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STATE RIGHTS,
OR THE QUESTION SETTLED.

We invite the special attention of our readers to the following extract from “Judge Baird’s Essay on the Transportation of the mail on the Sabbath.” We should be pleased to see the advocates of the principles, contained in Johnson’s Report, undertake to grapple with this argument. The constitution of the United States expressly denies to the general government, the power of “*prohibiting the free exercise of religion,*” among the citizens of the several States. Each State, in the exercise of its own sovereignty, has made laws, requiring every citizen to refrain from the transaction of secular business on the Sabbath. Now, has the general government a right to require a number of the citizens of each State, to trample the State laws under foot? But this is done in every case where a Post Master, or Mail Carrier, is required to perform the duties of their office on the Sabbath; for each Post Master and Carrier is a citizen of a State, whose laws forbid it. If the general government may require citizens to violate the laws of the State in one case, it may in another;—and who can tell where these encroachments will stop? This fact shows us, the fears entertained by many of our wisest politicians, lest the State rights should be crushed in the gigantic movements of the general government, are far from being groundless.

*Extract from Judge Baird’s Essay on the Transportation of
the Mail on the Sabbath.*

“By the first article of the ‘amendments of the constitution of the United States,’ it is declared, that ‘Congress shall make no law respecting an establishment of religion;’ or *prohibit the free exer-*

wherever situated, parade on that day; and drown with the incongruous music of the drum and fife, the peaceful song of praise, or mix profane ribaldry and imprecations with the prayer of the Christian worshipper. Against the intolerable and growing evil, many thousands of the most respectable citizens of the union, from every sect, class, denomination and party, have sought redress in the exercise of their constitutional right by petition.— They have not asked Congress to ‘*make any law respecting any establishment of religion;*’ or to assert any point of doctrine; or ‘*to determine what are the laws of God;*’ or to give a ‘*legislative decision in a religious controversy;*’ they have only requested that the general Government would forbear to use a ‘*power not delegated;*’ and would prohibit its agents from violating the the municipal laws of the States, and interfering with the free exercise of the religious privileges guaranteed to the people. They have prayed that the concerns of the Post Office, should be conducted upon the same principle of regard to the opinions and feelings of a Christian community, as has been observed in every other department. *They have sought no positive legislation; they only want repealed, what has been done contrary to the rights of conscience, and contrary to previously existing laws.*”

A SERMON,*

BY JAMES GALLAHER.

IN SAMUEL iii. 18. “It is the Lord, let him do what seemeth him good.”

To be pleased with the dealings of Providence when they correspond exactly with *our* views, and gratify our pre-conceived desires, demands no very lofty attainments in virtue. There is perhaps not an individual in the United States, that would fall out with the measures of our civil government, provided *his* pleasure were always consulted, and that course invariably pursued, which he would prefer. And perhaps neither on earth, nor in hell, could an individual be found, who would quarrel with the divine government, or object to the “hand and counsel” of God,

*This Sermon was published at Knoxville, Ten. in 1824. In a few months a second Edition was called for. It underwent a third Edition at Natchez, Mississippi. Since we commenced publishing the Calvinistic Magazine, many of our subscribers have urged us to give this sermon a place in its pages; we concluded at length to yield to their request.

provided the Most High, at all times, and in all cases, adopted those measures, which would most completely gratify his desires. But, my brethren, to approve of the divine conduct when "clouds and darkness are round about him;" when "he plants his footsteps in the sea and rides upon the storm;" when "his thoughts transcend our thoughts, and his ways our ways, far as the Heavens are above the earth;" when, in short, he acts like a God who "hath made all things for himself," and "will not give his glory to another:" & we see our "gourds blasted," our hopes crossed, our proud calculations laid in the dust; to pronounce a hearty AMEN to the will of God in circumstances like these, requires the spirit of true devotion, a temper which is only found in that soul that loves God supremely; regards his glory as the most desirable and important of all objects, and considers all the nations of the earth, but as the "drop of a bucket and as the small dust of the balance" when put in comparison with the uncreated and eternal "I AM."

The occasion on which the words of the text were spoken, was one admirably calculated to try the temper of the human heart.—Eli, the high priest of the house of Israel, although a man of genuine integrity, was nevertheless deficient, like many other parents, in the management of his family; his sons were addicted to vicious practices; Eli rebuked, but did not restrain; he reasoned and remonstrated, but made no attempts to control; he presented arguments and entreaties, when he should have lifted high the hand of parental authority. The consequence was, his sons continued to perpetrate scandalous outrages, until their sins became proverbial, and men on their account abhorred the sacrifice of the Lord. By the mouth of the prophet Samuel, the Lord assured Eli, that he would judge his house for their gross iniquities in a manner solemn and awfully affecting; that his children should be ejected from the priest's office, and succeeded by strangers; that all the members of his house should die in the flower of their age, and that in one day his two sons Hophni and Phinehas should be slain. Heavy tidings indeed! And had not Eli been a man of true piety—had he not regarded the will and honor of God as excellent beyond all comparison, we should have heard the language of murmur, complaint and rebellion. How did he act? Sensible that his family deserved all that had been threatened; that a God of infinite wisdom and boundless perfection could not err: that the world and all its concerns, himself and family not excepted, were infinitely safer in the hand, and subject to the disposal of the Great Eternal, than they could possibly be in any other circumstances; his inmost soul bows in

reverential and delightful submission, "It is the Lord, let him do what seemeth him good."

In discussing this subject, I shall attempt to show,

I. That the hand of the Lord governs and disposes of all the affairs of our world according to his pleasure.

II. That this precious truth affords a refuge and a resting place to the pious soul in the darkest and most trying seasons.

I. The hand of the Lord governs and disposes of all the affairs of our world according to his pleasure.

Although this is a truth of the strictest demonstration, and at the same time clearly unfolded, and repeatedly inculcated in the book of God; yet experience and observation prove, that of all truths, it is perhaps the most reluctantly admitted. It has been more frequently assailed with the shafts of embittered controversy than any other doctrine that occupies so prominent a station on the pages of the Bible; and if in modern times, its progress has not been resisted by the "battle of the warrior and garments rolled in blood," there has at least been an abundance of "confused noise" employed with a view to bring it into disrepute and banish it from the abodes of men; but the attempt has proved unsuccessful.

