoyant with hope, and filled with gratitude, love and peace, he yielded his soul into the hands of the Redeemer. Who would not die such a death? How far does it exceed in real sublimity, and hopefulness, and joy, the death of the worldly hero, who sheds his blood on the battle field, amid the excitement and noise of the fierce conflict, regardless of God, and the solemn verities of eternity!

The body of Elder Broaddus was buried in the yard of Salem Meeting-house, where, for so many years, he had fed the flock of Christ. A plain marble slab marks the hallowed spot in which it reposes; on which the pious pilgrim that visits his grave, may read an inscription—

simple, significant, and eminently descriptive of the man whose memory it is intended to perpetuate, and whose heartfelt need of a Saviour's mercy gave it utterance—"A SINNER, TRUSTING FOR REDEMPTION IN CHRIST ALONE."

The announcement of Mr. Broaddus's death produced in the community, and especially among the Baptists of Virginia, a deep sensation. A great man had fallen, a wide chasm had been opened, and strong affections had been severed. The churches under his immediate charge passed resolutions expressive of the high regard in which they held his talents and Christian character. Measures were adopted to give public expression to their grief. Funeral sermons were delivered, by different ministers selected for the purpose, in all these churches, and in several others, amid the most unfeigned demonstrations of sorrow. The press extensively, both religious and secular, noticed his death in the most respectful and complimentary manner. In truth, nothing was wanting to evince the strong hold which he had on the confidence, admiration and love of the public.

We subjoin a few extracts, showing the estimation in which he was held by those who were well qualified to judge of his merits. The following is from the late distinguished President of William and Mary College, who was reared up under the ministry of Mr. Broaddus, his father's pastor:

"REV. AND DEAR SIR,—Accompanying this, you will receive a little package containing some books, which I thought might not be uninteresting to you. Be pleased, sir, to accept them, as a slight testimonial of my regard for one whose character I have always respected and admired, and to whose pulpit discourses I have always listened with great pleasure, and, I hope I may add, profit likewise.

"Neander has great reputation among the ecclesiastical his-

torians of Germany, and I am sure you will take no little pleasure in examining into the labored researches of that most inquisitive, intellectual, deep researching people, on so important a subject as that of Church history. Be pleased to present my kindest regards to your lady, and the family with whom you reside.

“With high respect and esteem,

“I am, Dear Sir,

“Very truly yours,

“T. R. DEW.

“RICHMOND, *October 7, 1844.*”

Mr. Broaddus having furnished Dr. Chapin, the pious and learned President of the Columbian College, a sketch of a sermon on 1 Thess. i: 3, the Doctor wrote to him as follows:—

“DEAR BROTHER, GREATLY BELOVED IN THE LORD. \* \* \*

\* You say, ‘I am rather lazy, and my nervous system bad.’ But your communication does not furnish much proof of either. I was surprised at the firmness of your hand, and the neatness of your chirography. Neither your letter, nor the sketch—some of the particulars in which were considerably amplified—furnishes the slightest symptom of impatience of labor. Certainly, you have great reasons for gratitude, that your health is so good, and your nervous system so firm, in your advanced period of life. But you have infinitely higher reasons for gratitude, that God has infused into your heart such a lively relish for divine truth, and has granted you those powers of mind and of body which have enabled you to sketch such a plan of a sermon, and to write it down in a style so elegant. I can easily see that the sermon in your hands, all its particulars being amply sustained by your felicitous manner of argument—of illustration, and of citing examples—must have been peculiarly impressive and animating. Yes, my dear brother, the mind that can spread out one such plan, and richly fill it up, can, if time

permit, spread out many thousand such, and employ them as powerful means to advance the Redeemer's kingdom. This is not said, as you will at once admit, by way of mere compliment; to deal in these, both our age and profession forbid. But I have said this much to awaken your gratitude, and to animate you in fulfilling the ministry you have received of the Lord Jesus Christ. We are all too much inclined to neglect the powers and talents committed to our trust. The man who can employ an eloquent tongue, or wield a powerful pen, is bound to employ them for the good of his species, and for the honor of his Creator. \* \* \* \*

"I am, dear Brother,

"Yours, with great respect,

"And Christian affection,

"S. CHAPIN.

"COLLEGE HILL, D. C., *Jan. 16, 1837.*"

From Mr. Broaddus's early, steadfast and most devoted friend, we add the following letter:—

"COL. HILL, *January 13, 1828.*

"DEAR BROTHER BROADDUS:—Yours of the 13th ultimo reached me not until yesterday. Though long coming, it was not the less welcome. It is a fact, that in my present situation, surrounded with strangers, (comparatively so,) the very name of an old Virginia friend sounds or reads pleasant to me. If I may illustrate a good thing from a bad one, I could truly represent your friendship, as it stands in my estimation, by the case of Achan and the golden wedge, &c. You know the ordeal through which he passed. Well, if I were asked, among what tribe of Christians does your most cordial friend reside? I would say, the Baptists. If I were further asked, in what division of the Baptists does he dwell? I would say, among the Virginia Baptists. And among which of the various families of Virginia Baptists is his fellowship? I say, the Salem family. But if all the family were personally arranged, who would be singled out?



I would say, take him—the initials of whose name are the two first letters of the alphabet, a forty years' fellow-laborer, the man whose trials have never been surpassed, but by his patience, and his meekness, from whose association (society) I have drawn my richest comforts, and from whose ministrations are derived many of my best views of gospel truth. May the Lord kindly smooth the rough path of this my friend, and grant that the latter end of his journey may be less rugged than some of its previous parts! What I have said above seemed to flow spontaneously from my pen, and came forth almost without design.      \*      \*      \*      \*

“ Your affectionate,

“ ROB. B. SEMPLE.”



# SERMONS.



## Holding Forth the Word of Life.

DELIVERED BEFORE THE VIRGINIA BAPTIST EDUCATION SOCIETY,  
RICHMOND, JUNE 6, 1840.



Philippians ii., 16.—Holding Forth the Word of Life.

IN obeying the summons, brethren, which you have issued for my services on this occasion, I must ask your indulgence that I be not confined, in the discussion of my subject, to a mere abstract view of the point assigned to my attention—the *importance of a more liberal education for the rising ministry of our Church, and the consequent duty of giving aid towards the furtherance of that object.* Let me hope it may suffice, that our topic should involve that object, and give to that particular point its proportionate weight and importance.

As it is a leading object in this discourse to impress your minds with a sense of *the worth of the gospel*, I cannot, perhaps, do better, here at the outset, than to invite you, my audience, to cast your eyes over what we may term “the moral map of the world.” Look, then, beloved friends, over the different regions of the extended earth, and mark the shades of moral darkness which distinguish the countries where *Heathenism* holds its gloomy

reign ! Take a glance, for instance, at Africa ; look over at Hindostan—at Burmah—at China : we might add to the prospect the countries where *Mahomedanism* is in the ascendant ; but let *these* suffice ; and when you have caught a view of the mental darkness in which they are involved ; the tyranny under which they groan ; the appalling superstition with which they are bound ; their miserable condition in regard to civil society ; and the benighted prospect which death and the future state must present to view ; when you have taken a brief survey of these “dark places of the earth, full of the habitations of cruelty,”—then turn your eyes on our own favored country ; (this will suffice for a specimen ;) and when you have marked the contrast—so strong, so striking—let me ask, to what is this difference owing, but to the gospel of Christ and its heavenly influence ?

We might enlarge on this point, by presenting a comparative view of the different parts of our own country, according as these sections have been more or less favored with the influence of the gospel ; but let it suffice to say, that in proportion as this divine visitation, this “day-spring from on high,” has shed its hallowing influence on any people, in such degree has civilization advanced, morality gained ground, righteousness prevailed, and the prospect of eternal happiness been opened before the dying race of Adam. Yes, dear friends, life and death—time and eternity—seem to come forward, each with a train of evidences in favor of the worth of divine revelation.

Our Apostle had, obviously, a deep sense of the worth of this heavenly gift ; and consistently might he urge on his brethren the great importance of “holding forth the word of life.” The expression in the foregoing

verse, "among whom ye shine as lights in the world," may be rendered, according to the marginal reading, imperatively, "shine ye as lights in the world;" and then the text (in connection with it) will stand in the same character, "shine ye as lights in the world; holding forth the word of life."

I take it for granted that this expression, "the word of life," is intended to designate the Gospel of Christ. Let us enter into the subject, and consider,

The character of the gospel as the word of life;  
How, or in what manner it may be held forth;—and then,  
Offer some considerations pressing on us this duty.

1. In what respects may the Gospel of Christ be considered as "the word of life?"

This, it must be owned, is a high character; and deservedly will the gospel be found to sustain that character, if we consider the following things:

I. The gospel is *life revealing*.

That the soul of man is destined to a future state of existence, was conjectured, indeed, by the wiser among the heathen; but *conjecture* was all. The flickerings of the lamp of reason, and some internal presentiment, seemed to indicate it; but no decisive evidence—no clear proof of this great point—appeared. And if the soul *should* outlive the stroke of death—in what *state*, who could tell? And if there *should* be a state of happiness for departed spirits—*how to attain* to that state, who could tell? Dim conjecture all! And, hence, the fanciful theories of even the more refined among the heathen, with respect to the future state,—their dreamy views of *Elysium* and *Tartarus*: and, hence, in their mythology, the melancholy shade that stretched over all the regions of

*Hades*—over the whole state of the dead ! The language ascribed to the Emperor Adrian, in his dying address to his soul, beautifully pictures forth the dim and dubious view of futurity to the eye of heathen philosophy. Classic scholars have probably read this little piece in its original Latin ;\* but as most of us understand English much better, we shall have it in that dress :

“ Poor, little, pretty, fluttering thing,  
Must we no longer live together ?  
And dost thou plume thy trembling wing,  
To take thy flight, thou know’st not whither ?  
Thy jocund strain, thy pleasing folly,  
Is all neglected, all forgot ;  
And, pensive, wavering, melancholy,  
Thou hope’st and fear’st, thou know’st not what !”†

But if the future existence of the soul, or its destination after death, formed a problem which heathens could not clearly solve, the *resurrection of the dead* was a point of doctrine which they “ laughed to scorn !” For advancing this doctrine, some of the wise, philosophical Athenians named Paul a “ babbler.” They “ knew not the scriptures, nor the power of God ;” and the resurrection of one on whom death had set his seal, was a matter which, to their view, lay beyond the field of possibilities ! Much less did they dream of a resurrection of all who have mingled with the earth, and of immortal vestments for putrefaction and dust ! No ! the spirits of the dead are gone to the melancholy, unsubstantial region of shadows, and their bodies resolved into their kindred dust, and covered with an impervious, a hopeless night !

\* “ Animula, vagula, blandula,” &c.

† Wesley’s paraphrase.



“Thy Hector, wrapt in everlasting sleep,  
Shall neither hear thee sigh, nor see thee weep.”

POPE'S HOMER.

Such are the views which heathenism takes—such the prospect which unenlightened nature presents, of the future destination of man. But open now the sacred volume, and listen to the oracles of Heaven. “Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel.” The state of the *departed* is presented to us. Hark! “I heard a voice from Heaven, saying unto me, write—Blessed are the dead that die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them.” The resurrection of the *dead* is declared: “The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth.” The happy dwelling-place of the faithful is pointed out: “In my Father’s house are many mansions: I go to prepare a place for you.” We are, at present, taking a view of the bright side of man’s destination—the “life and immortality” which the gospel brings to light; and I add one more passage, as presenting to us a glimpse of the closing scene: “The Lord himself shall descend from Heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” And, now, the pledge of all this blissful destination, and the confirmation of it to the people of God, has been given in the resurrection of Jesus Christ himself from the dead. Surely, brethren, we may say, the gospel is *life-revealing*. It throws on our sin-benighted world the beams of a living hope. It points

to the bosom of God as the resting-place for the departing spirit. It paints on the dark cloud of death the rainbow of immortality, bestriding, with its mighty arch, all the graves of the redeemed, and giving promise of a cloudless day of eternal glory, in the regions beyond the tomb.

2. The gospel is *life-directing*. It not only points to that immortality of which we have been speaking, but it points out the *way* which leads to that state.

In vain had mere reason lighted up her lamp. In vain had philosophy explored the paths of science, and traced the operations of mind, and recommended the way of virtue; still "darkness covered the earth, and gross darkness the people;" and still they wandered on in their own way, and "stumbled on the dark mountains," and sunk into the yawning abyss of an unknown eternity. Four thousand years had been allowed for the experiments of human wisdom and human virtue. But "the world by wisdom knew not God," and all its boasted virtue fell short of the way of righteousness, and man remained in the thralldom of guilt and sin. A little district of the earth—the land of Judea—presented indeed a brighter spot. There, where the chosen people of God were planted, the moon-light of the Mosaic revelation had shed its influence, and directed many a pilgrim from the earthly to the heavenly Canaan. But all around was darkness still; and even that favored people had gradually gathered around them the clouds of human tradition, and had almost blotted out from their own view the light of God's revelation.

Such was the state of the world:—the heathen nations wrapt in thick darkness, with here and there a *jack o'lantern* of philosophy, flickering and dancing in the gloom; the Jews beclouded with their own vain traditions, till scarcely a glimmering of moon and stars appeared. Such was the

state of the world, with respect to the *way* of life, “when the fullness of time was come”—the time when the *life-directing* word was published from Heaven—when the *way* which leads to immortality was opened up to view.

*And what is that way?*—Turn to the gospel and see it. Learn of the great Teacher who declares, “I am the way, and the truth, and the life.”

Would you know how your load of guilt may be discharged, and your persons may find acceptance? His atoning sacrifice has made the way whereby God can consistently pardon the guilty; the way in which the righteous God may “be just, and the justifier of him who believeth in Jesus.” O take hold of him by faith, and plead his prevailing merits and his peace-speaking blood.

Would you know the way whereby your sin-polluted soul may be prepared for the enjoyment of heavenly blessedness? His Spirit’s influence is the source of holiness; and his word is pledged that the Father will give the Holy Spirit to them that ask him.

In a word, would you know the way which will lead you safely to eternal felicity?—take Him for your Prophet, Priest and King; and take His word as your guide-book through the journey of life. Surely, brethren and friends, the gospel is *life-directing*.

“May this blest volume ever lie  
Close to my heart, and near my eye;  
’Till life’s last hour, my soul engage,  
And be my chosen heritage.”

May I not add—

3. That the gospel is *life-conveying*.

I will not here enter into the metaphysical question—whe-

ther, in regeneration, the Holy Spirit, by a naked, abstract influence, going beforehand, prepares the soul for the reception of the word; it is sufficient to my purpose to say, that the gospel is the great *instrument* of conversion and sanctification :—"Born again," saith the Apostle Peter, "of incorruptible seed, by the word of God, which liveth and abideth forever." "Sanctify them through thy truth," saith our Lord; "thy word is truth." The gospel is God's great instrument for effecting the actual salvation of mankind; nor have we any grounds for a theory which separates the saving influence of the Holy Spirit from the revealed will or word of God, and forms a scheme of salvation for Pagans and Mahometans, who are "walking in the imagination of their own hearts." The gospel is Heaven's plan. It is the grand aqueduct, for conveying to our thirsty earth the water of life. All human systems and contrivances are empty and vain. They are pipes which do not reach the fountain, and therefore fail to refresh the soul with the living water which springs from the throne of God.

I am loth to leave this part of my subject without just hinting—

4. That the gospel is *life-sustaining*.

How many, in seasons of trial and affliction, have witnessed the efficacy of its heavenly influence! In the conflict of temptation, they have been strengthened unto victory. Under the pressure of life's ills—the loss of property, of friends, of health,—they have been borne up with resignation. And in the final struggle—in the last lingerings of life, they have been sustained and cheered,—ay, and enabled, sometimes, to rejoice and to triumph in the arms of death. These things, dear friends, are not fictions.

Well ! we have taken a scanty and an imperfect view of the character of the gospel, as “the word of life.” It is *life-revealing—life-directing—life-conveying—life-sustaining*. Let us consider—

II. How, or in what manner, the word of life may be held forth ?

“*Holding forth* the word of life.” The expression seems to be the continuing, or the carrying out, of a figure in the foregoing verse, where the Apostle represents that the members of the Christian congregation should “shine as lights in the world : holding forth,” he adds, in the text, “the word of life.” “In the midst of a crooked and perverse nation, shine ye, as lights in the world, holding forth the word of life.” Now, you shine by reflecting from your persons the light of that lamp, of divine truth, which you carry with you : “Thy word is a lamp to my feet and a light unto my path.” And you are not only to take it along for yourself, but to hold it forth for others : “Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.”

This, then, is the idea : that the word of life, in the character of a lamp, is to be *held forth* ; that “we are not only to hold it *fast*, as Mr. Henry says, for ourselves, but to hold it *forth* for others.” What a heavenly lamp is the word of life ! It shines on the darkness of the understanding, to instruct us ; it shines on the darkness of affliction, to console us ; it shines on the darkness of death, to sustain us.

“This lamp, through all the tedious night  
Of life, shall guide our way,  
’Till we behold the clearer light  
Of everlasting day.”

But you are inquiring, I hope, and waiting to hear, how the word of life is or ought to be held forth. I answer, *generally*, in every way in which it may be practicable and consistent to do it. But more *particularly*—

1. It implies a profession of the religion of Christ. Every believer in Jesus Christ ought to make an open profession of his name and religion. “Men do not light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.” I marvel, that there should be found, in the circles of Christian society, persons who *privately* appear to be on the Lord’s side,—to have their minds imbued with the principles of piety and love to the cause of Christ; who for months—nay, perhaps, for years, have been hovering about the Church, and are yet lingering on the out-skirts and borders of Zion! Dear friends, there must be something wrong. How is it? Has Jesus Christ not made the way of acceptance sufficiently plain? Or is there not a criminal delay in you, to settle this point, and avow yourselves his followers? Come! why tarry? Baptism will not extinguish this lamp. Come! light it up, on the margin of the baptismal font, and then, come forth and “trim the golden flame.”

2. It is “holding forth the word of life,” when the conversation and conduct correspond with the profession which we have made; when the practical course—the living example, manifests the influence of the word of life over our hearts. This is speaking most effectually: its voice is more powerful than the eloquence of words. This indeed is letting our light shine before men; not the mere glitter of a verbal profession, but the burning lamp of solid, substantial religion.

3. In reading the sacred word in your families, and to those who cannot read it for themselves;—in the Sunday-

school, and in the Bible-class ;—in all these exercises it may fitly be said, that you are “holding forth the word of life.” And in saying something on behalf of the cause of religion, as opportunity may occur, and ability may be given, you will be contributing towards a performance of this holy duty. But many of you, perhaps, may be ready to plead, that you can do little or nothing in this way. You have no talent for imparting religious instruction, and for pressing these great truths on others ; but you are willing to do what you can, and you are desirous of extending, in *any* and in *every* way, the sphere of your operations, for advancing the progress of the good cause. Well, then, *you* are peculiarly interested in our next item ; and I add,

4. That there is yet a way of “holding forth the word of life” more extensively, of doing your part towards giving to it a wider range, than otherwise, by your own personal operations, you might be able to do. I am sure you will here all anticipate me. You will think of giving the Bible to the destitute,—particularly, of giving it, faithfully translated, to the heathen. You will think of having the written record attended by the voice of the preacher,—“holding forth,” in living strains, “the word of life,” whether in our own country, or in distant regions of the earth—all, appropriate to the point here presented to view. And you can aid in promoting these desirable objects. Oh ! how it ought to gladden our hearts, to think that we can bear a part in so blessed a work ! Yes, you can aid by your ready support of the cause,—by your prayers and your offerings.

You pray, brethren, I *trust* you ‘do, as the saints of old have prayed,—“That thy way may be known upon earth, thy saving health among all nations.” But how ? Not by

sending angels to proclaim the gospel to them; not by miraculously sending Bibles among them, but *by the instrumentality of men*: And we must be ready to render our aid, in effecting this object. God *may, indeed*, for aught we know, yet resume his miraculous operations; and all our efforts and labors at present, like the ministry of John the Baptist, *may be* but an introduction to a glorious display of miraculous power. Still, however, should this be the case, there will still be a demand for human instrumentality, and a call upon us still to be “holding forth the word of life.”

But, brethren, while you are thinking about the proclamation of the gospel, at home and abroad, and about the blessed result of its success, there is a point, in connection with this matter, which forms a prominent object on this occasion, and which it is high time I should bring to your notice. In the mental prospect which you have called up, you have introduced preachers, ready formed and fitted for the work. They present, no doubt, a goodly appearance; for, of course, I presume they are furnished with the requisite qualifications; not only piety of soul, and zeal for the glory of God and the salvation of man, but an acquaintance with the Holy Scriptures, those weapons of the heavenly warfare; and a knowledge of human language, that they may know how to wield their weapons aright; and a knowledge of matters and things connected with Bible facts, that they may be able to illustrate their subjects; and, in a word, possessed of minds improved by study, and capable of defending the truths which they advance. Ah! brethren, you have painted these pictures in your imagination, but where are the originals? I fear, indeed, they are “like angel visits, few and far between!” *Some* there may be; and some, I trust, there are. But



where is the *supply* of preachers possessed of these qualifications? Where, O where, the supply for our churches and the world?

And *shall we then despair?* Heaven forbid! Shall our politicians cheer one another with the watch-word, "Never despair of the Republic?" and shall *we* despair of the cause of God—of the Church of Christ? *No!*—while the King lives, *never!* Long may our Republic stand and prosper!—and every heart, I trust, responds, "Amen!" Yet, let me say, when kingdoms, and empires, and republics, and all earthly governments, shall sink in one undistinguished mass of ruin, the Church of Christ shall rise, and triumph, and shine, "long as eternal ages roll."

But, to the point before us; whence shall come these preachers, which are so much needed? Shall we *manufacture* them by human hands and in human institutions? By no means! Be it far from me to drop a hint in favor of the idea of *making*, that is, of *originating* a preacher. To the Head of the Church, the King in Zion, we are doubtless indebted, as the prime agent in this matter.

The renewing and sanctifying influences of the Holy Spirit, the proper impressions and motives prompting to the work, the communications of the Divine Teacher, along with the natural capacity to receive and to impart instruction;—these, doubtless, constitute the great fundamental qualifications for the gospel ministry. But shall we be content with the foundation without the superstructure? As well might it be argued, because Christ is the foundation of our trust for eternal happiness, that therefore no personal holiness, no practical religion, is necessary to our character. We repudiate *antinomianism* in the *one* case;—let us reject it in the *other*.

It is conceded, however, on all hands, that education, *to some extent*, is a necessary qualification for the ministry. No one pretends that we are to be taught the knowledge of *reading* by divine inspiration ; but a very scanty portion of learning is considered, by some good people, as being sufficient for the preacher of the gospel ; and in support of this opinion, we are referred to the fact, that, in many instances, the labors of men of small attainments in learning, have been crowned with great success. The fact is readily admitted, and in that fact we rejoice. In many instances, under certain circumstances, and to a considerable extent, God has signally owned the labors of his servants of this description, and thus “has given testimony to the word of his grace,” in the hands of unlettered men. No legitimate argument, however, can be thence deduced, against the great benefit and expediency of a more extended education. In many instances, the admonitions and counsels of plain, simple-hearted, private Christians, have been blessed to the conversion of sinners ; yet no one thence infers, that the preaching of the gospel is not requisite, as the proper and more effectual instrument in the work of salvation. *Men who have been most eminently useful, have generally been men of learning.* Testimonies to the truth of this position might be brought forward in abundance, from the days of the Reformation to the present time ; but I deem it unnecessary ; and “time would fail me,” even to enumerate the names of those witnesses which, from authentic sources of information, might be collected for this purpose : A catalogue of “burning and shining lights ;”—*some* of them men of eminent attainments in learning ; and *most* of them possessed, by some means, of liberally cultivated minds. In the meantime, let me take occasion to say, that in advo-

cating the improvement of the ministry by education, we have no wish—far be the thought from us!—to check or discourage the progress of those gifted brethren, who may never have had the opportunity, or even the capacity, for those acquirements which we consider so desirable. “God speed the plough” of the gospel!—whatever hands may hold it; if they can only assist in cultivating the soil.

But admitting the advantage of education in the ministry, the plea is sometimes entered against any systematic course, for the purpose of facilitating and advancing this object. The preacher must achieve everything by his own unaided efforts: no Theological Institution;—no Seminary, even, for the regular education of young ministers. And why not? If the acquisition of knowledge be desirable, why shall it not be proper and expedient that the preacher be aided in its attainment? Is it because such an institution may be abused? So may any of the advantages and blessings with which we may be favored; yet we hope, dear friends, you will not here forget the old adage—that from the possible abuse of a good thing, we are not to argue against its use. But, “the Apostles,” it is said, “never went through a regular course of instruction for the ministry.” Were they not three years and a half under the verbal instruction of the Master?—and learned they not languages on the day of Pentecost? Well, brethren, when the forked tongues of flame shall again descend on the heads of our ministers, we may cease to insist on studying languages in a Seminary.

On the subject of ministerial education, and in support of the argument for the means of a regular course of instruction, allow me to present you with a quotation from

an able and eloquent advocate of this cause. “*Who* shall teach our ministers in these useful branches of knowledge? Shall they be their own instructors, or shall their brethren of greater age, experience and knowledge, be allowed to aid and guide their efforts? *When* shall they study? In the scattered and brief remnants of time which they shall be able to save, or to steal from other pursuits; or shall they, by the kindness of the churches, be enabled to pursue their studies in retirement and at leisure? Shall they be compelled by their brethren to gather their education whilst they discharge their ministry; or will they be encouraged in the years of youth to prepare for the active toils of maturer life? Shall they be coolly exhorted to buy, to beg, or to borrow, as they best can, the books they may need, where they may first find them; or shall they be invited to use the well-stored library, aided by the counsel and supervision of the faithful teacher? Shall their instructors be competent or incompetent? Shall they select for themselves, as their models of ministerial character, the men whom they may first meet, or easiest reach; or will the Church point them to men of approved piety, wisdom and knowledge, as their patterns and tutors?”\* I forbear to enlarge the quotation;—who can escape from appeals such as these?

We are sometimes reminded of self-taught men; and, on this ground, a plea has been advanced against the necessity of any regular course of education. There are, indeed, instances of men in the ministry, (as well as in other departments,) whose genius has broke forth through all discouragements, and their thirst for knowledge has overcome all difficulties. But men of this description,

\* Williams's Address.

be it observed, are generally found to be in favor of providing for a regular course of instruction. "Their own struggles and sacrifices, in the attainment of knowledge," says the writer just now quoted, "have taught them its value, and made them desirous of its diffusion. Among them, he adds, stands high and prominent the name of FULLER. But Andrew Fuller, though his own powers had been slowly developed in solitude and neglect, was the friend of ministerial education."

Does the question now recur—whence shall come a supply of these preachers? I answer, two things appear to be requisite to the attainment of this object:—prayer to Him whose province it is to "thrust forth laborers into the harvest;" and then, the aid which you may contribute towards qualifying these laborers for the work; and (I may add) towards sustaining them when they have entered into their labors. They have *bodies* as well as *spirits*, and must have *bodily* as well as *spiritual* support. If, then, you have no gift for preaching, you can help those who *have*; if you cannot enlighten the world in the capacity of *preachers*, you can trim the lamps of *others*; and thus give aid in "holding forth the word of life" in the ministration of the gospel.

After what has now been said, but little, I trust, need be added, under the concluding proposition,

III. To press the expediency and the duty of what is here enjoined. I have, in some degree, anticipated myself in this part of my task; nor do I regret this fact, as it seems to be time we should be drawing towards a close.

You will remark, brethren and friends, that this injunction has regard not so much to ourselves as to others. To quote again Mr. Henry's remark, "We are to hold *fast* the word of life for *ourselves*, and we are to hold it *forth*

for *others*." In taking a view of *man* in the different capacities of life, we must not overlook the *social relation*. That he stands in another relation towards God, in his own individual capacity, is readily granted; and that occasional solitude may be proper and profitable, is as freely admitted; but neither of these considerations goes to contravene the position we have taken, and which, indeed, it is presumed, will not be disputed. If, then, we are constituted social creatures, it is for the purpose of rendering mutual aid—of reciprocating favors and benefits. The idea of *society* involves this object; and, in regard to earthly concerns, it is not denied. But with respect to religion, the case, in the view of some persons, is entirely altered. "*That is God's work, and he will perform it, and he will have all the glory.*" So say we. It is God's work, but he will perform it, in general, by human instrumentality. Come! will you bear a part as the instruments in that work? And he will have all the glory; but it will be by performing it through the weakness of human means. Come! will you contribute to glorify him in this way? Be not afraid of intrusion. He invites you to "come up to the help of the Lord—to the help of the Lord against the mighty;" and he intends to put honor on his people as the *instruments*, while, as the great *Agent*, he reserves to himself all the glory.

The truth is, that God has so constituted the economy, both of nature and of grace, that we may be mutual helpers in the one case, as well as in the other. Else, whence those injunctions and admonitions in the Bible to this effect?—injunctions and admonitions too numerous to be here particularized. And whence, indeed, those kind Christian offices, in bestowing their counsels, their admonitions, and their prayers, which some of those good peo-

ple themselves perform, who revolt at the idea of helping the Almighty?—whence, but from a sort of spiritual instinct, by which (to their credit be it spoken) their hearts are influenced, in opposition to their erroneous creed. On this point I will just add one remark. When God sees it requisite, he will perform a miracle. But mark this, and mark it well! God will never make a draft on the treasury of miraculous power, for the purpose of indulging persons in ignorance, in idleness, or in the love of worldly gain.

There remains a consideration, calculated to encourage us in “holding forth the word of life,” which I beg leave to present to your notice, before I close this discourse. When an earthly portion is divided amongst a number of persons, the shares become lessened in proportion to the number of shares. It is not so in this case. The diffusion of the word of life—the participation of numbers in the heavenly blessing, does not diminish the share of any individual. Here, indeed, there is no division, but *each* has *all*. Does not the sun in the Heavens pour his splendors, and shed his genial warmth on millions and millions, while each individual enjoys the advantage of a whole sun? “Does not *diminish*!”—Nay, Christians, I appeal to you—does it not *increase* the enjoyment? Surely, surely every heart that beats with the pulsations of Christian affection, must feel a desire that *thousands*, that *MILLIONS*, that *ALL*, might share in the blessings of redeeming mercy, where the portion of none will be diminished, and where Christian sympathy will increase the enjoyment!

And shall I now avail myself of this opportunity, Christian friends, on your behalf to call upon these wan-

derers to come and partake?—O, that we could prevail on them !

“Come, O my guilty brethren, come,  
Groaning beneath your load of sin ;  
His wounded hands shall make you room,  
His bleeding heart shall take you in :  
He calls you all, invites you home—  
Come, O my guilty brethren, come.”

And to you, Christians, I address the exhortation of the Apostle: “Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation; among whom shine ye as lights in the world; holding forth the word of life.” Let your hearts be cheered with its holy influence, and your hands be ready to give aid in sustaining it; and be encouraged with the promise and the prospect of that day, when God shall cause it to shine forth clearly. By the light of this blessed luminary, the deep and death-like shades of heathen idolatry are to be dispersed, and the blood-tinged clouds of Mahometan bigotry to be dissolved and scattered; ay, and by the brightness of this light is the gloom of Popish superstition to be broken, and that dark shadow on the Christian name to be forever chased away. The downfall of these horrid systems will probably be nearly simultaneous; and, ere long, we may hope the world will hear the mighty crash! “Soon,” (to borrow the words of an eloquent writer, and with which I conclude,) “soon shall the sound already whispered by the still small voice of prophecy, be caught by the saints, and martyrs, and elders, before the throne; they shall shout aloud, and the song shall be heard ‘as the voice of many



waters, and as the voice of mighty thunderings;’ and seraph shall answer to seraph, and harp to harp shall extend the tidings, until the whole universe of Heaven shall resound with the exulting lay, ‘Babylon is fallen—is fallen!—hallelujah! for the Lord God omnipotent reigneth!’ ”

Now, “blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen! and Amen!” Ps. lxxii., 18, 19.

# Christ Crucified,

## THE SUBJECT OF THE GOSPEL MINISTRY.

DELIVERED BEFORE THE DOVER ASSOCIATION, OCTOBER, 1841.



"But we preach Christ crucified: unto the Jews a stumbling-block, and unto the Greeks, foolishness; but unto them who are called, both Jews and Greeks, Christ the power of God and the wisdom of God."—1 Cor. i. 23, 24.

FROM the manner in which the text is introduced, it is obviously intended to stand in opposition to something which had previously been mentioned: "*But* we preach Christ crucified," &c. That you may have a view of its connection—a just idea of the relation which it bears to the context—permit me to direct your attention to a few verses preceding the text.

"For the preaching of the Cross," says the apostle, ver. 18, "is to them that perish, foolishness; but to us who are saved, it is the power of God." In the esteem of these unhappy opposers, the preaching of the Cross was *foolishness*. Well! and what remedy had the *wisdom of man* devised for the wide-spread moral disease of the world?—What effectual means for opposing the reign of sin and

guilt? Time—*ample* time had been allowed for the trial. Philosophy had brought to bear all its stores of knowledge, and eloquence had exhausted its powers:—all in vain! Sin continued its triumphant career, and guilt still hung, as an impervious cloud, over the fallen race.

Such was the state of things; while the message of salvation was despised as “foolishness!” But God had determined that the folly of these vain boasters should be exposed—and exposed, too, by the very object which they despised. “For it is written,” (ver. 19—a quotation from Isaiah,) “I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.” And then, inspired with holy triumph, the apostle exclaims, ver. 20, “Where is the wise? Where is the scribe? Where is the disputer of this world?” Let them come forward and behold! “Hath not God made foolish the wisdom of this world?” Yes!—eclipsed all these glow-worms with the sun-light of heavenly truth. Come and see what God has wrought, by the very means which you have contemned! “For (ver. 21) after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.” “For the Jews” (he adds, ver. 22) “require a sign, and the Greeks seek after wisdom.” And do we gratify these vain cavillers? No! The Jews have had ample miraculous testimony; and the wisdom of the Greeks has nothing to do with the wisdom of the gospel. No: we make no compromise with these captious objectors. With undeviating pace we pursue our course. The Jews require a sign adapted to their views of worldly *power*, and the Greeks seek after new theories in philosophy, in accordance with their views of *wisdom*; “but we preach Christ crucified: unto the Jews a stumbling block, and unto the Greeks,

foolishness ; but unto them who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.”

Let us, in a brief discussion of the passage before us, consider,

I. The great theme or subject of the gospel ministry—  
“Christ crucified.”

What is implied in this expression ? Not merely an exhibition of the *fact* of his crucifixion, but especially the great *end* or *object*—Christ crucified, as the basis of the glorious structure of salvation : He, the soul or spirit—the inspiring principle of our ministrations, his cross the golden key, which “opens the kingdom of heaven to all believers.”

But more particularly : “We preach Christ crucified,” as  
The only foundation of a sinner’s trust ;—

The effectual instrument of a sinner’s conversion ;—

The informing principle of divine institutions ;—and

The most efficient motive to religious action.

Review, with me, each of these points.

1. Christ crucified is the only foundation of a sinner’s trust.

To what else, brethren, shall we trust, or *can* we trust ?

Shall we trust in the *world* ? What ! creatures destined for eternity, and capable of immortal blessedness, take their portion in this fleeting life—this perishing world ! O fools ! fools ! to think of laying up treasures in barns and store-houses, for the happiness of the soul of man ! Do I use too harsh a term ? Think of the fearful case of him, the rich man, “whose ground brought forth plentifully,” who flattered himself with the prospect of being presently able to say to his soul : “Soul, thou hast much goods laid up for many years : take thine ease, eat, drink, and be merry.”\*

\* Luke xii. 16, 21.

Hark ! that voice ! like a thunder-clap in a clear sky :  
“ Fool ! this night thy soul shall be required of thee ; then whose shall those things be which thou hast provided ? ”  
O fools ! fools ! to think of drowning the consciousness of guilt in the world’s pleasures or the world’s business ! Presently shall the blast of death drive the world before it as a vanishing smoke ; and ere long shall the funeral fire of nature consume it in one general blaze. Surely, dear friends, the world is not a proper ground of trust for the soul of man ; surely, it is not the staff on which the traveler to eternity should lean for support.

“ Lean not on earth : ’twill pierce thee to the heart :  
A broken reed at best, but oft a spear,  
On whose sharp point peace bleeds and hope expires.”

Shall we trust to our *legal righteousness*—our broken efforts to comply with the requisitions of the law ? Hear ye not what the law saith ? “ The man that *doeth* these things shall *live* by them : ”\* but “ Cursed is every one that continueth not in all things which are written in the book of the law, to do them.”† We have all transgressed ; we have broken the law again and again, and so have incurred the penalty ; and to seek for justification by that violated law, is vain and absurd. The convicted criminal in a human court, finds no protection from the law which he has transgressed. If pardon should reach him, it must come from another source. Nor can we, dear friends, from the law of God which we have transgressed, obtain deliverance from guilt and condemnation. Deliverance must come from another source ; for, “ by the deeds of the law,” heaven has proclaimed, “ shall no flesh be justified in his sight.”‡

\* Rom. x. 5. † Gal. iii. 10. ‡ Rom. iii. 20.

Shall we then trust in the *mercy of God*? Yes! O yes! This is the resource to which we must turn—this the fountain whence the stream of pardon must flow. But, then, be it observed, my dying fellow-sinners, *we must so expect that mercy as God hath appointed; and that is, through the crucified One.* Let us not too hastily dismiss this point; it is proper that it should be established on a solid basis. Our position is this: To become the subjects of the pardoning mercy of God, we must trust in the crucified Saviour; for, while that mercy is the source of our salvation, Jesus Christ is the medium through whom it operates in effecting that object. Now, we must remember, that God is *just* as well as *merciful*—*holy* as well as *gracious*: and we have no ground, from the dictates of Scripture or reason, for believing that he will exercise his mercy at the expense of his justice, or suffer his holiness to be implicated in the exhibition of his grace. If, therefore, in wonderful goodness and condescension, he shall determine to extend his hand for the recovery of sinful man, it will be done in a way consistent with the righteousness of that law which has been violated—with the honor of that throne which has been insulted. And this is precisely what God, according to the scripture doctrine of redemption, has actually done in the case of fallen man. “For he hath made him to be sin for us—[or a sin-offering]—who knew no sin, that we might be made the righteousness of God in him.”\* It is thus that “we have redemption in Christ Jesus;” “whom God,” the apostle tells us, “hath sent forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins,” &c. And he adds: “To declare, I say, at this time, his righteousness”

\* 2 Cor. v. 21.

—[that is, God's righteous method of justifying sinners,]  
 —“that he might be just, and the justifier of him who believeth in Jesus.”\*

Here we see how the way is opened for a consistent exhibition of the mercy and grace of God in the salvation of fallen man. In the great sin-offering, the atoning sacrifice, the penalty of the divine law, is sustained; the honor of the divine government vindicated; and the hand of redeeming power can now be extended for the recovery of the sinner. God can be “just, and the justifier of him who believeth in Jesus.” “Deliver him from going down to the pit: I have found a ransom.”† Well, then, may we trust in him for redeeming mercy; and especially while we hear the declaration of Simon Peter to his countrymen, that “there is no salvation in any other;” and “none other name under heaven given among men, whereby we must be saved.”‡ And are there to be found, wearing the Christian name, those who discard the atoning efficacy of the blood of Jesus? Ay, *rational* Christians! Well! let them boast; but give me the faith and the trust of the *fishermen of Galilee*, for, indeed, fearful am I, that he who has any other trust has never known himself as a sinner. In perfect harmony with this point, it follows,

2. That the doctrine of Christ crucified is the effectual instrument of a sinner's conversion.

Paul was sent to the Gentiles “to turn [or convert] them from darkness to light;” and we see, from all his epistles, that the cross of Christ had been prominently held forth, as the great instrument in effecting this work. To the Corinthians he writes, “I determined not to know any thing among you, save Jesus Christ and him crucified.”§ To the Galatians, that “Jesus Christ had been evidently

\* Rom. iii. 24, 26. † Job. xxxiii. 24. ‡ Acts iv. 12. § 1 Cor. ii. 2.

set forth, crucified among them.”\* And of himself he says : “ God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world.”† These testimonies ought surely to suffice ; and the fact will be found to accord with these testimonies. Godly sorrow, brokenness of heart, can be induced only by a view of this melting, heart-touching object, the cross of Christ. Terror may *awaken*, it cannot *convert*. Place, in dread array, before the mind’s eye, “ the terrors of God,” the heart will *quake*, but it will not *melt*. No : it is under the influence of the cross on Calvary, whence flow the blended rays of the love of the Father and the Son. It is under *this* influence that the heart will be found to melt ; that the sinner will exclaim—

“ Nay, but I yield, I yield !  
 I can hold out no more ;  
 I sink, by dying love compell’d,  
 And own thee conqueror.”

And thus speaks the crucified One by the prophet :— “ They shall look upon me whom they have pierced, and they shall mourn.”‡ O sinner, sinner, what a heart of adamant must thine be, that will not yield to the influence of the cross !

3. “ Christ crucified ” is the informing, inspiring principle of divine institutions.

Take, for example, the ordinance of *baptism*. Immersion in water, (for this, I take it, is the scriptural baptism,)—what is this, considered in itself ? An action of perfect indifference : having in it neither good nor evil. Nay, what is it, considered merely in reference to a divine command ? An act, you will say, of obedience, of submission

\* Gal. iii. 1. † Gal. vi. 14. ‡ Zech. xii. 10.



to divine authority. But baptism, brethren, is more than this. It is certainly more than an action of *indifference*; and it is more, let me add, than a mere act of *obedience*. Baptism, according to the scriptural view of it, is rich with meaning; and its richest meaning it derives from this informing, inspiring principle, "Christ crucified." In connection with this object, it exhibits some of the most important and deeply interesting truths. I state but a part of its meaning when I say, that it points to the burial and resurrection of Jesus, and associates the believer with him, by representing his death unto sin, and his resurrection to righteousness: "Buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."\* O, let every baptized believer consider himself as placed, like the departed spirit, in a new state of existence;† as an inhabitant of that country "from whose bourne no traveler [to Zion] returns."

And as in regard to baptism, so also in regard to the *Lord's Supper*. Considered in itself, what is it but receiving a bit of bread, and taking a sip of wine? But associated with the idea of the crucified Saviour, and celebrated in remembrance of him, what a solemn import does it possess! Here, the broken body and the shed blood of the Redeemer are exhibited to view; and here a mutual pledge, the pledge of love, takes place between the believer and his crucified Lord. I remark, once more,

4. That "Christ crucified" presents the most efficient motive to religious action.

It was to be expected, of course, that the motive, the impelling power, which proved "mighty, through God" to

\* Rom. vi. 4.

† Such appears to be the idea intended to be conveyed. Col. ii. 20, and chap. iii. 1, 3.

the subduing of the sinner's heart, should operate effectually on the believer's life; and accordingly so we find it. See how this motive is applied, as to the believer's *general* conduct. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."\* "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God,"† &c. I cannot here enter into *details*; suffice it to observe, that the various duties of life, in all its different relations, find, in various parts of the Scriptures, their strongest, their most pungent motives, in the sufferings and death of the crucified Saviour; the love which echoed in his dying groans; which was written in his heart's blood.

"Here, strongest motives sting;  
Here, sacred violence assaults the soul;  
Here, nothing but compulsion is forborne."

We come,

II. To notice how this blessed object is esteemed by the world: "to the Jews a stumbling block, and to the Greeks, foolishness."

Such was the reception which depraved nature, in Jews and Gentiles, gave to this glorious exhibition of divine philanthropy! Such the treatment of an object at which angels looked with adoring wonder! Would that we had not to complain of the same sort of treatment from many in our generation.

Jews and Greeks concurred in rejecting this object, but from different feelings, and with different views. The prejudices and predilections of sinful nature are not the same in all: they take a form according to the peculiar

\* 1 Cor. vi. 20. † Ephes. v. 1, 2.

properties of the seeds which have been sown in the mind, and the qualities of the moral soil in which they have been deposited. And this, by the way, furnishes a hint as to the importance of a timely and a proper culture of the mind and disposition.

The Jews expected a Messiah; and the indications of prophecy pointed to this period for the fulfilment of that expectation. They were looking for the Messiah; but "Jesus of Nazareth" was not to their wishes. Expecting a great prince, coming with earthly pomp, they see in *him* the "man of sorrows and acquainted with grief;" and, notwithstanding the evidences of miraculous power which he manifested, dying at last the accursed death of the cross!—They will not receive him; they cannot remove him out of the way; and, hence, he becomes to them "a stumbling stone and rock of offence." After all the miraculous evidence which has been given, they still require a sign, such a sign as shall gratify their own vain and ambitious desires. The Greeks, on the other hand, are seeking after wisdom. Taken up with attempting curious discoveries in nature and in science, they have no relish for this "new doctrine" of "Christ crucified." To them it is "foolishness." They mock at the idea of being saved by one who was put to a shameful death as a malefactor.

Well! my friends and brethren, the world, while actuated by its own spirit, and pursuing its own course, still rejects "Christ crucified." Like the Jews and the Greeks, the people have now their prejudices and objections, though they may not assume the same form with those of ancient times. "The course of this world" changes with changing circumstances: retaining its hostility amidst all its variety of forms and changes.

In the general class of these rejecters of "Christ cruci-

fied," I place the *devotees to this world*, the *self-righteous*, and the *philosophic cavilers*.

1. *The devotees to this world.* The "lovers of pleasures, more than lovers of God," who are led captive by fleshly appetites and carnal fancies; the sordid souls, who sacrifice the prospect of heaven on the altar of mammon; the ambitious aspirants, who seek the honor of this world, and "not the honor which cometh from God." To such as these, "Christ crucified" is an unwelcome object. How should it be otherwise, since he who receives the Saviour, must "take up his cross and come after him?"

2. *The self-righteous.* These are in the class of the rejecters of "Christ crucified." There is an utter inconsistency, a real hostility between the self-righteous spirit, and a spirit of submission to the crucified Saviour. Trusting to your own fancied goodness for acceptance with God, you can have no proper sense of your need of a propitiatory sacrifice. From an apprehension of some degree of failure, you may indeed consider yourselves in some measure dependent on the redeeming merits of Christ; but you do not receive him in that character under which he is presented in the gospel, a *Saviour of the lost*: and so, virtually, you reject "Christ crucified." Awake! awake! ye self-deluded souls, to a sense of your need of such a Saviour! Kneel at the same footstool of sovereign mercy with the self-condemned publican; and cease to view the humbling doctrine of the cross as "a stumbling block."

3. *Philosophic cavilers.* These also are found in the ranks of that class of persons who reject "Christ crucified." Under this denomination I include, not only the avowed unbeliever, who denies divine revelation, and looks on Christianity as a human invention, but the *modified infidel*, who, claiming to be called a *Christian*, rejects the doctrine

of the propitiatory sacrifice of Christ, sets at nought the atoning efficacy of his blood, and considers him as having suffered and died merely in the character of a *martyr*. These are your *rational* Christians ! The idea of *incarnate divinity* :\* of “ God manifested in the flesh ;” and the idea of *vicarious* suffering, of suffering as a substitute, by way of atonement ; such views as these, we are told, transcend the sphere of *reason*’s operations—ay ! they stretch beyond the ken of the eye of *science* : they are therefore esteemed “ foolishness ;” and so they are rejected. Of course, it is not expected that I should here enter into a labored argument on this point ; but tell me, “ ye pompous sons of reason idolized,” since you admit that Jesus Christ (whatever else he might or might not be) was perfectly pure from sin ; tell me how it could be consistent with the economy of the righteous Judge, that *he*, the innocent and holy One, should suffer the most overwhelming agony of soul, and the bitter pangs of an accursed death ? Are you silent ? Yes ; on your own ground you must be so. Well, then, the language of inspiration shall solve the question ; and in solving it, testify to the truth which you deny. “ Surely, he hath borne *our* griefs, and carried *our* sorrows.” “ He was wounded for *our* transgressions, he was bruised for *our* iniquities.”† “ He bore *our* sins in his own body on the tree.”‡ “ He suffered for sins, the *just* for the *unjust*, that he might bring us to God.”§ It is thus, my friends, that we account for the sufferings and death of the holy and beloved Son of God ; and thus, too, it appears, that these

\* The rejecters of the atonement are generally found (consistently enough,) to deny the divinity of Christ.

† Isa. liii. 4, 5.    ‡ 1 Pet. ii. 24.    § 1 Pet. iii. 18.

philosophic cavilers are rejecters of "Christ crucified."\* O! for that humble, teachable spirit, which brings the sinner down at the foot of the cross! ay, "the learned and the rude," on one common ground, to receive the soul-saving lesson, "that Christ died for our sins, according to the scriptures;" and in him alone to trust for redeeming mercy! Learning, science, philosophy—these are all good in their place; yea, and they may be made, and ought to be made, to subserve the interests of religion. But let no human attainment, no earthly object, displace the teachings of heavenly truth. Let all be considered, comparatively, as lumber at the foot of the cross; and O! let each one say, with the apostle, "yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord."

We have seen how the Jews and the Greeks, and others like them, have estimated the doctrine of "Christ crucified." But, by way of pleasing contrast to these descriptions of character, let us now observe,

III. That there is found, even in our sinful world, thanks be to God, a class of persons who treat this glorious object in a different manner. "To them who are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

This favored class of persons were once, like the others, rejecters of the blessed message of mercy. But no mat-

\* *Query.* How could these rationalists, according to their views, account for the fact, that the Greeks esteemed the preaching of the Cross "foolishness?" If the apostles represented Christ as suffering merely as a martyr, to seal the truth with his blood, surely there was nothing in this to startle their philosophy! Why, our text itself is a refutation of the Socinian scheme.

ter *now*, whether Jews or Greeks, to them Christ is become "the power of God and the wisdom of God." The prejudices which darkened their minds have yielded to the force of truth; the enmity of the heart is slain; national distinctions are merged in the name of *Christian*; and Christ, the crucified one, appears to their view, as he does not to the view of others.

But it is proper, my hearers, that we should become better acquainted with the character of this description of persons. Let us inquire concerning them, under the term by which they are here designated. They are distinguished from the mass of opposers, as the "called:" "To them who are *called*, both Jews and Greeks." I understand this term is intended to represent those persons who have *obeyed* the call; and so, by way of eminence, they are termed the "called." The proclamation of the gospel is, indeed, wherever it comes, a call to sinners of the human family. This day, my hearers, *you* are called, in the name, and by the authority of God, to turn from sin, and come home to Christ. "To-day, if ye will hear his voice, harden not your hearts." The gospel call reaches all descriptions; but, alas! they have not all obeyed the gospel." So said Paul, and so must we say. Some are found, however, to whom the word of truth comes home with power. They feel its force effectually working. Convinced of sin, its danger and its evil, they "repent and turn to God." Persuaded that there is "no other name under heaven given among men, whereby we must be saved," they believe in the name of Jesus Christ. They trust in him alone for salvation, and yield their hearts to him in willing obedience.

These are the "called," and to them, we are told, "Christ is the power of God, and the wisdom of God."

In his mighty arm is *power* to effect all the purposes of salvation ; and in him are “all the treasures of *wisdom* and knowledge,” to guide him in the exercise of that power. Not *power* without *wisdom* ; to grope in the dark, and work fearful destruction. Not *wisdom* without *power* ; to devise a plan, and fail in the execution. But wisdom and power combined—unerring wisdom, almighty power—and these divine attributes impelled to action by matchless, unspeakable love. O ! what is it which they cannot effect ? Are we not justified in considering redemption, through the sacrifice of Christ, as the brightest exhibition of divine wisdom and divine power, that has ever been presented, as far as *we* have understood, to the view of intelligent beings ? These attributes of God, as manifested in the machinery of the universe, excite our adoring admiration, and have long been celebrated by the “first-born sons of light”—those “morning stars that sung together” when the foundations of the world were laid ; but richer displays of these divine perfections have been reserved for the wonders of redemption, and these are to call forth higher admiration, and warmer love, and louder praises. O ! when the *mighty plan*, complete in all its details, and fully executed, shall be brought before the gaze of saints and angels, then, from that “great multitude which no man can number, standing before the throne and before the Lamb,” shall you hear the burst of praise, while “they cry with a loud voice, saying, salvation to our God who sitteth upon the throne, and unto the Lamb !” And then will you hear, in responsive strains, from “all the angels round about the throne”—“Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God, forever and ever. Amen !”\*

\* Rev. vii. 9—12.



Surely, brethren, the doctrine of redemption through “Christ crucified,” is the brightest exhibition of divine wisdom and divine power. What *wisdom* in that plan, which, while it secures the honor of the eternal throne, opens the channel by which mercy can flow to sinful man; which presents to our view the glorious Ruler of the universe, at once “severely *just* and immensely *good*!”—“*just*, and the *justifier* of him who believeth in Jesus.” What wisdom in the *details* of this glorious plan—in the provision which is made for the application of its benefits to fallen man, and for a supply of grace sufficient for all the cases and conditions which life or death may require! And then, what *power*;—ay, what power, in the *execution* of this gracious design! I pass over *here* the miracles in the life of our Lord; but what power, in overcoming by his cross the mighty foe of God and man; in breaking the fetters of death, and bursting the barriers of the tomb; in conquering the hearts of sinners; sustaining, strengthening, and defending, the souls of feeble believers; in carrying them safely through death; and finally, in bringing them forth from the dark abode of the grave, to a state of immortal blessedness; in a word, what power, from the victory of our Redeemer on the cross, to the triumphant completion of the great work of salvation—“Christ the power of God and the wisdom of God!”

A few thoughts by way of *application* will bring our subject to a close.

1. We may remark, that “Christ crucified” forms the essence of the gospel. We include, however, in the exhibition of this object, the burial and resurrection of our Redeemer; and thus we present you with what the apostle Paul has declared to the Corinthians, to be the gospel which he had preached to them. “Moreover, brethren, I declare unto you the gospel which I preached unto you,

which also ye have received, and wherein ye stand." And what that gospel was, he presently tells them. "For I delivered unto you, first of all, that which I also received, how that Christ died for our sins, according to the scriptures, and that he was buried, and that he rose again the third day, according to the scriptures."\* This exhibition of Christ is the foundation which, "as a wise master-builder," the apostle had laid for the hope of a dying world; and "other foundation, he declares, can no man lay than that is laid, which is Jesus Christ."†

2. And now, dear friends, this blessed object is presented to your attention,—Christ crucified, dead and buried, and rising from the dead to a glorious immortality! How does this object, "the preaching of Christ crucified," appear in your view: as "a stumbling block," as "foolishness," or as "the power of God and the wisdom of God?" Be you assured, that according as this blessed object appears in your view, so is the state you are in, whether of death or of life: "For the preaching of the cross is to them that perish, foolishness; but unto us, who are saved, it is the power of God." Consider, I beseech you, the consequence on the one side and on the other—a state of *perdition* connected with a rejection of the doctrine of "Christ crucified"—a state of *salvation*, with its cordial acceptance. And not only is this blessed object *presented* to you, it is *pressed* upon you. The atoning blood of the Saviour offers a remedy to your consciences, to heal the wounds of guilt; his dying love makes its appeal to your hearts, to melt them down in penitent submission; his living power hovers over your souls, to save them from destruction. The tree of life, exhibited in the gospel, stands before you, laden with the fruits of immor-

\* 1 Cor. xv. 1, 3, 4. † Ch. iii., 10, 11.

talities, and you are invited to come and partake. "Why will ye die?" O favored sinners! Why will you refuse, and perish in your sins? You need not perish. *Faith* will bring you into contact with this tree of life. Reach forth the hand, and partake of its fruits: the pardon of your sins, the justification of your persons, the sanctification of your souls, peace with God, and life eternal. Such are the fruits to be gathered from the tree of the cross, and gathered by faith; that "faith which works by love," and brings the heart to submit to Christ, and trust in him alone for salvation. Exercising such a faith as this, and ready to prove its influence by unreserved obedience, you need not perplex yourselves with mystery, nor wait for a miracle; you may claim the style of "believers in Jesus Christ;" you have a right to receive the *visible* pledge of his favor, by being baptized in his name; yea, you have become the hopeful candidates for the prize of eternal life.

3. In conclusion. Does "Christ crucified" appear, in your view, "the power of God and the wisdom of God"—the brightest reflection of the divine glory? and as such, have you received and cordially embraced him? With many of you, I trust that this is, indeed, the case; and surely I may say, that "this is to you an evident token of salvation." While I thank God on your behalf, and while I congratulate you on the favored state into which you have entered, suffer me to remind you, brethren, of the debt which we owe to matchless grace. What are we doing for Him who died to redeem us, and sent his word, and sent His Spirit, to win us over to his service? O! that we may feel more deeply our obligations; that we may be endued with fresh vigor in his cause; pursue, with unwearied perseverance, the Christian course, and find our

hearts ever tuned to unite in the doxology, "unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen."

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## The Atonement.

NOTE.—In regard to the "Atonement,"—a subject intimately connected with the foregoing discourse, I wish to offer here some remarks, with reference to certain views or representations, which to me appear to be seriously erroneous.

As preparatory, however, to this object, it may be proper to observe, that the very existence of the *atonement*, as a Christian doctrine, has been called in question, on the ground, among other objections, that the word itself does not occur in the New Testament, except in one instance, (Rom. v. 11,) where the original term is properly rendered, as in the marginal reading, *reconciliation*. Now, the truth of this criticism is readily admitted, while the futility of the argument or objection drawn from it can easily be exposed. The fact is this: The word which, in the Old Testament, is translated *atonement*, is rendered in the Septuagint (Greek) version by a word, (*ILASMOS*), which is adopted by the writers of the New Testament, in reference to the death of Christ, and is translated *propitiation*. This word, *ILASMOS*, *propitiation*, is, therefore, identical with *atonement*. What, then, becomes of this objection? It vanishes into nothing; and we maintain the position, that *atonement*, or *propitiation*, is a foundation-principle of the New Testament.

The erroneous representations in relation to this subject, as above alluded to, I now proceed to notice.

1. In treating on the atonement, or the death of Christ as a propitiatory sacrifice for the sins of men, the subject appears to have been sometimes represented in a manner tending to produce the impression, that the FATHER and the SON possessed, originally, different dispositions towards the sinful race of mankind: the *one*, burning with *wrath*; the *other*, melting with *compassion*; the *former* disposed to exercise vengeance, and the *latter* interposing to appease his anger. Any representation giving room for ideas so unworthy, must be owing to a sad misconception of the subject, or to an unhappy manner of holding it forth. And the opposers of the *atonement*, who seem too ready to avail themselves of any crude notions or inadvertent expressions, in order to cast an odium on the doctrine, *ought* to know, that such a view would receive the sanction of none of its intelligent advocates.

In exhibiting the economy of Redemption, it is conceived that we may, *not improperly*, represent the FATHER as occupying the province of Guardian of the rights of Deity and the honor of the eternal throne; and, therefore, as requiring, on behalf of Divine justice, a propitiatory sacrifice, in order to the consistent operation of mercy for the salvation of offending man; unspeakable benevolence, at the same time, moving in his bosom towards this glorious object. The SON, equally disposed to vindicate all the claims of Deity, and actuated by the same Divine benevolence, assumes the office of Redeemer, and so becomes a willing sacrifice, that the glorious object may be accomplished. There is no difference of dispositions; the mind of Deity is *one*.

Thus, then, to conceive correctly of this matter, we are

not to consider God the Father as hating us, and Christ the Son as moving him to love us. But *this* is the true state of the case—that “God so loved the world, that he gave his only begotten Son,” &c. John iii. 16. Yes, that “he loved us, and sent his Son to be the propitiation for our sins.” 1 John ii. 2. It is, indeed, for Christ’s sake, and through Him, that God *communicates* his favor to us; but not on account of Christ, that He was originally moved to have designs of benevolence and mercy towards us.

In all this, there is nothing inconsistent with the exercise of “Divine wrath” against sin, and against sinners on account of it; *wrath* in God being not, as too often it is in man, a *malignant passion*, but his righteous displeasure—his holy indignation against sin, as dishonoring his law, and doing an injury to the well-being of the creation.

2. Another item, of which I wish here to take a very brief notice, as, in my view, erroneous, respects the *nature* of the “atonement.” The error, as I consider it, lies in conceiving of this matter and in representing it, too much in accordance with the idea of a *pecuniary* transaction—of a penalty paid, or a debt discharged with a sum of money. It is true, indeed, that the figurative manner in which the atonement is sometimes represented in the scriptures, has reference to such a transaction, and that there is, of course, some striking analogy which justifies the reference—“ye are bought with a price”—“ye were not redeemed with corruptible things, as silver and gold, &c., but with the precious blood of Christ.” At the same time, however, the impropriety of detailing all possible analogies ought not to be lost sight of; and no greater injury, perhaps, has been done to the subject of the atonement than has arisen from treating it in this manner.

The true idea, as to the object or result of the propitiatory sacrifice of Christ, is expressed by the apostle, Rom. iii. 26, "That God might be just, and the justifier of him who believeth in Jesus." A broad basis is thus laid for the operation of redeeming mercy, as God may see proper to exercise it. He is not laid under any obligation to all, or any number of individuals, to exonerate them from the penalty which attaches to guilt; and hence the application of the atonement, or the actual redemption of any sinner, is still an act of free favor on the part of God. And accordingly, so we find the apostle teaches. Rom. iii. 24. "Being justified freely by his grace, through the redemption that is in Christ Jesus."

These remarks on the *nature* of the atonement, lead to the question as to its *extent*. And here I take occasion to say, that a consistent and scriptural view of this subject appears to lead to the conclusion, that the atonement is *general* in its *nature* and *extent*. As opening a way for the salvation of sinners, considered *as sinners*, it is general in its *nature*; and as being of sufficient value for the salvation of the world, it is general in its *extent*. At the same time, it may be proper to remark, that *redemption*, considered as the result and application of the atonement, is limited, of course, to those who actually become the subjects of grace; in other words, to those who become believers in Jesus.

## The Universal Spread of the Gospel.

DELIVERED IN THE FIRST BAPTIST CHURCH, RICHMOND, VA., BEFORE  
THE GENERAL ASSOCIATION OF VIRGINIA, AT THE ANNIVERSARY,  
JUNE, 1842.



“That thy way may be known upon earth, thy saving health  
among all nations.”—Psalm cxvii. 2.

THE general tenor of the Psalm before us appears strongly to favor the prevailing view, which considers the holy religion of the Bible as destined to obtain a more extended prevalence than the world as yet has witnessed. It seems to direct the mental vision to a state of things yet *prospective*: “a consummation devoutly to be wished,” when “the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” Isa. xi. 9. So far as we can gather, with respect to the purpose of restoring mercy and grace, as unfolded to us in the Bible, it would seem that our guilty world is at some period to be redeemed from the withering, blasting curse which has gone forth over it; and that in both a moral and physical point of view, it is to regain its pristine beauty and glory. Desirable state, indeed! when our earth, on which, for thousands of years, have been exhibited such scenes of abomination, shall be-



come a theatre for the exhibition of the wonders of redeeming grace ; and our fallen world, which has so long been subjected to the dominion of Satan, and constituted, in a manner, the suburbs of Hell, shall become, as of right it should be, a province of the holy kingdom, quite within the purlieus of heaven !

Under what form, or in what manner, or at what period of time, this desirable consummation shall be effected, it is not my purpose now to inquire ; and inquiry, indeed, would probably leave you and myself still involved in much darkness on this point. Whether the millennial reign, therefore, will be *spiritual* or *personal* ; or whether, according to Dr. Gill's view, the personal millennium will be preceded by a universal spiritual reign, are questions which at present I shall not attempt to resolve. Mr. Miller's theory, which fixes on the ensuing year for the personal coming, the second advent of our Lord, appears to me to be founded in mistake. According to his own interpretation, there are preliminary and preparatory scenes to be exhibited, which heretofore have failed to take place, and cannot be crowded into the little space which now remains. Of this, however, we are certain : that the long vista of time, through which the prophetic eye took its view, when this Psalm was composed, is now greatly shortened ; and we may well presume that there remains, comparatively, but a little space to be traveled, till we meet some great event : the more immediate precursor of "the coming of the Lord." From the shadows of coming events, we may augur their near approach ; but these shadows seem not to be so well defined, that we can say, precisely, what those events are, nor when they shall take place. O, may every heart be prepared for the latter-

day glory ! every tongue cry, “Thy kingdom come!” and every hand be ready to aid in its advancement !

In presenting my text to your more particular notice, I ask your attention to the connection in which it stands with the foregoing verse—the first verse of the psalm : “God be merciful unto us, and bless us ; and cause his face to shine upon us ; that thy way may be known upon earth, thy saving health among all nations.” Our text, you will observe, forms the ground of the foregoing petition ; or, if you please, it presents the great object, with a view to which the petition is preferred. “God be merciful unto us, and bless us ; and cause his face to shine upon us.” For what purpose ? To what intent ? Not merely for our own sake, for our own comfort and benefit ; but “that thy way may be known upon earth, thy saving health among all nations.” We may here remark, that when God lifts up the light of his countenance upon his Church, it is expected, of course, that she will reflect that light, and that the world around shall share in the blessing. So the moon, opaque in herself, reflects the light of the sun ; and nature thus illustrates evangelical truth. The sun, the great ruler of the day, needs not the borrowed lustre of the moon : she therefore pays her tribute where it is needed, and throws her silver mantle over the darkness of our earth. God does not need the feeble light which we can reflect ; but he says : “Pay it yonder ; shine on the benighted world around you ; and thus let your Father in Heaven be glorified.” And thus, O Lord, may it be ! “that thy way may be known upon earth, thy saving health among all nations.”

Enter with me, dear friends, into this subject ; and let us consider,

I. The want of saving health among the nations of our sinful world.

II. God's way for the restoration of fallen man; and

III. The universality of this blessing, as here desired by the Psalmist.

Our subject ought surely to be considered one in which we are all deeply interested. The topics proposed, are of the highest importance, and concern not a *part* only, but the *whole* of the human race.

First, then, we propose to consider the want of saving health among the nations : all the inhabitants of our sinful world.

There is a natural health of the *body* ; as when the system is free from disease or distemper, and all its parts are in proper and harmonious keeping. There is also a natural health of the *mind* ; as when its faculties perform their proper functions, and are not subject to irrational excitement or depression. And this natural health of body and mind is justly esteemed one of the greatest blessings within the range of nature's endowments. *A sound mind in a sound body is a desideratum*, for the want of which, no earthly good can furnish a compensation.

But there is to be brought into our account a state of *spiritual* health ; a state in which the mental faculties are in harmonious keeping with the will of God, and with one another—that “saving health” which is spoken of in our text ; and of this state, alas ! the world is despoiled ! Yes, dear friends, a dire disease has infected the whole human family ! A disease, how fearful in its nature, and fatal in its issue ! Need I name this disease ?—It is pronounced in one word—a little monosyllable, but of tremendous import—*it is SIN !* This is the dire disease, so fearful in its character, so fatal in its issue, and exceed-

ing all other diseases in malignity, as far as the moral state of man transcends in importance any natural condition in which he may be placed. Nay, it is the baneful root of all other diseases, the remote but efficient cause of our mortal dissolution; and issuing at last, unless arrested in its progress, in that tremendous catastrophe, the *second death*! Let me not be accused of indulging in the creation of extravagant images in presenting the moral condition of fallen man under this figure; it is authorized by the volume of inspiration. And bear with us, dear friends, if in shadowing forth man's moral portrait, we dip the pencil in sombre colors; faithfulness to the original requires it at our hands.

Diseased! yes, deplorably so! "The whole head is sick, and the whole heart is faint." View the understanding: how dark with respect to divine things! The *judgment*: how erroneous its decisions on sacred subjects! The *will*: how perverse in its dictates and disposition! The *affections*: how alienated from holiness and from God!

Diseased! Nay, there is a complication of diseases! What is *pride*, but a moral *dropsy*, that "swells the haughty worm?" What is *avarice*, but a morbid *canine appetite*, that "never saith, it is enough?" And worldly *ambition*, and *lust* and *envy*? Are they not so many types of *burning fever*, kindled in the blood by the poison of sin? And *hatred* and *cruelty*? What are they but the effects of a *rabid disease*, inflicted by the bite of the old serpent? Alas! alas! "Is there no balm in Gilead? Is there no physician there?" Exercise a little patience, and we shall hear.\*

\* These thoughts, somewhat varied in expression, and a little enlarged, will be found in the sketch on another page in this

It is true, indeed, that were we to treat particularly of the character of this complicated disease, as it appears throughout the human family, we should have to admit a difference in its virulence, in different persons, and under different circumstances ; but still we should insist on its identity : its radical sameness, in all persons, and the same fatal issue, unless arrested by some remedy which human skill can never furnish. Surely we must say, "There is no health in us." "The whole head is sick, and the whole heart is faint." And is there no balm for this fearful wound ; no remedy for this fatal disease ? Thanks be to God ! there is ; and I may congratulate you, my dying fellow-creatures, that we have to consider,

II. God's way for the restoration of fallen man to a state of moral health. "That thy way may be known upon earth, thy saving health among all nations."

Quacks have tried their skill, and exhausted their remedies in vain. Four thousand years were allowed for the experiments of human ingenuity ; and philosophers have elaborated their systems, and legislators have formed their codes, and moralists have laid down their precepts, and devotees have tried their penances, and still the deadly sickness has prevailed ; and sin still continued to reign "lord of the ascendant." Give place, then, for "God's way to be known upon earth, his saving health among all nations."

Our spiritual disease consists in *guilt* and *pollution*, and the remedy must be adapted to the case in both these respects. The remedy which we now present to your attention is thus adapted. It comes to meet, to neutralize, to conquer the disease, in both these respects. And the

volume. They are given there as well as here, because they are equally connected with the subject there under consideration, as with the one here treated of.—Ed.

remedy is found in *God's method of salvation by Jesus Christ*. "That as sin hath reigned unto death, even so might grace reign, through righteousness unto eternal life, by Jesus Christ our Lord." Rom. v. 21. If *sin* then be the *moral disease*, reigning unto *death*, *grace* is the *sovereign remedy*, reigning unto *eternal life*; and the medium through which it reigns, is JESUS CHRIST OUR LORD. Here is a way for the restoration of fallen man, a way consistent with the moral character of God; "that he might be just, and the justifier of him that believeth in Jesus." Rom. iii. 26. Infinite wisdom has devised the plan; infinite love resolved on its adoption; and infinite power puts it in execution. Jesus Christ has provided the blessed remedy, and the gospel exhibits it to our view; (excuse me for carrying out this figure a little) conviction probes the deadly wound; repentance puts it in a healing way, and faith, justifying faith, receives and applies the remedy. Dying sinners, why, O why will you perish? "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" Jer. viii. 22.

But you will indulge me in being a little more particular on this point. I have said that our spiritual malady consists in guilt and pollution; and that the remedy must, in both respects, be appropriated to the disease. And I have said that the remedy now presented to your notice, possesses the fitness requisite for the occasion. Let us see how this position may be sustained; or, in other words, how, in the provision made by redeeming grace, our guilt can be cancelled, and our moral pollution overcome.

Guilt is the consequence of transgression, producing a liability to punishment; and as all have transgressed, all are guilty. And guilt must forever attach to the trans-

gressor, and forever bar against him the gates of the heavenly paradise, unless by some means the burden be lifted from his soul, and an act of pardoning grace deliver him from condemnation. Shall the condemned criminal be admitted into the parlor of the righteous judge, while the sentence of condemnation is hanging over him? No! Drive the presumptuous wretch from the door: shut him up in the dark and hopeless prison. Dear friends, the guilty sinner *must* be acquitted—*must* be restored to favor, or never can he be admitted into the mansion of the Great Judge, “whose eyes are purer than to behold iniquity.” Now this is precisely the object, for the accomplishment of which, the blood of the atonement has made provision. It is the “blood which is shed for many, for the remission of sins.” Matt. xxvi. 28. Christ is set “forth to be a propitiation, through faith in his blood.” (Rom. iii. 25.) And God, consistently with his righteous government, can pass an act of free forgiveness on the believing sinner, and “deliver him from going down into the pit, for he has found a ransom”—yea, can now consistently receive him into favor.

But deliverance from guilt merely, would not prepare a sinner for the state of heavenly bliss. As guilt bars against him the gates of the new Jerusalem, so the prevalence of moral pollution renders him unfit for the enjoyment of that state. In love with sin, and at enmity with the holy character of God, how could the unrenewed soul enjoy the society and the happiness of the third heaven? Mahomet’s fancied paradise might suit him: but “the paradise of God” would prove to him a hell! Behold that blazing throne and Him that sits upon it! You are an opposer to his government! Yonder stands the slighted Saviour! How could you stand before him! See the

“innumerable company of angels!” They are not your kindred spirits. And, hark ! that strain of heavenly music ! ’Tis the song of the redeemed ! Can you join in the chorus ? Let us listen ! “ Worthy is the Lamb that was slain, to receive power and riches, and wisdom, and strength, and honor, and glory, and blessedness.” (Rev. v. 12.) O sinner, sinner ! you are unfit to unite in that strain. The power of moral pollution must be overcome ; you must be “ renewed in the spirit of your mind ;” and, blessed be God ! for *this* too, provision is made in the glorious scheme of redeeming grace ! As through the atoning blood of Christ, the guilty sinner can be freely and fully acquitted, so by the influence of his Spirit can the love and power of sin be overcome, and a principle implanted, which fits the soul for the enjoyment of heaven. Rom. viii. 2, 13. And by what instrumentality can all this be effected ?—The sinner acquitted from guilt, and prepared for the heavenly bliss ? I answer, by virtue of a confiding, loving, and obedient faith. By faith we are justified, and so have peace with God, through our Lord Jesus Christ. Rom. v. 1. And by faith we are sanctified, and so made meet for the heavenly inheritance. Acts xxvi. 18.

I add, that God’s way includes the exercise of *practical religion*, in all the relations which we sustain, in regard to ourselves, to other persons, and to God. “ The grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and wordly lusts, we should live soberly, righteously, and godly, in this present world.” Tit. ii. 11, 12. Here are the *general duties* of life, appertaining to the *general relations* or capacities in which we stand ; namely, in regard to *ourselves*, to *others*, and to *God* : “ *soberly, righteously, godly.*”



These *general* relations and duties include all *in particular* ; but we cannot here enter into detail.

We have thus taken a view of God's way for the recovery of fallen man to a state of moral health : the way of salvation through Jesus Christ, the way of faith, the way of justification from guilt, the way of holiness in heart and life. It is a state of *begun* recovery *here*, to be perfected *hereafter* in the deathless state of immortal health and happiness. We come now to consider,

III. The universality of this blessing, as here desired by the psalmist: "That thy way may be known upon earth, thy saving health among *all nations*."

This was an object which lay near the heart of the "sweet singer in Israel"—one which he devoutly prayed for, and earnestly expected. When clouds obscured the pleasing prospect, he hung his harp on the willow, and wept in silence. But again the bright vision breaks upon his view ; he catches the inspiration ; he resumes his harp ; he tunes it afresh ; and, filled with holy fire, he sweeps the silver chords, and pours forth, in triumphant strains, the very music of heaven ! Brethren, if we possess the spirit which actuated the psalmist, we, too, shall earnestly desire and pray for this object ; and we, too, shall rejoice in the prospect of its consummation. And now let it be observed and well remembered, *that what we desire and pray for, we should labor after, and employ our efforts and energies to accomplish*. Were it not a subject of too serious import for amusement, I should have been amused at the strange inconsistency which has marked the course of some few good brethren within the circle of my acquaintance. At one time you might hear them pouring forth their prayers, that God would send the blessed gospel through the whole habitable globe, and fill the world with

the knowledge of the Lord ; and *then* opposing missionary operations—arguing against them as the fruit of man's invention, and calculated to rob God of his honor, by taking the work out of his hands. Now, were it God's method to convert men without means, without human instrumentality, there would be some reason in the objection of these good people, whose jealousy is thus aroused for the honor of the Lord of hosts ; and so, also, in that case, would there be reason in objecting to the preaching of the gospel under any circumstances, and to any people ; ay, and to the necessity or utility of becoming acquainted with the Bible. But for *this*, it is presumed, none are prepared to contend. The institution of preaching the gospel, and teaching the truths of the Bible, was designed, it will be admitted, for the conversion of sinners and the edification of the Church. The first heralds of the cross were sent forth by the Great Master expressly with this view : “ Go ye, therefore, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you ; and lo ! I am with you always, even to the end of the world.” Matthew xxviii., 19, 20.

The only question, then, seems to be this : “ Shall we use our efforts to spread the gospel—to diffuse the knowledge of Bible truth throughout the world ? And, brethren, *dear* brethren, *shall this, indeed, be a question* with us ? If *we* are not to do it, *who shall* do it ? Or has the Master's command ceased with the first age of Christianity ; and is there now no authority for publishing the tidings of salvation at home or abroad ? If so, wo unto us !—for then is “ the glorious gospel of the blessed God ” but a dead letter to us, and then have all the precious promises

which spring from it, vanished into thin air ; and then have all the sweet hopes which cluster around it taken their everlasting flight, and left us wrapt in the darkness of despair ! Methinks I hear you say, “Never—O never, can we consent to this !” No, nor can I ; and, thanks be to God, there is no occasion for it. The gospel still maintains its efficacy, and is still “the power of God unto salvation, to every one that believeth.” Rom. i. 16. And this fact, brethren, that the gospel remains “in full force and virtue,” retaining still its vital, undying power, argues the propriety, the duty of *publishing* the gospel. Do you ask, “On *whom* does the duty of publishing the gospel now devolve ?” I answer, on all Christians—on all the friends of Christ and his cause, according to the talents and the means of which they are possessed. God has exempted none from bearing a part in this work ; or, if you please, he has excluded none from that privilege ; and, if there be first a willing mind, it is accepted “according to that a man hath, and not according to that he hath not.” 2 Cor. viii. 12. Some have the talent for *preaching*, and are marked out by Heaven for the work of the ministry ; but they are not angels, but human creatures, and must be supported by human means. Well, and others who may not have that talent, possess the means for aiding in the necessary support. Let them freely and liberally contribute of their earthly substance for this purpose. This is the treasury of the Lord, and who will refuse to honor the draft of the King of Heaven ? And then, again, you can show yourselves in other ways the advocates for the cause of Christ ; all can make an offering of their prayers—their earnest cries to God for the salvation of dying sinners, and the prosperity of Zion.

If, now, you should ask, “*where* must the gospel be pub-

lished?" I would answer, in all the world; and on us it devolves to do our part towards this desirable consummation. Those with whom we may be more immediately connected, claim our first regard. "Though God hath made of one blood all nations of men," the destitute regions of our own country may well be allowed the precedence in the exercise of our Christian benevolence; as, in the first promulgation of the gospel, the messengers of salvation were directed to "begin at Jerusalem." These labors of love, however, were not *then*, nor are they *now* to be confined to the regions of home. "Ye shall be witnesses unto me, said our Lord, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Acts i. 8.

And now, brethren and friends, what more shall I say to impress upon you a sense of this deeply interesting object? I have made an appeal to your *minds* with respect to the *duty* which calls us to action in this case; would that I could so appeal to your *hearts* as to engage your *sympathy* in aid of a sense of duty! Let us, by way of illustration, suppose a case which shall concern our bodily condition. We readily comprehend the concerns of the body.

