

*** A Distributed Proofreaders Canada eBook ***

This eBook is made available at no cost and with very few restrictions. These restrictions apply only if (1) you make a change in the eBook (other than alteration for different display devices), or (2) you are making commercial use of the eBook. If either of these conditions applies, please check with an FP administrator before proceeding.

This work is in the Canadian public domain, but may be under copyright in some countries. If you live outside Canada, check your country's copyright laws. **If the book is under copyright in your country, do not download or redistribute this file.**

Title: The Christian Recorder Vol. 1, Issue 3 (1819-May)

Date of first publication: 1819

Author: Various

Date first posted: January 24 2013

Date last updated: January 24 2013

Faded Page eBook #20130125

This eBook was produced by: L. Harrison, Marcia Brooks & the online Distributed Proofreaders Canada team at <http://www.pgdpCanada.net>

THE

CHRISTIAN RECORDER.

VOL. I.

MAY, 1819.

No. 3.

ORIGINAL COMMUNICATIONS.

DR. CHALMERS ON UNIVERSAL PEACE.

Dr. Chalmers' famous Sermon, entitled, Thoughts on Universal Peace, delivered on Thursday, January 18th, 1816, the day of National Thanksgiving for the restoration of Peace, may with safety be pronounced the most eloquent dissuasive from war, that has ever been written. Several large impressions of this Discourse have been printed; it has been most extensively circulated, read and admired in Great Britain; but very few copies have found their way to this country. I cannot, therefore, do my readers a greater service than by making them acquainted with so interesting an appeal to the best affections of the heart.

They will find the Preacher bringing to his subject a most vigorous and penetrating mind, alive to all the sympathies of our nature, and deeply impressed with the principles of Divine Revelation. He strips war of its fascinating allurements and displays it in all its horrors, and while sensibly affected with the misery it produces, he rejoices in the temporary suspension of its calamities—Temporary, for he still fears that the elements of discord are not yet destroyed, and that new wars may for a time be expected.

But encouraged by the book of Divine Revelation, he looks into futurity and views with infinite delight the certain promises of God, describing in the most sublime and beautiful language, the happiness man when war and violence shall have ceased for ever. He selects his text from Isaiah, 2d chap. 4th verse, "Nation shall not lift up sword against nation, neither shall they learn war any more"—and introduces his subject with the following striking and original remarks,

"There are a great many passages in Scripture, which warrant the expectation that a time is coming, when war shall be put an end to—when its abominations and its cruelties shall be banished from the face of the earth—when those restless elements of ambition and jealousy, which have so long kept the species in a state of unceasing commotion, and are ever and anon sending another and another wave over the field of this world's politics, shall at length be hushed into a placid and enduring calm; and many and delightful are the images which the Bible employs, as guided by the light of prophecy; it carries us forward to those millennial days, when the reign of peace shall be established, and the wide charity of the Gospel, which is confined by no limits, and owns no distinctions, shall embosom the whole human race within the ample grasp of one harmonious and universal family.

"But before I proceed, let me attempt to do away a delusion which exists on the subject of prophecy. Its fulfilments are all certain, say many, and we have therefore nothing to do, but to wait for them, in passive and indolent expectation. The truth of God stands in no dependance on human aid to vindicate the immutability of all his announcements; and the power of God stands in no need of the feeble exertions of man to hasten the accomplishment of any of his purposes. Let us, therefore, sit down quietly in the attitude of spectators—let us leave the Divinity to do his own work in his own way, and mark by the progress of a history over which we have no controul, the evolution of his designs, and the march of his wise and beneficent administration.

"Now, it is very true, that the Divinity will do his own work in his own way, but if he choose to tell us that that way is not without the instrumentality of men, but by their instrumentality, might not this sitting down into the mere attitude of spectators, turn out to be a most perverse and disobedient conclusion? It is true, that his purpose will obtain its fulfilment, whether we shall offer or not to help it forward by our co-operation. But if the object is to be brought about, and if, in virtue of the same sovereignty by which he determined upon the object, he has also determined on the way which leads to it, and that that way shall be by the acting of human principle, and the putting forth of human exertion, then let us keep back our co-operation as we may, God will raise up the hearts of others to that which we abstain from; and they, admitted into the high honour of being fellow-workers with God, may do homage to the truth of his prophecy; while we, perhaps, may unconsciously do dreadful homage to the truth of another warning, and another prophecy. 'I work a work in your days which you shall not believe, though a man declare it unto you. Behold, ye despisers, and wonder and perish.' The abolition of war will be the effect not of any sudden or resistless visitation from Heaven on the character of men—not of any mystical influence working with all the omnipotence of a charm on the passive hearts of those who are the subjects of it—not of any blind or overruling fatality which will come upon the earth at some distant period of its history, and about which, we, of the present day, have nothing to do but to look silently on, without concern, and without co-operation, the prophecy of a peace, as universal as the spread of the human race, and as enduring as the moon in the firmament, will meet its accomplishment, aye, and at that very time which is already fixed by Him, who seeth the end of