We intimated that the voice of reason is in favor of the doctrine under consideration; let us examine. It is admitted by every one, that God has created all things in the world, whether matter or mind; being infinitely wise, he had some object in view in the creation of all things; but no power short of that which is *Almighty*, could perform the work of creation: the object, therefore, which God had in view, must have been one of vast moment, one infinitely dear to him, since, in order to obtain it, he called into exertion the prodigious energies of Almighty power.—But had the Deity, as soon as creation existed, thrown the world and all its concerns out of his hands, and suffered *chance* and *contingence* to ascend the throne of dominion and "reign in his stead," the glorious and god-like designs that he intended to accomplish by the existence of our world might have totally failed; nay, very certainly would, and after all his mighty preparation, the great Jehovah would have been totally disappointed and resembled the man who "began to build, but was not able to finish." It is therefore, just as certain that Jehovah still holds the reins of created empire, and manages all the affairs of the world, as it is that he had some grand and glorious object in view, when, with omnipotent hand, he reared the stupendous frame of nature. But the evidence of reason

stands not alone; the bible comes forward with all its weight and solemnity of character, and pronounces again and again, the same delightful truth; it not only assures us that the "Lord of hosts is wonderful in counsel, and excellent in working. Isa. xxviii. 29.— But solemnly affirms that he "worketh *all things* after the counsel of his own will." Eph. i. 11 "He doeth according to his will in the army of Heaven and among the inhabitants of the earth: and none can stay his hand, or say unto him what doest thou." Dan. iv. 35, Moreover: the bible conducts to our ears the voice of God on this subject, saying, "my counsel shall stand, and I will do all my pleasure; I have purposed it, I also will do it; I will work and who shall let it." Isa. xlvi. 10, 11. xliii. 13.

Some who reject the doctrine of a particular and all controlling providence, allow, notwithstanding, that there is a kind of loose and distant superintendency which the Deity exercises over the world, embracing only those things which are in the judgment of men of considerable importance. They admit that the succession of day and night, summer and winter, seed time and harvest, and some other occurrences of uncommon magnitude and notoriety, may be ascribed to the hand of God; but the smaller, or as we judge, less important events of life, they consider as not under the divine direction, because, forsooth, they can see no sufficient reason why the King of heaven should give his attention to things of such little consequence.

Have you "by searching found out God" and ascertained all the properties of the infinite mind? Are you certain that the uncreated Intelligence while attending to one part of his works must, of necessity, neglect all besides? Will you pretend that He who is every where present, cannot as easily manage all events as one? Dare you affirm that while he sends abroad the exploring eye over the fields of immensity, he cannot bestow as much attention on each distinct hand-breadth of it, as if that alone were the object of his care? Was an exertion of omnipotence necessary to create a hair, and bring the little sparrow into existence? And was it from the Bible you learned that the Creator does not condescend to direct the fall of the sparrow and number the hairs of your head? God informs us in his word that the very "dust of the earth" Isa. xi. 12. is not overlooked nor disregarded by him in his government of the world.

It should be considered that with respect to the Deity, the distinctions we make between small and great, do not exist. All creation before him is but as the "dust of the balance;" the smallest

insect is no further removed from God than the angel Gabriel; for between finite and infinite there is no comparison. We are not authorized to say that in the kingdom of God any events are trifling or unimportant. A particle of dust lighting on the lungs of Alexander the Great might have stopped his career, and prevented the overthrow of the Persian empire by his hand. Had a similar occurrence taken place in the case of Martin Luther, the glorious reformation might have perished in the bud; and the like event in the case of George Washington, might have blasted, for ages, the hope of American Independence. Prodigious results often flow from very small and unpromising beginnings. At the foot of perhaps a nameless hill in South America, there bubbles a little spring; from it proceeds a rivulet so narrow that the wild beast in his careless excursions steps over it without fear, and at the tinkling of its waters the hunter disdains to change his course. But follow it on, it deepens and widens and grows in importance till at length it becomes the queen of rivers; the wealth and pride of kingdoms ride upon its surface, and the hardy mariner trembles at the voice of its angry waves.

Take away from the world every thing which if viewed singly and alone might appear of small importance, and there will be nothing left. One drop of water is inconsiderable, but the ocean is composed of such drops;—one atom of dust is small, but this earth consists of such atoms; one particle of air is not great, but by a collection of such particles put in motion the forest is prostrated, the waves lifted up on high, and the clouds and the thunder rolled through the heavens. The neighing of a horse, once decided who should be prince of the Persian empire. At another time the “gagging of a flock of geese saved the city of Rome from being sacked.”

If, therefore, the Providence of God does not extend to those events which are small, it cannot to those which are great; if it includes not every thing it includes nothing; and who dare to say it is not “as becoming the majesty and greatness of God to number the hairs of the head as to count the stars of heaven, and to direct the falling of a sparrow, as to direct the conflagration of a world?”

But the principle ground that is taken against the doctrine we have advanced is, its supposed inconsistency with man’s free agency. It is alledged that God cannot govern free agents according to his pleasure, without destroying their free agency, and turning them into machines. This is the ground taken by Wesley, Fletcher,

er, Bangs, and Arminians generally.* And I would just remark that you need not be surprised at the harsh, headlong, and awfully unguarded expressions which you frequently hear from the mouths of those who oppose this doctrine; for Wesley, their leader asserts that the doctrine of decrees, represents God as being "worse than the devil, more cruel, more false, more unjust;"† Let us examine this subject carefully. In the first place, it is clear, that if the Almighty cannot govern free agents, he has very little government on earth, unless it be in the deserts of Arabia and some of the uninhabited isles of the ocean, the balance of the territory being chiefly occupied by free agents; the original proprietor has, according to this notion, been reduced to the necessity of abdicating his dominion. But where will this principle lead us?

Arminians tell us that God could not have prevented the fall of man, without destroying his free agency; that he saw it best on the whole, that the fall should not take place;—but alas! free agency is in the way; while Satan *without destroying free agency* brings about the apostacy; God is overmatched and disappointed—Satan is triumphant—heaven is bathed in tears;—while the dark vaults of hell resound with "Victory! victory!! victory!!!"