Let us suppose that a disease of hopeless character, a fatal plague, has for a length of time been raging amongst us, and in the regions around. The sick, and the dying, and the dead, mark its fearful progress, and all appliances have failed to afford relief. At last, however, the happy discovery is made, of an effectual remedy for this horrid disease; experience has tested its virtue, and proved its efficacy. Whenever the remedy is applied, returning health begins to sparkle in the languid eye, and to mantle the pallid cheek. The progress of death is arrested,

and hope and joy take the place of despair and wretchedness ! This happy discovery, however, is confined at present to our particular neighborhood—a small part of the infected region. Yonder, not far off, and *yonder*, on the distant frontiers of the settlement, the fatal disease reigns unchecked, and death, on his pale horse, still reigns triumphant ! Now, dear friends, how would you feel, and how would you act in this case ? Content yourselves with your own favored lot, and selfishly enjoy the benefit ? “ No, you say, perish the thought ! Dispatch couriers to give notice of the discovery. Send physicians and apothecaries with the medicine and prescriptions, and let our languishing, dying fellow-creatures share in the blessing of which we have partaken.” Well done, ye kind-hearted, sympathizing spirits ! all the good and benevolent will applaud your course, and your own consciences, and God himself, will approve.

Well, my brethren and friends, need I now make the application ? I am sure you will anticipate me. The fearful, fatal, moral plague, issuing in the second death, has infected the whole human family. Once we were under its direful influence : “ But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ : (by grace ye are saved :) and hath raised us up together, and made us sit together in heavenly places, in Christ Jesus.” Ephes. ii. 4—6. And now, brethren,—ye who have witnessed the virtue of the sovereign remedy in the hand of the heavenly physician—lift up your eyes, and behold the destitute tracts within the limits of our own country, and our own *state* even ! And look beyond to the distant regions, over whose inhabitants hangs the deep and hopeless shadow of death ! See the

multitudes of the sick and the dying, and say—shall we not send to these unhappy creatures the *balm of Calvary*—the healing, restoring remedy, which the great Physician has provided for perishing sinners? O yes! let us do what we can towards this desirable object, and win the approbation of good men, of the holy angels, of our own consciences, and of the blessed God himself.

For your encouragement in this good work, I must refer you to the reports of our missionaries, where you will find, that the labor expended in this service has not been in vain in the Lord. In our own country, the message of salvation has been carried into regions which had worn, in a great measure, the character of a dreary waste; and in those regions, sinners have been converted to God, churches have been planted, and, in some instances, provided with pastors. And then, with respect to the regions of heathenism, overhung for ages with shadows deep and dense, “upon them hath the light shined!” *There* the voice of the missionary has not sounded in vain; and *there* the press has sent forth “the word of life,” translated into various languages and dialects—supplying, in a manner, the *pentecostal* gift of tongues, and thus kindling up the little fires, which, though *now* “few and far between,” are destined ultimately to unite in one general blaze—consuming the mighty mass of superstitious trumpery, dispelling the darkness, and animating, with vital warmth, the cold and cheerless shades of death!

And now, dear brethren and friends, let me ask, who will refuse to help on towards the furtherance of this object?—or, rather, who will not *desire* and *resolve* to bear a part in those efforts which tend to its accomplishment? How refined a gratification—what a sublime pleasure—must expand the heart, from a con-

sciousness of having contributed to such an object!—of having aided in delivering thousands, ay, *millions*, from the thralldom of the most appalling superstition, and all its horrid consequences, and in bringing them under the influence of that blessed dispensation of mercy and grace, which presents the only sure hope of eternal life to the dying race of Adam! And here let me remark, that, great as are the advantages, temporal and spiritual, which result from the influence of the gospel, in the present state of things, we are encouraged to expect a mighty increase of that influence and its happy effects as the favored period advances to which we are now looking forward—the season when, according to the prophetic testimony, “the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days.” Isa. xxx. 26. Not only shall this heavenly religion be more extensive in its *range*, but more powerful in its *operation*; and the Church, in her moral features, shall bear a nearer resemblance to the Zion of God in her triumphant state.

“How fair the daughter of Jerusalem then!  
How gloriously from Zion’s hill she looks!  
Cloth’d with the sun, and in her train the moon,  
And on her head a coronet of stars;  
And girding round her waist, with heavenly grace,  
The bow of mercy bright; and in her hand,  
Immanuel’s cross, her sceptre and her hope.”

[POLLOCK.

O, may every heart unite in the language of the psalmist—“God be merciful unto us; and bless us, and cause his face to shine upon us! That thy way may be known upon earth, thy saving health among all nations.”

## The Remedy for Heart-Troubles.

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“Let not your heart be troubled: ye believe in God, believe also in me.”—John xiv. 1.

AMIDST the variety of subjects, which, for a considerable time past, have employed the attention of our ministers, whether in the pulpit or from the press, there is one topic which seems to have been almost entirely overlooked. I mean the consolations which the gospel has provided, as the remedy for the troubles and afflictions of God’s people. Important as the subjects of discussion have been, and worthy of the deepest regard, they do not supply this “lack of service”—a service which, in its place, appears to be as pressingly called for as any that we can render to the Church of Christ.

Make the best of human life, brethren, it is fated to have its griefs; nor has the highly privileged state of the Christian exempted him from this lot. The *aspect*, indeed, of the Church’s trial may change with changing times and circumstances; so also may the *measure* of our sufferings. The afflictions of the primitive Christians, in apostolic times, were, in some respects, of a different character from those which are experienced by us, and much more grievous to be borne; particularly in regard to earthly privations and bodily sufferings. Yet have we our measure meted



out to us ; and so must we expect it will be, while we inhabit this vale of tears, and while we have to conflict with sin and with its train of evils. Christian sufferings, however, are not to be considered in the light of a *curse*, inflicted merely as the penalty of sin ! No ! our gracious Master, in his wisdom and covenant love, has given them a disciplinary character ; has infused into these bitter draughts a wholesome quality ; and, as a pledge of his kindness, has furnished the means for sweetening the draught, and for sustaining the spirit in its painful struggles.

It is my present purpose, brethren, to throw some contribution into that division of the spiritual treasury which seems most to need it ; in other words, to present, as I may be enabled, the remedy which the gospel furnishes for the troubles of the heart : “ Let not your heart be troubled ; ye believe in God, believe also in me.” I shall not stop here to inquire whether, as some think, the translation would be improved by rendering both these expressions imperatively : “ Believe in God, believe also in me.” In substance and effect, the two readings amount to the same thing ; and I deem it unnecessary to trouble you or myself with this criticism.

Our text is a small part of an extended discourse, delivered by our Lord to his Apostles :—“ the eleven,” I mean, for Judas had gone out at an early period in the conversation which took place at the table. It was his valedictory address ; his farewell sermon to his beloved little band, after the last supper, and just before his separation from them by death. This circumstance, you can easily conceive, is well calculated to add weight to the things which were spoken, and to deepen the interest of a discourse in itself so interesting and so weighty.

“The things concerning Jesus” were now hastening to a crisis ; the dreadful agony was just at hand ; Pilate’s bar rose in full prospect before him, and death, in its most appalling form, was staring him in the face ! Nevertheless, his heart is on his disciples ; his affections still linger around the little family from which he is presently to be separated ; and, as a rich legacy suited to their need, he leaves them this, his farewell sermon.

Yes, “a rich legacy suited to their need.” How admirably ! how sweetly suited ! what wise instructions ! what salutary admonitions ! what soul-encouraging promises ! and what soothing and consoling assurances for desponding spirits ! All bearing the impress of heaven itself, and blended in harmonious keeping, to meet the cases of those to whom they were addressed. Surely, my friends, we may well apply to this discourse of our blessed Lord, the character which Solomon gives to a word fitly spoken : “like apples of gold in pictures of silver.” Surely these heavenly truths, these precious promises, grounded on the power, and love, and faithfulness of Christ, are more beautiful to the view of the soul, than would be to the bodily eye the rich piece of needlework, where figures of glowing apples are wrought with threads of gold on a ground of silver tissue.

But it is with that feature of our Lord’s discourse which is more peculiarly adapted to the *consolation* of his forlorn disciples, that we are now particularly concerned. My text is one of those passages which exhibit that feature in a strong light, and is of so comprehensive a character, that it seems capable of a bearing on all cases of suffering to which the Christian may be liable. No particular case is here specified ; no matter what it may be. Here is the remedy : “Ye believe in God, believe also in me.” The

prospect presented by this divine faith is calculated to brighten the gloom of affliction. "In my father's house are many mansions.—I go to prepare a place for you."

Enter with me into this subject. "Let not your heart be troubled; ye believe in God, believe also in me."

The doctrine contained in the text may be thus briefly stated: "Evangelical faith, or that faith which Christ requires, is the sovereign remedy for heart-troubles."

In the discussion of this general proposition, let us consider it under two heads, namely: *The faith which is here required; and this faith, the sovereign remedy for the troubles of the heart.*

And here, brethren, let me remark to you, that if you are not at present tried with any peculiar affliction, you are liable to become so; and therefore you are interested—*all* interested in the subject now presented to your attention.

I. We propose to consider that important article, the faith which is required or enjoined in the text. And at once we see that this faith has for its object GOD as the supreme source of being, and JESUS CHRIST as the Redeemer of men. "Ye believe in God, believe also in me."

1. Its object is God, the self-existent Being; the supreme source of all created beings; and, I may add, the fountain of all fullness, the centre and circumference of all perfection. Now, faith in God, the great First Cause, is justly considered as lying at the foundation of all religion, whether *natural* or *revealed*. I am aware that some have made it a question, whether the idea of God, or of a first cause, could be originated in the mind of a mere child of nature; nay, that they have not merely made this a *question*, but

have taken the *negative*, and denied that fallen man, without a revelation, or that tradition, which is the offspring of revelation, would ever originate the idea ; and so they would deny that in strict propriety there is any such thing as *natural religion*. I shall not here attempt to settle this question, nor is it material to our purpose. It is agreed on all hands, that when the idea of God, as the Creator or First Cause, is once suggested to the inquiring mind, come from what source it may, then the universe around stands forth as the evidence of this great truth, and conviction follows as the consequence. Faith, then, in the existence of God, may be justly considered as the first link in the chain of religious truth ; as first in the natural order ; or, as before observed, as lying at the foundation of all religious belief. And with this agrees the testimony of the Apostle : “He that cometh to God must believe that he is,” that he *exists*. The phrase, “He that cometh to God,” is expressive of religious exercise ; and it follows that in this case there must be faith in his existence.

The scriptural idea of God, involves in it all perfection as to Himself—all fullness as to his creatures. If we can have access to this fountain ; if we can be allowed to draw from his fullness, we may find a supply in every case of necessity. And hence the necessity, that in the initial stage, in the first step of religion, we “believe in God ;” believe in his existence, and in his ample fullness to meet all our wants, to relieve all our woes.

Yes, my brethren, ay, and my fellow sinners *all*, here is a rich supply for all our needs. Are you *guilty* ? Here is authority to pardon all transgression. Are you *polluted* with sin ? Here is sanctifying influence, the source of holiness. Do you feel your *weakness* ? He can “strengthen you with might by his Spirit in the inner man. Are you

“in *heaviness* through manifold temptation?” He can “make a way for your escape.” And is your heart oppressed with *grief*? He is “the God of all consolation.”

I have said, If we can have access to this fountain— if we can be allowed to draw from his fullness. But now, be it observed, that faith simply in the existence of the all-sufficient God, does not present us with the way of access to Him; does not assure us that we are allowed to draw from his fullness. Though necessary as the incipient stage of religion, it does not suffice for the desired object. God is set before us; but how shall we obtain free and favorable access to Him? We are brought to the vestibule of the temple, but how shall we gain admittance? We are in sight of “the fountain of living waters;” but how shall we draw the needed supply? Thanks be to the God of all grace! Our text furnishes us with an answer to the anxious inquiry: “Ye believe in God, believe also in me.” While faith in God presents before us an object all-sufficient, faith in the Redeemer is the way whereby we come to God and partake of his fullness. And so we remark,

2. That the object of this faith is not only God, as the all-sufficient Being, but Jesus Christ, as the Redeemer of sinners. It is through him that we become “reconciled to God.” Rom. v. 10. By him that “God hath reconciled us to himself.” 2 Cor. v. 18. And so, “by him also we have access by faith into this grace wherein we stand.” Rom. v. 2. The ample supply, indeed, is treasured up in him; for in him are hid all the treasures of wisdom and knowledge; Col. ii. 3. “In him dwelleth all the fullness of the godhead bodily; Col. ii. 9. And “of his fullness have we all received, and grace for grace;” John i. 16.

And now, brethren, I trust you see the fitness of one part of this divine prescription to the other ; the fitness of combining these remedies to give them due effect : “believe in God, believe also in me.” While God stands before the mind’s eye in the fullness of his all-sufficiency, you see in Him all that you can need, whatever your case may be. But you see, at the same time, an awful moral distance between this holy Being and your own sinful souls : “your iniquities have separated between you and your God.” You see, indeed, in his holy nature, a fearful hostility to all that is sinful ; and well may you inquire, with anxious solicitude, how, O how, shall I find access to Him as a reconciled God and Father ? Hark ! that voice ! Behold, Jesus Christ comes forth to answer the inquiry ! He declares himself “the way, the truth, and the life ;” he asserts the gracious designs and the love of God ; and gives the evidence in groans, and tears, and blood ! And thus, while faith in God presents us with an assurance of his *ability* to bless, faith in Jesus Christ presents an equal assurance that He is *willing* as well as able. “Ye believe in God, believe also in me.”

Before dismissing this part of our subject, it seems proper I should remark, that faith is to be considered in regard not only to its *object*, but to its *quality*. Considered in this respect, let me offer a reflection or two on this important exercise of the soul.

That there is something more in evangelical faith than mere abstract passive persuasion of the truth of the fact, is, to my mind, as clear as anything that is revealed or required in the scriptures. Such an abstract persuasion, such a passive admission of the truth, may exist without any vital operation. And what is *dead* faith, but a faith of that sort ? If then, it be asked, what more is necessary

to evangelical faith—to a living faith in God—in Jesus Christ? I answer, *trust—confidence* in the object is necessary: a casting of the soul on him “who is able to save to the uttermost all that come unto God by him.” I know in whom I have believed, or trusted, and I am persuaded that he is able to keep that which I have committed to him. 2 Tim. i. 12. When the last idol is resigned, and every dependence given up but Christ the Redeemer, the soul being brought to rest on him alone, then is evangelical faith seated in the heart; and working by love, it becomes a vital principle of holy action.

We come now to the other division of our subject; and here we are to consider,

II. That the faith here required is the sovereign remedy for heart-troubles: “Let not your heart be troubled; ye believe in God, believe also in me.”

But here I would caution you against a mistaken view with respect to this point. Let it not be thought that we are to consider faith *in itself* as possessing this virtue. No, brethren; here, as in other cases, where the most interesting and important results are ascribed to *faith*, the *efficient* cause is to be found in the *object*, not in the *act* of faith. It was thus with regard to the healing of bodily diseases: “Thy faith hath made thee whole.” And it is thus with regard to spiritual healing: “Thy faith hath saved thee; go in peace.” In all such cases, the result is ascribed to faith as the *instrument*; and as, in that character, taking hold on the object, and receiving and appropriating the benefit: A wonderful instrument indeed is faith! capable of achieving wonders, through the efficacy of the object on which it acts. In this sense, then, is this faith to be considered, when we speak of it as a sovereign remedy for the troubles of the heart.

Well, brethren, we have our “songs in the house of our pilgrimage,” and here, too, we have our troubles ; for “this is not our rest.” And we are now to see how the remedy provided by our heavenly Physician may be brought to bear upon these afflictions. Under the first head of our discourse, this view of the case has been in some measure necessarily anticipated ; but we now assign to it a more particular attention.

I am aware, brethren, how much easier it is, calmly to present the remedy for the evils and afflictions of life, and earnestly to press the advice that we should appropriate and apply that remedy, than it is to put this advice into actual practice for our own benefit. But trusting in that grace which can give effect to our feeble efforts—remembering that we ought to “bear one another’s burdens,” and having a common interest with you in this case, I am encouraged cheerfully to proceed with this part of my subject.

“Many are the afflictions of the righteous.” Psalm xxxiv. 19. To attempt an enumeration of them in detail, would be a task which we cannot undertake, nor is it necessary. There are *classes* of affliction which we shall notice, including all the particular cases to which we may be subject, (some of which we may specify,) and if the remedy provided by infinite goodness should be found to cover all these classes of human evil, then may we feel assured that it is sufficient for all particular cases, whether specified or not ; whether appertaining to mind or body ; whether of a spiritual or an earthly character. Be not discouraged. If “many are the afflictions of the righteous,” remember, “the Lord delivereth him out of them all.”

These classes of affliction may arise at different times, from different quarters, as the storm arises sometimes



from one point of the horizon, and sometimes from another. And I may add, that as in the case of a storm, so here; the clouds of trouble may gather from different quarters at the same time, and meeting and mingling in conflict, what a tempest threatens the sufferer! See Paul “in heaviness through manifold temptations!” and hear the old patriarch exclaim—“All these things are against me!” Brethren, if amidst your trials you have been spared from the severity of the tempest, you have reason to bless the hand divine for milder dealings; and if ever *that* should be your lot, remember that He who “rides in the whirlwind” has promised, “as thy days, so shall thy strength be.” Deut. xxxiii. 25. Let us take a view of these classes of affliction, and the fitness of the remedy provided by our gracious Redeemer.

1. There is a class of sore troubles arising from the *temptations* with which we may be assailed. Name them “legion, for they are many;” and various are their characters, and the aspects which they assume. But thanks to divine grace, he who expelled and controlled the legion of demons, can strengthen us to bear the fiery trial, and give us the victory over all temptations. What are the characters of these troublers of our peace? Some are *spiritual*, some *fleshly*, and some partake of a *mingled* character. You may be assaulted with suggestions of unbelief; with apprehensions that you are deceived in your best hopes; with legal and slavish fears that you may miss at last of the blissful enjoyment of God’s presence. And hence may be induced a despondent spirit—a trouble of the heart, sad and grievous to be borne. Again, you may experience enticements to an improper, an unlawful indulgence of carnal appetite; and sore may be the conflict, when the “flesh lusteth against the Spirit.”

In all these temptations—these troubles of the heart,

you will need the prescription of the heavenly Physician, "ye believe in God, believe also in me." And behold the fitness of the prescription! Remember, brethren, that as faith in God presents the remedy in all its fullness and sufficiency, so faith in Jesus Christ gives you access to that remedy, and the privilege to take and apply it. And, again, I say, behold the fitness of the prescription! Consider that in looking to our Redeemer for help, you look to one who, "having himself suffered, being tempted, is able to succour them that are tempted." Heb. ii. 18.

Does your trouble proceed from temptations of a spiritual character, tending to distrust and despondency? Direct your attention to the *freeness* of his grace. It is *here* that you are to find relief. Cease to pore over your own unworthiness, to the discouragement of your spirit, and listen to the gracious promise, "Him that cometh unto me, I will in no wise cast out." John vi. 37. What a promise! Why not embrace it? Over the head of all your apprehensions, reach forth the hand of faith, and take hold of the grace of the Father manifested in the Son. O, that is a blessed resolution of afflicted Job:" "Though he slay me, yet will I trust in him." Job xiii. 15.

Are you troubled by a conflict with temptations addressed to "the desire of the flesh?" Place before your eyes the bright model of purity presented in the character of our Redeemer; and resolving to imitate that model, take courage from the promise that "Sin shall not have dominion over you; for you are not under the law, but under grace." Rom. vi. 14. But do you feel self-condemned, from a consciousness that you have in some grievous measure *fallen* by the force of temptation? If grieved, indeed, and penitent for the failure, let not your heart yield to despondency: "If any man sin, we have

an Advocate with the Father, Jesus Christ the righteous." 1 John v. 4. And still he says, "come;" and still he promises, "Him that cometh I will in no wise cast out." Surely, that is a precious remedy for heart-troubles arising from temptation: "ye believe in God, believe also in me."

2. There is a class of troubles growing out of our connection with *the world*; and the declaration of our Lord, John xvi. 33, is still applicable: "In the world ye shall have tribulation;" and still, too, is that encouraging word of his applicable: "But be of good cheer; I have overcome the world." The world has its various aspects, as well as the temptations of which we have taken a view. It is itself, indeed, the fruitful occasion of temptations; although, on account of its peculiar character and influence, we give it here a distinct place in the sources of the Christian's troubles.

Yes, brethren, in a greater or less degree, according as circumstances may operate, the world in its different aspects will be found to be a source of trouble. Its blandishments allure, its frowns discourage, and its smiles deceive; various objects of business tax the attention, and cares of different sorts oppress the spirits. But, brethren, our Captain having overcome the world, we, through him, can conquer too; and "This is the victory that overcometh the world, even our faith." 1 John v. 4. "Let not your heart be troubled; ye believe in God, believe also in me." The bright example which faith recognizes in him shall encourage your hearts, and that holy influence which faith receives from him shall strengthen your hands.

3. Troubles often arise from *afflicting providences*. The loss of dear friends and relatives; the bodily pains and sickness which you may experience; the operation of adverse circumstances, come from what quarter they may;

all these I class under the head of afflicting providences. It seems to be too common a persuasion, that Divine Providence has nothing to do with those cases of calamity which are brought about by wicked agency. Permit me to say, brethren, that he who cherishes this sentiment, not only circumscribes the range of God's providential government, but *so far* deprives himself of that ground of resignation, and that support, which faith offers to him under the pressure of any such calamity.

All things are in the hand of God. Accidents (so called) are under his control and management, and even those cases of calamity which are brought about by wicked agency; these, too, come within the range of his all-pervading providence. "He worketh all things after the counsel of his own will." Ephes. i. 11. For his own wise purpose he *permits* the act of wickedness, and by his wisdom and power he governs its operation. And thus, while he holds the wicked agent accountable for his wickedness, he brings to pass, through his criminal agency, the counsel of his own will. "Surely, the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." Ps. lxxvi. 10. And thus, too, I may add, while you or I justly complain of the injury at the hand of the *unrighteous man*, we submit to the hand of the *all-righteous God*—considering the affliction as a dispensation of his providence. Is there something here mysterious and incomprehensible? Join with me, then, and with the apostle, in the adoring exclamation, "O, the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Rom. xi. 33.

In regard to the dispensations of Divine Providence, of every description of character, there is a lesson taught by

an eminent teacher in the school of Christ, of deep interest to every believer. Learn it, Christians—learn it *by heart*. Rom. viii. 28. “And we know that all things work together for good to them that love God—to them who are the called according to his purpose.” Learn this lesson, I say, *by heart*; and then you will be enabled to understand that estimate of human affliction which an apostle has made. 2 Cor. iv. 17. “Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.”

It remains for us to direct our attention to an important object, introduced by our Lord in close connection with the text, and obviously designed to give the crowning effect to the prescription which he has here given, as the remedy for the troubles of the heart. I allude to that blissful prospect opened before the disciples; their final resting-place and home in the future world: “In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” To this prospect I made an allusion in the introductory part of this discourse, as calculated to brighten the gloom of affliction. And surely, brethren, the eye of faith cannot be raised towards such a prospect, without receiving a cheering ray of light from the throne of God.

Shall we undertake, by dressing it in pompous words, to *adorn* this passage—this rich promise of our Saviour to his disciples? ’Twould be “to varnish gold, or paint the diamond.” The mind cannot imagine anything more perfectly finished; and it only requires that our attention should be directed to it, in all its bearings, to see its beauty, and to feel its influence.

“In my Father’s house are many mansions.” “My Father’s *house*.” How familiar the expression!—like that of a prince brought up in a palace, and undazzled by the splendors of royalty! “*My Father’s house*.” Then *you* have an interest in it, for you belong to my family. “Many mansions.” *Here* you may be slighted, uninvited, cast out, as unworthy of a place among the children of this world; but be of good cheer, there is room for you in the mansions above. “If it were not so, I would have told you;” so that you should not be tantalized with the vain hope of a place among the blessed, and then shut out as unwelcome intruders. “I go to prepare a place for you;” to bespeak your future habitation, and see that all is in readiness for your reception. “And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.” Count upon my return, as certainly as on my departure. “That where I am, there ye may be also.” Christians, are you ready to say, Lord, it is enough? Let me be where Jesus is, and I shall be with God, who is the fountain of bliss; for “in his presence there is fullness of joy; at his right hand there are pleasures forevermore.” *There* the turmoil of life is hushed in perfect repose, and peace and joy take place of sorrow and affliction. Where is the believer who, in view of such a prospect, will not subscribe to the apostle’s estimate, (Rom. viii. 18.) “I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”

Christians, I commit the subject to the blessing of God and to your reflection. May you find, by happy experience, the efficacy of that remedy which our heavenly Physician has provided for the troubles of the heart:

“Believe in God, believe also in me.” “Grace, mercy and peace.” Amen.

NOTE.—I wish to add here a few thoughts, in regard to the supervision of Divine Providence, as noticed in this discourse, in cases of injury in any form, perpetrated by the agency of wicked men.

If we would rightly conceive of any such case, we must view it under two different aspects; namely, as a wicked action on the part of the agent; and as a dispensation of Divine Providence. Viewed in the light first mentioned, we justly abhor the deed and condemn the perpetrator: in the second point of view, we bow to the Disposer of all events, and own the righteousness of his all-pervading government.

But here it may be asked, if the case above mentioned be a dispensation of Divine Providence, how can the agent be considered culpable, and subject to just condemnation? Or, (*vice versa*,) if the agent be really criminal, how can such a case be considered a dispensation of Divine Providence?

In answer to these queries, and as something towards a solution of the difficulty, I offer the following remarks:

1. That in any such case, the agent acts freely, of his own volition, without any constraint or impulse from God—being left to the exercise of his own wicked disposition and design. (Jas. i. 13.) And thus is he responsible and justly subject to condemnation. And,

2. God, the sovereign Ruler, removing those restraints which might prove a hindrance, and so laying or ordering the train of circumstances as to permit the perpetration of the deed—the case thus becomes a dispensation of Divine Providence. And thus we exhibit the twofold aspect of such a case, as before mentioned.

The limits, however, of this *permission* on the part of Divine Providence, are marked out by unerring wisdom, and guarded by Almighty power. “Hitherto shalt thou come, but no further,” is spoken by the voice of Omnipotence, to the turbulent

passions of wicked agents, as well as to the tumultuous ocean. See this truth exemplified in the case of Satan's power to afflict God's servant Job; and see, too, that expression of the Psalmist verified: "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."

It is in this view of Divine Providence, as I humbly conceive, that God is said to *do* that which he has seen proper to *permit*, having so ordered the train of circumstances, that it will certainly take place. Thus is it said, that "He hardened Pharaoh's heart:" Ex. vii. 13; while Pharaoh, more strictly speaking, "hardened his [own] heart;" ch. viii. 15. So, also, David says of Shimei, while cursing the king: "Let him alone, and let him curse; for the Lord hath bidden him." 2. Sam. xvi. 11. Examples to this effect abound in the scriptures. I add one more, the case of the death of our Redeemer, Acts iv. 27, 28: "For, of a truth, against thy holy child Jesus," &c., they "were gathered together, to do whatsoever thy hand and thy counsel determined before to be done."

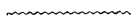
That there rests still an adorable darkness on that link which connects the purpose and providence of God with human freedom and accountability, is readily admitted: a darkness which checks our presumption, and renders *reverence* more suitable than *speculation*. "O the depth!"

Nor is this the only mysterious feature in the afflicting dispensations of Divine Providence. Cases occur in which we may inquire in vain, *why* should this be? Why such a visitation, so signally distressing, from the Divine hand? The reason rests with the great Sovereign; and it is the proper office of faith, in such a case, to refer the matter to Him, whose wisdom never errs, whose goodness never fails.



# Christ and his Friend Lazarus.

THE SUBSTANCE OF A SERMON PREACHED AT THE FUNERAL OF ELDER  
LEWIS CHAUDOIN.



“John xi. 11. Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.”

OUR text, on this occasion, is a part of one of the most interesting narratives in the New Testament:—the death and resurrection of Lazarus. The account presents us with a view of the common lot or destination of man:—holding up the looking-glass of mortality—the gloomy grave, and its death-bound inhabitant! And, blessed be God! it presents us also with an exhibition of that power which can conquer the power of death, and release the prisoner from his grasp!

With this interesting narrative, it is hoped, you are all familiarly acquainted. Lazarus, one of a pious little family, all sharing in the special favor of Christ, had sickened and died. “Death has passed upon all men, for that all have sinned.” It is the common lot of all, both the righteous and the wicked; but very different is the result! “The wicked is driven away in his wickedness, but the righteous hath hope in his death.” When the message came to Jesus, from the pious sisters of Lazarus—“Lord, he whom thou lovest, is sick,” he seems designedly to have delayed

his visit. But there was a wise and gracious object in view : the glory of God was thereby manifested, and the faith of his disciples was increased. In the meantime the death of Lazarus had taken place ; and that event is intimated to the disciples in the figurative language of the text : “ Our friend Lazarus sleepeth ; but I go that I may awake him out of sleep.” In a brief discussion of the subject, let us notice,

The appellation which our Lord bestows on Lazarus.

The manner in which he speaks of his death ; and

The blessed object of this visit.

I. The appellation here bestowed on the departed :— “ our *friend* Lazarus.” The term here used is calculated to suggest several interesting considerations.

1. *The gracious and endearing condescension of our Lord, in admitting sinners to the privilege of his friendship.* We count it in some cases a favor, an honor, to be taken into the friendship of a fellow-mortal, a fellow-sinner. What a favor, what an honor must it be, to share in the friendship of Jesus Christ ! If a prince should condescend to bestow his special friendship on a poor peasant boy, how great would such condescension be esteemed, in regard to the prince ! how high the privilege conferred on the peasant ! By how much higher the one party than the other, by so much greater the condescension and the favor bestowed. But this case, what is it, compared with the friendship of the Prince of Glory for a dying sinner ?

“ In vain might lofty mortals try  
Such condescension to perform ;  
For worm was never rais'd so high  
Above his meanest fellow-worm ! ”

2. *Every true believer is a friend to Christ.* We are not

*naturally* so; not naturally the friends of Christ in his true character. These friends of Christ have become so by virtue of an inward change. They have been convinced of sin; they have been brought to repentance; they have yielded their hearts to the Redeemer. They are friends to Christ according to the scripture representation of him. Friends to his *person*, as divine and human; friends to him in his *character*, as the Redeemer of lost sinners; friends to him in all his *offices*, as Prophet, Priest, and King; friends to his *cause*, and friends to all his *commandments*: “Ye are my friends if ye do whatsoever I command you.”

3. *The third term suggests a state of intimacy and communion*: and such is the privilege of the faithful. “I have called you friends: for all things that I have heard of my Father I have made known unto you.” John xv. 15. “The secret of the Lord is with them that fear him, and he will show them his covenant.” Psalms xxv. 14. Of Enoch it is said, he “walked with God; and he was not, for God took him.” Gen. v. 24. And the beloved disciple declares, “Truly our fellowship is with the Father, and with his Son Jesus Christ.” 1 John i. 3.

4. *The friends of Christ are, or certainly they should be, the friends of one another*. “Our friend Lazarus.” Christ is the centre of the whole circle of the Christian family; the meeting point of all the lines from the circumference to the centre; and so the nearer we approach to him, the nearer to one another. “If we walk in the light, as he is in the light, we have fellowship one with another.” So testifies again the beloved disciple. 1 John i. 7. Think of this, Christians, and cultivate the spirit of brotherly affection.

5. We may remark, *that death does not dissolve the*

*bonds of this holy friendship* between Jesus Christ and his people. “Our *friend Lazarus sleepeth*.” Lazarus is dead: but Christ is still his friend, and he and the living disciples are the mutual friends of each other and of Christ. “The whole family in heaven and on earth” are *one*.

“The saints on earth, and all the dead,  
But one communion make:  
All join in Christ, their living Head,  
And of his grace partake.”

O! it is a triumphant reflection, that Christ has formed a bond of union which defies the power of death and hell!

II. The manner in which our Lord speaks of the death of Lazarus: “Our friend Lazarus *sleepeth*.”

Sleep is a term frequently used in the Bible as expressive of death. In the New Testament it seems to be applied peculiarly to the death of the saints. Thus the apostle informs us, 1 Cor. xv. 51, “we shall not all *sleep*, but we shall be changed,” &c. And 1 Thes. iv. 14, “them that *sleep* in Jesus will God bring with him.” And so in the text: “Our friend Lazarus *sleepeth*.”

The use of the term in this application of it, gives a softening to the rugged features of death, and tends to reconcile our feelings to the appointed lot of man. Yea, it presents the object with an inviting aspect—a state of repose for the weary pilgrim. There is a striking analogy, which justifies the use of this term as a figure. The sleep of death is a rest from the labors and fatigues of the day of life: not, however, a mere insensible rest for the body, but a conscious rest in the state of happy departed spirits. The grave is the bed, which Jesus has consecrated for the believer: in the morning, the bright morning of the resurrection, he shall arise!—shall shake off the slumbers of

death, and put on the garment of immortality ; “ and so shall forever be with the Lord ! ”

III. Lastly, we take a glance at the object or design of our blessed Lord in this visit : “ I go that I may awake him out of sleep . ”

Remark the expression ! It denotes the ease with which he feels conscious he can perform this stupendous miracle ! Yes, dear friends, with more ease can he who is “ the Resurrection and the Life , ” break up the iron sleep of death, than you or I can arouse a friend from a common slumber ! No matter whether the spirit may have just taken its flight from the body—as in the case of the daughter of Jairus ; or, the corpse be on its way to the grave—as in the case of the young man, son of the widow of Nain ; or, whether putrefaction may have begun its horrid work—as here in the case of Lazarus ; no matter : there is a power in the voice of him who “ quickeneth whomsoever he will , ” which meets, and neutralizes, and overcomes all difficulty.

Now here was an awful crisis ! Place yourselves, my friends, at the tomb of Lazarus. The stone is rolled away, and the chamber of death is disclosed to view ! There lies the shrouded corpse, wrapt in the mortal slumber ; while the deep-sunken eyes, the mortal hue which is stamped on the face, and the death-smell which rises from the tomb, all give evidence that the body is hastening to decay. How gloomy and hopeless the prospect ! But here stands, in mild and solemn majesty, the Lord of Life. He addresses himself to the Almighty Father, and then he speaks to the dead. He cries with a loud voice : “ LAZARUS, COME FORTH ! ” And behold, Lazarus starts into life ! He moves ! He rises ! The hue of death has fled from his face ! Health mantles his checks, and animation sparkles in his eyes !

He stands, released from the grasp of death, redeemed from the power of the grave! "Loose him, and let him go."

But why, it may here be asked, should Lazarus be raised from the dead? why brought back to sojourn again for a season in this mortal state, this valley of tears? We may answer, to manifest the power of the Redeemer, to comfort the hearts of his disconsolate sisters, and to exhibit a token of the future resurrection of all God's people. He who restored Lazarus to a state of mortal life, can cause "this mortal to put on immortality;" and his promise is pledged for the glorious consummation. The rainbow of hope is struck on the dark cloud of death; it bestrides the graves of all believers—the blessed token of an approaching morning of cloudless light—a day of endless peace and joy.

In conclusion, let me remind you, that our old brother shall rise again. Humble and unpretending in his course, his life was watched, and his death was marked by the great Shepherd and Keeper of Grace. He was the friend of Jesus. He now sleeps; but the Redeemer comes to awake him out of sleep. And we, too, shall wake up from the sleep of death. Let it be our chief concern, dear friends, to decide the great question, shall we awake to life and happiness? or, will it be, to suffer the pains of the second death? O! that God may make us all wise unto salvation! that thus we may escape the fearful doom, and share with all the redeemed in the blessedness of the everlasting kingdom. *Amen.*

# The Origin, Use, and End of Scripture.

SKETCH OF A SERMON.



2 Tim. iii., 16, 17. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness ; that the man of God may be perfect, thoroughly furnished unto all good works."

LET us notice the connection. A little before the words of the text, the apostle exhorts his young pupil to a firm adherence to the great truths which he had embraced in his conversion to Christianity, reminding him of the authentic source whence he had derived his knowledge of these important facts, ver. 14 : " But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them."

The gospel is not " the baseless fabric of a vision ;" its claims upon our faith are capable of being satisfactorily established.

Moreover, the apostle refers this young evangelist to the fact, that his mind had been early imbued with a knowledge of the sacred writings ; the foundation of that faith by which he had embraced the promised Saviour—ver. 15 : " From a child thou hast known the Holy Scriptures,

which are able to make thee wise unto salvation, through faith that is in Christ Jesus."

The Bible is the all-sufficient instrument of our salvation, without popish tradition, without human additions of any sort.

But observe, we are not thus made wise, even by this source of wisdom, without "faith in Christ Jesus." "To him give all the prophets witness." He is the great governing object, the animating principle of the holy oracles, the focal point whence the heavenly light radiates through all the sacred pages—through all the departments of religion.

The text contains the ground or reason of what the apostle had just advanced, and an amplification of the same truth. He had said, "the Holy Scriptures are able to make us wise unto salvation," &c. And whence shall this be? Here is the ground of this proposition, which at the same time expands the idea: "All scripture is given by inspiration of God, and is profitable, for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

We have in the text—

The *origin* of scripture;

The *use* of scripture; and

The *end* or *object* of scripture.

These points constitute the division of the subject.

1. The *origin* of scripture: "All scripture is given by inspiration of God."

It may be proper here to define two terms which are used in the proposition—*scripture* and *inspiration*.

*Scripture*: literally, *writing*. But surely the apostle does not mean, that all writings, of every description, are



from the inspiration of God! By no means. The term is to be understood *emphatically*, introducing what he calls, ver. 15, “the *Holy Scriptures*.” So the word “Bible” signifies *book*; but we understand it *emphatically*—*the book*—the book of God, as distinguished from all other books. By way of eminence, then, this volume is *the Scripture*; this book is *the Bible*. And of *these* writings, of *this* book, the apostle speaks, when he says, “All scripture is given by inspiration of God.”

*Inspiration* :—Strictly, the word signifies *a breathing into*; or, if you please, an *in-breathing*. It is capable of several applications.

It may be applied to the communication of life and the rational soul. “There is a spirit in man, and the inspiration of the Almighty giveth him understanding.” When Adam was formed, it is said, “God breathed into his nostrils the breath of life, and he became a living soul.” This was a species of *inspiration*.

God first formed the body of man, with all its curious and wonderful mechanism. There he stood, like the statue from the chisel of the sculptor. But how shall human art compare with this piece of divine workmanship? His external form moulded according to the pattern of perfection—dust converted into flesh, and all the apparatus of life prepared within. But the silence and the stillness of death pervaded the system. No pulsation in his heart—no motion in his lungs; his blood stands still in its mazy channels; the lifeless hue is on his face, and his motionless eyes emit only the rays of reflected light.\*

\* Some of these ideas, with respect to the formation of man, have been suggested by a recollection of one of Dr. Rush’s Lectures on Physiology.

“God breathed into his nostrils the breath of life, and he became a living soul!” His lungs heave; his blood circulates; his heart beats; life mantles his cheeks, and beams from his eyes. He looks up; he looks abroad; he scans creation with his intelligent glance, and moves in the majesty of his superior nature.

Perhaps I am digressing a little; but indulge me.

And has he *no soul*? Alas, for that vain philosophy which makes man no more than flesh, and blood, and bones! Yes, the *moral, intelligent* nature is linked with the *animal*, and man becomes capable of recognizing his Creator. “God breathed into him the breath of *lives*, (as in the original,) and he became a living soul.” I dwell not here on this point, but will just remark, that this expression is applied in no instance to the case of the inferior creatures.

The infusion of a gracious principle into the soul of fallen man; the hallowing in-breathings and influences of the Holy Spirit, of which the Christian is the subject, may also be considered as a species of *inspiration*. Neither of these views, however, meets the application of the term as used in the words of the text. By *inspiration* we are here to understand, that extraordinary infusion of the Divine Spirit, which dictated to the mind of the subject the will of God, and rendered him the instrument of correctly revealing or publishing that will.

Now, in this sense, “all scripture, (*Holy* Scripture,) is given by inspiration of God.” As, when professing to make known the divine will, “holy men of God *spake* as they were moved by the Holy Ghost,” so also they *recorded* according to the dictates of the same Spirit.

I enter here on no labored arguments in proof of the proposition. It is beside my present purpose, and, indeed,

I do not deem it necessary. My object is, to bring this truth before your minds, and to improve the subject connected with it. Nevertheless, permit me briefly to notice some of the sources of evidence in support of this important proposition.

*Prophecies.*—The fulfilment of Old Testament prophecies in the New Testament history.

The fulfilment of New Testament prophecies in the facts which have been developed in human history.

The accomplishment of events throws a light on the obscurity of prophecy. Matt. xiii. 16, 17. "Blessed are your eyes, for they see," &c.

*Miracles.*—Well attested by the best moral evidence.

As divine interpositions, they are Heaven's broad seal set to the truth of the claims and declarations of those who perform them.

The *divine character* stamped on the scriptures.

"Whose image and superscription is this?" The reflection of the divine character is here beheld; the voice of God himself is heard from these sacred oracles.

The *fitness* of the scriptures to the character, condition, and needs of guilty, sinful man, and the *power* with which they make their appeal to the understanding, the conscience, and the heart.

"The word of God is quick and powerful," &c. The sinner hears, and feels, and from the inmost chambers of his soul echoes back the truth.

On the influence of that holy religion which lives in these sacred pages, take a quotation from a late writer:

"How many thousands have felt its power, rejoiced in its benign influence, and under its dictates been constrained to devote themselves to the glory and praise of God! Burdened with guilt, incapable of finding relief from human resources,

the mind has here found peace unspeakable, in beholding that sacrifice which alone could atone for transgression. Here the hard and impenitent heart has been softened, the impetuous passions restrained, the ferocious temper subdued, powerful prejudices conquered, ignorance dispelled, and the obstacles to real happiness removed. Here the Christian, looking round on the glories and blandishments of this world, has been enabled with a noble contempt to despise all. Here death itself, the king of terrors, has lost his sting; and the soul, with a holy fortitude, has been borne up in the agonies of a dying hour, and sweetly sung itself away to everlasting bliss.”\*

We come to consider,

II. The *use* of scripture. “Profitable for doctrine, for reproof, for correction, for instruction in righteousness.”

How happily adapted are the provisions of the sacred scriptures to our spiritual needs! This is one of the distinguishing excellencies of the Bible, and the remark is strikingly exemplified in this part of our subject.

What, my brethren, are our spiritual needs?

Our darkened understandings need to be informed as to the great truths of religion. Our slumbering consciences need to be awakened. Our erroneous views and feelings, with respect to divine things, need to be corrected, and our ignorant minds need instruction in practical righteousness. Behold the rich supply. Here is the doctrine of heavenly truth, to inform the understanding: *reproof*, to awaken the conscience; *correction* of the fatal errors in which the soul is bewildered; and *instruction* in righteousness for every one who would know and do the will of God.

We might here review these several points in detail—might present to your view some of the great things

\* Encyclopedia of Religious Knowledge, Art. “Christianity.”

brought to light by the doctrine of divine revelation ; might show how the conscience is accused by *reproofs* of the word of God ; what dangerous errors of the soul are *corrected* by “the truth as it is in Jesus ;” and might dwell on that practical *righteousness* in which we are instructed in the lessons of inspiration. Each of these points would furnish an important topic for discussion ; but time would fail, and I shall add only a few general remarks.

The Holy Scriptures, taken throughout, furnish a system of religion, complete in all its parts, *doctrinal, experimental, practical* ; to instruct the mind, to affect the heart, to form the life. A system, indeed, which is not formally laid down in separate and detached parts, but often blended in its various characters, to let us see that there is a dependence ; ay, a *union* of the different departments of religion, and that we are not to take one character to the exclusion of another ; that we are not to put asunder what God has joined together. Blended, yes, beautifully blended, like the colors of the rainbow, softened into each other ; and, like *that*, too, the token of God’s covenant of mercy, spanning the gloomy cloud of human nature, and standing as the pledge that the flood of wrath is for ever gone.

Brethren, our religion must not occupy a particular part only ; must not be *all in the understanding*, nor *all in the affections*, nor *all in the actions* ; but throughout and in all its operations must it exist ; and the Holy Scriptures have furnished you accordingly with “doctrine, reproof, correction, and instruction in righteousness.” And this brings us to notice,

III. The *end* or *object* of scripture : “That the man of

God may be perfect, thoroughly furnished unto all good works."

An important and desirable object, surely, is here proposed for attainment. To be a "man of God," is the first object we present to your attention. But we must not stop here; the apostle does not stop here. We see before us a field of indefinite extent, which none of us, perhaps, have fully occupied. Christians, let us not rest satisfied with the little attainments we may have made; let us aim, with unyielding, persevering effort, at all that lies within the range of Christian attainment. "That the man of God may be *perfect*, thoroughly furnished unto all good works."

The idea of *Christian perfection* appears to be presented in the sacred scriptures in different lights, according to the connection in which it stands.

There is an absolute perfection, which believers have *in Christ*, (as being represented by him,) so far as to be "justified from all things," and "accepted in the beloved." "And ye are complete in him, who is the head of all principality and power." Col. ii. 10.

There is an absolute *personal* perfection, the inheritance of believers in the resurrection state. The present attainment of such a perfection, Paul disclaims. Phil. iii. 12. "Not as though I had already attained, either were already perfect;" see ver. 11. Lift up your hands, believers, and look forward to that glorious state.

There is a state which we may term *comparative* perfection—a state in which the character may be considered perfect, as compared, not only with unconverted persons, but with many who profess religion, and who may be real believers. In this state, Paul seems to be willing to

reckon himself and others, while he disclaims, for the present, that absolute personal perfection which belongs to the immortal state. Just after this disavowal, he says, (ver. 15,) "Let us, therefore, as many as be *perfect*, be thus minded."

This we may consider as the *evangelical* or gospel perfection; as that which is alluded to in the text, and pressed upon us in other parts of the sacred writings, as being requisite to the completion of the Christian character. It appears to consist in a vigorous pursuit of every Christian attainment; in a sincere desire to know and to do the will of God, and to possess and enjoy all the privileges which appertain to the Christian life. See Phil. iii. 14, 15; Col. iv. 12; James i. 4.

The Christian character may be likened to the human system; perfect when none of its parts are wanting, and all in due proportion.

"That the man of God may be perfect, thoroughly furnished unto all good works." The latter clause seems to be explanatory of the former; his perfection consists in his being "thoroughly furnished unto all good works."

And Holy Scripture is the chief instrument in effecting this desirable object; it is profitable for the several purposes mentioned, "*that* the man of God may be perfect," &c.

Consider "the man of God," as the *minister of the gospel*; that he should be well furnished with a knowledge of the sacred volume, is absolutely requisite to the perfection of his character.

The *physician*, whatever may be his knowledge of language, of history, of science in general, is radically defective without a thorough knowledge of the science of *medicine*. So with regard to the *preacher*. Become ac-

quainted, by all means, with these various branches of knowledge, if you can ; they are capable of being used to good account ; but, brethren in the ministry, let us by no means neglect a knowledge of the Bible. The preacher, without this, is the officer without his sword. See, I beseech you, that every one of you have his “Jerusalem blade” ready at command ; “every man with his sword upon his thigh, because of fear in the night.” Song Sol. iii. 8.

Consider “the man of God” as the *Christian* ; this heavenly furniture is all-important to his prosperity in the divine life. The word of God is his guard against error ; his directory in the way to Zion ; the staff to support his steps ; his armor in the spiritual warfare ; and the source of practical knowledge, whence he is “furnished unto all good works.”

“All good works :” Not *partial*, but *universal* obedience. *All* that is required, in *all* the relations of life.

Make some *application*. The divine *origin* of the Holy Scriptures gives them a claim to our deepest attention. Hark ! the Lord God speaks to us ! Who shall not hear, and believe, and obey ? Sinners ! at the peril of your souls, you turn a deaf ear to the message. Believers, you admit the obligation to attend. Be ever ready to say : “Lord, what wilt thou have me to do ?”

Let the divine *excellency* of these sacred writings, both as to their use and their object, induce us to store our minds with these blessed truths, and have our hearts imbued with their heavenly spirit. “Let the word of Christ dwell in you richly.” Thus, brethren, shall we be “thoroughly furnished unto all good works.”

Then, indeed, is the bow of promise stamped upon our nature, in all its heavenly dyes ; and, instead of the pris-



matic colors, painted by the sunbeams, behold the richer coloring of all the Christian graces, painted in sweetest harmony, by the beams of the “Sun of righteousness !”

Lastly—If the *origin* of scripture be divine ; if its use be so excellent, and its *object* so important ; in a word, if the Holy Scriptures be the only source of the knowledge of salvation, and the great instrument in preparing man for eternal felicity, shall we not use our efforts to send this heavenly lamp into the shades of moral darkness—this “word of life” to them that sit in “the region and shadow of death ?” O ! let every heart feel the heavenly sympathy, the holy impulse.

“ Salvation, O salvation !  
The joyful sound proclaim,  
Till earth’s remotest nation  
Has learn’d Messiah’s name.”

“And then let the whole earth be filled with his glory.  
Amen, and Amen !”

## The Messiah's Dominion.

THE SUBSTANCE OF A DISCOURSE, DELIVERED BEFORE THE DOVER  
ASSOCIATION, AT THE SESSION OF 1841.

[Published by request of the Association.]



“Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.”  
—Psalm ii. 8.

THE psalm, of which our text is a part, is a peculiarly beautiful and instructive composition. It may be considered as consisting of three parts. The first part extends from verse one to verse six; in which the psalmist, in his prophetic character, is the speaker. It presents a view of the wicked and malicious combination of rulers and people—Jews and Gentiles—against God and his Messiah; and shows how the efforts of these enemies will be baffled. “Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together,” &c.

In the second part, extending from verse seven to verse nine, the Son (Messiah) is introduced, asserting his rights in virtue of his Sonship, and mediatorial office, and the grant made to him by the eternal Father. “I will declare the decree: the Lord hath said unto me, Thou art my Son,” &c.

In the third part, which includes the residue of the psalm,

from verse ten to the end, the psalmist resumes—becomes the speaker in his own person, and closes the subject with solemn advice—with an awful warning to the opposers of God and his anointed Son, and a benediction on those who repose their confidence in him, the King in Zion. Such appears to me to be an outline of the subject, the general character of the composition before us.

In regard to the method to be pursued in this discourse, I propose to review the fore part of the psalm ; then, to attempt a brief discussion of the text, and to make some use of the latter part by way of application. So, you perceive, my hearers, that this humble effort promises to wear the character of a lecture, rather than that of a formal sermon, according to the rules and methods of sermonizing.

“Why do the heathen rage, and the people imagine a vain thing?” What *reason* is there for this course? None! It is most unreasonable. Or what ground to hope for *success*? None! It is vain, and worse than vain.

“The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed.” We have the united authority of the apostles for applying this passage to the wicked combination of Herod and Pontius Pilate, with the Romans and people of Israel, against the Lord and against his Christ. See Acts iv. 25, 28. *Christ*, here, is identical with *Anointed*, in the psalm: one being rendered from the Hebrew, the other from the Greek. The Lord’s *Christ*—the Lord’s *Anointed*: kings were anointed with oil; but the King in Zion, with the Holy Spirit, without measure.

But what is the aim of these conspirators? what do they say? “Let us break their bands asunder, and cast away their cords from us.” They are aiming to disannul the

bands of Divine authority, and the cords of moral obligation; to free themselves from restraint; to frustrate the purpose of God, and stop the progress of his kingdom.—Opposers of the gospel act now in the same spirit: they will not exchange the galling fetters of sin and guilt, in which they are bound, for the blessed bands of love and grace in the hands of the Redeemer.

And shall these conspirators against the dominion of Heaven succeed in their attempt? Hark, now!—you shall hear. “He that sitteth in the heavens shall laugh: the Lord shall have them in derision!” They are treated with majestic mockery, with sublime burlesque! “He that *sitteth* in the heavens.” Ay, and there is no need of his rising from his seat to quell this opposition, to crush these puny efforts. Firmly seated on his throne, he laughs to scorn their mad and vain attempts.

But it were well for these enemies of God and his Messiah, if mockery and burlesque were all with which they shall be treated. Oh! there is a fearful after-piece to be enacted. “Then shall he speak unto them in his wrath, and vex them in his sore displeasure.” O ye opposers of the truth, ye must be bound in *some* way; either by the blessed bands of heavenly grace, or with the iron chains of eternal justice! Which will you choose? There is no other alternative; no hope in attempting to escape or to oppose. For it follows, in a quotation from the mouth of the great Sovereign himself:—“Yet have I set my King upon my holy hill of Zion.” So, then, while his enemies are crushed, the King Messiah maintains his throne unmoved. All opposition from the days of Herod and Pontius Pilate down to the present time has proved abortive, and so it will prove. Philosophers, grave and stately, like Shaftesbury and Bolingbroke; or, subtle and insinuating,

like Hume and Gibbon; witty, sarcastic grinners, like Voltaire; shrewd blackguards, like Tom Paine; fine-spoken sophists, like Volney; and downright avowed libertines, like the two Owens, and Frances Wright; all in turn have come forward, saying, "Let us break their bands asunder, and cast away their cords from us." All in vain! The moon, as Henry remarks, continues to walk in brightness, though the dogs bark at it.

Various have been the modes in which infidelity has arrayed itself against the gospel of Christ. *Science* has been invoked to lend its aid against the Bible. Astronomy, in the hands of infidelity, has been sent forth, to travel the fields of space and measure the heavens, in order to bring back some report unfavorable to the Bible-record of the creation and the gospel doctrine of the redemption of man. But Astronomy has shaken her star-crowned head, and refused to testify against us. Then, the discoveries in geology have been appealed to, in order to make it appear that the world is older, by some thousands of years, than the age allowed to it according to the chronology of the Bible. But farther investigation, and a more correct understanding of matters, have served to dispel the threatening cloud. Ay, my friends, and science itself is bringing in its verdict in favor of our cause. Infidelity has gone through its various methods of attack, and has been defeated; has rallied again, and again been defeated:

"The infidel has shot his bolts away,  
Till his exhausted quiver yielding none,  
He gleans the blunted shafts that have recoil'd,  
And aims them at the shield of truth again."

COWPER.

Yes, my friends, and these shafts, re-sharpened, we shall bring to bear on the enemy with redoubled force. Balaam's

meditated curses against Israel were converted into prophetic blessings ; and the researches and discoveries of some of these infidels are now being brought forward in confirmation of Bible-truth ! “ Hallelujah ! for the Lord God Omnipotent reigneth.”

Now comes the speech of Messiah :—keep silence and hearken ! “ I will declare the decree : the Lord hath said unto me, Thou art my Son ; this day have I begotten thee.” He is therefore the legitimate heir to the crown of the universe. “ Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.”

We have now arrived at the text, of which a brief discussion is proposed.

I. Let us give some attention to the grant here made—the inheritance given, to the King Messiah.

There is a view, frequently held out, as to the *futurity* of this gift, which seems to be a mistaken one. I allude to an impression that this promise has not as yet been performed, because the world is not yet converted to Christ. It ought, however, to be observed, that the grant here made is not confined to the subject of grace : rebellious opposers are included in it, even those (verse 9) whom he will “ dash in pieces like a potter’s vessel.” The world has long since been committed to the Messiah’s sway, according to John xvii. 2 : “ As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”

The Son, considered as *God*, had a natural, indefeasible right to the world ; for to him, as well as to the Father, creation is ascribed. Heb. i. 2, 10. But as God-man, Messiah, it was a *grant* to him ; and he took open possession, and entered on the administration of his universal

government, when "he ascended on high, leading captivity captive." Before this, his mediatorial administration was limited chiefly to the nation of Israel—*now* it was to go forth over the world: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The decree has gone forth, that to him "every knee shall bow, and every tongue confess;" and either in the way of grace or of vengeance, the world shall be subjected to Jesus Christ. Hence the broad commission:—"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi. 15, 16.

It is true, however, that as yet, the world is not *openly* under the Messiah's government. The gospel has not yet spread its light over the whole earth; much less have the nations yet been won over to obedience. Here, then, is room, ample room, for prayer and for effort. "The world lieth in wickedness." Vast regions of our globe, save where a lamp glimmers here and there, in the hand of a missionary, are yet buried in "darkness and the shadow of death." But wherever the standard of the cross is planted, there the country is claimed in the name of the King Messiah. And this indeed is a *legitimate* claim;—a claim in virtue of the charter which Jehovah has granted to his anointed Son. It is not a claim, however, like that of the Catholic Spaniards to the country of Mexico; who, while they bore the cross in one hand, wielded, in the other, the sword bathed in blood! Not like the claim of the Un-Holiness, the Pope of Rome, who, while he professes to be the Vicar on earth of the meek and merciful Redeemer, claims temporal dominion as well as spiritual dictation; puts his foot on the neck of kings, and arms himself with

the infernal tortures of the inquisition, to compel heretics and infidels to submission! O! where stay the thunders of the insulted King in Zion, that they do not yet burst on the impious head of the usurper!

No, my hearers: it is not thus that the friends of the Redeemer establish his claim. "The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds." There is, however, a warfare, and the nations of the earth are to be won from the prince of darkness—to be conquered "to the obedience of faith." And this brings us to consider another point, which is,

## II. How this conquest is to be effected.

It is indeed by *war* that this object is to be gained: but it is the war of truth against error—of religion against wickedness; "the good fight of faith," in the cause of heaven against the powers of hell."

Christ is the Captain-General. See Rev. xix. 11, 14, where he goes forth on a white horse, glorious in majesty; his eyes like a flame of fire; his head decked with many crowns; and clothed with a vesture dipped in blood; while the armies of heaven follow him on white horses, clothed in fine linen, white and clean. What sublime imagery! We cannot now dwell on it; but look, I beseech you, at the great Captain!—would you not think he was mounted on Job's war-horse? "His neck is clothed with thunder: he mocketh at fear, and is not affrighted, neither turneth he back upon the sword: he saith among the trumpets, Ha! ha! and he smelleth the battle afar off, the thunder of the captains and the shouting." And look at the armies!—what an array! "The armies in heaven followed him," &c. *Heaven*, here, is the church-militant on earth. And who compose the armies? All his people. O! what an honor to follow such a leader! Yes; all his



people. "This honor have all his saints." Ministers, if you please, are *officers*; but they are not the body of the army. Be it observed, then, that all God's people—all Christ's followers—are to be engaged, in some way, in his service. "Ye are not your own, for ye are bought with a price," and you and yours are claimed by your Master. Your prayers are called for; your hearts, your tongues, and your hands; your time, your talents, and your money; all that you are, and all that you have, are his; and every way you ought to be ready, as you *can*, to aid the cause of your Captain, the cause which you have espoused.

To sustain this point, the necessity, I mean, of aiding in the heavenly cause, I take occasion to remark, that God, in carrying on his work, makes use of *human instrumentality* and *divine agency*. The *word of truth* is an instrument: it is "the sword of the Spirit." *Men* are instruments. "Who is Paul, and who is Apollos, but ministers by whom ye believed?" But God is the great Agent: "I have planted; Apollos watered; but God gave the increase." Now the separating of these two things, human instrumentality and divine agency, may do, and often has done, much injury to the cause of truth. By denying the *latter*, you rob God of the glory due to his grace; by rejecting the *former*, you furnish a plea for idle presumption. It is God's method to make use of *instrumentality*; and, hence, the expression, which to the ears of some may seem strange—the expression of "coming up to the help of the Lord, to the help of the Lord against the mighty." And who, brethren, would not *wish* to share in the blessed work? What heart so indifferent as not to desire the approving voice of the "Captain of our salvation?"

I come now to remark,

III. That the kingdom of the Anointed One, *in its open*

*and acknowledged administration*, is destined to be *universal*. So that we may observe, though the grant has been actually made, and the world long since has been officially and formally committed to the administration of the King Messiah, there is yet a *futurity* of a glorious character in reserve for this kingdom.

Our proposition is this: that the gospel is destined to prevail throughout the earth, and that the world *in general* is to become subject to the sceptre of redeeming mercy. I shall not at present attempt anything like an elaborate defence of this proposition: a glance at the evidence in favor of this cheering prospect is all that I design.

And first, what shall we say of that prospect, opened before us by the evangelical prophet? Isa. ii. 4. "And he shall judge among the nations, and shall rebuke many people; and 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." Or, that prophetic announcement, ch. xi. 9, "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." Or, that bright vision in the 60th chapter throughout, which we cannot now lay before you. What shall we say to these things? Without assuming the position, that all the world individually will be converted, are we not authorized to believe, from such prophetic declarations as these, that there is in reserve, a diffusion of the gospel, and an influence from religion, beyond whatever the world has witnessed?

Do you ask farther evidence? Turn we then to the 72d psalm, where it is admitted that Christ is referred to, under the figure of Solomon, "the king's son," and let us quote a few short passages. Verse 8. "He shall have dominion

from sea to sea, and from the river unto the ends of the earth." Verse 11: "Yea, all kings shall fall down before him: all nations shall serve him." And verse 17: "His name shall endure forever; his name shall continue as long as the sun; and men shall be blest in him; all nations shall call him blessed."

And, to close, for the present, this series of prophetic testimony, see Dan. ii. 31, 45. We cannot now lay before you this remarkable vision in detail. There is "the great image," composed of multifarious materials, representing the four great monarchies: the Chaldean, the Medo-Persian, the Grecian, and the Roman. And there, forming a strange contrast, is "the stone cut out of the mountains without hands," which smote upon the feet of the image, so that the whole mighty mass came down in ruins; and all was broken to pieces: the iron and clay, the brass, the silver and the gold, and became as the chaff of the summer threshing floors." I am sure you anticipate the application. "In the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." You need not be told that this is the kingdom of Christ.

What a glorious prospect, through the vista of time, is presented to the eye of faith! And the openings of Divine Providence appear to be furnishing glimpses of the road leading to this desirable consummation. "Coming events cast their shadows before them:" and among other things that might be mentioned, I cannot omit to remind you of the wonderful facilities which have been introduced, for intercourse between the different and distant regions of the earth. Human inventions are but component parts

in the machinery of Providence ; and surely there is, in these facilities, a higher and a nobler destination in view, than the mere advantages of commerce, and the temporal improvements of the human family.

Let me add here a notice of a late suggestion, within a few years at least, for a "congress of nations," for the purpose of forming a grand court, to take cognizance of all national differences, with a view to establish the peace of the world. Such an object commends itself to the philanthropist, and deserves the attention of the most illustrious monarchs and statesmen of whom the world can boast.

At any rate, however, the blessed period to which we have alluded, appears to be promised ; and God's promise is a ground of confidence for faith to rest on. What though at present ambition reigns, and the kings of the earth "cry, havoc ! and let slip the dogs of war !"—the time is approaching when the scene will be changed—when the sword of the conqueror, broken into fragments, shall glitter in the sand ; no more to be gathered up, unless it be to point the plough-share, or to form the peaceful pruning-hook.

I proposed to close with some application, grounded on the latter part of the psalm ; but my limits allow the expression of only a few thoughts more. "Be wise now, therefore, O ye kings ; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Such is the solemn application of the whole subject, by the psalmist himself. Let us, dear friends, indulge in one or two reflections.

1. *The power with which God's anointed One is clothed will be dreadful to his enemies—his rebel subjects.* “Thou shalt break them with a rod of iron; thou shalt dash them in pieces, like a potter's vessel.” O! if you do not bow to the sceptre of his grace, you must be crushed with the rod of his vengeance! Kings and judges of the earth have nothing to hope from their power and dignity; they are admonished, and through them all are admonished, to cease from rebellion, and cordially to embrace the Son as the Saviour of sinners, and King in Zion. Wisdom dictates this measure, “lest ye perish from the way, when his wrath is kindled but a little.” O! be wise, dear friends: “be wise to-day; 'tis madness to defer.” Declare allegiance to this heavenly King, and share in the blessedness of his willing subjects.

2. *This same power with which the anointed One is clothed, speaks forth the favored lot of his people:* “Blessed are all they that put their trust in Him.” That hand which formed the world—which sways the sceptre of universal dominion, will defend and save them. Christian brethren, your lot is surely a favored one! May you ever prize the blessed privilege of being the subjects of Zion's King! May we all approve ourselves his faithful subjects *now*, and hereafter unite with the general assembly above, to “crown him Lord of all.”



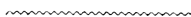
# NOTES

ON

Select Texts of the Holy Scriptures,

AND

ORIGINAL REMARKS.\*



## A.

ADMONITIONS AND HINTS FOR MYSELF.—1. Endeavor to be spiritually-minded ; this will naturally spiritualize your conversation and conduct, and so will be calculated to spread the savor of divine grace.

2. Labor after a golden medium between the extremes of levity and sourness, of carnality and gloominess. Too much mirth will disqualify the mind for the exercises of religion, and give loose to the reins of levity in others ; and too much austerity will render the aspect of religion unpleasant. Maintain, therefore, a cheerful gravity, and a grave cheerfulness.

\* The “remarks” found in this portion of the work, and most of the “Notes on Select Texts of Scripture,” were written and alphabetically arranged by the author, (with no view to publication, however,) about the year 1809. Some notes of a more recent date have been added under their respective heads ; it seemed desirable, on some accounts, that Mr. Broaddus’s notes should have appeared in chronological order. On the whole, however, the arrange-

3. Be not averse to join for a season in innocent conversation, though it be not on the subject of religion; but beware you run not to an extreme. Be not fond of a jest, and refrain from saying what you fear you may repent of.

4. At proper seasons drop a word for God; make observations of a religious kind.

These lessons must be learned by watchfulness, diligence, and fervent supplication to the throne of Grace.

ALL AND IN ALL—CHRIST—Col. iii. 10.—That is, he is the soul or spirit, the chief, the sum and substance; *in* everything: “*all in all.*” The knowledge of Christ involves the knowledge of God. “He that hath seen me hath seen the Father:” Christ is *all* in the prophecies. Rev. xix. 10. And when we find the prophets filled with unusual ardor, Christ is there. Christ is *all* in all in the scripture institutions; the types of the Old Testament, and the ordinances of the New.

Christ is *all* in the hearts of all his people; filled Abraham’s heart with joy; caused Moses to despise the treasures in Egypt; and made David’s tongue as the pen of a ready writer. Filled old Simeon with divine rapture; drew the hearts of disciples to follow him when on earth, and now he is in heaven. Are we called in the gospel? It is to come to Christ, and to follow him. Are we to set our affections on things above? It is because Christ is there, &c. &c.

ment of the author appeared the best, and this has been accordingly adopted. The title of this portion of the work is an exact transcript of the title page of the manuscript volume, whence most of its contents are drawn, except that the “select observations from different authors,” found in the original manuscript, are rejected here in the title page, and in the body of the work.—ED.



APOSTROPHE AND PERSONIFICATION—ANIMATED FIGURES IN PREACHING—EXAMPLE.—O grizzly King of Terrors! hadst thou ever before such a subject as the Redeemer? O darksome prison of the grave! did thy walls ever before contain such an illustrious captive? But short, O grim tyrant, was thy reign! Transient, O gloomy prison, was thy triumph! The Redeemer rose! The mighty Conqueror broke the sceptre of death! The illustrious prisoner burst the barriers of the jail, and came forth!

ARMOR—SAUL'S—Was laid aside by David when going to meet the giant in combat. Instead thereof he chose a few smooth stones from the brook. The combatant in the cause of Christ will not depend on armor of men's providing. Philosophy, rhetoric, and learning, will be laid aside in point of dependence, and he will choose the plain and simple arguments which are drawn from the clear brook of divine revelation. Yet he may make use of human reason in a kind of subordinate way, as David cut off Goliath's head with the giant's own sword.

ACCUSATIONS OF THE WICKED AGAINST THE RIGHTEOUS—SHAPED TO THE OCCASION.—When our Lord was accused before Caiaphas, the *High Priest*, *blasphemy* was the charge; but when he was brought before Pilate, the *Roman Governor*, who, like Gallio, would care for none of these things, he was accused of *sedition* and *treason*: "We found this fellow perverting the nations, and forbidding to give tribute to Cæsar, saying that he himself is Christ, a king."

## B.

BALM OF GILEAD.—"*Is there no balm in Gilead? Is there no physician there: Why then is not the health of the daughter of my people recovered?*" Jer. viii. 22.

The desolation and destruction of the city and nation, painted in this chapter in dark and dismal colors. Notice the sympathy of the prophet with his people on account of their grievous calamities, ver. 18, to the end. The darkness of despair seems to have gathered over his spirit, ver. 21. Yet there is ground of hope, as far as the means of recovery are concerned—"Is there no balm in Gilead?" &c. The primary allusion here is to the Jewish nation. We shall accommodate the subject to objects of a moral and spiritual character, considering such an application fully authorized, by the scriptural use of such figures as these, to represent the moral and spiritual state of things. I propose to consider the state of mankind (the human family) as *implied* in the text; the remedial provision which is made for their recovery, and the causes which operate to prevent it.

I. The moral condition of the human family—what is it? A diseased state; wounded, sick. For why need *balm*, if we are not wounded? What need of the *physician*, if we be not sick?

In Isaiah i. 5, 6, the state of Israel, *as a nation*, is represented by a human body diseased throughout: "The whole head is sick, and the whole heart is faint; from the sole of the foot even unto the head, there is no soundness in it," &c. And in the New Testament, our spiritual condition is represented by bodily disease. Sin is the moral disease of the soul. Yes, friends, diseased in *head and heart*—the understanding darkened—the affections alienated; yes, diseased throughout. Let us feel your pulse.

Ah! here is the *fear* of carnal appetite,  
The inordinate *thirst* of covetousness,  
The *frenzy* of passion,

The *dropsy* of pride,  
 The *delirium* of self-righteousness, and  
 The *plague* of inbred sin. Ah! do we not need balm?  
 —a physician? But observe well, my friends, this diseased  
 state pertains to the moral character. Hence *blame* and  
 condemnation. Our moral disease has two forms, guilt  
 and pollution. A dismal state! and sorry I am for it.  
 But thanks be to God! there is a remedy.

“Yes, there’s a voice of sovereign grace,” &c. And  
 this brings us to consider,

II. The means of recovery. “Is there no balm in  
 Gilead—no physician there?” The question implies an  
 affirmative: There *is* balm in Gilead, &c. Gilead, a dis-  
 trict of country lying east of Judea, famous for balm or a  
 precious balsam. This balm or balsam (a sovereign  
 remedy for wounds) was extracted from a lowly tree by  
 incision in the bark, &c. Apply the idea. Christ the  
 lowly balm tree, growing in our Gilead, the holy scrip-  
 tures. His blood and spirit the sovereign balsam, a double  
 remedy, suited to the double disease of guilt and sin. Christ,  
 too, is the Divine Physician. All the qualities, or quali-  
 fications desirable in a physician are found in Christ, viz. :

A knowledge of the human system.

An acquaintance with all diseases.

A remedy for every disorder.

A readiness to attend the calls of the afflicted.

Notice the *freeness* of our physician’s attendance “with-  
 out money.”

III. The question presents itself: “Why then is not  
 the health?” &c. Why are not sinners recovered from  
 the deadly wounds, the mortal disease of sin? What are  
 the causes which operate to prevent it? &c. Can it be on  
 account of the want of balm? No! The question in the

text implies a strong affirmative: "There is balm of sovereign efficacy." Can it be because there is not balm *enough*? No! The question implies an abundance, a sufficiency. Is it for the want of a physician? O, no! "There is a physician of consummate skill," &c. Why, then?

1. The want of a proper sense of your condition.
2. Wrong views of the way of recovery.
3. Want of a cordial consent to be cured.

Let us now notice how comes it that any are healed?  
Of free and matchless grace.

Notice God's free and sovereign grace, and man's accountability: "Grace all the work shall crown," &c.

Bow—RAIN-Bow—Appears most beautiful on a dark cloud; so the lovely graces of Christianity shine on the dark clouds of affliction.

BAPTISM.—"*Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*" Matt. xxviii. 19.

"*Go ye into the world and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.*" Mark xvi. 15, 16.

We have here the commission given by our Lord Jesus Christ to his Apostles, by which their course, in their public ministrations, was to be governed; and we give it as recorded by Matthew and Mark, because, though the same in *substance*, the one form may serve to throw light on the other. We deem it an excellent plan, as far as possible, to have scripture expounded by scripture.

We cannot, on the present occasion, enter into every thing contained in the commission; the object particularly

engaging our attention at this time, being the subject of *baptism*. We do not indeed consider this the most important object that could engage our attention; but we are far from deeming it a trivial matter. Given to us in charge, as it was, by the great Lawgiver in Zion, and occupying the place which it does in the commission, and in other parts of the New Testament, it is surely our imperative duty to ascertain the mind of Christ concerning this ordinance, and promptly and faithfully to act accordingly.

We find in this commission, that a certain action is enjoined, called "*baptizing*:" and we find a certain class or character of persons mentioned who were to be the *subjects* of that action. These items will form the divisions of our discourse; and accordingly it is proposed to inquire,

I. What is that action called baptizing? or, in other words, what is baptism? And,

II. Who are the authorized subjects of that action, or the proper subjects of baptism?

In this discussion I bespeak your attention, your patient attention, and I bespeak your candor. I ask only to be tried by the standard of scripture, rationally and candidly interpreted.

I. Then we enter on the inquiry, what is baptism?

The word *baptize*, introduced into our version of the New Testament, it is agreed, is not a translation, but the Greek word in an English form: Greek *baptizo*, (*baptize*,) carries no meaning to a mere English reader. Yet, happily, we are not left at a loss; we can ascertain the meaning of this word or expression. Some *action* was intended to be represented, and the question before us, is, what is that action? Now there are several sources of information as to this matter.

1. The meaning assigned to the word by the learned ; and their testimony as to the ancient mode of baptizing.
2. The circumstances attending the administration of the ordinance.
3. The use of the term in a figurative way.
4. Allusions to baptisms in the Epistles.
5. Trying the different meanings which some assign to it.

To each of these we shall pay some attention. And

1. The meaning assigned to the word by the learned, and their testimony as to the ancient mode of baptizing :

The Greek language, in which the New Testament was originally written, is the most copious and precise, &c. ; and, accordingly, for the different actions in which water is used or applied, the language has its different definite terms. Examples :—*Raino* and *Rantizo*, *Cheo* and *Echeo*, *Nipto*, *Lauo*, *Pluno*, *Bapto*, and *Baptizo*. *Raino*, to rain, to sprinkle. *Rantizo*, to sprinkle. *Cheo*, to pour. *Echeo*, to pour out. *Nipto*, to wash the extremities, hands, feet, &c. *Lauo*, generally applied to the washing of the body. *Pluno*, to the washing of garments, &c. *Bapto*, to dip, and to dye. *Baptizo*, to dip, to immerse.

Such is the definition respectively of each of these terms. How easy to choose a term expressive of a particular action ! and such a term *has* been chosen. *Baptizo*, to dip, to immerse. Had it been the will of Christ to express the application of water by sprinkling—there was *Rantizo* ; —or, by pouring, *Cheo*, &c. ; or, without reference to any particular mode, there was *Aguizo*, to purify, and *Kathairo*, to cleanse. But he chose *Baptizo*, which we have said means to *dip*, or *immerse*. Now for the authorities : and we shall bring them from Pedobaptist writers !—good witnesses.

(1.) The best lexicons, those of highest repute, give this as the primary meaning of the word. I quote a few instances out of many. Hedricus: "*Baptizo*, mergo, im-mergo." Schleusner: "*Baptizo*, to immerse, to dip, to plunge into water." Calmet: Baptism—*Baptismos*, plunging or immersion." Parkhurst: "*Baptizos*, to dip, to plunge, to immerse. Dr. Reese: "Baptism (in Theology) is formed from the Greek, *Baptizos*, I dip, I plunge." Chambers' Cyclopædia: "Baptism, formed of *Baptizos*, *Bapto*; I dip or plunge. In primitive times the ceremony was performed by immersion, according to the original signification of the word." Let this suffice for the authority of lexicons.

(2.) Hear Luther: Speaking of children, he says, "they ought to be completely immersed; for the etymology of the word *baptism* requires it."

(3.) Calvin: Speaking of the baptism of the Ethiopian, he says: "We see from this instance what was the baptismal rite among the ancients; for they plunged the whole body in the water."

(4.) Beza: "To be *baptized* in water, signifies no other than to be *immersed* in water."

(5.) Casauban: "This was the rite of baptizing, that persons were plunged into the water; which the very word *Baptizein* sufficiently declares."

(6.) Dr. Wall: "That immersion was the practice of the Ancient Church, is so plain and clear by an infinite number of passages, that as one cannot but pity the weak endeavors of such Pedobaptists as would maintain the negative of it, so, also, we ought to disown and show a dislike of the profane scoffs which some people give to the English Anti-Pedobaptists, merely for their use of dipping. It was in all probability the way in which our blessed Saviour, and for

certain was the most usual and ordinary way, by which the ancient Christians did receive their baptism."

(7.) Mosheim, the Church Historian: "The persons to be baptized, after they had repeated the creed, &c., were immersed under water, and received into Christ's kingdom by a solemn invocation of the Father, Son, and Holy Ghost, according to the express command of our blessed Lord." (Century 2d.)

(8.) Witsius: "It cannot be denied that the native signification of the word *Baptein* and *Baptizein*, is to plunge, to dip."

(9.) The learned Dr. George Campbell, of the Church of Scotland: "The word *Baptizein*, both in sacred authors and in classical, signifies to dip, to plunge, to immerse. It is always construed suitable to this meaning." Again, in his Lecture on Pulpit Eloquence: "I have heard a disputant of this stamp, in defiance of etymology and use, maintain that the word rendered 'baptize' means more properly to *sprinkle* than to *plunge*. One who argues in this manner never fails, with persons of knowledge, to betray the cause he would defend; and though with respect to the vulgar, bold assertions succeed as well as arguments, yet candid minds will disdain to take the help of a falsehood even in support of truth."

(10.) Bretschneider, a learned German critic: "An entire immersion belongs to the nature of baptism. This is the meaning of the word."

(11.) John Wesley, in his Journal: "February 21st, 1736, Mary Welsh, aged 11 days, was baptized according to the custom of the First Church, and the rule of the Church of England, by immersion. Wednesday, May 5th, 1736, I was asked to baptize a child of Mr. Parker, second bailiff of Savannah. But Mrs. P. said, neither I



nor Mr. Parker will consent to its being dipped. I answered, if you will certify that the child is weak, it will suffice ; the Rubric says, to pour water on it. She replied, nay, the child is not weak ; but I am resolved it shall not be dipped. So I went home, and the child was baptized by another person."

(12.) Vossius : "That the Apostles immersed whom they baptized, there is not a doubt ; and that the ancient Church followed their example, is very clearly evinced by innumerable testimonies of the Fathers." (Bring in Carson, as *one* Baptist testimony. Notice *Bapto* and *Baptizo*.)

This list of testimonies might be greatly increased, but it is deemed unnecessary. Here, then, is a part of our evidence from the learned, as to the meaning of the word and the primitive practice. You will now naturally inquire,—“But how comes it that eminent men should practice so differently from their own testimony ?” I have nothing to offer in their defence, only that they thought some other way might answer. A poor ground of practice, indeed !

2. The next source of information we notice, is found in the *circumstances* attending the administration of the ordinance. Observe the *places* chosen for administering baptism :—“They were baptized by John, in Jordan.” Matt. iii. 6. “And John also was baptizing in Enon, near to Salim, because there was much water there : and they came and were baptized.” John iii. 23. Many were found in such a district, *because* a finer river was there.