all things from the beginning thereof. But it will be brought about by the activity of men. It will be done by the philanthropy of thinking and intelligent Christians. The conversion of the Jews—the spread of gospel light among the regions of idolatry—these are distinct subjects of prophecy, on which the faithful of the land are now acting, and to the fulfilment of which they are giving their zeal and their energy. I conceive the prophecy which relates to the final abolition of war will be taken up in the same manner, and the subject will be brought to the test of Christian principle, and many will unite to spread a growing sense of its follies and its enormities, over the countries of the world—and the public will be enlightened, not by the factious and turbulent declamations of a party, but by the mild dissemination of gospel sentiment through the land—and the prophecy contained in this book will pass into effect and accomplishment, by no other influence than the influence of its ordinary lessons on the hearts and consciences of individuals—and the measure will first be carried on in one country, not by the unhallowed violence of discontent, but by the controul of general opinion, expressed on the part of a people, who, if Christian, in their repugnance to war, will be equally Christian in all the loyalties and subjections, and meek unresisting virtues of the New Testament—and the sacred fire of good-will to the children of men will spread itself through all climes and through all latitudes—and thus by scriptural truth conveyed with power from one people to another, and taking its ample round among all the tribes and families of the earth, shall we arrive at the magnificent result of peace throughout all its provinces, and security in all its dwelling places."

In prosecuting his subject, Dr. Chalmers first expatiates on the evils of war, secondly mentions the obstacles which stand in the way of its extinction, and thirdly points out some of the expedients by which these obstacles may be done away. Under the first head he remarks "War has been invested with a most pernicious splendour, and men have offered to justify it as a blessing and an ornament to society, and attempts have been made to throw a kind of imposing morality around it; and one might almost be reconciled to the whole train of its calamities and its horrors, did he not believe his Bible, and learn from its information, that in the days of perfect righteousness, there will be no war;—that so soon as the character of man has had the last finish of Christian principle thrown over it, from that moment all the instruments of war will be thrown aside, and all its lessons will be forgotten;—that, therefore, what are called the virtues of war are no virtues at all, or that a better and a worthier scene will be provided for their exercise;—but in short, that at the commencement of that blissful era, when the reign of Heaven shall be established, war will take its departure from the world with all the other plagues and atrocities of the species.

"But apart altogether from this testimony to the evil of war, let us just take a direct look of it, and see whether we can find its character engraven on the aspect it bears to the eye of an attentive observer. The stoutest heart of this assembly would recoil, were he who owns it, to behold the destruction of a single individual by some deed of violence. Were the man who at this moment stands before you in the full play and energy of health, to be in another moment laid by some deadly aim a lifeless corpse at your feet, there is not one of you who would not prove how strong are the relentings of nature at a spectacle so hideous as death. There are some of you who would be haunted for whole days by the image of horror you had witnessed—who would feel the weight of a most oppressive sensation upon your heart, which nothing but time could wear away—who would be so pursued by it as to be unfit for business or for enjoyment—who would think of it through the day, and it would spread a gloomy disquietude over your waking moments—who would dream of it at night, and it would turn that bed which you courted as a retreat from the torments of an evermeddling memory, into a scene of restlessness."

"But generally the death of violence is not instantaneous, and there is often a sad and dreary interval between its final consummation, and the infliction of the blow which causes it. The winged messenger of destruction has not found its direct avenue to that spot where the principle of life is situated—and the soul, finding obstacles to its immediate egress, has to struggle with it for hours, ere it can make its weary way through the winding avenues of that tenement, which has been torn open by a brother's hand. I am not saying that the burden of all this criminality rests upon the heads of the immediate combatants. It lies somewhere; but who can deny that a soldier may be a Christian, and that from the bloody field in which his body is laid, his soul may wing its ascending way to the shores of a peaceful eternity? But when I think that the Christians, even of the great world, form but a very little flock, and that an army is not a propitious soil for the growth of Christian principle—when I think on the character of one such army, that had been led on for years by a ruffian ambition—and been enured to scenes of barbarity—and had gathered a most ferocious hardihood of soul, from the many enterprises of violence to which an unprincipled commander had carried them—when I follow them to the field of battle, and further think that on both sides of an exasperated contest—the gentleness of Christianity can have no place in almost any bosom; but that nearly every heart is lighted up with fury, and breathes a vindictive purpose against a brother of the species, I cannot but reckon it among the most fearful calamities of war—that while the work of death is thickening along

its ranks, so many disembodied spirits should pass into the presence of Him who sitteth upon the throne, in such a posture and with such a preparation."