In perfect consistency with this, Arminians tell us that real Christians, notwithstanding their union with Christ, and all the promises, and even the oath of God for their salvation, may, and often do, apostatize and perish; for, being free agents, God cannot govern them according to his pleasure. I ask again, where will this principle lead us? If God cannot govern free agents on earth, can he govern free agents any where else? It is not because they are on *earth*, but because they are *free agents*, that they are ungovernable. Are not the saints and Angels in heaven free agents? And if the innumerable worlds that roll around us are inhabited by worshippers of the Almighty, are not they free agents? And if Satan, who it seems understands so well how to manage free agents, should carry his invasions thither, could the Almighty, who it is said could not prevent his success in the case of Adam, prevent it there? Now, I appeal to every candid man whether, if

"Could not God necessitate free agents to keep the law they are under?"

"Yes, says Calvinism, for he is endued with infinite power, but Scripture, good sense, and matter of fact says 'no.' "...*Checks, vol. iv page 44.*

Fletcher puts these words in the mouth of the Most High, respecting men.

"I could not necessarily incline their will to obedience without robbing them of free agency."...*Checks, Vol. v, page 83.*

Southey's life of Wesley, vol. ii, page 175.

this Arminian sentiment be correct, there is the least security that Jehovah will not be stript of all his dominions, and left without a single worshipper, and Satan wave an uncontrolled sceptre over the whole created universe. What pious heart would not shudder at such a prospect? But let us enquire whether it be a fact, that God cannot govern free agents without destroying their liberty? If men are free agents it is God that hath formed them such; and has he made any thing which he cannot manage according to his pleasure without destroying its nature? But that he can, and that he does govern men, and they at the same time enjoy all the liberty of which they are capable, will appear from the following *facts*; and "*facts are stubborn things.*"

1. God says to Israel, Exod. xx. 2, "I am the Lord thy God which have brought thee out of the land of Egypt;" but Exod. xii. 37, informs us that they journeyed from Egypt *on foot*, about six hundred thousand men, besides children. Now, either it was not the Lord that *brought* them out of Egypt, or, six hundred thousand men were turned into walking machines, or, God's government was consistent with their free agency.

2. God says, I. Sam. iii. 12, "I *will perform* against Eli all things which I have spoken concerning his house;" a part of this was, that Eli's two sons Hophni and Phinehas, should both die in one day. The next chapter tells us that Israel went out against the Philistines, and the Philistines fought, and Eli's two sons Hophni and Phinehas, were slain. Were these Philistines turned into machines? Or was Eli wrong when he said "It is the Lord?" If not, it unavoidably follows, that God's government is consistent with man's free agency.

3. After the king of Assyria had boasted that he would overthrow Jerusalem, and that the Lord should not deliver it out of his hand; by the mouth of Isaiah the Lord said, "I will send a blast upon him and he shall return to his own land; and I will *cause* him to fall by the *sword* in his own land." II. Kings xix. 7. In the same chapter we learn that Sennacherib returned to Ninevah, and as he was worshipping in the house of Nisroch his god, Adrammelech and Sharezer, his sons, smote him with the *sword*." Did the king return *freely* to his own land? Were Adrammelech and Sharezer *free agents* when they smote him with the *sword*; and yet was it God that *caused* him to fall by the *sword*? If so, God's providence is unquestionably consistent with human liberty.

4. When David fled from Jerusalem because of Absalom's

rebellion, Ahithophel gave counsel against him; Hushai the Archite, gave different counsel; then "Absalom and all the men of Israel," in the perfect exercise of free agency, "said the counsel of Hushai the Archite is better than the counsel of Ahithophel;" yet, the inspired writer ascribes their decision to the providence of God; for the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom." II-Samuel xvii. 14.

5. We might mention God's declaration that the Jews should be carried captive to Babylon, which was performed by Nebuchadnezzar and an army of Chaldeans. His promise that after seventy year's captivity he would "*cause* them to return;" Jer. xxix. 10. in the accomplishment of which the free agency of Cyrus, Ezra, and upwards of forty two thousand persons were concerned. Ezra i. 1—5. His predicting the downfall of Babylon and his calling Cyrus by name, at least a hundred and fifty years before he was born, as the free agent by whom he would accomplish it. Isa. xlv. 1—7. And his mentioning the approaching destruction of the Persian empire, which he effected by means of Alexander and an army of Macedonian free agents. We might appeal to these and a multitude of other instances that are on record, for the correctness of the doctrine under consideration; but enough has been said to show that this was the true doctrine at the time when the old testament was given. Let us now come down to New Testament times and examine whether the same doctrine is true under the reign of the gospel. And here every recorded instance of the fulfilment of prophecy by the agency of men might be called up in evidence; but we shall only notice a few of them:

Joseph went freely into Egypt to escape the fury of Herod; but we are told, Mat. ii. 15, that this was done "that it might be fulfilled which was spoken of the Lord by the prophet saying, 'Out of Egypt have I called my Son.'" Joseph on his return, hearing, that Archelaus reigned in the room of his father, was afraid, turned aside into Galilee and came and dwelt in Nazareth, "that it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene." Did Joseph go first into Egypt and then to Nazareth in order to fulfil these predictions? None will pretend that he did. To whom, then, shall the credit of accomplishing these ancient prophecies be given, if we may not ascribe them to the all-wise and all directing providence of God. After Judas, who betrayed Christ, had brought back the thirty pieces of silver and cast them down in the temple, the "Chief priests took the silver

and bough the potter's field to bury strangers in," then was fulfilled that which was spoken by Jeremy the prophet, saying, "And they took the thirty pieces of silver, the price of him that was valued, and gave them for the potter's field as the Lord appointed me." Mat. xxvii. 3—10. Did the chief priests act thus with a design to fulfil this prediction of Jeremiah? Or were they converted into machines on this occasion? Or, was the accomplishment of this prophecy just a lucky accident, which we dare not ascribe to the providence of God? If none of these, then God's government does not destroy man's free agency.

In John xix. 23, 24, we have these remarkable words, "Then the soldiers when they had crucified Jesus took his garments and made four parts, to every soldier a part, and also his coat; now the coat was without seam, woven from the top throughout. They said, therefore among themselves, let us not rend it, but cast lots for it whose it shall be; that the scripture might be fulfilled which saith, 'they parted my raiment among them, and for my vesture they did cast lots.' *These things, therefore, the soldiers did.*" The soldiers did not do "these things" with an intention to fulfil this scripture, for they were Roman soldiers and did not know there was such scripture on earth. They acted however with perfect freedom, but to whom shall the honor of this "fulfilment of scripture" be given? To blind chance? Or to God, moving in his adorable providence?