Observe the *little words expressive of position and action, connected* with the ordinance ; the prepositions *in, into, out of*, and the adverbs *down* and *up*. They were baptized *in* Jordan. “O ! but this may mean at or near—this Greek preposition *en*.” Well ; but its primary meaning,

its proper meaning, is *in*, and why not in here? Try some cases by substituting *near* or *at*. But if they are *at* Jordan, why are they there? Think of the meaning of the word baptizo, and you see the reason. Again, Christ our blessed Lord, when he was baptized, “went up out of the water.” “Oh! but this preposition (*apo*) means *from*. Well, it is agreed that it does mean *from*. And do not our baptized subjects go up *from* the water, after having been *in* it? And why *in* it or even *at* it? But this matter presses closer and harder. Here comes a case that sets at defiance all attempts at evasion or explanation, &c. The baptism of the Ethiopian by Philip. See Acts viii. 36, 39. Came *unto* a certain water—went down both *into* the water, both Philip and the eunuch: and he baptized him. And when they were come up *out* of the water, &c. Really it would seem that the Holy Spirit had purposely dictated this account to meet and refute objections or quibbles. Here, I believe, it is not pretended that the prepositions are not strictly and literally rendered, and certainly they are as strong as they could be. “They came (*epi*) *to* a certain water: they went down both (*eis*) *into* the water: they came up (*ek*) *out of* the water.” How could anything be clearer? Well, but still our good friends will not agree to immersion. No; though *in the water* they are not obliged to believe he was immersed. (Expatiate here.)

3. Another means of information. The use of the term *baptize* or *baptism* in a figurative way. The baptism of the Holy Spirit: the baptism of sufferings: the baptism of the Israelites in the cloud and in the sea. 1 Cor. x. 1, 2. But we are met with an objection.

The case of Nebuchadnezzar explains this case.

4. Another source of information, found in the allusions to baptism in the epistles. Take two instances. Rom.

vi. 3, 4. (Read the passage and comment.) "Buried with him by baptism into death." Admitted to be *emblematical*; but there must be a resemblance to form the emblem. Dr. Doddridge says, "It seems to be the part of candor to confess that allusion is here made to the primitive mode of baptism." Then Col. ii. 12.

5. The last source of information on this point we shall mention, is, trying the different meanings which some assign to the term *baptize, or baptism*. It may mean, they say, *dipping, or immersing, washing, pouring, sprinkling, or wetting*. Now, this is strange, indeed! Strange to think that our Lord should have left the important institution in so vague a state! But let us bring some of these various meanings to the test. Let us put these terms into the place of the word in question, and try the construction—the sense. "They were baptized by John in Jordan;" they were *poured* by John in Jordan. "John was baptizing in Enon, because there was much water there;" John was *sprinkling* in Enon, because there was *much water* there. "And they came and were baptized;" and they came and were *poured*! "I have a baptism to be baptized with,"—(meaning his overwhelming sufferings)—I have a *sprinkling* to be *sprinkled* with.—"Buried with him by baptism into death;" buried with him by *sprinkling*, by *pouring*, by *washing*, by *wetting* into death! Now by immersion.

But objections are brought to immersion, some of which we will briefly notice: A case of the 3,000 on the day of Pentecost. They could not, it is said, be all baptized by immersion in one day. Answer: It is not *certain*, though generally so understood, that the 3,000 were all baptized on that day. Notice account. But admitting they were, where is the difficulty? There is none. Twelve apostles and

70 disciples are 82; 3,000 to be baptized would be 37 for each. And what is the difference of time between sprinkling or pouring, and immersion?

“But the jailor and his family, how could they be immersed in the night after midnight?” Why, there is certainly no impossibility, nor any great difficulty in that thing. “But where could they get water?” Well! now, this is rather a hard case, that we must be required to look for water, &c. They might go down to the river, which was just by; or, there might be a tank in the jail-yard, as is customary in the East. But suppose *we* cannot find water, is that any reason why the jailor could not? By no means. I once baptized, &c.\* This is rather an unfavorable case for the objector. They were baptized *out of the house*. See Acts xvi. 33, 34; and who would go out of the house to be sprinkled?

But, once more, it has been objected that immersion is not “a very delicate or decent thing.” Indeed! Take care, my friends, that you do not enlist the foolish pride and corruption of the heart against an ordinance of Jesus Christ!

Well! we have brought forth our arguments in support of the position that the action called “baptism” is *Immersion*, and think we have sustained this position, by the testimony of the learned, as to the meaning of the word and the primitive practice; by the circumstances attending the administration of the ordinance; by the use of the term in a figurative way; by allusions to baptism in the Epistles, and by trying the different meanings which some assign to the word. And now, this point rests between

\* I regret that, not having heard this sermon preached, I am unable to furnish an account of the incident to which allusion is here made.—ED.

you and the great MASTER, while I pass to the other object in this discussion, which is to consider,

II. Who are the authorized or proper *subjects* of baptism?

And here I take the position, that the proper subjects, and the *only* proper subjects of baptism, are believers in Jesus Christ, that is, *professed* believers, for we cannot pretend to know the hearts of any. You know that we are here at issue with a great part of Christendom, who maintain that *infants are proper subjects of baptism*. Many great men, and eminent for piety, &c., have maintained this doctrine. But this is no argument: great and good men are often found engaged on opposite sides, &c. And it is a serious mistake to imagine that the Reformers from Popery brought with them none of the trappings of Anti-Christ and the errors of Babylon.

It has been said, that in regard to believers' baptism there is no controversy, the only question being whether infants are proper subjects of baptism. A mistake. If it were agreed that *all* believers ought to be baptized, there would indeed be no controversy; but *they* say it is only where a person has not been baptized in infancy, that he ought to be baptized on a profession of faith in Christ. Infant baptism takes the place of believers' baptism, supplants it, and would banish it from Christendom!

In support of our position, I shall appeal to the *commission* which stands in our text; shall examine the *practice* of the apostles in executing this commission, meeting objections and arguments on the other side by the way; and shall probably offer some remarks suggested by the apostolic addresses to the baptized. Here it will be proper to lay down the rule of evidence. Baptism is a positive institution. The right to it must be proved by express com-

mand ; or, by plain example ; or, by clear and conclusive inference. On this ground then, we join issue.

1. We attend to the commission. Matt. : "Go ye, and teach all nations, baptizing," &c. Mark : "He that believeth and is baptized shall be saved." Here it has been asked, how would the apostles understand the commission ? And it has been answered according to the custom of the Jews, who were in the habit of receiving infants into their community. No ! my good friends, no ! Jewish customs were not to govern the customs of the "Jerusalem which is from above." They would understand the commission according to its plain, common-sense meaning ; and would see that it agreed in substance with the practice which they had pursued under their Master, when he "made and baptized more disciples than John." What then is the construction to be put on the commission ? "Teach all nations, baptizing them." Baptizing whom ? The *taught*, doubtless, &c. And they are to be so taught as to *believe* ; for so says Mark : "He that *believeth*, and is baptized," &c.

But it is said the word "teach" means in the original "to disciple," or "to make disciples." To this we readily agree. And what are disciples ? Learners ; persons embracing the doctrines, and following the precepts of their master or teacher. And can infants, by any process, be manufactured into disciples ? No ! no ! Our Lord tells us who is a disciple of his. And Mark tells us again, that these disciples are believers : "He that *believeth*," &c. Such, then, appears obviously to be the proper construction of the commission ; and infants are not included in it. But this construction has been met by an argument to *this* effect : there is a positive command in the commission to

make disciples and to baptize them ; and if *infants* are not mentioned, neither are *adults* mentioned ; and so there is the same ground for the one as for the other. Strange, indeed ! Compelled with all my respect, &c., to consider such an argument mere quibbling ! *Adults* not mentioned ? Where was the need ? The things required were *teaching* or *making disciples* and *believing* ; these show that the subjects must be of such an age as to possess the requisite *capacity* ; and these requisites cannot be possessed by infants. And why introduce *adults* ? We do not contend for *adult* baptism, but for *believers'* baptism. Thousands of adults are as unfit for baptism as infants, and thousands of baptized believers are not adults. Still, then, our construction of the commission stands unshaken. And now, my friends, mark well this rule, or canon, which we lay down. *A commission which includes only a given character, or description, does virtually forbid or exclude all others ;* or, in other words, “the items contained in any commission, are *all the things* which the commissioned are authorized to perform. (Campbell.) Unless, then, it can be elsewhere shown that infants were really baptized under divine authority, the commission will stand as a barrier against the practice.

But, again, our construction of the commission is assailed.

It has been argued as to the commission in Mark, “He that believeth and is baptized, shall be saved ;” that if the requirement of faith excludes infants from *baptism*, so would it exclude them from *salvation* ; for it is added, “he that believeth not shall be damned.” *Answer.*—If there were no other way of saving infants but by the gospel and its ordinances, they would be excluded from salvation ; for with them the gospel and its ordinances

have nothing to do. Infants are saved by virtue of the death of Christ, but not by faith—not by the gospel. And you do not gather them into the *promise* by baptism, for the promise is to him that *believeth* and is baptized. God has committed the ministration of the gospel and its ordinances to *us* ; but the salvation of infants he has reserved in *his own hands*.

But our Lord, we are told, commanded to receive infants. Mark ix. 36, 37. And again he ordered, “suffer the little children to come unto me,” &c. And this, it seems, is an argument for their baptism. Let us look at these passages. (Read and comment.) Our Lord had a tender heart towards little ones; and had he deemed it beneficial to them to be baptized, would, no doubt, have then directed it should be done, or would have included them in the commission.

We have laid it down as a canon or rule, that the subjects of baptism must be indicated by express command, by plain examples, or, by clear and conclusive inference. In considering the commission—the great law of baptism—we have found the command clearly in favor of believers’ baptism—and nothing like it, but the contrary, as to infant baptism ; nor do the cases in the 9th and 10th of Mark apply to the subject.

2. We now proceed to consider the *practice* of these gospel messengers in executing the commission. Here we shall find *examples* ; but will there be any examples of infant baptism ? We shall see.

I shall not here go back to the baptism of John. I do not consider it necessary. Dr. Whitby, a learned Pedobaptist expositor, acknowledges that infant baptism is not to be found here, &c. And all, I think, must agree that there is nothing like it in all the history of John’s baptism.



Well, then, we begin with the Pentecostal baptism. Acts ii. 37—40. The people were pierced in the heart, and said, “men and brethren, what shall we do?” Peter replied, “Repent and be baptized every one of you,” &c. Here repentance was required of all that should be baptized. But we are here met with an objection, or an argument, ver. 39: “For the promise is unto you and to your children,” &c. What promise? Baptism? O, no. Baptism was *commanded*. In quoting from the prophecy of Joel, *salvation* was promised, ver. 21; and in ver. 38, the Holy Ghost was promised; to one or the other this probably alludes.

Is it not strange that our Pedobaptist friends cannot see the word “children” in the most remote connection with baptism, without thinking of *infants*? as if a man’s children were not his children when grown up, &c. But be this promise what it may, it is obviously restricted in the close of ver. 39, to “as many as the Lord our God shall call.”

But, my friends, where are the infants on this occasion? “They that gladly received his word were baptized.” No others are mentioned, and no others have we a right to consider as having been baptized.

Come with me to the next example: Acts viii. 12. “But when they (the Samaritans) believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.” How perfectly in conformity with our construction of the commission. Philip *preached*; they believed; and they were *baptized*, both *men* and *women*. Any infants introduced? None. And I pause here, my friends, for you to reflect! If there had been infants baptized here, *would they not have been mentioned*?

We next attend to witness the baptizing of the Ethiopian. Several of the cases we now review, have come under our notice in treating on the action of baptism. We are yet in the 8th chapter of Acts; see ver. 35 to 39. Philip preached Jesus; the Ethiopian requested baptism. Philip required faith, heart-faith in Jesus Christ: the Ethiopian professed it; "and they went both down, &c., and he baptized him." A case in point, both as to *mode and subject*.

We stop at Damascus just to witness the baptism of Saul of Tarsus, Acts ix. 18, and pass on to the family of Cornelius, where we find a company collected, &c. The Holy Spirit falls on all of them, and Peter commands that they shall be baptized. Acts x. 44—48. No infants introduced.

We come now to the case of the baptism of Lydia, Acts xvi. 14, 15, who attended a prayer-meeting at Philippi, by the river side, where Paul and Silas spoke to the women present. 'Twas a happy meeting for Lydia; the Lord opened her heart, &c., "and she was baptized, and her household." And here our good friends think they have found a loop on which to hang an argument in favor of *an example of infant baptism*. Let us see. Who was Lydia? A woman of Thyatira, a seller of purple, now at Philippi, said to be 200 miles distant from the place of her residence. Was Lydia ever married? Can't say. If she *was* married, had she any children? Possibly; but don't know. If she *had* children, were any of them now infants? Can't be confident as to that. And if she *had infants*, did she bring them with her on this long journey? Never heard. Might not her family consist of persons employed to assist in her trade? Why that is not improbable—see ver. 40. Well now, my good friends, how

can you bring forward this case in evidence of infant baptism?

But now comes the Philippian jailer, with his family. Such as these are the cases, it seems, in which we are to look for examples of infant baptism; or, at least, for such an argument as will prove it by inference. "The jailer and all his were baptized;" and the argument is, that we are to consider it probable there were infants in his family, and probable, therefore, that infants were baptized. And is this an argument in proof of the point? Are we thus furnished with an example, or with a proof by way of inference? Surely we are not. So far from it, the circumstances furnish evidence to the contrary. See the account: Acts xvi. 25, 34. (Comment on the circumstances.) Here, then, we have noticed two household baptisms, and none can say that we have found infants baptized in either of them.

There is a third case of the sort which we may as well notice here. Paul has told us, (1 Cor. i. 16,) that he "baptized the household of Stephanas." Well, and what of *this* household? Why, Paul says in the 16th chapter, that it was "the first fruits of Achaia, and that they had addicted themselves to the ministry of the saints." They were not infants then. What difficulty, my friends, is there in crediting the fact, that there were three believing households?

In our journey through the *Acts*, we come to another case of baptism; chapter xviii., ver. 8: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house;" (so here, by the way, was a believing household;) "and many of the Corinthians hearing, believed, and were baptized." How strikingly conformable to our interpretation of the commission! *Hearing*,

*believed, and were baptized.* How in accordance with the Samaritans! What an opportunity for infants to be baptized, and none introduced! In the 19th chapter, we have an account of certain disciples found by Paul at Ephesus, who had been baptized unto John's baptism. Whether they were re-baptized or not, does not affect our argument; they were all believers.

We have now, I believe, gone through with the recorded examples of New Testament baptism in the execution of the commission. We have not found infant baptism in the commission, nor in the examples, nor yet by anything like inferential proof; while the evidence for believers' baptism shines forth, &c. I might now come to offer the remarks suggested by the apostolic addresses, only that I am called to consider some remaining arguments much relied on, as evidences for infant baptism, by way of inference. These arguments have been presented under these three heads:—Infants were once received into covenant by an express law, never repealed; identity of the Church under the Old Testament and under the New; baptism in the room of circumcision. Take some notice of each—not necessary after the evidence we have presented to dwell, &c.

1. "Infants were once received into covenant by an express law, not repealed." What covenant? Why, we are told the covenant made with Abraham; and Paul says, Gal. iii. 17, that the law, which was 430 years after, cannot disannul it." This expression, "the Abrahamic Covenant," so often used, is very vague. Now see what an error is here! Observe well. This covenant, to which the apostle alludes, is not the "Covenant of Circumcision," in the 17th chapter of Genesis, but that in the 12th chapter, as will appear by calculating the time, 430 years

before. It is the covenant, the apostle says, “confirmed of God in Christ;” that in Abraham, from whom Christ (according to the flesh) should come, all the families of the earth should be blessed. It is the fountain of life; the circumcision and the uncircumcision are equally interested in it, and we rejoice that it cannot be disannulled! I will not say, indeed, that the covenant of circumcision, 17th of Gen., is disannulled as to the Jews or Israelites; but of this we are confident, that it does not in the letter apply to the Gentiles, which any one may see who reads it. Our connection is with the uncircumcision. We, as believers, are the children of the promise, Gen. xii. That the old constitution, which embraced infants and all Israelites indiscriminately, is a different thing from the new, we shall see presently.

2. The *identity* or *sameness* of the Church under the Old Testament and under the New, is argued and insisted on. That is, that the *Abrahamic* Church, I suppose we must call it, expanded into the *Israelitish* Church; and the Gospel Church, under the new economy, are the same. Now this is strange, indeed. The old Jewish Church, which, in its constitution, included all ages, all characters indiscriminately—is it the same with that which requires penitence and faith as pre-requisites to admission, &c.?—that Church which persecuted the Lord of glory and his disciples unto death, the same with that which is washed with his own blood, &c. ? But why exclaim ? We think we can clearly prove the contrary—Heb. viii. 7, 10, (quoted from Jeremiah,) Dan. ii. 44 : “Shall the God of Heaven *set up a kingdom ?*” Matt. xvi. 18. “Upon this rock *will I build my Church.*” Gal. iv. 22—26. Allegory—two covenants contrasted. And to mark the difference, ver. 30, “Cast out the bondwoman,” &c. But let us hear the evidence

which is brought in favor of the identity of the Jewish Church and the Christian. Rom. xi. 17, 18 and 24. Figure of the olive tree. "No change represented in the good olive tree." Well, but a change in some respects is admitted; and so the argument fails. You are obliged to admit, that the Christian Church is, in some respects, different from the old Jewish Church. Yes; and the apostle says, "there is a change in the law," and there is a new covenant. The object of this figure, about the olive tree, seems to be to illustrate the transfer of religious privileges, not to point out the *character* of those privileges.

But as another evidence we are referred to Ephes. iii. 6: "That the Gentiles should be fellow-heirs, and of the same body," &c. *What same body?* Why, the same body in common. Of *one* body, equal to the expression of the *same* body. See the passage, and see chap. ii. verse 15, 16, where the point is settled: "Of twain **ONE NEW MAN**;" "both unto God in *one body*." No identity here between the old Church and the new. Not one old man; but one new man.

3. It is argued that baptism has come in the room of circumcision. Where is the proof? Analogy between the two rites is urged. Both initiating rites; both lay the subjects under peculiar obligations. Now the want of analogy or agreement is a conclusive argument *against* this position.

1. *Circumcision*, for males only. *Baptism*, for males and females.

2. *Circumcision*, on the *eighth day*, for infants. *Baptism* at different ages, by those who practice infant baptism.

3. *Circumcision* had no regard to *character*, even in adults. *Baptism*, it is admitted, requires *faith* in adults.

4. *Circumcision* pertained to all the *servants* of a Jewish family. *Baptism* has been (by Pedobaptists) restricted to believers and their *children*.

Again we ask for proof, and we are referred to Col. ii. 11, 12: "In whom also ye are circumcised," &c. Do infants put off the body of sins by baptism? And can infants rise in baptism by the faith of the operation of God? No proof; nothing like proof. And now, I ask here one question: When the Church Conference was held (Acts xv.) on the question of circumcision, if baptism had been considered by the apostles as coming in the room of circumcision, would they not here have mentioned it? Doubtless. This settles the question. There remain to be noticed some two or three objections, or arguments, against us, which have not come up in the course of the discussion, and must be introduced here. We have been proving that believers are the only proper subjects of baptism, and humbly conceive that we have established our position. On this ground we frequently say, that *faith and repentance are pre-requisites to baptism*; and, therefore, that infants cannot be subjects. We are here met with an argument in this shape: "That this respects *adults*; that faith and repentance are required of *adults*, not of *infants*, and so it argues nothing against infant baptism." Here, then, is a puzzle for us. But, it bursts with a touch! It is of the *subjects* that faith and repentance are required: yes, of the subjects. The puzzle vanishes! But an attempt is made to sustain this point. "Paul," it is said, "commanded the Thessalonians (2 Thess. iii. 10), that if any would not work, neither should he eat; and the same argument, &c., would exclude infants from eating." (Pres. Edwards' argument.) View this matter rightly, and the apparent puzzle again vanishes. Infants must *live*, therefore they

*must eat*: this is a matter taken for granted. But it is not granted that infants *must be baptized*; this would surely be begging the question. Prove that infants *must be baptized* in order to their eternal life. Old Augustine's doctrine, that unbaptized infants must be damned! Horrible! The puzzle again has vanished.

Now comes, 1 Cor. vii. 14: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else, were your children unclean; but now are they holy." Just notice the *occasion*.

But without going here into an exposition of the passage, it suffices to remark, and I beg you to notice it, that the sanctification of the unbelieving party is precisely of the same nature with the sort of holiness ascribed to the children; and, of course, if the children be the subjects of baptism, so is the unbelieving husband or wife! Yes, the heathen husband or wife entitled to Christian baptism on the faith of the other party! This consequence annihilates the plea—*utterly, utterly*. •

Yet one more plea to be noticed, and we have done, I think, with the series of objections and arguments against our views.

The case of female communion. (Here introduce, &c.)

And now, speaking of communion, a remark is suggested, to which I ask your particular attention. The plea is strongly urged for infant *membership*, and by consequence for infant *baptism*: my remark is, that the same plea, the same argument, if carried out, will lead to infant *communion*!

I had intended to examine the argument from what is called the testimony of the ancient Fathers—but little time is now left for anything of that sort, and it is the less to be regretted, as we do not intend to be guided by the



writings, or the practice of these “Fathers,” but by the Bible. Some declaim on this topic, “the testimony of the Fathers,” who know as little of their writings as *I* do. Thanks be to God for “a more sure word of prophecy,” to which all have access ! After all, what is the amount of this testimony of the Fathers ? Or rather, what is contended for with respect to this testimony ? Why, that these old writers mention, at least *allude*, to infant baptism, from a very early period onward into the fourth century. That Justin Martyr, Irenæus, Tertullian, Origen, Augustine, Cyprian, &c., from early in the second century, if not in the first, on through several centuries, speak of infant baptism, some more plainly, others by allusion.

Now, it is deemed that the two earlier writers, Justin Martyr and Irenæus, *allude* to infant baptism. Tertullian, in the third century, when the baptism of small children began to prevail, opposed it ; and afterwards, in the time of Augustine and Cyprian, when infant baptism had come into practice, who will deny that a flood of superstition and human traditions had come in with it ?—Yes ; most of those superstitions with which the Church of Rome, improving on these Fathers, have encumbered and deformed the beautiful system of Christianity. But you shall hear, my friends, what a learned and pious Pedobaptist says about the testimony of these “Fathers.” I mean no other than the excellent Dr. Doddridge. I will read you an extract :

“See letters of David and John, page 52, 53 ; and see page 54, what the learned Salmasius and Curellæus have said as to the early introduction of infant baptism. And now, dear friends, let me ask you seriously this question : can you believe that God has made it the duty of the plain inquirer after truth, to seek for a solution of the question

in these old musty records, instead of going straight to the Bible, &c? No! Give me fathers Matthew, Mark and Luke; fathers John, Peter and Paul."

I should now introduce, as a collateral argument, my proposed remarks on the apostolic addresses to the baptized, only that not deeming it now necessary, and having made so large a draft on your time and attention, I will spare you, my friends, and dispense with those remarks. Indulge me in a few concluding reflections.

I have endeavored to discuss the subject as proposed, making the great commission the foundation of the discussion. We have been engaged in ascertaining the nature of that action which is termed *baptism*, and the character or description of persons who are the proper subjects of that action. I have met and replied to objections and arguments by the way, and afterwards attended to those which did not cross our path in a straight-forward discussion of the subject. I now appeal to your candid and conscientious judgment. Has it not been made to appear, that *immersion* is the New Testament baptism? Say not the *mode* is a matter of no consequence: take care how you trifle with Christ's Institution! the *mode* is the thing itself.

Has it not been made to appear, too, that *believers, professed* believers, are the only authorized *subjects*? Take care then, how you bring forward others? Hark! that voice! "Who hath required this at your hands?" and that charge, "Why do ye also transgress the commandment of God by your tradition?"

Consider that baptism is a *personal* duty. Have you, as a believer, complied with it?

What way ought one to take? What road? The one that is *clearly right*, or a doubtful one?

The "Church Catechism," so called, says, "that repent-

ance and faith are required of persons to be baptized ;” and provides for infant baptism by “sponsors !”

Relate a case showing the difficulty of deciding on the age at which a child may be baptized on the faith of the parent.

How easily may a plain inquirer after truth decide from the New Testament !

Baptized believers ! Reflect on the privilege of baptism, and on the solemn pledge which you have given.

Unconverted friends ! Baptism, though highly important, is not your first concern. Repentance, faith in Jesus Christ, then baptism.

Grace, Mercy, and Peace ! with all them that love our Lord Jesus Christ ! Amen.

BRUISED REED.—“ *A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.*” Matt. xii. 20.

A quotation from xlii. 3: “He shall bring forth judgment unto truth ;” and applied by the evangelist to our Lord Jesus Christ. (Notice the whole quotation.) Intended to represent the humble and unostentatious disposition of our Divine Redeemer, and his tender care over the weakest of his flock.

*Explication.* The objects of this kind regard are represented as “a bruised reed,” and as “smoking flax.”

The bruised reed—an allusion to the musical pipe used by shepherds, representing the believer broken down in spirit, and bowed down with a sense of his sin and weakness. The shepherd would break and cast away his reed when bruised ; but our Good Shepherd acts not so : for “the bruised reed will he *not* break,” but will rather repair and mend it.

“Smoking flax,”—or dimly burning, as the marginal reading; just ready to expire. An image of the Christian when divine influences are suspended, and corruptions and temptations cloud his graces, and damp his vigor; so that “the things which remain are ready to die.” Such a wick men would extinguish, but our gracious Lord “will not quench the smoking flax;” he will rather blow or kindle it into a flame.

“He will send or bring forth judgment unto truth, or victory,” i. e. : He will favorably decide the cause of such, by giving a true judgment, which will be unto victory on their part. This promise may be applied to the Church in general, more especially to every weak and oppressed believer.

The general doctrine resulting from this passage is, that the most oppressed and feeble believers shall prove victorious through the tender care and grace of Christ.

But that we may not encourage false professors while attempting to strengthen the weakest of the flock of Christ, it will be necessary to draw the line of distinction: and this may render the subject useful to the unregenerate as well as to the Christian. I shall,

I. Mention some things that are found in the experience of all believers, even the weakest; “that none may presume,” &c.

II. Give the characters of weak and oppressed believers; that the bruised reed and smoking flax may see his own image.

III. Show that all believers, though weak and oppressed, shall come off victorious, &c.

I. Mention some things found in the experience of *all* believers.

1. A universal change of heart and life.

2. A renouncing of their own righteousness, and a dependence on Christ alone.

3. Communion with Christ.

4. A desire to walk in obedience and to be holy ; and a grief of heart for the contrary.

5. Of course a war maintained against every sin.

(Bring appropriate scriptures, and answer objections under each article.)

II. The characters of the weak and oppressed believers, represented by the bruised reed and smoking flax. Exhibited by

1. Making sense and feeling the ground of believing.

2. Denying what God has done for you, and attempting to cast away your hopes : wishing God to show you your condemnation when you are really delivered from it.

3. Wrestling against corruptions, and obtaining but little sensible victory.

4. Frequently buffeted with Satan's temptations :—"fiery darts" poisoned.

5. Too easily overcome by temptation. Christ calls you to repent afresh, &c.

6. Drawing harsh conclusions from the dark dispensations of Providence.

7. Being full of anxiety about the issue of divine dispensations.

Remember, the care of a *work* belongs to you ; but the care of the *success* to God.

8. Too soon discouraged in pleading for mercy, and too impatient to see prayers answered.

9. Remissness in duty makes a bruised reed and smoking flax.

III. All believers, though they may be weak and oppressed, shall come off victorious. Because,

1. They were given in charge to Christ.
2. Have his promises.
3. His sympathy.
4. His power. A power of authority and a power of ability.
5. All are united to him, &c. Improve.

### C.

CHARACTER—To be determined rather by the general disposition of the mind and tenor of the life, than by particular or single action. Notice the case of Noah, Abraham, Jacob, David, Peter. Each has a blemish in his character, though they were all truly gracious.

CONSCIENCE.—Though on account of human depravity, not correct in all its details; yet the very principle itself a proof of future existence and accountability to God. Human laws cannot reach the heart, and frequently not even private actions: but something tells man there is a law which *does*, and *will* be pointing to a future tribunal.

“The spectre Conscience shrieking through the gloom,  
Man we shall meet again beyond the tomb.”

CHRIST CONSIDERED AS OUR APOSTLE AND HIGH PRIEST.—  
“*Wherefore, holy brethren, partakers of the Heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.*”—Heb. iii. 1. Our Lord Jesus Christ is the sum and substance of divine revelation. If we consider the prophetic writings, they either immediately or remotely allude to him; if the sacrifices under the old dispensation, they point to him as the great anti-type; and if we attend to the preaching of the apostles,

we find them “determined not to know anything, save Jesus Christ and him crucified.” All that spiritual light, which has blessed our benighted world, since the first dawn of the dayspring from on high,” has flowed originally from the “sun of righteousness,” either by *reflection*, as when the sunbeams strike some object, and are thrown back to us; or by *refraction*, as when the sunbeams are bent out of their course; or, by *immediate direction*, as when the rays fall from the sun upon us; (exemplify.) The testimony of Jesus is the spirit of prophecy.”—Rev. xix. 10.

This being the case, it must surely be admitted, that Christ Jesus is an object well worthy our attention, “wherefore holy,” &c.

We might consider Christ Jesus in a variety of aspects. Indeed, were we to allow ourselves full latitude, where would be our limits? We might consider him in his person, in his undertaking, in his offices; we might consider him in his works, in the labors of his life, and the agonies of his death; we might consider him in his doctrines, his precepts, his ordinances—in the whole of his humiliation, and in his exaltation—in his glory in heaven, and in his second coming to judge the world. But we can select only a few of these topics, and shall attend to such only as the text immediately embraces. Let us consider,

I. The address—holy brethren, partakers of the heavenly calling.

II. Christ Jesus, under the character of our Apostle and High Priest. The Lord put it into our minds to consider the subject with a becoming spirit!

I. The address—holy brethren, partakers of the heavenly calling.

We are all brethren in Adam. "God hath made of one blood all nations;" Acts xvii. 26; and pity is it, that the human family live so little like brethren. But though brethren in Adam, we are not holy brethren. This comes of a new, holy, heavenly birth. We thus become one family in Christ, "of whom the whole family in heaven and earth is named"—Ephes. iii. 15—receive a holy principle, and are to be holy to the Lord in our life and conversation. These persons are farther designated by their being "partakers of the heavenly calling." This may refer either to the *call* by which sinners are brought from darkness to light, or to the *profession* made by such; in either case, 'tis a heavenly calling. They are reminded of this, to enforce the consideration of this holy and heavenly object, Christ Jesus, to which we now direct attention.

## II. Christ Jesus as our Apostle and High Priest.

1. As an apostle. An apostle is one sent immediately on some special errand. Hence the term is applied to those men who were chosen by Christ himself, and personally sent by him to proclaim his gospel, work miracles, and declare his precepts; and hence Paul lays claim to the character of an apostle; see 1 Cor. ix. 1. But in the highest sense, the term applies to Jesus Christ, sent by God the Father to declare his will, and to perform the work of Redemption.

The character of an apostle seems to be that of an ambassador and teacher. "Now then, we are ambassadors for Christ," &c. 2 Cor. v. 20. "Go ye, therefore, and teach all nations," &c. Matt. xxviii. 9. As ambassadors, they were to declare terms of peace to a guilty world; and as teachers, to instruct mankind into the way of reconciliation to God, and their duty to him.



Now, Jesus Christ was an ambassador and teacher in the most eminent sense. If we can establish his character as ambassador, that of teacher will follow, of course. In order to do this, let us examine,

(1.) His divine mission; and

(2.) His credentials.

(1.) His divine mission, or his being sent by the Father. God had promised a glorious person under the title of the Messiah, or the Messenger of the Covenant; and when Jesus Christ appeared, he answered the description given of that person. (Here notice the prophecies and their accomplishment.)

(2.) His credentials or authority. This, in the affairs of men, we may consider as being written by the secretary; signed by the king, or ruling power, and sealed with the broad seal of the nation. Let us see if the commission of our Divine Ambassador is thus authenticated. Who so fit to be the secretary of heaven as the Divine Wisdom? With this was the commission of Jesus Christ written. What wisdom in the plan of salvation: in the doctrines of the gospel! His commission was signed by Heaven's eternal King. Did not God write his name in the miracles performed by his Son? It was sealed by the Holy Ghost sent down from heaven; 1 Pet. i. 12; in the success of the gospel, as well as in the person of Christ himself, "for him hath God the Father sealed." John vi. 27.

Our Lord, in the character of the Apostle of our profession, was a *teacher*, as well as an ambassador. No person has a right to oppose the creed of Nicodemus: "Rabbi, we know that thou art a *teacher* come from God." (Refer to his instructions to sinners.)

2. We are to consider Christ Jesus as our High Priest.

There is, doubtless, an allusion here to the High Priesthood among the Jews. Let us consider the analogy. This will appear in several instances.

(1.) In the consecration of the High Priest. He was brought to the door of the Tabernacle, washed with water, anointed with oil, and sanctified by the blood of the sacrifice. Christ was pure from all defilement; anointed with the oil of gladness, and sanctified by his own blood.

(2.) In his dress: Ephod of gold, blue, purple and scarlet, a figure of the unsearchable riches of Christ, and the graces which adorned his humanity; names of the twelve tribes upon his shoulders and breastplate: Christ bearing his people on the shoulder of his power, and the breastplate of his love, were engraved on precious stones firmly set, &c. Urim and Thummim, or lights and perfections: In Christ the light of wisdom and perfection of holiness. Girdle with which he was girt; readiness of Christ to perform his work: "Faithfulness, the girdle of his loins, and righteousness the girdle of his reins." Isa. xi. 5. Golden bells: the sound of the gospel. O, blessed are the people who know the joyful sound! Pomegranates; fruits of righteousness.

(3.) His office: to offer sacrifice, and to bless the people. Once a year on the great day of atonement, &c. Christ offered his own blood once for all, and is entered into the holy place made without hands. (Notice the rending of the vail.) Christ blesses the people; yea, with an everlasting blessing!

After all, it must be acknowledged that Christ was not a priest after the Aaronical order; for he was not of the tribe of Levi, but of Judah, "of whom, concerning the

priesthood, Moses wrote nothing." But does this prevent his being a priest? No! He is a priest after a higher order; "a priest forever after the order of Melchisedek." Appointed immediately by God, and, like Melchisedek, uniting the priestly with the kingly office. "He shall sit and rule upon his throne, and shall be a priest upon his throne." Zech. vi. 13.

In the text, then, are comprised the three celebrated offices of Christ—Prophet, Priest, and King.

Consider him, to understand his glories. Consider him, to imitate his heavenly virtues.

## D.

DECREES.—People apt to go to extremes in treating this subject.

Some deny the divine decrees; others attempt fully to fathom and explain them. Allegory to illustrate the subject.

I was travelling to a goodly country in company with two others—a deep-diving *fatalist* and a hot-headed *Arminian*. A great ocean lay in the way. We stood on the shore awhile, where, (as we were told,) a vessel was to come to receive us. I recollected the apostle's exclamation—"O, the depth!" &c.

The fatalist plunged in, determined, if possible, to explore the bottom; the Arminian turned back displeased.

I soon saw the ship. As I entered on board, I saw the fatalist, after plunging and beating the waves, gain the shore. The captain called to him: "Learn henceforward to be more modest in matters too deep for your investigation; and tell your acquaintance, the Arminian, to wonder and adore where he cannot comprehend. Then come together, and wait for the return of the vessel."

## E.

ENLISTING SOLDIERS FOR JESUS, THE CAPTAIN OF OUR SALVATION.—See what inducements!

1. A good cause.
2. A glorious commander.
3. Bounty money.
4. Certain conquest, and *more*.
5. Eternal peace and triumph.

EVIDENCE OF THE DIVINE AUTHORITY OF THE SCRIPTURES—Not as high as it might be; this is urged as an objection to the scriptures. It is said, “God might give incontrovertible proofs—might present repeated miracles,” &c.

*Answer.*—The same objection might an Atheist use against the first principles of natural religion. If it be said that the evidences for these are clearer; suppose I admit it, I would answer, that elementary principles ought to be the most obvious. If there be *sufficient* evidence, all objections are nothing.

ELECTION, SOVEREIGN AND FREE.—“According as he hath chosen us in him (Christ Jesus) before the foundation of the world, that we should be holy,” &c.—Eph. i. 4. “All that the Father giveth to me shall come to me,” &c.—John vi. 37. “Who hath saved us and called us with a holy calling: not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”—2 Tim. i. 9.

The part of mankind spoken of in the above scriptures must be styled the chosen of God, given of the Father, &c.; either, because of their actually being believers, or because it was foreseen they would believe, or because God eternally purposed that they should believe and be saved.

Were they chosen because of their actually being believers? No! For they were chosen “before the foundation of the world.” Were they chosen because it was foreseen they would believe? No! For then it must have been according to something good in us, and *not* “according to his own purpose and grace given us in Christ Jesus before the world began.”

It must then have been because God eternally purposed that we should believe and be saved.

If God converts us *freely* now, he chose us freely from everlasting.

ENMITY OF THE WORLD, &c.—As long as the world is at enmity with God, so long will it discover opposition, under some form, to his people. If outbreking persecution be restrained, opposition is not destroyed. Our *conscientiousness* will be construed into *singularity*; our *solitude* termed *monkishness*; our *attachment to truth*, be called *bigotry*; our *experience, enthusiasm*; and probably our *devotion, hypocrisy*.

## F.

FEMALE LABOR IN ADVANCING THE GOSPEL.\*—“*And I entreat thee, also, true yoke-fellows, help those women who labored with me in the gospel.*”—Philippians, iv. 3.

Who can read the memoirs of the Apostle Paul, that eminent servant of Christ, as they are presented to us in the Acts of the Apostles, without being struck with the evidence of his self-consecration, his entire abandonment of body, soul, and spirit, to that blessed cause which he had espoused from the memorable day when he was arrested in his mad career by the hand of Almighty Grace, through the whole

\* Preached before the Female Missionary Society, Birmingham, King and Queen County, Virginia.—[ED.]

course of his laborious and devoted life ! And who can peruse his Epistles to the churches, where the warm effusions of his heart are poured forth, without remarking and admiring that sympathy which is awakened in him, which causes every chord in his soul to vibrate in unison with the feelings of those, who, in any manner, or in any degree, were engaged in promoting that blessed cause which he so ardently loved !

And shall we be content, brethren and sisters, shall we be content with merely looking on, and marking, and admiring ? O for more of the spirit of Paul ! More of that sacred unction so richly shed on him ! that we may follow, though at humble distance, in the track of this illustrious herald of the cross !

The words of our text present us with an instance of that sympathy which the Apostle felt ; of that interest which he took in behalf of those who were engaged in lending a hand to promote this good work. The humble efforts of pious females are not overlooked in him. “ I entreat thee,” &c. “ Those women who labored with me in the gospel.” And are we hence to infer, that in those apostolic times, women were engaged in public preaching ? I should answer, No ! for this would contravene the apostle’s admonition, “ I suffer not a woman to teach nor to usurp authority.” And were there no way by which women might “ labor in the gospel,” without becoming public preachers, there would appear to be an irreconcilable variance between the words of our text and the apostolic precept just quoted. The solution, however, of *any* apparent difficulty, is easy ; there *is* a way, there are means and methods by which this work may be performed, without assuming the office of public preaching. This office does by no means involve all the labor which appertains to the sustaining and promoting of the gospel of Christ.

In a brief discussion of this subject, I propose,

I. To offer some considerations in favor of the fitness, the propriety of female aid, in advancing the progress of the gospel.

II. To suggest some of the methods, or means by which this good work may be carried on : And then,

To address a few words more immediately to the Society which has honored me with the place I now occupy. Would that your humble speaker, my sisters, were more worthy of the task which you have assigned to him ; more capable of advocating the cause which he undertakes !

But not to occupy time with apologies, let me proceed as proposed.

I. To offer some considerations in favor of the fitness, the propriety, of female aid, in advancing the progress of the gospel.

1. In support of our present position, I remark, that females *have a deeper interest at stake*, in regard to the progress and influence of the gospel, than has the other sex. With respect to the ultimate destination of mankind, the interest, it will be admitted, is common, and may be considered equal. None of us, it is presumed, are disposed to adopt the abominable *theory* of Mahomet, that women have no souls, and so have no place in paradise ; and that a certain species of females, called *Houries*, all made of musk, and having black eyes as large as saucers, will amply supply *their* places ! From such fantastic and wicked fooleries the gospel of Christ has abundantly secured us. Yes ; in regard to the future destination of mankind, there is a common and an equal interest. Wrecked here in the same storm, and reserved by the same Redeemer, male and female become “ One in Christ ; ” all actuated by the same faith ; all cheered by the same hope ; all looking forward,

when life's voyage shall be over, to gain the same haven of repose, and forever to rest together in the Paradise of God. And shall not our sisters be allowed to bear some humble part in the progress of the gospel—in speeding on the *life-boat* which is to land us, safe from the storms of the world and from the wreck of death, in the peaceful haven of eternal rest? Surely, surely!

But I have said that females have a *deeper* interest at stake than the other sex, in regard to the progress and influence of the gospel. This respects the state of things in this world, particularly the social and domestic state of women. And who that is competent to judge, will, for a moment, question this? Cast your eyes, dear friends, over the civil and moral map of the world, and compare! See in heathen and Mahometan countries, woman degraded, trampled on, by the brutal power of tyrant man!—made a servile drudge to minister to his passions and his luxury. What wonder that maternal affection, one of the strongest cords that bind the species together, should itself be overcome, and that female infants, under the prospect of the miserable lot which await them, should by their own mothers be exposed to death! But turn your eyes now to Christian countries, and see, in proportion as the gospel, the sun-light of heaven, sheds its sacred and benign influence—see the lot and condition of woman brightening!—see her lifted from the dust of degradation, and from being the servile drudge, made the rational companion of man!—elevated to her queenly place at the right hand of the domestic throne; and (where her mind is cultivated) surrounded with a halo of moral and intellectual lustre; all the graces and the charities of domestic life gamboling around her feet! “Look on *this* picture, then on *that*,” and let me ask again, shall not our sisters



be allowed to bear a part in furthering a cause in which they have so deep an interest? Surely, surely.

2. I offer the remark that woman's *sympathy* is quicker and livelier, and stronger than that of man; and sympathy, it will be admitted, is a powerful instrument in religious action. I except, indeed, from this category those cases, (*rare* ones, I trust,) where women can be found proof against all the appeals of misery and wretchedness—their feminine nature perverted—the “milk of human kindness” turned into gall—the benevolent feelings exchanged for “the poison of asps.” History presents us with some dark pictures of this sort; and we may possibly have seen here and there an instance, where some of these hideous features have started forth. But I speak not of such as these; I speak of the sex in general—of those who deserve the name of *woman*, when I say that woman's sympathy is quicker, and livelier, and stronger than that of man. If it were deemed requisite, by way of confirmation, to illustrate this point, we might refer, amongst numerous other instances in sacred history, to the cases of Pharaoh's daughter, Esther, the penitent woman who anointed the Saviour's feet, and wiped them with her hair, and to the pious women who constantly ministered to him; and in profane history to the siege of Calais, &c.

And now, let me ask you, my friends, shall not these sympathies, so quick, and lively, and strong, have room for action in that cause which involves the temporal and eternal well-being of the human race? I trust, indeed, they may.

3. Will you be startled if I venture to remark, that woman's *fortitude*—I will add a stronger word—*courage*; woman's fortitude and courage are capable, in some cases, of

bearing more, of achieving more, than these exercises have been found to do in man! And *fortitude*, and a species of *courage*, are certainly requisite in the operations of religion. Yes; while a shrinking timidity floats on the surface of woman's mind, deep in her bosom's care, to be drawn forth by the exigency of the case, there lies a fortitude, ay, an indomitable *courage*, which, on some occasions, might well put to shame the heroism of boasting, vamping man! Exemplifications of this position might be amply produced from the Bible. Let it suffice, however, to direct your attention to the last scenes in the history of our suffering Lord. In that fearful tragedy, when the sympathies and the courage were overcome by their terrors, and *they* "forsook him and fled," you see *woman* acting a conspicuous part in favor of the Divine Sufferer.

"Not *she* with trait'rous kiss the Saviour *stung*;  
Not *she* deny'd him with unholy tongue;  
*She*, while apostles shrank, could danger brave,  
*Last* at his cross, and *earliest* at his grave."

To the cases recorded in scripture might be added a bright catalogue of examples from the annals of the Church, through different ages, down to modern times. Among these as coming more immediately under our notice, I just mention the case of the devoted Mrs. Judson: *signally* devoted to her husband, *supremely* devoted to her Redeemer. I cannot enter into detail. Read in the biography of this sainted woman an account of the unyielding *fortitude* with which she bore her fatigues and sufferings while acting the part of a "ministering angel" to her persecuted husband, languishing in cruel imprisonment in Burmah; and behold, too, the unflinching *courage* with which she faced the most appalling dangers, at that fearful crisis,

when the missionaries hourly expected the stroke of death ! Read, my sisters, yes, and my brethren, too, read and catch a fresh portion of that spirit which animated her gentle, but heroic bosom.

4. Let me remark that woman's *affection* is, generally speaking, more deep and abiding than that of man. Unwearied labor is the fruit of strong and abiding affection ; and when the exercise of this affection, and when this "labor of love" are carried into the cause of Christ, who will deny that a powerful influence may thus be exerted, and that happiness may be produced ? And, accordingly, as we might reasonably calculate in this case, so do we find the effects to be. Wherever woman's influence has been shed in the cause of the gospel, I mean while acting in her proper place, there that influence has been felt, and there its fruits have been seen.

Were it requisite to illustrate and confirm this position, that woman's affection is, in general, more deep and abiding than that of man, I should attempt it by an appeal to her devotedness in certain of the relations of life, particularly in those of *wife* and *mother*. I do not deem it *necessary* ; yet, I cannot forbear, under the first relation, to remind you of the case of Mrs. Judson, already noticed ; and under the second, to refer you to a remarkable instance, in which maternal affection is exhibited in so transcendent, so pathetic a manner, that he who can read it unmoved, scarcely deserves the name of *man*. This case you will find recorded in the xxi. chapter of 2d. Samuel : " When the seven sons of Saul were given up to death, as an atonement for the cruelties inflicted on the Gibeonites by him, and his bloody house, and were hanged up as a public spectacle, Rizpah, the mother of two of them, spread sackcloth on a rock just by, which she made her resting-place ; and there did this

poor bereaved and devoted creature take up her abode ; and there did she guard, with unwearied vigilance, the dead bodies of her sons, from the birds by day, and from the beasts by night ; and there did she continue to occupy her place, from the commencement of harvest, when the execution took place, till the autumnal rains came down, and till the bodies of these wretched victims were taken away and buried."

Pass we now to notice,

II. Some of the methods or means by which this good work may be carried on, or by which female effort may be brought to bear on the progress of the gospel. And here, I remind you, that as already understood, it is not by public preaching. There is a good sort of people in the Christian world, called *Friends or Quakers*, amongst whom may be found, as far as my observation has extended, more *female* public speakers than *male*. But, whatever countenance these people may conceive the scriptures to give them in regard to this practice, it will not, I presume, be pretended, that there is in the New Testament history of the Church, any example on record of a woman's going forth to preach. It belongs not to woman's province voluntarily to stand forth before the public gaze, in the attitude of a teacher of the world. She occupies the place of the modest violet, not that of the lofty *pine* ; she sheds her influence like the *moon*, shining with soft and silver radiance, rather than, like the *sun*, flinging abroad a burning, dazzling splendor ; and her operations are not those of the mountain cataract, rushing on with noise and vehemence, but those rather of the silent stream which winds along the meadow, marking its course by the verdure which smiles on its banks.

Well, then, the question recurs : In what way, or by

what means and methods, shall female influence be brought to bear on the progress of the gospel? To aid your reflections on this point, is my present object. And,

1. I remark, beginning on the smaller scale, that each individual female, as well as each individual of the other sex, carries with her, so to speak, an atmosphere of influence, the effects of which may be felt by all those who come within its immediate range: I mean, by all those where a personal acquaintance to any extent may have taken place. The domestic circle, and the social circle, in which the individual may move, both exemplify the position here taken. Now, this influence, as far as it extends, brought to bear on the great object before us, in the conversation and the conduct of the individual in favoring, or in advocating the interests of religion, becomes, under the blessing of God, an effectual means for promoting the progress of the gospel. But,

2. Let us contemplate a wider sphere of action, a larger circle, in which this influence may consistently operate. And to such an enlarged sphere the apostle seems to allude, by designating a particular class of females: "help those women who labored," &c. Some sacrifice, some more special effort, as having distinguished these women, seems here to be implied. And this, we think, may be exemplified in the aid afforded by female benevolence in missionary operations. No person who has read, or who has been informed, of the services rendered to the Christian cause, by the wives of missionaries, and by other females who have joined the mission family, can doubt whether the position we have here taken, be indeed a tenable one. Schools have been instituted by these devoted "handmaids of the Lord," in which heathen children have been brought together to receive instruction in the elements of human learning,

and at the same time in the great first principles of the Christian Religion : thus letting in the light of heaven on minds wrapped in the deepest moral darkness ; and sowing the seeds of knowledge, to spring up in a blessed harvest of heavenly fruit. Heathen females, brought into contact with our female missionaries, have had the glorious subject of redeeming mercy presented to their notice in the way of conversation ; while the burdens of those who are engaged in the public work of the mission, have been lightened by the sympathies of these companions in the "labor of love."

It is, however, comparatively few who can be thus engaged.

What say we of pious females *here* amongst us ? How can they bear a part in missionary operations ? I answer, not *directly*, indeed, but *indirectly* ; yet, not on that account *inefficiently*. And I feel a pleasure in pointing to this society, "The Haseltine Missionary Society of King and Queen," as furnishing an example and illustration in support of our view. How are those more immediate operations abroad to be sustained ? Chiefly by the efforts of such as are here at home. Just as necessary to the immediate object are these efforts, as are the small rills of water to the supply of the great reservoir. And this society, since its institution in 1834, has not failed to send forth its tributary streams—its prayers, its influence in favor of the good cause, and the product of its handiwork, along with other contributions, to the amount of more than one hundred dollars a year.

And now, dear friends, I consider myself exempt from the necessity of a farther prosecution of this task—from any farther attempt to show that there are methods and means by which female effort may be brought to bear

upon the progress of the cause of Christ in the world, and by which woman may be considered as laboring with us in the gospel.

It remains for me, as proposed, to address a few words more immediately to the ladies composing this society.

And first, my sisters, permit me to congratulate you on your adoption of an enterprise so noble, so benevolent, so angelic. Yes, I say so *angelic*. "The angels in heaven rejoice over one sinner that repenteth;" and when the Saviour was born, the joyful event drew these happy spirits down to our world to announce the tidings. It strung and tuned their harps to high and heavenly strains; while the plains of Bethlehem were brightened with celestial splendor, and the ears of humble shepherds were regaled with heaven's own harmony! And you, my sisters, are engaged in rolling on the same happy tidings; in announcing a Saviour, not, indeed, to shepherds, wrapped in the shades of night, but to heathen nations, wrapped in the deeper shade of moral darkness and death.

May I, by offering you encouragement in your work, do something towards a compliance with the injunction in the text—"Help those women who labored with me," &c.

*Secondly*—You will not deem it flattery when I say, that you possess, and properly possess, a powerful influence over the other sex. Now, allow me to say, with all possible respect, that it is a matter of high import, that this influence be wielded in the best manner.—You see in our first mother, Eve, a sad example of its abuse. "She gave unto her husband, and he did eat." "Earth felt the wound," &c. But woman is redeemed from this odium; yes, amply redeemed. "Hail, Mary!" Not the Catholic idolatrous "*Ave Maria ora pro nobis*," &c., &c. Yes, and pardon my admonition; you are

prepared, I fully trust, to wield this influence in the best of causes.

Finally—Your reward shall not be lost. He who remembers the bestowal of “a cup of cold water” will not forget you, &c.

Would to heaven that, in the close, we might make some impression on our unconverted friends! Dear friends, shall all these labors be lost as it respects your case? Mournful thought, that the message of salvation should fly over your heads to the heathen, and leave you to sink down into darkness, death, and eternal despair!

FAITH.—Rom. v. 1. “Justified by faith.” How? *Instrumentally*; not by faith as constituting our justification. Thus, Luke viii. 48, “Thy faith hath made thee whole,” obviously as an instrument. Christ was the efficient cause. Faith does not justify or save us by virtue of any excellence in itself; but it justifies us instrumentally, because by it we receive and rely on Jesus, and his all-prevailing blood and merits. If the excellence of the *grace* were to justify us, *love* would rather do this than *faith*.

Faith is illustrated in the scriptures by various expressions and representations. *Receiving*: John i. 12. *Looking*: Isa. lxxv. 22. John iii. 14, 15. *Flying for Refuge*: Heb. vi. 18. *Coming*: John vi. 35. *Submission*: Rom. x. 3. Is the mere believing, or assenting to the proposition that Jesus Christ is the appointed Messiah—is this *receiving* Christ? is this *coming* to Christ? *flying for refuge*—*submitting* to Christ?

FEARERS OF GOD.—*Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon*



*his name. And they shall be mine, saith the Lord, in that day when I make up my jewels ; and I will spare them as a man spareth his own son that serveth him.* Mal. iii. 16 and 17.

(Read from verse 13 to the end of the chapter.)

There is often much importance to be attached to little words ; they frequently have a strong bearing on the sentence. It is so in this text, with respect to the word "*then*." "*Then* they that feared the Lord," &c. *When?* At a season of abounding, prevailing wickedness ; when rebellion against God lifted its brazen front, and infidelity said it was "vain to serve God," and daring impiety applauded the "proud," and promoted the workers of wickedness ; *then*, when the current was so strong against them—" *then* they that feared the Lord, spake often one to another."

This, dear friends, is the test of true religion—of genuine faith and unflinching zeal ; when in "the time that tries men's souls," the heart continues firm for God and his cause.

Let us, in a discussion of our subject, consider

The character here spoken of: "they that feared the Lord ;" their employment as here mentioned : they "spake often one to another ;" and the condescending and gracious notice which God takes of them, expressed here in several particulars : "the Lord *hearkened* and *heard*, and a book of remembrance was written," &c., "and they shall be mine, and I will spare them," &c. Let us see, dear friends, whether we shall be found in that favored class, towards whom such wonderful grace is manifested on the part of God. We notice,

I. The *character* here presented to view—"they that feared the Lord."

Fear is one of the natural passions or feelings belonging to man, and properly excited and put in action, has its use and good effect in the concerns of life ; but, like the other passions or affections of fallen man, it is often exercised in an improper manner. Here we are to speak of fear in a religious sense—the fear of God: “they that feared the Lord.”

It does seem, indeed, that there are some who do not in any sense fear God. “There is no fear of God before his eyes.” Psm. xxxvi. 1. These, of course, cannot belong to this class. But there is a sort of religious fear—not of the right character—not distinguishing the people of God ; it is termed *slavish* fear. (Expatriate a little on this.) This sort of fear is not pleasing to God ; it views him merely as a God of terror, and cowers from the stroke of his vengeance !

This kind of fear which distinguishes God’s people, we may term *filial* fear, or that which belongs to a child. There is, indeed, in this evangelical fear, an awful reverence of God—a dread of offending Him, but mingled with filial confidence, &c. It is perfectly consistent with *love*, as says the poet—

“ *Fear*, sacred passion, ever dwells  
With its fair partner, *love* ;  
Blending their beauties, both proclaim,  
Their source is from above !”

The *slavish* fear which we have noticed is akin to the horror of demons ; the *filial* fear akin to the holy awe of angels.

But there are other graces of the spirit, it may be said, belonging to the character of God’s people. How is it, then, that here only one is mentioned ? Yes ; “the fruit of the

spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. v. 22. Here a whole cluster is presented ; but sometimes one is presented, and sometimes another. If, however, we can ascertain that we possess one, we may be assured that we possess all. Illustrate by a figure. A company, or constellation of stars, known to be found together ; instance the seven pointers, so called : some may be beclouded ; if you see *one*, you know *all* are there.

The genuine fear of God cannot exist in a heart destitute of other graces, and so *that* exercise or grace serves to designate the character of God's people. Examine whether you possess it, I beseech you, and let us come to speak of the next item proposed ; which is,

II. The employment here noticed : "They spake often one to another." We are not told, indeed, what was the subject which engaged their attention, but may judge from the fact, that it attracted the notice, the approving notice of God.

We need not dwell on this head. The subjects of communication here alluded to, were, no doubt, such as concerned the glory of God and man's highest interest. They talked, it may be admitted, on other matters, but these engrossed their hearts, and these attracted the divine attention : things concerning God, and his holy religion, and the Word of God, and the exercises of their own hearts, and the blessedness of God's favor in time and in eternity.

It were to be wished, brethren, that Christians were more in this habit. How shall we cultivate it ? By having our hearts more deeply imbued with heavenly influence : "Out of the abundance of the heart the mouth speaketh." By becoming more familiar with the Holy Scriptures, and thus furnishing ourselves with subjects, &c.

Let us consider,

III. The condescending and gracious notice which God takes of these characters. This is expressed in several particulars: "The Lord *hearkened* and *heard*—"a book of remembrance written," &c.

Notice here, my friends, the striking and beautiful gradation in this representation. We may imagine this little group of pious characters gathered together in the midst of abounding iniquity. God passes by, and his attention is arrested. He stops, so to speak—He stops to observe; He *hearkens*; He *hears*; He *records*; He *promises*. Remark how these several steps go on growing and rising! God's conduct is here represented after the manner of men. First, He puts himself into a listening attitude: "He *hearkens*." Then he catches the words of the conversation: "He *hears*." Determined to show that it shall not be forgotten, He *records*: "A book of remembrance was written." And then, to crown all, so pleased is God with these characters, and the subjects of their conversation, that he promises glorious things in their behalf: "They shall be mine, saith the Lord, in that day," &c. "And I will," &c. Let us pay some special attention to these "precious promises:" "They shall be mine, saith the Lord." The world says, they shall be *mine*. No, says the Lord, "they shall be mine." Satan says, they shall be mine. No; "they shall be mine, saith the Lord, in that day when I make up my jewels." *Then* it shall clearly be seen,

God's people are his jewels.

Making up jewels may be taken in two senses.

1. God will gather them all together.

2. As a goldsmith makes up his jewels, by polishing and setting them in gold, God will set all his jewels in

cups of gold—bodies glorious, like the glorified body of Christ.

“And I will spare them.” Spare them from the vengeance which will fall, in that great burning day, on an ungodly world.

“As a man spareth his own son that serveth him.”

Observe here, again, a beautiful gradation. Not a *stranger*, but a “*son*.” Not a mere *adopted* son, but his “*own son*.” And not merely *that*, but “his own son that *serveth* him:” “I will spare them, as a man spareth his own son that serveth him.”

Now, suppose the case, that a fearful storm has arisen, and the wind is beginning to blow, and the forked lightning is flashing, and the thunder is rolling; and in the midst of this tremendous scene, the affectionate and obedient little boy is running towards his father's house, to escape the storm. Say now, would not the father open his door? And what saith the Lord? “I will spare them as a man spareth his own son that serveth him.”

Such, dear friends, is a faint sketch of the privileges and blessings promised to those whom God approves. (Apply.)

## G.

GOD IN THE CHARACTER OF AN ADVERSARY OR WARRIOR.—Who art thou that contendest with God, poor diminutive mortal, that canst lift thy head but a few feet above the surface of the earth! Lift up thine eyes toward the face of God, where it shines high in the heaven of heavens! Look down at his feet, reaching to hell, and treading the victims of his vengeance! See that arm nerved with Almighty vigor! Behold the shield that shades creation! See the lightning of his glittering spear,

and hear the thunder of that voice which shakes the world ! Say, art thou able to cope with JEHOVAH ?

GLORY OF THE LATTER HOUSE.\*—" *The silver is mine and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts ; and in this place will I give peace, saith the Lord of hosts.*"—Haggai ii. 8, 9.

The text is a part of the prophetic address, directed to Zerubbabel, the governor, and Joshua, the High Priest, and to the residue, or remnant, of the Jews, who had returned from the captivity, with a view to their encouragement in the undertaking to rebuild the Temple at Jerusalem.

In this undertaking, they met with much difficulty and discouragement : *difficulty*, from the opposition of enemies ; *discouragement*, from the unpromising prospect, as to the magnificence of the new building ; ver. 3 : " Who is left among you that saw this house in her first glory ? And how do you see it now ? Is it not in your eyes, in comparison of it, as nothing ? " Then he adds, ver. 4 : " Yet now be strong," &c.

The promise in the text of a superior glory for this second temple, cannot have respect to magnificence and splendor ; for, in this respect, it was confessedly inferior.

In regard to its appurtenances, too, it lacked, as the Jews acknowledge, several illustrious objects : the *Ark*, the *Urim* and *Thummim*, the *Fire* from Heaven, and the *Shechinah*, or visible glory of God.

This superior glory, then, consisted in the personal presence of the *Messiah*, the promised Redeemer, the Son of

\* Preached at the dedication of a new house of worship for Sharon Church, King William County, Va.—ED.

God. See verses 6 and 7: "For thus saith the Lord of Hosts: yet once it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come; and I will fill the house with glory, saith the Lord of Hosts."

Now, this promise had its fulfilment in the convulsions and revolutions which took place amongst the nations; particularly the Jewish nation revolutionized, &c.; and in the actual coming of him here called, "the Desire of all nations."

In the text, God asserts his right to the treasures of the world; his right to call for them, and to use or apply them as far as He sees fit: "The earth is the Lord's, and the fullness thereof." Some would seem as if they disputed this right with the Sovereign of the world. God asserts his right, while he plainly intimates that the glory of this temple shall not depend on the expenditure of earthly riches: "The silver is mine, &c. The doctrine may be expressed in this general proposition or statement. The true glory of a place of worship consists not in external pomp and splendor, but in the presence of Jesus Christ, whence proceeds this most desirable communication, the gift of peace.

This general statement, you may observe, comprises three parts, viz.: In what this glory does *not* consist; in what it *does* consist, and the blessing resulting from it. These are the divisions of our subject.

I. The true glory of a place of worship consists not in external pomp and splendor.

Under the legal dispensation, the spiritual truths of religion were, for the most part, veiled under types and emblematic representations. The intrinsic glory and ex-

cellence of these truths were not brought to light; and as they were conceived of through this external medium, God saw proper that these veils or coverings should be such as to strike the senses in a powerful and impressive manner, so as to convey to the mind some idea of the importance, and excellence and glory of the objects represented. Accordingly, we find in the Jewish ceremonial, and in all the furniture appertaining to their worship, much of pomp and show, and solemn parade.

The magnificence and splendor of the temple; the gorgeous robes of the High Priest, and all the trappings of the priesthood; the furniture of the temple, and the ceremonial of the temple-service; how solemn and imposing, and how well calculated to strike the senses, &c.!

Knowing, however, the disposition of carnal nature to take up with externals, and stop at mere sensible objects, the great King, from time to time, gave them admonitions and warnings on this point. See Isa. ii. 17.

When God descended on Mount Sinai, *there* was a grand scene! [Expatriate.] This was enough to eclipse the temple, the work of men's hands. But what was Mount Sinai to this? The eternal heaven his throne! The globe of the earth his footstool! In how sublime a manner does the Eternal King check the vain-glorious conceit of this carnal people, with regard to their boasted temple! Isa. lxvi. 1: "Thus saith the Lord, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? And where is the place of my rest?" [Expatriate on this passage.] The temple! what has become of it?

In this way did God proceed to correct their false views: causing all their boasted pomp and grandeur to dwindle into insignificance; inviting their attention away from the



mere objects of sense to those of a spiritual character, and teaching them to estimate *moral worth* and real goodness, according to the standard of righteousness and truth.

Hence in the same 66th of Isaiah, from which I have quoted, the Lord assures these people that his estimate is very different from theirs : “ But to this man will I look, even to him who is poor, and of a contrite spirit, and trembleth at my word.” Here is the object that attracts the divine regard.

We see in the course which the great Disposer pursued, a gradual removing of the external objects by which religion had been represented, and in their place the introduction of some object of incomparably greater worth. Thus, in regard to the second temple, &c.

Preparation was thus made for the introduction of the Gospel Dispensation. in that plain, neat garb she wore, &c. When the wonderful child made his appearance in the world, the circumstances under which he was born seem to have been designed to mock the vain and foolish ideas, that earthly pomp can recommend us, or our services, to the Creator of all worlds.

The Jewish Dispensation, thus gorgeously bedecked, and in carnal form, passed off, and gave place to the Christian Economy, in her plain dress, and spiritual features, approaching nearer to heavenly perfection. But does the world of *nominal* Christians love the features and the garb of this more spiritual Economy ? No ! alas, no ! You see, amongst too many, the love of human forms and traditions ; and you see in Popery a mass of ceremonies, rivalling the Jewish ritual ; a thing, which they call Christianity, tricked off, “ flounced and furbelowed ” by the arts of designing priests, to strike the senses, to please the fancy of some, and impose on the ignorance of others.

Alas ! for Christianity ! what injury has she not suffered from those who have usurped the name !

Among these, (and Protestants are not all of them clear of the charge, creeping at an humble distance behind,) the church walls have a degree of holiness ; and the more magnificent and splendid the Cathedral, the better God is pleased, and the more favor he will show.

It is right and proper, it is *requisite*, as far as we are able, to provide a place for the worship and service of God : a decent place, a convenient and commodious place, if we can ; one suited to the service in which we engage, and in which we may wait on God without distress or disturbance.

It is a sacred duty : “ The silver is mine, and the gold is mine, saith the Lord of Hosts ; ” and you have done well, brethren and friends, in providing such a place for such a purpose.

It is an offering to God, which, I trust, He will graciously accept, and will manifest amongst you his kind approbation. But I am confident you will never idolize a house, nor think that God can be acceptably worshiped only within consecrated walls. Let us bear in mind our Lord’s instructions to the woman of Samaria. See John iv. 23, 24 : “ The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth ; for the Father seeketh such to worship him. God is a Spirit : and they that worship him, must worship him in spirit and in truth.” Yes,—“ Thou didst prefer,”

“ Above all temples, the upright heart and true.”

It is time we pass to the second proposition :

II. The true glory of a place of worship consists in the presence of Jesus Christ.

*This*, we say, constituted the superior glory of the second temple over that of the first, with all its advantages of external pomp and magnificence. Jesus Christ appeared while the second temple was standing; appeared in that temple; and thus God “filled that house with glory.” And thus, too, was literally fulfilled that promise, Mal. iii. 1: “The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold He shall come, saith the Lord of Hosts.” You see him brought into the temple in his infancy, as the first born, &c., attracting the prophetic regard of Simeon and Anna. You see him at twelve years of age, disputing in the temple, &c. You hear him claiming the temple as his Father’s house; and you often find him there instructing the people, and healing the diseased.

This constitutes one of our substantial evidences, that the *Messiah has come!* In vain are the Jews looking out, &c. Jesus Christ appeared in the second temple; and this constituted the superior glory of “this latter house.” Truly was it rendered glorious by the personal presence of this divine occupant! Hark! to the prophetic song of Simeon! “A light to lighten the Gentiles, and the glory of thy people Israel.” And hear the testimony of the beloved John: “We beheld his glory! the glory as of the only begotten of the Father, full of grace and truth.” Yes, brethren and friends, *this* was the glory of the second temple; and this, we say, constitutes the true glory of a place of worship. But how, it may be asked, is this? Jesus Christ is not now personally and visibly present. But, brethren, you can have no difficulty on this point. The *presence* of Jesus Christ may be considered in several respects: In the *divinity* of his nature, He is present every where and always. In the *flesh*, He was present for thirty

odd years on earth. In his *glorified humanity*, He is present in the third heaven. And in his *gracious influence*, He is present with his people, here, "in the house of their pilgrimage."

Now, it is in this last respect that we speak of his presence, when we say, it constitutes the true glory of a place of Christian worship. It is the *gracious presence* of our Redeemer, promised to his people, who wait upon him, and worship God "in spirit and in truth." "Where two or three are gathered together in my name, there am I in the midst of them;" "I will not leave you comfortless; I will come to you," whether in a temple or under the open skies, whether in a church or a barn, there will He meet with them; and every place where He comes is hallowed ground. Nay, not only with a *company* of believers, but with the solitary individual whose heart is devoted to him: Peter, chained in prison, or praying on the house-top; Paul, in a trance at Jerusalem; or John, an exile in the island of Patmos. Brethren, may you often meet with him, when assembled in this house, and find him with you in retirement and seclusion!

Let us inquire a little, *why* the presence of Jesus Christ should be considered the chief glory of a place of Christian worship?

1. Because of the excellence and perfection of his character. If the presence of an illustrious, dignified, and highly accomplished personage adorns a circle in human society, what shall we say of him, the Prince of Glory, "in whom are hid all the treasures of wisdom and knowledge," in whom "dwelleth all the fullness of the Godhead bodily?" What an honor must it reflect to have him in our midst, gracing our assembly with his presence, and owning us as his associates and friends!

2. Because the gracious presence of Christ is a source of

the purest and most heartfelt enjoyment: "Full of grace and truth;" full of heavenly bliss; and we may receive from his fullness—

"When Christ, with all his graces crowned,  
Sheds his kind beams abroad,  
'Tis a young heaven on earthly ground,  
And glory in the bud."

3. The presence of Christ is the true glory of the place, as it operates to produce a conformity to him. And this, brethren, is the Christian's brightest ornament: "We shall be like him," &c.

4. The presence of Christ is the great efficient cause of the in-gathering of souls to God, and the growth and stability of Zion. How rich, above all price, that promise:—"Lo, I am with you always, even to the end of the world." It is hence, that "the gates of hell shall not prevail against" the Church. O, brethren, let the earnest desires of your souls be for his presence!

"By prayer let us wrestle, and he will perform;  
With Christ in the vessel, we smile at the storm."

On these accounts, then,—on account of the honor it confers, the heartfelt enjoyment which it communicates, the conformity to him which it produces, and the increase and stability of Zion which it causes,—on all those accounts the gracious presence of Jesus Christ is the true glory of Christian worship. What a lovely sight in the eyes of *angels* even, an assembly of devoted Christians, with Christ in their midst!

"White lilies all around appear,  
And each his *glory* shows!  
The Rose of Sharon blossoms here,  
The fairest flower that blows."

Let the "Lady of Babylon," the Popish Dame, have her magnificent Cathedrals ! her splendid altars ! her solemn masses ! her blazing candles ! her holy water ! her gorgeous vestments ! her idol images ! her smoking incense ! and her retinue of priests, half Jewish, half pagan—with all her grimace and mummery ! Let the Lady of Babylon have all this trumpery, and more too ; and let her glory in all this, though stained with the blood of martyrs. But let the Bride of Christ glory in him, and in the high and holy privilege of his favor and presence. I come,

III. And lastly, to notice the blessing consequent upon the enjoyment of Christ's gracious presence : "peace," the gift of God. "In this place will I give peace, saith the Lord of Hosts." A brief notice of this promise, precious as it is, must now suffice.

This promise does not appear to have been literally fulfilled to the Jews, in regard to their national condition, under the second temple. As far as the sacred record goes, and according to the most authentic historical accounts, they experienced turmoil and trouble from the opposition of enemies. The promise, therefore, looks forward to that spiritual peace which was preached by Jesus Christ, the *glory* of the second temple. In *this*, and in the communication of that peace which his gracious presence in the Church affords, the promise has its fulfilment.

Now, here is a blessing of incalculable worth. Without peace, what enjoyment in life ? Peace of the country ; peace in the family ; peace in the Church ; peace in one's own heart—arising from peace with God. There is a false peace ; but when God gives peace, it is peace indeed, characterized by the apostle as the "peace of God, that passeth all understanding !" And the Lord says : "In this place *I* will give peace." In giving Christ he gives

peace. The penitent sinner here finds peace with God through faith in Jesus Christ. The Christian here finds peace in his heart by communion with God. And here is cultivated the spirit of peace with one another, and towards mankind. This was the blessing sung by angels when Christ was born, and bequeathed by him when he left his disciples.

Let me beseech you, my unconverted friends, not to spurn away from you this incalculable blessing. \* \* \*

If, now, brethren, you estimate, in any due degree, the blessing which God here promises to give, as we trust you do, you will give practical evidence of it in the course which you pursue. \* \* \*

May the Lord of Hosts give peace in this place! And with the apostle's exhortation, I conclude—"Finally, brethren, farewell. Be perfect; be of good comfort; be of one mind; live in peace, and the God of love and peace shall be with you."

## I.

INVULNERABLE\* CHRISTIANS ARE SO IN A CERTAIN SENSE. It was said, among other fables of the heathen, that Achilles, the famous Grecian hero, was dipped in the river of Styx, by which he was rendered invulnerable, except in the heel, by which his mother held him. May we not sanctify this thought? May we not say, that Christians, dipped in the river of redeeming love, are invulnerable except in the heel, the inferior part, the mortal nature? Here they may be bruised, as was the Captain of their salvation; but like Him, they shall bruise the head of the old serpent; or, rather, Christ "will bruise Satan under their feet."

\* NOTE.—Instead of the above word "Invulnerable," use some other in preaching; let the language of the pulpit be plain and simple.—[ED.]

INFIDELITY.—Christians subject to suggestions of this sort. Let not the real infidel, however, avail himself of this. Christians have some remains of depravity. There is, perhaps, nothing to which they may not be *tempted*; yea, even tempted sometimes to question the very foundation of all religion, the existence of the Supreme Jehovah! Yet there is a radical difference between their exercises of this sort, and those of a professed infidel, as there is between the struggle Christians have arising from nature and grace, and that of the wicked arising from lust and conscience. The Christian may be tempted to fear that religion may prove a delusion, and he strives against that fear: the infidel feels an apprehension it may prove true, and he strives against *that*. So, also, the Christian loves the light of truth, and hates sin: the wicked man hates the light of truth, and loves sin. Both have a struggle; but the cause is quite different. In one, grace is set up to fight against nature; in the other, lust or depravity, to fight against conscience.

INSPIRATION—ALL SCRIPTURE GIVEN BY IT.—“And profitable for doctrine, for reproof, for correction, for instruction in righteousness.”—2 Tim. iii. 16.

The scriptures exactly adapted to the exigencies of man. He is in *darkness*: here is doctrine to enlighten him. He *sins against God*: here is *reproof* to awaken him. He is *out of the way*: here is *correction* to set him right. He is *ignorant*: here is *instruction* in righteousness for his information.

## J.

JUDICIOUS MANNER OF OUR LORD'S SPEAKING.—How admirably adapted to the occasion! We may say, indeed: “Never man spake like this man.” Instances:



The manner in which he repelled the temptations of Satan. The Beatitudes : every promised blessing, how adapted to the case, or character.—Matt. v. 1—10.

When the Pharisees accused him of eating with publicans and sinners : “ They that be whole need not a physician,” &c. Ch. ix. 11, 12.

When the Pharisees questioned, “ Is it lawful to heal on the Sabbath day ?” He answered with the case of a sheep fallen into a pit : “ How much then is a man better than a sheep ?” Ch. xi. 10—13.

When they charged him with casting out devils through Beelzebub : “ Every kingdom divided against itself is brought to desolation.” And, again, “ How can one enter into a strong man’s house and spoil his goods, except he first bind the strong man.” Ch. xii. 24—29.

When the Scribes and Pharisees asked him : “ Why do thy disciples transgress the tradition of the elders ?” &c., he retorted : “ Why do ye also transgress the commandment of God by your tradition ?” Ch. xv. 1, 2, &c.

When the Chief Priests and elders asked him, “ By what authority doest thou these things, and who gave thee this authority ?” He replied by another question : “ The baptism of John, whence was it ?” &c. Ch. xxi. 23—27.

The disciples of the Pharisees with the Herodians, wishing to entangle him in his talk, desired to know whether it was lawful to give tribute to Cæsar. Observe, they were *Pharisees* and *Herodians*. They attempted, too, to flatter him into the snare.

Remark our Lord’s answer. Ch. xxii. 15—22.

Then the Sadducees tried him on the doctrine of the resurrection, stating a difficulty which they thought insurmountable.

His answer : “ Ye do err,” &c. Ch. xxii. 23—30.

Then again the Pharisees tried him by a question on the law ; ver. 36—40.

Now our Lord, in his turn, propounds a question : “What think ye of Christ? whose son is he?” Mark how they are puzzled and silenced ! ver. 41—46.

JUDICIOUS TREATMENT OF DIFFERENT CASES—As proper in divinity as in medicine. What would we think of that physician, who should prescribe the same regimen and remedies in an inflammatory complaint as in a nervous fever ?

## K.

KINGDOM OF CHRIST AND OF SATAN CONTRASTED.—It is very remarkable that, while the manœuvres of Satan are in opposition to the operations of Christ, he has established in his kingdom a kind of mimic representation—a deformed counterpart of what is found in the Kingdom of Christ. This appears in a striking manner in the book called “Revelation,” viz. :

The Kingdom of Christ and of His saints.	The Kingdom of Satan and his Power.
The pure Church of Christ.	The Synagogue of Satan.
Michael and his Angels.	The Dragon and his Angels.
The Lambs.	The Beast.
The Bride, the Lamb’s Wife.	The Great Strumpet.
Christ’s sealed ones.	The Marked Slaves of the Beast.
The Holy City, the new Jerusalem	Babylon the Great reigning over Kings.
Christ, the King of Kings and Lord of lords.	The Kings of the Earth, and the Rulers.
The Mystery of Godliness.	The Mystery of Iniquity.
Mighty signs and Wonders.	Signs and Lying Wonders.

## L.

LAMP, GOD'S WORD COMPARED TO.—“Thy word is a lamp unto my feet, and a light unto my path.” Psalm cxix. 105. This beautiful metaphor bespeaks the benighted state of the world in a spiritual sense—a state to which the sacred scriptures bear abundant testimony. It is represented as a dreary wilderness, Isa. xxxv. 1; and men as benighted travelers. 1 Peter ii. 9. Through the wilderness of this world lies the path to eternal rest, and we have great need of a light to guide us in the way. The word of the Lord is that light, that lamp to our erring feet.

The devil has long blown at this lamp to put it out, but has not been able. What! do you think he will yet do it? O, no! he has had every opportunity, and has raised many a gust from hell; but it shines yet, and will shine. Wicked men have attempted to stamp it out by persecution, but all in vain.

Deists have blown many a blast from philosophic mouths, but the heavenly lamp still shines! And why? It is lighted from the altar above, fed by the oil of divine truth, and preserved by him who “holds the wind in his fist.”

LOVE, should be cultivated among Christians, because,

1. Countrymen, thrown together in a foreign country,
2. Members of the same family,
3. Partakers of the same fate: “Have been wrecked by the same storm, and rescued by the same Redeemer.”

LOVE OF GOD.—Greatness of it to be estimated,

1. By the difficulties, so to speak, which were to be surmounted.

2. By the expense, or great cost—even the life of his own Son.

3. By the incalculable blessings which it bestows.

LAWFUL OR UNLAWFUL BEFORE GOD.—Conscience, as far as enlightened, will give a faithful answer. While, then, some plead that certain things are not sinful, because not expressly forbidden by name, let such consider that nothing is right before God, upon which we cannot consistently and conscientiously ask his blessing. Let such, therefore, lay their hands on their hearts, and see if they can ask God's blessing on their pursuits. As thus, "Lord, sanctify to me the ball-room! Make the conversation of the people at the Barbacue profitable to me! May the horse-race prove a blessing, and the gaming-table promote my good,"\* &c. &c.

## M.

MURMURING, OR REPINING AT THE DISPENSATIONS OF PROVIDENCE.—If events took place by chance, or by destiny, to murmur would be absurd, and foolish in the extreme. But if there be a God to direct them, (and that there is, all nature cries aloud,) then it is as impious as in the other case it would be absurd.

\* These lines were penned long before the rise of the Temperance Reformation; and, consequently, long before the evils of drinking and selling intoxicating drinks were properly felt. Had these lines fallen from the pen of the author but a short time before his death, he might, and probably would, have added, for the moderate drinker: "Lord, bless this beverage to my good—to the good of the young man who is just forming habits for life, and who looks upon me as his model—and to the good of my weak-headed brother, who also takes me as his example, and who cannot drink at all without being led into excess." And for the seller, "Lord, send the poor drunkard to my store, my distillery; starve his children"—ED.