When he comes in the second division, to mention the obstacles which stand in the way of the extinction of war; and which threaten to retard, for a time, the accomplishment of the Prophecy in the text, he asks "is this a time to complain of obstacles to the extinction of war when peace has been given to the nations and we are assembled to celebrate its triumphs, &c." and in reply, makes the following beautiful and sublime observations, which breathe the pure spirit of Christianity, and such a feeling of genuine Patriotism, as real Christians only can experience. "Let it be observed, that every interval of repose is precious—every breathing time from the work of violence is to be rejoiced in by the friends of humanity—every agreement among the powers of the earth, by which a temporary respite can be gotten from the calamities of war, is so much reclaimed from the amount of those miseries that afflict the world, and of those crimes, the cry of which ascendeth unto heaven, and bringeth down the judgments of God in this dark and rebellious Province of his creation. I trust, that on this day, gratitude to Him who alone can still the tumults of the people, will be the sentiment of every heart—and I trust that none who now hear me, will refuse to evince his gratitude to the Author of the New Testament, by their obedience to one of the most distinct and undoubted of its lessons—I mean the lesson of a reverential and submissive loyalty. I cannot pass an impartial eye over this record of God's will, without perceiving the utter repugnance that there is between the spirit of Christianity, and the factious, turbulent, unquenchable, and evermeddling spirit of political disaffection. I will not compromise, by the surrender of a single jot or tittle, the integrity of that preceptive code which my Saviour hath left behind him for the obedience of his disciples. I will not detach the very minutest of its features, from the fine picture of morality that Christ hath bequeathed, both by commandment and example, to adorn the nature he condescended to wear—and sure I am that the man who has drunk in the entire spirit of the gospel—who, reposing himself on the faith of promised immortality, can maintain an elevated calm amid all the fluctuations of this world's interest—whose exclusive ambition it is to be the unexpected pupil of pure, and spiritual, and self denying Christianity—sure I am that such a man will honour the king and all who are in authority—and be subject unto them for the sake of conscience—and render unto them all their dues—and not withhold a single fraction of the tribute they impose upon him—and be the best of subjects, just because he is the best of Christians—resisting none of the ordinances of God, and living a quiet and a peaceable life, in all godliness and honesty."

"But it gives me pleasure to advance a further testimony in behalf of that government with which it has pleased God, who appointeth to all men the bounds of their habitation, to bless that portion of the globe which we occupy. I count it such a government, that I not only owe it the loyalty of my principles—but I also owe it the loyalty of my affections—I could not lightly part with my devotion to that government which the other year opened the door to the Christianization of India—I shall never withhold the tribute of my reverence from that government which put an end to the atrocities of the Slave Trade—I shall never forget the triumph which, in that proudest day of Britain's story, the cause of humanity gained within the walls of our enlightened Parliament. Let my right hand forget her cunning, ere I forget that country of my birth, where, in defiance to all the clamours of mercantile alarm, every calculation of interest was given to the wind, and braving every hazard, she nobly resolved to shake off the whole burden of the infamy which lay upon her. I shall never forget, that how to complete the object in behalf of which she has so honorably led the way, she has walked the whole round of civilized society, and knocked at the door of every government in Europe, and lifted her imploring voice for injured Africa, and pled with the mightiest monarchs of the world, the cause of her outraged shores, and her distracted families. I can neither shut my heart nor eyes to the fact, that at this moment she is stretching forth the protection of her naval arm, and shielding to the uttermost of her vigour, that coast where an inhuman avarice is still plying its guilty devices, and aiming to perpetuate among an unoffending people, a trade of cruelty, with all the horrid train of its terrors and abominations. Were such a government as this to be swept from its base, either by the violence of foreign hostility, or by the hands of her own misled and infatuated children,—I should never cease to deplore it as the deadliest interruption which ever had been given to the interests of human virtue, and to the march of human improvement. O! how it should swell every heart, not with pride, but with gratitude, to think that the land of our fathers, with all the iniquities which abound in it, with all the profligacy which spreads along our streets, and all the prophaneness that is heard among our companies—to think, that this our land, overspread as it is with the appalling characters of guilt, is still the securest asylum of worth and liberty—that this is the land from which the most copious emanations of Christianity are going forth to all the quarters of the world—that this is the land which teems from one end to the other of it with the most splendid designs and enterprises for the good of the species—that this is the land where public principle is most felt, and public objects are most prosecuted, and the fine impulse of a public spirit is most ready to carry its generous people beyond the limits of a selfish and contracted patriotism. Yes, and when the heart of the philanthropist is sinking within him at the gloomy spectacle of those crimes and atrocities which still deform the history of man, I know not a single earthly

expedient more fitted to brighten and sustain him, than to turn his eye to the country in which he lives—and there see the most enlightened government in the world acting as the organ of its most moral and intelligent population."