We also read in the same chapter, verse 32—37, "Then came the soldiers and brake the legs of the first and of the other which was crucified with him, but when they came to Jesus and saw that he was dead already they brake not his legs; but one of the soldiers with a spear pierced his side and forthwith came there out blood and water; for these things were done that the scriptures *should* be fulfilled, 'A bone of him shall not be broken:' and again, another scripture saith, 'They shall look on him whom *they* pierced.'"

We might also produce those predictions which stated that the Messiah should be "led as a lamb to the slaughter—numbered with the transgressors—have vinegar mingled with gall given him to drink—be wounded—bruised and cut off;" all which was accomplished by men in the perfect exercise of moral liberty. Now, when God gave these predictions, he either determined to fulfil them, or he did not. If he did not determine to fulfil them, then he left it doubtful and uncertain, whether it would appear to us and to all who have lived since the days of Christ, that he is a God of truth or not. But if he determined to bring these

events about, then he determined to govern free agents according to his pleasure.

Peter addressed the crucifiers of Christ thus: "And now brethren. I wot that through ignorance ye did it, as did also your rulers; but those things which God had shewed by the mouth of all his prophets that Christ should suffer, *he hath so fulfilled.*"

Those who oppose the sentiment we are now defending, feel that they are brought into great difficulty by these plain, pointed, and strong declarations of the word of God. In order, if possible to extricate themselves, some of their teachers, perhaps not all, have adopted the following theory; they allege that "the crucifixion of the Redeemer was not necessary; that the atonement was made without the agonies of the cross, and therefore, what was performed by the hands of men might have been safely dispensed with." Now, it would be easy to shew that if this were even true, it would not help the cause of Arminianism one whit, nor relieve it of a single absurdity. But what is, perhaps, rather more unfortunate for those who advance it, it is not true; this can be established by the testimony of the best witness that ever was on earth. A considerable time before his crucifixion, "Jesus began to shew unto his disciples that he *must go unto Jerusalem* and suffer many things of the elders, and chief priests, and scribes, and be killed." Mat. xvi. 21. When the solemn period arrived, and Judas came on with his band of men, Peter drew his sword and began to make resistance; Jesus said, "put up thy sword; thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how, then, shall the scriptures be fulfilled, that *thus it must be*? All this was done that the scriptures of the prophets might be fulfilled." Mat. xxvi. 51—56. And we find that just after his resurrection, while the disciples were in darkness with respect to the design of his crucifixion, Christ appeared to them and addressed them thus: "O fools and slow of heart to believe all that the prophets have spoken; *ought not Christ to have suffered these things*? And beginning at Moses and all the prophets he expounded unto them in all the scriptures, the things concerning himself; and he said unto them, these are the words which I spake unto you, while I was yet with you, that all things *must be fulfilled* which were written in the law of Moses, and in the prophets, and in the psalms, concerning me; then opened he their understanding that they might understand the scriptures, and said unto them, *thus it is*

written and *thus it behoved* Christ to *suffer*." Luke xxiv. 26, 27, and 44—46.

That man must, indeed, be a strange interpreter of language that would conclude from such passages as these, that it was not necessary for Christ to suffer as he did. The Apostles thought very differently as we see by their prayer after the day of Pentecost: "Of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and people of Israel, were gathered together, to do whatsoever thy hand and counsel determined before to be done." Acts iv. 27, 28. And Paul, after his conversion, was so far from considering the *crucifixion* of Christ as unnecessary, that he "determined not to know *any thing* among the Corinthians, save Jesus Christ and him *crucified*." And again he says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." I. Cor. ii. 2. Gal. vi. 14.

I will give one instance more of the consistency of human and divine agency: the Lord promised that the Gospel should be preached to all nations. Mat. xxiv. 14. It has not yet been done, but in our day we see heralds of the Gospel rising up and steering their course to the benighted tribes of Africa, Asia, America, and the Islands of the sea. Do these missionaries go in the perfect exercise of free agency? And yet should these nations bless and praise the Lord for sending them the Gospel? If so, then we are constrained to admit that God's providential government comports entirely with the most perfect human liberty. In short, we have the best possible proof for these two things: first, that the Lord reigns; second, that men act freely. For, on the one hand, the word of God assures us "that the king's heart, (and consequently, the hearts of other men) is in the hand of the Lord; as the rivers of water he turneth it whithersoever he will—that a man's heart deviseth his way, but the Lord directeth his steps—that it is God who worketh in us both to will and to do of his good pleasure." And, on the other hand, our daily experience furnishes as with continual assurance that we act freely in all that we do.

Having examined the testimony of the Bible on this subject, permit me to introduce a little evidence from another quarter. All Christians *act* in many respects as if they *believed* the doctrine under consideration; even those who profess to reject it, and reason and remonstrate and preach against it with great apparent zeal; even they, in many instances, *act* as if they believed it. Wherein?

1. In the exercise of prayer, they, like other Christians, pray to the Lord to "*convert* sinners; to send down his power and change

their hearts; to *turn* them from darkness to light; to *bring* them from the service of Satan to God; to conquer their evil propensities, and to work in them to will and to do of his good pleasure." Now, this is certainly asking the Lord to govern and manage the hearts of free agents; yet in their sermons they tell us that he cannot do this without destroying their liberty and turning them into machines; and thus it "comes to pass" that their doctrinal sermons and their prayers are in opposing ranks, and stand in hostile array against each other. In their sermons they tell us that God could not have prevented the fall of man without destroying his free agency, that is, could not have kept a man holy when he was holy; yet, in their prayers they ask the Lord to make men holy, whose "hearts are *fully* set in them to do evil;" men "who are dead in trespasses and in sins." In their prayers they ask the Lord to *turn* the hearts of men from Satan to God; yet in their sermons declare that the hearts of men are not to be turned at his pleasure, without a flagrant infringement on their rights and privileges.