**MEANS, EXTERNAL, INSUFFICIENT.**—No external means, or events, can, of themselves, effect the conversion of our depraved hearts. There are two events to which we may appeal on this point. One, a most awful display of God's justice, viz. : the delivery of the law on Mount Sinai ; the other, a most glorious manifestation of his grace, viz. : the death of Jesus Christ on Mount Calvary.

**MINISTERS OF CHRIST.**—“ *Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful.*” 1 Cor. iv. 1, 2.\*

In the foregoing chapter, the apostle is remonstrating against the divisions and factions occasioned by ambitious teachers. He shows how inconsistent these are with that unity and harmony which ought to characterize the body of Christ. And, in conclusion, exposes the folly of such contentions : how their privileges required no partisan and exclusive claims. “All are yours.” Each one has a claim to all. “Whether Paul or Apollos, or Cephas, &c., all are yours.” The Christian's portion not lessened by the number of participants.

In the text, the apostle presents the messengers of the gospel in the light in which they *ought* to be viewed ; and hence takes occasion to insist on an important inference.

Our subject, then, shows us in what character or capacity the Gospel Ministry should be considered : “Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God.” “Moreover, it is re-

\* Preached in 1848, at Bruington, King and Queen, Va., before the “Ministers' Conference of the Rappahannock Association.”—Ed.

quired in stewards, that a man be found faithful." And these two parts constitute the division of the subject.

Brethren, candor seems to require of me, that, in holding up the standard at which we are to aim, I should make the humiliating confession, how lamentably short I have fallen.

I. We notice the capacity in which ministers are to be considered: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."

"As the *ministers* of Christ."

Define the term. Minister strictly denotes one who serves or waits on another; and in the employ of another. Joshua is called the minister of Moses, Ex. xxiv. 13. John, the minister of Paul and Barnabas, Acts xiii. 5; and the attendant in the synagogue is called the minister, Luke iv. 20. The term is variously applied in scripture: to civil officers, Rom. xiii. 6; to those who preach and teach, 1 Cor. iii. 5; to angels, Heb. i. 7; and to the Son of God, who "came not to be ministered unto, but to minister."

You see, then, brethren, in what honorable company you are ranked: angels and the Son of God himself.

In common usage, the term minister is now applied to certain officers of civil government, and to the preachers of the gospel; with this last-mentioned use of the term we are now concerned.

"Ministers of Christ." As such, they are in his service, and the service of his Church: "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."

Reflect, brethren, on the honor of the office. When a diplomatist, whether ambassador or envoy, appeals on behalf of his government, with what honorable dignity does

he feel himself invested ! He stands forth the representative of that government, the majesty of which reflects a halo around him. But what is this ? All of earth—earthly.

But, ministers of Christ, you have honor indeed. And remember, brethren, your honor lies in the honor of your Master. Be it, therefore, your object to honor him. And how shall we effect this object ? By holding forth the glory of his person and character ; by using every effort to advance his kingdom.

O ! how apt are we to let *self* usurp too large a place in our feelings ! “Ministers of Christ,” I would not say “ambassadors,” a term which seems peculiar to the inspired apostles—but may we not say you are *Envoys* ; or, that every minister of Christ may be termed a *Chargé d’Affaires*, employed to attend to the concerns of the kingdom, and to press the observance of that treaty already formed and presented by Heaven’s inspired ambassadors. And this brings me to our remark on—

The *importance* of this sacred employment. Herein it is, my brethren, that we are often found to be sadly deficient. O ! if the objects of *faith* operated on us as powerfully as those of *sense* ! How important in the eye of sense, appears the affairs of an earthly government of a nation, the concerns of this life ! For the statesman, orator, lawyer, physician, mechanic, merchant, farmer—all are interested. And what are these but perishing concerns ? We labor and toil, and we are gone ! and have no more interest in all beneath the sun. “What shadows we are, and what shadows we pursue !”

And what are the things, about which, as ministers of the gospel, you are concerned ? They belong to great eternity ! “The things which are not seen are eternal.”

•

They regard man as the subject of a future, final state, in which eternal misery or everlasting happiness is to be his portion. Here, then, is a demand for all your energies :— labors of the mind, labors of the body. On the one hand, “knowing the terror of the Lord, we persuade men ;” on the other, “the love of Christ constraineth us.” What a work is here ! O, for a deep sense of that constraining love, impelling us onward. O, for a deep sense of the tremendous terror of the Lord ! Ay, what a work is here ! And yet there are some, who, blindly, selfishly, recklessly, and full of their own conceit, pursue their course in this work :

“ And fools rush in, where angels  
Fear to tread.”

But to finish out the character and estimate of the gospel ministry, we observe,

That ministers are to be accounted of, also, as “stewards of the mysteries of God.”

*Steward.*—One to whom is committed the property and concerns of another. The term is applied, in scripture, to the management of earthly property for another man. Gen. xv. 2, and Luke xvi. 1. It is also applied to the management of such property for God. See the application of the parable in Luke xvi. And, as in the text and in some other places, to ministers of the gospel, who manage the concerns of God’s spiritual property, as exhibited in the gospel, for the benefit of the world and the Church.

“Stewards.”—Here, then, is a most important trust committed to them, involving a serious and heavy responsibility. “Stewards of the mysteries of God.” Entrusted with the sublime and mysterious truths of the gospel, to be dealt out in order to the conversion of sinners, and the establishment of believers.

●



“The mysteries of God.” The great and sublime truths of the gospel. “But can these be considered,” says Dr. George Campbell, “mysteries after they are revealed?” He readily admits, however, that there is much not fully to be comprehended, even in those truths which are revealed. So his remark amounts only to verbal criticism on the application of the term. I am willing to use the word in our common acceptation; and then the true idea appears to be this: the things revealed are no longer mysteries, considered as *facts*, or as truths to be believed; but considered in their *nature* they may be, and many of them really are, *incomprehensible*, and therefore *mysterious*. It is so with regard to the works of nature; it is not strange, that it should be so in revelation. What, shall we not *admit* and *believe*, where we cannot fully understand? Yes; we must adore and believe where we cannot comprehend.

There is a mystery in the very *being* of the Eternal One. Eternal! There is a mystery in reconciling the eternal purposes of God with the free moral agency of man. A mystery, O how wonderful! in the incarnation of Christ! “God manifest in the flesh!”

A mystery in the manner in which “sin entered into the world, and death by sin.”

A mystery in the plan of salvation, or the method of man’s recovery. God is manifested in all his glorious perfections; yet the *method* is a mystery.

There is a mystery in regeneration, and sanctifying influence: in death and spiritual existence. All these are facts revealed, truths to be believed. Yet there hangs around them an awful mystery we cannot penetrate.

II. We notice the duty consequent on this character. “Moreover, it is required in stewards that a man be found faithful.”

Faithfulness is peculiarly requisite here, because the property is not his own : it is a sacred trust committed to him by another.

Every man is a steward for God in regard to all his possessions, and must give an account.

*Ministers* are stewards in regard to the mysteries of God ; a peculiar responsibility, therefore, lies on them.

“*Faithful.*”—There are two respects in which this faithfulness is evinced : in duly guarding the treasure, and in a right management and distribution of these goods.

1. In guarding, with due care, the treasure committed to your trust. “Earnestly contend for the faith which was once delivered unto the saints.” “Watch thou in all things.” “Speaking the truth in love.” What admirable sentiments ! They deserve to be worn, by us, as mottos !

There is to be no compromise with sin or error : but some truths are of more vital importance than others. Some are so involved in difficulty, that all are liable to mistake in reference to them.

2. In the distribution or dealing out of the goods committed to your charge. “Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season ?” The household of Christ require that food should be dealt out to them, and such as be suited to their different cases. They require medicine also. “All scripture is given by inspiration of God, and is profitable, for doctrine, for reproof, for correction, for instruction in righteousness : that the man of God may be perfect, thoroughly furnished unto all good works.” But not to the Church only, to the world also, the ministration of the gospel belongs. And here, “we have renounced the hidden things of dishonesty ; not walking in craftiness, nor handling the word of God de-

ceitfully ; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." We must declare plainly and fairly the truth, the *whole* truth, the state of sinners, the necessity for a change of heart, &c. There must be no compromise with sin or with sinners. No *mere* profession should satisfy us, &c. "Let a man so account of us," &c. A few words of more special application.

Such is the estimate to be formed of the gospel ministry : "the ministers of Christ and stewards of the mysteries of God." "Ministers of Christ ;" but O ! how defectively have we served our Master in this capacity ! "Stewards of the mysteries of God !" but, alas ! how far we have fallen short of that faithfulness which ought to have marked our character ! Surely, brethren, we have cause of deep humiliation and self-abasement. Penitence—humble, earnest prayer for grace. Let us, too, trust in his abounding mercy.

But let it be observed, that the *people* generally, *all*, are to form this estimate. "Let *a man* so account of us." You who are professors, you unconverted, you are to form this estimate. What solemn attention then is due, from you, to the ministrations of the gospel ! How great is your responsibility !

MANNA.—The Israelites preferred the flesh-pots of Egypt, the fish, and melons, and cucumbers, and onions, to the manna of Heaven. How much better pleased is the mass of mankind with human learning, with romance, political harangues, and flourishes of oratory, than with the pure manna of gospel truth.

MORE THAN CONQUERORS.—"Nay, in all these things, we are more than conquerors through him that loveth us." —Rom. viii. 37.

A remarkable expression ; the crowning of a beautiful climax. We fight ; not only so—" we *endure* hardness as good soldiers." We not only endure—we conquer. Yea, we not only conquer ; we are *more* than conquerors. When may this be said ?

1. When we conquer without loss on our part.
2. When we gain by the battle.

MEANS OF GRACE, BOTH EXTERNAL AND INTERNAL.—The external, are reading and hearing the word of God, attending public worship and the ordinances, joining in public prayer and praise. God is the great agent, and usually works by means, but ties himself to none, and sometimes operates without them. Cornelius and his household received the Holy Ghost while Peter was preaching ; but Peter was instructed in his duty, in this case, without any preaching. God opened the heart of Lydia by Paul's ministry ; but Paul's heart was opened *immediately* by the hand of God.

Inward means must accompany the outward : these are,—

1. A disposition to prayer.
2. A believing in the power and faithfulness of God in Christ.
3. A resignation to God's method, &c. We must be willing to suffer before we rejoice ; to be nailed to the tree, before we can step on the throne ; to visit Gethsemane, to watch and pray ; or Mount Calvary, to suffer and die, before we are brought to Mount Pisgah.
4. A cautious regard to the motions of the Holy Spirit.

## N.

NATIVITY OF JESUS CHRIST.—"For unto you is born this day, in the city of David, a Saviour, which is Christ

the Lord.\* Ye shall find the babe wrapped in swaddling clothes, lying in a manger," &c. Luke ii. 10—14.

About 4,000 years had now elapsed since God had pronounced the destruction of Satan's power, and the rising glories of the Redeemer's kingdom. "The seed of the woman shall bruise the serpent's head." The purpose of God, with steady, undeviating pace, had moved forward. Intimations were given by visions, types, figures and prophecies of the coming Saviour. The pregnant decree had been travailing, and had now come to the birth. The event, which kings and prophets had desired to see; which Old Testament saints had longed to witness; which Hell had dreaded; and to which angels had looked forward with pleasing anxiety—that glorious event had now taken place: "A Saviour, which is Christ the Lord," is born.

Why such a lapse of time should take place before the accomplishment of this glorious promise, before the coming of the expected Saviour, is best known to Him who disposes of times and seasons according to the counsel of his own adorable will. But considerations are not wanting to show, that it was a fit time when Christ did make his appearance.

1. Sufficient time had been given for prophets at different periods, in long succession, to predict his coming, to point out his appearance, life, death, &c.

2. Sufficient time had also been given for philosophers to try their systems, men their own devices—to mark the wretched failure of all human attempts, and the wretched state into which man was fallen.

3. Mankind, especially those amongst whom Christ

\* 'Saviour—Christ—the Lord.' *Saviour* shows the end or object of his coming. *Christ*, his fitness for the work. *Lord*, the sovereign power and authority with which he executed it.

came, had become so far civilized and advanced in science, that they were capable of examining the pretensions of such a personage as Christ.

At this period, when the Jews had corrupted the true religion; when the Gentiles had multiplied their gods, and were walking in the imagination of their own hearts; when there was a general peace, the Temple of Janus being shut; when there was a prevailing expectation of the appearance of the Messiah, and when the faithful were looking and longing for his appearing—"Jesus was born in Bethlehem of Judea." But how did he make his appearance? Did he first appear in a populous city? No! Was he born in a palace? No! Was he clothed in regal purple? No! And did he have the pomp of an earthly king? None of these! The little town of Bethlehem! a stable! a manger and horned cattle! This is the humble story of his birth.

But can this be he who was to rule the nations? Try. See if the prophecies will agree to any other. See if they will not agree in him. Try the prophecies to the character of Alexander. Try them to Mahomet, &c. Now, apply them to Jesus Christ.

But though our Saviour made this humble appearance, he wanted not for attendants of a noble kind. Angels descended to announce his birth with heavenly songs. Nature lit up a new star in honor of the event, and wise men from the east took a journey to do him homage!

NECESSITY.—If a man acts by absolute necessity, it is as absurd to say to a rogue, you ought to be honest, as to say to me, you ought to send a shower of rain on your neighbor's plantation.

NATURE OR CREATION—WORKS OF—Though they set forth the glory of God, they do not, however, exhibit

his perfections in so glorious a manner as redemption. Turn your eyes to Mount Calvary, towards the cross of Christ. What a bright assemblage do you behold around this tree of death, this tree of life! Here appears Divine Wisdom, that drew the wondrous plan! Here stands Almighty Power, "heaving the mountain from a sinking world," and holding the key to unlock and throw wide open the gates of Paradise. Here you see stern Justice, his sword bathed in heaven. And here, too, radiant in beauty, shines sweet Mercy, "shedding tears through smiles," and holding in her hands pardon and peace for dying sinners! O, ye shining stars, thou silver moon, and blazing sun! this sight shines you all into darkness!

## P.

PRAYER AND PREACHING AS MEANS OF GRACE.—The Arminians accuse those called Calvinists of an absurdity, in praying, for instance, for effectual grace to the conversion of sinners; since this will be given, it seems, in due time, whether we pray or not. But the Arminians maintain that God gives, and it is but what ought to be, all necessary grace to all men, and no more is to be expected. Why then do *they* pray?

The Arminians, to give any weight to their charge, must maintain that they are not merely *instruments*, but *agents* in the work of conversion upon others.

Indeed, upon Arminian ground, prayer for others seems absurd, since they already have sufficient grace. The advocate for sovereign grace prays for what is promised, not for what we already have, and so is consistent. The same observations apply to preaching.

PROMISES OF GOD ADAPTED TO EVERY CONDITION OF THE BELIEVER.—Is the believer oppressed with a sense of his own weakness and infirmities? “A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.” Matt. xii. 20. Is he beset with temptations? “God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape.” 1 Cor. x. 13.

Is he distressed with floods of worldly affliction, and the fire of inward trials? “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.” Isa. xliii. 2.

Is the light of God’s countenance withdrawn, and does the humble believer mourn in darkness? “Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God.” Isa. l. 10.

Does he look with dread upon the approach of death, and fear to enter the cold dark river? “Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.” Isa. xli. 10.

Has he a family, and does the prospect of leaving them in a forlorn state distress his mind? “Leave thy fatherless children—I will preserve them alive; and let thy widows trust in me.” Jer xlix. 11.

Or, is he cast off by his parents on account of serving his God? “When my father and my mother forsake me, then the Lord will take me up.” Psm. xxvii. 10.



In a word, do cross providences of various kinds befall him? whatever they be: "All things work together for good to them that love God, to them who are the called according to his purpose." Rom. viii. 28. *What "exceeding great and precious promises!"*

PROPERTY, SPIRITUAL AND ETERNAL—Not distributed in separate parts to the saints of God, as earthly property. It cannot be said that one believer has *this* part, another *that*, &c.; that one has *this* ordinance, another *that*; one this minister, another *that*; one this spiritual privilege, another *that* of a different kind; one an interest in one perfection of God, another in a different one; but *each* one has *all*: "ALL are yours, whether Paul, or Apollos, or Cephas," &c.

POPERY, understands its own policy; it pleads the cause of toleration only while the weaker party; it pleads for *toleration*, in order to become *intolerant*.

## Q.

QUALIFICATIONS FOR THE KINGDOM OF CHRIST.—"*The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.*" Mark i. 15.

These words may be considered as the general text of our Lord; the great theme of His preaching.

The important period had arrived, so long foretold, so ardently expected, for the fulfilment of God's gracious promise, in sending the messenger of the covenant. The new kingdom of grace was, consequently, at hand, and the qualifications for admittance were now required.

I. We make some remarks on this important period: "the *time*," which is here said to be fulfilled.

Several remarkable and signal periods of time are distinguished in Old Testament history.

The time or space given to the antediluvians.

The time of Israel's sojourn in Egypt, and the time of their departure. The time of the captivity, &c.

But *this* was emphatically "*the* time."

It was the time appointed in the eternal counsel of God, for the fulfilment of the great promise of sending the Redeemer into the world. Heb. xi. 39, 40.

It was a *suitable* time. [Remark upon the moral condition of the world.]

The time foretold by the prophets, from the earliest dawn of prophetic light. All the prophecies had reference, direct or remote, to this period, and here concentrated their rays; every prophecy, from that in the garden of Eden: "The seed of the woman shall bruise the serpent's head;" to that of Malachi: "The Sun of righteousness shall arise with healing in his beams," was a new beam of light from this great luminary. It was the time to which the faithful in all ages had looked forward, "waiting for the consolation of Israel." Patriarchs, prophets, and kings; servants of God and lovers of righteousness, of all ranks and all ages, had looked and longed and prayed for this period. And now *it had arrived*: the great era of redeeming mercy! "The Kingdom of God is at hand." The purpose of divine grace—this stream of living water, from the heart of God, had run under ground, and now and then breaking up in prophetic announcements; but *now* the "fullness of time was come," the volume of living water burst forth. The Son of God is come! Hail, Prince of Peace! the kingdom of grace is about to be set up. Prepare for it, ye children of men.

II. Take notice of the great prominent object: "The kingdom of God," here said to be at hand.

The expression sometimes refers to the state of ultimate glory; but generally, as in the text, to the gospel dispensation, or to the Church of Christ. It is the kingdom which, according to Daniel, the God of heaven was to set up.

The Jews were expecting a kingdom, but most of them one of mere earthly greatness. This is a *spiritual* kingdom: "My kingdom is not of this world." Our Lord's Sermon on the Mount, and the qualifications required in the text, show how erroneous were the views of the Jews on this subject.

A *kingdom* implies, or supposes: a king; a throne and sceptre; subjects and laws.

A King—Jesus Christ; see the 2d Psalm.

A Throne—"The throne of grace." Heb. iv. 16.

A Sceptre—"A sceptre of righteousness." Heb. i. 8.

Subjects—All who are conquered to the obedience of faith. Psm. cx. 3.

Laws—The holy oracles; the precepts and ordinances of Jesus, the King in Zion.

This kingdom was set up in opposition to the kingdom of darkness. This kingdom shall be universal. Dan. ii. 34, 35 and 44.

III. The qualifications required for this kingdom: repentance and faith. How different from the requisites for a worldly kingdom! How different the *spirit* and the *instrumentalities*, and the *operations* by which this kingdom is set up and sustained! *Here* the blood-stained banner is the cross of Christ; the martial trumpet is the sound of the gospel; and the battle is the "good fight of faith." The groans here are the groans of Calvary, mingled with those of the penitent soul; the victory is the conquest of sin,

and Satan, and the world, and death, and the grave! and the prize is—life—eternal life and immortal blessedness!

“Repent ye, and believe the gospel.” These are the terms—the qualifications requisite for the enjoyment of this kingdom.

Let us then inquire, for a little while, into the *nature* and *necessity* of these important requisites.

1. Repentance—what is it? Distress of mind, (perhaps it may be said,) on account of something wrong. Defective, very! *Mere* compunction, however deep and pungent, does not constitute *repentance*. There is a difference, an *essential* difference between that remorse which dreads the *penalty*, and that godly sorrow which is on account of *sin*. Exemplified in Cain and David, in Judas and the repenting prodigal. Repentance produces self-abhorrence. It is a change, a necessary change, &c.

2. Faith—“Believe the gospel.” Faith is not a mere assent of the mind to the fact that Jesus is the Messiah. It involves confidence. It brings us in contact with Christ; induces us to let go every hold and cling to him. It justifies *instrumentally*. . . . And now, dear friends, let us bring this matter home.

The near approach of this kingdom (ay, it is now come) offers ground for enforcing the injunction. God’s time is now come, and therefore you are *commanded*; the throne of grace is uncovered, and, therefore, you are *encouraged* to “repent and believe the gospel.”

And what, dear friends, will be the consequence, if you refuse? “Except ye repent, ye shall all likewise perish!” “If ye believe not that I am he, ye shall die in your sins.”

QUERIES FOR THE SKEPTIC.—1. How is it, that an act of the will can move a bodily substance?

2. Why cannot an act of the will at once transport the body from one place to another ?

3. How do you make out that there is any time ? The *past* is gone ; the *future* is not yet here ; and the *present* is but a point, and a point is only imaginary.

4. Could the world have been created any sooner or later than it was ?

5. How can you make out that God is no older now than he was a thousand years ago ?

6. Will there be any time in eternity ? Notice the consequence either way.

## R.

RELIGION, CHRISTIAN, may be likened to a towering mountain, which, resting on its broad base, loses its head in the clouds. The Christian religion, fixed on the stable basis of eternal truth, rises to heaven, and becomes involved in mysterious clouds, which we cannot penetrate. Its summit, however, is still irradiated with the brightest sunshine. “As some tall cliff,” &c.

RELIGION OF JESUS DIVINE.—I admit it to be a correct maxim, that what we can account for on natural principles we are not to consider *supernatural*. If, now, you can account for the religion of Jesus Christ upon mere natural principles, I shall give up the point ; but if you cannot, (and I am persuaded you never can,) then, “no doubt, the Kingdom of God is come nigh to you.”

REVELATION OF DIVINE TRUTHS advances from more general to more particular discoveries, and from plain to brighter displays.

e. g.—In the revelation of the Messiah : At first He

was promised as “the seed of the *woman*”—thus showing that he was to spring from the human family.

Then the promise was conveyed to *Shem*; Japheth and Ham being passed by. From *Shem* it was derived to *Abraham*, the other sons of Terah being omitted. From Abraham it passed to *Isaac*, Ishmael being left out. From Isaac the promise descended to *Jacob*, shutting out Esau. Among the twelve sons of Jacob, *Judah* was selected, and out of the descendants of Judah, the family of *David*.

Again: under the old dispensation, God was manifested chiefly as the Father and King of the universe, though, doubtless, it was through the Son that these manifestations were made. In the days of John the Baptist and of Christ, the Son was set forth, the brightness of the Father’s glory. And upon the completion of the Christian dispensation, the Holy Spirit was displayed; thus more clearly showing the mystery of the Trinity in the divine nature.

Again: the patriarchal, prophetic, or Mosaic, and Christian dispensations, afford each an instance of a person translated bodily to heaven. Enoch under the first, Elijah under the second, and Jesus under the last. But the circumstances attending these events illustrate the truth of our position. [Notice the account of each.]

In a word, the revelation of divine truth came on the world like the light of the morning; beginning with the gray dawn, and advancing, brightening, glowing, till the Sun of righteousness arose upon the world, shedding his sacred light upon the hills and mountains of Judaism, and through the dark cold shades of the Gentile world.

REVIVAL OF BELIEVERS—*like the corn and the vine*.—  
“They that dwell under his shadow shall return; they

shall revive as the corn, and grow as the vine." Hosea xiv. 7.

The corn, or wheat, after being cast into the earth, sprouts forth, but is checked by the pinching hand of winter, and seems almost dead. See, when spring comes, how it revives ! The vine grows and shoots upward, but depends for support upon a stronger tree. Curling her tendrils around the branches, she climbs upward towards heaven.

## S.

SIN, ALL CONCLUDED UNDER.—“ *But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*”—Gal. iii. 22.

The chief object of this epistle appears to have been to correct the errors and abuses which have crept into the Galatian Church, by means of false teachers: they had been teaching the doctrine of justification by the law of Moses. The apostle having refuted this error, establishes the important truth—salvation by faith in Jesus Christ.

I. Inquire into the meaning and force of this proposition:—“The scripture hath concluded all under sin.”

All mankind are here pronounced sinners, and all agree that they have sinned ; but have no correct idea of their condition. Notice the force of the expression, “concluded,” (or shut up,) “all under sin.” This implies,

1. That mankind are not only frail, but considered as rebels—conspirators against the government and throne of God.

2. They have been detected, arrested, tried as sinners, shut up as in prison.

3. Unable to deliver themselves : The fetters of guilt,

the walls of the prison-house of condemnation are too strong.

4. Not a few, but *all*. "The scripture hath concluded *all* under sin." Show this to be the condition of all.

II. Notice the evidence by which, as criminals, they are convicted of this state.

1. The curses of the divine law. God would not pronounce a curse on the innocent.

2. The sufferings of Christ, for the purpose of delivering them.

3. The convictions of the awakened. The conscience responds to the fact.

III. The reason why the scripture hath concluded all under sin: "That the promise by faith of Jesus Christ might be given to them that believe." How different from what it might have been! It is necessary to see that we are shut up under condemnation, in order that we may see our need of deliverance by Christ. There is no other way than by faith in Jesus Christ. Faith brings us out of the prison.

The *promise* by faith of Jesus Christ: Justification and eternal life.

1. It thus appears to be of grace.

2. The promise is given only in Christ. Given to them that believe. Faith brings us into contact with Christ.

*Inferences.*—1. The awful state of sinners.

2. More awful when shut up in unbelief and hardness of heart.

3. Most awful when shut up in hell.

4. Deliverance may now be obtained.



5. Blessedness of the true believer. Here is the promise of God. This promise is sure to be fulfilled. Eternal life the issue.\*

SOVEREIGNTY OF DIVINE GRACE.—This may be argued from the following topics :

1. The scriptures represent salvation to be through faith, and ascribe that faith to the operations of God's Spirit. See John vi. 44, 45—65. Gal. v. 22. Eph. i. 19. Col. ii. 12. Eph. ii. 8. John i. 13.

2. The scriptures represent all the great instances of conversions, or revivals, to the effects of peculiar outpourings of the Spirit of God. Instance in the apostles' days and in the latter-day glory. See Ps. cx. 2, 3. Zech. xii. 10, xiii. 1.

3. Those parts of scripture which speak of the instrumentality of the word, ascribe all the effect to the agency of the Holy Spirit. 2 Cor. iii. 18. John xvii. 17. 1 Thes. i. 5. Rom. i. 16.

4. The scriptures represent God as having a determinate design in his goings forth in a way of grace—a design which shall not be frustrated. Isaiah xlvi. 10 ; xliii. 13 ; and lv. 10, 11.

5. The character of the converted during their carnal state frequently shows, that their conversion is owing to sovereign, distinguishing grace ; not to any natural or moral excellence. Corinth and Jerusalem. 1 Cor. i. 26.

6. The gracious state of Christians is ascribed to God's electing love. Ephe. i. 3, 4. 2 Thes. ii. 13, &c.

7. The difference between us and others, is ascribed not to ourselves, but to God. Rom. iii. 9. 1 Cor. xv. 10 ; 1 Cor. iv. 7.

\* These notes are such (in length) as were generally used by Mr. Broadbuss in the pulpit.—ED.

## T.

TESTAMENT OF JESUS CHRIST.—“ *For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.*” Heb. ix. 16, 17.

The apostle shows that the sacrifices and purifications of the ceremonial law, were but types or figures of the great sacrifice and its purifying effects, under the gospel :—verses 13 to 18.

A testament : a covenant or will.

The two testaments, viz., the old and the new, or the first and the second, signify, not the law of works given to Adam, and the covenant of grace through Jesus Christ, but the Jewish and Christian covenants or dispensations; both of which were manifestations of the covenant of grace.

Now, as in reference to testaments among men, so here Christ's death was necessary to give effect to his testament. Hence, the first testament was ratified by blood, (see verse 18,) a type of the shed blood of Christ; and his death, then, in the purpose of God, gave it sanction.

*Doctrine.*—Christ, as a divine testator, hath bequeathed to his people inestimable treasures in his word, which he hath ratified by his blood and death.

I. Christ is the testator. He was amply qualified, for he had property, and legal authority to dispose of it. The key to the storehouse of divine grace, the reins of divine glory, and the reins of divine government, are all in his profession, and at his disposal: “The Father hath committed all judgment to the Son.” “All power is given to me in heaven and on earth.”

II. His sacred word, especially his gospel, is his testa-

ment. He dictated it. The writers were under his direction. And, as among men, no one has a right to alter, to enlarge, or abridge the will of another, much less have they to do this with the will of Jesus Christ. No human codicils.

III. The Executor of this will is the Divine Spirit: Christ having sealed it with his blood, and God having witnessed it with his own hand.

IV. The Legatees are the children of God, born by a new celestial birth, and made "heirs of God and joint heirs with Jesus Christ.

V. Let us see something about the legacies. Here is a long and comprehensive list; we can only notice its contents briefly. Here is *pardon of sin*; *peace* with God; *justification* through Christ; the sanctifying *influences* of the Divine Spirit, and a promise of "an inheritance *incorruptible, undefiled*, and that *fadeth* not away."

O! if we are Christians indeed, what an estate have we! A house! We have one eternal in the heavens.

Lands! Look beyond Jordan to the fertile fields of light and glory. Treasures! "durable riches and righteousness." Treasures in the heavens.

Servants! Here are bright angels:—"Ministering spirits sent forth to minister to them who shall be heirs of salvation. In a word, "All are yours."

## W.

WEIGHT OR STANDARD.—In weighing any article, if it be too heavy or too light, we do not clip or add to the standard weight: we lessen or add to the article. Now, the sacred scripture is God's standard weight.

WAYS OR PATHS—presenting themselves to man.—

1. The path of dissipation and licentious amusements.—Here stands *Pleasure* to entice us in the way.

2. The path of wealth or worldly gain : here *Mammon* pleads with us to lay up our treasures on earth, and be happy.

3. There, too, shines the path of honor ; and here *Ambition* courts us to climb.

4. Yonder appears the path of philosophy.

5. And the path of self-righteousness.

6. In the midst of all, is the narrow path, where stands heavenly Wisdom,—and what is *her* language ? See Prov. i. 20 to 26.

## Z.

ZONE, FRIGID, OF CHRISTIANITY.—That kind of Christianity which excludes the Divinity from the person of Jesus Christ ! which excludes atonement by his blood ! justification by his righteousness, and the efficacious influences of the Holy Spirit !—that kind of Christianity which excludes these, must surely be “the frigid zone of Christianity :”—presenting a dreary wild, with a few stunted shrubs, standing amidst chilling winds. Whereas, real Christianity is a genial soil, causing the plants of Paradise to germinate, even in this world, unfriendly as it is, and fitting them for perfection in the world of glory !

## Letters.\*

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TO MR. W. GUIREY :

January 3, 1809.

SIR :—I thank you for your voluntary offer to take the books for which I had subscribed. It is what I should not ask on any other conditions than those before mentioned to you ; and if, in taking them, you subject yourself to any inconvenience, I certainly shall regret the proposal.

The request you make for my opinion on the criticism, p. 185, vol. ii., of Dr. Towers on the Prophecies, I shall cheerfully comply with ; disclaiming, at the same time, all pretensions to such knowledge of languages as shall enable a person completely to decide on the meaning of the New Testament in its original Greek.

The word γενεα is rendered, in the Lexicon of Schrevelius, *generatio, progenies, ætas* ; which, you know, is *generation, offspring, age*. The theme, or root, of that word is γινωμαι, rendered *sum, fio, nascor, gignor ; to be, to become, to be born, to be produced*. Hence you will see, that as the lexicon favors our old translation, as well as that proposed by Dr. T., nothing decisive can be drawn from

\* Though Mr. Broaddus maintained an occasional correspondence with the most eminent ministers of the Baptist denomination in the United States ; with men of distinguished literary attainments, and with others, yet I have been enabled to procure only a few of his letters.—ED.

that. The best way in such cases is, I presume, to have recourse to the connection of the words, and consider the scope of the whole passage. The proposal of this criticism has, as you may imagine, excited in me some attention to the subject with which it is connected—a subject on which I have often reflected, and on which I shall make some observations.

I have long been acquainted with the common interpretation of the twenty-fourth chapter of Matthew, and long have learned to regret it as superficial and inconsistent. Nothing, surely, can be more absurd than the idea that the stars of heaven, literally speaking, should fall upon our earth; and how commentators, who had any idea of the dimensions of the planetary system, not to mention the fixed stars, could indulge such a notion, is, indeed, astonishing! Let one imagine the planets (several of which are vastly larger than our earth) coming to pay us a visit; let us add to these thousands of enormous masses of flame, called the fixed stars, all falling upon our globe. What a wild imagination! If, indeed, I were disposed to apply this passage to the end of the world, I should endeavor to hit upon a happier idea, and suppose that by falling stars might be understood blazing meteors from the upper regions, which it is highly probable will have their share in the last conflagration, and which, like brands from the hand of the Almighty, will be shot forth to light up the funeral fire of nature. Still, however, there are insuperable objections to this application—objections which you have, no doubt, discovered by attending to the chapter. Hence, I have concluded that the expressions of the darkening of the sun and moon, the falling of the stars, the shaking of the heavens, the coming of the Son of man, &c., are figurative expressions, which, though probably borrowed from appearances that

shall be exhibited at the Great Day, are here not to be literally taken. I have, therefore, long since adopted the opinion of those who understand this twenty-fourth chapter of Matthew as referring to the destruction of Jerusalem, and the events immediately subsequent. The declaration of our Lord: "This generation shall not pass till all these things be fulfilled," had great weight in fixing my opinion. Dr. Towers, I find, by giving a different turn to the word *γενεα*, and applying it to the Jewish nation (or to a certain period) has considered the events there predicted, as extending through many ages, even to the latter day glory. Thus, while he regrets the vulgar interpretation, he opposes also that which I had adopted, and steers, so to speak, a kind of middle course. This to me is a new idea, and I confess opens to us a large field in which the mind expatiates with sublime and pleasing emotions. Nevertheless, I find, by consulting the twenty-fourth of Matthew, some difficulties attending his interpretation, which he has not, I believe, attempted to obviate; yet I am not certain they are insuperable. Upon the whole, then, I am at present rather divided in mind on the subject of these two opinions. If it were not like writing a book rather than a letter, I might attempt a brief commentary on the chapter, as I have long understood it, but I believe I shall forbear. Let me, however, just drop a few hints, and leave you to enlarge.

From ver. 5 to ver. 14, the precursors of Christ's judicial coming to the destruction of Jerusalem; ver. 15 to ver. 27, the judicial coming, with its attendant circumstances; ver. 28, the theatre where these deeds of vengeance should be displayed—namely, Jerusalem, which, like a dead carcass, was devoted to the devouring vultures, the Romans; ver. 29, the destruction of the Jewish

state, both civil and ecclesiastical ; ver. 30, the coming of Christ in the power of his gospel, with the sad regret of those who oppose it ; ver. 31, his ministers sent out into all the world to gather his people into the gospel kingdom ; ver. 32, 33, an admonition concerning the same signs before mentioned ; ver. 34, taken in its common acceptance, the limits of time within which these events should take place—viz., within the time of the then existing *generation* ; ver. 36 to ver. 41, circumstances more specially noted, which should attend the destruction of Jerusalem ; ver. 42, to the end, admonitions to be found ready for that awful event—admonitions which may, no doubt, be accommodated to other circumstances.

Dr. Towers has considered the disciples as asking two distinct questions ; ver. 3, 1st : “ When shall these things be ? ” and 2d : “ What shall be the sign of thy coming, and of the end of the world ? ” or rather, the “ end of the period or age.” I consider them as asking *three* questions :

1st. When shall these things be ?

2d. What shall be the sign of thy coming ?

3d. And of the end of the world ?

Without attempting to decide whether the words *αιωνος* or *αιων*, should here be rendered *world*, or *age*, or *period*, I cannot help thinking the great judgment was intended. For we find, in the 25th chapter, which is certainly a continuation of the same discourse, a prediction of that all-important event, in positive and explicit terms. The gospel kingdom, as existing in the world, is first exhibited under two parables—viz., the wise and foolish virgins, and the talents ; then comes an account of the great Judgment Day, which closes the discourse of our Lord.

Of all commentaries on the subject before mentioned, that of Thomas Edwards, stated by Dr. Towers, is cer-



tainly the most audacious. Poor advocate, indeed, for the cause of truth ! I venture to affirm that he never received a *diploma* from the court of heaven, to negotiate business for his professed Master.

It is, I presume, high time for me to have done. If I have wearied you with this long epistle, you know whom you must thank for it. I have, however, nothing more to add, but that I am,

Your friend and servant

In the Gospel of Christ,

A. BROADDUS.

TO DOCTOR ROBERT HONYMAN :

*February 17th, 1809.*

DEAR SIR :—In the course of the visits with which you favored us during Lucy's\* illness, you mentioned, as a difficulty in the Mosaic account of the Creation, the apparent disproportion between the time occupied in the formation of our Earth and that of the heavenly bodies :—the sacred historian having represented the Divine Architect as being employed five days in creating the earth and its productions, and *one*, viz., the fourth day, in making the sun, moon, and stars. This difficulty engaged and agitated my mind at intervals, for a considerable time. In the issue, however, a solution presented itself, which entirely satisfied me, and which I shall take the liberty of offering to your consideration ;—a solution, in which I became the more confirmed, when, upon consulting Stackhouse's Body of Divinity, I found it was not altogether a new one.

\* The author's second wife ; the daughter of Doctor Honyman.—  
ED.

Let it then be observed, in the first place, that the sacred penman is not to be considered as writing in the character of an astronomer ; to have done so, considering the people to whom the account was originally addressed, would, in a great measure, have defeated the purpose for which it was intended. This purpose was not so much to give a philosophical account of the real nature and process of the Creation, as to let them know its *origin*, to guard them against idolatry, and to lead their minds to the Author of nature : and in doing this, a method is adopted which is conformable to their capacities. I do not mention this to apologize for any real inaccuracy or inconsistency in the Mosaic account, for I do not admit any. I mention it, to show that where there may be any ellipsis in the narration, we are at liberty to supply it ; and to make any suppositions which are not at variance with the sacred account. These things being premised, let us proceed to the commentary. In doing this, we will take, at present, only the solar system as the subject of Creation ; because, whatever observations may apply to that, will be equally applicable to all other systems.

I lay down, then, this position : that it is by no means inconsistent with the Mosaic account to believe, that the other planets in our system took the same time for their formation as the Earth, and went on in the same gradations.

“ In the beginning,” (says Moses,) “ God created the heavens and the earth.” This may be regarded as a *general* account ; the more particular recapitulation follows it ; or, rather, perhaps, it may be considered as an account of the creation of *matter* in its unformed or chaotic state ; for it follows :

“ And the earth was without form, and void ; and dark-

ness was upon the face of the deep." Here, as indeed throughout the whole account, the writer confines himself principally to our planet : it lay unformed, as well as the rest of the planets, in the womb of Chaos, or, as it is here called, the Deep.

This state of things is represented by figure 1, in the drawings which I have made to illustrate these observations.\* .

"And the Spirit of God moved upon the face of the waters;" i. e., the plastic energy of the Deity extended itself over the great *fluid* mass, or expansum of the Chaos ; and by a kind of incubation, so to speak, prepared the ingredients of the mass to act according to the various principles communicated.

"And God said, let there be light : and there was light. And God saw the light, that it was good : and God divided the light from the darkness. And God called the light Day, and the darkness he called Night : and the evening and the morning were the first day." The production of *light* is generally considered as the only work of the first day. It is plain, however, to me, that our earth was then formed. That it was not before, is evident, for "the earth was *without form*, and void," in the abyss of Chaos. That it was formed afterwards, there is no reason to believe, from the subsequent part of the narrative ; which, indeed, seems plainly to suppose the globe of the earth to be actually formed. (See the account.) It was, in all probability, the intervention of the globe which divided the light from the darkness ; and its revolution on

\* I regret my inability to furnish these drawings, as they would, doubtless, have elucidated the commentary it contains.—Ed.

its axis which produced day and night, even before the formation of the sun.

Now, if our earth was formed on the first day, so, may we conclude, were the other planets; which, however, were invisible to the earth until the fourth day, when the sun was formed: the light, before it was fixed in the orbs of the sun, not being sufficiently condensed, if I may so speak, to show distant objects by reflection. .

As this idea does no violence to the Mosaic account, so is it perfectly consistent with philosophic principles. When the divine *fiat* was given for the extraction of light, we may conclude that the whole mass was agitated: and that while the fiery particles shot forth from their dark bed, the terrene particles at the same time receiving the proper impression, resorted to the several centres designed by the great Master Workman, and immediately began to form the several planets, Mercury, Venus, the Earth, Mars, Jupiter, Saturn, and Herschell.\* This state of things is illustrated by figure 2.

The work of the second day was the production of the firmament, or the extraction of air, proper to form an atmosphere around our globe, and probably around other planets; for whatever operation is represented as going forward upon our earth, to which the sacred historian principally confines himself, we may consider the same, or something analogous to it, as progressing through the whole system. This firmament, it is said, was to “divide the waters from the waters.” Perhaps this may mean that it was to sustain the clouds, and thus to separate the celestial from the terrestrial waters: or, rather we may suppose that, as yet, the watery particles in the great ex-

\* At the time this letter was written, the planets above-named were the only ones known to belong to the Solar System.—ED.

pansum, lay blended with the aerial, and had not yet retired to the several planets, to which they now retreated, covering, in all probability, the whole surface of the planet. The earth, with the atmosphere surrounding it, and covered with water, is represented in figure 3, where the other planets may be supposed as existing in the same state, though they are not laid down in the figure.

On the third day the land and water were separated, and the earth crowned with vegetable productions. This separation of land and water was, I presume, effected, in a considerable measure, by the elevation of mountains, and the excavation of valleys, &c., the analogous operation going on at the same time in the other planets. See figure 4, where the earth is represented in the state above-mentioned, the other planets not being laid down in the figure.

The sacred historian mentions, as the production of the fourth day, the Sun, Moon, and Stars. On that day, I consider that the fiery particles, which previously were in a scattered state, answering better to the condition of the newly formed planets, were collected and condensed into the orb of the sun; which, by its strong lustre, rendering the moon and the planets visible, the atmosphere being farther purged, &c., it might be said, according to the appearance of things, that they were then made, although they went along with the earth in its formation. The solar system will, according to this exposition, exist as in figure 5, which is consistent with the opinion of the most approved astronomers.

If we recollect that the inspired penman confines himself in his particular description to our earth, mentioning the other parts of the system in general terms, and only by the way, the liberty we here take does no violence to his account, while, to my apprehension, it removes the

difficulty which exists, unless we have recourse to that position.

As figure 5 is a scheme of the solar system as it really exists, figure 6 represents the appearance of the heavenly bodies as seen from the earth.

Having gone through that part of the Mosaic account which contains the difficulty or objection alluded to, I shall make but one observation more; which is, that if we choose to consider the fixed stars as included in the account of the creation, the idea of astronomers that they are as suns, the centres of other systems, will be quite consistent with their formation on the fourth day, together with our sun: the formation of their attendant planets, which are to us entirely invisible, having kept pace with the planets in our system.

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A. B.

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ADDRESSED TO JOHN GILMAN AND WILLIAM REED.\*

MY DYING FELLOW-MEN :—Expecting, in a day or two, to go on a preaching journey, which will take me off from home for a considerable time, I do not think it probable that I can unite in the meeting requested to be held at the prison-door; or, that I shall see you again before you are launched into that awful eternity to which you are fast approaching! I feel a desire, however, to address you on the all-important subject of the state of your souls, and the prospect before you; and I pray God to bless the effort I may make, to your everlasting good!

\* These two men were under sentence of death for an atrocious murder, committed in Caroline County, Virginia. Shortly after the reception of this letter, the sentence of the law was executed on them both: *one* having professed conversion.—ED.

You cannot consider it unfriendly in me, to say, that as far as I can learn, there is not the faintest probability that you can escape the fate awarded you, by the sentence of the law ; but that certain death, death in a dreadful form, is hastening to meet you, and, consequently, that any hopes of deliverance you may indulge, are only delusive hopes, and may serve to take off your attention from the great object which ought most deeply to engage your hearts—I mean your everlasting salvation. Be persuaded, therefore, I entreat you, for God's sake, and for your souls' sake, to give up this delusion, and let not Satan thus cheat you to your own destruction.

Without intending to insult your feelings, I must further say, that another matter which stands in the way, and operates still more directly and forcibly against any hopeful impressions upon you, is, your denial of the guilt with which you are charged, and of which you stand so clearly convicted. Were you indeed clear of the guilt, it could not be expected that you should own it ; but are you not both conscious of having committed the dreadful crimes laid to your charge ? and do you not know, that a denial of *conscious* guilt is inconsistent with repentance ? I repeat it, a denial of *known* guilt is inconsistent with repentance. You thus continue deliberately to offend the God of truth, and to show that you value the slender hope of life more than pardon and peace from God. And here, again, you are cheated, grossly cheated by Satan : for your denial operates in no degree in your favor, even as to the prospect of life ; while it tends to deaden the feelings of those who take an interest in your everlasting welfare ! You must bear with me in speaking thus plainly, as I do it in faithfulness and pity to your souls. Why, O why will you thus defeat all prospect of good, and cause the

desires and prayers of those who would have you saved from destruction, to be wasted upon you and spent in vain?

But it is not enough that you confess your guilt in this matter; you must become deeply sensible of your sinful state by nature, and the sinful course of your whole lives—that you have constantly been sinners against the God who created you: the God of justice, the God of goodness. You must see and feel in your hearts, that you are justly condemned sinners, lost and ruined by reason of sin; and in the depth of true repentance, be grieved that you have thus offended God, and hate and abhor all sin. Then, indeed, there may be hope for you—yes, hope for you, however vile you may have been: for, “Jesus Christ came into the world to save sinners;” “His blood cleanseth from all sin;” and he has given the most gracious assurance: “Him that cometh unto me I will in nowise cast out.”

Your time is short, awfully short! O, trifle no longer with God, and the little fragment of precious time which yet remains to you. Employ, I intreat you, that fragment of time in considering the awful state of your souls; in crying to God for the grace of repentance; for the pardon of your sins through the blood and merits of Jesus; for the conversion of your souls by the influence of his Holy Spirit. Peradventure, the Lord may yet have mercy upon you; and he, who graciously took a poor dying penitent thief from the jaws of Hell to the bliss of Paradise, may extend his redeeming grace to you.

That God may carry the truths I have written home to your hearts,

Is the prayer of

Your souls' well-wisher,

A. BROADBUSH.



TO REV. ROBERT RYLAND:

*Caroline, January 14, 1829.*

DEAR BROTHER ROBERT:—I think I called your other letter an *interesting* one; and, in regard to your favor of Nov., I must repeat the epithet. It has lain by me too long unanswered, but I will not now occupy time and paper in accounting or apologizing for the postponement.

My remarks upon the distinction between the terms *wilfully* and *willingly*, regarded them, it is true, in their *English* acceptation merely. I had not the means, where I then wrote, for a farther examination; nor, indeed, could I have done it with the requisite acuteness, though furnished with the means. Since it appears that the Greek word *επισιως* is indifferently rendered *wilfully* or *willingly*, I must give up my distinction, though I think it a marked and definite one in English, and we must seek for the true meaning and force of the expression from the connection. This you have done, and, as I conceive, succeeded satisfactorily; and I thank you for your striking paraphrase. I never doubted that the sin alluded to was really *apostacy*, though I must own that this is not to be deduced from the meaning of the term used. Still, however, it appears to me from the circumstances in connection, it is appropriately rendered by our English word “*wilfully*,” and I find that Macknight retains that word.\*

*Apropos* of commentators! Though I think I occasionally derive some information from them, I do not hesitate to say, that the whole ponderous load taken toge-

\* Reference is here had to Hebrews x. 26: “For if we sin *wilfully*,” &c.—ED.

ther, have done incomparably more harm than good. From these mighty manufactories it is, that system after system has been sent forth to the world ; while readers of divinity, taking their views from second-hand, instead of applying to the original storehouse, have enlisted themselves under various standards—have put on the uniform of their respective leaders, and the motley armies have often been waging war for the tenets of men, instead of the truths of the Bible. I doubt I have been mixing figures here ;\* pray excuse me ; you have my meaning, and you don't expect me to be very elaborate. A commentary, or rather an illustration of the Bible—such as I should choose, would probably be, in bulk, not more than one-sixth, perhaps not more than one-tenth the size of Gill. It should exhibit critical remarks, rather than theological points ; throw light on ancient customs, wherever alluded to in the Bible ; should reconcile apparent discrepancies in the relation of facts, not of doctrines, and leave me and all other readers of the sacred word to form our views from the original source of truth. Such a work would be a *help* to the Bible student. Rom. viii. 20 : “ For the creature was made subject to vanity,” &c. You ask, by the way, “ what creature ? ” I answer, the *creation*. You are aware that the same Greek work is used here (*κτισις*) which, in ver. 22, is rendered “ creation ; ” and I can think of no meaning so probably the true one as that which considers the apostle as using a figure in which the creation is all along personified : the creation, animate

\* Though Mr. Broaddus was remarkable for the accuracy of his language, yet he took great liberties with the word “ doubt,” frequently using it (as in this place) in a very questionable manner.—  
ED.

and inanimate ; and thus represented as sharing in the effects of the *fall*, and looking forward to the consummation of God's purpose of grace.

The question which I hastily threw out for your reflection on the 1st verse of the 1st Psalm, you think *rhetorical*, and not a *theological* one. I admit it to be rhetorical, but not *exclusively* so. To ascertain the true ideas intended to be conveyed by any portion of the sacred word, must, I should suppose, involve something theological. However, be this as it may, it is desirable that the true idea should be ascertained ; and this consideration, though the question be not deemed of very great consequence, will doubtless justify some attention to it. I think you have a correct idea of the *climax* and *anti-climax* ; and you have, I own, exhibited the climax, as you conceive of it in this verse, in a very happy and lucid manner. But you seem not to have taken hold of my view of the matter correctly, (indeed, I know not how you *should* from a mere hint,) and you have missed, in your conjecture, my reason for considering the character there, as represented in the way of anti-climax. I must still consider it so. Let us see how the matter stands : "Blessed is the man that walketh not in the counsel of the ungodly ; nor standeth in the way of sinners ; nor sitteth in the seat of the scornful."

*Counsel*, advice,—is, no doubt, correct. Not *council*, as you seem to suspect, though that might better suit with your view ; and I admit that you are in a great deal of good company in your view of the matter.

Please to review the verse, and then attend : The three terms—*ungodly*, *sinners*, *scornful*—I take to be only various ways of representing the same character. I do not look here for the anti-climax ; though, if there be

any gradation marked, it would, I think, favor my view. Let that part lie by, and notice the expressions, *walketh*, *standeth*, *sitteth*. See you not a *descending* gradation here? Descending—I do not mean into greater degrees of vice, but in strength of expression. *Walking*; actively engaged in following the advice of the ungodly; in pursuing the counsel before received. *Standing*; ready for joining in the way of sinners. *Sitting*; being in the proper position, or attitude, for learning the lessons of the scornful.

Now, let us inquire whether, *a priori*, such a method be not the one which we should think ought to be adopted, when contrasting the character of the good man with the different grades of sinners. I say in such a case an anti-climax appears obviously to be the proper figure. Example: “That is an exemplary young man. He *practices* no wicked ways; nay, he never *sanctions* those who do so; nor will he even *sit among them*, to hear their scoffs at virtue and goodness.

But if you set out with making the good man avoid the lower degrees of vice, why the rest follows, of course, and would, if introduced, make but an awkward figure at best.

If, now, from the grades of wickedness here represented, we would trace the progress of vice, we must begin at the third step in the descending series, and turn it into a climax by ascending. Thus he begins by taking a seat among the scornful, where, by degrees, he learns their lessons. He is *sitting* as a learner. Next you see him in the way of sinners, who are engaged in practical wickedness, and he is *standing* ready for action. And then you behold him practicing the advices he had received; *walking* in the counsel of the ungodly. Blessed,

then, is the man who is the opposite of all this ; who not only does not *walk* in the counsel of the ungodly, but *stands* not in the way of sinners, and will not even *sit* among the scornful. Enough on this matter, no doubt, you will think. So think I. It is late, and I must rest.

You ask, “Why did the Saviour speak in parables?—was it to be obscure?” Matt. xiii. 10, 11, 12, 13, &c. I answer, yes ; it was that he might be obscure *to a certain class of persons*.

This, at least, appears to have been one object ; while, at the same time, I would remark, that through the medium of parables, divine truths were better comprehended by those whose minds were endued with spiritual perceptions—were more strikingly represented than they would have been in their naked, abstract nature. This obscurity, I have said, regarded a particular class of people ; namely, such as are described in ver. 14 and 15. They appear to be left in a state of judicial blindness, and the passage corresponds with Matt. xi. 25, 26. From characters of this description, who, in the pride of their own sagacity, despise the simple, teachable, childlike spirit, the *arcana* of divine truth are concealed ; these secrets are reserved as the pledge of God’s favor, for those of a contrary description of character.

But here comes a task for me, and I have little room, and, I doubt, less ability for its accomplishment : “What is *conscience* ? Is it an *attribute* of the mind, or an *act* of the mind ? If an attribute, give some definition of it ; if an act, what is the faculty which develops it ?” [I am now from home, scribbling by candle-light, with a miserable pen, which I again and again tried in vain to mend.] Did you never remark, that some of the most important ob-

jects are the most difficult to define, or give an account of?

According to my view, conscience is an act of the mind arising from a faculty, and the *faculty* is that which is termed "the moral sense." Or the term *conscience* may be used, if you please, to include both the faculty and its exercise or action. We often hear it said, that conscience is a faithful monitor, implanted in our bosoms to speak for God. Now, if the mere faculty were alluded to, I could readily allow that it is implanted by God, as, indeed, are all our natural faculties. The faculty consists in a capacity to know and have a sense of right and wrong—of moral good and evil. And this certainly God has bestowed on us.

But if we take the term *conscience* as embracing the *exercise*, then to call it a *faithful monitor*, to consider it invariably so, is a most egregious blunder in ethics and theology. Conscience must be correctly informed, in order to admonish correctly; and, though a man must be expected to follow the dictates of his conscience—nay, ought to do so, let it be remembered, that he ought to use the proper means to have his conscience correctly informed, otherwise, he may be misled, though acting conscientiously: nor will he in such a case be clear from just condemnation.

This is an interesting subject, on which much more might be said. But room, and time, and pen, all fail me. Pray excuse the scribble, accepting best regards, and remember in prayer,

Yours, in the ever-living Redeemer,

ANDREW BROADDUS.

TO REV. ELLIOTT ESTES :

ESSEX COUNTY, VIRGINIA, *August 26th*, 1829.

DEAR BROTHER ESTES :—Not long after I received your affectionate and welcome favor of the 26th of February, I understood, from good authority, that you were expected to return in a short time (in the course of the spring) to Caroline. This conclusion caused me to postpone, or rather to decline sending an answer on so long a journey ; for, indeed, I thought it probable that ere my letter would reach your residence with the cramp Indian name, you might be far on your journey to us-ward. Since the time I have alluded to, I have not been often in the neighborhood of Burruss's, but again, and again, have inquired, if you had come, and when you were expected ; till, not long since, I learned, to my surprise, that you were not expected to return till some time in the fall. This is my apology for the apparent delinquency or neglect on my part, in regard to our correspondence. And now, your letter having, in a manner, gone out of date, I feel it a sort of an awkward task to write by way of answer, and would much rather see you, that we might converse face to face.

I said above, that I learned, to my surprise, that you were not expected till some time in the fall. I really did opine, very strongly, from the statement you gave me of prospects and feelings, that you would continue but a short time in that part of the country. How is it since ? Have times changed for the better ? I certainly should rejoice to learn, that you were agreeably situated, in the service of your Master, anywhere, in any part of the Lord's vineyard, though it would be much more gratifying to my feelings that it should be somewhere in contiguity with my own sphere of operations.

As to the prospect now, in the upper part of Caroline, I am not able to say how it is ; though I have rather regretted that you went off at a time when it seems, as far as I can learn, matters were working and tending towards a favorable result. However, I hope God may be pleased yet to cut you out a lot that may prove agreeable to yourself, as well as profitable to his cause here on earth.

B——, I think, has pretty nearly run himself out. Rather heady and high-minded, as you are aware, he has reaped, as might have been expected, the fruits of his rashness and self-will : his popularity, I believe, has nearly expired ; I seldom hear anything about him. What a pity that some characters will not see their own interest, as well as the interest of the cause of Christ !

The state of religion about old Burruss's continues, as far as I can understand, rather hopeful. Several, it seems, have been added about Oxford ; and Brother Chandler has commenced exercising a public gift in the Church. In the state of things amongst us, there is nothing remarkable. My own imperfect labors, I am apprehensive, are spread out over too wide a surface ; if the churches were more amply supplied with pastors, and our labors were more concentrated, great permanent good, I am persuaded, would result from it. It is desirable, indeed, we should have Evangelists, whose labors should be distributed amongst the churches ; and some of my brethren seem to desire that I should act in that capacity : I do, indeed, in a great measure ; but the churches need pastors—gifted pastors ; and my labors are, I doubt, too much spread out *for a* pastor. At Mangohic, where most of the leading members have become smartly *Campbellized*, they have thought proper to choose a pastor of their own ; but then, as he is but slenderly gifted to preach and teach, they earnestly



insist on my services still. In this all unite ; while a part of the Church, particularly the females, being opposed to some of their peculiarities, there are some unpleasant jar-rings which I am sorry should exist.

Poor Brother H., in his zeal for Campbellism, has talked, and lectured, and written, *pro bono publico*, till he has got himself almost *solus*. It is now nearly dark, and I believe I must close. I hope, my dear good brother, wherever you be, that you may be near to Christ, and Christ near to you. I hope, too, we may see you soon. Remember me at the throne of grace ; I greatly need it ; and accept the assurances of my Christian regard and fellowship in the gospel.

ANDREW BROADDUS.

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TO REV. JOHN LELAND :

CAROLINE, VIRGINIA, *April 10th*, 1832.

MUCH ESTEEMED ELDER :—A letter of yours to Brother Thomas Buck, dated October 26th, 1831, lately republished in the “Richmond Religious Herald,” has served to refresh the coloring of that picture, which *time* had, in some degree, caused to fade.

It has brought, I mean, afresh to our recollection, the idea of him, with whose ministrations Virginia was formerly favored, and has drawn forth from me the present communication.

Separated, as you are, and long have been, by a length of distance from Old Virginia, and far advanced in the vale of years, we had almost given up the idea of *hearing* from you again, much less could we calculate on *seeing* you, till the *great meeting* which our Master has appointed for all his family to be convened. But your interesting letter

once more brings us refreshing news, giving us to understand, not only that you were still living, but still laboring with success in your Master's cause. Yea, and it gives us, too, some ground to hope, that peradventure the approaching summer may bring us the favor of a visit from you; a favor, towards which we had so long ceased to look with any expectation. The sensations, associated with the idea of such a visit, are better conceived of than expressed. To me, it seems to carry with it the impression, in some good degree, of a visit from the other world: for, to us, you have, in a manner, been numbered with the departed.

How highly valued such a favor would be, it is not necessary for me to say. Do you think, my good brother, we may indulge this hope, provided it should please the great Disposer to grant you sufficient health and strength? Most of your old associates in Virginia, it is true, are gone; but here are many, who form, so to speak, the *middle link* between the old generation and the new, who well remember your last visit; and still there is a goodly number of *old* pilgrims, among the private members, who have heard you preach in the early period of your ministry in this state, and frequently since, who are still lingering on the borders of time; and here are many *young* disciples, who have heard of you, though they never saw or heard you.

Yes, my dear sir, nearly all your old fellow-laborers in Virginia are gone. Among the later ones is *Semple*, who began, and pursued, and has finished his course, within the term of your ministry. His whole orbit, in regard to the course of time, has been included in yours. His sun has gone down, but not in a dark cloud. It has gone down, gilding the horizon with holy lustre—the token of a bright rising in the morning of eternity.

We have been favored, during the past year, with great revivals in Virginia. Among others, the churches to which I minister have considerably increased in the number of their members. Individuals, of different grades of society, have been included, from the most respectable to the most obscure. Doubtless we have, as yet, dross and tin with the pure gold, chaff with the wheat: but, upon the whole, there seems much reason to believe that great good has been done. These revivals, we may trust, are the breakings of the millennial dawn on the moral darkness of the world; and we must, I suppose, labor on, and wait, and pray, for the light of a clearer day.

In the meantime, there is *Campbellism*, so called, which promises, it seems, by a "Restoration of the Ancient Order of Things," all at once, or speedily at least, to bring this light upon us. We have the minglings of this system among us; but the West appears to be the chief theatre of its operations.

In the early part of Mr. C.'s career, I felt disposed to greet his labors, and, saving his asperity, to bring my little efforts to his aid. The idea of Reformation, as it regarded the whole Christian world, was pleasing. And, believing as I then did, and still do, that the standard of Christian purity, both for individuals and churches, might be greatly elevated, I was pleased to see a man, conspicuous for his talents and learning, engaging earnestly in the work. But, alas! Mr. C., I thought, soon appeared to be engaged in digging up some of the foundation-stones of the spiritual temple; and I was obliged to stop, and remonstrate, and oppose. To his view of baptism, as the only medium of actual pardon, justification, sanctification, reconciliation, adoption, and salvation from the guilt and power of sin—and to his view of divine influence, as consisting merely in

the moral influence of the word, I could not consent. I wrote several smaller pieces, and at last published a pamphlet of fifty-six pages, in opposition to his views. Thus we stand. In several instances among us, the professed advocates of Mr. C.'s views have been shut out from fellowship. Pray what would be your mind as to this measure?

I must here conclude, hoping you will give yourself the trouble to write me, in the way of answer, as soon as may be suitable.

With cordial esteem, your fellow-servant

In the kingdom and patience of Jesus Christ,

ANDREW BROADDUS.

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TO REV. ELLIOTT ESTES:

CAROLINE, VA., *January 10, 1833.*

DEAR BROTHER ESTES:—Your welcome and interesting letter of the 3d ult. has come safely to hand; and but that it served to bring my sin to remembrance, would have been perused with sensations unmingled with regret: I mean the *sin of omission*, in not having answered your former letter. Truly, I could say, with Pharoah's butler, "I do remember my faults this day." You are not the only one among my correspondents, and my best friends, whom I have treated in this way. Laying the letter by, to be answered at "a convenient season," I have, in several instances, partly from postponement, and partly from forgetfulness, suffered such a length of time to elapse, as to conclude that the letter is out of date, and to feel rather ashamed to undertake an answer, till another rouses my attention, and calls forth my acknowledgment. I can only say, with the Psalmist, "This is mine infirmity."

Do not ascribe it to the want of a high esteem for the correspondent, or a due regard for his correspondence ; and here ends my apology.

The discourse on the death of brother Semple was not published, otherwise, with pleasure, I would send you a copy. And here I will notice the question you ask towards the close of your letter, viz., whether I am “ writing anything to instruct, confirm, and comfort the flock” after my decease ? Alas ! no. Nearly all that I have done in the way of writing for the public, consists in fugitive pieces called forth by the exigency of the times, and doomed to pass off with the periodicals in which they have appeared. This suggestion, however, of yours (offered now, I think, a second or a third time) really excites my attention, and appears to deserve more than a mere passing notice. But I find considerable difficulty in the prospect of such an undertaking. If I could satisfy myself, (which is not so easy a matter,) as to the shape in which such a *legacy* should appear, in order that it might be *interesting* and *instructive*, even then my industry must be doubled, (though this, I own, might be offered,) to enable me to accomplish the object. If you ask what employment thus engrosses my time ?—I answer, very little of worldly business ; but having a considerable field to occupy in my ministerial operations, four places steadily to attend, I am stationary but a very little time together, or at one season. Time, however, I have no doubt, might be redeemed for some profitable purpose ; and I might still attend all those places, and preach as frequently, nay, much more frequently than I do. Had I but a great portion of the industry and the nerve of such a man as John Wesley ! O, his multitudinous

writings, and his incessant labors ! But there are few men to be found, who are constituted like that remarkable man, and some others.

While on the subject of *publishing*, I will mention a matter under this head—a matter which I think must be deeply interesting to the churches under existing circumstances. Opposed as I am, and long have been, to a *detailed* confession of faith, as a test of fellowship and bond of union, I am nevertheless persuaded that our churches stand in need of a *summary* of leading principles, such as have generally been recognized by the great body of the United Baptists, to be incorporated in the Church Covenant, or in the Constitution, and to be resorted to as occasion may require, to be the test of fellowship, and to enable the churches, with more facility, to clear themselves of radical and injurious errors. The times appear to render such a measure a *desideratum* ; and we must either agree to admit Mr. Campbell's platform—a mere profession of faith in Jesus Christ, and immersion—disregarding any difference as to religious sentiment ; or, we must have an expression of the great principles recognized amongst us as Baptists of the evangelical stamp. Still I am opposed to a detailed confession entering into the minutiae of systematic divinity. Such an attempt would defeat the object ; and nothing should be admitted, but what every Baptist deemed worthy of fellowship ought to receive. I intend, if it please God, shortly to agitate this subject in the "Religious Herald ;" and if I can do anything for the harmony and prosperity of the churches in this way, *that*, I trust, may be deemed an offering not unworthy of their regard.

Two or three of the churches, to whom I minister, have

been favored, within the last two years, with very considerable increase, and all of them more or less. Salem\* has a considerable accession of young members, as if to fill the places of a number who have grown old, very old, in their pilgrimage, and must shortly exchange their abode. Beulah has sprung up, in a manner, from the dust, and her waste places are repaired in a wonderful manner. And Mangohie, but for *Campbellism*, (the only place where I have been personally troubled with it,) might be esteemed one of our most flourishing churches. *There* I have lately found it necessary to constitute a new church, separated from the "Reformers." It is rather mortifying to my feelings, that a church, raised under my ministry, from the smallest beginnings, should be in such a case; but God has permitted it. They were at a distance from my location; met together frequently in my absence; had two or three leaders who became "Reformers;" had the "*Harbinger*" freely circulated among them, and became, many of them, *independent* spirits, *led by Mr. C.*

My paper begins to warn me that I am near a close. It gives me pleasure, my dear sir, to learn that you have been successfully engaged as an evangelist; and, I trust, from the expression of your sentiments and exercises of mind, that you are, while laboring for others, attentive to the progress of your own soul in "righteousness and true holiness," and that you feel the weighty responsibility which lies on every Christian, and especially on every Christian teacher, to "walk worthy of the high calling." May every new year find us renewedly engaged in our

\* Of this church, Mr. Broaddus was a member at the time of his death, and his remains repose within fifty feet of her pulpit, whence his voice had so often sounded.—ED.

Master's service, till heaven's eternal year shall close, and crown our pilgrimage.

I cannot conclude without the expression of my best wishes for the little fellow, on whom my name is called. May God Almighty bless the boy ! And now, with my Christian regards to sister Estes, and every good wish,

I am yours in the truth,

ANDREW BROADDUS.

P. S.—You seem to be, indeed, a fiery set in South Carolina ; and that, together with the President's proclamation, appeared to place our country on the eve of a conflict, the most tremendous, and the most to be deprecated of all events we have ever witnessed. It is, however, to be hoped, that conciliatory measures may be adopted, and the gathering storm be dispersed. May God grant it ! Amen.

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TO MESSRS. JOHN AND JOSEPH FOX :\*

*January 10th, 1833.*

A. BROADDUS TO JOHN AND JOSEPH FOX :—" Grace, Mercy, and Peace !"

MY YOUNG BRETHREN :—In prospect of your entrance, shortly, into the Baptist Seminary, I offer you a few hints by way of admonition and advice. You will receive them, I trust, as coming from one who feels an interest in your prosperity, and that of the good cause which you have

\* These two young men were members of a church of which Mr. Broaddus was pastor, and at the time this letter was written, were just about to enter the Virginia Baptist Seminary, (now the Richmond College,) with a view to prepare for the ministry. One



espoused, and of which, it is presumed, you are desirous of being the advocates.

At the outset, permit me to remind you, that the glory of God, the honor of your Divine Master, must ever be your governing object ; and, of course, in subservience to this object, should be all your pursuits, all your efforts.

With a view to this great object, remember, that your own spiritual state is a matter first in order, and first in importance. Without attention to this momentous concern, all the qualifications of which you may become possessed, by study and application, will prove but empty trappings ; nay, they may prove a snare to your soul. The attainment of *any earthly object* is attended with danger ; though with a right spirit and right management, such attainment may be rendered beneficial, and become a blessing. This is confessedly the case, as to the possession of *wealth* ; it is also true, as to the acquisition of *knowledge*. If *wealth* is too apt to charm the affections to this world, *knowledge* has a tendency to swell the mind with vanity : for we have it on the authority of an apostle, that “knowledge puffeth up.” But wealth may be rendered useful, even in the cause of God ; and knowledge is capable of being used as a powerful instrument in doing good. Useful knowledge is better than wealth.

It is a point which ought never to be lost sight of, that the operations and exercises of the Seminary are designed, not merely for the cultivation of the intellect, and the ad-

(John) afterwards abandoned the idea of becoming a minister, but has been highly respected as a lay member of the church, and a school teacher. The other is among the most useful Baptist ministers in the Piedmont region of Virginia. How far their present respectable and useful positions are due to this letter, eternity alone will show.—ED.

vancement of the mind in useful knowledge, but for the cultivation of the heart also, and to help forward the soul in true godliness! The means afforded for the latter, as well as the former purpose, are favorable to the object in view; but, whether the object shall be attained, will depend, through the divine blessing, on the proper use of the means, and the proper spirit with which they are to be used.

A number of young men, brought together into one family; young men professing godliness, and engaged in pursuits having the promotion of godliness for their aim and end, surely have a favorable opportunity for their own personal advancement in religion. They are thus enabled to "provoke one another to love and to good works;" to confirm each other's hearts, and strengthen each other's hands in the way of righteousness; to bring their lamps together, and thus increase the light of religious knowledge, religious testimony, and religious enjoyment; and mutually to encourage and excite one another to higher attainments in personal holiness. But, though a favorable opportunity is thus presented for these advantages, be it remembered, that through the frailty of human nature this favorable opportunity may be misused, and even perverted: and the very circumstance so well calculated for mutual *advantage*, may possibly prove the occasion of mutual *disadvantage*. How necessary, then, to "watch unto prayer," and walk constantly with God!

Erect for yourselves, my youthful brethren, a high standard of personal holiness. Believe that it is possible, through grace, to advance far beyond what you may have attained; yea, that the advancement of a Christian is not limited, but is indefinite. Believe thus, and determine, through grace, thus to advance. It is a lamentable error

for a Christian to imagine he has made the utmost progress, and already passed his best stage in religion. The consequence of such a calculation is too often seen in that deadness, and carnality, and worldly-mindedness, and inactivity, which mark the course of too many professors. I have no idea that, in our present militant state, we shall be purged from all the being and the influence of sin: the best Christians have felt and groaned under it. But this is very different from yielding, in any degree, to that influence, and tamely giving up the privilege of an advancement in holiness.

I shall now say a little in prospect of your becoming public advocates for the cause of Christ; or, in other words, preachers of the gospel. Whether you are to occupy such a station, is, I suppose, yet a while uncertain. But, I have understood, that you have impressions of mind that way, and a few hints in reference to such a destination can do no harm.

One objection to the establishment of a Seminary for the improvement of young preachers, has been this: "They will be liable by that means to be spoiled." Now, though this is by no means a valid objection to the institution, there is some truth in the objection; I mean, it is possible for the apprehension to be realized. But, thanks be to God! this is not necessarily the case. There are two things to be noticed here, that may spoil a young man. One is, that the attainment of knowledge may, in his apprehension, be thoroughly estimated,—may be estimated as an acquirement, which must make him a great man and a great preacher. The other is, a conceit that he knows a great deal, when in truth he knows very little; not enough to be aware how little he really *does* know! and what fields of science lie beyond

his glimmering vision. Shallow minds are apt to be conceited. From both these false views, I hope and trust you may be preserved. Cultivate humility ; but cultivate, however, in all your bearings, a manly confidence : it is perfectly consistent with humility, and you will find it of great service.

I intended to have made some remarks on what is termed "A Call to the Ministry;" but here I have not room for much more. I will just say, though ministers are called of God to the work, I do not consider anything like a miraculous or extraordinary call to be requisite to that office. I am scribbling this by candle-light, and must now close.

Your friend, brother, and pastor,

A. BROADDUS.

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TO REV. ELI BALL :

KING AND QUEEN, *April 18th*, 1834.

"*The word of God, which effectually worketh also in you that believe.*" 1 Thes. ii. 13.

DEAR BROTHER B. :—You were under a mistake in the suggestion which you offered to me, on the construction of the words above stated. Pretending to but little knowledge of the Greek, I yielded, at the moment, to the difficulty which your remark presented, and was staggered at an idea so different from my confident view of the meaning of the expression. The difficulty, however, vanishes at once when the mistake is corrected. The word *λογος*, my dear sir, is not in the *neuter* gender, but in the *masculine* ; and so agrees with the relative "*ὅς*;" or, in other words, the relative must of course be *masculine* to agree with it. The only question then will be, if indeed a

question can remain, is  $\lambda\omicron\gamma\omicron\varsigma$ , or is  $\theta\epsilon\omicron\varsigma$  the antecedent belonging to the relative " $\delta\varsigma$ !" You will not hesitate, I think, to decide in favor of the former; that being the prominent, governing object in the sentence, and  $\theta\epsilon\omicron\varsigma$  being here used as an adjunct, to designate or define the term  $\lambda\omicron\gamma\omicron\varsigma$ :—"the word of God, which word effectually worketh," &c. If, however, any doubt should remain, just cast your eye on the former part of the verse—"when ye received the *word* of God, *which* ye heard of us," &c., where the same phraseology occurs in our English version, and where, I suppose, there is nothing in the Greek hostile to it; and all doubt, I presume, will vanish.

In offering these remarks, I do not consider that any point of doctrine is affected by the construction. A desire merely that we may have correct views of the meaning of every passage of the sacred word, as far as we may be able, is the motive which has led to this little communication, along with an aversion, I suppose, natural enough to us—an aversion to the idea of being considered in an error, when it is not so.

With Christian regard,

Yours in the truth,

A. BROADDUS.

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TO W. H. AND A. BROADDUS:\*

*Monday Morning, February 23d, 1835.*

MY DEAR BOYS:—Some three days ago, in passing from Caroline into King William, I received, at Mr.

\* This letter is not inserted for any intrinsic merit it possesses, but for the purpose of exhibiting the writer's feelings towards his children.—ED.

Segar's, your welcome letter by Carter Nelson. I felt pleased and thankful that, so far, you had been favored to get on well ; though I am rendered somewhat uneasy, by the information you give, that the *measles* is among the students. In a general way, I believe, this is not a very serious disease ; but it is *sometimes* of that character ; and particularly, if the patient should take cold : that is considered to be *dangerous* in the measles ; and, one object which I now have, in writing, is to caution you both as to that point. Exposure, in that respect, should be avoided, I reckon, even in the latter stage of the disease ; and, indeed, for awhile after apparent recovery.

I am not entirely confident that you two have not *had* the measles ; but my persuasion or impression is, that you have not. From your account of the disease, as now among the students, I hope it is of a mild character ; though I understood yesterday, at Beulah, that one of the young Messrs. Fox had been extremely ill. When I had the measles, I found it a heavy disease : I was then thirty-two years old ; and at an advanced age, it is more apt to go hard with the patient, than in youth. I pray and hope, while commending you both to God, that you may do well, and especially that you may share in that grace which prepares for sickness and health, for life and death !

We had concluded on a protracted meeting for Mangohie, at Easter ; but, I have some thought of proposing an alteration as to the time : if this should be done, you will hear of it. I am desirous that you should make the little visit proposed at an earlier period, if it can be made suitable. On this point, I intend dropping you a few lines from Mangohie, next week.

With respect to *pantaloons*, let me know if either, or both of you, need money to buy materials for that pur-

pose; and whether there is a prospect of getting such things made pretty readily. Besides this object, I shall wish to hear from you, once a week, by mail, or otherwise, for sometime to come, on <sup>an</sup> account, as you may suppose, of the measles being among you.

Your cousin, Andrew S., told me, the other day, that one of you, I think Wilton, had promised to write to him.

I have not been at Mr. Cox's for sometime, but am now aiming that way; if I were there, I am sure your sister Fanny, and the little boys, would be sending their love to you. I saw Columbia yesterday; she is well, and at present staying at Mr. Gwathmey's.

Give my love and best wishes to all of your room-mates.

Your affectionate father,

ANDREW BROADDUS.

NOTE.—In the date of one of your letters, I think I remarked the letters *th* put over a figure where it ought not to be. *Th* is not a contraction for *the*: it is to be subjoined to such dates as, if written, would end with *th*; for example: the 4*th*, 5*th*, 6*th*, &c., day of the month. Dates ending or terminating differently, require other letters; for example, the 1st, 2d, 3d day of the month.

P. S.—You have been to the Popish Chapel once, to see their forms. I hope you will go there no more at the time of their service. Popery, with all its sanctimonious ceremonies, is *idolatry*, and ought not to be encouraged by an attendance, which, though not designed for that purpose, may be construed that way.

A. B.

TO W. H. BROADDUS AND A. BROADDUS, JR. :

DOVER, KING WILLIAM, *March 4, 1835.\**

MY DEAR BOYS:—I received Wilton's letter by Carter Nelson, and wrote by mail, in the way of answer, which I may presume has come to hand before this. It was put in the office at Clark's, (King and Queen,) and ought to have been in Richmond on the snowy Friday.

I have now before me Andrew's communication, by William Henry G., from which I learn that he has had the measles, and that Wilton was sick with it. [You see I consider the word of the singular number, and use the pronoun *it*, notwithstanding the plural termination. Have this point decided. I am clear it is singular.] I feel thankful that one of you has got through the disease, and earnestly hope, by the time this comes to hand, the other will have got over the worst of it. This return of extremely rigorous weather has given me some uneasiness on that account; and I will take occasion to say, that care ought to be taken as to the danger of catching cold, even after the disappearance of the disease. I hear nothing more about the *mumps*. I doubt you are not all out of danger of that disease, in which, it is considered, that taking cold ought to be cautiously avoided.

I am here, at Capt. Lumpkins', to-night, in consequence of the funeral of Mrs. L., which I attended at this place this afternoon. Mr. Gwathney and family are here also, and I have had some consultation with him on the question of your proposed little visit the 4th Sunday. He thinks that when you do come, you might make it out by coming part of the way in the mail stage, (for a dollar each,) as William Henry did; say as far as Robert Taylor's; a

\* This letter is inserted for the same purpose with which the one preceding it is given.—ED.



mile further on the journey than Hanover Court House. Mr. G. would provide for your being received there. But the mail stage travels from Richmond in the night, and I dislike such an arrangement, if it could well be avoided. Perhaps, too, it might not be proper to make a night trip soon after coming out of the measles. I cannot judge when Wilton will be clear of the disease. Would this prospect be preferable, or a trip to Mangohie at the time of my meeting there, the first Sunday in next month? Let me hear from you by Mr. G. as to this matter; by that time I may be better able to propose more definitely. I am desirous of seeing you both, and it would be very gratifying to me; but I wish your trip made as suitable as may be.