ON BAPTISM.

Our readers will be much pleased with the following remarks on Baptism. The subject is of vital importance to professing Christians, and yet the great indifference regarding it which prevails in this country is truly deplorable. Persons pretending to be sincere friends of the Gospel leave their children without baptism for months, years, and often altogether. Thousands become parents themselves before they are admitted by this holy sacrament into the flock of Christ, and have lived the greater part of their lives without participating in the glorious privileges which it confers. Nothing strikes an European with so much horror on coming to America as the great numbers of unbaptized adults with whom he daily meets. Let all Christians remember that baptism is a solemn admission into the visible Church—a title to grace and remission of sins, and that the grace promised, is not merely offered, but really exhibited and conferred by the Holy Ghost in this Sacrament, upon all who truly repent of their sins.

FOR THE CHRISTIAN RECORDER.

Mr. Editor,

I have noticed with much sorrow a marked indifference, displayed by the Members of the established Church, towards that most holy Rite the Sacrament of Baptism.—Possibly they are not sufficiently apprized of its importance: if in any way the following strictures should be considered by you as tending to elucidate the nature of this more than badge of our profession, you will oblige me by inserting them in the Christian Recorder.

Yours, &c.

S. G.

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death."

St. Paul's Epistle to the Romans, 6th Chap. 3d Verse.

Much diversity of opinion has prevailed in the Christian world upon the subject of infant baptism. Whilst one party have considered it as a mere ceremony, void of any "inward or spiritual grace" another have fallen into an opposite error, and have regarded it in the light of a charm by which the sins of the person on whom it has been practised are unconditionally done away. It is proposed here to confine ourselves entirely to the sense in which our own Church has received it. And in order to ascertain the sense which she holds of its efficacy, whether in the case of infants, or of adults, it will be necessary to look both at Catechism where we find a short explanation of it—and at the office of Baptism itself, in which the Church professedly expounds it.—Two things are necessary to constitute a Sacrament, an outward visible sign, and an inward spiritual Grace. To the question proposed in the Catechism, what is the outward visible sign or form in baptism, the answer supplied is "water wherein the person is baptized in the name of the Father and of the Son and of the Holy Ghost." Water has always been considered as an emblem of purification, and here may moreover represent the washing away of sin by the blood of Jesus Christ. The Apostle St. Paul makes Baptism by immersion allegorically to represent our being buried into sin, and rising again into righteousness. "The practice of baptising by plunging the person under water, thereby burying him as it were in the water, and raising him out again, was anciently the more usual method: on which account St. Paul speaks of baptism as respecting both the death and burial and resurrection of Christ and what is grounded upon them our being dead and buried to sin, renouncing it, and being acquitted of it, and our rising again to walk in newness of life, being both obliged and enabled to practice for the future every duty of piety and virtue." The first Prayer in the Baptismal Service, contains the Scriptural types of Baptism, the saving of Noah and his family in the Ark from perishing by water, "the like figure, saith Saint Peter, whereunto even Baptism doth also now save us." The leading of the Children of Israel through the Red Sea, and the Baptism of Christ himself in the River Jordan. These