In their prayers they ask the Lord to work in men both to will and to do of his good pleasure; yet in their sermons, they tell us that if he did so it would destroy men's free agency and render them incapable of praise or blame, reward or punishment.

In their sermons they declare that God *has* done *all* that he *can* do for the salvation of *every man*, consistently with his perfections and man's free agency; yet, after preaching in this way they engage in prayer and call on the Lord to *do a great deal more*.

In their prayers they ask the Lord to keep them from falling away; yet in their sermons tell us that the Lord cannot do this, and that it depends on their own self-determining power.

In their sermons they tell us, at least some of them, that they live without committing any sin; yet, when they approach the Lord in prayer, their language is, "Forgive us our trespasses."

Indeed, it appears that Arminians, in common with other Christians, shudder at the thought of disputing God's sovereignty to his face. You have heard many Arminian Sermons, but did you ever hear any christian make an *Arminian* prayer? How delightful it is to see a pious man casting his crooked notions behind him, and refusing to hold communion with his own absurd, though favourite scheme of sentiments, and coming over to bible ground, when he approaches the sacred presence of the Most High, and lifts up his voice to "Him that dwelleth in the heavens."

2. Christians, when giving an account of their conversion, *act* as if they believed that God can, and does, govern free agents

without destroying their liberty. What is their language? "Come near all ye that fear God, and I will tell you what he hath done for my soul: He brought me up out of a horrible pit, out of the miry clay, and set my feet upon a rock and established my goings, and hath put a new song into my mouth, even praise to my God."

"'Twas the same love that spread the feast,
That sweetly brought us in,
Else we had still refus'd to taste,
And perish'd in our sin."

"He ransom'd me from hell with blood,
And by his power my foes controll'd;
He found me wand'ring far from God,
And brought me to his chosen fold."

But while christians thus joyfully ascribe their conversion, to the gracious agency of God, they by no means intend to convey the idea that their liberty has been taken away, and they reduced to the condition of mere machines.

3. When christians thank the Lord for reviving religion, they *act* as if they believe that the Lord does govern free agents according to his pleasure. The turning of many souls to the Lord at or near the same time, we call a revival of religion; when this takes place in a neighborhood, christians rejoice and praise the Lord that he has remembered his covenant and made *bare his arm* and is *gathering* souls into the kingdom of his dear Son. But while they with grateful hearts declare, "this is the Lord's doing" they are far from maintaining that all the subjects of these divine operations have had their free agency ruined and are now nothing but mere machines.

4. Christians, confiding in the promise of Jehovah, look for a day when all nations shall be turned to the Lord, and the "earth shall be filled with righteousness." They depend on God to bring this blessed day; they pray to him to "hasten it in his time;" but if he cannot govern free agents *according* to his *pleasure*, without turning them into machines, then all who live in the days of the Millennium will be mere machines, or they cannot say with truth "the hand of the Lord hath wrought this." I might ask, are the American people bound to *thank* the *Lord* for the liberty enjoyed under our present form of government; and yet, were our fathers *free* agents all the while they were engaged in the revolutionary struggle? Was our last war with England concluded by the voluntary agreement of the two nations? And yet, did the President send abroad his proclamation calling on all the American people to return thanks to Almighty God for the restoration of

peace? But, in fact, every prediction in the Sacred Book respecting the conduct of man, every promise for the spread of the gospel and the triumph of righteousness, every prayer for the conversion of souls, every act of thanksgiving for what God has accomplished by human instrumentality, and all the hope of the church that righteousness shall fill all nations and Christ shall reign on earth a thousand years, is built on the grand truth we have been attempting to establish. On this subject the Arminian and the Antinomian run into opposite extremes, or rather, they split the truth in two, and each runs off with his favorite half. The Antinomian maintains the agency of God, but refuses to give man's agency its proper place;—the Arminian extols man's agency, but obstinately refuses to allow the agency of God its proper place. When these two characters meet and engage in argument, we have a curious spectacle; the Arminian gathers up a number of texts that speak of man's agency, and sets them in array before his opponent; the Antinomian forthwith collects and marshals a number of texts that speak of divine agency, and with them attempts to attack and *defeat* the texts produced by the Arminian. They are sometimes reduced to the awkward necessity of tearing a text in two, each taking one part and rejecting the other. The Apostle's language, Phil. ii, 12, 13, is often treated thus: The Antinomian takes up the latter clause and exulting in the strength of his cause, thus addresses the Arminian; "Now, sir, acknowledge your error, for the bible says, 'It is God which *worketh in you* both to will and to do of his good pleasure;'" "Ah?" says the Arminian, "If I thought so, I would fold up my arms, sit down and do nothing; but I think differently, for the bible tells me 'work out your own salvation with fear and trembling.'" Now the enlightened christian will see that neither of these men have the *whole* truth, that both clauses of the text are true and consistent, and will say to believers as Paul did, "Work out your own salvation with fear and trembling, for it is God that *worketh in you* both to will and to do of his good pleasure."

We will now remark once for all, that the information given in the word of God respecting the *grand result* of all the dispensations of his providence in our world, clearly shows that he must govern all its affairs, the great and the small, from the beginning to the end of time. In Eph. iii. 9—11, we are told that God created all things by Jesus Christ, to the intent that now *unprincipalities* and powers in heavenly places might be made known by the Church, the manifold wisdom of God, according to the

eternal purpose which he purposed in Christ Jesus our Lord." In Rev. v. 13, we learn the issue to which he will conduct all the affairs of the world; "Every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, 'blessing and honor, and glory, and power, be unto him that sitteth on the throne and to the Lamb forever and ever.'" Not that the beasts of the earth and the fish of the sea, and all other things shall speak out in an audible voice and praise God; but that he, in his adorable providence, will so govern every being, control every event, and direct every atom, that all shall conspire to unfold his perfections, pronounce his praise and exalt his glory. Would *chance* and *accident* have ever conducted the affairs of the world to such an issue as this? No. Results so grand and so glorious can only be expected under the reign of infinite perfection. What is the language of heaven on surveying the train of God's providence in our world? "We thank Thee, Lord God Almighty, who art, and wast, and art to come, because thou hast taken to thee thy great power and hast reigned."