I was lately at Mr. Cox's; they were all pretty well, and I was much pleased with Andrew's letter to his sister Fanny; particularly, because it was better written as to the hand than I should have supposed, &c. His note to me, in haste, is very well, but the word *sure* is wrongly spelled by him, *shure*.

With best wishes and prayers for the well-being of both of you,

I am your affectionate father,

ANDREW BROADDUS.

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TO A. BROADDUS, JR. :

SPARTA, *September* 18, 1836.

MY DEAR FELLOW :—On your departure for the Columbian College, I drop you these lines—a memento of my affectionate parental regard, and of my earnest solicitude for your well being.

You are going to the City of Washington, and cities

are places, (ay, and colleges, too,) where temptations are concentrated. May I not *hope* and *confide*, that you will be enabled effectually to resist the appeals which temptation may make to you in all its varied forms, to draw you from the path of rectitude? Bear in mind that vice has its blandishments for enticing the propensities of nature, but that the result is sure to be bitterness. Repel, therefore, the first approaches of temptation to evil, and let neither persuasion nor example prevail to lead you astray. Learn to say—No! whenever it appears most safe, and have the noble decision of mind to abide by that “no.”

In regard to your *studies*, I trust you will fill your time to good purpose; and with respect to *economy*, I will just say it is not only proper, but absolutely necessary. Of course you will let me hear from you, at times, by mail; and earnestly hoping you may earn the approbation of the President and Professors of the college, and earnestly praying that God may be your friend, I bid you, my dear fellow,

Good-by.

ANDREW BROADDUS.

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TO MISS COLUMBIA BROADDUS:

SPARTA, *September 7, 1837.*

DEAR COLUMBIA:—I write these lines to supply an omission on my part. When the volume, containing Byron's poetry, (which you were so anxious to peruse,) went down by Richard Henry, it ought to have been accompanied by some admonitory remarks, which I now offer.

I observe that you are an enthusiastic admirer of Byron, and I must say I observe it with some regret. The *genius* of the highly-gifted *poet*, I readily admit; but the *principles* of the *man*, so inconsistent in some respects not only with religion, but with virtue and morality, ought to be viewed with strong disapprobation. His works I have read only in part; but I am convinced there are those things in his writings which are not fit for the eye or the ear of a young lady; and when in reading you catch a glance of such things, let me advise you to pass them over with due contempt; and remember, that no fascination of genius ought to be allowed as an apology for corruption, or want of decency. Vice itself is too often dressed in fascinating colors. And remember that the superior worth of virtue, of goodness, should serve as a check to a too fond admiration even of the genius of that writer, whose daring spirit would submit to no control. By the way, too, I will say, even at the risk of being counted dull, that Byron is not so agreeable a writer as Scott, (both dealt too much in trifles,) and that it is only here and there that the former is superlatively great.

Your affectionate father,

A. BROADDUS.

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TO REV. JOSEPH FOX:

SPARTA, CAROLINE, *February 15th*, 1838.

DEAR BROTHER FOX:—Yours of the 3d instant has come to hand, and I proceed, according to your request, to notice the queries therein contained. It will ever, I trust, be a gratification to my feelings to aid, as far as I may be able, any young student in the pursuit of sacred truth. Having missed, however, the return mail of this day, my letter

must now lie in the Post-Office for a week, before it goes on. This circumstance you will please excuse.

You have made, I think, a mis-statement of the first inquiry. I made, you perceive, a distinction in the sermon to which you allude, between the *mind* and the *soul*. I cannot recollect having treated on any subject which would lead to a distinction so minute and metaphysical, and, withal, hardly calculated to answer any purpose of instruction. The distinction to which you refer, must have been between the *mind* and the *heart*; and the subject, I presume, was that passage of scripture, Phil. iv. 6, 7: "Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, &c. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

"*Your hearts and minds.*" Here I make a distinction; and the Holy Spirit, no doubt, by the use of these two terms, which, indeed, convey distinct ideas, intended that a distinction should be made. The *mind* is sometimes taken simply for the soul; but in this acceptance of the term, I mean here in the text, it means that power of the soul called the understanding: and this acceptance it frequently has. The *heart* is considered the seat of the *affections*, or the inward feelings. And so, when the apostle says, "the peace of God shall keep your hearts and *minds*"—we are to understand: that this divine influence, this heavenly seasoning, shall preserve the affections or feelings in due order and exercise, and shall preserve the *understanding* from the clouds of pernicious error.

On this point I remark, that a question might be suggested, viz.: It is easy to conceive, that "the peace of God" should keep the *heart*—should influence the affections, as in its very nature connected with the feelings;

but how is it, that divine peace should preserve the *understanding* of the Christian? What connection is there in this case? To this I answer, that the most pernicious, blasting errors come into the *mind*, or at least find acceptance there, through the medium of the *heart*. Where the mind or understanding is seriously perverted, the heart, the seat of the affections or feelings, has first received a pernicious bias. The understanding, indeed, can act on the heart, but the heart can re-act, powerfully, on the understanding—as the stomach can act, physically, on the head, to disorder it. Hence, though a pious, devoted Christian may err, may into mistakes, those mistakes will not be of a *ruinous* nature; and there is no great danger of *destructive* error, where the heart is kept by “the peace of God.” Thus it is, that I distinguish between *the heart and the mind*; and thus it is, that I would solve the difficulty suggested in the question just above mentioned, and show that the peace of God can keep the *mind* as well as the *heart*. \* \* \* \* \*

A. BROADBUSH.

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TO MRS. COLUMBIA MONTAGUE:

*February 18th, 1839.*

MY DEAR COLUMBIA:—I received, with much concern, in your letter by Mr. M., the intelligence as to your state of health. As you appear to be persuaded, however, that the practice in which you have indulged, in chewing and eating a variety of vile trash, has operated to your injury, I do hope and trust that you will be duly admonished, and will break off the habit by utterly renouncing and quitting the practice. That it must be injurious to indulge this morbid, vitiated appetite, there can be no question; and while the alterna-

tive is thus presented to you, either to forsake the practice and regain your health, or to continue the practice and lose your health, I hope you will not hesitate which to choose. You may find a difficulty in this undertaking—for habits much indulged in are hard to be broken : but this is the penalty one must pay for forming a bad habit ; and when it appears to be seriously injurious, it must be broken off. Don't think of *tapering off* gradually, but quit at once. You will find this the better way.

I am afraid, too, my dear Columbia, that your *mental* appetite is of the morbid cast. Your thirst for novelty in reading, and in the scenes of life, seems to be inordinate. I gather this even from your letter ; for I give you credit for a good stock of candor, which I think appears to mark your general course. Now, I have no disposition to shut up from you, or to proscribe that kind of amusement which is found in the lighter sort of reading ; I only wish that it might be properly regulated, and might generally be of that character which combines some degree of solidity with amusement. I will let you have the “ History of Remarkable Female Sovereigns,” as soon as can be well practicable ; and I will look out for some productions for you : some interesting ones, of the character which I have here indicated.

With respect to the scenes of life, I am well aware that a continued monotony becomes wearisome, and that a degree of variety is desirable ; and I really wish the state of affairs with you might be such as to furnish some measure of that article. Be patient, however ; perhaps kind Providence may now and then furnish you with a little treat of that sort. In the meantime, let me remind you, or, if you have never known it, let me *inform* you, that the real enjoyment of human life does not depend

mainly on *excitement*, but knowing how to estimate, and to use, and improve the mercies which we have. There is much mercy, ay, much mercy in that even tenor of life, that unbroken uniformity, from which we may wish to escape : for, O ! *there is a variety*—a variety of affliction and woe, from which the miserable subjects would fain fly to that state, and to those scenes which may seem to many to be only dull and wearisome. I believe the best *earthly* preventive and remedy for this evil, is application to some kind of business. I wish it was convenient for me to furnish you with a little more than, I suppose, you have on your hands.

But, my dear Columbia, I say to you, that the only sovereign remedy for life's ills is religion—true, genuine religion. O, I sighed, when I read that expression in your letter,—“I am sometimes at a loss what to do with myself.” I am aware that many—*many*, who profess religion, do not seem to be provided with this divine remedy. Alas ! alas ! religion does not operate in us as it ought. Want of room circumscribes me, and I am scribbling this, too, by candle-light, at brother Kidd's. *Think !*

I am much concerned to understand that sickness has again visited Mr. Cox's\* family ; I do earnestly hope the woman may, by this time, be recovering. Give my love to your sister F., when you see her. When Andrew may conclude on that trip, he will, no doubt, let you know.—I was there lately, and stayed two nights. Jane expressed an earnest wish to see you. Here I must close, with best regards to H.

Your affectionate father,

A. BROADDUS.

\* Mr. Cox, the husband of Mr. B.'s daughter.—ED.

TO WILTON H. BROADBUSH :\*

SPARTA, *September 11, 1839.*

MY DEAR WILTON :—How shall I give you up? How shall I consent to look on and see you rush forward to destruction, without still using all the means which Heaven puts in my power, (if haply Heaven might bless those means,) to save you from the direful gulf towards which you seem to be rapidly tending? Possibly I may appear to your feelings as a persecutor, by thus obtruding on you my earnest expostulations, and my sore distress on your account. But dismiss from your mind every impression of that sort, and bear with me, my dear fellow, this time at least; for never was effort dictated by purer motives, or more tender and affectionate feelings.

But what shall I say? O, that God would give me to say something that might be more effectual than anything I have heretofore said! I had fondly hoped, Wilton, that your course had become steady and regular. You appeared to be going on well with your school, and I had heard nothing for a long time to forbid my hope. Whenever I saw you, either at Mrs. Harrison's or elsewhere, it was with a secret satisfaction, and a congratulation in heart, if not in words. Once I had some suspicion, but I dismissed it as being probably unfounded. But, alas! alas! what a blasting stroke my hopes have experienced! I have received information of the almost maniac state

\* The young man to whom this letter is addressed, (a son of the author,) though gifted with fine talents, and remarkable for the propriety of his deportment, and the general morality of his conduct, unfortunately acquired a love for intoxicating drinks while a student at the University of Virginia.—ED.



into which you plunged, at the B. Green on court day, (need I say *almost*?) and then of your renewing the intoxicating course yesterday at Sparta, with such companions as \* \* \* \* \*! And now I learn further, that previous instances had taken place, which, no doubt, Andrew, Jr., refrained from mentioning to me, with a view to spare my feelings. What a blasting stroke! I could only exclaim: "What can be done? Is he utterly gone?"

Wilton, of this fact you ought to be assured, that you cannot indulge in strong drink without experiencing the most miserable consequences. Your whole mental system becomes perverted, and you are stupified, or a maniac. Are you aware that in coming from the court-house, if you had not been forcibly taken by your friends, and put into the vehicle, there was the most imminent danger of your being dashed from your horse, and killed? Nor was that instance the only one in which an indulgent Providence has interposed for your rescue. O, the direful thought!

Wilton, this is surely a serious matter. The alternative is before you, either to run the mad career, forfeiting all prospect of well-being here and hereafter, or to renounce utterly and perpetually the intoxicating draught. I am aware that you are of age, and may plead, if you will, exemption from my jurisdiction. But I feel too deep an interest in your well-being to suffer such a plea to deter me from this effort. Besides, I may be permitted to think that I have some claim on your attention, in addition to the parental relation. I will leave to your reflection the expense I have been at out of my very moderate finances, for your education—the readiness with which I have supplied your wants—and all the concern,

and all the anxiety of mind which I have evinced for your well-being. I do trust that ingratitude, “sharper than the serpent’s tooth,” has not yet usurped in your bosom the place of better feelings. But of this I am well persuaded, that intoxication, often repeated, will not only pervert the *intellect*, but will poison all the *moral faculties* ; and whenever I may hear of your beginning to complain of me, and to raise accusations against me, I shall consider it as the evidence that gratitude is departing, and as the signal that you wish me to let you alone, and give you up. May Heaven in mercy forbid such a consummation !\* To see you given up to the demon of intemperance—cut off from all useful employment—abandoned to a vagabond life ; all prospect of well-being gone for time and eternity ; the thought is killing ! And this is no false coloring, in case of a continuance in such indulgence. And every instance of indulgence is a rivet in the chain with which the demon is binding you. As yet, I do hope, in the merciful God, it may not be too late ; but any further indulgence, and the fetters may be so fastened as to defy resistance.

Wilton ! O Wilton ! the alternative, big with importance—*fatal* importance, is now before you. May God in mercy give you to make the right choice, and to adhere to it inflexibly and perseveringly ! not for a *season*, but *perpetually*.

Indulge me yet farther. God has suffered me to experience deep and bitter affliction. No doubt, *as His dispensation*, I have deserved it, but not *as coming from the hands of mortal creatures*. Nearly eighteen years ago, the cup of “wormwood and gall” was given me to drink.

\* This prayer was answered, and the author was spared the pain here alluded to.—ED.

I need not say what it was, or how bitter was the draught!  
 \* \* \* \* \* Still, however, God in mercy left to me  
 some earthly comforts—some ingredients to sweeten life's  
 bitter cup; and my children were among those ingre-  
 dients; you, as I hoped, among the rest. Now, will you  
 throw in among the dregs of my cup, the poison of life's  
 comfort, that I may drink it to the bottom before I go  
 hence? Come, my dear fellow, for my sake, for your  
 own sake, for God's sake, rise up, and be *decided*. It may  
 seem discouraging to reflect that some length of time may  
 be requisite to redeem yourself from the odium;—not so  
 long, if you feel decided, *and manifest your decision—a*  
*thorough, full, and unyielding decision*. No other will do.  
 No room must be left for an apology: "I was drawn in.  
 I was prevailed on," &c. O, the shameful weakness of  
 being led by the nose, when talent, and morals, and dig-  
 nified firmness, might dictate to others. And the respon-  
 sibility which rests on you is awfully serious—a respon-  
 sibility to yourself—to others; and, above all, to God,  
 your maker. Am I right or wrong?

O, Wilton! what is to be the decision? With this  
 effort, the best I can make, my prayers go along, that God  
 may in mercy incline, and fix your mind, decidedly and  
 firmly, and in mercy save you from destruction in time  
 and eternity.

Your affectionate and afflicted father,

A. BROADDUS.

Let me hear from you. Do peruse this letter attentively.

TO REV. THORNTON STRINGFELLOW :

NEWTOWN, *King and Queen*, October 8th, 1844.

DEAR BROTHER STRINGFELLOW :—We are *here* once more, brought by the good hand of God in safety, and have found all pretty well. I have attended two meetings since my return; but a special object having drawn these lines from me, I hasten straightway to that object.

I sent on to the Herald, a few days ago, a notice of your answer to Bishop Onderdonk, in prospect of the forth-coming of that production in a short time. Of course, you will see that notice. In the meantime, however, reflection having brought to mind your construction of Acts i. 26, I have been induced to pay more particular attention to that passage than I had done; and the result is, that I am persuaded your interpretation of an expression there is a mistaken one. Your own argument is by no means essentially affected by what I consider a correction of the error, nor is the Bishop's cause in any degree assisted by it; yet it is very desirable, you know, that we should ascertain the true meaning of every passage of scripture which we introduce, and be careful to "cut off" occasion from those who might seek occasion."

"And they gave forth their lots: and the lot fell on Matthias." You have considered the term *lots* as synonymous with *votes*; and thus, that the Church *voted* in order to decide between the two nominees, Joseph and Matthias. The idea, as I remarked to you, was new to me, and struck me with some force, as being probably the correct view of the case. Upon farther reflection and examination, I must think differently. The word *lot*, as applied in English, represents, as you are aware, a transaction different from that of voting: and so I find the word in Greek (*cleros*) signifies not *voting*, in the usual acceptation of that term,

but a *lot*, to determine some point at issue. It was an ancient custom, and capable of being used religiously or profanely. The authorities I have consulted, all consider the expression in the light I have here presented, understanding that the Church on this occasion made an appeal to God by *lot* for a decision of this point.

The correct view of the matter, therefore, appears to be this:—That Joseph and Matthias were appointed by the Church: “*they* (the 120 addressed by Peter) appointed two,” &c., no doubt, by a *vote*; and, probably, (as Dr. Alexander has suggested,) by an equal, or a tie-vote; but this is not material to the point: That these two being appointed by the Church, a choice was now to be made of one of them; and that this was decided by drawing or casting lots—an appeal being made to God, verse 24, to show which of the two He had chosen; and thus Matthias was set apart to the apostleship, as were the other apostles, by the more immediate appointment or ordination of God. The Church appointed the two, and God (or Christ himself) decided between them.

Will you reconsider this matter? I hope it is not too late; and if you think with me, make the correction accordingly, wherever it may be required. I had some thought of offering these remarks through the Herald; but I have considered this as the preferable mode.

Faithfully and cordially yours,

A. BROADDUS.

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TO MR. JAMES ROY MICOU:

NEWTOWN, *April 22d*, 1845.

MY DEAR SIR:—I have received, and perused with attention, yours of the 12th instant. You did not, in your

first letter, as you suspect you might inadvertently have done, assign the term “hades” to the *Hebrew* language, instead of the *Greek*: it is simply quoted as the original. I have not entertained a thought that your object in writing was, “a polemical discussion,” but merely a friendly collision of views, to elicit truth.

With respect to the “creed,” traditionally termed “The Apostles’ Creed,” I fully approve of all its articles, as also do all orthodox Christians, except *that* article, “He descended into hell”—taking the word “hell” in its usual acceptation. The Episcopal Prayer Book has undergone in this country two or three revisions. In one of them, according to the best of my recollection, this expression in the creed was left out; and also the third, of the “Articles of Religion,” which says, “As Christ died for us, and was buried, so also is it to be believed, that he went down into hell.” Afterwards, however, the expunged item was replaced in the creed, and the “Articles of Religion,” which had been considerably abridged from those of the Church of England, were restored to their original number.

I object to this item in the creed for the reasons which I have before stated; and, more strongly to that third Article of Religion, because it seems to reaffirm the improper application of the term “hell.”

There can be no shadow of scriptural authority for this article of belief, unless it be found in 1 Peter iii. 19, 20; or in that passage, Ps. xvi. 10, as quoted by the apostle Peter, Acts ii. 31. Now, the former passage we have seen, I hope, by a fair and rational interpretation, affords not the least ground for such a belief; and as to the latter, the term “*Hades*” being confessedly used to indicate the state after death, the invisible world, including all the departed, whether happy or miserable. No argument for

this peculiar sentiment can be founded on the use of this term. I wish you could see and peruse the able Dissertation of Dr. George Campbell on the original words, "Hades and Gehenna" prefixed, amongst other dissertations, to his translation of the four Gospels; it throws much light on a subject which has been involved in the intricacies of confusion, on account of the translation of words not strictly synonymous by the *same* English word. He has shown, I think satisfactorily, that "Hades" includes all the departed, comprehending *Paradise and Tartarus*—the state of happiness and the state of misery, before the resurrection; and, that the supreme Heaven on the one hand, and Gehenna, the ultimate hell, or the second death, on the other hand, are the final abodes, respectively, after the resurrection. Peter says of the angels that sinned, that God "cast them down to hell, (*Tartarus*), to be reserved unto judgment;" and *then* "Gehenna," we understand, will be their doom. That our Lord went into "Hades," is certain; but that he descended into *Tartarus*, or *Gehenna*, seems to be a mere tradition, a mere gratuitous assumption; nay, as I before remarked, contrary to scripture:—"To-day shalt thou be with me in Paradise."

The question, with respect to Christ's divine nature, merits attention. You ask me, "Do you think that he had a body, a human soul, and a divine nature?" I answer, certainly I do; and I hope, upon reflection, you will think so too: for, if he had not a soul like ours, sin excepted, a soul which suffered in the garden, as well as on the cross, I do not see how our souls are to be redeemed. "And do I think that his body was entombed, his human soul went into the unseen world of spirits, and his divine nature was filling all in all?" I answer, exactly so; and this presents every thing in harmonious keeping.

You seem to think that our Lord's soul was his divine nature ! My dear sir, I have never seen such a view exhibited, except by Baron Swedenborg, who, by the way, repudiated all idea of the *atonement*. "My soul is exceedingly sorrowful unto death." Was this his divine nature ? O, no ! His soul was in close connection with his divine nature, but not identical with it.

But you think, it seems, that *our* souls are divine too. Why ? Because, as man's body was made of the dust of the earth, and God breathed into his nostrils the breath of life, and man became a living soul ; and, because man was thus formed in the image of God, therefore, you infer, "that the soul must be a part of the divine Essence." I think, my good sir, you will be convinced, upon reflection, that this is an error, and one that ought to be cautiously avoided. This idea, with its counterpart, that of the divine nature of Christ being his soul, will be found to involve consequences of much more importance than the mere question as to Christ's descent into hell. Let me offer a few remarks.

I. The essence of the Deity cannot possibly be divided into parts : it is *one and indivisible*. The *Trinity*, even, does not divide it, but Father, Son, and Holy Spirit, each one possesses, and all together possess, one undivided Godhead : "These three are one."

II. If each man's soul, and every angel, too, is a part of the divine Essence, then, there are many Gods, or, if you please, *pieces of God*, as there are men and angels ; yea, and devils too !

III. If every man's soul is an essential part of God, then can no man possibly be lost ; as, indeed, I cannot see how an essential part of the Deity could ever become unholy or miserable !



IV. If, because “God breathed into man’s nostrils the breath of life, and man became a living soul,” that soul must therefore be a part of the divine Essence, it will follow also, that so must man’s animal life be a part of the divine Essence; and this, you know, is absurd. And,

V. This idea, collated and combined with that of Christ’s soul being his divinity, will produce the strange result, that all men possess the divine nature in the same manner in which our Lord possessed it.

This subject might be enlarged on: but having thus furnished a sketch of my view, and of the reasons for it, I shall conclude with the assurance, that

I am, dear sir, —, &c.,

A. BROADDUS.

P. S.—Christ made “his soul an offering for sin:” Isa. liii. What! his divine nature? O, no! but his human soul or spirit, in union with his divine nature, and suffered agonies unknown, to redeem our souls from eternal death.

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TO REV. JOSEPH R. GARLICK:

NEWTOWN, *King and Queen*, Nov. 24, 1846.

BROTHER JOSEPH R. GARLICK:—I am much pleased with your letter; with the desire which you have expressed to engage in the good work of proclaiming the message of life to a dying world, and with the whole brief view which you have presented, of your exercises of mind in regard to this subject.

In the commencement of this communication, I thought, from the tenor of your letter, that I should have to occupy the greater part of my sheet with the subject—“A

call to the Christian ministry." But it has occurred to me that I can furnish you with my thoughts on this subject by enclosing a few printed pages, copied from a publication, in an abridged form, in the "Baptist Preacher." This, I presume, will answer every purpose that could be answered, by writing the same things in substance in a letter.

This little publication was the result of my matured thoughts on the subject; it will, I think, meet your case, and I hope may. It received the sanction of the Association, and (as you see) the approbation of Elder Keeling—a testimony in its favor of no small value.

With respect to a selection of books suitable to aid your studies, I feel at some loss how to advise you. My own course of reading has been irregular, and very imperfect. Having been, in the early part of my ministerial course, but scantily furnished, either with living helps or suitable authors, I caught as I could, here and there, rather promiscuously, and have thus arrived at my present state of attainments, such as it is—literary, scientific, and theological. A very moderate stock, indeed; which I now see might have been greatly increased, by more industry, perseverance, and decision, with more of prayerful dependence on divine grace.

I will here mention some books which, I think, will be useful as aids in your theological studies; not deeming it necessary, at present, to furnish a catalogue of all those even with which I have some acquaintance.

Is it necessary for me to say, that the BIBLE claims for itself an independent place at the head of the list? Of course, you know this. Let me then remark, that, as the Bible is the chief book for the Christian minister—the great storehouse, whence all our knowledge of divine

truth must be derived, whether *immediately* by ourselves, or *mediately* through the aid of others, an acquaintance with the Bible, a *familiar* acquaintance, is of first-rate importance. Compared with our knowledge of other books, it should bear some proportion to the excellence of this book beyond them all ; and I am persuaded that the chief defect of preachers and of preaching is, the want of a more thorough acquaintance with the Bible. Read it—read it with prayer, and endeavor to understand it. “Open thou mine eyes, that I may behold wondrous things out of thy law.” Ps. cxix. 18. “*Bonus textuarius, bonus theologus,*” was a good old-fashioned maxim.

*Expositors.*—Scott and Henry’s Expositions are good popular works of this sort. Scott is, perhaps, the better *expositor* ; Henry the better annotator ; excellent for lively and striking remarks. You will know how to make allowance for their notions of infant baptism. Doddridge has many good things ; his work is a *paraphrase* ; his critical notes appear to be the most interesting part. The “Comprehensive Commentary” ought to be a valuable work. I am not much acquainted with it. It appears to me to be rather ponderous, and rather too complex in its arrangement. The voluminous Gill is more eminent for oriental learning than for clear and satisfactory exegesis ; rather fanciful in some of his expositions, and ultra Calvinistic. Robert Hall called his great work “A continent of mud !”

*Doctrinal, Controversial, and Miscellaneous.*—Fuller’s works, complete in two volumes, octavo. Excellent ! Read it with much attention. Yet I do not subscribe to all his views. His metaphysical arguments for *abstract regeneration*, without the word, appear to me to be unprofitable, to say the least.

*Sermons.*—Davies's, for a vein of warm piety, holy unction, &c. Generally too long, and not very well calculated as a model for sermonizing.

Whitefield's fifteen sermons, prepared by himself for the press; lively and rapid. Those taken from his mouth in short hand, and published without his sanction, are mostly irregular declamation. Whitefield's wonderful power lay in his *vivá voce* preaching.

Burder's Village Sermons: Plain, lively, and evangelical.

Chalmers: A series of sermons on Human Depravity &c. Nervous and powerful in argument, with a peculiarity of style and phraseology, that need not be copied. Also his Astronomical Discourses; grand and masterly.

Robert Hall's Sermons: Rich in thought; and in regard to style, considered a model of perfection. I query, however, whether they are well calculated for popular use.

Jay's Family Sermons: Short and interesting. He is a popular preacher of the Independent order in England; now a very old man.

A considerable number of the sermons published in the "Baptist Preacher," are well worth a perusal. I do not read many sermons; but I have just read one of these on "the Cardinal Christian Graces," by Josiah S. Law, of Georgia—an excellent sermon. I was greatly pleased also with Howel's, on "The Coming of Shiloh."

It is questioned by some, whether "Skeletons of Sermons" be not a disadvantage. I think they may be of use, if they do not make one idle, and too much dependent on the labors of others. I have lately seen a book of this sort, "The Pulpit Cyclopedia," which I think must be the best. It has, if I rightly remember, a treatise on the com-

position of sermons, and on preaching, which may be useful.

*Church History*.—Mosheim : Cumbersome and heavy ; but, no doubt, instructive. Brand's Dissenters from the Dominant Church, with some opprobrious name : I have the work in six volumes, but never could wade through it. There is an abridgment in two large volumes.

Jones' Church History : mostly about the Waldenses ; excellent. Neander is in high repute ; valuable, but tedious in his details. Milner I have never read. D'Aubigne's History of the Great Reformation ; most admirable.

*Biblical*.—Dr. George Campbell's Translation of the four Gospels, with a series of Dissertations ; learned and highly instructive.

*Religious Letters*.—John Newton's ; excellent.

*Biography*.—Memoirs of Whitefield ; of Rowland Hill ; of Fuller, and of Pearce ; in Fuller's works. *Cum multis aliis*.

*Defence of Christianity*.—Fuller's "Gospel, its own Witness," in Fuller's works. Keith's Demonstration of the truth of Christianity ; and Campbell's Debate with Owen.

*On the Prophecies*.—Bishop Newton, Keith, Hinton. Science consistent with Religion. Keith's Demonstration as above. Wiseman's Lectures in Rome ; masterly and excellent, though by a Roman Catholic.

*Baptism*.—Carson against Ewing and Wardlaw ; most masterly. Campbell's Debate with McCalla ; quite conclusive. Pengilly ; plain and convincing. Letters of David and John ; ingenious and acute. Hinton's History of Baptism, &c.

You see, my good fellow, I have about filled my sheet, and must close. This has been written pretty much by

scraps, and, as you see, in a coarse and scribbled manner. Accept it, such as it is, along with my best wishes for your prosperity.

Grace, mercy and peace !

A. BROADDUS.

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TO REV. ROBERT W. COLE :

NEWTOWN, *King and Queen*, November 27th, 1846.

DEAR ROBERT:—Your letter of the 25th instant found me engaged in writing a long communication to brother Joseph R. Garlick, a young member of Beulah church, in answer to one received some four or five weeks since from him. He is a fine young man, intelligent, and well educated, employed at present in teaching a school in Isle of Wight County, and desirous of engaging in the work of preaching the gospel. His piety and talents seem to promise well; and I indulge the hope that he may become a useful minister of “the word of life.” In any such case it is gratifying to my feelings to be able to render any service towards aiding and promoting the blessed object. The difficulty which I have to encounter, in the mechanical exercise of writing, is the chief impediment in my way.

Enclosed, you will receive the notes on the subject you mention, two notes on the other two subjects. I must request, however, that you copy them for yourself, if you like, and at some convenient time return me the originals. Most of my notes now by me are written in pencil, and are so effaced as to be scarcely legible. I can, however, hereafter, furnish you with some others. You will find

that words are frequently contracted, and frequently a word or two left to be supplied. Any little difficulty of this sort may be easily conquered. It has been questioned by some, whether skeletons of sermons furnished in books, &c., be not a disadvantage to the student. I think, however, they may be of use, provided they do not induce a habit of idleness, and too much dependence on the labor of others. They sometimes serve to supply the mind with a striking *subject*; and, though they furnish an arrangement, and hints of leading ideas, the student must himself clothe the *skeleton*, as he can, with *flesh*.

I have seen a book lately, a large octavo volume, which I should think must be the best of the sort. Its title is "The Pulpit Cyclopaedia;" and it contains, if I rightly remember, a treatise on the composition of sermons, &c.

In the sphere which you have to occupy, you certainly have your hands full; and well may you feel the pressure to be heavy; and very well it is, that while you look to the "Father of lights" for wisdom, you feel a desire to avail yourself of every proper means for instruction and improvement. There is much more to be done, in the way of *attainments*, though our means may seem scanty, than we are apt to be aware of; till, perhaps, it may be too late. And it is very desirable to be adding to our little stock, lest by repeated drafts it become entirely exhausted.

Fain would I aid you in any way within the compass of my ability; but, from the subject you propose, I feel to shrink back! and this, I assure you, is said without any *affectation of humility*. "The character and duties of a Christian minister!"—In forming such a portraiture, I should leave myself so far in the back-ground! Compared with such a standard, how defective! So many blanks and

so many blots—how mortifying ! Well, it is something favorable, to see and mourn our defects ; and O, it is a consolation, in the midst of this mourning, to believe that there is One on whose grace the miserable delinquent may freely cast himself, and whose atoning blood and plenteous redemption can meet and relieve our every need.

“The character and duties of a Christian minister :”—Well, to offer a few hints on this subject, which is all I can at present undertake, I should say,

First, in regard to the *character* : That piety, of course, enters into it as the first element. It is to the body of the ministry what the heart’s blood is to the animal system ; and the deeper toned this piety, the better. I do not mean that there should be a great show of sanctity *put on*. If the principle be cultivated in the heart, it will show itself in the general deportment. Still, however, it is necessary to be guarded *in this respect too* ; as we are liable, through inadvertence, to speak or act in some way improperly, when the heart in the main is right.

This, then, seems to be the next item to be attended to, namely, a proper guard over our words and actions.” Set a watch, O Lord, before my mouth ; keep the door of my lips :” Ps. cxli. 3. This cautious deportment is, I conceive, perfectly consistent with an innocent freedom of conversation and manner ; a cheerful gravity, a grave cheerfulness.

Again ; it is of great importance to cultivate a proper temper, or “a right spirit :” affable, condescending, forbearing, obliging, and ready to comply as far as consistent ; but an unyielding *decision*, when *right* and *wrong* form the alternative. These brief remarks, as to *character*.

Secondly, with respect to *duties*. The Christian minis-



ter stands, of course, in a two-fold capacity : as a *Christian*, and as a *Minister* ; and corresponding duties devolve on him accordingly. In his own private, personal capacity, there are the duties common to Christians in general :—watchfulness, prayer, the cultivation of the Christian graces, and “doing good,” as occasions occur and ability allows. In his ministerial capacity, he may be not only a *preacher*, (or Evangelist,) but a *Pastor*, (or Bishop.)

As a *preacher*, then, he has to read and study the Bible, as the great treasury of divine knowledge, and other suitable books as aids ; (see 1 Tim. iv. 13, 14, 15 ;) and to furnish his mind, as far as he can, with all sorts of useful knowledge ; and, in the meantime, to be engaged in proclaiming the gospel, as the way of life, to his dying fellow creatures.

As a *pastor*, or bishop, there are additional duties : attention to the state of the Church generally, and to particular cases ; teaching or instructing in the truths and precepts of the word. A bishop must be “apt to teach ;” and visiting the members—religious visits. O, how deficient some of us have been ! Well, I believe I must now dismiss this subject.

You mention brother Southwood’s late visit, &c., and express a persuasion that his ministrations in the regions around Sparta might, at this time, be seasonable and beneficial. I hope so too ; and, from his letter to me, (which I sent up to Sparta,) it appears that he feels a desire to devote some of his time to that object ; but will wait, I think, for something in the form of an *authorized invitation*. He has but little ministerial work *cut out*—would fain have more, and is much pleased with the people up in that region, Salem, Upper Z., &c. They are now pretty well acquainted with him as a preacher,

and, I should think, can form a judgment for themselves.

Brother S. is a man of considerable talents and religious knowledge, and frequently preaches well, even excellently. He has some peculiarities which must be borne with, and, now and then, he will throw out something, (which had been better omitted,) rather reckless of consequences. Still, it seems that there are many good points in his character. He and myself have had many tough whets in argument, but his great deafness now renders the interchange of thought a heavy task.

I wished, before I should come up, to write to those brethren, from whom I received the communication, on the subject of making *total abstinence* a test of Church fellowship, but have been taken up here and there. Perhaps I may yet make it out. That is a point not to be hastily determined on.

Grace, mercy and peace !

A. BROADDUS.

P. S.—Will you give Andrew, Jr., the perusal of this letter ?

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TO MRS. COLUMBIA MONTAGUE :

NEWTOWN, *April 6, 1847.*

DEAR COLUMBIA :—I think you are aware, that for a long time the exercise of writing has been to me a tedious sort of operation ; sometimes a difficult task. A stiffness in my hand, which, of course, increases with increasing years, is the cause of this impediment, and frequently occasions me to make a “draft” on Caroline as my amanuensis. She can “slick it off” smartly, though

she does not write so neatly and pains-takingly as you do. Some of her letters are formed rather carelessly ; and when she writes for me for the *press*, the compositor, or type-setter, is apt to throw in a *g* for a *y*, and so make me say “lag aside,” instead of “lay aside.” Still, however, the fault is mainly *his*, and the service rendered is a considerable relief.

All this shall not prevent my responding in some way to your letter of the 3d inst., if it be only to give a proof how welcome it is to me to hear from you in this way ; though you will excuse me if I here “lay aside,” scribble on another paper, and get Caroline to transcribe.

[Well, but I shall try to go on myself.] You request an “answer” to your letter, and I will proceed accordingly, offering some remarks in reference to the more material parts, in the order as they occur.

In the first place, with respect to your course of reading : your own acknowledgment stands as evidence that it is rather injurious than profitable to the tone of your mind and feelings ; and this being the case, you ought of course to aim earnestly to repress and subdue an inordinate indulgence in the perusal of light and trivial writings calculated merely to amuse a lively and warm imagination. I am aware, indeed, that a person possessing your taste cannot take much interest, or find much amusement, in many of those matters and things which serve to fill up the vacuum in dull, uncultivated minds, and that your amusements must be sought (in part at least) in literary pursuits. I admit also, that light reading, as distinguished from the more solid, is, indeed, allowable ; yea, and that *fictitious* reading, judiciously selected, and used only as a condiment, or seasoning, may be entirely innocent ; but the best sort of reading, in the multifarious productions

of the day; is that which combines *instruction* with *entertainment*.

It is not, indeed, so readily that much of such reading can be found; but we shall not be entirely at a loss, if we seek out for it. Most of the works of Charlotte Elizabeth are of this description, and, I should think, are well adapted to a correct and cultivated taste. We have her works in three octavo volumes, with a portrait, (not *pretty* at all; her beauty was of the *mental* sort,) and some in single volumes. You could have the use of these works. And then, besides, some of the writings of Hannah More, which are of this class; her "Memoirs," (in two volumes,) made up chiefly of her correspondence, is a work highly entertaining. Here she is traced, from the gay young lady, through the different stages of life, and mostly among the literary and the great, becoming imbued with religious sentiments, and devotedly religious, and ultimately settling down into that staid, matronly state, which procured for her the burlesque appellation of "Queen of the Methodists," though she was not a Methodist. I wish you could get this work. Caroline has it on loan, and is reading it by snatches, as she can. I have only dipped into it.

But you say, by way of apology, that you "have not yet, like brother Andrew, been blessed with an experimental knowledge of religion," &c. And why not, Columbia? Are you prepared, with any good reason, to assign why it should be thus? Alas, no! for then you would be excusable. What! a sinner excusable for remaining unconverted under gospel light and gospel promises?—for not loving the Saviour, and submitting to Him? It cannot be. My dear Columbia, deceive not yourself, by forming a vain apology as a resting-place for your spirit.

Christ alone is that resting place. You *must* forsake all others ; you *must* come to Him. And remember, “ *Now* is the accepted time—now is the day of salvation.”

I must stop here, and put off other matters for another time. Your letters always interest me ; and if you will write, I will give a receipt for yours, if nothing more, and willingly pay the postage. And I will endeavor sometimes to make Caroline write for herself.

With love to Howard, Evelyn, &c., I am, dear Columbia,

Your affectionate father,

A. BROADDUS.

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TO A. BROADDUS, JR. :

NEWTOWN, *May 6th*, 1847.

DEAR JU :\*—I commenced this evening an answer to your letter of the 4th instant, received this day by mail ; but, on account of the stiffness of my fingers, which renders writing a tedious exercise, I do not expect to finish my undertaking in time for the mail to-morrow morning. Indeed, so tedious do I often find this exercise, that I put in requisition the services of Caroline, to copy what I previously scribble in pencil ; and, in this instance, shall probably have to do so.

It has frequently been on my mind, for a considerable time past, to write you a long letter ;—not indeed in reference to the points which form the subject of your communication—at least, not *particularly* on those points, but on the more general subject of *preaching* ; but from time to

\* “ Ju,” a sobriquet conferred on me, in early childhood, by my father, as a title of endearment ; and ever afterwards used by him as a substitute for my real name.—ED.

time I have postponed it. I thought that perhaps I might be capable of dropping some hints and offering some remarks on that subject, which might aid you in the exercise and improvement of your talents, in sermonizing, &c. ; and I have felt some reproof from an apprehension that there might seem to be a want of interest on my part, in your advancement and success in the prosecution of this important undertaking. This, however, is far from being in reality the case. I do, indeed, feel deeply interested in your success, in whatever capacity it may please the sovereign Disposer of our lots to place you—in whatever sphere of action you may be called to move. And as your profession and *confession* of Christ has given me more heartfelt satisfaction than any earthly promotion that could have been your lot—so is now your usefulness in *his cause* more desirable with me, on your behalf, than any other object, much as I wish your well-being in all the relations and circumstances of this life.

That you have this desire, too, I have no question—grieved though you may be that it is not more fervent. But the question now with you seems to be, *in what capacity* your efforts and operations may best subserve this desirable object : whether by public ministration, or by more private action ? In other words, what is the will of God in this case ?

This is certainly a very important question ; and the conflicting feelings and perplexity of mind which you experience in regard to it, seem calculated to give it peculiar interest. It is a question, however, which in some instances appears not so readily to be decided on as you may imagine. The will of God, in cases where we do not expect a special revelation, is sometimes to be ascertained by circumstances, which are not all at once or very speedi-

ly developed: and in such cases, I know of no better means to be used, than *a patient and prayerful waiting upon God, with a readiness of mind to do His will, and a watchfulness of all circumstances that may be calculated to indicate what that will may be.*

“Lord, what wilt thou have me to do?” In the meantime, I should by no means think it improper that you should continue to exercise your gift, as occasion may call for it, and opportunity occur, as well as to furnish your mind with sacred knowledge, by reading and study. You have the sanction and approbation of the Church for such exercise: you will have, I trust, also, the approbation of the great Master, in any such efforts to promote his cause; while, by the license which you have accepted, you are not *pledged to the ministry* by any unconditional obligation.

With the complaints which you urge against yourself, most or all of those who engage in the work of preaching, are, I presume, well acquainted; for, alas! we are generally, I fear, very deficient: some, most so in *gifts*; some in *graces*, and many in *both*.

We are lacking in faith, in love, in zeal, in a deep, lively, realizing sense of eternal truth! You possess, I believe, some, at least, of the most important requisites for this important work:—sincere piety, I trust, whatever infirmities may accompany it; real earnestness, whatever it may lack in fervor; a good degree of solemnity in mind and manner; and, in point of mental talents, you are no doubt better furnished than many who are acceptable and useful in the ministry: you *compose* a speech or address well, and with a little more spirit, would *deliver* it well. There is, indeed, *a peculiar sort of gift* for preaching, which all talented men do not seem to possess; but I see not

why your gift should not be of that sort, provided it were properly cultivated.

If I were to point out what seems to be most wanting in your speaking, I should say, as far as I can judge, it is more spirit, pathos, or what is sometimes termed *unction*. When this is genuine, (for some affect it who have it not,) it arises from the influence of the "Spirit of Grace," shed on the natural gift or talent; much, therefore, might be done towards an increase of this divine unction, by earnest supplication for the "Spirit of Grace." See how I can advise, and alas! how lacking I am! Often does my little stock of *spirit*, of *pathos*, run out before I finish a discourse.

From what I have said, I hope you may gather something in answer to your letter, and what may suffice for the present. And so, praying that you may be directed, and encouraged, and strengthened against any temptation that may assail your spirit, I remain, affectionately, &c.

A. BROADDUS.

P. S. Freely communicate to me; and if I can render you any aid, it will be a gratification to me.

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TO THE MOUNT CALVARY CHURCH, SPARTA, CAROLINE:

NEWTOWN, *King and Queen, September 8th, 1847.*

DEAR BRETHREN:—In accepting the invitation which you gave me, to serve you in the capacity of pastor of the church, while deeply sensible of the favorable sentiments and the kind Christian regard thus manifested towards me, it was not my calculation to continue the relation thus formed longer than such time as might appear to be requisite for



rendering some services, which, under existing circumstances, another might not immediately have been found to render. My advanced age, and consequent abatement of strength and energy, would, without anything else, be a sufficient reason against my continuing to occupy so extensive a sphere of action, and to lie under the heavy responsibility thus incurred. In the residue of the field of my labors, I do not, indeed, and cannot, fulfill all the duties of a pastor; but the churches which I serve, kindly extend to me their indulgence, as you likewise have done; and two of them have the services of a co-pastor, between both of whom and myself there is a good understanding, and a concert of action.

Two objects, in subservience to the cause of our divine Master, were in my view in my acceptance of your invitation. One was, in the first stage of your existence as a church, to afford you such aid as I could, by supplying your vacant pulpit, and by any other means in my power; the other object, and one of deep and peculiar interest, to use my earnest efforts to inculcate a conciliatory spirit, which, by forming a connecting link between the two parties, created by a division of the Salem church, I might be better prepared to attempt than any other minister.

Now, in regard to both these objects, I believe I have done what I could. I commit the matter to the great Master, and humbly implore his acceptance of my efforts, and his blessing upon them. And now, brethren, I resign the charge which I received at your invitation, cherishing for you, as a body, a high Christian regard and warm affection, and offering for you my earnest prayers, that you may be favored with His grace, to crown you with spiritual prosperity and eternal blessedness.

Let me be excused for adding a little with respect to myself.

While readily admitting and lamenting, that in too many instances, in the course of my life, I have grievously erred, I can say, with respect to the part which I have acted in the trying circumstances in which I have been placed, that on a review of that part, I can see nothing of which to accuse myself—I mean as to my *aim* and my *general course*. That course has been before you. It has been straight-forward: not temporizing, not giving one coloring *here*, and another *there*, in order to gain the favor of one side at the expense of the other; and, confidently may I add, not with any view to earthly advantage, in any form whatever. And here, brethren, I take occasion to say, that for the services I have rendered you, such as they have been, (poor enough, I know,) *I will receive nothing by way of pecuniary compensation—nothing*. Not that I think the principle wrong: far from it. I hope your pastor, whoever he may be, (may Christ provide you one!) will not be neglected. It is not that I question your *liberality*; for, in my opinion, and I have a right to my opinion, you have, in some respects, been more liberal than ought in reason to have been expected. Nor is it that I am disposed to *reject* the kindness of brethren presented in this shape; by no means. But, because of the peculiar circumstances of this case it is, that I decline receiving anything in return from the Mount Calvary church, except their cordial good-will, their Christian regard, and their prayers. These I would fain have.

Bear with my egotism a little longer; and then, after some remarks offered in the spirit of faithfulness and affection, I shall close this communication.

In none of your proceedings, as far as I have been con-

cerned, have I striven or attempted to *obtrude* on you my own opinion or advice. In a few instances I have suggested what I thought the better course, and have assigned my reasons for it. In this respect, perhaps, I may have been too sparing; but I escape at least the imputation of assuming to myself a right to control the views of others.

A courteous attention I consider to be due to the opinions of the members, from each other, reciprocally; and certainly a respectable share of it to the pastor; but without conceding to him, or to any member of the body, a dictatorial authority. The greater portion of intelligence, it must be admitted, will generally be found in the smaller number of the members of a church; and these, it must be expected, will take the lead and have the greater weight. It devolves on them of course.

But it should be remembered that their responsibility is increased accordingly; and that to the Head of the Church they are accountable for the exercise of that influence which they may wield, aiming conscientiously and independently for the good of the whole, and the advancement of the common cause.

I conclude, brethren and sisters, with my earnest wishes and my prayers, that a right spirit may pervade all your operations; while with unwearied zeal, and love to all the household of faith, you continue to glorify God, “who hath called you out of darkness into his marvellous light;” and whose servants you profess to be.

“The peace of God be with you all.”

A. BROADDUS.

TO A. BROADBUS, JR.:

NEWTOWN, *October 6, 1847.*

DEAR JU:—I received yours of yesterday's date by mail to-day; and being about to start on my trip in the morning, I have to-night only for making out an answer before I leave. I have been to meeting this evening, and so have the night only for writing, and that with pencil, on account of the extreme difficulty of wielding a pen. Nevertheless, I proceed with the utmost readiness to give you my thoughts on the important subject, which you propose to my attention, looking to the "Counsellor," that I may say nothing that He would not approve.

Your views of this question, on the one hand and on the other, (as far as you have given them,) appear to me to evince a state of mind and feeling, such as might be expected from one placed in such circumstances, and disposed to ponder with a prayerful spirit all considerations, in order to a conscientious and an enlightened decision of the question now at issue. I will add, that these views appear also to be, in the main, proper and correct. I say *in the main*. The difficulties, or "objections," which respect your own case personally, are such as, I am persuaded, are not well founded, though it is not to be thought strange that you should experience such trials.

You speak of your "unfitness and incompetency for preaching at all." On this point, you are right, I think, when you say, that "others, perhaps, are as good or better judges" than yourself; and the verdict of the many is, I believe, quite in favor of your talents in this regard. For the time in which you have been thus engaged, my own judgment would be, that the prospect is entirely promising, and that there is no reason for dissenting from the

general opinion. It would seem, then, that, in as far as your scruples about a "call to the ministry" arise from an apprehension of "unfitness or incompetency," such scruples ought to be dismissed.

But when there is, as you complain, your "want of zeal, or sufficient desire for the glory of God, and the salvation of men," certainly this great object ought to be the prevailing motive for engaging in the work of the ministry, and ought to govern all our operations in fulfilling the duties appertaining to that work. But the zeal, or desire, does not consist merely in fervor of feeling, desirable as that may be, and is. A distinction which I lately remarked in an author, in treating of love to Christ and His cause, is applicable here. He considers love as a *principle* and as an *emotion*, or lively feeling. Both are desirable; but the former is the more solid, permanent and effective. The latter, without the former, soon burns out. He strikingly illustrates the distinction, and shows the superiority of the principle, in brief thus: A man has left his family, and is traveling to the far West, under a strong impression that he can find a settlement greatly to their advantage. Love, as a *principle*, carries him. A great distance on the way, at a post-office, he finds a letter from home. His feelings are excited in a strong manner, as he thinks of home. Love, as a mere *emotion*, would turn him back; but love, as a *principle*, determines him to go on; and, putting up his letter, on he goes. It is certainly to be wished that your own mind should be decided as to this point—I mean as to preaching; but I hope you may feel encouraged.

As to your own "faults and failings," you will hardly become entirely satisfied there, and I wonder who will? "The responsibilities," and the burdens of the office,

(pastoral,) are, indeed, weighty. This must be counted on ; and, really a consciousness of this and of my own grievous defects herein, serves, alas ! to weaken my confidence in encouraging and counselling another. I have no doubt, however, that it is practicable, through grace, to do much better than I have done.

*Thursday morning.*—Could not get through last night, and wish I may find time for it this morning. Tedious for me to write.

The next requisite to a progress in the pastoral course ; the next after the aid of divine grace, and one's own consciousness of integrity, is the sympathy and concurrence of the members, especially of the more influential members. Alas for the pastor where a party, headed by a demagogue, a Diotrephes, is formed against him ! May you escape this !

The considerations which you mention in favor of your acceding to this proposal, are very weighty ; and, although I should prefer that ordination and acceptance of this call should be deferred for some time, the circumstances of the case may, I think, justify an earlier date for this object than otherwise I should be disposed to recommend. When, therefore, your own mind can be sufficiently settled with respect to the points under consideration, I should not object to your acquiescence in this request.

And my prayer is, that, in every respect, the “ Father of Lights ” may direct and govern you, and that Christ may be with you.

Affectionately,

A. BROADBUSH.

# ESSAYS.

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## On Evangelical Faith.\*

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IN the distribution of subjects for the present meeting, it has fallen to my lot to make some remarks on “Evangelical Faith;” a few thoughts will accordingly be offered on this important subject.

The term “important” will not here be considered as a mere *common-place* expression. No attentive reader of the holy volume can be ignorant that faith occupies a station in the front of divine requirements, and is represented as indispensable to the very existence of true religion. The reason is obvious. The great objects of religion do not present themselves immediately to our outward senses. They are either spiritual objects, or they are absent from us, and without the range of our limited senses. And though, indeed, they are in a manner brought down to our apprehension, through a medium adapted to our senses, yet, strictly speaking, we see them not—hear them not—handle them not. This being the case, there must be awakened in us a principle which can realize these distant objects—can apprehend these spiritual things, as our senses apprehend bodily ones. And

\* Read at a “Ministers’ Meeting” in King and Queen County, Virginia.—ED.

hence our bodily senses are referred to, as figures to represent the operations of faith: seeing, hearing, tasting, feeling, are applied to faith's exercises with respect to spiritual objects. Faith thus gives subsistence to those things which to us would otherwise be as though they were not; and hence it is said by the apostle to be "the substance of things hoped for, the evidence of things not seen." Heb. xi. 1. In proportion, then, as faith is in exercise, spiritual and eternal objects are recognized, are realized, are brought to have an influence on the soul. When faith is strong and vigorous, these objects appear in vivid colors, and make a deep impression; when faith is slack and wavering, they appear but faintly to the mind's eye, and their influence on the soul is proportionally weakened.

From these considerations, and others that might be mentioned, we shall not think it strange to find faith the hinge on which our salvation turns; to hear an apostle assert, that "without faith it is impossible to please God," (Heb. xi. 6,) or to hear the more awful declaration from the lips of our Lord: "He that believeth not shall be damned." Mark xvi. 16.

And now, from the great importance of faith, it must be obvious of how deep interest must be the question: what is "the faith of the gospel"—"the faith of God's elect"—or that faith which brings salvation? Into a brief solution of this interesting question, let us now enter.

Faith, it will be readily admitted, in its strict abstract sense, signifies the believing of a fact or a statement upon testimony. But that "the faith of the gospel" includes more than this, must be admitted, unless we say that those Jews (chief rulers) had the faith of the gospel, who believed on Christ, yet would not confess him, because



“they loved the praise of men more than the praise of God;” John xii. 42, 43; nay, unless we say that devils have the faith of the gospel; for “the devils believe and tremble.” James ii. 19.

The truth is, that the faith of the gospel—the faith that brings salvation, takes a wider range in its operation than a mere credence, or belief, in facts or truths; it involves the cordial reception of divine truth. 2 Thess. ii. 10. It is not a mere assent of the mind, but an action of the heart; not only is the understanding exercised, but the affections are called forth; and hence it is said by the apostle, (Rom. x. 10,) “with the heart man believeth unto righteousness.” If faith were a mere intellectual exercise, involving no moral disposition, there could be no criminality in unbelief, nor any virtue in believing. But the disposition of the heart obviously has its influence to operate on the disposition, and incline the reluctant heart of rebellious man to receive “the love of the truth.” “Light is come into the world, and men loved darkness rather than light, because their deeds were evil.” John iii. 19.

To be a little more particular on this subject, I will observe, that faith has its degrees. The want of attention to this consideration has served, I am persuaded, to bewilder the mind in a discussion of the question of faith, and to introduce confusion of ideas on this subject. It has been said, for instance: “You exhort persons to pray for the gift of faith; how can they pray without faith? Faith is the first exercise in religion.” In reply to this argument, or objection, I remark, that faith, in a certain degree, is, indeed, the first exercise in religion: “He that cometh to God must believe that he is.” Here is a degree of faith, which is proper as far as it goes. The belief of a God is

the first principle of all religion. But none will consider this as amounting to the faith of the gospel, to justifying faith. This degree of faith is requisite, in order to the seeking of further degrees; but here the subject of such a faith is only in the court of the great temple, and has not even entered the porch: "Thou believest there is one God," says James; "thou doest well; the devils also believe and tremble."

But further; such a person comes, we will suppose, to understand and believe, through the medium of God's word, that "there is one mediator between God and men, the man Christ Jesus." 1 Tim. ii. 5. With this persuasion of mind and conscience, his heart may yet be unwilling to submit to this mediator; nay, may be opposed to his offices and government. He has, then, even with this additional degree of faith, hardly made a step towards the holy temple of evangelical religion. He is yet but in the court; he is utterly destitute of justifying faith.

Allow, then, that the subject we have taken as an example, is persuaded of the necessity of seeking the divine favor through the Mediator, and feels a desire to do so. Now he has, indeed, moved forward, and now we may consider him in the porch of the sacred temple. One degree more is wanting; there is still room for him to pray for justifying faith, and the proneness of the heart to unbelief will surely teach him the necessity of prayer: "Lord, I believe; help thou my unbelief!"

What, then, is this justifying faith of which we speak—this act which gives the soul an actual interest in Christ Jesus, and carries it into the temple of God's favor? I answer, it is the committing of the soul fully, freely, unreservedly, to Jesus Christ, as the appointed Mediator

and King in Zion. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." 2 Tim. i. 12. To such a person, I would say, the spirit of adoption belongs, and he is entitled, according to the economy of grace, to "rejoice in Christ Jesus;" and I will add, when he sees his case aright, he is enabled thus to rejoice—to rejoice in the persuasion of his interest in the Saviour—to "rejoice in hope of the glory of God." Romans v. 1, 2.

But here I will take occasion to say, that this sense of divine favor is not itself justifying faith, but the result of it, or rather the consequence of a persuasion that the person is interested in Christ. And, no doubt, there are many who really are the subjects of justifying faith, who, nevertheless, from wrong views of their case, and, I may add, from wrong views of the nature of justifying faith, are deprived of the privilege which belongs to them—the privilege of rejoicing in hope of the glory of God. Assurance of a personal interest in Jesus Christ and his great salvation is, I am persuaded, the privilege of true believers; but either from the causes first mentioned, or from the want of that diligence to which we are exhorted, "to make our calling and election sure," too many, it is probable, are living short of this privilege.

Permit me, brethren in the ministry, to suggest the expediency of paying a more marked attention to this matter than we have heretofore done. [It is possible, no doubt, to assign too much to the constituting of justifying faith, as well as too little; and correct, evangelical teaching might, through the influence of the Holy Spirit, enable many sincere hearts to feel the liberty of God's children, who are waiting for some manifestation, according to their own view, and in a way in which it may not please God

to give it.] It must be admitted, that a person may be in a gracious state, without an assurance of the truth of it; and, on the other hand, that a satisfactory degree of assurance on this important question, is actually attainable; and hence the apostle's exhortation: 2 Cor. xiii. 5. "Examine yourselves whether ye be in the faith," &c. [To press this exhortation, laying down in a plain, scriptural manner, the nature of justifying faith, and the gracious fruits attendant on it, would serve, through the blessing of God, to instruct the mass of the people—to bring out "the hidden ones"—to confirm all real believers, imparting good feelings on proper grounds; and, at the same time, to banish delusive hopes, founded on mere imagination, in the absence of that "faith which worketh by love."]

Accept, brethren, my desire to throw some light on this subject, and excuse the imperfection of the effort.

ANDREW BROADDUS.

# The Obligation of Sinners as to Faith.

AN ESSAY FOR THE MINISTERS' MEETING.



BROTHER CHAIRMAN AND BRETHREN OF THE MEETING :

A question, it seems, is in agitation among the advocates for salvation by grace: "Whether it can be considered, that, in a proper sense, evangelical faith in Christ is the *duty* of sinners." I do unhesitatingly take the *affirmative* of this question, and will lay it down in the following proposition, viz.: "Evangelical faith in Jesus Christ is obligatory on sinners indiscriminately, wherever the gospel is published. And this proposition I shall proceed to establish. It is admitted, on both sides, that evangelical or genuine faith is *necessary* to salvation; it is also admitted, that a species of faith, termed "historical," is the *duty* of all who hear the gospel; and the only question is, as to *duty* or *obligation*, in regard to evangelical, otherwise termed *saving* faith. This question we view, not as a mere speculation, but as an important point, meriting our serious consideration.

What are the difficulties or objections in the way of admitting the validity of the proposition? They appear to consist in these three considerations, *namely* :

1. The inability of sinners.
2. The divine origin of faith.

3. The nature of faith. To each of these items let us pay attention.

1. *The inability of sinners.* It is urged that sinners being "dead in trespasses and sins," it is absurd to consider it as their *duty*. I will not here enter into a disquisition on this much vexed question, *the nature of ability and inability*. It shall suffice to say, that the *inability* here alluded to, and made a plea, will be admitted, I presume, to consist in *depravity*: so at least I consider it; and it seems strange indeed, that depravity should be made a plea for exemption from moral obligation! Strange indeed! But waiving even *this* consideration, lest I should bring, by the way, another subject of discussion on my hands, I will only say, that if the *inability* of the sinner, be it of what nature it may, is to be considered as exempting him from the obligation of "believing with the heart unto righteousness," then, by the same token, he may be exonerated from all obligation to the performance of *spiritual duties* of every sort; for instance, from the obligation to hate sin and forsake it, and to love God, and "worship him in spirit and in truth." For, surely, it will not be pretended, that there is more of ability in depraved nature, to hate sin, and love God, than there is to exercise genuine faith in Jesus Christ. See, brother Chairman, and brethren all, the legitimate result of this objection! The sinner is, by consequence, excused from the exercise of all *spiritual duties*, and the limits of his religious obligations are reduced to the performance of mere external services; that is, to the duty of bringing a *skeleton of dry bones*, as an offering to the Holy One, who requires the heart to be given to him. Now, this is a consequence from which we think every friend to the interest of vital religion must revolt; and the objection from human inability must be

given up. The truth of the case is, the question of ability and inability ought not to be, ever and anon, obtruded on the subject of moral obligation. "In the beginning" it was not so; I mean in apostolic times; and so it ought not to be now.

II. *The divine origin of faith* is insisted upon as an objection to our proposition. Faith, it is argued, is the gift of God, (Eph. ii. 8,) and therefore cannot be properly the *duty* of the creature. An examination of this objection will, I am persuaded, strip it of that plausibility which it may appear to wear.

That faith, in a certain sense, is the gift of God, I readily admit. There is sufficient evidence in the gospel, however, to induce faith, if the heart were disposed candidly to admit its force; and the character of Christ, as there revealed, is surely sufficiently glorious, to induce a cordial acceptance of Him, and reliance upon Him, were it not for the hostility of depraved nature, which stands in the way. Now, allowing it to be the province of divine grace, *by imparting a new principle, not by creating a new faculty*, to remove the prejudice of the mind, and overcome the hostility of the heart, the subject will thus be enabled, I should say *morally* enabled, to "believe the record he has given of his Son," and to receive and to rely on Jesus Christ for salvation. And thus, faith is the gift of God. He that can help us to a stronger view of the case, without making man a mere machine, let him do it. Thus I say, it is given to the sinner to believe: to do that which he was bound to do, *irrespective of this fact*. As *inability*, so called, or the depravity of the heart, does not exempt the sinner from his obligation to believe in Christ; so neither does the fact, that *faith is the gift of God*, discharge him from that obligation. If he has *no heart to believe*, still he

*ought* to believe ; and if God has *given him to believe*, this is no argument that it was not his *duty*.

But if this ground of objection be still insisted on, then permit me to remark, that the same consequence is involved, as in the objection grounded on the sinner's inability. All spiritual exercises, such as repentance, hatred of sin, love to God, &c., are, I may presume to say, as really the gifts of God, as faith in Christ. And are any of the friends of evangelical religion prepared to say, that the sinner, in regard to all these, is free from obligation ? Take, for instance, *love to God*. This is required by the law, as well as the gospel. But *love* is one of the fruits of the Spirit. Gal. v. 22. Love, then, as well as faith, is the gift of God. And shall we be driven, for the sake of consistency with our system, to say, that sinners lie under no real obligation to love God ? Forbid it, Heaven ! I am aware, indeed, that it may be urged, *love* is a *legal* requisition ; and the requirements of the *law* are binding on sinners. So, then, sinners are bound to obey the Almighty, in the mere character of Lawgiver, but they are released from obligation to his high behests, as seated on "the Throne of Grace !" But this by the way. I say that this plea does not relieve the difficulty. The ground on which the objection stands is this, that *faith is the gift of God*. In reply, I remark, that *love* too, is the gift of God ; and if there be, therefore, an inconsistency in considering *one* as a duty, so must there be in considering the *other* to be so : this plea to the contrary notwithstanding. Were it necessary, brother Chairman, it would not be difficult to show, that those very spiritual exercises which God *requires* of us, he graciously *promises to give* ; and that, at the same time, it behooves that our *prayers* should be addressed to Him for these blessings. Requirements, promises, and prayers,



regard the same objects. The position might be exemplified ; but I pass on.

III. *The nature of faith*, according to the view which some take of it, forms another objection to our proposition, that men are indiscriminately required, where the gospel comes, to believe in Jesus Christ. "Faith, say some, evangelical faith, is a persuasion of the soul that Christ is mine, and that I am his ; or, in other words, that I have a saving interest in Jesus Christ." And then, as all men cannot consistently have this persuasion, inasmuch as it would be false, the conclusion is, that it cannot be the duty of men, indiscriminately, to exercise genuine faith in Christ.

To this I reply, by demurring, at the outset rather, by directly objecting to this account of faith : and as this forms the ground or premise of the argument on which the conclusion rests, if the former should be found to fail, the latter, of course, must fall to the ground. I undertake to say, then, and I challenge proof to the contrary, that evangelical or scriptural faith does not consist in a persuasion that the subject is personally and savingly interested in Christ. That such a persuasion is expressed by several of the inspired writers, I do readily concede : "My beloved is mine, and I am his ;"—"Christ loved me, and gave himself for me," &c. ; and that this previous privilege is attainable by believers in general, I consider an important truth. But this *privilege* of faith is by no means identical with *faith itself* : and without entering, at present, on a consideration of the injurious consequence resulting from this view of faith, I must be permitted to ask, by what scriptural evidence can it be made to appear, that this is a correct view ? Not by such passages as those above quoted ; for these prove no more than that such is the

*privilege* of believing. Not by any of those where faith is required, where the necessity of it is represented, or where its nature is illustrated. In no passage of scripture, indeed, can I find authority for considering evangelical faith to consist in a persuasion that the subject is savingly interested in Jesus Christ; or that this persuasion, however desirable and attainable, is necessary to the existence of faith. On the contrary, I find something militating against this doctrine. The exhortation to professors, "Examine yourselves, whether ye be in the faith," 2 Cor. xiii. 5, implies the possibility of the existence of faith without this persuasion: otherwise, the examination would be superfluous. Let professors of the faith aim at the attainment of this persuasion, by clear views of the truth, and by all scriptural means; but let them not think that *this is* saving faith: lest, on the one hand, they *despond* when they ought to be *strengthened*; or, on the other, *presume* when they ought to *examine*.

If these remarks are not sufficient to invalidate this view of faith, let us see if it be not reducible to an absurdity. Observe then, brethren, it is said, "faith is a persuasion that I am personally and savingly interested in Jesus Christ." Now, according to the scriptures, I must have faith, before I can consider myself thus interested in him; then, according to *this* view, I must *be persuaded* that I really am interested in Christ, before I can *consider myself* to be so: which is an absurdity. Try the matter in another form; perhaps it may be more plain.

Faith is necessary to a state of salvation.

But faith is a persuasion that I am in a state of salvation.

Therefore, I must be persuaded that I *am* in a state of salvation, in order that I *may be* in a state of salvation:

that is, I must be *persuaded* that I am in a state of salvation before I really *am* so ; and this persuasion is to make me so ! To this glaringly absurd issue, comes this erroneous view of faith, when combined with the necessity of faith to salvation. If any person should be disposed to ask, what is the matter with this syllogism, that it works so perversely ? I answer, there is in it a mixture of truth and error, and they will not agree together. The *major* proposition is *true* : “ Faith is necessary to a state of salvation ;” but the *minor* is *false*, namely, that “ faith is a persuasion that I am in a state of salvation ;” and so the conclusion comes out a glaring absurdity.

What then, it may be inquired, is that faith which the gospel represents as necessary to salvation ? I answer, “ A well grounded persuasion that Jesus Christ, the Son of God, is the appointed Saviour of Sinners ; with a cordial submission to him, and a hearty consent to receive and rely on him, in that character.” Not designing, at present, nor thinking it expedient, to treat on the *nature* of faith, further than appears requisite to the point under consideration, I cannot here undertake to amplify this view of the faith of the gospel, nor to produce numerous quotations in its support. I shall deem it sufficient to refer you to two passages, and leave the matter to your farther examination. John i. 12, and 2 Tim. i. 12 : “ But as many as *received* him, to them gave he power to become the sons of God, even to them that *believe* on his name.” Here *receiving* Christ, and *believing* on his name, are identical. “ For I know whom I have believed, [*margin*, ‘ trusted,’] and am persuaded that he is able to keep that which I have committed to him,” &c. Now, when we so *believe* in Christ, as to receive him, and so *trust* him as to *commit our souls* to him, we have the faith of the gospel, and are in a state

of salvation ; and when we are enabled to feel that we have thus confided in him, why then we see ourselves in a state of acceptance ; and are enabled to “rejoice in hope of the glory of God.” Here, all is consistent. We first believe in Jesus Christ, and then this sense of acceptance follows, as the fruit of faith, or faith’s privilege ; and a divine joy, if we clearly see our case, is the happy consequence.

Now, if this be a correct view of faith, and we think it can hardly be invalidated, who will say that sinners indiscriminately ought not to exercise it ? To me it would appear to be a perilous venture. Review this matter. “Jesus Christ, the Son of God, is the appointed Saviour of Sinners :—a cordial submission to him, and a hearty consent to receive and rely on him, in that character.” Brethren, is there one item here that any sinner ought to oppose ? I say *oppose* : for, remember, there is no neutrality, no medium between acceptance and rejection, in this case, Matt. xii. 30 ; and if the sinner is not bound to receive Christ, he is at liberty to reject him. *At liberty to reject Jesus Christ!* Who is prepared to abide this consequence ? None, I trust, who are friends to the interest of the Redeemer. So, then, brethren, we presume to say, this third objection must be given up ; and we now introduce our proposition, relieved of the difficulties with which it appeared to be clogged. “Evangelical or genuine faith is obligatory on sinners indiscriminately, wherever the gospel is published.”

In bringing this proposition again to view, brother Chairman, I am almost ready to ask myself, why have I been spending labor superfluously ? Why have I been meeting objections, and laboring to surmount difficulties, when, over the head of all opposition, the voice of scripture, our only standard, speaks, trumpet-tongued, in favor of

the point I am here advocating? To that voice, in its plain, unvarnished construction, let us now attend, and a short time will suffice for our purpose.

It is admitted that evangelical faith is *necessary* to salvation. On this point all are agreed. The only question is, whether it is represented in the form of a *command*, and as an obligation or duty enjoined on man; or, in the form of a *simple statement*, showing that faith must exist. Let us hearken and decide. Some of those passages of scripture, of which it might be said that they show only the *necessity* of faith, bear strongly the features of obligation; such as John viii. 24: "If ye believe not that I am He, ye shall die in your sins;" and others that might be quoted. But I will not insist on such as these: let us begin with one that presses more closely.

Acts xvii. 30, 31: "But now God commandeth all men everywhere to repent; because he hath appointed a day in which he will judge the world in righteousness," &c. Here, *by implication*, the point appears to be proved, and thus we make it evident. It is evangelical, genuine repentance, which is here commanded, *because* it is that sort which prepares men for the judgment. And evangelical repentance, it will be admitted, is inseparably connected with saving faith: and therefore, in commanding repentance, faith is also virtually commanded. Similar evidence might be adduced in abundance: for all those scriptures which enjoin on man the obligation to turn to God, or be converted, to seek the Lord, to serve and worship him, &c., do, in effect, enjoin the obligation of faith. In the answer which our Lord gave to the Jews, (John vi. 29,) faith is represented as a duty, by consequence or implication, amounting to undeniable proof: "This is the work of God, that ye believe on him whom he hath sent." This, be it observed, was in

answer to the question, verse 28, "what shall we do that we might work the works of God?" *Answer*: "This is the work of God;" that is, this is doing the work of God, or the work which God *requires*, "that ye believe," &c. Is not this, then, expressive of an obligation to believe? But I do not mean to let the issue of this question rest on inferential evidence exclusively, no matter how strong. Come we now to direct proof.

Mark i. 15: "The time is fulfilled, and the kingdom of God is at hand; *repent ye*, and *believe* the Gospel." This is the *text* or theme of our Lord's public ministrations, when he came into Galilee, verse 14, "preaching the gospel of the kingdom of God." Repentance and faith are here *explicitly enjoined*; and it is obvious that this repentance, and this faith, were such as would produce a meetness for membership in the kingdom of God. Brethren, let me be found in company with the great Master, even though I should incur the risk of being called by some, a *legal preacher*. One such passage as this, the very theme of our Saviour's ministrations, is itself a host: it might well close the climax of evidence here introduced, and ought to be deemed sufficient to establish our proposition. But another testimony, equally strong, is at hand, and I shall bring it forward. John xii. 35, 36: "Then Jesus said unto them, yet a little while is the light with you. Walk while ye have the light, lest darkness come upon ye: for he that walketh in darkness, knoweth not whither he goeth. While ye have light, *believe* in the light, that ye may be the children of light." Here is a positive injunction, addressed to the cavilling Jews, (see verse 34,) to *believe in the light*; and let it not be said, that this was mere *historical* faith; for it is added, "that ye may be the children of light." And it is remarkable, that this injunction was addres-

sed to a set of unhappy creatures, who were ultimately given up, according to the prediction of Isaiah, to judicial blindness and hardness of heart ; verse 39, 40 : “ Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.” O ! if there had been present on this occasion an apologist for human inability, how appositely might he have reminded the Great Teacher of the inconsistency of exhorting such creatures to “ believe in the light, that they might be the children of light !” Brethren, is not the point settled ? Other evidence to the same purpose might easily be adduced ; but it is not deemed necessary at present to draw further on the oracles of truth for the establishment of our proposition.

Permit me, in conclusion, brother Chairman, to express my earnest and affectionate wish, that we who are here, and all our brethren, may be enabled to throw off all the trammels of mere human authority, make the word of truth our guide, and “ stand perfect and complete in all the will of God.”

“ Grace, mercy and peace !”

A. B.

## On Faith in Christ.

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TO THE EDITOR OF THE RELIGIOUS HERALD:

DEAR SIR:—Your correspondent, “ONE OF THE PEOPLE,” requests that I should say something more in regard to the proposition, that “faith in Christ is the duty of sinners.” I am pleased with the spirit in which this writer descants on the subject; (this is the spirit in which religious discussions should be carried on;) and I do, with pleasure, undertake to offer a few remarks, in compliance with his request.

As far as I can judge from the communication before me, it may suffice, in this case, to notice the objections or difficulties suggested by your correspondent, as standing in the way of the above proposition. If these can be obviated, the arguments and quotations in the essay referred to, may be presumed sufficient to establish the point in question.

I am glad to find “One of the People” going so far as to say, “the offer of salvation is made to the sinner;” or, if it should be more agreeable to some scrupulous theologians, we may say, the invitations of the gospel are given to him. Your correspondent, then, seems to stand on the middle ground, between my view of the matter, and that



of a strait-laced systematic, who maintains that we have nothing more to do with sinners, than merely to make a statement of the ruined condition of man—dead in trespasses and sins, and the necessity of his being quickened by grace, and having an interest in Christ. “The offer of salvation is made to him ;” or the invitations of the gospel are given to him, and motives arising from “the terror of the Lord,” on the one hand, and “the enjoyment of a glorious immortality,” on the other, are placed before him. But your correspondent seems to think, that faith (by which the blessing of salvation is realized) cannot be considered the duty of the sinner, in any other sense than as self-preservation is his duty. Here we differ ; and I must be permitted to remark, that this sentiment of the writer appears to be the result of a defective view of the motives which actuate us in the exercise of faith. Self-love is not the only principle addressed in the gospel message ; self-preservation is not the only end we should have in view. If “One of the People” will reflect on the tenor of God’s revelation to man, and consult his own experience, I feel confident he will find, not only self-love, and self-preservation, but some other and more noble principle and motive, brought into the account, in the affair of man’s salvation. Faith is not only the instrument of salvation ; it honors God ; it honors Christ, and is a recognition of his redeeming grace. And here comes up the question : Is there no obligation on the sinner to all this ; or is he answerable merely for that breach of duty which consists in neglecting his own best interest ?

That “glorious immortality” to which the gospel invites us, is, indeed, received “as a free gift.” And your correspondent asks, “Is the reception of this gift a *duty* or a *privilege* ?” I answer, it is *both* ; it is both a duty

and a privilege to receive God's great gift of Christ to man, and with him all the blessings appertaining to that glorious immortality. And here I would ask the writer to turn to the 14th chapter of Luke, and review the parable of "the Wedding Supper," and see, in the great features of that parable, an exemplification of the answer here given. The Master of the feast was angry. And why? Was it merely because the rejecters of the invitation lost the enjoyment of the supper? Surely not. The rejection was an insult to his hospitality—a dishonor to the feast.

"Can it be a duty to receive a gift?" Certainly it may. But I will state the objection in its strongest form, and as I am persuaded your correspondent intended it should be understood. Well, then, faith itself is the gift of God; and how can it be the duty of any one to have it, unless, indeed, it might be said that faith is offered; and this presents but an awkward idea. Blessings may be said to be offered to faith; but I should not say that faith itself is offered. Thus, then, stands the difficulty; and in attempting its solution, I wish to be plain and simple.

I remark, then, at the outset, that the difficulty arises chiefly, (as I conceive,) from an improper view of the gift of faith. It appears here to be conceived, that faith is given to the soul, pretty much in the manner in which a piece of gold is given to the hand; that is, as a thing entirely extraneous to the soul, until it is bestowed. Let me offer some correction of this view. The *faculty* of faith is surely in every moral agent—I mean the natural faculty of believing and confiding; and it is admitted, on all hands, that regeneration, while it implants a new privilege, does not create any new faculty. It is, then, by the

exercise of the natural faculty of faith, that we come to believe in Jesus Christ, and cast ourselves on him. The gift of faith, therefore, does not imply the bestowal of any new faculty or attribute of the soul. Further: the exercise of faith, or faith's action, is ours. It is our act. Otherwise man is a mere machine, and not a rational creature—a moral agent. The gift of faith, therefore, does not imply that God exercises faith in us. Yet, “it is given us to believe.” And how? I answer—by “the renewal of the spirit of the mind;” by which, a new principle being implanted, the soul is *disposed* and *enabled* to exercise the faculty of faith, in regard to Jesus Christ, believing in Him, receiving Him, trusting on Him. Now, that state of heart which induces this exercise of faith, is what none of us naturally possesses. It is, however, what we ought to possess, and it is, I add, what God graciously bestows.

From these considerations we arrive at the conclusion, that faith in Jesus Christ is a glorious *privilege*—an imperious *duty*, and a precious *gift*, and that man, destitute of it, is the subject both of *compassion* and of *blame*. The same may be said of other exercises which belong to the character of a renewed sinner, such as godly sorrow for sin; repentance unto life; love to God; delight in his service, &c.

These remarks are deemed sufficient to the object in view, and, it is hoped, may be satisfactory, in some degree, to your correspondent.

Grace, mercy and peace !

A. BROADBUSH.

# The Exhibition of the Gospel.

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TO ELDER A. C. DEMPSEY.

NEWTOWN, *King & Queen, Jan., 1843.*

DEAR BROTHER :—Willing to contribute, according to my ability, to the general treasury of sacred knowledge, or rather to aid, as I can, in bringing forth, in their own proper form, those truths which are in the divine treasury, I cheerfully respond to your request, and shall proceed to present my view of the exhibition of the gospel, having regard, in doing so, to the statement which you have made, of the course pursued by yourself and your fellow-laborers, in the late revival with which your region of country has been favored.

Amidst the conflicting views which for some time past have agitated the religious community, with respect to the matter now presented to our attention, it is surely desirable, and highly so, to ascertain the true scriptural representation of those requirements which the gospel makes, of all who come within the range of its authority ; those exercises of mind, I mean, which are necessary to a cordial reception of the gospel, and a state of acceptance with God ; in a word, which constitute a scriptural conversion to God. And having ascertained this important

point, it must be equally desirable and proper, that this representation be adhered to, *cut as it may*, on the right hand, or on the left.

I have thought much on this matter; more for some few years past than formerly. This may naturally enough be accounted for from the fact above mentioned—the conflicting views which have been exhibited. Extremes, I am persuaded, have been maintained, on this hand and on that: but if *the truth* can be thus struck out, though the brilliant spark, as in the collision of flint and steel, may belong *exclusively* neither to the one nor the other, it will not be the less valuable on that account.

Extremes, I have said, have been maintained in these conflicting views. On the one hand, while evangelical truth has not been lost sight of, and while great good has been done through its vital influence, it has at the same time been often so wrapt in the drapery of human imaginings, as greatly to mar its beauty and detract from its force. And then, on the other hand, views have been insisted on, which seem to strip the gospel exhibition not only of these wrappings, but also, (if I may use the figure,) of its very flesh and sinews! Let me exemplify in both cases.