instances go to shew that the use of water is enjoined, not merely as an emblem of purification, but as having also a most important mystical signification. Thus again speaketh the Apostle of the Gentiles in allusion to the love which Christ beareth to the Church. "That he might sanctify and cleanse it with the washing of *water* by the word, that he might present it to himself a glorious Church not having spot or wrinkle, or any such thing, but that it shall be holy and without blemish." Here the purity of Christ's Church is distinctly intimated, and it is to be obtained by the "washing of water" which is the outward visible sign of Baptism. The inward spiritual grace is defined in our Catechism to be "a death unto sin and a new birth unto righteousness." If we turn to the office of Baptism appointed to be used in the case of adults, we shall find that our Church most unequivocally considers this solemn service as having efficacy in these most essential points, only on certain conditions: and from a careful perusal of those questions, which she proposes to those persons who come to receive this sacrament, we may collect, that she never did hold it to be a charm (as it were) to convert "by a ceremonious power, human nature from a fallen to a regenerate state, or to infuse grace by a material miracle." In her exhortation she strictly insists on the necessity of repentance and faith on the part of those, who seek to be partakers with Christ. She sets forth that Christ hath indeed promised to receive all who come to him, but they must come with true repentance and faith. "Doubt ye not therefore but earnestly believe that he will favorably receive these present persons *truly repenting and coming unto him by faith*" that he will grant them remission of their sins and bestow upon them the Holy Ghost, that he will give them the blessing of eternal life, and make them partakers of his everlasting kingdom. These are her comfortable assurances, but they are not offered unconditionally. When those who heard St. Peter on his first preaching, had asked him and the rest of the Apostles "Men and Brethren what shall we do," he replied, "Repent ye and be baptized every one of you, in the name of Jesus Christ for the remission of sins and ye shall receive the Holy Ghost." Thus also speaks the Church, "What is required of persons to be baptized?" "Repentance, whereby they forsake sin, and faith, whereby they steadfastly believe the promises of God made to them in that Sacrament." In the service of baptism, appointed in the case of infants, a security is given by the sureties, that is by the Godfathers and Godmothers, for the performance of these conditions, when the infants themselves arrive at such an age as to be enabled to perform them. Hence it appears that our Church does not consider Baptism in any other light than as an ordinance conferring inestimable privileges on those who are fitted to receive them. Whilst however on the one hand she does not maintain, that by it spiritual blessings are conferred without any respect to the condition of the person on whom conferred, she does not on the other consider it a mere ecclesiastical rite, devoid of all spiritual benefit when rightly received. Immediately after the essential part of the office has been gone through, she thus speaks, "seeing that these persons are regenerate, &c." Now what can this imply but a "death unto sin and a new birth unto righteousness, for being by nature born in sin we are hereby made the children of grace." Here then is signified a direct change from a state of sinfulness and condemnation, to that of righteousness and forgiveness. In another place we are said to be made at Baptism "Members of Christ, Children of God, and inheritors of the kingdom of heaven." All these declarations necessarily tend to shew the very great importance which our Church attaches to the receiving this Sacrament. It is right however to observe, that though she insists strongly on the necessity of thus obtaining admission within her pale, wherever it can be done, yet she does not presume to assert, that where it cannot be done, God's grace will on that account be refused and kept back. In her injunction she strictly follows the usages of the Apostles. In the Acts of the Apostles we read that even whilst Peter was speaking, the Holy Ghost fell on all them that heard the word, and this even before they had been baptized: as soon however as it was perceived, they immediately asked, "Can any man refuse water that these should not be baptized, which have received the Holy Ghost as well as we?" It is worthy remark that though we have here an instance of the effusion of the spirit before baptism, yet this was not an usual occurrence. In this case it was particularly required, the persons on whom it was poured out were Gentiles against whom all the Jews, and even Peter himself, entertained great prejudices; consequently had no such manifestation of the will of the Almighty that they should also be received into the Covenant been made, most undoubtedly they would not have received Baptism at all. Indeed, after such an appearance of their "adoption" Peter, though himself convinced, yet asks, doubtingly, "Can any man forbid water?" This instance, therefore, of the effusion of the spirit before baptism, ought not to mislead any one into a belief that the sacrament itself is unimportant, not "being necessary to Salvation." Wherever it can be received it is absolutely sinful to neglect it—it is in fact a direct act of disobedience against the express injunctions of our Saviour. Go ye (says he to the Apostles when he was about to ascend into Heaven) and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. But how shall this last commandment be fulfilled, if a disobedient people shall refuse to come unto this Baptism?

DISSERTATIONS ON THE CHRISTIAN DOCTRINES.

THE FALL.

"How evil came into the world," says Doctor Johnson, "for what reason it is that life is overspread with such boundless varieties of misery, why the only thinking being of this globe is doomed to think merely to be wretched, and to pass his time from youth to age in fearing or in suffering calamities, is a question which Philosophers have long asked and which Philosophy could never answer."

It has in all ages been a constant subject of investigation and controversy among metaphysicians and theologians, and has given birth to a great number of fanciful theories and systems—One traces it to bad elections or choices—Another that it is impossible to endue created beings with a perfection that is to produce good, exclusive of evil—A third says that this is not a state of trial and discipline, preparatory to a state of superior happiness, but a mighty process for the creation and formation of mind; a process necessary to awaken inert, chaotic matter into spirit; to sublimate the dust of the earth into soul; to elicit an ethereal spark from the clod of clay—And a late writer comes forward, with more than ordinary pretensions, and solves the difficulty by discovering the origin of moral evil in the union of liberty and passive power. It is unnecessary for us to stop to examine these several systems, and to point out the insuperable objections that may be urged against them, because we consider the solution beyond the power of the human mind, and only to be explained by the Divine Revelation. To the cold metaphysician, and those ignorant of the Scriptures, these different suppositions may appear to have some force, but to the really inquisitive mind they leave the true difficulty as it was, since they must admit that according to each of the theories or suppositions, less evil might have been allowed, without detriment to the good.