Before we proceed to the second thing proposed, it may be remarked, that if the arguments to which we have attended are satisfactory and conclusive, then, there is no reason why men should quarrel with the doctrine of God's decrees. God's decrees are nothing but his determination, how he would govern the world and manage all events so as to promote his glory; and if we approve of what he does in his providence, why object to his decree to do so? You say he does what is right; well is it *wrong* to decree to do *right*? Do wise men begin to act in any important undertaking, without first laying their plan? And does the Lord act with less forethought than men? The word of God tells us that he "worketh all things after the counsel of his own will;" certainly then, this "counsel of his own will" was before creation, or how could "all things" come *after* it; it speaks of his determinate counsel, his eternal purpose, and mentions his decrees again and again. Now; Presbyterians believe that in these passages the bible *means* just what it *says*, that is, it *means* decrees, eternal purposes, determinate counsel, &c. and because of this, they have been reproached, and many harsh and unkind things have been spoken against them. But let us enquire why is the bible justified, and we condemned, for using the same identical language? The bible tells you every day of God's decrees, and you take it patiently; but if we mention God's decrees, the cry of "Heresy, and horrible doc-

trine," is raised against us. The bible tells you of God's eternal purposes, determinate counsel, &c. and you make no complaint; but when we mention the same things, no language is too strong to express your abhorrence of our sentiments. But, perhaps you allege that the bible does not mean what it says, when it uses these expressions? What! do you believe we have more honesty in declaring our sentiments than the bible has? You are very willing to admit that *we* mean what we say, and very willing too to make war against our sentiments; and will you tell us that the only reason why you do not buckle on the harness and attack the bible; sword in hand, when it advances the same sentiments, is, because you don't believe it is honest and sincere in its declarations?

Is it not surprising that many speak as bitterly against the decrees of God, whom they profess to love with all their heart, as they could possibly do, if they were the decrees of Satan whom they profess to hate. But what is the reason that many are so much opposed to the decrees of God? Is it because they are afraid he has not decreed to do right; or are they afraid he has not decreed to do what they wish to have done? Is there a man on earth that would object to God's decrees, if he were sure God had decreed to do just the things that he is most anxious to have done? For instance, should the Almighty send an angel from heaven to announce to the world that he had decreed that in this year Calvinism should be totally overthrown, and Arminianism should triumph throughout the world; would any Arminian object to that decree? If he should further state, that this decree was made before the foundation of the world; would Arminians think the less of it on this account? If he should add, that in order to the execution of this decree, it was necessary that Arminians should do their utmost to expose Calvinism, and bring it into contempt; would they be the least afraid of losing their free agency in the execution of this decree? Now, if all God's decrees pleased them as well as this, would they object to the doctrine of decrees? But they are all well-pleasing in the view of an infinitely better judge; there is therefore the best reason why we shall pray as Christ has taught us, "*Thy will be done on earth as it is in heaven.*"

But you say, "If the doctrine of decrees be true, then, it is *certain* how we will act before we come into existence, and consequently, our actions can deserve neither praise nor blame."

Will you pretend that an action's being certain, strips it of all moral character? If so, the actions of the Deity are not praise-worthy, for you dare not affirm that they are *mere contingencies* until

they take place; and according to this notion, all the conduct of men that has been foretold by the spirit of prophecy, is neither virtuous nor vicious. Prophecy is not conjecture, nor supposition, but a declaration of what shall *certainly* take place. Will you then say, that the betrayers and murderers of Christ were not to blame because their conduct was mentioned as being certain, hundreds of years before the event? What says Christ? "Truly the son of man goeth as it was *determined*; but *woe* to that man by whom he is betrayed." Luke xiii. 22. What says the apostles? "Him being delivered by the *determinate counsel* and foreknowledge of God, ye have taken, and with *wicked* hands have crucified and slain." And shall we conclude that our Redeemer deserves no praise for bearing our iniquities, and making intercession for us, because his conduct in this is mentioned as *certain*, ages before he appeared in Bethlehem! But why do you urge this objection? You admit that God foreknew all our actions from eternity with infallible *certainly*; are they, then, perfectly doubtful and *uncertain*? an uncertainty may be guessed at, but cannot be *foreknown*. Is God's knowledge according to *truth*, and yet does he know that to be absolutely *certain*, which is in fact, absolutely *uncertain*? You say that God has ways of knowing things of which we are ignorant. Very true; but has he any way of knowing that to be *certain*, which is actually altogether *uncertain*? You must therefore either drop your objection, or deny the foreknowledge of God. "Thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same thing." Rom. ii. 1.

You ask again, "If God governs the world, and disposes of all events to advance his glory and build up the joy of his holy kingdom, and does this according to an eternal plan, where do we find the sinners blame and ill desert?" I answer, in his evil design, his wicked intention; "For as he thinketh in his *heart*, so is he." Prov. xxiii. 7. Joseph says to his brethren, "Ye sold me into Egypt; yet God did send me. Ye *thought evil* against me but God *meant* it unto *good*;" consequently, God deserved praise and his brethren blame, for their designs in the same transaction.

In the 21st Psalm, we are told of the judgments God will inflict on the wicked; in the 11th verse the ground of their guilt and desert is brought into view. What is it? "They *intended* *evil* against thee, they imagined a *mischievous device* which they were not able to perform." You may say that you do not like this, but you cannot deny that it is the doctrine of the bible.

God says, in Isaiah x. 5—12, “O Assyrian, the rod of mine anger, I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit, he *meaneth* not so, neither doth his heart *think* so; but it is in his heart to destroy and cut off nations not a few. Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.”

In the crucifixion of Christ, his enemies designed evil, but God meant it unto good; and he assures us that the “Wrath of man shall praise him, and the remainder of wrath he will restrain.” *Psa.* lxxvi. 10. Now, if you are not satisfied with the answer that has been given, you shall have another. When Paul was discussing this subject, your objection was brought forward, “Thou wilt say then unto me, why doth he yet find fault, for who hath resisted his will?” Paul’s answer is, “Nay, but O man, who art thou that repliest against God?” *Rom.* ix. 19, 20.