Some of our brethren, in detailing the particulars which they consider necessary to conversion, or in what has been termed, *preaching an experience*, have encumbered the subject with a mass of extraneous matter. There must be a *long spell* of deep compunction; perhaps a state of *despair* as to divine mercy; there must be a jealous caution on the part of the penitent, that he catch not *too soon* at the promise of salvation; there must be a series of earnest praying, day after day, an unwearied

perseverance in seeking for pardoning mercy.\* And then, if the inquirer has not yet found "peace in believing," he is told, perhaps, that he must lie at the pool; be found in the use of the means, and wait God's time! *All this*, instead of pressing on him the exercise of that faith which brings peace to the soul—the apostle's answer to the inquiring jailor, "Believe in the Lord Jesus Christ, and thou shalt be saved." This *plan*, it must be acknowledged, is discouraging enough!—moreover, it tends to cherish a legal spirit; and, what is worse, it is contrary to the tenor of the gospel. But few of our ministers, I trust, are now found holding forth such views; but the evil is not thoroughly corrected, and erroneous impressions still linger in the minds of the people.

But here comes the other extreme, in which, when it is carried fully out, the gospel proclamation is stripped to the bones, and stands forth a naked skeleton. Here nothing more seems to be required, than that you should be convinced of the error of your way—determine to reform—believe, *simply believe*, that Jesus is the true Messiah, and be baptized for the remission of sins. I need not say that I here allude to "proclaimers of the Reformation;" not that I consider them all as maintaining such a system; nay, not that I charge any of them with carrying it fully out. I do not know that it is the case; but this, I think, may be said, that some of them appear to have favored it, and have so expressed themselves as to give occasion for such a construction. I was gratified to learn, from an intelligent friend who heard Mr. Campbell in

\* Some years ago, I changed, in a hymn which appears in the Virginia Selection, a line reading thus: "Of seeking, pray do not be weary;" substituting this line: "O, do not despair of his mercy!"

Richmond, at his late visit, that he took special care to guard against this naked abstract notion of gospel faith.

What, then, are the requirements to be presented to sinners in an exhibition of the gospel? What the exercises constituting a scriptural conversion? Paul, you know, has comprehended them under the terms, "repentance toward God, and faith toward our Lord Jesus Christ." Acts xx. 21. There is a perfect fitness, congruity, in the requisition: "repentance towards God," as he is the offended sovereign; "faith towards our Lord Jesus Christ," as he is the Redeemer, through whom we must look for deliverance. And what is repentance? A change—a change in mind, in heart, and by consequence, in conduct. Acts xxvi. 20. And what is faith in Jesus Christ? A belief that he is the only and all-sufficient Saviour of sinners, with a yielding of the heart and a committing of the soul to him as such. Rom. x. 10. 2 Tim. i. 12.

To induce these exercises, there must be awakened in the breast of the sinner a consciousness of guilt—a deep sense of the evil of sin not only in regard to its consequence, but as to its nature—a godly sorrow on account of transgression and slighted mercy, and a full persuasion that he needs the Saviour, as revealed in the gospel, to deliver him from this state. Of course, in such a state, he must feel himself under condemnation. But surely he needs not, he ought not to despair, for Christ is set before him, "able to save them to the uttermost that come unto God by him," and "in no wise" disposed to "cast out him that cometh."

Now, let us suppose such a person anxiously inquiring, what he shall do to be saved? Shall we tell him to lie in the use of the means, and wait God's time?—that is, a time when he shall hear some voice, or feel some impulse,

telling him that his sins are pardoned, and he is accepted? Where is the scripture authority for this? No! Tell him as Paul told the jailor, in answer to the same question, "Believe in the Lord Jesus Christ, and thou shalt be saved." Tell him, as a condemned and lost sinner, to yield his heart to Christ—to cast his soul on him, and find that "joy and peace in believing," which all his workings, and all his penances, can never procure. This evidence in the heart—this sense of divine acceptance, which some consider the very essence of evangelical faith, is the result of faith; the spirit of adoption, crying "Abba, Father;" and this spirit, if penitent sinners were rightly taught, they would straightway possess upon believing. Witness the case of Zaccheus—of the Pentecostal hearers, of the jailer, &c.

But here, my good sir, while I concur with you in the main, and most heartily approve of your earnest efforts in opposing and correcting that legal spirit, which thinks, by doing penance, to win the divine favor, I am constrained, (if I rightly understand your statement,) in some measure to differ from the course which you have laid down. It seems that you checked and discountenanced the use of prayer, on the part of anxious inquirers, considering it absurd and improper for unbelievers: "How shall they call on him in whom they have not believed?" I have no question that prayer, or rather the imitation of prayer, where there is no faith, is senseless formality and mere mockery. It is necessary, I readily admit, that there should be a measure of faith in order to prayer; so also in regard to repentance; both penitence and prayer keep pace with faith. But I consider faith as having its degrees; from the first rudiments of it in the mind, to that maturity of action by which it confides the soul to



Christ, and the believer stands justified before God. There must be an incipient stage or degree of faith, by which credence is given to the truth exhibited, otherwise we could never get hold of the minds of our hearers. But there may be more than mere credence, without the confiding, justifying act; there may be a measure of faith by which prayer shall be rendered consistent; and will not such an exercise be suitable and proper? The awakened sinner, we may suppose, feels strongly apprehensive that he is under guilt and condemnation. Shall he not pray, with the convicted publican, "God be merciful to me a sinner?" He has heard of Christ in the gospel, and feels persuaded that he must receive him by faith. But he finds a difficulty, from the unbelieving tendency of his heart, in casting himself unreservedly on the Saviour. Shall he not say with him of old, "Lord, I believe; help thou my unbelief?" You say, very properly, concerning the work of the Holy Spirit, that it is "a work by which they (sinners) are made to discern, to believe, and to receive the revelation already made and recorded in the word of God." How then can it be improper that an awakened individual—an anxious inquirer, should pray to be thus favored? Let him, indeed, not be told to wait yonder in the use of the means; let him be called to come straightway to the Redeemer; but let him come in the spirit of humble earnest prayer, and in that spirit cast himself at the feet of Jesus.

Possibly I may have misunderstood you. If you mean to impugn the plan which puts prayer in the place of a confiding faith in the Saviour of sinners—which requires the awakened sinner to wait in prayer for an immediate revelation of divine acceptance, instead of trusting in the Saviour for the attainment of that blessing; if this be the

intendment of what you have said on this point, then I do not see that herein I differ from you in sentiment, though I might not think that you have expressed yourself as perspicuously here, as in the rest of your communication.

I will only add, that I presume you press on the young converts the importance of that ordinance, (baptism,) which is the mutual pledge of acceptance between Christ and the believer; the outward form of the soul's internal espousals to the Saviour, and the distinctive badge of the subjects of our Lord's Kingdom on earth.

With best wishes for your prosperity,  
I am yours in the truth,

A. BROADDUS.

# Church Union.

TO PHILANDER.

No. I.

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DEAR SIR:—A short piece from your pen, in a late Herald, on *Ability and Inability*, which meets my cordial approbation, has served to recall my attention to a design which I had for some time conceived, of addressing you on a topic of deep interest to my feelings; no doubt to yours also, and to the feelings of many others—I mean the state of things in some of our churches, and the great question as to the ground of union, or the test of church fellowship. I enter now on the execution of that design, with a view to elicit from you some communication, which, through the divine blessing, may throw light on the subject, and serve to aid in settling this important question. Life with me is now far advanced in the wane, and I would do something for the help of our Zion before I go hence. You, I have no doubt, feel the same disposition.

In some sections of our state, as far as I can learn, our brethren have long made, or attempted to make, *Hyper Calvinism* the test of fitness for church fellowship. In others they are, in some instances, not only verging towards *Campbellism*, but have actually fallen into it. I

view both these courses as extremes, inimical to the prosperity of vital evangelical godliness, and as calculated to produce discord and disunion; and the question occurs: What shall be proposed, in love, in meekness, and in faithfulness, as a remedy for this inauspicious state of things? The church, we may remember, is yet in the wilderness, and it is no wonder that difficulties should be found in the way of her movements. We must do the best that, under existing circumstances, we can do, praying, and helping forward "till the consummation, so devoutly to be wished for," and Zion shall come forth arrayed in the full dress of evangelical truth and holiness. In the mean time, to settle, with some degree of satisfaction, the question as to church-fellowship and union, must be acknowledged an important *desideratum*.

First, I present this query: Can we acquiesce in the ground which Mr. A. Campbell has taken—viz.: To require no other condition than an acknowledgment of the Scriptures, particularly the New Testament, as our only guide—an avowal of faith in Jesus Christ as the Saviour of sinners, and a manifestation of submission to him by the act of immersion? This, I believe, is a fair statement of the ground proposed by him; and this, indeed, may seem plausible. But would not a confusion of tongues presently take place, and turn the church into another Babel?

That the Bible, and especially the New Testament, is the platform for the church, we readily agree, yea, and maintain that it is the only standard by which our faith and practice must be tried. But will the conditions proposed answer the purpose? I trow not. It is very possible to maintain views radically wrong of the person of Christ, where he is acknowledged, in so many words, to

be "the Son of God," and where submission to him is declared by immersion. Robert Robinson, of Cambridge, wrote his History of Baptism after he became a Socinian. And is it of no importance, as to Christian fellowship, what one thinks of Christ, whether he is truly divine, or only an angel, or even a mere man? It is very possible, no doubt, to acknowledge, in so many words, that Jesus Christ is the Saviour of sinners, where views of salvation are entertained, which are radically defective, according to the scriptural representation, and the experience of every renewed heart. Yes; it is doubtless very possible, that the above-mentioned avowal, in so many words, without any illustration, may be connected with a denial of truth, which we consider essential to the support of the Christian system; such as the divinity of Christ; atonement by His blood; the influence of His spirit; justification by faith, &c., and with those who set at nought such truths, I could not agree to fraternize.

On this ground of fellowship, I have thought much—thought intensely, and was willing to exchange a letter or two with Mr. C. himself, on this interesting question, and certain points connected with it. But an answer which I sent some months past, to a friendly letter from that gentleman, not having been acknowledged by him, either publicly or privately, I consider it not improbable that my letter may have miscarried; and since I have seen Mr. C. representing a number of us as being disposed to imprison, banish, or burn the "Reformers," I have concluded that the correspondence might as well be declined.

Secondly, I present another query. Will a system of high-toned or Hyper Calvinism serve as the bond of union? I should answer, no. Not only do the great

body of our people know nothing about such a system; and not only would they refuse, if they knew, to accede to it; but, more than this, it is wrong; (I speak for myself;) it is in some respects unscriptural, and it exhibits divine truth in an unscriptural way. What think you, my dear sir, of such a sentiment as this: "Sinners are not called on to act saving faith in Jesus Christ, because that is the gift of God. They are required only to exercise natural or historical faith, and to use the means of grace." Strange indeed! And is not every religious exercise of the heart as much the gift of God as faith? and must not the means of grace be used with holy motives? Is this, then, scriptural faith; or, is it an unscriptural deduction from a system? And what think you of such a declaration as this: "Sinners are going on in the road to destruction, but, poor creatures, they cannot help it;" and thus to leave the matter, without exhorting them to cry to Him who is able to deliver, and fly for refuge to the hope set before them. Is this the scriptural way of exhibiting divine truth? Surely, "this is a lamentation, and shall be for a lamentation."

Thirdly, I have yet to present another query. Shall we propose as the test of fellowship, any detailed confession of faith, how orthodox and correct soever we or any number of us may deem it? I mean a confession of faith, containing, in detail, all the items of religious faith and opinion, which we might consider authorized by the scripture. And again I would answer, no; and for this reason, viz.: because allowance must certainly be made for a difference of views and opinions, to a certain extent—namely, in regard to such matters as may be deemed to be comparatively of minor importance, and such as are confess-

edly of doubtful construction. If on certain points I may feel well persuaded that I am right, and have scripture authority on my side, yet if these points do not involve such positive appointment of Christ, or some truth clearly revealed, and essential to the existence of our holy religion, ought I not to bear with those who may differ from me? still recognizing them as members of the same visible body, while there is no infraction of any of the great principles of vital and practical godliness? If in the terms of fellowship, some such allowance be not made, the consequence will be, that we must either reject the great body of our brethren, who are in the habit of thinking freely, and differing on some points, or our terms must be disregarded, and prove a mere dead letter.

Fourthly, the question then recurs: The scriptures being acknowledged as the platform on which we are to stand, what are we to consider as the terms on which we are united as one people? We have been viewing the negative side of the solution; now for the positive.

For a long time past, we have been going on without much intermission as to church-standing; held together as one people, not only by our distinguishing sentiments and practice, in regard to baptism, but by our general accordance in the great principles of the religion which we profess, needing, no doubt, improvement in several things, and particularly, advancement in faith, and love, and zeal; in a word, in personal holiness. To the scriptures we have all along gloried in making our appeal, maintaining that they are the standard by which we are willing to be tried, and that all the truths, ordinances, and precepts, necessary to life and godliness, are to be sought for in them. At the same time, we have all along considered it requisite,

as a professing people, to have correct views, in the main, of the great principles of evangelical truth. In this respect, however, we have probably been rather too vague. And now, my dear sir, when the occasion calls on us to show what these views are, do we not feel ourselves at a loss? I might say for myself, and I think also for the great body of our people, what these views generally are; but how shall we show them? To say they are contained in the scriptures, is only saying what many who differ from us may say. Indeed, this is not saying what are our views of these great principles.

Now, I do believe, if all Christian sects would conscientiously, candidly, prayerfully, and devoid of prejudice, take the scriptures for their guide; though they might differ in some details, they would not be left greatly to err, and might soon come together. And this we may hope will be the case, when the light shall be made to shine more clearly. But while it is not so, must we not guard against the admission into our communion, of radical error, under the general plea of taking scripture as the only standard? And if so, can this be well done, and can we exhibit our views of the great principles of gospel truth, without some condensed written statement? This, my good sir, is the question. And then there is another. Can we not agree on these general principles presenting a view of salvation by grace, without going into a detailed confession of faith; leaving other matters to be inculcated as our views of them may appear to render expedient. To me it seems that there is an unction from above—a spiritual judgment, which, if attended to, will suggest to humble, simple-hearted readers of the Bible, what these great principles are.



This is enough for the present. I pause to hear from you ; but before I close, take occasion to request the attention to this subject of H. K. and J. B. T., of Richmond, "Onoma," and J. B. J. Some, or all of them, I hope, will express their minds, if it should be only in a brief manner.

Yours in the truth,

A. BROADDUS.

## Christian Union.

No. II.\*

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NEWTOWN, *King and Queen, March, 1846.*

DEAR BROTHER ELLISON:—Although you and I have only a common interest in this important subject, which equally concerns all Christians, I continue to address *you*, as responding to the call which you have given me, to “offer some suggestions” in regard to this desirable object. It is earnestly to be wished that a deeper interest might be awakened in the hearts of Christians generally, in the cause of Christian Union, that *desideratum* so necessary to the conversion of the world, and its subjection to the standard of the Cross: and I would here recommend to the readers of the Herald, a re-perusal of the pertinent and forcible remarks on that subject in your communication. It is through the instrumentality of “the Truth” that the world must be conquered to the “obedience of faith;” and that wonderful instrument, *the Truth of God*, so powerful under the

\* I very much regret my inability to furnish the first number of this series of articles. That number, however, must have been chiefly introductory, and therefore less essential, than the rest, to a proper discussion of the question under consideration.—ED.

influence of the Holy Spirit, must be wielded by the host of Christians : and then, in order to bring the moral force of this divine instrument fully to bear on the world, it is easy to see how necessary it is that there should be an harmonious concert and co-operation ; and that “ the sacramental host of God’s elect ” should present an undivided front, in regard, at least, to the great, vital and clearly revealed truths of our common Christianity. It is thus that a powerful conviction would be induced, that there is a principle in our holy religion—the *love of Christ*—a principle strong enough to break down the barriers of prejudice and party-spirit, to bind the sacrifice to the altar, and to unite in one great mass the common family of the Redeemer, how divided and scattered soever they may have been. And in as far as such an object may be attained, in so far will that intercessory prayer of our blessed Lord be answered :—“ That they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us ; that the world may believe that thou hast sent me.”

But the question recurs, “ How shall this desirable object be attained ? ” Ay, how shall it be attained ?

To me, it appears, that there are two prominent stages in Christian Union : one I may call *evangelical* or gospel union ; the other, *church* union. Not that the *latter* is *not* evangelical, but that the *former* does not necessarily imply church union : in other words, that there may be union so far as regards the great vital truths of our holy religion, such as appear to be essential elements of that religion, without a union in the bonds of church-fellowship and church communion. The *latter* indeed is the *consummation* of the object ; but the *former*, as far as it goes, appears to have a just claim to our cordial approbation : to which I

may add, that this stage may prove an introduction to the ultimate accomplishment of the great object.

I am aware of an objection that may be offered to the view which I here take, that "the scripture knows nothing of any such distinction: that Christians must be united in church-fellowship, or else there is no Christian union." It is true indeed that Christians in apostolic times were all united in church-fellowship; and so it ought to be now. But what then? Why, this is the very object we are aiming at: we are aiming to restore that state of union divine; and if, through the introduction of human traditions and party-spirit, division and strife have unhappily taken place, does it follow, that no conciliatory measures shall be adopted, unless the desired object can be at once accomplished? Surely not. I here take it for granted, that there are numbers of real Christians amongst the different evangelical denominations—numbers who give evidence of their attachment to Christ and his cause, by their "works of faith and labors of love;" who may feel the force of that appeal which the cause of Christian union makes to their hearts, while yet they are unprepared to yield their distinctive views, and make that sacrifice which would be requisite to constitutional church-fellowship; and upon the whole, I must think we are justly entitled to the position above taken, that there is, from the nature of the case, such a stage in Christian union, as that which I have denominated *evangelical union*.

Now this stage of Christian union appears, from the present state of things, to be that to which the attention of the great Christian community should be first directed. Into this enclosure, as into the court of the temple of concord, let us see if we cannot enter. Two questions here present themselves for solution; they respect these two

points, namely: the basis or platform on which such a union must rest, and the extent to which, under existing circumstances, it may consistently be carried. And now, my dear sir, finding that the limits which I had in contemplation must be somewhat extended, and willing rather to add another number than to protract this to a tedious length, I shall here close the present communication, and subscribe myself,

Yours in the gospel of peace and love,

A. BROADDUS.

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No. III.

NEWTOWN, *King and Queen April*, 1846.

DEAR BROTHER ELLISON:—You have probably seen some account of a late remarkable movement in England, on the subject of Christian union; and how a meeting has taken place at Liverpool, preliminary to a general convention, proposed to be held in the city of London, in the month of August, proximo. The meeting, it seems, was attended by ministers of various denominations—Independents, Methodists, Baptists, and by some clergymen of the Establishment, and was characterized by much fraternal feeling, and by harmonious concert of disposition in regard to the great object: that object being, the cultivation of a conciliatory spirit amongst all the Protestant Christian denominations generally recognized as *evangelical*; and, as far as practicable, a co-operation in aim and action against the common enemy. I have mislaid the paper in which the notice appeared, and can only state the substance from recollection.

An effort of this nature, and met, as it has been, by the stirring of a kindred spirit in several instances in our own

country, seems to be a favorable omen, throwing a ray of hope on the object of our contemplation : and it is with much interest that I look forward to the result of the great convention, summoned from all parts of Protestant Christendom, to meet, as above-mentioned, in the city of London. May the great Ruler of the world forbid that our war-spirits should succeed in their endeavors to conjure up the blood-tinged cloud, so fraught with evil, which would cover the prospect with the gloom of disappointment !

In the meantime, the two points of inquiry, stated in the closing paragraph of my last communication, present themselves to our attention, viz. : “ the basis or platform on which this evangelical union must rest, and the extent to which, under existing circumstances, it may consistently be carried.”

With respect to the first point, it will be said, the foundation of all Christian union must be the *Bible*. True : and a union on any other foundation is no better than a building erected on the sand. Let it be observed, however, that while the Bible is the great substratum of Christian union, the immediate basis or platform must be, a union of sentiment or understanding with respect to the *meaning* of the Bible, so far, at least, as agreement in sentiment is deemed necessary to the object in view. At the same time, however, be it observed, that the Bible itself inculcates forbearance, in regard to difference of opinion on some points ; and though it does not countenance error, in any shape or degree, it does obviously assign a state of grace and salvation to a certain description of characters, who are pursuing, in some degree, an erroneous course : to those, *namely*, who build upon the good foundation, (Christ,) even though it may be with “ wood, hay, and stubble.” 1 Cor. iii. 12—15.

Now, in order to church union, there must be church-membership; and church membership cannot properly take place but according to the constitution of the gospel church, as exhibited in the New Testament; from which we learn, that a profession of faith in Christ, according to His true character, and baptism into that profession, are required in order to membership; in other words, that professed believers, baptized as such, constitute the body of the visible gospel church. Acts ii. 41, 42. Eph. iv. 4, 5, 6. And, by the way, I will here take occasion to observe, that if the different evangelical denominations could happily arrive at this point—could thus agree in regard to the constitution of a gospel church, all might be considered, even in a *visible* capacity, as “one body,” in general church-fellowship with each other, no little differences as to forms of church government rendering it necessary that there should be a schism in the body. Any needed reformation with regard to these points might be expected to follow, as the openings of divine truth should gain on the minds of those who had so far manifested a determination to make the Bible their standard.

This, however, is anticipating what we can hardly expect as yet to realize. Our present object is a union, such as may now be practicable; an evangelical union of aim and effort, in the common cause, and against the common enemy. There must be a beginning; and the bonds of a common Christian-fellowship being drawn closer, might have the happy effect to prepare for a still closer union. The question then recurs: “What is the immediate platform of such a union?” This, I have said, must be a concurrence of views with respect to the meaning of the Bible; that is, to a certain extent. For if, on the one hand, no such concurrence be requisite, the Bible might as well say

one thing as another : and if, on the other hand, a universal conformity be exacted, there will be no room for that liberty in regard to differences of opinion which the scripture obviously allows. Let us see if we can strike the proper course ; if we can steer between Scylla and Charybdis, the rock and the whirlpool.

Well, then, there must be certain great principles,—vital truths, a concurrence in which is necessary to evangelical co-operation : VITAL TRUTHS, I say, which belong to the essence of the Christian system. Are we not justified in assigning to some divine truths a relative importance beyond that of others ? Those who deny this, seem to forget that our Lord has authorized it, by graduating the scale of legal duties, and marking some as the weightier matters of the law,” namely, “judgment, mercy, and faith,” (fidelity.) Matt. xxiii. 23.

Our position then is this : That there are some truths presented to us in the gospel, of more vital importance than others ; as there are, in the human system, certain parts more essential to life than some other parts ; though all, in both cases, are necessary to the completeness and well-being of the system. And we say, that a concurrence in these fundamental truths will constitute a qualification for evangelical union and co-operation ; while, in order to church-union, a further and fuller agreement would be necessary.

But how, it may be asked, shall we discriminate ? how ascertain those great principles or truths, which constitute the *stamina* of evangelical religion ?

Here I shall pause. Very well, it may be said, to pause at such a question ! and reserve what I have further to say for another number. In the meantime, however, let me ask, will not brethren be found taking such an interest in



this subject, as to get up a conference meeting, at the approaching June anniversaries, with a view to appoint a delegation of some two or three of our ministers, to attend the great Convention to meet in London in the month of August? Earnestly do I hope this may be the case, and that some of our brethren may be found, willing and ready to go on this errand of heavenly love and concord! Surely, the contributions necessary for defraying the expense of such a mission could not be withheld!

I remain, dear brother, yours in the bonds of truth and love,

A. BROADBUSH.

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No. IV.

NEWTOWN, *King and Queen, April, 1846.*

BROTHER M. ELLISON,—*My Dear Sir*:—We have arrived at the conclusion, that a concurrence in certain great principles, such as have been briefly characterized, must form the basis of an evangelical union. A few words more in regard to this matter.

There are some things presented to our notice in the Bible, the precise and definite meaning of which, candor must acknowledge it is not easy to ascertain. They will be found, however, to be such as do not radically affect the essential principles of evangelical truth. And here there is room for difference of opinion and Christian forbearance. There are other things, which, how clear soever they may appear to some of us, are viewed in a different light by many, who gave evident proof that they are lovers of Christ, and, in the general tenor of their lives, the servants of the living God. The prejudice of education, or the influence of circumstances, may have affected the mind, and

given a wrong bias to the understanding. And in such cases, while difference of views and of practice may stand in the way of a consistent *church*-relation, there may still be room for a union on the basis of those great principles of evangelical truth to which I have alluded.

And the question is before us: "How shall we discriminate? how ascertain those great principles or truths which constitute the *stamina* of evangelical religion?"

Now, if I should fail to give a satisfactory solution of this problem, I may hope at least to contribute in some measure towards it. Let me ask, then, how do we ascertain those parts of the human system where *vitality* more eminently resides? Why, whatever we may owe to observation, we seem, if endued with common sense, to possess an *instinctive* knowledge in regard to this matter: and, accordingly, with peculiar care and caution, we guard those vital parts. Is there not herein a striking analogy to the case in question? With the word of God before us, and the testimony of our own hearts concurring, we possess, I may say, a *spiritual instinct*—"an unction from the Holy One," which teaches us, if we attend to its dictates, the great, vital principles of evangelical religion. Possibly, indeed, this spiritual perception may, in some cases, be partially vitiated; but with the cultivation of a candid spirit, and an earnest attention to the word of truth and the teaching of the sacred unction, there will be found, no doubt, a general unanimity: I do not mean, among those who may choose to wear the Christian name, but among those whom we esteem as evangelical Christians. As in the *human* system, so in the system of divine truth, they will generally be capable of the requisite discernment. Put a ball through the brain, pierce the heart, stop the breath, or draw the mass of blood from the body, and who,

with his senses rightly exercised, sees not that the principle of vitality is destroyed, and that death ensues? Now, *Christ* is the life of the spiritual system, and on his *person*, his *character*, his *offices*, and his *work*, depends the principle of spiritual vitality. Deny his Divinity! reject the atoning efficacy of his blood—the doctrine of free justification in virtue of his righteousness and death—or the sanctifying influence of his Spirit, and you would destroy the principle of that “life which is hid with Christ in God!”

May I now be permitted to suggest to the consideration of Christians, the following points of agreement, as forming a proper basis for evangelical union and co-operation:

1. We concur in the belief, that the Bible contains a revelation of the mind and will of God, with respect to mankind; and that it is the only authoritative standard of faith and practice.

2. That according to this revelation, there is one only true and living God, the Creator and Governor of all worlds, possessed of all perfection, natural and moral, who is to be supremely loved, adored, and worshiped.

3. That this God, whose name is JEHOVAH, subsists, Three in One,—the Father, the Word or Son, and the Holy Spirit.

4. That Man, being originally created innocent, and in the image of God, has fallen from that state into a state of moral depravity; that all men are sinners, guilty and condemned; and that there is no recovery but in the way which God has appointed.

5. That Jesus Christ,—“the Word made flesh,”—the Son of God,” is truly and properly God and Man,—God’s Messiah, and the only Redeemer of sinners.

6. That we are justified before God by faith in Jesus

Christ as the Redeemer; and only on account of his atoning blood and meritorious righteousness.

7. That God's method of bringing sinners to repentance and the saving knowledge of Christ, is by the influence of the Holy Spirit, through the instrumentality of the word of truth; and that the sanctification of believers is carried on in the same way.

8. That good works are the fruits of genuine faith;—and that practical obedience, as far as we can ascertain the will of God, is necessary to the completion of the Christian character.

9. That there will be a general resurrection and a general judgment; and that there is a future state of eternal blessedness for the righteous, and a state of perdition for the ungodly.

10. That Jesus Christ is the Judge of the world, who will assign to all the race of Adam their future and final destination.

With respect to some of these points, it is very possible there might be a difference of "opinion" as to mere *modes* or *circumstances*, without any real difference of *faith*, as to the truth or the fact. It is possible too, and even probable, that some of these points might be presented in more eligible terms, in language more satisfactory. I only suggest the substance of things, without presuming to dictate, or to furnish a faultless model.

The second question relative to such a union, namely, "To what extent can it consistently be carried?" may be answered, it would seem, in a few words. While in our *aim* we may be *all fully* united,—all having the same great object in view,—we can consistently be united in *action*, in *operation*, to an extent commensurate with the avowed principles forming the basis of this union.

And now, in order that such a union may be exhibited to the world, let me humbly suggest the following measures, as suitable to be adopted :

1. Let it be made known, that all who unite on the basis of these evangelical principles, are to be considered as cordially co-operating, in their several spheres of action, in the common cause of the great Master, against the enemies of truth and righteousness, thus opposing an undivided front to deadly errors, though wearing the Christian name, and to the power of sin in all its forms.

2. Let them evince this unity of aim and design, by the cultivation of Christian courtesy, and by an interchange, occasionally, of ministerial services.

3. As it is not proposed to compromise scripture truth, or what, in the estimation of the parties of this union, is conscientiously viewed as such ; and as the progress and prevalence of divine truth should ever be kept in view, it ought to be understood, that no restraint is to be laid on the free investigation of any points of difference amongst any of the parties to this union, in the course of their ministrations, in their several spheres of action. But, *be it understood*, that such investigation is ever to be conducted in a Christian spirit, according to the apostolic injunction, “speaking the truth in love ;” and that it is not to be considered as the carrying on of a quarrel, but as the means of arriving at the truth. The discussion of points of difference in such a spirit as we here recommend, must be calculated to advance the progress of religious knowledge, and prepare the way for more harmony of views and a closer bond of union.

These points being carried, *something*, I am persuaded, would be gained—some advance made towards the attainment of the desirable object in view ; and this, perhaps, is

as much as can be expected, in the incipient stage of such an undertaking.

In closing this little series of numbers on "Christian Union," I take with me the reflection, that if, on the one hand, I have presented no plan of a very *imposing* character, neither have I, on the other hand, expressed any sentiment, or offered any suggestion, which seemed as if it might incur the censure of any Christian.

And now, committing the subject to the consideration of all the lovers and followers of Christ, I remain, dear brother,

Yours, in the bonds of Christian affection,

A. BROADDUS.

## Review of a Sermon on Infant Baptism.

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ON the fifth Lord's-day in last month, (October,) I was present at the delivery of a discourse by Mr. Mc G——, at St. Paul's Church, Essex, on the subject of *baptism*, designed to show the claims of *infants* to that ordinance.

Mr. Mc G—— is an Episcopal clergyman, standing deservedly high in the estimation of his friends and acquaintances, on account of his talents and personal character. This consideration, together with the confident manner of the preacher, tended, no doubt, to give weight to the arguments brought forth on that occasion. The hearers, in such cases, find some difficulty in divesting the subject-matter of the drapery of *adventitious circumstances*; and more especially when their prejudices operate in favor of the cause which the preacher advocates. There were no new arguments presented in this case: it was not to be expected. Those who have read almost any of the writers on Pedobaptism, including Peter Edwards' curious logic on that side, will be in full possession of all the arguments produced in the discourse here referred to; and those who have read Mr. Campbell's masterly refutation of McCalla, and Carson's unanswerable book on baptism, to say nothing of many others that might be named, have had the oppor-

tunity of witnessing the death and burial of all these arguments. As in this case, however, they have been raised up and re-animated, and presented, no doubt, in as plausible a manner as they could have been by any other advocate of the cause, I have thought it might be well, having taken short notes of the discourse, to review, in a brief manner, the principal points relied on for the support of the cause. Labored argument is here out of the question.

It is with pleasure that I here accord to the preacher the credit due to him for the manner in which he conducted the discussion, as touching the views of his opponents. There was nothing of that vituperation and ridicule, so often found amongst boisterous declaimers ; and, but for one thing, in the concluding part of the discourse, no complaint could lie against the *treatment* we received, whatever we may think of the *arguments*. I allude to an appeal which was made to the audience, in which the opposers of infant baptism seemed to be implicated in something like a charge of cruelty, for driving these little innocents *from the bosom of the Church, into the cold howling wilderness of the world!* No such charge, however, may have been designed ; and the preacher supposing, no doubt, he had brought sufficient evidence to convince the *judgment*, considered himself at liberty to appeal to the *feelings*. Whether any weight is really due to this appeal, may perhaps be seen hereafter.

What is termed “ the mode of baptism,” was not introduced. In this, I commend the *prudence* of the preacher : the array of talents and learning which might be brought forth *from his own side*, to testify against *sprinkling* as the primitive mode, it would be rather fearful to encounter.

With one more preliminary remark, I shall enter on the proposed review ; it is this : I pretend not to quote *verba-*



*tim*; but in every instance will give the *meaning*, as I understood it; if, in any case I misrepresent, it will not be willingly.

The text was Matt. xxviii. 19: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." A strange text, you will say, for the foundation of a plea for *Infant Baptism*! It was so: and I could not help reflecting, if St. Paul, to whose memory this church is dedicated, were present, to deliver his view of the matter, how different would it be from that of the respectable gentleman who now fills St. Paul's pulpit! Yet, I may remark, it is a very appropriate text for a *baptismal sermon*; yea, for the proclamation of the *whole gospel*; and the preacher very justly remarked, that it was the apostolic commission, the ground of authority by which the apostles acted. But what, you may ask, could he do with such a text in such a case? I answer, he did but little with it, in the whole course of the discussion. What use he made of it in aid of his cause, or rather, in attempting to obviate the apparently hostile bearing of the text, we shall see in due time.

The object of the inquiry, it was observed, is this:—"Who are entitled to Baptism?" And here it was remarked, that there is no controversy as to *believers'* baptism: It is *infant* baptism that is the object of controversy. This is an easy way of getting clear of a formidable impediment! No controversy as to believers' baptism? Nay, my good sir, but this is by no means an adequate statement of the case. If it be admitted that *every believer ought to be baptized*, there will then indeed be no controversy; but Pedobaptism says, that no believer ought to be baptized, who has been officially sprinkled in infancy! Pedobaptism, therefore, as far as it prevails, annihilates

believers' baptism; yea, and if it prevailed as some of its advocates desire, believers' baptism would disappear from Christendom! And thus an institution so obviously enjoined, and so frequently exemplified in the New Testament, would be utterly supplanted by a practice for which one can find neither precept nor example in any part of the sacred record. Is there no danger here of *making void the commandment of God by human tradition*? "No controversy as to believers' baptism?" There is none indeed, as to its occupying a conspicuous place in the New Testament; but when we insist that baptism is obviously *a personal*, not a *parental* duty, and accordingly, that every believer owes it to his Master and to himself to be baptized, we are met with the plea, that we ought to accept of the *sprinkling of the infant*, instead of the *baptism of the believer*.

For more than a thousand years, we were told, infant baptism was not called in question. Will not Mr. M., upon reconsideration, acknowledge that Tertullian called it in question in the third century? that he called in question, nay, directly opposed the baptism of any, and of all, who were incapable of giving some account of their faith? The fact seems to be, that infant baptism had then but just begun to be heard of; no wonder that there should have been, before *that* century, no opposition to it. But tradition and superstition had multiplied apace, and *this* tradition (for tradition I am compelled to call it) found a place among others. And then, for the residue of the time, to fill up this period of a thousand or twelve hundred years, where, let me ask, were the Anti-Pedobaptists, going under different names, of whom Mosheim says, that "*the true origin of that sect is hid in the remote depths of antiquity, and, of consequence, difficult to be ascertained.*" And

Mosheim, be it observed, is far from being partial to the Baptists. Surely, Mr. McG. must strangely have overlooked ecclesiastical testimony.

Well ! but we were reminded, as another collateral argument, that the number now rejecting infant baptism is *comparatively small*—the great mass of Christendom still adhering to the practice. I suppose, that from this overwhelming majority, Mr. M. would be willing to throw out that gigantic body, the *Romish Church*, “the mother of harlots and abominations of the earth,”—that Church acknowledging that infant baptism rests not on scripture authority, but on *oral tradition* : and we, in return, as something towards a compromise, will freely give up *Joe Smith*, *Sidney Rigdon*, and all the Mormons in the city of Nauvoo ! But with respect to this great majority against us, let it be remembered how small, comparatively, before the Reformation, was the number of faithful witnesses who testified against the abominations of Popery ! Nay, does not the Romish Church still greatly out-number Protestants—those especially who are worthy of the name ? And add the Greek Church, but little behind her sister of Rome in superstition, and what an overwhelming majority against us all ! And what an argument is here put into the mouths of our adversaries against Protestantism ! My friend, you ought to give up this plea. In the meantime, as an offset against any advantage which might seem to arise from it, let it be observed, how the immersion of believers is gaining ground, over the head of all opposition, among classes, and even in the very bosom of Pedobaptist churches ! “Truth is great, and will prevail.”

So much for the preacher’s introductory remarks : now comes the division of the discourse ; which, in effect, was as follows :

I. To refute, or answer, some objections to infant baptism.

II. To show the authority on which it rests.

1st. Head : Objections refuted.

1. "That there is no positive command for infant baptism, nor any express example of it, in all the sacred record." And here the preacher asks, what right have we to prescribe the *method* by which God shall authorize, &c. ? I reply, we do not presume to do this : we only require *proof* that God has really authorized infant baptism. And this proof, we say, must consist in a *positive command*, a *plain example*, or in *clear and conclusive inference*. Mark this ! We do not exclude, we *admit of inferential evidence* ; but then, in the case of a *positive institute*, such as baptism, it must be *clear and conclusive*. No vague conjecture, no calculation of probabilities, will answer the purpose. In a word, it must amount to PROOF—*proof* of the point in question. And this, we may remark, is more especially necessary in the case of *infant* baptism, because *that* goes to supplant *believers'* baptism, so clearly and explicitly enjoined in the New Testament. On this position then we stand, and here we place the issue : *Infant baptism must be proved by positive command, by plain example, or by clear and conclusive inference*.

Well, the preacher thinks that he can meet the objection above stated, and can prove infant baptism—positively prove it from the text. Now, when you look at the text, you may well think it strange that any one should undertake such a task :—"Go, *teach* all nations, *baptizing* them," &c. The writers on that side have generally, I believe, had but little hope of proving their point from the commission. But how was this to be done ? Why thus : In the text there is a positive command to "teach all nations, bap-

tizing them," &c. Now, if *infants* are not named, neither are *adults*: they stand, therefore, on the same ground, and so both are included. Strange, indeed! The commission says: "Teach all nations, baptizing them;" that is, *the taught*. Was it necessary to name *adults*? Certainly not. Are new-born infants capable of being taught the truths of the gospel? By no means. Are they then included in that commission? They are not. But the verb, it is said, (*MATHETEUEO*,) signifies, *to make disciples*. Very well! And can infants really, by any process, be manufactured into disciples? Never! while a disciple is one who actually receives the instructions and imbibes the sentiments of his Master; *never*, while a disciple is one who, according to our Lord's account, *bears his cross and comes after him*. And why introduce any remarks about *adults*? It is not *adult* baptism that we contend for, though sometimes so called, but *believers'* baptism. "He that *believeth*, and is baptized, shall be saved." There are thousands of *adult* persons around us who are not fit subjects of baptism; and thousands not of adult age, who have become proper subjects of that ordinance. No, my dear sir, were you to labor "till the trumpet sounds to judgment," you would labor in vain to bring infant baptism out of the commission! It is not there. And be it observed, that *a commission which includes only one class of persons does virtually exclude all others*.

As to the objection, that there is no *example* of infant baptism in the New Testament, the preacher answers, that we there read of the baptism of *believers and their households*: and argues, that we should not expect to hear it said, "their households and infants"—seeing that *household* naturally includes *infants*. "Household," I would remark, may well include infants, where they really make

a part of the family ; but suppose there should be no infants belonging to a family, the term "household," we are sure, would not, in that case, include infants. Now, families, or households, are frequently found without infants ; some, consisting of the master and mistress, with the servants ; and others, having children, but all grown up. Can it then be proved that the three households mentioned as the subjects of baptism, or either of them, consisted in part of infants ? No, it cannot. Be it remembered, that we are seeking for *proof* ; and that the burden of the proof lies on him who brings forward these cases as examples of infant baptism. They will come under our notice again ;—*here* the preacher introduced them merely as an answer to an objection ; *hereafter* we shall find them in his train of evidences in support of the practice for which he is an advocate. In the meantime, be it observed, that the objection which the preacher proposed to answer, remains "in full force and virtue ;" no command, no example, has been produced, in support of the practice of infant baptism. But here comes a plea which it was thought must relieve the matter :—"Female communion." This, it was said, rests on the same sort of inferential evidence with infant baptism. To which, at the outset, I reply, that if there be no better evidence in favor of female communion than what we can find in favor of infant baptism, it must share the same fate, and be given up. But let us take a glance at this matter.

Female communion, it seems, as well as infant baptism, is to be proved by inference : the argument, therefore, in one case, must be as strong as in the other. By no means : for in one case the inference may be clear and conclusive ; in the other, vague and conjectural. With respect to the inferential argument for infant baptism, we have seen, as

far as the subject has progressed, that it amounts to nothing like *proof*—nothing like evidence by which a question at issue can be decided. And we think, too, that in the subsequent investigation, it will be found an utter failure. The case of female communion is very different. As far as inference is concerned with this case, it leads, in the estimation of every candid mind, to a clear and unquestionable conclusion. The Supper was indeed instituted amongst *males* only, and only amongst the *apostles*; but certainly with a view to its becoming a social ordinance in the Church, as afterwards appears. Then, there is not to be found, in the nature of the ordinance, or the exercise of mind requisite to the occasion, anything peculiar to either sex:—"This is my body broken for you; this is my blood, shed for many; this do in remembrance of me." There is no more color of reason for restricting this ordinance to *males*, than there is for restricting to them the declaration of our Lord to Nicodemus:—"Except a *man* be born again, he cannot see the kingdom of God." But that women did partake of the Lord's Supper, in the apostolic churches, there is full and conclusive evidence:—"And upon the first day of the week, when the *disciples* came together to break bread," &c.: Acts, xx. 7. Are not *women* disciples as well as *men*? Well, here they, the disciples, came together without exception, to eat the Lord's Supper. Again: Paul delivered this ordinance to the Church at Corinth, without exception: 1 Cor. xi. 23; and, that females were members of the Church, obviously appears from the same chapter. But why multiply words in proof of this point? were there no evidence than that women were baptized, this would sufficiently establish their claim to the Lord's Supper, if no restriction were given or implied in any part of scripture. In the account of this ordi-

nance, or in its institution, "had any directions been added that confined it to males, as the commission confines baptism to believers, then no inference could establish the right of females." The cases are entirely dissimilar. Let the evidence there be compared with that sort of inference which is relied on for the support of infant baptism, and mark the difference! In the one case we shall see *satisfactory proof*; in the other, mere *vague presumption*. In the case of female communion, too, we find nothing that is not in perfect harmony with the nature of the institution, and the qualifications and exercises required in the participants;—in the case of infant baptism, you are met at every turn with a requirement or an example, that virtually forbids the ceremony, and calls aloud for *believers*, as the subjects. This brings me to the next objection which the preacher encounters: which is—

2. "That repentance and faith are represented in the New Testament, as pre-requisites to the ordinance of baptism." And how is this position, so apparently strong, to be assailed? With what argument is its force to be annihilated? You shall hear. This, says the preacher, respects *adults*, not *infants*. Faith and repentance are required of *adults*, in order to baptism: they are not required of *infants* in any case. When Peter Edwards, many years ago, came forth, brandishing this weapon, in logical style, it looked, at the first glance, somewhat formidable, but proved on trial a mere shadow. No, my dear sir, no; it is not of *adults*, considered *as adults*, that faith and repentance are required in order to baptism; it is of *the subjects* of that ordinance, or the *candidates* for it, that these exercises are required. And this, of course, precludes from the ordinance those who, in the nature of the case, are incapable of these exercises, as having no concern with it.



The subjects of baptism are required to be of this description—*penitent believers*. This is the plain, common-sense construction of the matter ; and the objection assailed by this *ingenious* argument, remains in all its force. Edwards, as well as my memory serves me, for I have lost his book, caused this same troublesome objection to pass the *ordeal* of several logical syllogisms, *very ingeniously* analyzing each of them, and brought the matter to this issue : The scriptures require faith and repentance of *adults* in order to baptism. But they are not required of *infants* in order to anything. Therefore, this requisition furnishes no argument against infant baptism. Very well modeled to suit himself ! But let us state the matter fairly : The scriptures require faith and repentance in the *subjects* of baptism : But infants are incapable of these exercises : Therefore, infants are not to be considered proper subjects of baptism.

But here comes a quotation to aid, it seems, in demolishing the above objection to infant baptism. The Apostle Paul commanded the Thessalonians, “ that if any would not work, neither should he eat.” Now, the argument is this : That, if because *faith* is required in order to baptism, infants are to be excluded from the ordinance ; then, by analogy, it will follow, that because *work* is required to give one a claim to eat, infants must be debarred from any title to the sustenance of life ! And the above objection, or argument against infant baptism, is reduced to an absurdity ! Another of P. Edwards’ logical deductions, and ought to have been left with him, as suited to his genius ; for really it is unworthy of Mr. M. It needs but a brief notice ; only view it in a true light, and it “ vanishes into thin air.” “ *Faith* is required of those who are baptized ; *therefore*, *infants*, who are incapable of faith, must not be baptized.”

This is *our* plea, brought in by way of objection. Now, here is the argument for neutralizing this objection: “*Work* is required of those who eat; therefore, *infants*, who cannot work, must not *eat*.” So stands the analogy. Are the cases similar? By no means. Infants *must* eat, in order to live; so indeed must adults: but *these* forfeit their claim by idleness; they *will* not work, therefore they *shall not* eat. But infants, who *cannot* work, do not forfeit their claim by inability. They *must* live; and they must *eat* in order to live. This is understood and taken for granted. Now, here is the discrepancy in the cases, and here lies the fallacy in the argument. It is not understood, it is not to be taken for granted, that infants *must* be baptized; this would be begging the question with a witness! taking for granted the main question at issue. And so this objection to infant baptism still stands forth in all its strength. If indeed it could be proved, that baptism to an unconscious babe is necessary to its eternal felicity, as corporeal nourishment is necessary to its natural life, then would we be willing to admit the claim without the aid of such an argument as the above. But this, it is earnestly hoped, will hardly be maintained, whatever awful squintings towards the sentiment may appear in some parts of the Episcopal Formulary.\* Earnestly, indeed, do we hope, that in this day of increasing light, the horrible dogma of old Augustine, dignified with the title of *Saint*, will never regain its ascendancy: the dogma, I mean, which consigned to damnation all unbaptized infants!

*Infant communion* prevailed for a long time in the early ages: and very consistently went along with infant bap-

\* Excellent sentiments, clothed in beautiful language, are to be found in “The Book of Common Prayer,” &c.; but some things, brought from Rome, of an awfully exceptionable character.

tism : indeed, it has found some advocates of no mean talents in modern times. Now, the very argument we have just been reviewing—the argument designed to meet our objection, by referring the pre-requisites to baptism to the case of *adults*—the argument which we have found to pass by us *harmless*, can be used *availably*, by an advocate for infant communion, against his Pedobaptist brother. Let us take the initials of each, and try the matter in a little dialogue. The infant communionist shall be I. C., the Pedobaptist, P. B.

*I. C.* I maintain that the baptized infant ought to be brought to the Lord's table, and fed with the mystic symbols. *P. B.* No, by no means. *I. C.* I insist on it : the infant has been baptized—it has a right to the privileges of the Church ; and there is no valid argument against its partaking of the holy supper. *P. B.* Yes, there is an argument—a conclusive one, against it. Our Lord says, "This do, in remembrance of me." Of this the infant is incapable ; neither can it discern the Lord's body, and therefore cannot properly be a partaker. *I. C.* O ! that objection is easily answered. I will just make use of the neutralizing argument which *we* bring to bear against our opponents, on the subject of baptism. It is of *adults* that all this is required ;—*adults* are required to do this in remembrance of Christ ;—*adults* are required to discern the Lord's body : these exercises are not required of infants in any case : and therefore these requisites cannot affect their claim. *P. B.* But, to an unconscious babe there can be no virtue in the sacred elements. *I. C.* Surely there can be, to the unconscious babe, as much virtue in the bread and wine which we administer to it, as in the water which is sprinkled upon it. And thus, for the present, ends the dialogue. Now, in the plea of the infant communionist we have the argument *ad hominem* ; and

the force of it, I humbly conceive, a Pedobaptist cannot evade. The fact is, that to be consistent, the advocate for infant baptism must be an advocate for infant communion; there is as much ground for the one as for the other: albeit I could not agree that there is scriptural ground for either.

After all, how can Mr. McG. resort to this or any other argument, for the purpose of showing that repentance and faith are not required of a certain class of subjects in order to baptism? In so doing, he is directly at issue with his own Formulary! In the office for baptism it is plainly implied—and in the catechism it is explicitly stated, that *repentance and faith are required of persons to be baptized*. It is not pretended that there is any exception: and then the difficulty in the way of infant baptism, is relieved by the provision of *sponsors*, a very unscriptural provision indeed!—one for which there is no shadow of authority, but one which is consistent enough with the practice it is brought to sustain.

In discussing the merits of this objection to infant baptism, the preacher bestows a passing notice on one of our prominent evidences in support of the objection,—the commission in Mark xvi. 16: “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Here he remarks, that if this declaration of our Lord be considered, in the first clause, as excluding infants from baptism, (“he that believeth and is baptized shall be saved,”) so may it be considered, in the second clause, as excluding them from salvation: “he that believeth not shall be damned.” An argument pretty much in character with that which we have just been reviewing; better calculated to perplex a plain mind, than to carry conviction. A proper view of the matter, however, will

clear up all difficulty. Now, if there were no way of saving infants but by the gospel, the conclusion against their salvation would indeed follow, as above stated. "But the gospel!"—(I here quote from Carson)—"the gospel, as a ministration, has nothing to do with infants, nor have gospel ordinances any respect to them. The gospel has to do with those who hear it. It is expressly, with respect to such as hear it, that the gospel is here said to be salvation by faith and baptism, and condemnation by unbelief. 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' Here the salvation and condemnation respect those to whom the gospel comes. Infants are saved by the death of Christ; but not by the gospel, not by faith." The nations who have not heard the gospel, cannot be saved by the gospel; neither are they condemned for not believing it: their condemnation rests on other grounds. So, an infant cannot be saved by the gospel, being utterly incapable of understanding and acting faith in it; nor can the want of faith incur its condemnation, though it is thus precluded from baptism, *which requires faith in its subjects*, and an intelligent submission to the ordinance as a *personal* duty. A word more on this point: and this one reflection ought to suffice, to solve the difficulty thrown in our way: The ministration of the gospel, with its ordinances, is committed to *our* hands, and we must proceed according to the commission given; the salvation of unconscious babes, dying in that state, God has reserved in *his own* hands, and has not required that we should make provision for the mode in which it is to be effected. The argument, we think, is fairly met and answered.

3. Another objection which the preacher meets is sug-

gested in the question:—"What benefit can there be in infant baptism?" He retorts, by asking, "What benefit can there be in prayer for infants?" In regard to these questions, I remark, that if prayer for infants be sanctioned in the New Testament, which certainly is not denied, then we may be assured that to pray for them is proper, and that in some way it must be beneficial, though we should be unable to see how or in what respects it is so. And so of infant baptism: if that were sanctioned in the New Testament, I should say, let it be practised, though no good result be apparent to us. Yet I am fully persuaded that the New Testament baptism commends itself to us, by its attendant benefits, as well as by the divine sanction so obviously exhibited in its favor. Well, but the preacher thinks that the benefits of infant baptism may be readily pointed out. [Some things in that part of the discourse, I did not so well hear nor understand. As far as I could gather what these benefits were, I will set them down.]

1. "Infants, by baptism, are brought into covenant relation to God." It is easy to say this; but where do we get the information? Sometimes we are told that the infant children of the believers are already in this covenant relation; and therefore are entitled to baptism as the seal;—sometimes they ought to be baptized, to bring them into the covenant! But what covenant, let me ask, is this into which they are brought by baptism? Surely, not the covenant of circumcision made with Abraham; for the terms of that covenant are such (see Gen. chapter xvii.) as show it clearly to be inapplicable to us Gentiles under the gospel. It must, we presume, be the new covenant that is intended—the nature and terms of which, as quoted by the apostle, may be seen: Heb. viii., *et seq.* This, then, is the gospel covenant, the constitution of the gospel king-

dom. And, though wherever the gospel comes, all are favored with the privileges of this new covenant, considered as a dispensation of grace, *into* it none ought to enter but such as appear to possess the qualifications required of its subjects : see verse 10.

2. "By thus receiving infants into the Church, or into the covenant, an obligation is imposed on us, or, perhaps, it was, the obligation is strengthened or increased, to afford them religious instruction." Indeed I must say, I cannot see how. From the scriptural admonitions on this subject, the religious culture of the minds of children is obviously an imperative duty ; but we find, in those admonitions, no allusion to the baptism of the children as enhancing the obligation.

3. Baptism seals to infants certain benefits, [did not well understand what,] as circumcision sealed certain benefits, &c. Circumcision, it was said, is called "a seal of the righteousness of faith." Is this a correct quotation ? It has often been urged in this shape ; but surely it is not correct, nor does it convey the sense of the passage alluded to. "And he (Abraham) received the sign of circumcision : a seal of the righteousness of the faith which he had, yet being uncircumcised." Rom. iv. 11. It was a *sign* of God's covenant with Abraham and his posterity, as stated : Gen. xvii., and it was a *seal* of the righteousness of *the faith* which he had *personally*, while yet uncircumcised. It may also be considered as a seal of the righteousness of *that faith* which should be possessed by the *spiritual* seed of Abraham, whether Jews or Gentiles :—"that he might be the father (adds the apostle) of all them that believe, though they be not circumcised, that righteousness might be imparted to them also." But surely, circumcision sealed no such thing to the *natural* seed of Abraham ; nor does baptism seal any

such thing, nor any thing else, to a *believer's* natural seed. It is nowhere termed a *seal* ; and it must be a gratuitous assumption so to name it. A little more about the covenant, circumcision, &c. presently, in its place.

Such, in substance, were the answers and arguments, in refutation of the objections to infant baptism ;—all of which objections, our respectable opponent thinks, leave the claims of infants untouched ! The reader must judge whether the ordeal through which these objections have passed, has not left them possessed of even an increase of vigor. It is somewhat remarkable that the preacher, in stating the benefits resulting from infant baptism, did not avail himself of that most important one assigned to it by the Church :—“ We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church !” Strange, indeed, that the instrumentality of baptism, without faith or consciousness, should be considered as producing such an effect ! But the preacher did not think proper to give this inestimable privilege a place in the series of benefits.

II. We have now arrived at the second part of the discourse ; which was, after answering objections, to show on what authority infant baptism rests. Much may here be considered as having been anticipated in the foregoing part of the discussion, by which our task becomes the lighter. And indeed, if all the objections to infant baptism were really obviated, the claim in its favor it might be but light labor to establish. In the meantime, however, we should increase the series of objections with some very formidable ones, not introduced by the preacher. But this by the way : now to the direct arguments in favor of infant baptism.



1. "Infants were anciently received by an express law, which has never been repealed." The argument, therefore, is, that they are still to be received into the Church. Here we were referred to the covenant made with Abraham; and the apostle's authority was mentioned: Gal. iii. 17, to show that the covenant could not be disannulled by the subsequent introduction of the law. Thus I understood the matter. Now let the reader mark well the point in hand. What covenant is this, to which the apostle refers? Was it the covenant of circumcision, in the 17th chapter of Genesis? No! for he tells us expressly, it was the covenant confirmed of God in Christ, 430 years before the giving of the law: (see Gal. iii. 16, 17,) which brings us back to the 12th chapter of Genesis, and presents us with the great promise of Christ, in whom "all the families of the earth should be blessed." We rejoice that this covenant, or promise, cannot be disannulled." It is the fountain of life, and runs through all the covenants and dispensations in the economy of redeeming mercy:—through the covenant with Abraham, in the 15th chapter, and in the 17th, the covenant of circumcision: through the Sinaic covenant; and into the new covenant under the gospel where it expands and deepens. But the modes and circumstances of these covenants depend on the revealed will of the great Dispenser, and are not left to be inferred by arguing from one to the other. The law of circumcision, under the new dispensation, has nothing to do with the *Gentiles*; with respect to them *it is null and void*. See the 15th chapter of Acts, aye, and observe, that no provision is there made for a substitute, by which the children of Gentiles should be received into any covenant. They have the privilege of being reared up under the benign influence of the new covenant; and they enter into the bonds

of that covenant, internally and formally, when they believe and are baptized.

2. "The *identity* of the Church under the Old Testament and that under the New, is urged as an argument in favor of infant baptism." The Abrahamic Church, I suppose we must so call it, expanded afterwards into the Israelitish Church, under the Sinaic covenant, was identical with the gospel church under the new covenant: and so infants must now be received, and form a great part of the gospel church! Now this is a strange position; and one cannot help wondering how it ever came to be assumed! What! Abraham's family, consisting of a numerous train of servants, beside the boy Ishmael, and all circumcised without respect to faith or moral character,—every male, of every description, identical with the gospel church, "sanctified in Christ Jesus, called to be saints," "faithful brethren in Christ!" What! the Israelitish nation, consisting, for the most part, of a promiscuous crowd of obstinate, rebellious, and idolatrous sinners, identical with the church under the new dispensation—"built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ!" That sort of holiness, which Israel, as a nation, possessed, the same with that which the Church of Christ is considered as possessing! The Jewish rulers and people, that rejected Christ and his doctrine, cast out of the Synagogue those who professed to be his followers, and persecuted unto death the Lord of glory—*this* Church, the same with the Church at Jerusalem, which "continued steadfast in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers!" Can it be necessary seriously to set about disproving the position here assumed? It can be amply refuted; but we cannot here enter farther into the matter

than to offer some two or three passages of scripture, plainly testifying against it. The question at issue is this: Is the kingdom of heaven under the gospel—is the New Covenant—is the Gospel Church—identical with the kingdom of God under the old economy, with the Sinaic Covenant, with the Jewish Church? No; by no means.

Take, first, an Old Testament prophecy, Dan. ii. 44 :—“And in the days of these kings,” that is, under the Roman government, “shall the God of heaven set up a kingdom,” namely, the kingdom of the Messiah, or the gospel kingdom. *He will set up* this kingdom hereafter. Obviously, then, it was not already set up; it could not then be the same with the kingdom under the old economy. With respect to the identity of the old covenant and the new, take another prophecy, Jer. xxxi. 31, 32, &c. :—“Behold the days come, saith the Lord, that I will make a *new covenant* with the house of Israel, and with the house of Judah: *Not* according to the covenant which I made with their fathers,” &c. See the passage; and see it quoted by the apostle to the Hebrews, (chapter viii.) with the express purpose to show that these covenants are *not* identical; and that the Old was vanishing away, to give place to the New. And then, for the other aspect under which this identity is contended for, the sameness of the Jewish and the Christian Church, let the declaration of our Lord suffice :—“Upon this rock I will build my Church.” *I will build*. Surely, then, it had not already been built long ago. “I will *build* my church:” not the old Jewish Church. “I will build *my church*,” not repair or enlarge an old one. What now has become of the identity contended for? Surely, as the apostle says of the Old Covenant, “it is ready to vanish away.”

But, perhaps, we are too sanguine; let us hear what is advanced in evidence of this identity. Here is the figure

of the olive-tree; the good olive-tree, (Rom. xi. 17, &c.,) from which some of the branches (the Jews) were broken off, because of unbelief, and wild olive-branches (Gentiles) were grafted in their place into the good tree. The argument is, that the figure exhibits no change in the tree, and sustains the position that the church remained the same in passing from one dispensation to the other. Now this argument, it is admitted, carries, at first glance, some aspect of plausibility. All its apparent force, however, at once vanishes, by the concession which was made, (for it was conceded, and must be,) that there was some change. Well, there was some change in the church state, in passing from one dispensation to the other. The apostle says there was a change. Heb. vii. 12: "For the priesthood being changed, there is made of necessity a change also of the law." Yes, and our Pedobaptist friends must acknowledge, according to their own practice, a change in the membership; for under the Abrahamic Covenant, and under the Mosaic Dispensation, (or the Sinaic Covenant,) membership was extended to adults of different ages, servants as well as free-born children, without regard to moral character. The argument, then, for identity, still fails; and the fact seems to be, that the figure here used was designed to show nothing more than the transfer of religious privileges, from the unbelieving Jews to believing Gentiles. The sameness, as to the essence of religion, under all dispensations, is readily admitted.

But another quotation demands our notice. Eph. iii. 6: "That the Gentiles should be fellow-heirs, and of the same body," &c. What same body? The same old Jewish body? By no means. If they both belong to one body, (both Jews and Gentiles,) are they not of the same body, though no other had pre-existed? Certainly: "Fellow-

heirs, and of the same body.” But why labor this point? The apostle has happily settled it for us. Read in the foregoing chap., Eph. ii., ver. 13 to ver. 16, inclusive. There, speaking of the effect which the cross of Christ has produced, in regard to Gentiles and Jews, and particularly of the harmony thus introduced between these once hostile parties, the apostle represents our Lord as having it in view, ver. 15, “to make in himself of twain one new man, so making peace.” Mark this well! “To make in himself, of two, one new man!” The point is proved for us. Not the old Jewish man, but the new Christian man; the term man being used by way of figure for the whole body, the church. The identity vanishes!”\*

3. The position, that “baptism has come in the room of circumcision,” was assumed as furnishing another argument in favor of infant baptism. “Infants were circumcised, therefore they ought to be baptized:” an argument often brought forward, and as often, we think, refuted, and not relied on; nay, rejected as of no validity, by some writers of distinction on the Pedobaptist side. This matter has been, in a great measure, anticipated, under the two foregoing arguments, rendering it the less necessary that we should dwell on this point in our review, which already has been extended to a greater length than was expected.

“Infants, under the old dispensation, were circumcised; therefore, under the new, they ought to be baptized.” Where is the proof; or, how does this follow? Why, it is thought that Paul has spoken of baptism as “the circumcision of Christ.” Col. ii. 11, 12: “In whom also we are circumcised with the circumcision made without

\* See Gal. iv., ver. 21, to the end; where the two covenants are contrasted, not identified.

hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism," &c. But Paul himself shall explain to us this spiritual circumcision. Rom. ii. 29 : "Circumcision is that of the heart, in the spirit and not in the letter." This is the Christian circumcision, or "the circumcision of Christ;" the renewing influence of his grace in the heart, typically represented by circumcision in the flesh. Now, with this idea the meaning of the above quotation is in perfect harmony. "The circumcision made without hands" has the effect of "putting off the body of the sins of the flesh;" and this "circumcision made without hands," he calls "the circumcision of Christ." Why, then, is baptism immediately afterwards introduced? I answer, because it properly follows the circumcision of the heart, and was requisite in forming the picture of the Christian's new state and relation. This "circumcision of Christ" "puts off the body of the sins of the flesh." But does baptism put off from an infant the body of sins? What body of sins? Strange construction, indeed! He that can believe it, let him; but let him beware how he believes what is not consistent with God's truth! Is there here now, I ask, any proof, anything like proof, that baptism has come in the room of circumcision? Let the reader judge.

But now comes the argument from analogy: "There is, in several respects, an analogy between these two institutions—circumcision and baptism; and hence an argument that the latter occupies the place of the former." Both, it is said, were designed as initiating rites; both laid the subjects under peculiar obligations; both had regard to one important object, the renewal of the heart by the influence of divine grace, &c. Well, and will a few incidental analogies justify the conclusion that one came in the room of

the other, when, in so many respects, we find so glaring a discrepancy between them? Let us notice some of the cases according to the view which Pedobaptists themselves take of them:

1. As to *sex*: Circumcision included only males; baptism includes males and females.

2. As to *age*: Circumcision was to be performed on infants on the eighth day; baptism, it seems, may be administered sooner or later.

3. As to the *subjects*: Circumcision was performed on males of all ages, (where it had not previously been performed,) without regard to faith or moral character, and on slaves, as well as free-born children; baptism, it is agreed, cannot be administered to slaves on the faith of the master, nor to adult persons without regard to faith or moral character.

4. As to *the piety or faith of the parent*: Circumcision required no such qualification in the parent, to entitle his child to this ordinance; but baptism, it seems, must be administered only to the child of a believing parent.

5. As to *the extent of the claim*: Circumcision carried its claim down from the parent, (from Abraham, for instance,) to all his posterity—children, grand-children, great-grand-children, &c., &c.; but baptism extends no farther than to the immediate descendants. We might extend this series of discordancies between these two institutions, but it is needless. How can one be considered as occupying the place of the other, when it fails to square with it in so many material points? And by what right, when setting upon this ground the claim for infant baptism, do you disregard those material points—the *sex*, the *age*, the *subjects*, the qualifications, &c.? Surely it cannot be said that the question at issue is thus proved and settled.

The position that "baptism is come in the room of circumcision," is attempted to be sustained by presumptive argument; and we have seen what is its strength. Now here is a presumptive argument, which, in all candor, we think, will utterly overthrow it, if, indeed, that is not already done. In the 15th chapter of the Acts of the Apostles, we have an account of a conference, which was held in the church at Jerusalem, for the purpose of resolving a question which had created considerable commotion. The question, in effect, was, whether the rite to circumcision should be introduced among the Gentile converts. It was deliberately discussed, and determined in the negative. Now here was a fair opportunity, and, I may add, a fit occasion, to have introduced this position, that "baptism has taken the place of circumcision," had such been the sentiment adopted by the apostles; and our argument is this. It is fair to presume, without a doubt, that this tenet, had it been then held, would have been introduced in settling this question. Nothing like it, however, appears in this conference; nor could the Jewish converts have known anything about it, as they still continued, it seems, to circumcise their children: see Acts xxi. 20, 21: another strong collateral argument against the position, that baptism occupies the place of circumcision. The preacher thinks, however, he has made it appear that infants have a right to church membership; and, if so, of course to baptism. And why not, I ask, in virtue of their church membership, why not a right also to the Lord's Supper? In ancient times, (which are regarded with so much veneration, though deformed with superstition,) infant baptism and infant communion went together, and the arguments and objections which apply in one case will apply in the other.

4. As another auxiliary in the series of arguments, the



text of the discourse is again introduced: "Go disciple all nations, baptizing them," &c., and the preacher asks: "How would the apostles understand this commission?" Why he thinks according to the ancient custom of the Jews, who received infants into their community, and circumcised them. No, my dear sir; no! but according to the plain, common-sense construction of the language, and in accordance with the practice which they had pursued under the authority of their Master, of whom it is said, John iv. 1, that he "made and baptized more disciples than John." Made disciples and baptized them! No infants in the case.

5. The interesting occurrence, Mark ix. 36, 37, was brought forward; and that in chapter x. 14, as furnishing evidence in favor of infant baptism. In the first instance, our Lord is represented as taking a child, and saying to his disciples: "Whosoever shall receive one of such children in my name, receiveth me," &c. Baptism, I would remark, seems foreign from the object on that occasion. Read from ver. 33 to ver. 37, and it will be found that the object was, to inculcate in the disciples (who had been disputing who should be the greatest) a spirit of simplicity and humility, and the child was taken to illustrate the lesson thus inculcated. In the second instance, young children having been brought to him for his blessing, and the disciples interposing on the occasion, Jesus was much displeased, and said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." The object in this case was to procure the benediction of Christ for these little ones, and it was obtained; for we are told, ver. 16, that "he took them up in his arms, put his hands upon them, and blessed them." But, then, our Lord said: "Of such is the king-

dom of Heaven ;” and this, we are told, implies, that infants are to be considered proper members of the gospel church. But on this point, the most respectable authorities, even on the Pedobaptist side, are divided. It shall suffice at present to quote some of them. Dr. Doddridge : “For of such is the kingdom of God ; persons of such character are the true subjects of my kingdom, and heirs of eternal glory.” And again, in his lectures : “It may signify not those who are infants in age, but persons who, in the temper and disposition of their minds, resemble the simplicity and innocence of children.” McKnight : “The Church of God on earth, and the kingdom in heaven, are composed of persons who resemble little children in their disposition.” To the same effect, it is said, is Bishop Bloomfield’s view, and that of some of the most eminent German critics. Can these passages of scripture be considered as proving the divine authority of infant baptism ? No ; they say not one word about it ; and any argument drawn from them in its favor, applies equally to the Lord’s Supper. Why insist on one, and disregard the other ? Why thus reject the claims of these young disciples ?

6. We are presented with an extract from Peter’s sermon on the day of Pentecost. Acts ii. 38, 39 : “Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” Now, I ask, what promise ?—baptism ?—the promise of baptism ? No ; surely not. Baptism was *enjoined* on them, and the gift of the Holy Spirit was *promised*, and *salvation* had been *promised*, ver. 21, to all who should call on the name of

the Lord. But let this promise be whatever it may, it is obviously limited in the concluding clause, to "as many as the Lord our God shall call." Are infants called? They have nothing to do with the call. And it is strange that where *children* are mentioned in a sentence having any sort of connection with baptism, our Pedobaptist friends should immediately think of infants, as if a man's descendants were not his children when grown to years, as well as when in a state of infancy! But if this promise, "to you and to your children," is a ground for the baptism of infants, where were they, I ask, on the occasion, when we hear only that "they who gladly received his word were baptized?" Where were the infants? Probably taken good care of, but clearly, not among the baptized. This passage is given up by many, perhaps by most, of the most eminent Pedobaptist writers; among whom are Limburch, Hammond, Whitby, Bloomfield, &c. It ought to be given up by all.

7. Paul's decision, in the case of an unbelieving husband, or an unbelieving wife, was referred to. 1 Cor. viii. 14: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy." Without going into an exposition of this passage, which would occupy too much space, it may suffice to offer a brief remark or two. The holiness here affirmed of the children, is obviously of the same sort with the sanctification affirmed of the unbelieving husband or wife. If, then, this sort of holiness entitles the children to baptism, so will that sort of sanctification entitle the unbelieving parent to baptism; and the argument is thus reduced to an absurdity! The case does not appear to have any thing to do with baptism. The view just presented is

precisely in accordance with that of Professor Stuart ; and Barnes' remark : " There is not one word about baptism here ; not an allusion to it ; nor does the argument in the remotest degree bear upon it."

8. Lastly, " the baptism of households." On this item, it is hoped, we need not be long engaged, though much has been said, and might be said, about it. Among the thousands of believers, whose baptism we read of in the New Testament, three households, or families, are presented to our notice as the subjects of baptism. These are Lydia and her household, Acts xvi. 14, 15 ; the jailer and all his, ver. 33, and the household of Stephanas, 1 Cor. i. 16. Well ! and does it follow that there were infants baptized in these households ? It does not. Might there not be three believing families ? No doubt of it. Now, it would be sufficient for us, that it might be so, for this admission removes all impediment out of our way ; but it is to no purpose for the other side to say, there might be infants in these baptized families, for the *onus probandi* (the burden of proof) lies on that side. We are asking for proof of infant baptism, and they must show that infants constituted a part of the baptized in these families. We maintain that infants did not constitute any part of the baptized in these households ; nor do we admit, had there been infants in any of them, that they would have been included in these cases, under the term " household"—because the terms of the commission go so obviously to exclude them : " He that believeth and is baptized," &c. Nothing but proof that infants were baptized will suffice. But, apart from the commission, it will be found, from the accounts given of these households, that in two instances no infants were there, or, that they could not have been included. These instances are, the family of the jailer and the household of Stephanas.

Of the first, it is said that Paul and Silas “spake to him the word of the Lord, and to all that were in his house;” the same to all that were baptized; and that “he rejoiced, believing in God, with all his house.” See the account, Acts xvi. 25—34.\* Of the second instance, the household of Stephanas, Paul says, 1 Cor. xvi. 15: “Ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints.” No infants, then, in the case of the jailer’s family, or that of Stephanas. And what of the other instance, the household of Lydia? Why this we say of it, though none of us know much about it—that she was a seller of purple from the city of Thyatira, a long way off. Her household probably consisted of persons in her employ. We say that our good friends, who bring up this case, cannot possibly prove that she ever had a husband, or a child; and that, when Paul and Silas paid a visit to her house, ver. 40, and had seen the brethren, they comforted them, and departed.

Thus ends our review, extended greatly beyond the length which was anticipated, and leaving but little room for concluding remarks. In these animadversions, respectfully offered in the spirit of cordial good will, I have endeavored, fairly and candidly, to meet the arguments which were advanced in favor of infant baptism. I have taken the position, (one which cannot be reasonably denied,) that infant baptism, to establish its claims as a di-

\* Beside these circumstances, concerning the jailer’s family, there is a fact, not often noticed, which speaks strongly that no infants were concerned in the case: it is the fact that the baptism took place out of the house, see ver. 34. Who can imagine that infants, at midnight, would be carried out of the house to be baptized? and the ordinance performed, too, by sprinkling!!

vine institution, must be sustained by substantial proof—that its advocates must produce a divine command, or exhibit a scriptural example, or show, by clear and conclusive evidence, that the practice is sanctioned by inspired authority. Viewing, then, in the light of this position, the arguments which have been advanced in favor of infant baptism, I would respectfully ask: do they stand the test?—do they afford substantial proof in support of the practice? We are compelled to believe that they do not. How different from the evidence in favor of believers' baptism! How then, my friends, can you venture to adopt a practice which finds not a loop on which to hang a substantial argument, and thus supplant, and, in effect, annihilate, an ordinance which shines forth with the full lustre of unclouded evidence.

These animadversions, it is earnestly hoped, will be received in the spirit in which they are presented. I only add, that if Mr. McG. should be disposed to offer any remarks in reply, I hope the columns of the Herald will be freely opened to him.

Grace, mercy and peace to all that love our Lord Jesus Christ in sincerity.

A. BROADDUS.\*

\* Some of the thoughts found in this review, are necessarily the same with some presented in the sketch on baptism, on page 178. Still there is sufficient variety, it is believed, to justify the insertion of both pieces.—ED.

## For "A Countryman."

WHEN WAS INFANT BAPTISM INTRODUCED?

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YOUR correspondent, who signs himself "A Countryman," after notice duly given of a desire to exhibit the grounds of his dissatisfaction as to my "Review of a Sermon on Infant Baptism," has come forward, I see, in the Herald, with his *first difficulty*.

The perusal of this second letter from my unknown friend, who appears in this rustic guise, and in the character of an inquirer, who wishes to have certain difficulties removed, has served to strengthen a suspicion to which the reading of his introductory letter had given rise, *namely*, that this same inquiring "Countryman" is a pretty thorough-going advocate of infant baptism! Be this, however, as it may, though he should choose to wear, not only the *sourtout* of an anonymous signature, but the *under-coat* of a closer disguise, his bearing appears to be courteous, and courtesy it gives me pleasure to reciprocate. With the utmost cheerfulness, therefore, I will endeavor, as opportunity may allow, for I have several other matters claiming my attention, to meet the wishes of "A Countryman," and to solve his difficulties as they may be presented. To the matter then before us.

My first difficulty," says your correspondent, "is this : I want to find out where infant baptism began :"—they "tell me that it is an innovation ; but none of them tell me when it began." Nor indeed can I, *precisely*. If, however, it had begun in the times of Christ and his apostles, there would have been no difficulty with him or myself in finding out when it began : the sacred record would have contained the desired information. And so, this very lack of information operates against infant baptism. "I want to know," he says, "*when, where, and by whom*, it was first preached and practised." Now, if this request had been made with respect to *believers'* baptism, I could have complied with it readily, and have answered very definitely. *When* was it *first* preached and practised ? Some 1800 and odd years ago, in the times of Christ and his apostles. *Where* ? In the land of Judea, and regions round about. *By whom* ? By the great Master and his faithful servants. But with respect to *infant* baptism, the question, I think, may be fairly retorted on its advocates—"when, where, and by whom, was it first preached and practised ?" Can *they* refer to the same record, and give us a plain and satisfactory response. I trow not.

Well, but our inquirer thinks, as we tell him that infant baptism "is an innovation," it behooves us to show some account of its rise in history ; and to refer him to "chapter and page" where such account may be found ; otherwise, it seems, he will consider it "not unnatural to conclude, that it has always been the custom in the churches of God." Our inquirer seems to forget here, while he is calling for "chapter and page" in the records of history, to show the introduction of infant baptism *as an innovation*, that he might *a fortiori*, call for "chapter and verse" in the New Testament, to show its existence as a divine in-



stitution ! I am afraid, that as an inquirer after truth, his mind is not so unbiassed by prejudice as might be wished. However, for the present, let that pass. Has "A Countryman" reflected on the consequence of making this condition a *test* in such a case as this ? If the rise of infant baptism as an innovation, cannot be definitely pointed out in history, he will be justified in the conclusion, that it is of divine authority. What then, I ask, will he say of a number of gross and grievous errors, which have crept in under the mask of Christianity, which it is unnecessary to particularize ? Errors, hoary with age, and venerable by antiquity, if indeed antiquity could make them venerable ! Can "A Countryman," with the aid of his "book about church history," or with the aid of all the books he can muster, inform us precisely as to the rise of each of these errors ? point to "chapter and page," and show us *when, where, and by whom* each of them was introduced ? Or, applying his test, and finding that he cannot ascertain this point, will he deem it proper to conclude, that "it has always been the custom in the churches of God," to admit these things of divine authority ? And suppose that he could satisfy himself in this way, what are "the plain people," "the country people," of whom he speaks, and for whom he seems to write—what are *they* to do ? Must all of them procure books of church history, and search the records of antiquity, in order to decide the question as to the divine authority of any controverted tenet ? Or must they depend on those few who may have the means in their hands for applying the test ? Ah, my good sir, whoever you may be, we have a much better test by which to decide questions of this sort ; one, to which our appeal must at last be made ; and it may save a great deal of useless trouble and perplexity to an inquirer, at once to

make that appeal, and determine to abide the decision. You understand me: "To the law, and to the testimony," &c.

But, Mr. Editor, I am not yet quite done with this point. Your correspondent thinks that "the first effort to bring into the church so great a change as that from adult to infant baptism, would have been promptly opposed and strongly condemned; and that we should have some account of it in history." Herein, I remark, he seems to have lost sight of what may be termed, *the philosophy of the progress of error*. It is not usual with error, though it may sometimes be the case, to depart very widely from the truth, by a *sudden spring*. Error generally *creeps*: and from this known fact has come the expression,—"*errors crept in*." By degrees, a state of things is induced which prepares for error of a grosser and grosser character; and thus it passes from one stage to another, without creating any alarm or revulsion of feeling, and frequently without having its stages all marked down in history. The correctness of this representation will hardly, I think, be questioned by "A Countryman." How then shall we determine with respect to a controverted point, whether it be an innovation or not? By searching old records, often interpolated by translators, to discover, if we can, *when, where, and by whom*, it was introduced? No; but by recurring to first principles, to the unadulterated standard of truth.

After all, however, we are by no means destitute of *historical evidence*, to prove, in a satisfactory manner, that infant baptism is an innovation. Not pretending myself to be versed in ancient church history from original sources, I will bring forward evidence, such as I have access to, from second-hand: but it shall be from writers of learning

and research, and such as cannot be accused of partiality for Baptist views ; being themselves of the Pedobaptist persuasion. Let a few brief testimonies suffice.

*Mosheim*, the learned church-historian, makes no mention of infant baptism, in his account of baptism in the first century—a strong presumptive evidence of its non-existence ; no historical documents, it seems, relating to that matter. The subjects of baptism are represented by him as being, at an early period, such as “ acknowledged Christ as the Saviour of mankind, and made solemn profession of confidence in him :” these, he says, “ were immediately baptized and received into the church.” At a subsequent period, a class was introduced called *catechumens*, or such as were in a state of preparation for baptism. No infants mentioned. Let us now hear some of the celebrated *modern* German writers.

*Neander*, an eminent German critic and ecclesiastical historian, says :—“ It cannot possibly be proved that infant baptism was practised in the apostolic age. The late introduction—the opposition it met with in the second century, rather speak against an apostolical origin.”