"Every attempt to explain the origin of evil has proved," says the amiable Bishop Porteous, "this mortifying and humiliating truth, namely, the extreme weakness of the human intellect, when applied to subjects so far above its reach, and the utter inability of man to fathom the counsels of the Most High, and to develop the mysterious ways of Providence, by the sole strength of unassisted reason." It would be as easy for a man to grasp the whole universe in his hand, as for the limited powers of human intellect to comprehend the nature and properties of Omnipotence, for although we are endowed with reasoning powers to a certain extent, yet, whenever they attempt to pass beyond their proper bounds, their progress is arrested by the great fiat, "Hitherto shalt thou come and no farther."

In our former essay we have seen that man came from the hands of his Creator, worthy of infinite goodness and wisdom, possessed of more knowledge than the beasts of the earth and of more wisdom than the fowls of Heaven—he saw himself made in the image of God and after his likeness—he was a stranger to evil, and possessed all the faculties which were adapted to the perfection of his nature.—He walked with God, free from suffering and without the least moral stain—But it is never to be forgotten, that, although man was the child of innocence and of an exalted nature, he was not and could not be absolutely perfect, and accordingly, though enriched with every thing requisite for his happiness he is represented as the immediate cause of his own evil. According to the Scripture account, Eve was not tempted by the fruit, but by its virtue in exalting their nature and making them of a nearer resemblance to God. "Ye shall be as Gods, knowing good and evil—And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took the fruit thereof and did eat, and gave also to the husband with her and he did eat."

This was the same temptation, which had prevailed over the fallen Angels, and had transformed them into Devils, when they were cast down into hell and delivered into chains of darkness, to be reserved into judgment. As pride and ambition were the chief crimes of the Apostate Angels, so were they the crimes of our first parents. They listened to the deceiving voice of the father of lies, transgressed the Divine law and were expelled from the garden of Eden by God himself, who placed at the East of it Cherubims and a flaming sword, which turned every way, to keep the way of the tree of life.

It has been generally supposed, says the Rev. Mr. Saville, that our first parents were placed originally in the garden of Eden—But this opinion seems founded on a mistake. That our first parents were in a state previous to their enjoyment of the garden of Eden, appears evident from Scripture. In the 29th verse of the first chapter of Genesis, God said, "Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed, to you it shall be for meat." Here the grant is general, without any exception. In the 8th verse of the 2d chapter it is mentioned, that the Lord God planted a garden in Eden, and there he put the man he had formed. Now, it is evident, that our first parents were created before this garden was planted, and not in the garden, and that before they

were sent into Paradise they had every tree for food, without any exception. But when they were placed in the garden, a positive injunction was given them in the 16th and 17th verses—"The Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil thou shalt not eat of it, for the day that thou eatest thereof thou shalt surely die."—The natural conclusion is that these passages refer to two different states. Adam and Eve in their first state were under the discipline of what is called natural religion, being only commanded to keep themselves pure, to love God and one another. God therefore advanced them to a higher state, and placing them in Paradise, added to a moral, a positive injunction, that there was a certain tree in the garden, the fruit of which they were not to eat.—Now it is admitted that a positive precept is a severer test of obedience than a moral one, because of the moral precept we see the reason, but this is seldom the case with the positive. Moreover, we are apt to consider such positive injunctions the reasons of which we cannot explain, as unimportant when compared to moral precepts.

The Scripture, in narrating the Apostasy of our first Parents, mentions a wicked being, by whose wiles it was effected.—This Being is denominated the Serpent, or as the Bible otherwise denominates him, the Tempter, the Murderer, Satan, the Father of lies, &c. but whether he actually assumed the form of a natural Serpent, or is only described under that name, is not a matter of importance, as it is certain that Satan, that malignant Being, was the principal agent in the whole affair. On him was the weight and force of the tremendous sentence to light, between his seed and that of the woman was enmity to subsist, and his head was to be finally crushed by the Messiah. Satan, the enemy of all goodness, conducted the temptation with great address.—He speaks to the woman, the weaker vessel, and he speaks to her when she was alone, that she might not avail herself of the counsel and direction of her husband.—He persuades her to disbelieve the solemn threat of the Almighty to Adam, "In the day that thou eatest thereof thou shalt surely die." Ye shall not die, said this enemy, "for God doth know that in the day ye eat thereof then your eyes shall be opened and ye shall be as Gods, knowing good and evil." And when the woman saw that the tree was good for food, and that it was pleasant to the eyes and a tree to be desired to make one wise, she took of the fruit thereof and did eat and gave also to her husband with her and he did eat.

What a dreadful change does this act of disobedience produce. Our first Parents immediately feel their degradation. They have lost their innocence, their righteousness and happiness. They are afraid of God and fly from his presence. He calls them trembling before him. He convicts them of their guilt. They are expelled from the Garden of Eden and doomed in sorrow and the sweat of their brow, to eat their bread, till they return to the dust from which they were taken. Death, saith the Scriptures, is the wages of sin, and this death consists not merely in the separation of the soul from the body but in the separation of the soul from God—hence all the sins, corruptions and crimes that overwhelm the world.