“Well,” says the objector, “I *cant* see *how* these things are so. I *cant* see *how* God’s providence can manage such little things as the locust, canker worm, caterpillar, &c. (*Joel* i. 4,) to promote his glory. I *cant* see *how* God’s decrees and man’s free agency are consistent.” And what if you *cant* see *how*?” This is nothing but an acknowledgement of your ignorance; and have we any thing to do with your ignorance in determining our faith, when God plainly reveals the truth in his word? Can you see *how* God has existed from all eternity? Can you see *how* he is everywhere present at the same time? Can you see *how* he has created all things out of nothing? Can you see *how* he has united soul and body in man? Must we therefore deny these facts, and obstinately reject communications sent down from the Eternal Throne? “Let the potsherd strive with the potsherd of the earth, but wo unto him that striveth with his Maker!” *Isa.* xlv. 9.

We are now to show,

II. That the precious truth we have been considering, affords a uge and a resting place to the pious soul, in the darkest and most trying seasons.

Confidence in those with whom we are connected is essential, in order to a comfortable frame of mind. Man’s confidence in man sometimes rises to a great height. While Alexander the great was

engaged in the Persian war, he was seized with a threatening disorder: Philip, his favorite physician, asked three days to prepare the medicine which he said would relieve him, it was granted. Presently Alexander received a letter from Parmenio, a particular friend, telling him to beware of Philip, for Darius had bribed him with immense sums of gold to poison him. Alexander kept the letter to himself, and reflected on the evidence he had of his physician's fidelity; at length the third day arrived, Philip came, and Alexander took the cup he presented with one hand, and with the other handed him the letter, and while Philip read the letter, Alexander drank off the contents of the cup. Now, if man can put such confidence in man, what is the measure of that confidence which the christian may safely place in the Lord his God? He is infinitely wise and knows perfectly what is best in all cases. He is infinitely good and will choose nothing but what is right. He is infinite in power and can execute all his wise and good designs. Who then is so well qualified to sit on the throne, hold the reins of empire, and manage all events? "Alleluia!" says the christian, "He reigns—Infinite perfection reigns." "Though he slay me, yet will I trust in him." Job xiii. 15. This precious truth supports the christian in the day of trial. It was so with Eli, as we have seen, and we will now call your attention to a few other facts.

God says to Abraham, Gen. xxii. 2, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering, upon one of the mountains that I will tell thee of." Ah, Abraham! this is a trying command to an affectionate and tender father. "Yes, it is my son, my only son Isaac, whom I love; it is Isaac whom God promised me; Isaac by whom he hath promised me a seed, numerous as the stars of heaven, and in the line of whose descendants the great Messiah is to come. I cannot comprehend it, nor see *how* it is consistent with his former promises. It is dark, mysterious, unfathomable. But who gives the command? It is the Lord, the Lord who has given me all my comforts; the Lord who gave me my son, my only son Isaac, whom I love; the Lord who redeems my soul; the Lord infinitely holy, just and good; the Lord who sees the consistency of his own conduct, though it is too high for me. Yes, 'it is the Lord,' and I hasten to obey." He takes his son Isaac goes to the appointed place, builds an altar, lays the wood in order, binds his Isaac, and lays him on the altar; then stretches forth his hand and lifts the glittering blade to give the blow; when lo! the heavens are opened, and a celestial form, in robes of light and im-

mortality attracts his eye. "Abraham, Abraham, lay not thy hand upon the lad, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

Shall we notice the case of David? Who ever passed through more cloudy and inexplicable dispensations than he? After being appointed king over Israel, he is driven from city to city, from wilderness to wilderness, and from cave to cave. The Israelites, themselves, lay snares for his life, while the enemies of Israel frown, and drive him from their presence. Yet, in the midst of all this darkness and trial, David retains his confidence in God, exults in the divine government, tunes the harp of Israel, and sends on high his song; "the Lord reigneth; let the earth rejoice; let the multitude of the isles be glad. Clouds and darkness are round about him; yet righteousness and judgment are the habitation of his throne." *Psa. xcvi. 1, 2.*

What, but their unlimited confidence in the government of God; their full assurance that he would manage all things for the best, "Whether life or death, things present, or things to come," supported Shadrach, Meshech and Abednego in Babylon? The enraged monarch comes forward, "If ye will not worship the golden image which I have set up, ye shall be cast the same hour into the midst of a burning fiery furnace, and who is that God that shall deliver you out of my hands?" "We are not careful, O Nebuchadnezzar, to answer thee in this matter; if it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king; but if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." *Dan. iii.*

Hear the language of the prophet Habakkuk, who lived just before the captivity, when he looked forward and saw approaching the terrible devastations which the Chaldeans made in the land of Israel. What was it that still afforded him comfort? "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." *Hab. iii. 17, 18.*

Indeed, the Lord commands his people to stay themselves on him alone, in the day of dark and trying providences; and he pronounces a woe on those that reject him, and seek for other grounds of consolation. "Who is there 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. Behold all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow." Isaiah i. 10, 11.

Shall we look at the example of Christ, who, when his human nature was ready to faint in the prospect of his sufferings, expressed the highest confidence that his Father would do all things right. "O my Father, if this cup may not pass away from me, except I drink it, *thy will be done.*"

Shall we mention Paul, and Silas, who, though thrust into the inner prison, and their feet made fast in the stocks; yet were so fully persuaded that God would manage all things in the wisest and best manner, that at *midnight* they prayed and sang praises to God, till the prisoners heard them, and the foundations of the prison were shaken?

Shall we speak of the beloved disciple, John, who, when torn from the bosom of the christian church, and banished to the "Isle of Patmos," exults in the perfection of the divine government!—Hearken! what are those accents loud and strong, which he rolls across the pathless deep, to the seven churches in Asia? "Alleluia: for the Lord God Omnipotent reigneth!"

We might speak of martyrs, who trusted in God, and shouted "Victory!" in the fire; but, enough, enough. Sing, O Zion, rejoice thou city of our God, for although, "There are many devices in man's heart, nevertheless the *counsel* of the Lord, *that shall stand.*" Prov. xix. 21.

APPLICATION.