Professor *Hann* : “ Neither in the scriptures, nor during the first hundred and fifty years, is a sure example of infant baptism to be found ; and we must concede that the numerous opposers of it cannot be contradicted on gospel ground.” [Theology, p. 556.]

Testimonies such as these, from some of the most eminent writers, could be multiplied, if necessary ;\* but at present I forbear. It is not to be wondered at, much less to be thought incredible, that infant baptism, as an innovation, should have “ crept in,” among other errors, at an early period in the Christian era, even as early as the second

\* Strong testimony from English bishops can be produced.

century ; in the course of which, there was a sad departure from the simplicity of the gospel. There does not appear, however, any clear and decisive evidence that infant baptism, *strictly* so called, had actually begun to be practised before the expiration of the second century : though this, by the way, is a question of no great moment. *Tertulian's* opposition, it has been thought, though in *effect* militating against it, refers rather to the baptizing of very young *catechumens*, than to that of *babes* : going to illustrate the fact, that the subjects of baptism were reduced down, from intelligent *believers* to *little children* ; and then, subsequently, from *them* to mere *babes* : as long afterwards, the *mode* was reduced, from *immersion* to *pouring*, and from *pouring* to *sprinkling*. And now, lo ! we have sometimes heard it said, "One drop of water is as good as an ocean !"

Upon the whole, I cannot now resist the persuasion, that if "A Countryman" has brought with him to this inquiry a mind free from the shackles of prejudice, his "first difficulty" will by this time have vanished, and that we shall have clear riddance and room for the *second*.

With respect to the argument founded on a *majority*, or the weight due to any practice on that account, after what I have said on that matter in my "Review," I deem it unnecessary to employ time or occupy space in going over that ground. The mind of my unknown friend seems still to linger around it : I know not to what purpose ; for he himself admits, that a majority furnishes no proof that the truth is on *that side*. Were it otherwise, the Reformation from Popery might be justly condemned ; and an estimate must be formed of the population of Christendom, and of the numbers arrayed on each side of a controverted question, in order to form a decision.

In noticing the fact that "the immersion of believers is gaining ground over the head of all opposition, among all classes, and even in the very bosom of Pedobaptist churches," I intended the remark, as I then observed, *as an offset* against the argument drawn from the fact of a *majority* on the Pedobaptist side: and in all good conscience I can say, I really think it fully an equivalent for such an argument. Well, but I closed the remark with the proverbial saying, "Truth is great, and will prevail!" which might seem to imply, that I considered *the increase of proselytes a test of truth*. If so, I can only say, I did not intend to be so understood. *Truth* will ultimately prevail: but *all that does* prevail is not *truth*. Under certain circumstances, however, I do consider the increase of proselytes, or converts, as a presumptive evidence in favor of the cause: as for instance, in the case of Christianity in its first propagation. And in regard to the case above mentioned, the growth of the sentiment in favor of the immersion of believers takes place under circumstances very different from those which attend the increase of Popery. The cases are not parallel, as might easily be shown; but it does not appear to be necessary. The question at issue is to be decided on other grounds.

These remarks are respectfully submitted to the candid consideration of "A Countryman," with my best wishes for his success in seeking for the truth.

A. BROADDUS.

## Un Clericus.

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SIR:—I received, yesterday, from the B. Green, Caroline, yours without date, but post-marked, RICHMOND, *April* 6.—STEAM! and not knowing your *whereabouts*, I address you, in the way of reply, through the columns of the Religious Herald; the nature of the case will, I trust, be considered a satisfactory apology for the measure which I have deemed it expedient to adopt.

You say, that “a communication sent to the Religious Herald for publication, some three months since, is, as you understand, in my possession:” and, complaining of the conduct of Mr. Sands, as “an outrage on editorial faith,” you request that the manuscript may be sent to Mr. G——, Richmond, before the 10th of the present month.

An explanation of this affair is certainly due to you; and, as far as I am concerned, shall be readily and faithfully given.

Some two months since, perhaps, upon recollection, two months and a half, a MS. of several sheets was put into my hands, which I found to consist of “Strictures on my Review of a Sermon on Infant Baptism.” It was received in a crowded congregation—I do not remember from whom, nor did I know whence it came. Since that time, very lately, the friend who had brought it from Richmond has

informed me, that he had written a few lines in the envelop, explanatory of this little matter about which I was in the dark ; but these lines I had entirely overlooked, throwing the envelop by, as of no consequence. There might have existed a question, whether I should be willing to be involved in a long controversy with an anonymous writer,—one, at least, who was unwilling to appear before the public on the same terms with myself, and therefore it might have been deemed proper to let me have a glance at this production.

After a very cursory reading of this communication, intending, should it be published, to give it a more attentive perusal, I sent it on, by the first safe conveyance, securely enclosed, along with a note to the editor of the Religious Herald, to the effect, that though I had bespoken a place in the Herald, only for the gentleman whose sermon I had reviewed, I hoped that this anonymous production might be admitted—truth having nothing to fear from investigation. It was thought, indeed, by several judicious friends to whom this matter was mentioned, that the *terms* were not altogether fair and equitable—one party, in an important controversy, giving his name ; the other, declining to appear openly *in propria persona*. Mr. Sands, too, I have understood, thought so : and this may operate as a reason for his hesitancy in regard to the publication of the “*Strictures* ;” or, it may be, that the columns of the Herald having been latterly so occupied with discussions on different topics, room has not been found for this long communication. He, however, can answer for himself, and assign his own reasons.

In the meantime, as you seem disposed (as well as I can recollect, from what you somewhere said in your communication) to try a more regular discussion of the subject of baptism, what think you, sir, of dispensing with “*Reviews*”

and "Strictures," and commencing *de novo*! We might otherwise weary our readers with a course of an immethodical character, long before we should be ready to commence with a regular discussion. Such a discussion, as I understand the matter, you have proposed, and very respectfully, *I accept the proposal*—ON CONDITION, however, that the whole discussion, which must embrace the scriptural *mode and subjects* of baptism, shall regularly appear in the "Southern Churchman," as well as in the "Religious Herald." And on this condition, I am perfectly willing, (as you seem very reluctant that I should meddle with *names*, although I certainly never meant any discourtesy by it,) that you retain the signature, under the form in which you have preferred to appear, giving your own proper name to the editors and myself. It will be understood that you are a clergyman of the Protestant Episcopal Church; and, I have no reason to doubt, in deservedly high and reputable standing.

Being much pressed with some other matters requiring my attention, it will be requisite on this account, and it is presumed will best suit the editors and readers, that the pieces presented for publication be of a moderate length, say, about two columns and a half in the Herald.\*

On the above conditions, I cannot doubt that Mr. Sands will freely open his columns to the discussion. Be so obliging, sir, as to let me hear from you, in reply, through the Herald.

Permit me here to say, my good sir, that I am one of the *too few*, who ardently desire that the time might shortly arrive, when all sincere Christians, united on some consistent ground, in one mighty phalanx, may bring their moral

\* These propositions seem not to have been acceded to by "Clericus," as the contemplated discussion never took place.—ED.



power to bear on this fallen world of ours, and thus accomplish the object of the Redeemer's prayer, John xvii. 21 : "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us ; that the world may believe that thou hast sent me." Cherishing this desire, and believing as I do that this object—this great *desideratum*, cannot be accomplished while *infant baptism* continues to prevail, I cannot but feel an earnest wish, that this error, excuse me, good sir, should be expunged from the Christian world. Forms of church government, and some other matters, would prove but slight barriers ; but *infant baptism* subverts, in my view, the constitution of the gospel church—tends naturally, nay, *necessarily*, to an amalgamation of the church and the world, and has thus proved the fruitful source of evils, dire and lamentable, which have been perpetrated under the guise, and in the name, of the holy religion of Jesus Christ !

Indulge me yet a little farther. You seem to think, from something which I saw in the "Strictures," that I feel an inveterate hostility to the "Prayer Book." In this, sir, you are under a mistake. Expurgated from some things which smack strongly of Romanism, such as the *Baptismal Service*, part of the *Catechism*, a long train of *Saints' Days*, and some *other days*—it would, in my view, be an admirable composition. The note in my review, to which you refer in your letter, and which you quote from memory, is in these words : "Excellent sentiments, clothed in beautiful language, are to be found in the 'Book of Common Prayer,' but some things, brought from Rome, of an awfully exceptionable character." Permit me, sir, to ask, ought it to be believed that the reformers, just emerging from the den of Anti-Christ, did at once shed all the *exuviae* of Popery ? No, sir, no ! and there is, I suspect,

much to be done, before the Christian church, so called, be made conformable to the “pattern shown in the mount,” and the gospel and its institutions shine forth in all their native lustre.

The remarks in yours now before me, in which you remonstrate against the imputation which I have somewhere thrown on the Church of England, and the Episcopal Church of this country, in regard to the doctrine of justification, or remission of sins, through baptism, receives my respectful attention, and shall be duly noticed hereafter. At present I can add no more, than an earnest and hearty reciprocation of the wish with which you conclude, that “the Lord may bless and lead us into all truth.”

A. BROADDUS.

## A Query Concerning Baptism.\*

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Two of your correspondents, some time ago, were at issue, on a question of some considerable interest; and both of them having done me the honor to request a statement of my view of that case, I now take occasion briefly to offer my thoughts, in compliance with the wishes of these brethren. This I would have done with more promptness, but for my engagement on other matters, which could not well be postponed.

The case, I think, will be clearly exhibited in the following query: "Ought a minister in our connection to baptize a candidate for the ordinance, who gives satisfactory evidence of faith in Jesus Christ, but acknowledges, at the same time, an intention to unite with a Pedobaptist Church?" I take the affirmative in this case, qualifying it, however, with this condition, viz.: that the candidate shall clearly and fully profess a belief, that there is no other scriptural baptism than immersion, nor any other proper subject than a professed believer. My reasons for

\* In the discussion which ensued on the introduction of this subject into the Religious Herald, Mr. Broaddus's view was ably seconded by Elders Ryland and Stringfellow.—ED.

this solution, both in regard to the affirmative and the condition with which it is qualified, shall be briefly and plainly stated.

1. With regard to the affirmative. The commission of the Master is, to make disciples, and baptize them ; (Matt. xxviii. 19 ;) and in compliance with this commission, we find that the pre-requisite—the state of mind constituting a disciple, being professed, baptism followed as the established order. It does not seem necessary to refer to examples in confirmation of this position ; it will, no doubt, be admitted. This then being the case, it must also, I think, be admitted, that the scriptural evidence is, *prima facie*, in favor of our solution in the affirmative, viz. : that a person making a credible profession of faith in Christ is entitled to baptism, without looking to any condition, saving that which I have mentioned, and for which I am about presently to assign the reason. If, indeed, it should appear, from anything that can be gathered, that the candidate intends to pursue a course, or adopt a measure, inconsistent with faith in Christ, in that case the credibility of his profession is destroyed ; or, at least, it is so far weakened, as to justify the administrator in refusing to grant his request. The question, then, is this : Does an intimation on the part of the candidate, that he intends to join, or to continue in a Pedobaptist Church, destroy the credibility of his profession of faith in Christ ; or does it so far weaken it as to destroy confidence in that profession ? I should think not. He is considered as having made a profession to which there is no objection ; he manifests his attachment to the Redeemer, by desiring to be buried with him in baptism ;” and his intention to join a Pedobaptist Church, though an

error, is not one of such a character as vitally to affect the faith which he professes.

Baptism is a gospel ordinance, but not a church ordinance ; it would seem, therefore, that a person, as a subject, or a possessor of the gospel faith, may, on that ground, claim the privilege of baptism. This ordinance, I readily admit, is requisite to church-membership and church-fellowship, and was designed, no doubt, with a view to the institution of the gospel church. Still, however, it does not follow, that the privilege of baptism must depend on church-membership. The latter may depend on the former, while the former does not necessarily depend on the latter.

Believers, being baptized, are then, according to the commission, to be taught all things whatsoever Christ has commanded us ; and among these "all things," I readily allow that we are to include the institution of the church. And here, I am aware, the question may come up : Will not a failure, in the known intention of the candidate, as to a compliance with what we believe to be the will of Christ, be a forfeiture of his right to baptism ? I would answer, no ; not unless that failure be of such a character as to invalidate the profession which he makes of faith in Christ as the only Redeemer. As far as such a person goes—that is, in believing and being baptized, I think we must say, so far he goes right. Shall we then refuse to lend our aid for the accomplishment of that which we approve as being so far right ? Rather, I would say, shall we not encourage these returns to the primitive pattern, in regard to this important ordinance ; and thus be making inroads on error, at whatever point we may be able to assail it ? Infant baptism, and its concomitant, infant membership, form, in my view, the only insur-

mountable barrier to a general union of evangelical Christians of different denominations. The very constitution of the Church is radically affected by it. That barrier being removed, the various forms of church government, and other minor matters, need be no impediment to a general union—a consummation. O how desirable!—the fulfilment of the Redeemer's prayer!—the precursor of the conversion of the world! And this object appears to me to be promoted by all the inroads that are properly made on infant baptism. Let it, moreover, here be considered, that Pedobaptist ministers have no right to be tampering with baptism; they themselves refusing to submit to the ordinance. Persons, therefore, in the category embraced in the query, cannot be baptized, if we refuse to do it, unless it be in an irregular and disorderly manner. But,

2. With regard to the condition with which this affirmative answer is qualified. This condition is, that the candidate, in this case, shall clearly and fully profess a belief, that there is no other scriptural baptism than immersion, nor any other proper subject than a professed believer. The reason for this condition may be given in few words. It may be that a person in the circumstances which have been stated, never having been baptized, or christened, in infancy, may prefer immersion, as being more clearly scriptural, while yet he holds that infant baptism may be allowed of, as not inconsistent with the scriptures, and possibly, too, may consider other modes than immersion as being capable of answering the end of baptism. Now, in any such case, the view of such a person being subversive of the scripture representation of the ordinance, I should, for this reason, consider him not properly entitled to the ordinance; and the administration of it,

under such circumstances, by a Baptist minister, would, in my estimation, be an inconsistency.

Such are my views of the case presented in the query, and such are my reasons in support of these views. They are respectfully and affectionately submitted to the consideration of the brethren who were at issue on this point, with some hope that what I have written may prove satisfactory to both of them, and may conduce, in some measure, towards a settling of the question in the minds of others.

Grace, mercy and peace !

A. BROADBUSH.

## The Query Concerning Baptism.

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I had no right to expect that my reply to the "Query concerning Baptism" would meet with no opposition, aware as I was, at the time of writing it, that a great proportion of our brethren, if not a majority of them, entertained a different view of the case from that which was presented in my communication. If I had thought that numbers constituted the strength of an argument, I might perhaps have said, "The noes appear to have it," and so at once have yielded to conviction. I must own, however, that I did not calculate on an assault from so many points of the compass!—the strictures of four brethren, announced in the Herald. Of this, however, I am not at all disposed to complain. With their views of the matter, they have, no doubt, acted correctly; and the two who have already appeared, (brother Walker and brother Tinsley,) have written in a spirit which meets my cordial approbation; and for the courtesy and respect with which they have treated me, I hope they will accept my sincere thanks.

Deeming it the better policy not to wait till "the battle thickens," and considering it probable that these two brethren have forestalled their coadjutors, in regard to the objections and arguments which the case may furnish, I shall proceed forthwith to offer some remarks in the way



of reply, reciprocating, at the same time, the kind feelings which have been manifested towards myself, and using that freedom, in my animadversions, which I am confident cannot be offensive.

The query alluded to is in effect as follows : "Ought a minister in our connection to baptize a candidate for the ordinance who gives satisfactory evidence of faith in Jesus Christ, but acknowledges, at the same time, an intention to unite with a Pedobaptist church?" I took the affirmative, qualifying it, however, with a certain condition. These brethren have unqualifiedly taken the negative. And thus we are at issue on this question.

With brother Walker I can say, "I do sincerely wish, that there could be more uniformity in our practice touching this matter." But I cannot concur with him in the opinion, that "the agitation of this subject does more to unsettle the minds of Baptists on the subject of communion, than it can do good," &c. As far as my observation has extended, this question has had nothing to do with any unsettled state of mind, which some Baptists have experienced on the subject of mixed communion. With them the question has been whether there is good ground for a refusal on the part of the Baptists, to interchange communion in the Lord's Supper with pious Pedobaptists—a question which, I think, has been generally pretty well settled in favor of the practice of the Baptist churches. I admit, indeed, that to sanction the baptizing of such as intend to join a Pedobaptist church, might give rise to a question with respect to the reception of such individuals to communion with us. This, however, is a distinct question; and it does not follow that, because they have received valid baptism, they ought, therefore, to be invited to unite with us in a church-ordinance,

while they cannot be recognized as church members. But neither the apprehension of the rise of such a question as this, nor any calculation of probable consequences of this sort, should be urged as an argument or an objection, in a discussion of the merits of this case. Let us endeavor to ascertain the right thing; nor fear the result of any question that may arise from its adoption. I hate "vain jangling;" but discussion properly conducted—a little "agitation" for the truth's sake—is better than the profound repose of error, which, like the stillness of death, forbids any farther improvement. Excuse me, brethren; I have no thought that you wish to cherish error.

It "does more," says brother Walker, "to unsettle the minds of the Baptists," &c., "than it can do good in bringing Pedobaptists over to us." My dear sir, it has not been my object, my aim, in the discussion of this subject, to "bring Pedobaptists over to us," but to bring them on, as far as may be, in the way of truth. I think, however, that this incipient stage gives fair promise of a farther progress—issuing in a union with us, and ultimately in a general union of the lovers and followers of Christ, in the different sects into which they are now divided. *Apropos*, of this matter. I am persuaded that there is a responsibility resting on *us* and on *others*, the weight of which we have never yet duly felt. I allude to the Redeemer's intercessory prayer, John xvii. 21; taking it for granted that there are many, many true believers, lovers of Christ, who are shut up from each other by the barriers of an inveterate prejudice, the result of error and a sectarian spirit. What is the voice of that prayer? "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

Now, what are we doing towards the accomplishment of this desirable object—"a consummation so devoutly to be wished for?"—when Christians, combined in one mighty mass, shall bring their moral force to bear on the world, and the Redeemer "shall see of the travail of his soul, and be satisfied!" Will any of those good brethren who (with an honest zeal, I have no doubt,) opposed my solution of the query concerning baptism—will any of them, or any others, come out with a call to this object, and some suggestions as to the measures to be adopted? Honored and happy those who shall contribute thereunto! Future generations shall call them blessed! But, to the matter more immediately in hand.

Brother Walker, rather to my surprise, is at a loss fully to comprehend the distinction which I made between "a gospel ordinance and a church ordinance;" and brother Tinsley, under a mistaken view of the matter, has employed the greater part of a long paragraph in proving what I should never think of calling in question—namely, that the Lord's Supper is a gospel ordinance, as well as baptism. I am sorry that I did not define the meaning which I attached to these terms, or explain my application of them. I ask to be excused for this omission. Brother Tinsley's mistake has arisen from an idea that these two terms, which were used merely for distinction, must have been put in exclusive opposition to each other. But this erroneous impression being corrected, he will see, I think, at once, that two institutions may both be gospel ordinances, as being both set forth in the gospel; and but one of them properly a church ordinance, as being administered only in the church. For distinction's sake, then, while considering baptism and the Lord's Supper as being

both gospel ordinances, I said, "baptism is a gospel ordinance, but not a church ordinance."

The distinction designed by the use of these terms, is now, I trust, clearly understood; and as my argument rests, in some considerable degree, on the validity of the position here taken, I shall offer some remarks with a view to the sustaining of this point.

The particular argument here alluded to is this: "Baptism is a gospel ordinance, but not a church ordinance; it would seem, therefore," (I might have used a stronger term,) "that a person, as a subject, or a possessor of the gospel faith, may, on that ground, claim the privilege of baptism." Now, is this position, constituting the *premise* of the argument, a good and valid one? I think it is. "Baptism is a gospel ordinance, but not a church ordinance." This is the proposition. But let us here stop a little to define. What do we understand by the "church?" The term, as applied in the New Testament to the people of God, is sometimes used to represent the whole host of the redeemed, or the church universal on earth and in heaven. Heb. xii. 23. Eph. i. 22, 23. It refers also to the great body of true believers in Jesus Christ, throughout the world, or the church universal on earth. Matt. xvi. 18. Eph. iii. 21. This universal church, we may remark, ought to be composed of baptized believers, as in the apostles' days, no doubt, was the case; that is, as far as circumstances would allow, and then it would be a visible universal church. But, once more. The term is used, and most frequently, in reference to an organized body of professed believers, baptized upon a profession of faith, and maintaining the appointments and institutions of Jesus Christ, the head and chief ruler of the body. Hence

the word is frequently, in this application of it, used in the plural, because these were distinctly organized bodies. Acts ix. 31. Gal. i. 2. Acts xx. 17. Now it is to this application of the term that I refer, when I say, that "baptism is not a church ordinance;" by which I mean, that the subjects of it are not at the time members of the church; and I will add, that they are not thereby made, constituted, members of the church.

Herein my view comes into conflict with that of brother Tinsley, and, I suppose, with that of brother Walker. The latter says of baptism, "it is the ordinance which gives membership in the visible kingdom." I should say, rather, which qualifies for membership in the visible church; meaning an organized body. He says, "a believer, baptized by a Baptist minister, is, *de facto*, a Baptist." Very true; he is a baptized believer, but is he necessarily, and of course, a member of an organized church? That is the question now at issue. We shall try this case. Brother T. is quite confident as to the issue. He assumes that baptism is the door, "the only door, into the Christian church," and then he proves, very easily indeed, that "the individual who passes that door, must, of course, be in the building;" and so, "he who is baptized must be a member of the church." Well, but "it has always been admitted," says brother T., "that baptism is the only door into the Christian church." No, my dear sir, no! You thought so, I have no doubt; but this is a mistake. It has not always been admitted, that baptism is, *de facto*, the door into the church. There is, indeed, as far as I know, but one door into the church; but that, I am persuaded, is not, properly speaking, baptism. What then? it may be asked. I answer, mutual consent, compact, or agreement. This mutual agreement is, in-

deed, virtually anticipated, when a church consents to receive a candidate with a view to baptism and fellowship ; but in the order of time and of things, it is to be considered as belonging to a period subsequent to baptism. And hence, notwithstanding this anticipated agreement, many churches are in the habit, and very properly, of receiving to membership the newly baptized, by a formal act.

There is but one door, it is said, into the church ; meaning an organized, visible church, and this is conceded. Now, then, if baptism is actually this door of entrance, through what door, I ask, shall an excluded member, penitent for his transgressions—ay, through what door shall he find admittance to the family within ? Make baptism the door of entrance into the church, and he must be re-baptized ! Let mutual consent be the door, and the entrance is unbarred.

I admit, indeed, that there may be a difficulty, with respect to the person baptized under the peculiar circumstances mentioned in the query ; a difficulty in assigning to him the predicament in which he stands as a baptized believer. But what of this ? Pedobaptism has introduced this difficulty, and we are not accountable for it. And surely, if my good brother, W., may allow himself to plead the fact of a different state of things, from the introduction of Pedobaptism, as a reason for some restraint on “ that latitude in the administration of baptism, which the commission would seem to indicate,” I may be allowed to recur to the same fact, merely to account for a difficulty.

But, to brother W.’s main ground of objection : “ My view of this query,” says he, “ is built on the presumption, that ‘ an intimation on the part of the candidate, that he

intends to join, or to continue in a Pedobaptist church,' so far weakens the credibility of his profession of faith in Christ, as to impair my confidence in it." Now, really the ground which brother Walker has taken on this particular point, is what I could not have expected. That there have been and that there are, amongst the Pedobaptists, many men, eminently pious and devoted, his own heart, I am sure, is ready to testify, and his own library bears witness. And shall a conviction in the breast of a pious Pedobaptist, that the immersion of a believer is the only scriptural baptism, (a conviction which he is desirous of carrying out in practice,) so weaken the credibility of his profession of faith in Christ, and so "impair" our confidence in that profession, that we shall deny to him the right of claiming to be a child of grace—a believer in Jesus Christ? To me this seems strange, indeed! But he is very inconsistent, in being baptized, and remaining in a Pedobaptist church. Readily granted. And so are all the Pedobaptists, most notoriously inconsistent with the New Testament, in practising infant sprinkling; and yet, we believe there are eminently pious persons amongst them, cordial believers in Jesus Christ, and, therefore, proper subjects of baptism. And here let me add, that if all the pious Pedobaptists were to be baptized on the principle proposed in the answer to the query, it must be conceded, one would think, that this would be going a great way towards the extinction of Pedobaptist churches.

I must here break off abruptly, as this communication has already extended beyond the limits which I had marked out. I cannot finish my review of brother Walker's arguments; and much remains as yet unnoticed in brother Tinsley's article; some of it, too, of more dif-

ficult management than what has come under examination. And alas ! here is the Herald of Feb. 2, just come to hand, with the other two threatened field-pieces—brother Mason's and brother Jordan's. Let me take a glance. Brother Jordan's is the shorter ; I'll read that first . . . Very well ! Written in a spirited manner ; but at the same time, though with some exception, in a very good spirit, and in effect not differing materially from my view, though he is afraid of the consequence, and opposed to the practice. Now for brother Mason's piece. . . . Written with considerable ability, though, in some instances, glaringly inconsistent ; and, what is worse, rather rough and gnarled ! What need was there ; nay, what ground for insinuations, and implications as to motive or principle of action, with respect to those who differ with him on this point ? Brother Mason is confident that I will not take it unkindly, that, on the subject here discussed, he cannot subscribe to my opinion. Certainly !—I cannot think of taking this unkindly. Or that he should refuse to call me “master.” Most certainly, again ! But this I may say, that when I assume the master, and issue my views in a dictatorial manner, then, indeed, I may consider him very refractory if he does not submit.

Grace, mercy and peace !

A. BROADDUS.



## The Query Concerning Baptism.

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BEING otherwise engaged, and indeed wanting a little breathing-spell, I have suffered a considerable space of time to elapse since my review, in part, of the arguments and objections of brethren Walker and Tinsley, in their communications on the subject indicated in the caption of this article.

It may be recollected, by those who have read this discussion, that I closed the piece above alluded to, just at the time when the Herald, containing the animadversions of Elder Mason and brother Jordan, came to hand, and that in noticing this circumstance, I just took a glance at the general character and spirit of these communications.

It is my intention to resume the subject, with no design, however, to enter into a review in detail, of all the objections and difficulties which have been presented by the opponents who have appeared on the arena in this discussion. It would burden the columns of the Herald—would probably weary the patience of your readers, and, moreover, would occupy a greater proportion of my time and attention than at present I can devote to this one object. In my proposed continuance, therefore, of this subject, I have it

in contemplation, briefly to notice only the more material objections which remain to be noticed, and to present, in a general manner, the main argument in favor of the position which I have taken. The *present* article, however, is designed for the purpose of offering some remarks suggested by the *manner* and *spirit* in which this subject has been discussed.

The verdict of several of your correspondents, I observe, is in favor of free discussion,—the judicious exercise of which appears to be fitly adapted to the purpose of striking out light on points around which may have hung a considerable degree of obscurity. Sorry should I be, if, with our present attainments, we are to believe that we have already arrived at the *ne plus ultra* of Bible knowledge ; and readily do I unite with brother Frazer, in hailing the spirit of inquiry now at work among all denominations, as the harbinger of a brighter day !

I have said, “ the judicious exercise ” of free discussion : I include, under this term, the exercise of a right spirit. In such a manner, according to my judgment, this discussion has in general been conducted. I am sorry that there should have been any exception. Before I proceed any farther with these remarks, let me briefly state the case.

A query, as to the propriety of baptizing persons giving satisfactory evidence of faith in Christ, without making membership a *sine qua non* in order to baptism, was presented to my notice, by two brethren who were at issue on that point, and my view of the case was requested. I took the *affirmative* in the solution of this query, qualifying it, however, with a certain condition, and offered my reasons for the position thus taken. The query, no doubt, was open for discussion to all who might choose to enter the field : and my arguments and remarks were fair game for

all:—*provided*, however, that while they shot at my arguments, they should not also shoot at me. All this, I take it, is accordant with what may be termed the common law, in cases of controversial discussion: a free range in the way of argument; but let not the rules of Christian courtesy be violated. It is expected that no undeserved imputations be dealt out; and especially that motives shall not be implicated, unless some good reason can be assigned for such implication.

With these conditions or provisions in view, which it is presumed will be admitted by every candid and considerate person, I may be permitted to ask, and chiefly in the way of self-defence, what ground had been given in the discussion of this subject, for some imputations which Elder Mason has thought proper to dispense on this occasion? To me they appear, and to others too, entirely gratuitous, and, of course, very illiberal. Was there anything like arrogance in presenting my thoughts on a point to which my attention had been particularly called? I cannot think so, unless this had been done in some sort of magisterial manner: and with this, methinks, I shall hardly be charged. Indeed, without meaning to impute such a manner to my good friend and brother, I am very willing that in this respect at least, my humble production, in its whole tone and aspect, shall be compared with his;—not feeling the least apprehension that I shall suffer by the comparison.

But what is there to be complained of in the animadversions alluded to? Let me specify in some two or three instances.

1. “Were it not for that mistaken accommodating spirit caught from the times, misnamed *charity*, *liberality*,” &c. What right has brother M. to charge on us the being influenced by such a spirit as this, merely because we took

that side of the question which we believed to be sustained by the great commission and the practice of the apostles? None, we say, none; unless, to differ from his view is to be guided by the temporizing spirit of accommodation. Whether right or wrong on this point, we protest against the imputation.

2. "And will I be pardoned," says he, "for adding, in some cases, a want of independence amongst ourselves?"—"A want of independence!" And how, I ask, does it betray a want of independence to advocate a sentiment or a measure, opposed by a large majority of those in whose fellowship and favor we are most interested? Truly, this is a strange imputation! Ah, sir! it is not always that those who accuse others of the want of independence, have been found up to the mark themselves when the occasion has called for it.

3. Here comes another item, a pretty heavy one, belonging to the same family. "But this cannot be while there are so many amongst us, who, for the sake of popularity, some of them at least, with other sects and the world, or from some other cause, are disposed to speculate on divine truth," &c., "and draw inferences from premises nowhere found but in their own inventive imaginations," &c., and who "torture their ingenuity to deduce laws for his kingdom, to sanction,"—mark this now! "to sanction their spirit of accommodation to the whims of religionists, belonging to, or wishing to join Pedobaptist churches." A notable sentence, this, truly!

Now I suppose the qualifying expression, "some of them at least," was thrown in by the way, to soften the sweeping denunciation in the extended sentence, a part of which only I have quoted. It does not, however, answer this object. It serves only to dislocate the structure of the

sentence, which, taken as a whole, suffers not one of us to escape. I looked to see if there was any hope for myself. There is none. I am necessarily included among the "some of them at least," or the "so many amongst us;" and it will be seen, by a little attention, that the lot of the two classes is just about the same. Well! this is not the first time I have had to thank God that he has not left my case to be decided by man's judgment, even by that of a good man!

"For the sake of popularity, with other sects and the world!" Now, as to the world, they care nothing about the issue of this question; and with regard to "other sects," who can reasonably think it a popular course to advocate the baptizing of their members, on the condition, that they shall utterly renounce infant sprinkling? When this shall become popular with them, there will, methinks, begin to be promising ground for a union amongst Christians. At any rate, be this as it may, the imputation thrown on us here, and in that whole fulminating sentence, is not in very harmonious keeping with an apostle's description of Christian charity. Here are two of the traits in that description, for the consideration of our respected brother: "Charity thinketh no evil!"—"Charity hopeth all things." This, he will observe, is not the "misnamed charity" of which he complains. With that spurious thing, I, for my part, wish to have nothing to do: but give me the lovely original of that bright picture which the apostle has painted, with skill which only the Divine Spirit could impart, and with a pencil "dipt in heaven."

In concluding this article, I have to say, that but for the esteem in which I have long held this brother, both as a Christian and a minister of the gospel, I should not have bestowed all this attention upon the very exceptionable

parts of his communication, on which I have offered these remarks ;—the more exceptionable, on account of the estimation in which I have held the writer. Arguments I am willing to meet ; but against illiberal imputations, especially from a brother, I do strongly protest. Nice weapons, clean and sharp, if you please ; but let us have no *mud*, brethren, I beseech you. Mud is a very disagreeable missile, even though it be thrown by the hand of one who disavows all “unkindness,” intending only to make it manifest, that he “cannot subscribe to my opinion,” nor consent “to call me master.”

Some remarks in the way of argument hereafter.

Grace, mercy and peace !

A. BROADBUSH.

## The Case of Xenoï.

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WITHOUT admitting the appellation with which your correspondent, "A Pigmy," has thought proper to honor me in the Herald, an appellation which, by the way, he might as well have omitted, I feel disposed, in deference to your suggestion, and to the importance of the case, to offer some remarks, which I earnestly desire may throw light on the subject, and afford relief to those who may be personally interested in the matter.

I could wish the circumstances of the case had been stated by Xenoï a little more explicitly; as I think it might thus be treated in a more definite and satisfactory manner, than by an answer to the queries which are subjoined.

Your applicants, it seems, have been baptized, i. e., solemnly immersed, upon a conviction of the scriptural requisition, and their consequent duty and privilege, as believers in Jesus Christ. But in accomplishing this object, there was, as I understand the matter, some irregularity. And this irregularity, I take it for granted, was, namely: that the series of baptisms was commenced by an unbaptized individual; for, so the statement seems to imply. It says, that "after much serious consultation and fervent prayer, it was unanimously resolved, that one of

the Elders, being immersed, the work should go on," &c. And the apology for this irregularity, appears to be the non-existence of any Baptist church, of scriptural faith, "within their knowledge or reach." Thus, as I apprehend it, stands the case; and the question arising out of it is, can these persons be considered as baptized with a valid baptism, and received accordingly? This, it must be admitted, is an important matter, and one not to be settled at a single stroke. It presents one of those difficulties which irregularity is apt to involve; yet it requires to be settled, and in the best manner that circumstances will admit.

Let us inquire, can any degree of irregularity be admitted, in the performance of those divine ordinances, called positive institutions, without destroying the validity of the performance?

Any deviation from the original plan, the divine model, must be allowed, in such a case, to be dangerous; and I should say, that as positive institutions possess in themselves no intrinsic virtue, but derive their worth from the authority and command of the institutor, a change in the form or the subject of the institution must subvert the ordinance, and render the performance nugatory. To which I may add, that the same effect would follow, where the action, on the part of the administrator or the subject, should appear to have been performed in the spirit of mockery, or without regard to the solemnity of the object.

Take, for instance, as it regards form and subject, the ordinance of baptism, a positive institute. Christ says, "He that believeth and is baptized," &c. If you take one who is confessedly an unbeliever, or one incapable of faith, while Christ gives no such authority, you do, by changing the subject, radically change the ordinance, and destroy the



validity of the performance. Further : Christ says, " baptizing them," &c., i. e., immersing them. If you sprinkle or pour a little water on the subject, you change the form, and the form is here the thing itself; and so again you radically change the ordinance : it is not baptism : you might as well attempt to prove that a triangle is a circle.

Again; take, for instance, as it regards the spirit in which the action appears to be performed, the ordinance of the Lord's Supper. The Corinthians, or many of them, celebrated this solemnity in an irreverent manner; and the apostle tells them, " this is not to eat the Lord's Supper." They perverted the great object of the institution, and rendered the performance worse than nugatory.

But the question recurs : Can any degree of irregularity be admitted, in the performance of a positive institution, without destroying the validity of the performance? I would now answer, that in some cases, the subject, the form, and the solemnity of the object being all observed, some degree of irregularity may be excused. If, indeed, the plain, expressed will of Christ cannot be complied with, I would have no substitute; he does not require impossibilities; and to put a thing of human invention, in any case whatever, in the place of a positive institute, is a gratuitous offering which he will reject. But if the irregularity consist in mere circumstances, not radically affecting the ordinance itself, it may, according to my view, be excused, and the performance be deemed valid—the difficulty of the case being considered as an apology for the want of a more regular observance of circumstances.

Now, to the particular case before us. The plea of difficulty here urged, I take it for granted, is a reasonable one; and the irregularity, as before presumed, consists in

the commencement of the series of baptisms by an unbaptized—perhaps an unordained individual. But it was all done upon solemn conviction of divine requirement, upon profession of evangelical faith; and in due form, according to Christ's expressed will as to the action. Does the apparent defect in the circumstances here stated, invalidate the baptism? I am persuaded it does not.

I will not plead as a precedent, the case of the baptism of Roger Williams, and his congregation in Rhode Island, from whom many of the Baptists of this country have sprung; if that was wrong, it cannot make this right.\* Nor am I disposed to deny, that baptizers in the apostle's days were all baptized persons; though, by the way, the first baptizer was not so; but this is to be admitted rather as a matter of course, all believers being then baptized straightway;—that is, where it could be done. It ought to be so now; and in that case, there would probably have been here no difficulty. The baptizer who commenced this operation, ought himself to have been baptized before this period; but it does not follow, that because he was not baptized, and now perhaps could not be, that therefore he ought not, under existing circumstances, to have engaged in this work. George Whitefield, who was a Pedobaptist, and never baptized, ought to have been baptized before he went forth to preach; he might have been too, if he would; and yet I should be loath to say, that George Whitefield, though he ought to have been baptized, ought not to have preached at all, unless he had been baptized. And so of many others.

The baptizer ought himself to be previously baptized. This is readily admitted; and though for anything that

\* Is it certain that many of the Baptists of this country have sprung from Roger Williams? I think not.—Ed.

appears to the contrary, the obligation lies on him rather in the character of a believer, than in that of an administrator, I would be far from sanctioning the practice of baptizing by an unbaptized administrator, where the nature of the case does not render it necessary. The conduct of some Pedobaptists, both on the part of the administrator and the subject, presents an anomaly which can neither be justified nor excused;—the subject submitting to be immersed by an unbaptized administrator, who has no faith in the act!

With regard to any defect on the score of ordination, I would say, it does not appear clear to me, that the validity of baptism depends, under any circumstances, upon what we term ordination; I mean, ordination to the office of bishop or evangelist. That the Lord's Supper may be duly celebrated without the presence of such a minister, I have no question; and I am much disposed to think that we should contravene no authority, by appointing a deacon, or any other grave and godly member of the church, to the work of baptizing.

If the case of your applicant is embraced in these remarks, it seems to me unnecessary to go into a discussion of the queries subjoined to the statement of Xenoi. If, however, there should be anything in any of those queries involving the case, and not herein satisfactorily noticed, I would willingly, upon its being pointed out, lend my aid, as far as I am able, towards a solution of the difficulty.

These remarks, in which I have aimed at much plainness and simplicity, are affectionately submitted to the attention of all concerned, with an earnest wish, that as far as consistent with divine truth, the Head of the Church may attend them with his blessing.

ANDREW BROADDUS.

## Strict Communion.\*

No. I.

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A COMMUNICATION in the Herald, No. 22, on "the Lord's Supper," from the pen of my much esteemed young friend "Pike Powers," whom I had the honor and the pleasure of baptizing, has excited my special notice ; and there seems, in your estimation, as well as in my own, to be some obligation resting on me, to offer a few remarks by way of reply. A very long dissertation would be unsuitable for the columns of a common periodical, and I must beg to refer your correspondent, as well as others who may be interested in this subject, to the admirable answer of J. G. Fuller to Robert Hall. As my friend has probably read Hall's "Reasons for Christian Communion," I would earnestly and affectionately urge the propriety of his attentive perusal of Fuller in reply.

The production above noticed, is, in the main, written

\* Mr. Pike Powers, to whom these two articles are particularly addressed, is distinguished as the teacher of a classical and mathematical school, of a very high order, in the western part of Virginia.—ED.

with that ingenuity, and that temper, which I should expect from the talents and the Christian spirit of the writer ; and, for the space which he occupies, he appears to have done as much justice to his view of the subject as could reasonably have been expected. But that his view is a mistaken, an erroneous one, I am well persuaded ; nor do I despair of making it appear so, in the course of the review which I here undertake.

Intending the present article as merely introductory to a subsequent communication, I shall here notice but one of the arguments brought forward, and standing toward the latter part of the essay. I choose to encounter this at the outset. It is that popular argument, that "exclusive communion is contrary to the feelings of our own hearts ; or, more properly, perhaps," adds the writer, "to the secret workings of our own consciences." He admits that "the feelings of the heart may be prompted by prejudice or natural affection," and so, of course, that we might be misled by them. And I, on my part, will freely concede, that the feelings of the heart, when regulated by a rightly informed judgment, deserve to be highly estimated. My young friend thinks, that the feelings which may have been experienced by a Baptist himself, for instance, at a Pedobaptist communion, the "painful desire to unite with them in that feast of love and sorrow," and the "agony" of having "to turn his back upon those who love the Lord, and upon his sacred table," must be "the genuine impulses of a regenerate heart."

That such feelings may proceed from a regenerate heart, I have no doubt ; but that they are the genuine impulses of such a heart, I can, by no means, so readily admit. Why must they be viewed in this light ? I suppose, because they are religious feelings—strong religious feelings, and

therefore proceed from a religious principle ; they must therefore be genuine intimations of what is right. Now, this intelligent brother must know, if he will reflect, that religious principles may be improperly put into action. He admits that “ the feelings of the heart may be prompted by prejudice or natural affection ;” and, I add, by erroneous views of any particular object, as well as by correct views : and if the object which stirs the feelings be of a religious character, it is no wonder if the feelings partake of that character ; and according as the mind is persuaded, will the feelings operate. Nay, conscience itself is modified by the persuasion of the mind ;—like the bodily sense of feeling, it is capable of a morbid as well as a healthy action, and is no farther a correct guide, than as it is prompted by correct information.

Apart, therefore, from the question, whether mixed communion accords with the New Testament, we have nothing to do with the feelings as a criterion. Our feelings, however, ought to be rightly trained ; and we should remember, that how pleasing soever it might be, for all the lovers of Christ to commune together at his table, and pleasing surely it would be, on scriptural terms, we must never consent to lose that feeling which arises from a consciousness that we are maintaining the ground which our Master has assigned to us.

This is a matter which, I am aware, is calculated to make its appeal to the feelings : and in the course of my pilgrimage, my own mind, from the influence of this appeal, has oscillated on the question of communion. I have experienced some touches of those impulses to which my good brother alludes. But upon a serious, and, I trust, a candid consideration of the subject, I am well persuaded that strict communion is according to the scripture plan, and that ex-

pediency is in its favor: and with no less love to my pious Pedobaptist brethren, and, I trust, with no more bigotry than at the seasons alluded to, I could now witness a Pedobaptist communion, without any compunctious visitings of conscience, and with no other distress of feelings, than what might arise from the fact, that these good people will keep a barrier, by adhering to the human tradition of infant sprinkling. They do themselves, generally, at least maintain baptism to be requisite to communion: so do I. They have their views of baptism: I have mine. They admit, as well they may, that my baptism is valid: I cannot concede the same to theirs. Here I stand, and invite and beseech them to remove the barrier, by yielding to the scriptural baptism. Let us be faithful witnesses for the truth, and it will yet be done.

Before dismissing this particular point about feelings, and closing this introductory number, I wish to illustrate my remarks by a case analogous to that which our brother has stated.

Some years ago, when infant baptism had a more powerful sway over the minds of many than it now has, a gentleman and his wife, who had been raised Pedobaptists, had an unbaptized infant taken dangerously ill. Under the impression that baptism might be requisite to secure the salvation of the infant, "the feelings of their hearts, or the secret workings of their consciences," prompted them to send off for the priest to perform the necessary office. The increasing illness of the little one excited "painful desires" for the arrival of the parson,—desires wrought up to "agony," under the apprehension of its death. Query: Were these feelings "the genuine impulses of regenerate hearts?" Brother Powers will hardly think so.

In my subsequent communication, I shall attend to the

arguments, as they are stated, in their two-fold divisions ; and here I close the present article, with my earnest wishes that brother P. and all of us may be led into all the truth.

A. BROADDUS.

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No. II.

I now proceed, as proposed, with my review of the arguments of my young friend and brother, "Pike Powers," against the practice of strict communion, as brought forward in his communication on the Lord's Supper.

He examines the arguments for strict communion, as drawn from the commission of our Lord to his apostles, and from the practice of the apostles themselves ; and under this two-fold division I shall proceed with the subject.

The commission is in these words:—"Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you."

Now, our brother seems to think, that the order of the words in the commission, forms the only argument under this division of the subject, in favor of baptism as a prerequisite to the supper. Let us hear him on this point. "Now, say the advocates for strict communion, as the things to be observed are mentioned after baptism, and as the celebration of the Lord's Supper is included among them, therefore, those only can be fit to partake of the supper, to whom baptism has been previously and properly administered." This argument, which he considers a very futile one, he proceeds to demolish in the following manner:—"If a master bid his servant to perform certain



duties in a certain order, does a failure to perform the first, cancel the obligation of the remainder? Certainly not, unless the first is in its nature a pre-requisite to the rest, or be made such by an explicit declaration; and then the dependence in question will no longer result from the order of injunction."

This, it must be owned, looks quite plausible; but let us enter a little further into this matter.

Our brother admits, in a subsequent paragraph, "that baptism was intended by the Saviour to precede the sacrament, (the supper,) as well as Christian instruction;" and he strenuously and justly maintains, that faith must precede baptism. This, then, was the original order: first, faith, then baptism, then instruction in all other Christian duties and exercises; and this, it will be admitted, is the order that ought still to be followed. Yes, says my friend, but it has become disarranged; and shall the delinquency of our pious Pedobaptist brethren, in regard to baptism, cut them off from all Christian privileges? For, "if baptism be a pre-requisite to communion, it is equally a pre-requisite to any Christian exercise, or instruction in any Christian duty." This, it will presently appear, does not follow. We cannot, indeed, urge all Christian duties on any but the baptized; such duties, namely, as belong peculiarly to the Church; but there are duties, numerous and important, which may, with propriety, be inculcated on all Christians.

"I know very well," says brother P., "that the Baptists do not carry out their reasoning to the legitimate extent which I have here given it." Not so legitimate, brother P., as you may think. "I know," he adds, "that many of them will gladly unite with Pedobaptists in every Christian exercise;" he ought to have added, "not involving the peculiar exercises of the Church," "and will give them the

same admonitions, encouragements, and instructions, which they give to Baptists. But how they separate these things from the sacrament, (the supper,) or restrict to a part that which belongs to the whole, I cannot tell." Well, then, my good fellow, I will endeavor to tell you something on this point. We are now coming to the issue of the question.

The order I have stated is admitted to be the scriptural order: first, faith, then baptism, then instruction in all other duties and Christian exercises. But there is a delinquency in regard to baptism, and how does this affect the Lord's Supper, more than any other Christian exercise?

Now, if it shall appear that there is any special connection between baptism and the supper—a connection which has not the same bearing on all the other Christian duties or exercises, I should suppose that my brother's difficulty ought to be solved: and that there is such a connection, is to me entirely obvious.

I take it for granted that there is no proper scriptural church-membership without baptism. Let me not be accused of illiberality: this position, the most eminent Pedobaptist writers generally maintain. It ought also to be granted, that the Lord's Supper is a church ordinance; for in no other capacity, in the New Testament, do we ever find it celebrated; and the character given of it goes clearly to make it manifest. What conclusion now follows, from these two positions, but that baptism is essential to a scriptural celebration of the Lord's Supper?

According to the second position above stated, the sacred supper, along with some other exercises, is peculiar to the Church of Christ, in its church capacity. Now, the same cannot properly be said of a number of other Christian

duties. Prayer, singing the praise of God, proclaiming the great truths of religion, diffusing the knowledge of Christ, and doing good, as we can, to the souls and bodies of the human family—these are duties independent of baptism, or the institution of Christian churches: and therefore, in such operations and exercises, we can consistently unite with Christians, whether they are baptized or not. Brother Powers will please mark the difference here pointed out, and recollect that there are duties and privileges which, probably, he would himself admit to be peculiar to a church relation; such as receiving and excluding members, voting on questions of discipline, electing deacons, and choosing a pastor: and so he will see, that he must discriminate as well as the rest of us. The nature of the case makes the difference.

There is another argument on this point, nearly akin to that which has first been brought forward. It is this: The priority of baptism to the supper of the Lord, as well as to all duties and exercises peculiar to the Church, appears, from the very nature of the case, to be the natural order.

Baptism is the divinely appointed mode of entering visibly into that new relation to Christ, which is recognized in church-fellowship. Surely then, it stands naturally and properly at the commencement of that relation; and appears thus to occupy its place before the celebration of the supper, and the performance of other duties peculiar to a church-relation, as faith naturally and properly occupies its place previous to baptism. "The priority, therefore, of baptism to the supper," as Fuller observes, "is founded no less in the nature of things, than in the uniform representations of scripture, whether in relation to the Christian commission, or to the undeviating practice of the first and purest age of the Christian Church."

"It would be difficult," says brother Powers, "to show from the nature of baptism and communion, any absurdity or impropriety in administering the latter to a Christian, who, from unintentional mistake, has failed in the observance of the former." The view which we have just taken of the matter, may, it is hoped, conduce to a solution of this difficulty.

"The argument from the practice of the apostles" is next considered. And here brother P. admits, that "there were no unbaptized Christians in those days." Of course, baptism came, in the order of things, before the Lord's Supper. And why, let me ask by the way, were there no unbaptized Christians in those days? Brother P. seems to account for it by saying, that "as the apostles were endued with power to attest by miracles the truth of their mission and the divine origin of their doctrines, we cannot believe there were any such, unless we call them Christians, who would perversely and obstinately set themselves against God's known will." And have we not now the means, in the New Testament, of knowing the will of God, in regard to his institutions? Or has the lapse of time too much weakened the evidence or obscured the truth?

But, "there is a class of Christians existing now," says brother P., "which did not exist in the days of the apostles; and as the practice of the apostles, with respect to the communion, does not include them, it cannot be our guide in their case. This," he adds, "is so plain a principle that it need not be dwelt on." Yes, brother P., it needs to be dwelt on a little. The question seems to be, What is to be done in the case of these unbaptized Christians? Brother P. can see no medium between treating them "as rebellious and impenitent sinners," on the one hand, or communing with them at the Lord's table, on the other. But there is a medium, and

one that is consistent with Christian charity on the one hand, and a faithful adherence to the order of the Lord's house, on the other. We can recognize them as Christians, whose minds are warped by an unhappy prejudice; and we can unite with them, as far as we may deem it expedient, in those exercises which do not necessarily involve church-fellowship. But we cannot agree to violate the scriptural constitution of our churches, in deference to the erring consciences of persons who substitute a human ceremony for a divine ordinance,—infant sprinkling for believers' baptism. And here, let me observe, it is not for the want of Christian regard towards pious Pedobaptists, that we pursue this course, but because we cannot agree to show a greater regard to Christians than to Christ.

Brother P. goes on to say, "If the example of the apostles in excluding all the unbaptized from the sacrament and from Christian instruction, ought to be the guide of Christians in all ages, then the epistles, which are chiefly taken up in teaching the things that Christ commanded, are addressed to Baptists only; they are exclusively Baptist property," &c. They were addressed to Baptists only, by our brother's own showing; yet I do by no means maintain, nor even admit, that Baptists only ought to attend to the sacred instructions, admonitions, and encouragements, contained in these apostolic letters. Many things in them are applicable to the case of the unconverted; and many more to all who profess to be followers of Christ. But that there are some things in the epistles which none but Baptists can appropriate, I dare say our brother must admit. What does he think, for instance, of such an address as this, Rom. vi. 3, 4: "Know ye not that so many of us as were baptized into Christ were baptized into his death? Therefore, we are buried with him

by baptism into death," &c. I suppose this must be "exclusively Baptist property." But the fact is, that many of the apostolic instructions, precepts, &c., I might say the great body of them, do not depend on baptism, and are applicable to Christians—to all Christians, whether baptized or not.

"There are," says brother Powers, "certain general principles laid down by the apostles, which are manifestly applicable to the question in hand." And, as a case in point, he quotes Rom. xiv. 3:—"Let not him that eateth despise him that eateth not; and let not him that eateth not, judge him that eateth; for God hath received him." This seems to be the strong-ground of the advocates among the Baptists for mixed communion. To the same purpose, Rom. xv. 1, is brought forward: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Now, it is contended, that the principle here presented by the apostle, as a reason for receiving the weak brother, applies to the case in hand—the receiving of Pedobaptists, or mingling with them in communion: "for God hath received him." In a word, that it applies in the case of all "whose errors do not disable them from being good Christians." "Has God received our Pedobaptist brethren?" asks brother P.—"if he has, then ought we to receive them, even as Christ hath received us to the glory of God."

This is a brief statement of the argument; and it appears, indeed, with an imposing aspect; but let us try if it will stand the test of examination. I greatly mistake, if it shall not be found to fail.

I say then, the cases are by no means analogous. In the case alluded to by the apostle, there was danger of a schism in the Church about the old abrogated law concern-

ing meats, &c. The Jewish Christian, the scrupulous brother, who through weakness adhered to these old ceremonies, might probably be despised by the Gentile convert, the stronger brother, who was free from this prejudice: while the Gentile might be judged by the Jew, for what appeared to him an unwarrantable liberty. The Gentile had a right to his Christian liberty, and the Jew might be allowed to act in conformity with his scruples: for, be it observed, *the matter in question was really a matter of indifference*: and both parties, (mark this well, brother P.) both parties were advised, each not to disturb the other, by attempting to impose their respective and peculiar views. Nay, more than this, if the exercise of this Christian liberty, by the strong, should be found to be a stumbling-block, an occasion to fall, a grief to the weak, in that case the apostle urges a sacrifice of personal indulgence to Christian charity. And thus you have the true bearing of Rom. xv. 1: "We then that are strong ought to bear the infirmities of the weak, and *not to please ourselves*." See Rom. xiv. throughout, and seven verses in chapter xv.

Now, *with an eye to these remarks*, let us see how the case will apply.

Is baptism, that prominent injunction of Christ, to be considered *a matter of indifference*, and ranked amongst abrogated Jewish ceremonies? Surely not. Brother P. will not say so. Again; are we to avoid presenting our own peculiar views of baptism, and even pressing the subject on others, lest we disturb their minds, and make a breach in Christian harmony? We are defective in pressing this subject, even *now*; and if this plan were adopted, we should probably, in deference to the feelings of others, find it requisite to be very reserved. Once more: are we to make a *sacrifice* even of Christian baptism, if it should

be deemed to be a stumbling-block, or a grief, or an offence to our Pedobaptist brethren? This, the *analogy* would certainly require: but for this, brother P. himself, it is presumed, is by no means prepared. *The cases are not analogous.* The apostolic case respects matters of indifference: *this* case involves a plain and prominent command of Christ: and it appears to be a gratuitous assumption—a deduction not warranted by the case referred to, to say, that from the abstract consideration of the *Christianity* of Pedobaptists, we ought to unite in communion at the table of the Lord.

Well, but the *principle*—"God hath received him." Ay, the *principle*: it applies, undoubtedly, to the case alluded to by the apostle; and when any one can make it appear, that the principle is of universal application, that is, to *all* who appear to be received of God, we shall admit the force of the argument. The only authorized construction seems to be this: If there be good evidence that God hath received a person, let no peculiarity, in a matter of indifference, or a matter which goes not to make void a command of Christ, interrupt our fellowship in the Church. This method of reasoning and inferring, from broad principles, *in reference to positive institutions*, is a course which will be found of dangerous tendency.

I have another remark to offer on this point. If the argument from this principle proves the propriety of receiving Pedobaptists into communion *at the Lord's table*, it does unquestionably prove the propriety of receiving them *as members of the Church in full*. For, let it be observed, both parties, in the case referred to, were already members of the Church; and the apostle mentions nothing of the Lord's Supper, nor any distinction as to church privileges. The same principle, therefore, which receives the



weak brother to one church-privilege, receives him to another, to any, to all. This is so obvious, that I think, to use the language of my friend, "it need not be dwelt on." Nay, will not the practice of mixed communion legitimately lead to mixed membership? That great man, Robert Hall, the champion for mixed communion, seems to have been consistent with himself at least, in being also the advocate for mixed membership. At any rate, the principle of mixed communion, carried out, will issue in a dilemma which may well cause us to distrust its soundness, apart from the more direct arguments against it, drawn from the New Testament. Let me illustrate this point.

A member of a Baptist church becomes a Pedobaptist, (a rare case, I admit,) and has his children sprinkled—shall he be excluded or not? If you exclude him, still on the principle of mixed communion, you must, perhaps the exact day, invite him to a seat with you at the Lord's table. And thus you present the glaring absurdity of communing, in church fellowship, with an excommunicated person—the strange inconsistency of receiving him to the higher church privilege, and denying to him the privileges of inferior import. If you would not exclude him, then one Pedobaptist being retained, others may be admitted; and, as members of the church, entitled to its privileges, they have the right of suffrage; and the doors thus thrown open, Pedobaptist interest might eventually predominate, and every measure, even the choice of a pastor, might be carried by that influence! This case has actually been exemplified. The church of the eminent John Bunyan, who was a mixed communion Baptist, and zealous in that cause, had, after his death, a succession of Pedobaptist pastors for one hundred years. And when, at last, one

of them became a Baptist, he was retained "on the condition that he should not introduce a controversy into the pulpit, nor into conversation, unless it was first mentioned by others." What a compromise! But such, by the way, was the fruit of mixed communion and mixed membership.

"It was, no doubt," says brother P., "in compliance with this principle, that Paul circumcised Timothy," &c. Not in compliance with that sweeping principle which would implicate a command of Christ, circumcision was an abrogated ceremony; it might be performed at that time, but was wholly unnecessary, except by way of expediency. Not so with respect to baptism. In my youthful days, when the question of baptism was more frequently and warmly debated, some of our good Pedobaptist preachers, as I remember, were fond of quoting against the Baptists, 1 Cor. vii. xix., and Gal. v. 6: "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love." They seemed to have forgotten that baptism was one of "the commandments of God," and that "faith, working by love," ought to prompt to "the keeping" of it. But substituting baptism for circumcision—thus throwing it into the common mass of trivial ceremonies, the apostle was made to speak for them, handsomely and effectually!

But a serious charge, it seems, lies against us for not following out this principle, and receiving our Pedobaptist brethren into communion. "We thereby virtually say to them, you have no interest in the Saviour; you have not been benefited by his death, and ought not to commemorate it." No, my dear sir, we only say to them, that

we are moved to pursue the course of restricted communion, from a persuasion that such is the New Testament plan, the scriptural order of the Lord's Supper. We avow this to be our motive, and not a want of Christian charity and fraternal love for other Christians. And some Pedobaptists, it is pleasing to remark, have the light and the candor to appreciate the motive. "At a Baptist missionary station, in the East Indies, a Pedobaptist missionary, unexpectedly present, was invited to preach. He accepted; and after the service, it being ordinance day, he was respectfully reminded that the church considered baptism a term of communion. How did he act? Did he turn upon his heel, and raise a dust and a whirlwind about bigotry, and little punctilios, and intolerance? No; he understood the principle, and his reply was: I cannot blame you; I have always thought the contrary practice unjustifiable in Baptists." In this there was a nobility of spirit. He knew that his people could not, any more than we, consistently admit a pious Quaker to the communion of the supper, (should he be so disposed,) though "God has received him;" that the question as to the supper actually turns on the baptismal point.

This has been admitted to be the fact, almost universally, till within a few years past. The writings of the celebrated Robert Hall on this subject, have induced some to shift the ground, and now with such baptism is put out of the question; or, at least, it is deemed sufficient, if a person conscientiously believes he has been baptized.

My friend Pike, if I understand rightly, thinks that if a person be not disqualified by his errors for the kingdom of heaven, (meaning the heavenly felicity,) he cannot be disqualified for a reception by us. This is a popular plea, but is, I take it, a mistake; and in the question before us,

a radical one. We may be allowed to hope, that millions of infants, and numbers of idiots, may be joined to the family above; but neither of these classes is fit to be members of the church, or subjects of baptism. The church on earth was probably designed to be as nearly conformed to the heavenly church as the nature of things will admit; but the economy of the latter is doubtless, in some respects, different from that of the former, and the model given for earth is our model, not that which God has laid down for his own economy in the heavenly state. About that we know but little, and we should remember that "secret things belong to God; those which are revealed to us and to our children." When we get to heaven, brother P., we will do as they do in heaven.

Now comes the last argument. "Finally," says my friend, "the whole question may be reduced to this simple statement: Pedobaptist Christians are either fit to celebrate the Lord's Supper, or they are not; it is either the performance of a duty in them to do so, or it is a sin. If we take the former alternative, we cannot, with any reason, exclude them from our communion," &c. "If we choose the latter alternative, we must, in consistency, debar them from all the privileges, and teach them none of the duties peculiar to Christians," &c.

Now, the consequence attached to this latter alternative does not follow, for we have seen that there are Christian duties which appertain to all Christians; even all those duties which are not peculiar to church relation. But still we may be pressed with the question: "Are Pedobaptist Christians fit to celebrate the Lord's Supper, or are they not? Is it a duty in them to do so, or is it a sin?" Now I do not know that we are bound to become casuists for our Pedobaptist friends in this case. We decide, indeed,

without hesitation, that a believer in Christ is a fit subject for baptism ; for, on that point, there can be no doubt ; but here the case is different. Nevertheless, take the following reply : I dare not say that an unbaptized person, one who either rejects the ordinance altogether, or receives a human tradition as its substitute—one who does not comply with that divine institution, which is obviously requisite to an admittance into the visible kingdom ; I cannot say that such a person (a pious Christian though he may be) is fully, properly, scripturally qualified, to sit down at the Lord's table, and partake of the supper. Yet it may be the duty of pious, conscientious Pedobaptists, to celebrate the Lord's Supper, as every man must act on his own principles : and, for aught I know, Christ may bless them in showing forth his death, though in error. It does not follow, however, that we must desert our principles, in order to unite with them, nor that our Lord would bless us in so doing. This is my reply, and herein I am, by no means, more strict than the great mass of Pedobaptist writers, who maintain that baptism (according to their view of it) is a scriptural pre-requisite to the participation of the Lord's Supper.

I had it in contemplation to add to this review some notice of the consequences on which we might calculate, from the adoption of what has been termed the liberal system ; but the unexpected length to which this communication has extended, will allow only a few brief remarks.

My calculation, as to the result of such a plan, would, I own, be the very reverse of what the sanguine advocates of mixed communion amongst us seem to anticipate. I am persuaded it would be "for the worse, and not for the better."

Too careless, too neutral, as some of us are, in regard to the first solemn and important gospel ordinance, the force of truth is yet sensibly felt, and the scriptural baptism has, for some time past, been gaining ground with most of the sects of the Pedobaptist denomination. Now, the tendency of this "liberal plan" would obviously be, to lessen the importance of the institution, and thus to weaken the force of that testimony on its behalf, which hitherto we have borne, though rather too feebly; and which, with increased energy, it behooves us still to bear.

Again; although some of the modern advocates for mixed communion have taken new ground in the argument, and contended for communion in the supper with those whom they considered unbaptized, the general and just persuasion still remains, that baptism is a scriptural pre-requisite; and thus the "liberal plan" would seem to look with a favorable aspect on infant baptism, and would be considered as lending countenance to its validity. Sooner would I countenance no baptism at all, (and I intend no reflection in this,) than that institution, which, among other evils, necessarily amalgamates the church and the world. Our Pedobaptist friends, in order to discriminate, are compelled to have a church within their church.

Once more: the "liberal plan," carried to any considerable extent, would introduce either unpleasant heart-burnings, on the one hand, or, on the other, a compromise in regard to baptism, which must pretty effectually close our lips on that subject. Experience has testified to the truth of this remark. In England, where, in some instances, mixed communion and mixed membership have been introduced, the pastor has found himself placed be-

tween two fires, and has been compelled to leave the church. Or, where Pedobaptist influence had gained the predominance, the shameful compromise has been made, and an embargo laid on the preacher's tongue!

To conclude: As a denomination, with all our defects, (and heaven knows they are humiliating enough!) we have been, under God, through all the changes and fortunes which Christendom has experienced, the conservators of "the ordinances, as they were delivered;" the only people who have maintained the primitive constitution of the Church, as distinct from the world. Let us stand to our post, and continue to bear our testimony. Infant sprinkling must yield to believers' baptism. And when our pious, evangelical Pedobaptist brethren shall give up that human tradition—that relic of popery—and the Christian Church, among all pious Protestants, shall arise on her proper basis—it will probably be found that we shall be more ready to extend the hand of church-fellowship over any little differences with respect to church-government, &c., than Pedobaptists have heretofore been with regard to one another. We challenge, nay, rather, we invite them to the trial. Then, indeed, will the church be like "an army with banners." May the King of Zion hasten that desirable period!

A. BROADDUS.

# Biblical Criticism.

TO ONOMA.\*

No. I.

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I OWE you an apology, my dear sir, for an appearance of delay, in not replying to your queries in the Herald, (No. 11,) at an earlier date. A subject, which, in my estimation, is a deeply interesting one, having, for some little time past, engaged my attention, I could not well call off my thoughts to any other matter till that was disposed of. Some other things also have been in the way.

With much respect to the source whence these queries originate, I now proceed to notice them in order. It might be added, that I proceed to this task with pleasure; but the pleasure, I must own, is in no small degree alloyed, by the consciousness of some considerable difficulty, in effecting in every case a full and satisfactory solution. I could wish that the task with which you have thought proper to honor me, had been one which I could feel myself more competent to perform; but it so happens, I suppose, that on points of more easy solution, you would, perhaps, find but little difficulty. Without further

\* "Onoma :—" The Rev. Robert Ryland, President of Richmond College, Va.—ED.



preface, however, let me proceed to say what I can on the points proposed.

As an introduction to your first inquiry, I will here quote the passage to which you refer. Rom. i. 3, 4: "His Son, Jesus Christ our Lord, who was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

On this passage you inquire, "Is the expression, 'according to the flesh' and 'according to the spirit of holiness,' a climax or an antithesis?"

Such a sentence as the above quoted, might possibly be considered as partaking of the nature of both these figures; but it is, I presume, the prevailing character which we are to seek for, and this will depend on the true construction, or meaning, of this passage.

If the apostle here designed to view the human and the divine nature of Jesus Christ, then, I should say, it is to be considered in the character of antithesis, or contrast; the conjunction *and*, which couples the two members of the sentence, giving place to the conjunction *but*—a rendering which it seems the original will as well bear. If his intention, in the second expression, was only to represent a higher grade of character and dignity than had been exhibited in the first, and appertaining to the same nature, then the sentence seems to be more properly considered as a climax, or gradation.

On this question, after much thought, I must own that I am far from being prepared to speak in confident terms; indeed, I have seldom found my judgment so disposed to oscillate between two opinions; and I have a great mind to refer the matter back to you; at any rate, I must request that you will say something on this point. \* \* \*

\* \* So far I had proceeded, and had designed to state,

in as condensed and lucid a manner as I could, what might be said on each side of this question, even if I could offer no conclusive opinion. And, indeed, I had actually done so, filling nearly a page of letter-paper, closely written. But, on a review of my statement, though in as clear a manner as I could expect to render a criticism of this sort, thinking it might perplex some readers, while it would hardly furnish you with any new ideas on the subject, I came to the conclusion to suppress it; and accordingly I have suppressed it. And here, my dear sir, I must dismiss the first query, with this remark, however, (a consolation in the midst of the perplexity of criticism,) that in any view which I should take of the passage in question—whether presenting antithesis or climax—whether in accordance with the view of Henry or Scott, (the two expositors at hand,) or differing, perhaps, from both of them; I should consider the divine as well as the human nature of our Lord, as being involved in the expressions, either directly, or by consequence.

[NOTE.—For some time past, I have felt a desire to prepare for the Herald an essay—the result of my reflections on the scriptural representations of the adorable Trinity, particularly with reference to the person of the Son of God; if haply the humble effort might throw light on a profoundly mysterious subject, and afford a little aid towards relieving that subject of some of its difficulties.]

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TO ONOMA.

No. II.

Let us see if the second query can fare any better than the first.

“Does the phrase, “obedience to the faith among all nations,” Rom. i. 5, mean that the faith, *i. e.* the gospel,

might be universally obeyed ; or, that the obedience should be that of faith, springing from faith as the motive ? The Greek is *eis hupakoeen pisteos*."

Well, well !—here comes another question to be tried in the balance, where the weights produce so near an equipoise, that it seems difficult to say which scale preponderates. However, I do not despair of disposing of this case, in a way that will be tolerably satisfactory to myself, however it may be to you and others.

Let me quote the passage alluded to : "By whom (i. e. by Christ) we have received grace and apostleship, for obedience to the faith among all nations," &c.

I will here state, in the first place, a canon or rule of interpretation, which I have laid down for myself in cases of this sort, viz. : Where a word or phrase has that sort of ambiguity in it, which renders it obviously capable of two applications, nothing in the context forbidding, I deem it proper to give the word or phrase both applications ; and the interpretation, I remark, is enriched by such ambiguity. Example : Rom. v. 5 : "The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. "The love of God" may here be interpreted as a sense of God's love to us, or of our love to God—rather of both—the one being an effect and concomitant of the other. To go on with the rule of interpretation : When there is anything in the word or phrase, or in the context, or in the use of the term in other places, to give precedence to one application, I would, of course, assign the preference to that, even though both should be admitted.

With this canon of interpretation before me, I would say of the case proposed, that it appears to admit of either construction, taking into consideration the Greek phrase,

*eis hupaköeen pisteos*, though to me there does appear to be some reason for preferring one of these constructions to the other. In the import of the first mentioned construction, which is favored by our translation, I see, indeed, nothing exceptionable; “for obedience to the faith,” i. e., to the gospel, “among all nations;” the gospel being obviously sometimes so termed; as in Acts vi. 7, where it is said, “a great company of the priests were obedient to the faith.” It does by no means follow, however, that the same construction should be put on the term in the passage under consideration. In that just quoted from Acts vi. 7, it was necessary to render the expression as we find it—“to the faith;” the very structure of the sentence obviously requiring it, and the word being in the *dative* case—to *pistei*. But in the passage now before us, the word being in the *genitive* case—*pisteos*, I do not think it by any means strange, that several critics should have rendered the phrase, “the obedience of faith,” as it actually is in the margin of our Bibles. In Rom. xvi. 26, where the same Greek phrase occurs, it is rendered “for the obedience of faith;” and I cannot see why the marginal reading (which to me sometimes appears the best) should not here have been adopted into the text. Indeed, with these considerations in view, I should not have reckoned the passage in question among those which admit of either this or that construction, were it not that the translators of the Bible have given it that rendering which we find in the text. [Query: Is it not to be admitted, that those great men, to whose labors, under God, the world is so deeply indebted, sometimes translated under an undue influence from what they considered the import of the passage?]

After the remarks which have been offered, it is hardly

requisite for me to say, that I view the second construction which you have mentioned, as the preferable one, and the rendering of the term in question accordingly: "By whom we have received grace and apostleship, for the obedience of faith among all nations;" i. e., (as you express it,) "obedience springing from faith as the motive." But now, while I am clear in preferring this rendering and this construction to the other, permit me, at the close of this discussion, to suggest a query to you: Is it certain that the phrase, "the obedience of faith," is to be limited in its meaning to the construction here given—namely, "obedience springing from faith as the motive?" Or, as the act of faith itself seems to be eminently obedience to the gospel, (see Rom. x. 16,) may not this phrase, "the obedience of faith," imply that obedience which consists in the exercise or act of faith? It is a pleasing consideration, my dear sir, that while certain portions of scripture may appear, as they are turned about to present different phrases, each view reflects some important truth for our contemplation.

From the length of this communication, I think you will readily excuse me for postponing the discussion of the third query to another opportunity. In that discussion I hope to have no occasion to be making remarks on the Greek, about which I profess to know, and really know, but very little. In the meantime, if for thus traveling a little out of my sphere, I incur a satirical smile, I shall, Adam-like, throw the blame on another; let my good friend, Onoma, be ready to answer for it.

With cordial Christian regard, &c.,

ANDREW BROADDUS.

## Call to the Christian Ministry.\*

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WHAT may be considered as constituting a scriptural call to the gospel ministry? The subject thus proposed, appears to us to have an important bearing on the well-being of our churches, and the prosperity of religion, and to require, therefore, a proper view, and a corresponding action.

To form a just solution of this query, is, indeed, highly desirable; inasmuch as, from the nature of the case, an erroneous decision must be attended with injurious consequences. An ignorant enthusiast, on the one hand, who pertinaciously adheres to his notion of a divine call, will endeavor to thrust himself on the church and the world, confidently intruding where angels might tremble; while, on the other hand, an intelligent disciple, who is diffident of his call to the ministry, will shrink from the undertaking, fearful of running before he is sent. Such will be the result, on the one hand and on the other, of a mistaken view of this matter.

The reality of a scriptural call—say, if you please, a divine call, to the gospel ministry, ought not to be questioned, merely because the idea may have been abused, or

\* This article was prepared by the Rev. Andrew Broaddus, as a circular letter for the Dover Association, in 1838.—ED.

mistaken views formed on that point. It may be made satisfactorily to appear. Nor is it necessary, nor, indeed, is it proper, in maintaining this point, to resort to that often misapplied passage, Heb. v. 4: "No man taketh this honor unto himself, but he that is called of God, as was Aaron"—a passage which (as the connection shows) is referable, not to the gospel ministry, but solely to the high priesthood. The fact that there is provision made by the King of Zion, for the sure perpetuation of his church on earth, and for the continuance of the gospel ministry, goes to prove, as it necessarily involves, the reality of a call to this important work in such a way as he, the King himself, has been pleased to adopt. What that way is, it will be our aim presently to ascertain, and lay before you. But first, notice this guarantee, of which we have spoken—this security for the continuance of the church and the ministry. Brief testimony may here suffice.

Hearken, then, to the prophetic declaration, Dan. ii. 44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." And hearken to the assurance given by our Lord, in accordance with this prophecy, Matt. xvi. 18: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." The purpose of grace here declared, looks forward, through all time, to that glorious consummation, when "the mountain of the Lord's house shall be established in the top of the mountains, and exalted above the hills, and all nations shall flow unto it." The continuance of the church on earth, bespeaks, of course, the continuance of the ministration of the word; and the testimony of Paul assures us of the provision which has been made for this purpose, from first to last. Ministers, both ordi-

nary and extraordinary, are represented by the apostle as the gifts of the ascended Saviour: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Ephes. iv. 11, 12.

Aware of the peculiarity of the apostolic office, we do not pretend to ground our view of this matter on the vocation of the first twelve, which was the personal act of Christ in his bodily presence on earth. We do not, indeed, perceive that it was in any such way, that the elders of the churches were appointed to their office in the days of the apostles. That the apostles, those prime ministers of the King, were invested with authority to proclaim his word, and to teach his will independent of church sanction, there can be no question. They had new facts to publish, new truths to unfold, and a new economy to establish; and they were furnished with miraculous powers to evince the truth of their mission, and to sustain their high pretensions. If, therefore, any person should now lay claim to a divine commission, infallible and independent of all human sanction, he will have no right to demand our credence, unless he can produce some token or evidence corresponding with that claim; otherwise, (and we ask particular attention to this point,) otherwise the church may be intruded on by every one who may take it into his head, that he is divinely commissioned to engage in the work of the ministry. Hitherto we have attended to it on the negative side only; we turn now to the positive, and repeat the query: "What may be considered as constituting a scriptural call to the gospel ministry?"

We here assume that the subject of this call is pos.



sessed of genuine piety—the basis of all other requisites in this case; and we remark, that if we can ascertain what are the essential qualifications for the Christian ministry, we shall arrive at a solution of the question; for he that is possessed of these, may be considered, as Mr. Fuller remarks, to be called of God to exercise them. “As every man hath received the gift, even so minister the same,” is the divine injunction, “as good stewards of the manifold grace of God. Only let him take heed that “if he speak, it be according to the oracles of God.” 1 Pet. iv. 10, 11. The question then assumes this form: What are these essential qualifications, which constitute or evince a call to the gospel ministry? We conceive them to consist of two sorts: Proper exercises of mind, and talents or gifts suited to the work.

1st. Proper exercises of mind.

There ought to be a desire for this work. The office of a bishop includes the work of teaching; and in regard to that office, Paul mentions a desire as being supposed to exist on the part of the individual. 1 Tim. iii. 1. Now it follows, that an evangelist—that any person engaging in the work of the ministry, should feel a desire to be so engaged. It is very probable that this desire may be, in a great measure, quenched, in the hearts of some who ought to have been encouraged, and to have taken courage, to come forth and to go on. But still we say, there ought to be a desire for the work. It forms a first principle in the spring of action towards this employment. And we may add, that there ought to be a specialty in this desire—an earnest longing to be thus engaged in the service of “the Captain of our salvation,” if so it might be. It follows:

That this desire must be of the right sort. The same motives and feelings of heart which actuated an apostle,

must actuate every minister of the gospel, for both engage in the common cause, and both serve the same Master. Let us then take Paul for a model. Of the nature of his feelings and motives, he himself has fully informed us, and has certified the truth of his professions by his labors and his sufferings. Let him speak : " Christ shall be magnified in my body, whether it be by life or by death." Phil. i. 20 : " God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. vi. 20 : " Brethren, my heart's desire and prayer to God for Israel, is, that they might be saved." Rom. x. 1 : " Knowing the terror of the Lord, we persuade men." 2 Cor. v. 11 : " For the love of Christ constraineth us : " ver. 14 : " Therefore, I endure all things for the elect's sake." 2 Tim. ii. 10 : " Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith." 1 Thess. iii. 10. These quotations will suffice to exhibit the principles by which this man of God was influenced ; to let us see that the glory of God, the honor of the Redeemer, the salvation of dying sinners, and the prosperity of the church, were the objects which inspired his zeal and governed his heart. Such were his principles ; and to the influence of these principles it was owing, that he was enabled to say, with the prospect of " bonds and afflictions " before him : " None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

While we insist, however, on the exercise of principles such as these, we do not say that the pious and conscientious minister of Christ is exempt from feelings of quite another sort ; feelings which too often arise from his own

nature, and mingle their muddy streams with the pure fountain of holy and heavenly motives. "This is a lamentation, and shall be for a lamentation;" but it is of the prevailing principles that we have been speaking; these govern the course and stamp the character of the man. Nor do we pretend, in holding forth the apostle Paul as the model, that we can present you with a race of ministers, (or even with one,) who can vie with him in that ardent and unabating zeal—that noble, self-sacrificing spirit, which marked his shining career. But this we say, that the minister who is scripturally called will be found a participant of the same spirit—will aim for the same path, and will follow, though at humble distance, in his footsteps. We may mention here, what, indeed, has been implied in our remarks, the necessity of an ardent thirst for an increasing knowledge of holy truth—for a right understanding of the mind of the spirit, as revealed in the volume of inspiration.

But this desire to be personally engaged in the work of the ministry, and characterized, though it may be, by right principles, is subject, as we have before remarked, to be checked, where it ought to have free exercise, and be put into operation. Such an effect may arise from an apprehension of difficulties to be encountered and work to be performed, to which there may be a distressing sense of insufficiency. In such a case, it is no wonder that there should be a shrinking from the task, even where there is an earnest zeal of the right character, and an earnest wish to lend a helping hand in carrying on the work of the Lord. Now, in counteraction to this shrinking disposition, a strong impression may take place, which ought not to be slighted; an impression consisting in a persuasion of duty,—duty to go forward, through all difficulties, in the public

service of the great Master. This impression, then—this conflict between an apprehension of insurmountable difficulties on the one hand, and a sense of duty on the other, may constitute another element in a scriptural call to the work of the ministry.

We have now, brethren, presented to your notice what we consider to be one species of qualifications, appertaining to a call to the gospel ministry. They regard, as we have seen, the exercises of the mind. But these exercises, be it observed, are not to be considered as sufficient of themselves, to constitute the call of which we are speaking. They may exist in the absence of other qualifications necessary to the work of the ministry. And this brings us to notice—

The second species of qualifications requisite in this case—namely, the talents adapted to the work.