"This, says Bishop Porteous, is the true origin of moral evil, and it is expressly confirmed by our Saviour in the parable of the householder, in which, when the servants express their surprise at finding tares among the wheat, and ask whence they came, his answer is an enemy hath done this, and that enemy, our Lord informs us, is the Devil, that inveterate, implacable enemy of the human race, the original author of all our calamities, and at this moment the prime mover and great master spring of all the wickedness and all the misery that now overwhelm the world."

The fatal consequences of Adam's transgression did not terminate with himself; sorrow, sin and death have ever since been the portion of his posterity, and no man, except Jesus Christ, has been blameless and exempt from sin.—All are guilty of vices, errors and infirmities—The generality of men are grossly corrupted—We go astray as soon as we are born, the imaginations of our hearts are evil continually—"O wretched man that I am, saith the blessed Apostle, who shall deliver me from the body of this death—If we say that we have no sin, we deceive ourselves, and the truth is not in us." The consequences of the fall are matters of experience—What man has ever lived who has not committed transgression, whose conscience has not upbraided him—who is there that has not suffered calamity, been disappointed in his just expectations, and felt the uncertainty of sublunary things?

Those, therefore, who raise objections to the doctrine of the fall, as revealed in the Holy Scriptures, should remember, that these Scriptures did not introduce evil but only explain its origin—had there never been such a revelation as we possess, natural and moral evil would have been equally felt, and the world covered with griefs and crimes. To bring forward the existence of evil as an objection against our Holy Religion, is extremely absurd, for it is not peculiar to it, but common to all religious and philosophical systems.

Various objections have been made against the doctrine of the fall, which prove no more than the ignorance of those who make them, and the greatness of their presumption.

It is, say many, inconsistent with the goodness and wisdom of God. This assertion is rashly made, and contradicted by

the most positive facts and reasonings. The blessings which our first Parents lost, they had never any right to enjoy—Nor do the perfections of the Divinity require that such beings as we are should be rewarded with Christian Salvation. Had our Creator given us a temporary existence, and that existence been accompanied with any portion of happiness, we ought to have been grateful. But he has been infinitely more kind to us, for notwithstanding our guilt, he hath made ample provision for the possibility of our deliverance and restoration to a happy eternity, and thus displays the most wonderful goodness and mercy.

The ways and administration of God must, as we have already remarked, be unfathomable to us, otherwise they would not be infinitely wise and good—if, therefore, we are not able fully to comprehend the Scripture account of the fall of man in all its consequences, we have, nevertheless, ample reason to believe it perfectly consistent with the Divine perfections—For any person who looks seriously into his own heart feels that he is hourly receiving greater benefits and mercies than he deserves—hence it becomes a question of fact between us and our own souls, and experiencing daily the degeneracy of our nature, we tremble for the danger we are in and the multitudes who are likely to be lost. Instead, therefore, of looking for objections to a doctrine which we feel to be true, we ought rather to inquire, whether amidst all our darkness we do not see enough to convince us that God is perfectly righteous in all his ways.

Let it farther be observed, that all created beings are necessarily, from their very nature imperfect; were it otherwise they would be infallible and omniscient, for a defect of knowledge includes the probability of mistake, and consequently sin, and we know that sin is necessarily connected with suffering. Now, if to be perfect, and free from the possibility of pain and suffering, a creature must be omniscient, it follows that it must likewise possess the perfections of the Deity, and instead of the creature become the Creator, which leads to a palpable absurdity. To conclude, no man can complain of the goodness of God, in subjecting him to punishment, for being depraved in his nature and frequently directed by evil inclinations, habits and propensities, he cannot be entitled to the rewards of innocence.

Still it has been said, that the intelligence and holiness attributed to our first Parents, in a state of innocence, render it incredible that they should have been disobedient.

St. Paul assures us, that Adam was neither deceived nor persuaded, and that he sinned rather than see her whom he loved perish alone, and chose rather to be involved in the same common ruin. But it may be asked in answer to this objection—Is the fall of Adam more difficult to be conceived than that of Solomon, who was so blinded as to substitute stocks and stones as the objects of worship, in the place of that God who had appeared to him visibly? Do we not see daily in the midst of Christianity, men who have long walked uprightly, sacrifice their religion and their conscience to a momentary gratification, for which the next moment they detest themselves? Who alas is able so to calculate upon all the causes and effects of temptation as to be on his guard against every avenue of sin, and to determine the narrow space that divides the wisest and best of men from the grossest iniquity? There are moments of obscurity, in which people still see enough to guide their steps, but in which it is easier for them to go astray, and in which they will find greater difficulty in doing what they ought, than they have experienced on former occasions. At such times thousands fall.