These, my christian friends, are some of those delightful truths which our brethren who have addressed us here, and your minister have endeavored to exhibit and enforce, that you might receive that consolation which they are calculated to impart. Had we come with messages of a different character, and told you that the Lord whom you love, and in whom you have placed all your trust, has been over-matched, defeated, and disappointed by Satan, his and your enemy; had we told you, that you must not look to God to 'Create in you a clean heart,' and shape your affections according to his holy pleasure, for he cannot do this, because you are free agents; had we told you that when God says of his people, Jer. xxxii. 40, "I will not turn away from them,

but I will put my fear in their hearts, that *they shall not depart from me;*" you dare not depend on his word, for it is out of his power to prevent you from departing from him; had we told you to beware lest believing the promises and oath of God, you should "Be persuaded that neither death nor life, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from the love of God which is in Christ Jesus our Lord." Rom. viii. 38, 39; for Satan, sin, or your own hearts, may separate you from his love; had we told you that to-day many hundred thousand believers are worshipping and praising the Lord, and yet very possibly, before the next Sabbath morning shall rise, they may all have fallen away, and not one song of praise ascend from earth to heaven; and that he who has promised that "the gates of hell shall not prevail against his church, could not prevent it; had we told you that although in the days of inspiration, heaven was peopled with admiring angels, and the spirits of just men made perfect, yet, being free agents, they may all, long since, have apostatized; heaven present one scene of wide-spread desolation, and not a solitary anthem rise to the ears of "Him that sitteth upon the throne;" had we told you, that should you even *happen* to finish your course on earth with joy, and ascend to the New Jerusalem, there is no security that——but, had we come with such messages as these, you would have cried out in agony of soul, "Miserable comforters are ye all." Job xvi. 2. But blessed be God, he has authorized no such communications; "He doeth according to his will in the army of heaven and among the inhabitants of the earth none can stay his hand." Christians, rejoice, your God is on the throne; all things are safe while in his hands. Remember to acknowledge him in all your ways. When the blessings of providence, "good measure, pressed down, shaken together, and running over," are bestowed upon you, "The Lord gave," should be the language of your hearts; and in the day of sore bereavement, it should be, "The Lord hath taken away, and blessed be the name of the Lord." When you open the sacred book, and read the doctrines there revealed, remember they are the doctrines of God. Are you there told of One, who, enthroned in eternity, and clothed with omnipotence, "worketh all things after the counsel of his own will;" and are some alarmed lest the rights of men should be disregarded and trodden down by him in his majestic movements? "It is the Lord," christian, "Let not your heart be troubled, neither let it be afraid." He knows and

does in all cases what is best. Are you there informed of a great King, who, in dealing with his rebellious subjects, "hath mercy on whom he will have mercy, and whom he will he hardeneth? Rom. ix. 18. And are some uneasy, and expressing their fears that he will be partial and unjust? "It is the Lord," christian, there is no danger. Are you there told of a being, possessed of infinite understanding, and immeasurable goodness, who hath formed eternal purposes, determinate counsel and decrees? And are some thunderstruck with the tidings? "It is the Lord," christian, "Let him do what seemeth him good:" all his counsels, purposes and decrees, are holy, just and good. Yes, he hath decreed to "bruise the serpent's head;" to "create Jerusalem a rejoicing, and her people a joy;" to "gather into the kingdom of Christ a great multitude which no man can number, of all nations, and kindreds, and people;" and in accomplishing this glorious work, he employs the agency of man; the agency of husbands and wives, parents and children, masters and servants, ministers and people. In this blessed cause, christians, you are required to be workers together with God; then "gird up the loins of your mind," and be "stedfast, immoveable, always abounding in the work of the Lord;" and when your earthly pilgrimage is ended, you shall see that your Lord "hath done all things well." In robes "washed and made white in the blood of the Lamb," you shall bear your part in the rejoicings of that world, where

"Nearest the throne, and first in song,
Man shall his hallelujah's raise,
While wond'ring angels round him throng
And swell the triumph of his praise."

God is on the throne, tremble, O sinner; "Who hath hardened himself against him and prospered?" Has God ever injured you, that you have rebelled against him? If you say he has taken away your liberty; your conscience cries out, 'It is false.' Has he given you all the blessings you ever enjoyed? And have you been unthankful, disobedient, rebellious? And now, while the devil and his angels murmur, complain and charge God with partiality and injustice, because he has provided a Saviour for men, and, in his holy sovereignty, passed them by, will you also "strive with your Maker?" Will you "reply against God?" *You* in whose nature the great Redeemer has appeared; *you* for whom he has "magnified the law and made it honorable;" *you* to whom he hath said, "there is plenteous redemption; look unto me and be ye saved. Whosoever will, let him take of the water of life freely." What is your hope? Will you attempt to dethrone the Almighty,

and wrest the reins of government from his hands? It is vain. Will you attempt to fly from his dominions, and thus escape his wrath? It is vain. "If you ascend into heaven, he is there; if you make your bed in hell, behold he is there; if you take the wings of the morning and fly beyond the boundaries of creation, even there his right hand shall hold you." Or do you hope to be overlooked in the day when "He shall put on the garments of vengeance, and rend the sky, and burn the sea, and fling his wrath abroad?" It is in vain. What then must I do? Ground the arms of your rebellion, and surrender yourself to Christ, on the terms of the Gospel. Surrender to Christ, and the clouds of Almighty indignation, that have hovered over you; muttering "destruction and death," shall be rolled away, and the sunshine of divine favor shall settle on your head. Surrender to Christ, and there shall be "joy in the presence of the angels of God, over one sinner that repenteth." Surrender to Christ, and when the "earth and the heavens are fled," and all things have put on the awful grandeur of eternity, and the dead small and great, stand before God, and the books are opened,

"Then will he own your worthless name,
Before his father's face,
And in the new Jerusalem
Appoint your soul a place."

MOORE'S LIFE OF WESLEY.

Some of our Methodist neighbours have complained, that we published in 'The Western Pilgrim,' those extracts, from the writings of Messrs. Bangs and Mason, shewing how Methodist Preachers acted during the American Revolution. We remark, that this controversy respecting love of country, and friendship to the government, is not of *our* seeking; nor were those facts brought before the public *by us*, till after a course of *long forbearance*.

Some years ago, a writer in the Knoxville Register, over the signature of 'Republican,' (who, it has been admitted on all hands, was a Methodist Preacher of distinction,) charged ministers of our church with being hostile to the liberties of the people, and engaged in a scheme to overthrow the free institutions of the country. This charge was indignantly denied at the time; but he continued to reiterate it, in number after number for many weeks; and as far as we have learned the other Methodist Preachers in the