The possession of such talents is obviously implied in the apostolic requisition, “apt to teach.” 1 Tim. iii. 2; and 2 Tim. ii. 24. Talents are of two sorts, natural and acquired. In order to this “aptness,” of which the apostle speaks, there must be some considerable stock of natural talent; a mind capable of invention, or of forming original ideas, and a faculty to communicate these ideas to others. Pious persons, possessed of but small gifts, may employ them usefully in admonition and exhortation; but to sermonize—to exhibit the gospel in its various bearings, and to explain and illustrate its sacred truths—this is another matter, and requires that talent of a different order be brought into action.

Now, while the individual himself is the judge of his own desires and motives—of all his own exercises of mind, others must judge of the fitness of his talents for the work; and the proper persons for this judgment are

those with whom he stands immediately connected, together with any others who, by them, may be called on to aid in such a case. For as the minister is to be considered in the capacity of servant of the church, it is perfectly fit and proper that his qualifications should be submitted to be thus judged of. From such evidence as the sacred records furnish, we may conclude that this mode of procedure is in accordance with the usage of the New Testament churches. Under the superintendence of the apostles, and their deputies, the evangelists, the churches appear to have formed their own judgment, and made their selection of their own officers. This judgment of the church may, indeed, be sometimes erroneous; but fallibility, in the present state of things, is not to be urged as an argument against the course here presented. It appears to commend itself to us as the proper course, and the best; and we have no idea that we should be benefited by referring the matter to his holiness of Rome, though he clothes himself with the mantle of infallibility.

With respect to acquired talents, a small stock may suffice to mark out the person as the subject of a gospel call; but we would not say that a small stock is sufficient to qualify him as a minister of the gospel. There is a distinction to be made between a divine call to the work of the ministry, and a preparation for the work; and an individual, we conceive, may be so far qualified as to give satisfactory evidence, or to induce the persuasion, that he is designated to that work, while, as yet, he is almost entirely unqualified for its performance. The buds of promise may be discerned in the natural talents of the person, through the medium of a small share of acquired ability; and, after a while, he may receive the sanction

of the church as a probationer, with a view to his improvement in knowledge, particularly in the knowledge of holy truth, by all the means which may be afforded for that purpose.

A man so far qualified, experiencing the exercises of mind which we have stated, and possessed of the talents which shall be judged suitable for the work, may, in our estimation, be considered as the subject of a scriptural call to the gospel ministry, and to be fully invested with office when it shall appear to be expedient.

## The Catholic Controversy.

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I HAVE read, with much interest, the *Catholic Controversy*, as far as the Herald has furnished it ;—including the second letter of the two Catholic Doctors ; and cannot help wishing you had assigned more room to this department of your paper. In a controversy of this sort, I must own I feel much more agreeably interested, than in the existence of those intestine conflicts with which we have been too much disturbed. And if, as I hope, we should find Dr. Brownlee coming out with a good account of the cause he has undertaken, it will be a gratification of no ordinary degree.

The aspect of Popery, as far as I am capable of forming an idea of it, presents so monstrous a perversion of the pure, simple, mild, and heavenly religion of Jesus Christ and his apostles, that I cannot contemplate its existence without identifying it with “the land of darkness and the shadow of death.” This, however, by the way. An argument has presented itself to my mind, one in which I do not yet know whether I have been forestalled by Dr. B. or any one else, which appears so forcible, that I must beg leave here to bring it forward. Every ray of light that pierces the moral gloom, must be welcome to the friends of Bible truth.

The argument I allude to regards the exclusive claim of Popery to establish the authority of the holy scriptures, and to interpret their meaning: and it is that sort of argument which reduces the position assumed to an absurdity. That this claim can, in a little time, be reduced to a palpable absurdity, and its high pretensions thus nullified, I feel pretty confident: but let the candid and intelligent reader judge.

The Church of Rome, meaning, I suppose, the priesthood, with the Pope at its head, clothed with infallibility, has the exclusive right to pronounce what shall be considered valid, canonical scripture, and to interpret or declare the true meaning of the sacred volume. This, I believe, is the claim. It looks imposing enough; for it presents a very convenient way of settling all difficulty. But let us try it.

Now, I am an inquirer into the validity of this claim. How shall it be decided? Would a priest tell me, straight off, that I must be damned, unless I believe and admit this claim? I suppose not, without first reasoning with me; and if he should, this would not convince me. Would he have me put to the torture, to enforce this point on me? Neither could this convince me: and besides, in these United States he could not do it. What thanks do we owe for our privileges! Would he attempt to prove the claim by miracles? There is too much light in our region for the operation of false miracles: these phantasmagoriæ must be exhibited where there is more shade. Well, then, there remains but one appeal: that is, "to the law and to the testimony:"—to the scriptures themselves. And now comes the absurdity: the reader will please to mark it well.

This claim is to be proved by the scriptures. But be-



fore it is proved, we can recognize no infallible judge to pronounce on the validity of scripture, or to interpret its meaning! Therefore, in effect, there is no scripture to which we can appeal: it is thus, to all intents and purposes, a mere dead letter; and so the proof cannot be had!

Or thus:

This claim is to be proved by the scriptures. Then the scriptures must be allowed to be valid, and we must be allowed the liberty of interpretation, before we can decide on the claim,—before we can recognize the authority of this said infallible judge. Therefore, neither the validity nor the meaning of the scriptures can depend on the dictum of the Pope!

Thus then stands this lofty claim, in the deformed aspect of its own absurdity; and wedged up between the two horns of a dilemma, from which I do not think the two reverend champions in New-York, much as I respect their talents, are able to set it free.

Yours, with esteem,

CHRISTIANOS.

## A Voice from a Watchman.

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“THE PHILISTINES BE UPON THEE, SAMSON!”—Was the warning which the perfidious Delilah gave to her husband, when she believed it was too late to avail for his rescue. And indeed the warning did ultimately prove to be too late, as the tragical fate of this imprudent hero but too plainly testifies. Samson foolishly delivered himself up to the blandishments of this fair-faced traitress, lolled in her lap, went to sleep, was shorn of his hair, lost his strength, his liberty, his eyes, and his life! My warning shall not be too late: if those whom it may reach do not profit by it, why then their blood must be upon their own heads, and the Watchman shall be clear.

“But what have we to do, it may be asked, with the case of Samson and Delilah? and what means this fearful warning about blood—blood upon our own heads?”—Brethren, friends, fellow-citizens, for you are all interested, I will explain. The trumpet should not give an uncertain sound, and I will therefore be explicit. There is now among us an insinuating, a fair-faced, treacherous Delilah, who woos you with her blandishments, and would fain win you over to repose in her lap, that you may share the fate

of the unhappy Samson. There is such a Delilah—I mean Popery !

Let me not here be accused of the want of charity. But if I should be so accused, deadly error must be opposed ; and before the Judge of the world, I feel conscious that I am clear of the charge. I readily admit that there may be, in the Romish communion, corrupt as it is, some who are not only apparently, but sincerely, devout. Moreover, I would not have violence, in any form, offered to a Papist, on account of his religious sentiments : I know that the genius of our holy religion forbids it, and I abhor the tenet which would lead to such a step. I would not, if I could, abridge his liberty of conscience : that is a matter between God and himself ; nor would I have a penalty inflicted on him, so long as he demeans himself in the character of a good and peaceable citizen. Query : Can a full-bred Papist reciprocate these sentiments ? If he will do it here, he will do it there. No ; he will not do it in Italy, in Spain, nor hardly, I think, in Ireland, which has complained so loudly of the want of “ Catholic Emancipation.” In a word, Popery will not reciprocate these sentiments, in any region where it swims on “ the full tide of successful experiment.”

But though such are my sentiments with regard to the persons of Papists, I consider it perfectly consistent that I should nevertheless be opposed, most heartily, most irreconcilably opposed, to Popery as a system ; that I should deprecate its influence ; and against it, earnestly and seriously warn my brethren, my friends, my fellow-citizens. The same lenity of feeling which I am disposed to exercise towards Papists, I would extend to Jews, Mahometans, and Pagans. But shall I therefore countenance the religion of any of these classes ? Surely not. Nor can I consent to

countenance the religion of Papists—I mean the system of Popery, which I consider as really idolatrous as Paganism itself. Popery is a system of superstition and bondage, of cruelty and blood; and as such it deserves to be discountenanced, not only by the friends of vital religion, but by every friend to the liberty of his country and the well-being of man. It is, moreover, marked with strong features of idolatry, and is maintained by imposition and deceit.

This, I am aware, may seem to some like harsh and unmerited censure. It will seem so to those men who have not made themselves acquainted, from authentic sources of information, with the real nature of Popery. That there are Romanists who do not drink in the spirit of the system, I readily agree;—men of integrity and worth—of amiable principles and manners. But they are such as are not the devotees of the system which they profess: and instances of this sort, no doubt, more frequently exist in Protestant communities, where the grosser superstitions and abominations of Popery are more generally held in check, and the light of truth and liberty may shine too brightly for “the mystery of iniquity” to exercise its full sway. This, however, does not contravene the position, that Popery is a system of superstition and bondage, of cruelty and blood;—that it is strongly marked with the features of idolatry, and mainly depends for its influence on imposition and deceit.

Such is the position I take; and for the correctness of it I might appeal to the tenets of the Papists as stated even by their own writers; and to their practice, as exhibited in the records of well authenticated history. That Popery is a system of superstition, witness their mock fasts, on Fridays and in Lent, by eating well dressed fish,

instead of flesh ; their penances inflicted by the sentence of a priest, and all the silly mummary of lighted candles, smoking incense, and holy water, salt and spittle, &c., &c. That it is a system of bondage, witness the implicit faith which is placed in the *dictum* of the priest, and the awful apprehension of incurring the displeasure of their ghostly rulers ; the dire dread of temporal evils from the sentence of excommunication ; and especially from the fearful stroke of the thunder of the Vatican ; and witness the abject slavery of the subjects of Popery where it is connected with the state, (as it always aims to be,) and fully wields the civil power. That it is a system of cruelty and blood—ye fires of Smithfield—ye horrors of the Inquisition—ye flames of an *auto da fe*,—and ye, the shades of thousands upon thousands, massacred for conscience' sake—do you speak out and testify. That it is strongly marked with the features of idolatry—the adoration of the consecrated wafer, as the real body and blood, soul and divinity of the Redeemer—the kiss of adoration given to the Pope's red sandal—the worship paid to the Virgin Mary, and a host of canonized saints, and the religious veneration, even to enthusiasm, accorded to images and relics, to old bones and rotten rags—all these will bear witness. And that the system is sustained by imposition and fraud, I appeal as evidence to the high pretensions of his holiness, “the man of sin,” to grant dispensations and indulgences—to rule over the earth and purgatory, and to give the soul a passport to the paradise of God. And I appeal, as further evidence, to the pretensions of the priests, to pardon and absolve a sinner, and to the numerous fabulous legends concerning imaginary saints, and the false miracles, or “signs and lying

wonders," which have so long caused the world to "wonder after the beast."

This, it is acknowledged, is speaking plainly ; perhaps it may be said, roughly. But why should we mince the matter ? I have no disposition (in all good conscience I say it) to misrepresent Popery, and I do not think that in the above sketch I have done so. If, however, in any circumstance, I may have erred, enough of correctness will remain, to present the outline of a picture, sufficiently revolting, one would think, to the heart of every Christian and patriot.

But methinks I hear some one say : " O, this representation is correct enough, as to what Popery has been ; but Popery has changed much for the better." Softly, my friend ! not so. Papists may have changed, with the change of circumstances ; but Popery has not changed ; and, mark it well, Popery cannot change. This I shall prove in few words.

One of the glorification tenets of Popery is, that " The Church of Rome is infallible !" Though the Corinthian Church erred ; though several of the seven Asiatic churches erred, yet " the Church of Rome cannot err." Here then I have the proof of my position. Whatever tenets have been taught by an infallible church, that is, by the Pope and his clergy, and whatever course has been sanctioned by them, must be right. All these tenets, therefore, and these practices, of superstition and bondage, of cruelty and blood, of idolatry, and imposition, and fraud, must be right, and ought to be practised when they can be ; nor can consistent Papists say otherwise. Or if they can, let them do it. Let the priests plainly discover such tenets and practices. But let me be plainer on this point.

High-handed Protestants have persecuted for conscience' sake. Yes ; among other scarlet rags, which some of them brought with them from their old mother, was this spirit ; and in too many instances they persecuted unto death, for conscience' sake. But in so doing they erred from the truth, and dishonored the cause which they professed. It was shameful ! it was wicked ! it was abominable ! Now I would ask, can the Romish priests fairly reciprocate ? Will they say, that the tortures, the burnings, the massacres, perpetrated by their church, for conscience' sake, were abominable wickedness ; and that his holiness, the grand Pontiff, in lending his sanction to such a course, grossly erred and grievously sinned ? No ; they dare not say it. What then is their situation ? If they condemn, they give up the foundation tenet of infallibility : if they approve, they avow themselves bloody persecutors in principle. " A dire dilemma either way they're sped," and either horn of the dilemma would sorely gore them. How then do they attempt an escape ? Why, by a denial of facts ; of facts so well authenticated, that they cannot be denied, but by setting at nought the validity of all moral evidence !

If, then, Popery be unchangeable, which, from its profession of infallibility it must necessarily be, on what are we to calculate, in the event of its ascendancy in this favored country ? On what, but on a subjugation to the same tyranny over soul and body, which other countries, subjected to its baneful influence, have experienced. The triple-crowned Pontiff at Rome, claiming supreme spiritual dominion over the world, would find it no difficult matter to launch his thunders across the Atlantic. Cardinals, legates, and inquisitors, would bring over the electric fluid of the Vatican, pent up in bulls and decrees, like Frank-

lin's "bottled thunder," but much more terrific, and ready to let loose as occasion might require. Then wo to the refractory spirits of America ! The last lingerings of freedom, religious and political, must, if possible, be annihilated ; and in the fearful contest, these United States would present a scene, to which the present state of things, in old Popish countries, can form no parallel.

These ideas, good friends, are not the chimeras of a dis-tempered imagination : they are sober calculations, founded on substantial data : and the occasional sparklings of the Popish spirit, where it can presume to show itself, betray strong signs of the correctness of these calculations. Witness the consecration in St. Louis, by the roar of cannon, and the pomp of a military parade. Witness the knocking off of hats, in Cincinnati, from the heads of Protestants who would not idolize a Popish bishop ; and witness the punishment inflicted by a father on a defenceless youth, in a northern city, and at the instigation of a priest, because that youth could not digest the errors and absurdities of Popery. Other cases might be mentioned, as mere sparks from the great electrical machine ; but it is on more substantial data that I make my calculations. I know that Delilah yet wears a fair face ; but Popery is not to be judged of by its professions in this country.

So much by way of a sketch of Popery ; while yet I believe that many who are called Roman Catholics are worthy and respectable citizens. This address is rather a long one ; and though it is but a sketch, I must come to a close. Do you now ask, good friends, "what would the Watchman recommend ?" I would answer, cherish towards Papists, as citizens, a spirit of courtesy and kindness ; but give no countenance to Popery. Sanction not their idolatrous service by your attendance ; and be not



gulled by the imposing professions of Jesuits and Nuns, or Sisters of Charity, to place your sons or your daughters under the influence of their tutelage. As you value real Christianity, or civil and religious liberty, I warn you, most seriously, give no countenance to Popery.

A WATCHMAN.

## The Social System.\*

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TO MR. ROBERT OWEN, LATE OF NEW LANARK, SCOTLAND :

SIR :—I observe, from the public prints, and particularly from your lectures lately delivered in the Capitol at Washington, that you have paid a visit to our country, for the purpose of offering your services in establishing a new order in society, or what you are pleased to term “the new system.” So that while we are endeavoring to bestow on the remnants of the Indian tribes upon our borders the blessings of civilization and religion, you, it seems, have come into our very interior, to erect a sort of *imperium in imperio* ; or, rather, completely to revolutionize us all, and new-model the whole order of society, in theory and practice ; and thus bestow upon us that individual and social happiness, to which we have been heretofore utter strangers. All this may be very well, for aught I know, provided you do not, in making the attempt, deprive us of some good, superior to anything you can offer in exchange. Your plan, to be sure, looks, at first glance, very pleasing ;—your castle, surrounded with its “gardens and pleasure grounds,” presents an alluring prospect ; but, sir, I must candidly tell you, I am afraid of the foundation.

Had you come to propose a plan for the amelioration of

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society,—a plan comporting with religious hope and moral obligation, we should have been willing, not only to give you credit for your motives, but to make our acknowledgments for any exertions on your part, towards the accomplishment of so desirable an object. It is not denied that the state of society is susceptible of improvement; nor, that you possess a genius which might profitably be employed that way; nor yet, that there are features in your scheme, which, in some cases, may be well adapted to that purpose. But if it shall be found that the avowed principles upon which you proceed are subversive of our best hopes and best interests, we must take the liberty, with all due regard for your benevolent intentions, to reject the proposals which you lay before us.

It is but a cursory view that I have taken of your lectures; but I think I can be under no mistake when I say, that your system not only leaves out religion, I mean the religion of the Bible, but is set in array against it: and I suppose, that as, according to your own system, every one is to speak every thing he thinks, you will fully and fairly own that it is so. Thus, then, would you sweep off the only foundation of Christian hope! And what sir, do you offer us in the room of it? Why, as far as I can see. only the sand of New Lanark, as a foundation both for time and eternity! In other words, your plan, according to the principles which you lay down, involves in it the destruction of our prospects of everlasting felicity, while it does not even pretend to present us with any other happiness than what may arise in the present life from individual gratification and a well regulated community. This, I think, is a fair statement of the fact. If you should plead that you have nothing better to offer, then I must say, as

Diogenes said to Alexander, "please to get out of our sunshine: you deprive us of what you cannot give to us."

But in order to show that this is indeed a fair statement of the case, I will refer to some of your expressions. I have a short extract from your second lecture now before me: in that you say, "The old system has been influenced, in all ages, by some imaginary notions or other, under the name of religion; but which notions have been, in all countries, uniformly opposed to facts, and, in consequence, all minds have been rendered more or less irrational." Here, then, all religions in the world, and of course the Christian religion with them, are to be swept off, to make room for this new system. Still you were aware, that something "under the name of religion" must be brought forward: and what is it? Why, "the new system, you say, as I have previously stated, adopts a religion derived from the facts which demonstrate what human nature really is, and which facts give to man all the knowledge he possesses respecting himself." Verily, sir, if you had not, from this statement, made out your own inference, as to the name and qualities belonging to such a religion, I think we should have been greatly at a loss to form one. "A religion, say you, derived from the facts which demonstrate what human nature really is, and which facts give to man all the knowledge he possesses respecting himself." Well, we wait to hear something more: for really we do not well understand you:—"it is therefore called rational religion, or a religion of demonstrable truth." I suppose you mean, that you call it so; for indeed I must think but few others would call it so, from the definition or statement which you have given. And what more?—A religion "of intelligence;"—to me it appears just the reverse;

“and of universal charity and benevolence, and derived from the evidence of our senses.” Here, then, is something more imposing. But whence this “universal charity and benevolence” should spring, I cannot see. As far, however, as I can see, here is a religion without God! without moral obligation! without the prospect of future felicity! You were aware, as I said, that something under the name of religion must be brought forward; and you seem to have given us the empty, unintelligible definition above mentioned, as a tub thrown out to the whale.

I cannot help suspecting, that as you knew we had here no legal establishment of religion, and not knowing any thing of genuine religion yourself, you indulged the fond fancy, that by the exhibitions of your plans, you could easily draw off the community from their “imaginary notions” of religion, to take shelter under the shadow of your system. And this idea, together with the benevolent motives which you plead, forms, perhaps, your best apology for this undertaking. But, be it known to you, sir, that if religion is not established among us by law, it is established in the hearts of many thousands, which is far better; and that most of those who are not really and truly pious, feel something of the influence of religion, and a persuasion, or an apprehension, of its divinity, which it will require stronger eloquence than yours to dispel. And, upon the whole, you must offer something far beyond anything you have yet offered, to induce us to renounce religion, and fling up all interest in the blessedness which it promises.

There is, sir, an appalling object, that will obtrude itself on all your plans—a black, threatening cloud, that will shade your finest “pleasure grounds;”—I mean death! Now, as you do not even pretend to make any provision for our prospects after death, I must insist, that before you

can reasonably expect anything like a general acquiescence in your proposals, you give us some assurance of the literal abolition of death, and the conferring of immortality on the subjects of your government. If the panacea which you seem to have discovered, for the cure of all evils, physical and moral;—no; I ask pardon, there is no such thing as moral evil, according to your system;—well, then, if your panacea for the cure of all human evil has the virtue to effect this object, I dare say you will find crowds, vast crowds, who will adopt your system, and fall into your ranks. For myself, however, and I think many others would say so too, I should still deem it but a sorry bargain;—a sorry bargain, to exchange the prospect of the “paradise of God,” with all its sublime glories and exalted pleasures, for the village of New Lanark, or that of the Harmonites.

Your system, sir, in literally reducing man to a mere machine, in making him completely the creature of external circumstances, and in neutralizing his fears and his hopes, those powerful springs of action, appears to me as unphilosophical as it is irreligious. But on this point I do not mean to insist, having myself no great pretensions to metaphysical philosophy, and not deeming it necessary to take up the matter in that light. It may not be amiss, however, to take notice of the inconsistency of your system with itself; as this will serve to expose the error of your principles. You deny that man is to be considered as a proper subject for reward or punishment. Why, then, I would ask, do you labor to set forth the happy effects of the new system, and the evils necessarily attendant on the old? Is not this happiness a reward which is to follow upon the adoption of your scheme? And are not these evils in effect a penalty, which we must continue to

bear, if we perversely reject your proposals? Were it not that we have so often witnessed the delusive nature of the love of one's own dear hypothesis, we might well wonder at that blindness which hinders you from seeing so glaring an inconsistency.

While speaking on the subject of rewards and punishments, permit me to correct a capital error into which you have fallen, respecting the reward of the righteous, as held out by religion. The righteous, according to the religion of Christ, are not remunerated with "an artificial reward," which they have "deserved." Their future felicity is the result of that state of preparation, which, through the operation of the divine principle of religion, has been experienced in this life; and though, according to our works, it is by no means by or for our works, or any merit or desert which we can possess.

I have spoken pretty plainly, I agree; and if I speak still more plainly, it will not be, I assure you, through any disrespect to you, but for the sake of the important cause in question. I dare not agree to compromise the interests of religion, in deference to any man, nor through a regard to the motives by which he may profess to be governed. And if, in the present case, I should own that I feel indignant at your proposals for the annihilation of religion, my apology, I am persuaded, would be found in the feelings of all the friends of piety who duly reflect on the subject.

You have come to this country, for what purpose? Shall I say to attempt the destruction of the Christian religion? I will not say indeed that this is your leading or your ultimate object. But surely you will not deny, that this is embraced in your scheme; and that it is, according to your principles, an object subservient to your grand design. Holding in your hand, as you imagine, "the besom of destruction,"

you very benevolently ask leave to sweep off the principles of our religion, as a part of the rubbish which is in the way of the castle you intend to build for us. Really, sir, this is a daring attempt! And so, what the crafty and malignant Voltaire, with all his coadjutors, could not effect by his deep-laid conspiracy, you are endeavoring, single-handed, to accomplish in another way. Well, sir, sweep away, if you will; but remember that you undertake it at the peril of your soul! But rather let me say, cease, I beseech you, to wage war with the Almighty! Cease to rival Him whom God hath set upon his holy hill of Zion! But if you will not, then know, that your attempt is as vain as it is dangerous. There is a deep-rooted rock in your way, a rock which, unimpaired, has stood the assaults of many tempests, and which surely will not now yield to the strokes of your broom.

You will observe, sir, as you have gratuitously assumed, that our religion is to be reckoned as an "imaginary notion;" and as I cannot think that such gratuitous assumption, though by Mr. Owen, of New-Lanark, is to be admitted as a proof, so I have taken it for granted, that our religion stands just as it stood before; and tested, as it has been, by the attacks of infidelity on the one hand, and the triumphant defence of its advocates on the other, I consider it still a divine reality.

If now you can, on proper principles, devise any method for the amelioration of society, I would say, go on, and may God speed your endeavors! There is something, I seriously own, so pleasing in the general outline of your plan, in the common interest, which, according to such a plan, is to pervade society, and in that happy equality of rights, that order and regularity, which it seems to promise;—there is something so pleasing and inviting in all this, that, bating



those principles which unhappily go to the annihilation of religion, I should be highly gratified to see such a plan put into operation. Your strange denial of human depravity, so deeply stamped on childhood and maturity—your making of every thing, in the character of man, to depend on external circumstances; and, in general, discarding from your plan the principles of revealed religion; these are the features so obnoxious in your system; and I lament that you should thus mar the prospect of doing good. May you be brought to see and forsake your errors, and then may success crown your exertions!

With due respect, I am, sir,

Your well-wisher,

VIRGINIUS.

*April 4th, 1825.*

P. S. Although it has not been my object to investigate your metaphysics, there is one argument, on which you seem to rely with much confidence, which I will here briefly notice, in order to show that your principles are by no means so invulnerable as you may imagine. Speaking of the character of man, you assume, “that he is a compound being, formed by the impressions made by external circumstances, upon his individual nature;” and hence you infer, that “as he had no will, or knowledge, or power, in deciding upon the creation of either, he cannot become a rational object for individual reward or punishment.” Now, sir, suppose we admit your premises:—will this conclusion follow? According to your principles, it will not; particularly as it regards temporary reward and punishment. For, allow that man is the mere tool you would make him;—the passive subject of imperious circum-

stances, which, by the way, is a mere assumption, then I have only to say, that rewards and punishments are among those "circumstances" which are requisite to form his character. Experience has appeared to show this, and how will you disprove it?

## Mr. Smyth and the Apocalypse.

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DEAR SIR :—A few days ago, a friend put into my hands the work of the Hon. A. Smyth, on the Revelation ; for the publication of which, numbers, and I among the rest, have been so eagerly waiting. In the moment of stretching forth my hand to receive this precious *morceau*, I anticipated a feast. The book of Revelation unsealed at last !—that mysterious book, on which so many learned and pious men—but I had no time for indulging reflections on the labors of those who had gone before. Much had been done ; but much, I was aware, remained to be done ; and I was anxious to see a work which promised to break every seal.

The first check I received to my pleasing anticipations, was from the size of the pamphlet. This, thought I, while I held it between my finger and thumb, which nearly came into contact—this, reading the title-page—this an “Explanation of the Apocalypse !” However, as the discovery which had been announced was new, I did not know but that there might be a new laconic method of expounding ; and so I was willing to make the best of it. Besides, said I, he is a scholar, and no doubt understands how to write in

the concise style. I opened the book. What a margin ! And then the distance of the lines !—leaded lines, I think the printers call them. Well, well ! if the printing is not condensed, I hope the thoughts are. But I was anxious to read, and in turning to the commencement, spent only one thought more on externals :—“ Can such a pamphlet be worth half a dollar, these times ? ”

Copy-right secured. Well, we will not reprint it till the privileged term expires. I began to read, and in the very first sentence I thought, to use a homely saying, “ I smelt a rat. ” “ The important question respecting the Book of the Revelation of St. John the Divine, is, whether it is a prophetic vision of future events, or an artful enigmatical relation of past events, under the form of prophecy. ” Mr. Smyth takes the affirmative of the latter part of this question, and having attempted to prove this point, proceeds to dispatch the business of exposition.

It is far from my intention, Mr. Editor, to enter the lists of controversy with the honorable author of this performance ; or, to attempt anything more than a slight notice of what I conscientiously think ought to be but slightly noticed.

In order to invalidate the authenticity of the Apocalypse, Mr. S. contends that it was not written till nearly 200 years after the Christian era ; and yet, from his own quotations, a contrary conclusion may fairly be drawn : “ Papias was Bishop of Hierapolis, in Asia, from 110 to 116, A. C., and introduced the opinion of the Millenarians, ”—p. 5. And whence, we would ask, came the opinion of the Millenarians ? Doubtless, from the Apocalypse. The doctrine of the millennium, indeed, was abused by some fanatics, as other points of scripture doctrine have been ; and this seems to have given occasion to some of their opponents,

after the second century, rashly to call in question the authenticity of the book on which these absurd opinions were professedly grounded.

The quotation from Justin Martyr, (p. 5,) is a clear and pointed testimony to the existence of the Apocalypse, "by John, one of the Apostles of Christ;" and yet Mr. S. says, "I cannot agree that he ever saw the Apocalypse, in the form in which it now appears." And why not agree to it? Why, for this very powerful reason, that it would destroy his theory. This, indeed, is an expeditious way of dispatching a point; but really, sir, "I cannot agree" that this shall be called an argument.

It is conceded by our author that Irenæus "speaks of the Apocalypse;" but then Mr. S. wishes to make him the author of it: another convenient way of getting clear of testimony. But what is the evidence in favor of this point? Why, "Irenæus was acquainted with Niger, Albinus, Severus, Julia Domna, and with the history of the infancy of Caracalla," &c., p. 52, 53. Our author has thought proper to make these the prominent characters in his "Explanation;" and taking it for granted that he has demonstrated the correctness of his ideas, he thus grounds his argument on his own exposition. This might indeed pass for reasoning with us, if we should happen to think of Mr. S.'s "Explanation" as he thinks of it himself; but as this will hardly be the case, I shall take the liberty of terming it a *petitio principii*, a mere begging of the question. But there is something in a note here: let us try that. Irenæus, speaking of Pothinus. says, "For he was indeed a genuine disciple of Christ, following the Lamb whithersoever he goes." Now for the argument. In the Revelation we read, "These are they which follow the Lamb whithersoever he goes." And what then? Why, "This

use," says our author, "of a similar peculiar expression, indicates that both these productions are probably from the same pen," p. 52. If this be evidence, then when a religious letter-writer, Newton, for instance, incorporates any of the peculiar expressions of Paul into his own letters, without referring to the Apostle, he gives indication that he was the author of Paul's Epistles !\*

As the decision of the question concerning the authenticity of the Revelation is the ground on which Mr. Smyth's "Explanation" depends, you will indulge me in noticing one more argument, and I shall be done with this point. Speaking of "the visions of Hermas," our author says, "the machinery is so far inferior to that of the Apocalypse, that we must believe that the work of Hermas was first written ; as in architecture, the hut preceded the palace," p. 4. This conclusion is obviously grounded on the presumption, that the Apocalypse is not the fruit of divine revelation. This position, which was in effect the point in question, Mr. S. assumes at the outset, and so again is guilty of a *petitio principii*. Has the gentleman studied logic to no better purpose than he has studied divinity ? I am inclined, however, to impute this bad reasoning to the badness of the cause in which it is employed, having understood that the writer is a man of talents and learning. But I may further remark, that the argument has no force, independent of the question of divine inspiration. The Iliad is allowed to be superior in its machinery to the Lusiad. Query : Is this any evidence that Homer wrote after Camoens ? Nay, more than this, the very figure itself,

\* Or if this should be thought too strong a case, the Epistles of Paul being indisputably before Mr. Newton's time, then I would simply ask, was not Irenæus as much at liberty to make use of John's words, as Newton, or any one else, to adopt the expressions of Paul ?

of the hut and the palace, how applicable soever to the science of architecture, is not founded in fact as it regards individual cases; many a man, it must be admitted, is able to build a hut, who is incapable of constructing a palace.

I have now nearly accomplished my intention in this undertaking. I have done with the groundwork of this rare performance; and as to the superstructure—the “Explanation”—I shall trouble neither you nor myself, nor any body else, much about it. Mr. S. thought proper to pledge himself to the public in a way which book-makers do not generally adopt: “I certify upon honor,” &c. And how has he redeemed the pledge? Taking a few scraps from a few chapters of this mysterious book, and mustering together some records of Roman history, he has attempted to shape out a resemblance between the historical facts and the pretended visions; though the discrepancy is so glaring, and the perverted applications so monstrous, that a serious reader can consider this “Explanation” in no other light than as a burlesque.

Had Mr. S. shown a disposition soberly to call in question the authenticity of the Apocalypse, with due regard, at the same time, to divine revelation in general, his arguments would no doubt have received a respectful attention. But without any breach of charity, I think I may believe, that this attack is made in the spirit of hostility to the Bible. The latter part of the work is strongly tinged with the cant of Deism, and the closing sentence sets at nought the grand requirement of the gospel. “Belief and unbelief,” says this gentleman, “are equally involuntary; and as the one can deserve no censure, so the other can merit no applause.”

We have now seen something of this writer’s dialectics, and something of his ethics; and it is enough. But few

subscribers, I am persuaded, sir, whatever they may think of the price of the pamphlet, will regret the shortness of the work. Many will, no doubt, be reminded of the fable of the mountain in labor;—a much happier hit, some may think, than applying the vision of “the Lamb on Mount Zion” to Caracalla, a monster of unnatural wickedness.

I said something, in the early part of this communication, about “smelling a rat.” I must apologize for the homeliness of the expression, as well as for some little mistake: it seems it was a mouse.

Wishing the writer of this pamphlet a better application of his time and talents, I subscribe myself,

Respectfully, &c.

CAROLINUS.\*

VIRGINIA, *February*, 1825.

\* Published originally in the *Columbian Star*, Washington, D. C.  
—ED.



## “What Manner of Man is This?”

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It was the night season, and I was reading, in solitude, the 8th chapter of Matthew, where, among other wonderful works of the great messenger of salvation, we have an account of the stilling of the tempest.

I pictured the scene in my imagination; and at the close mentally joined in the exclamation of the disciples, “what manner of man is this, that even the wind and sea obey him?” My mind had received the impulse for meditation on this unspeakable character. I drew around me an ideal auditory, and addressed to them my effusions on the subject.

If you, Mr. Editor, should think these lucubrations deserve to be drawn forth from seclusion, to see the light in your columns, they are here at your service. Perhaps it may suit the tone in which they run, to be delivered in this way, rather than in the pulpit.

“What manner of man is this?” With what divine authority and power is he clothed? You see him, indeed, under circumstances deeply humiliating; but at the same time you see him illustrious in power and divine honor “beyond compare.” You see him in the union of apparent

poverty, and ignominy, and weakness, with real splendor, and dignity, and dominion. “What manner of man is this?” Let us view him in his infancy, in his manhood, in his death.

In his infancy : He is born in meanness, a stable his chamber, and a manger his cradle. But look yonder ! Angels have descended to announce his birth, and tuned their harps to chant the Christmas carol ! Their glory brightens the darkness of the skies, and their music charms the eve of night. No splendid illumination adorns his humble apartment ; but heaven hangs out its own wondrous lamp at once to declare his birth, and to guide the eastern sages in their journey. Poverty marks the circumstances of the infant Saviour ; but “gold, and frankincense, and myrrh, are a free-will offering at his shrine.”—“What manner of man is this !” In his manhood, you behold in his habits and demeanor “the man of sorrows, and acquainted with grief ;” while, at the same time, he is exercising an authority which calls forth divine energy and controls all nature.

The whole family of human diseases, every character of sickness and pain, is subdued by his power. He speaks, and the disease is rebuked ;—at his sovereign touch, the fever has fled. If his disciples are at sea, and he desires to join them, the waves become a carpet for his feet, and he walks on the deep, as in Solomon’s porch. And when in a vessel with his disciples, and the storm comes down, then, ay, then, what a sublime authority is displayed ! Permit me here to indulge my thoughts a little.

Jesus is asleep on a pillow, in the hinder part of the ship. And, as if to take advantage of their Master’s situation. the winds have broke loose from their prison-house, and the waves are dashed into fury ; while death, in

dreadful form, seems to threaten the little company.

“Master, Master, we perish!”—He rises in calm majesty from his pillow; and gently rebuking their fears, he looks abroad upon the scowling skies and the boisterous deep; he gives the word, “Peace! be still!”—and the winds immediately cease to howl, and the waves crouch at his feet. “Peace! be still! and there was a great calm!” “What manner of man is this, that even the winds and the sea obey him?”

Nor are we yet done with a survey of the mighty Redeemer’s authority, in his ministrations on earth. Demons were compelled to relinquish their habitations of men; the chambers of death were unlocked by his voice, and the captives of the “King of Terrors” redeemed from his grasp. Here I could wish again to indulge my reflections, and attempt a sketch of the case of Lazarus. I would present him to your view in his sepulchre—the seal of death stamped deep on his features, while even putrefaction had begun its operations. And then, the Lord of life at his grave; and then he that was dead, rising and coming forth at his bidding—animation beaming in his eyes, and health mantling in his cheeks. But time would fail, and I forbear. Well may we exclaim, “What manner of man is this!” while we come to notice this wonderful person.

In his death: And here, too, we admit the circumstances of apparent weakness, and degradation, and infamy. He was taken by wicked hands, and was crucified—the most shameful kind of death. He was crucified between two thieves, to render him still more vile in his death. He was deserted by many of his friends, and insulted and reviled by his enemies.

But did not Heaven show him funeral honors? Yes! If the tokens of gratulation and joy were hung out at his

birth; Nature dressed herself in mourning at his death. If angels then announced him to the earth with songs of heavenly melody; earth now groans at his death, and shakes to her centre. And if a new star was kindled in the skies in honor of his birth; the sun now veils his face in darkness in honor of his death. O, my friends, my friends! was Jesus without funeral honors? No! no! the deep and awful tones of the earthquake sung his dirge; the abodes of the dead burst open with astonishment; the sun, hiding his face, became chief mourner; and the hand of God hung the mighty dome of heaven with sackcloth. If, now, we exclaim, “What manner of man is this?” let the centurion respond, “Truly, this man was the Son of God.” Let the salvation of the penitent, dying thief, confirm the glorious truth; let earth acknowledge it, and adore; let hell confess it, and tremble.

These wonderful tokens show his authority even in death; but let us add, that his resurrection, his ascension, his glorification, serve to crown that authority, and to consummate his character as the Redeemer of sinners—mighty to save. Let me close, by asking, “Is he your friend, or is he your enemy?”

CHRISTIANOS.

## Valedictory of Elder A. Broadburs,\*

MODERATOR OF THE DOVER ASSOCIATION, AT THE CLOSE  
OF THE LAST SESSION.

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PERMIT me, brethren, on the close of the interview with which we have once more been favored, and on the eve of parting, to make a small draft on your time and patience, while I offer to your attention some thoughts and impressions suggested by the occasion. And though in the habit of speaking in an extemporaneous manner, I ask to be indulged, in the present case, in addressing you from the paper which is before me.

Let me hope, dear brethren, that my advanced age, the length of time in which I have been engaged, though poorly, in the public service of our common Master, and the station which you have repeatedly called me to fill, at these our annual meetings,—let me hope that these considerations will form a sufficient apology for the liberty I thus take, and will exempt me from all charge of arrogance or of vanity,

\* Delivered before the Dover Association, at its last session in 1838.—ED.

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for thus calling your attention, before we shake hands and bid adieu !

If it should be asked, why this valedictory address on this occasion, rather than on any former one of a similar nature, I would answer, because now far advanced in life, I am admonished, without laying claim to a prophetic spirit, that the end of my journey is probably not far distant, and I feel a desire, before the closing scene of life, to say something to you in this way. I ought to reflect, that there is some probability I may never meet with you in an Association again. At any rate, it is highly probable we all shall never meet again in our present state of existence. This solemn thought I wish to have deeply impressed on my own mind, and I wish it to be deeply impressed on yours.

Allow me, brethren, on this occasion, just to take a glance at my own course. For bringing to your notice, however, even for a few minutes, such an object as myself, I owe you an apology : let this suffice. Old age is disposed to egotism ; but it is not, as you will see, with any, the least view to self-applause, that I take this glance at my own history. O ! that it were worthy of being presented to you by way of example ! But where example fails, let admonition supply its place.

I am now near the termination of my sixty-eighth year. Full forty-nine years of my life have elapsed since I made a public profession of religion, by putting on Christ in baptism ; and forty-eight years, since I ventured to come forward in a public manner, a feeble advocate of the cause of our divine Master. In the course of my pilgrimage I have passed, as you may suppose, through different sorts of weather, (allow this figure,) and over grounds of varied surface. A checkered scene of shade and sunshine, of storm

and fair weather, from the skies above, and under foot a diversified track of hills and valleys, rocks and mountains, with here and there a level plain, and a pleasant path. This state of things we may consider, as in some good degree, the common lot of the Church in her present militant state. Yet I am compelled to say, to me it appears, that some of our heaviest trials grow out of our own grievous failings. Afflictions, I am aware, are often sent in mercy ; and the chastisements of God's people proceed from the hand of a Father : but how many a conflict, how many a painful exercise of mind, might have been avoided, by a course of steady unwavering devotion to God in heart and life ! Let this be for an admonition.

In the course of my profession, I have witnessed repeated revivals of religion, and again I have had to mourn the languid state of Zion : have sometimes enjoyed a heavenly satisfaction in proclaiming the message of eternal life, and opening the rich treasures of divine truth ; and often, alas ! have I groaned under a consciousness of the weakness of my nature, and the poverty of my efforts. Sometimes I have experienced, as I trust, exercises of unearthly enjoyment ; and have often been "in heaviness through manifold temptations." But, brethren, let me here testify, that amidst all the conflicts and trials which I have encountered and endured, I have never repented of having engaged to become a servant of God—a follower of Christ. In this respect I have no regrets but such as arise from my own failings in faith, and love, and holy duties. Repented of this ? No ! and were my trials and conflicts, as a Christian, much greater than they are, far from recanting, I humbly hope I would still hold on, and say with Job, of old, "Though he slay me, yet will I trust in him."

As respecting the ministry, such have been the difficul-

ties through which I have had to pass, particularly on account of my constitutional weakness of nerve and of spirit, that apart from a sense of duty, I believe I should be disposed, and should decide, to relinquish its responsibilities and its labors. But in this respect, a deeper devotion to God and his cause, would, I am persuaded, have greatly conduced to my relief. And even in this respect, I am willing, yea, desirous, to be at my Master's disposal. O, brethren, that you and I may be ready, whenever He calls, to answer with faithful Abraham, "Here am I!"

It is time to turn my view from myself to others.

In looking around on this assembled body, I see none of those who belonged to the old generation, when I, then a youth, first united with the fraternal band. A remnant even of that generation I could not expect to see. Ford, Webber, Courtney, Lunsford, Toler, Noel, Lewis, Greenwood, with several others that might be named, have long since finished their course, and are gone to "rest from their labors." Your fathers, where are they? and the prophets, do they live forever?" But my coevals, too, how few do I see! Where is Straughan? and where is Semple, that brother of my soul? And Claybrook, and Rice, where are they? Alas! these also have left us for a brighter and a better world! And what a list might be drawn out, of brethren in the more private walks of the church,—brethren with whom I once associated, and who vacated their seats, no more to assemble with us in our tabernacles below! Reflections of this sort are calculated to throw a melancholy shade over our minds, and to sadden the feelings of our hearts. But, blessed be God! a cheering light breaks through this gloom, even here in our earthly abode, and just beyond we catch the glimpse of a more glorious dawn! The seats here left vacant by our departed



brethren have been more than filled by a new generation of Christians, and we look forward to the day when we shall re-assemble with our brethren who have died in the Lord, on Zion's heavenly hill, bright with the splendors of a cloudless day !

And, brethren in the ministry, with the approbation of our Master, (O, that we may win his approving smile !) and with this prospect before us, shall we not be willing to forego what the world calls honorable, and yield its riches to those "who basely pant" for worldly wealth, content to wait for our reward at the coming day ? The estimate formed by the world is a false estimate. Who are the celebrated ones of the earth ? The sages, who present us with the rush-light of human wisdom ;—not the men who "hold forth the word of life : " The heroes, who conquer nations ;—not those who overcome the powers of darkness : The patriots and statesmen, who can only establish wise laws and measures for a transitory life ;—not the messengers of salvation, who labor to prepare us for eternal felicity. And is it strange that thus it should be so ? The world knew not to estimate the love and the labors of the Son of God ! "Therefore, the world knoweth us not, because it knew him not." But, brethren, it is better for us it should be so, for thus we escape the assault of temptations which might prove too strong for our strength. Let the world then form its own estimate, and let us patiently endure, and let us wait our reward. And we can endure, we can wait, if faith come in to our aid. Faith shall brighten our vision, and give us to see, while looking through time's dim vapors, that "our witness is in heaven, and our record is on high." Faith shall open our ears, and give us to hear, by anticipation, the music of that

blessed plaudit, "Well done, good and faithful servants! enter into the joy of your Lord!"

Young soldiers of the cross, may you be strengthened in all the labors and trials that may attend your progress!

"Far from a world of grief and sin,  
With God eternally shut in"—shut in!

## Andrew Broadbuss's Valedictory.\*

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At the recent session of the Dover Association, this venerable and beloved minister of Christ, now of the Rappahannock Association, was present, and mingled in the deliberations. But it would seem that remembrances of the absent and the dead, departed years and faded scenes, came clustering around him more busily than the living tones and motions of those now on the stage. In the midst of the crowd and its distractions, he sat some time absorbed, and penciled a brief valedictory address, which he read when business was done.

A classical mind, while listening, might have thought of Nestor and his silvery tones, or of the Olympic race alluded to by the Apostle Paul, when old champions were placed at the goal to encourage and crown young victors fresh on the field.

Filial affection is always obligatory. In worthy successors, never is it more a duty and a pleasure than when exercised by young ministers towards those who have

\*I have thought it best to give, along with this Valedictory, the editorial remarks which accompanied it on its original publication in the Religious Herald. This address was delivered in October, 1845.—ED.

borne the burden and heat of the day. May God bless our Fathers!

At the request of pastors from this city, the address was kindly placed at their disposal. It was to the following effect:

BROTHER MODERATOR:—On a former occasion, when the Association was held with Beulah church, before the division of the body, and when, honored with the office which you, sir, now fill, I took my leave in a little farewell address, I made no calculation—I did not think it probable that I should live to see several sessions pass off, and meet you again at this time. But as God has seen proper to lengthen out my life to this period, I feel a desire to be indulged once more in a few parting words.

Brother Moderator, and brethren of this Association, you see in me the oldest surviving minister belonging to the old Dover Association. I am now far advanced in my 75th year. But, have I not reason to fear, that I must adopt the language of the old patriarch, concerning “the days of the years of my pilgrimage,” when, shaking his hoary locks, he replied to a question of the Egyptian monarch, “Few and evil have the days of the years of my life been?”

I remember, sir, the patriarchal times of this Association:—the times when the white-headed Ford, with his sweet and venerable countenance; the grave and sociable Webber, with his plain and homely manner; the pious and primitive Greenwood, with his meek and affectionate deportment; the energetic and majestic Lunsford, with his lofty flights of heart-thrilling eloquence;—these, with others that might be named, beside several nearer your own times and within your own recollection—the strong-minded, laborious, and beloved Semple; the gifted and

zealous Staughton, and others of their day ;—all these come within the range of my recollection, and pass in review before my mind's eye. Where are they now? Gone, sir! gone from this mortal stage! gone to receive the rich reward of their labors on earth, and swell the triumphs of the redeemed throng in the world of bliss!

Yes, sir, they are gone—all gone! and here am I yet, with only here and there a coeval of former times, “few and far between;” here am I, still “lingering around these mortal shores,” and yet left to speak to you, my brethren, once more, a parting word!

But though these laborers of former years have changed this mortal for an immortal state, having taken their place in the world of spirits, is it quite certain, brethren, that they are cut off from all knowledge of the affairs of the church militant, or have ceased to feel an interest in the concerns of our common Redeemer's kingdom here on earth? Nay, is not the contrary probable rather? Where the apostle speaks, Heb. xii. 1, of the “great cloud of witnesses” with which the Christian racers were surrounded, he alludes, obviously, to the faithful departed, mentioned in the foregoing chapter, to that bright roll of Old Testament worthies in whom was exemplified the power of a living faith. These, he seems to represent as bending from their thrones of light in the skies, ardent and interested spectators of the Christian race. This is surely an animating reflection, that those who were once engaged in the same struggles, and have triumphantly finished their course, present themselves to us, as witnesses at once of the power of faith, and of our progress in the same heavenly race.

Most of you, brethren, are either in the younger stage of life, or not past middle age. Since the former times to

which I have made allusion, the field of labor, both at home and abroad, has been greatly enlarged: and now, with an extended vision, we see that "there remaineth yet very much land to be possessed." Let me hope, dear brethren, that so far from having your spirits crushed by the increasing responsibility which attends the opening and enlarging of this field, you will rather feel animated by the prospect:—that your courage will rise and keep pace with the growing view.: and that, "strong in the strength which God supplies," you will cheerfully say, with faithful Caleb, "Let us go up at once and possess the land, for we are well able to overcome it."

In conclusion, brethren, let me point your attention to the end of the race: let me invite you to anticipate the victory which awaits you at the close of the warfare. See, held out in the hand of your great Captain, the unfading diadem, with which the brow of the conqueror shall be encircled; and hear his encouraging voice, "Be thou faithful unto death, and I will give thee a crown of life."

Brethren, grace, mercy and peace be with you all!

## Poetry.\*

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ON THE FATAL CONFLAGRATION OF THE RICHMOND THEATRE, ON THE  
NIGHT OF DECEMBER 26TH, 1811.†

AMUSEMENT cheats the hours—they swiftly fly :

Her eye, her listening ear, attention lends,  
'Till sable midnight, from the darkening sky,  
Her silent empire o'er the world extends.

Silent ! ah no !—the horrid cry of fire

Wakes from enchantment deep the brilliant throng ;  
And smoke, and bickering flames, and sparkles dire  
Burst forth, and roll the hollow vaults along.

What language shall disclose, what tongue shall tell,

What heart conceive, the horrors of the hour ?

When in promiscuous, fiery ruin fell,

Sage wisdom, youth, and beauty's blooming flower !

\* Beside the poetry here given, there are two or three sacred songs, from the pen of Mr. Broaddus, in the " Virginia Selection," which seem unsuited to this work.—ED.

† The awful event, of which these lines are commemorative, is deeply impressed on the memories of the older inhabitants of Richmond, Virginia. Strangers, and the younger race, as they pass down Broad-street, in Richmond, are reminded of this fearful catastrophe, by " the sad, sepulchral monument," in the vestibule of the " Monumental Church," which now stands on the site of the destroyed theatre. An account of this tragical occurrence may be found in " Howe's History of Virginia."—ED.

The flames, with dismal glare, and rushing sound,  
And wrapt in smothering vapor, urge their way;  
The blackening volume swells, and rolling round,  
Spreads, as it passes, death and deep dismay.

Where were ye, pitying angels, in that hour,  
When these poor victims lost their vital breath?  
Stood ye aloof, obedient to that Power,  
Who made the flames His ministers of death?

What mingled screams resound within the walls!  
The cry of wild affright, of dark despair!  
What grief without, what agonizing calls,  
Ring shrill, and doleful, through the midnight air!

See yonder lovely form: at close of even,  
Arrayed in beauty's smiling charms she came,  
Like Hesper, beaming on the brow of Heaven,  
Now wrapt in vapor dense, and smouldering flame.

Here cries the parent—there the brother calls,  
And urged by desperation, fly to save:  
Ah, vain attempt!—the lovely victim falls,  
And sinks with numbers in a burning grave.

The work of death is done—the flaming pyre  
Sinks down in ashes, mingling with the dead,  
While fierce combustion folds his wings of fire,  
And sternly slumbers on the scorching bed.

The weeping night withdraws her shadowy train,  
And ether kindles with the rising morn:  
But here, alas! a deeper night shall reign,  
'Till the bright resurrection-day shall dawn.

How changed the scene, since last the golden ray  
Of parting light on Richmond's turrets play'd:  
When hummed the cadence sweet of closing day,  
And pleasure fondly hailed the advancing shade.



Where pleasure's temple lately met the eye,  
 The sad, sepulchral monument shall rise,  
 And tell the pensive traveler, passing by,  
 How frail the hope of man below the skies.

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Struck with the view, the conscious muse forbears  
 To touch the right of Nature's sovereign Lord,  
 Yet humbly claims, with sympathizing tears,  
 To wake, with trembling hand, the warning chord.

Shall God in terror rouse a slumb'ring land,  
 And guilty man in vain receive the blow?  
 Nor humbly bow beneath his righteous hand,  
 Nor humbly seek his righteous will to know?

That will, would'st thou, O guilty man, attain,  
 Behold the volume sent by Love divine!  
 Retire and search, nor fear to search in vain  
 Where wisdom's brightest beams in mercy shine.

Go, look to Him, who sent the word of love;  
 Go, learn of Him who came the lost to save;  
 Believe, and find your load of guilt removed;  
 Believe, and look with triumph on the grave.

And when the mighty seraph shall apply  
 His flaming torch to Nature's funeral pyre,  
 To heavenly bliss, on wings of rapture fly,  
 And leave, unwept, this earthly globe on fire.

CAROLINUS.

## VALEDICTORY LINES,

FOR MR. RUFUS CHANDLER, ON HIS LEAVING HOME, IN THE SPRING OF  
1827, TO TRAVEL NORTHWARD, IN QUEST OF HEALTH.

COMPANION of my life, once more receive the sad farewell!  
The parting pangs my spirits feel, these lines but feebly tell:  
To leave the dear domestic group, and far away to roam:—  
What objects shall supply the place of sweet beloved home?

But while to distant northern climes I trace the lengthening road,  
And mountains rise, and rivers roll, 'twixt me and my abode,—  
“Untravel'd” still my heart remains, through all the lonely way,  
And, lingering round my own abode, my best affections stay.

There, there to Fancy's eye portray'd, your image I shall view,  
And, flying swift on Fancy's wing, shall place myself with you:  
How sweetly smile these little ones, while seated on my knees!  
And O! what sounds are those I hear upon the rising breeze?

The careless laugh, the mingled words:—I catch the distant noise,  
And see, returning home from school, my much-lov'd little boys:  
They rush along with prattling glee, and mount with hasty feet,  
Enter with eager steps, and make the little group complete.

Thus fond imagination dreams; but, ah! the vision flies!  
Reality obtrusive comes, and other objects rise;  
In vain those dear domestic scenes around my fancy play;—  
My wife, my little ones are there, and I am far away.

Then, if a sigh my bosom heave, and if a tear should fall,  
As on the distant place I think which holds my earthly all,  
I'll blush not as I wipe that tear, but make my just appeal  
To everysoft indulgent heart—the heart that knows to feel.

But why despond? and why resign this aching heart to wo?  
Since God—the God in whom I trust, will be where'er I go:  
To Him myself I would commend, and all I leave behind;—  
And may you, in his pow'r and grace, your endless portion find.

When Time, some tedious months around, has wing'd his silent  
flight,  
We hope to meet again in life, and greet the welcome sight;  
Meanwhile my best remembrance waits on these sweet ones and  
you:  
—The parting hour draws on apace!—Adieu! my dears, adieu!

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### THE WANDERING SINNER.

RESTLESS thy spirit, poor wandering sinner,  
Restless and roving—O, come to thy home!  
Return to the arms—to the bosom of mercy;  
The Saviour of sinners invites thee to come.

Darkness surrounds thee, and tempests are rising:  
Fearful and dangerous the path thou hast trod;  
But mercy shines forth in the rainbow of promise,  
To welcome the wanderer home to his God.

Peace to the storm in thy soul shall be spoken,  
Guilt from thy bosom be banish'd away;  
And heaven's sweet breezes, o'er death's rolling billows,  
Shall waft thee at last to the regions of day.

But, oh! if regardless of God's gracious warning,  
Afar from his favor your soul must remove,  
May you never hear—never feel the dread sentence,  
But live to his glory, and die in his love.

## THE CHRISTIAN WARFARE.

SOLDIERS of the cross, arise !  
Lo ! your Captain from the skies  
Holding forth the glittering prize,  
    Calls to victory.  
Fear not, though the battle lower ;  
Firmly stand the trying hour ;  
Stand the tempter's utmost power ;  
    Spurn his slavery.

Who the cause of Christ would yield ?  
Who would leave the battle-field ?  
Who would cast away his shield ?—  
    Let him basely go.  
Who for Zion's King will stand ?  
Who will join the faithful band ?  
Let him come with heart and hand—  
    Let him face the foe.

By the mercies of our God !  
By Immanuel's streaming blood,  
When alone for us he stood,  
    Ne'er give up the strife ;  
Ever, to the latest breath,  
Hark to what your Captain saith :  
"Be thou faithful unto death ;  
    "Take the crown of life."

By the woes which rebels prove,  
By the bliss of holy love,  
Sinners, seek the joys above ;  
    Sinners, turn and live.  
Here is freedom worth the name ;  
Tyrant sin is put to shame ;  
Grace inspires the hallow'd flame ;  
    God the crown will give.

## ALBUM.

THE soul is an Album :—how spotless and fair  
 From the hand of its Maker it came!  
 When man, fresh created, breathed Eden's sweet air,  
 And knew not pollution or shame.

The leaves were the faculties, fitly design'd  
 Th' impressions of good to receive ;  
 And beautifully, on the first page of the mind,  
 Was engrav'd, "Be obedient and live."

Ah! the fingers of Satan! what scrawls have they made,  
 Where angels the lines would have trac'd:  
 The recreant spirit its trust has betray'd,  
 And the Album—how sadly defac'd!

What chemical power, great Maker Divine,  
 These blots from my soul can remove?  
 O, purify! sanctify!—write every line  
 In th' unfading liquid of love.



## APOLOGY,

FOR INSERTING BORROWED PIECES IN AN ALBUM.

COME! try again!—No! 'twill not do—  
 To tune my harp I try in vain;  
 The cheerful chords are broken, too,  
 And none but dismal drones remain.

Long since, upon a willow's bough,  
 In mournful mood my harp I hung;  
 I ne'er could boast its power—and now,  
 Alas! alas! 'tis half unstrung.

Then let me, from the sons of song,  
In borrow'd strains the treat prepare;  
While inspiration pours along,  
In notes that well may charm the ear.

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## CONSOLATION IN DEEP DISTRESS.

Soon shall my dreary journey end,  
My bosom cease to sigh;  
The darksome night rolls off apace,  
The rosy dawn is nigh:  
The morning star  
Shines from afar,  
Adieu all earthly hopes and fears;  
I soon shall rise  
Above the skies,  
And wipe away my briny tears.\*

\* Beside the pieces of poetry here given, many others were doubtless written by Mr. Broaddus; but being of a fugitive character, they have not fallen into my hands. These will serve as specimens.—ED.

## Appendix.

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ELDER ANDREW BROADDUS.\*

*Richmond College, December 15th, 1848.*

MR. EDITOR :—I have recently heard, with profound sensibility, of the demise of our venerable brother, Andrew Broaddus. Although I anticipate from the denomination of which he was so long and so prominently a member, some public testimony to his high moral and intellectual worth, yet I feel a strong impulse to furnish to the readers of the Herald a brief expression of my estimate of his character. I have known Mr. Broaddus for about thirty years, as intimately as the disparity of our ages and the remoteness of our localities would allow. During the first year of this acquaintance, I was a member of his family, and a participant in his instructions. While, therefore, my opportunities for judging of his character have been minute and ample, there has yet been no pledge of friendship,

\* Beside this notice by President Ryland, and the succeeding extract from an editorial article in the Religious Herald, there were published several other notices of Mr. Broaddus's life and death, in both the religious and political papers of the state—resolutions of regret by all the churches to which he preached, and others who were intimately acquainted with him—obituary notices (on their minutes) by the General and Rappahannock Associations, &c.—ED.

and no intimacy of communion, that can blind my judgment, and tempt me to give too high a coloring to the portrait.

After hearing a great number of speakers both on sacred and secular subjects, I have formed the conclusion, that Mr. Broaddus, during the days of his meridian strength, and in his happiest efforts, was the most perfect orator that I have ever known. For the last fifteen years of his life, there has been a manifest decline in his intellectual displays. The maturity of his knowledge, and his nice discrimination of truth, added to his humble piety, always rendered him interesting. But the vivacity, the pathos, the magic power of his eloquence, had measurably departed.\* Hundreds of persons who have heard him discourse within this period, have been disappointed. He has not sustained the reputation which he had previously established. Even before that period there was another and a still more fruitful source of disappointment to his occasional hearers. When strangers listened to his exhibitions of the gospel, it was generally on some extraordinary occasion,—some anniversary that called together a large concourse of people. Expectation was raised, curiosity was excited, and that was precisely the time for him to falter. His nervous diffidence frequently gained so complete a mastery over him as to fill him with a real horror of preaching. Often on such occasions have the united and urgent entreaties of his most cherished friends failed to get him on the stand. And when by such solicitations he was prevailed on to preach, often has his timidity so far abridged his talents,

\* Persons who attended Mr. Broaddus's ministry regularly, during the latter part of his life, differed from President Ryland, in reference to the matter here mentioned. There was less originality, but more pathos, in Mr. B.'s preaching towards the close of life.—ED.



that those who knew him well would not judge him by that effort, and those who did not know him, formed an erroneous conception of his mental power. When, however, he did rise superior to this constitutional infirmity, and shake off all the trammels of despondency and fear, those who hung on his lips soon felt themselves under the influence of a master-spirit, who brought them into a voluntary, because delightful captivity. There was such an aptness of illustration, such a delicacy and correctness of taste, such a flow of generous sympathy, and withal so much transparent simplicity in his eloquence, that it at once riveted the attention and moved the heart.

His discourses were rich in instruction. His first aim evidently was to be understood by the feeblest capacity. Even a child could scarcely fail to comprehend his general trains of thought. If he was ever tedious, it was easy to perceive that it proceeded from an amiable desire to be understood by all. Possessed of a sprightly imagination, he employed it to elucidate and enforce divine truth rather than to excite the admiration of the vulgar in intellect. His sermons were not moral essays, nor were they stately orations, neither were they distinguished by artistic structure and symmetry of parts. They were chiefly expository of the sacred writings. He always possessed sufficient unity of plan to indicate the purpose, or to suggest the title of a discourse, but his genius hated to be cramped by scholastic rules. He explained his text in a most able manner, and then deduced from it such general doctrines as would naturally present themselves to a cultivated mind. Throughout his discourse he introduced passages of scripture in such a manner as to reflect new light on them, while they were made to contribute to his main design. It were to be wished that in this respect he had

more imitators. Many preachers deliver elegant disquisitions, or glowing harangues, on religious subjects, but they do not expound the sacred text.

Mr. Broaddus rarely addressed an audience without causing them to have a clearer insight into some familiar passage than they had previously. He was a close student of the Bible, and had a felicitous talent for commenting on its important revelations.

The writer of this little tribute to his memory, will ever recall with gratitude the several portions of scripture on which light was thus shed. The illustration was so striking that it cannot be erased—so simple, as to excite surprise that it had not occurred spontaneously, and so characteristic as to convey an inherent evidence of its originality. He had a native talent for painting and poetry, and those who heard him could easily detect it. He made them see things so vividly, that they often felt as if they were not hearing a description, but beholding the very objects in living colors spread out before the eye in all their elusive force.

Another trait in his oratory was, that it was natural. He had unquestionably a genius for every work that demands refined taste for its execution, but he cultivated that genius by varied and long-continued study, and thus reached the highest of all rhetorical attainments—the art of concealing art. He seemed to divest himself of the formal air often assumed in the pulpit, discoursed in a conversational tone as with a party of select friends, awakened the attention even of those who were not especially interested in the subject, and made them feel that they were personally concerned. He looked into the eyes of the assembly with such an individualizing, yet meek penetration, that each hearer fancied himself as much addressed as if

he were the entire audience. I have frequently heard from half a dozen persons who sat in different parts of the house, the remark at the close of a meeting, "Mr. Broaddus preached his whole sermon to me." And this insulating effect was not owing so much to the substance as to the manner of his address. He was not a close, searching, severe, exclusive sort of preacher as to his doctrines. His tendency was to encourage, to soothe, to allure. He sought out the sincere, but desponding believer, and, by a lucid exhibition of the system of divine mercy and a nice analysis of the character of the true Christian, gave him a basis for consolation. But it was his natural manner that brought him into immediate contact with his hearers, annihilating all formality. He was stripped of the veil of an artificial delivery, and they forgot the publicity of the occasion, by reason of the directness of the appeal. The nearness of the relation that he sustained to his auditory explains in part his bashfulness in early ministerial life. In the first several years of his public career, he sat in his chair to preach. Having gathered his neighbors around him, he occupied the evening in religious exercises. He read select portions of scripture, and expounded them in a familiar style. As the congregations increased, and his confidence became more firm, he began his remarks in that posture, and rose to his feet when he felt the kindlings of his theme. This early custom probably had some influence on his talent for exposition. It certainly contributed also to the confirmation of the speaker in the natural manner. It must not be inferred from this statement that his style was coarse, or that his gestures were inelegant, or that his general appearance was devoid of seriousness. The contrary was emphatically true. His style was always chaste, sometimes rising to the beautiful. His gesticulation was appro-

priate, easy and impressive, never violent, over-wrought and pompous. His manner, though remote from sanctimoniousness, was anything but flippant. His voice had nothing of the whine, nothing of the affected solemnity of tone about it. It was musical, flexible, and capacious. His whole carriage in the pulpit was mild and graceful, without his seeming to aim at it, or to be conscious of the fact. In a word, it was natural—it was such as good sense, unaffected piety and cultivated taste, would spontaneously produce.

Another trait of his oratory was his skill in the pathetic. He knew well how to touch the delicate chords of passion in the human heart, but he did not abuse his skill by constant exercise. The main body of his discourse was didactic. He gave the sense of the text, developed the doctrine, enforced the practical duty. But occasionally he unsealed the fountains of feeling in the soul. Often have I felt the thrill of his eloquence, and witnessed its melting power on an audience. It came unexpectedly, without any parade, and his hearers resigned themselves up to his control. The most touching parts of his sermons were the episodes. He seemed to have just discovered a new track of thought, and for a moment to luxuriate in its freshness and fertility. His hearers willingly left the main road with him, and sympathized intensely in all his emotions. They knew that he had a right to their hearts, and that he would not abuse his privilege. His sermons were not one uniformly sustained appeal to the passions. He attacked them obliquely. Having first convinced the judgment, he found a ready avenue to the affections, and thus influenced the will. Hence it was often the case that a single sentence produced a subduing effect. All that was said before was but a preparation for that one sentence. A moderate

charge of gunpowder will more effectually cleave a rock, if by deep boring you introduce the explosive agent far into its bosom, than ten times the quantity kindled on its surface. Mr. Broaddus knew exactly when to touch the passions, and unless he perceived that the mind was prepared, he was careful not to attempt the delicate task. When he did attempt it, he rarely failed.

An important question may here be propounded: Was his ministry successful in winning souls to Christ? I am happy to answer in the affirmative. He labored in the cause for more than a half a century, probably for sixty years. His congregations were always large, his churches prosperous, and, though his ministry was better adapted to edify than to awaken, many persons were converted through his instrumentality. Still I am free to acknowledge, that his success was not commensurate with his talents. Men of less learning, less piety, and of less original acuteness, have often been more effective. And why? Because they possessed more courage and energy. The great interests of the church and of the world require decision and perseverance. To accomplish a great measure of success in any noble enterprise, we must throw ourselves into it, body, soul and spirit; must derive new motives to activity from the very difficulties that oppose us, and, confident of the strength of our faculties when guided by truth and animated with love, we must anticipate and labor for large results. "Attempt great things, expect great things." Our venerable brother yielded too much to timidity. He needed some one to push him onward. He was frequently absent from the great Baptist anniversaries, where his counsels would have been valuable, and his labors highly appreciated. This was not occasioned by an unsocial temper, nor by indolence, nor by any hostility, or even indifference to

the objects that claimed attention, but by a morbid sensibility that shrunk from exposure. Could he have gone to these meetings and seen and heard every thing, while he himself remained silent and invisible, I think he would have attended them. But his deservedly high standing always put him in requisition, and he was driven to the alternative of either taking a prominent part, or resisting the importunities of beloved friends. To avoid this alternative, I doubt not, he often sought and found some reason for remaining at home. The same disposition of mind evinced itself in his regular pastoral avocations. He seemed to court obscurity, to cherish no desire to be a leader. So depressed in spirit at times as to fancy that any sort of a preacher would be more useful and acceptable than himself, he would put him up as a substitute in his own pulpit. This extreme reluctance to perform the offices of his profession was caused partly by nervous debility, and partly by the peculiar texture of his mind. Far be it from me to intimate any censure against so excellent a man. Fidelity to truth only requires me to say, that he would have been more effective had he possessed either less exquisiteness of mind, or more strength of body. The union of fine sensibility, and of a disordered nervous system, rendered him too liable to be disconcerted, and poorly adapted him to elbow his way through the rough world. As a disciplinarian, he was deficient, not from any imperfection in his own standard of rectitude, nor from any delinquency in his own conduct, but from the want of authority. He had not the heart to inflict a wound on the feelings of a child, or even to retort when his own feelings were unjustly wounded. His intellectual apparatus was thrown out of order by incidents that ordinary men would have scarcely noticed. And, when to this temperament

was added a prolonged series of domestic afflictions that cannot here be mentioned—afflictions that would have appalled the stoutest heart—that quickened into acute and protracted agony his sensitive nature—the wonder is that he was not overwhelmed. Nothing but high moral principle, a stern conviction of duty, and a noble desire to please God and profit men, could have so long and so honorably sustained him in his pastoral labors.

As an author, Mr. Broaddus deserves the grateful remembrance of the Christian public. In his early life he composed a Bible History for the use of schools—a work admirably suited, from the purity of its style, and its clear and chronological arrangement of the leading facts of the Bible, to the improvement of youth. At the request of the Dover Association he published a popular Hymn Book, called the “Dover Selection.” This was followed by another compilation, known as the “Virginia Selection.” Both these volumes have imparted edification to thousands who delight in the songs of Zion. He was a frequent contributor to the religious literature of the day, by writing, for the Herald, and other periodicals, articles that were always read with eagerness. His principal controversial essays were called out by the opinions of Mr. A. Campbell. Over the signature of Paulinus he wrote several able letters on the subject of Divine Influence. He afterwards published an examination of Mr. Campbell’s theory of baptismal regeneration. This work, it is believed, has done much to guard our churches against that pernicious dogma. As a writer, his style is easy and accurate; as a controversialist, he is mild, argumentative and ingenious. He seems to be free from ambition, to write for the sake of truth rather than of victory, and to be anxious not to magnify the difference between the two sides of the con.

troversy. If he does not convince his opponent, he is so courteous as to conciliate his personal esteem, and to soften the asperity of the contest.

Mr. Broaddus was a close observer, and an ardent admirer of the beautiful in nature and in art. Deriving much of his happiness from such studies, he has left in the specimens of painting and poetry, with which he amused himself in his leisure hours, ample indications of what his genius could have effected, had it been consecrated to these pursuits.

It was a source of real pleasure to his friends, that this amiable man enjoyed, in the evening of his days, a delightful tranquillity. The thorns in his flesh had been removed. He had married a lady that studied his happiness—that, feeling a lively interest in the cause of Christ, and knowing how much her husband could do to assist that cause, accompanied him to places of preaching, and did much to animate him for the work to which he felt himself so inadequate. His last sermon was delivered, while on a brief excursion, to the First African Church, in Richmond. His text on that occasion was characteristic of his general style of preaching: “Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, be strong, fear not. Behold! your God will come with vengeance, even God with a recompense, he will come and save you.” He contemplated the servants of God as having a work to do, a race to run, and a battle to fight. His feeble frame, his advanced age, (being in his seventy-eighth year,) and his ripened piety, brought forcibly to my remembrance a parallel scripture on which he had expatiated seventeen years before on the occasion of the death of his friend and coadjutor, the devoted Semple:—“I have fought a good fight; I have finished my course; I have kept



the faith." I will close this imperfect sketch by appropriating to him the eloquent words with which he concluded his eulogy on his friend :—" And now I am done with the character : and here we are about to bid our lamented and beloved brother Broaddus a solemn adieu !" He is gone ! no more shall we see him here among us ! No more shall the eyes, now darkened with the shadow of death, rest on the sacred page of this pulpit Bible ! No more shall the lips, now sealed up in silence, speak forth to you the message of life ! But long and deep in the heart shall his memory be embalmed. And hark ! there is a voice that tells me we shall see him again ! Though death presses heavily on him, and waves over him his iron sceptre, it is but a short-lived reign which he holds, and the immortal Judge comes to release his servant—all his servants, from the dominion of the tyrant ! Yes, brother of my soul, I shall see thee again." Broaddus will "arise. All the saints shall arise, dressed in immortal robes, for the marriage of the Lamb. The chain of death shall be broken, the prison doors of the grave shall burst asunder, and the redeemed shall come forth to sing the song of triumph, and gather around the throne in deathless felicity."

R. RYLAND.

## Elder Andrew Braddus.

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BY THE EDITOR OF THE RELIGIOUS HERALD.

\* \* \* \* \*

THE Virginia Baptist churches have sent forth many able men into the ministry, distinguished by their zeal, ability, and eloquence in their Master's cause; but amongst them all, we think it probable that no one was superior to Elder B. Indeed, we doubt, that he has had an equal in the Baptist denomination in the United States within the present century. Of our Virginia worthies, David Thomas and Jeremiah Walker were distinguished in their pulpit efforts for vigor of thought and energy of expression. Lunsford entranced his audience by lofty conceptions and burning zeal; whilst Staughton subdued his by a pathos which mastered and controlled the feelings of his hearers. Jeremiah Moore and John Williams were argumentative and ingenious; able logicians and energetic speakers. Kerr possessed a power of painting, which gave life-like reality to his descriptive scenes, and enchained for hours the attention of an audience. Whilst in some one property others have excelled him, Elder B. exhibited a happy combination of various excellencies, which placed him in the foremost rank of orators and divines. His voice was

one of great melody and compass, over which he had a perfect mastery. It could second his more lofty flights, or affect the sensibilities by its melting pathos. He had, by attentive study, acquired a graceful and easy action in the pulpit, which to his auditory had the appearance of being unstudied and natural. His gestures never violated good taste, being simple and expressive. His style was formed from a careful perusal of the finest and purest models in the language. Gifted with a fine taste, and a vivid perception of the beautiful in nature and art, he treasured up, from the writings of poets, moralists and divines, all their varied excellencies of thought and expression, in order to illustrate and adorn his heavenly message. His language in the pulpit was critically correct; a pure speech, appropriate, elevated and expressive. In this respect he was eminently serviceable as a model to young preachers. His conceptions of truth were luminous, and the language in which they were embodied was equally clear and classical. He had acquired, by diligent and extensive reading, a large amount of information, evincing an acquaintance with most branches of human knowledge, which no one, knowing his limited opportunities in early life, could have anticipated. But from the time he engaged in the work of the ministry, he applied his whole soul to mental improvement. From every source he gathered knowledge and understanding; and his genius and intuitive perception of what was elevated in thought and beautiful in expression, enabled him to cull the choicest flowers, make them his own, and to use them to advantage in clothing his own ideas in a garb, simple, chaste, dignified, and eminently happy.

Of his mode of sermonizing, Elder Ryland has given in his sketch, a correct and lucid description. Elder B. possessed

the art of making scripture illustrate scripture. His forte evidently lay in giving a clear scriptural exposition of the meaning and import of his text. In his introductions he was frequently very happy. His illustrations were always pertinent. His deductions were logical and sound; having a profound reverence for the Word of God, he never indulged in fanciful interpretations.

Whilst enforcing the teachings of his text, he would occasionally turn aside from the discussion, and present to his enraptured hearers some glowing and beautiful description of the glories of the unseen world, or the rich consolations the gospel affords to the Christian in this probationary state. Endowed by nature with fancy and imagination of a high order, and these gifts being sedulously cultivated and improved, he enlisted the feelings of his hearers by his pathos, engaged their attention by his clear exhibitions of divine truth, and won them to wisdom's ways by the unfoldings of a brilliant imagination, high descriptive powers, and sublime thoughts, controlled by good taste, and embodied in language which enabled all to see their power and beauty, and to derive pleasure and instruction from the speaker.

As a writer, Elder B. had no equal in our state. Others have reasoned perhaps more logically; some have evinced as ample knowledge, and as vivid powers of description. But in clearness of expression, critical exactness, correct description, lucid expositions, power of analysis, chasteness in style, Elder B. was without a rival. In his various controversies with Elder Campbell, he exhibited great critical acuteness, and rendered essential service to the Baptist cause. His wily and adroit antagonist, a man of war from his youth up, found an opponent in him, whom he could neither foil nor gainsay. His History of the Bible is a little work which deserves

to be better known. It is an ingenious, perspicuous and lucid treatise, adapted to youthful readers, but which may be perused with profit by all classes. His Dover and Virginia Selections of Hymns have passed through numerous editions, and the latter is now used by a large majority of the Baptist churches in the state.

In all the amenities and courtesies of life, Elder B. was a pattern of excellence—the beau ideal of a Christian gentleman. Affable and courteous alike to all with whom he had intercourse, he spoke with equal gentleness and kindness to his domestics as to his equals. Dignified, courteous, affable, he attached his neighbors and friends to him by the strongest ties. No man was probably more universally respected and beloved. As a Christian minister, he adorned his profession by a holy life and circumspect deportment.

Though possessed of talents of a high order, he was not one of those minds which can move and sway others at its will, and which stamps its impress on its own and succeeding generations. He was deficient in some of the elements of greatness. He lacked decision and energy, exhibiting rather the mildness of Melancthon than the bold vigor of Luther—the grace and majesty of Virgil rather than the strength of Homer. He was constitutionally timid. He possessed a shrinking sensitiveness, which led him to seek the retirement of private life, rather than to engage in its active pursuits.

This timidity led him to shun anniversary and other meetings, where a numerous assembly would be congregated; or, if present, deterred him from taking a part in the proceedings. Hence he never left the State, nor extended his tours to any great distance from home. Could he have overcome this diffidence,—this nervous sensibility,—

his influence in the denomination and on the world would have been much greater. But it was too strongly entwined with every thought and emotion of his inner man to be brought in subjection to his will. It was frequently with great difficulty he could be induced to preach at the annual meetings of our associations. At one at which we were present with him, he read a chapter, selected his text, and then sat down in the pulpit, declaring that he could not preach. And when he preached on these occasions, at times, from this timidity he could not do his subject or himself justice. He was fettered, and lost his presence of mind; and strangers, whom his celebrity as a pulpit orator had attracted to hear him, received an unfavorable impression, and returned disappointed, concluding he had been extravagantly overrated.

City life, active pursuits in which mind must conflict with mind, and large meetings, were not congenial to his disposition and habits. He felt at ease only in his own pulpit. It was there, amidst those with whom he was familiar, that he poured forth those melodious strains, uttered those shrewd and felicitous expositions, adorned with striking illustrations, and embellished with lofty flights into the regions of fancy and imagination, which enraptured whilst they instructed his hearers. As a social companion, he excelled. His conversation blended the agreeable with the useful, varied, pointed and intellectual. Frequently he would select a passage of scripture and throw a flood of light upon it. This was especially the case in social parties at large meetings. A group would congregate around him, and listen with admiration to the words of wisdom which fell from his lips.

We have thus feebly delineated some of his many excellencies, and adverted to his deficiencies. The latter will

soon fade from remembrance, whilst future generations will continue to revere his memory as one of the brightest ornaments of the Virginia Baptist ministry.

\* \* \* \* \*

His last days were spent amidst the scenes of his early life, cheered by the converse of a small remnant of those who had entered the Christian pilgrimage with him in the days of his youth, and a large number of the new generation introduced by his instrumentality into the fellowship of the church. Here, revered by the community for his talents and virtues, beloved by his brethren as a minister and man, he closed his eyes in death as calmly and tranquilly as the sun sinks beneath the horizon at eve, in an unclouded summer day.

THE END.

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