We might proceed to the mention of other objections, but we forbear, as these two include every real difficulty, and have been satisfactorily answered. The Scriptural account of the entrance of moral evil into the world, stands on firmer ground, even considered as independent of revelation, and is encumbered with fewer difficulties than any other system that has been proposed. This conclusion is most agreeable to the inquisitive mind, and renders the acquiescence of the humble Christian more pleasing and consolatory—he sees in the very difficulties which he meets with, temptations which try his faith, and which cherish in his soul habits of attention, discipline and resignation, by the exercise of which he becomes gradually more qualified for a purer and happier state of existence in the world to come.

To sum up the whole, Scripture informs us that God gave our first Parents a positive command as a proof of their obedience, just and salutary in itself, for it reminded them of their dependance upon him as the foundation of their happiness—That imagining that they would obtain exaltation and greater happiness, they were tempted to disobedience, which disobedience to the will of God, is the source of all impiety and wickedness. The Scripture proceeds to state, that Adam and Eve, as a punishment for this transgression, were driven from Paradise and subjected to death, but that when they were humbled under the conviction of sin, God had compassion upon them and vouchsafed them encouragement—That Adam being the representative of all transgressors, the sentence pronounced against him is executed on all his descendants, who, nevertheless, through the Divine mercy, have still greater reason to look forward with hope, and that if penitent and humble they will obtain mercy. In this respect the Gospel offers unbounded comfort, and fulfils in the most glorious manner the promise darkly communicated to our first Parents. Adam was therefore, as the Rev. Dr. Brown justly

observes, "the representative, image and type of the common condition of humanity, of its natural state, its degeneracy and misery, and of the remedies which have been applied to all these by the wisdom and goodness of our heavenly Father."

THE CONFESSOR.

No. 3.

The Confessor of this Number is chiefly furnished by our Correspondents.

SIR,

Before a Physician can honestly prescribe, he must know the constitution of his Patient, so in like manner, he that endeavours to promote the spiritual and temporal advantages of any country, must make himself acquainted with the virtues and vices of its inhabitants, that he may be enabled to promote the one and to repress the other.

It is in vain to deny that even where Christianity has been long the prevailing Faith, transgressions abound and the history of our Holy Religion is stained with the imperfections of its followers. Under such circumstances what is a good man to do? Is he to sit down in despair, without endeavouring to check the iniquity that prevails? Is he neither to instruct others nor improve himself? Is he neither to suppress vice nor encourage virtue, but to behold the march of iniquity with apathy or indifference? These were my reflections when the prospectus of your journal caught my attention, and opened to me a prospect of becoming useful. With some reading, and a great desire to benefit others, I offer myself as an occasional correspondent. I am of a serious turn of mind, though I have not been always so, and am not without some experience in the customs and manners of the world, and in the deceitfulness of the heart.

I am, &c.

L.

We accept with pleasure Mr. L——'s offer of becoming an occasional correspondent, for being serious, he will be valuable. A man of this disposition considers impartially the real value of things, so as never to estimate trifles above their worth, or to condemn things truly excellent. Such a person often communes with his heart, loves retirement, and studies to know himself as well as others. He reflects upon his situation, why he came into the world, about his business, and how short his stay. The uncertainty of human life, and the certainty of judgment to come, frequently occupy his thoughts, and knowing that God is always present, he perceives the folly of doing what must be repented of. In fine, he knows how to distinguish between time and eternity. Being on the subject of seriousness, I am reminded of the following fragment, which was sent me some days ago. It is evidently the effusion of an amiable heart, feeling strongly, though unaccustomed to clothe such feelings in words. I have reason to believe that the writer is a very young and beautiful lady, possessing all the conveniences of life, and who attempts to describe the melancholy state of mind under which she now labours.

A FRAGMENT.

The natural propensity man has to think all men mortal but himself, is a fatal source of much of that peevish despondency and terrific despair, which overwhelm thousands of the most delicate and feeling minds.

While in the full enjoyment of health and ease, we are too apt to witness the miseries and death of our fellow-creatures, with as much indifference and apathy as we listen to a tale of fictitious woe, but when mental anguish or corporeal pain seizes fast hold on us, it is then that we feel our mortality! it is then we deplore our former follies and our base neglect of religious duties. It is then that the troubled soul internally cries, Oh! that I had, when in health, accustomed myself to anticipate this awful moment, which I foolishly thought very far distant! Wretch that I am, I merit this dreadful fate! While I was thoughtlessly in possession of so many rich blessings, liberally bestowed by the bounteous hand of God, I shamefully neglected even to acknowledge the Divine Giver! Yet, O God, pity thy weak creature, and if it be thy blessed will to restore me to health and peace of mind, how differently shall my time be spent! I will take every opportunity of relieving or soothing the miserable, and of smoothing the pillow of death, and I will pray incessantly to thee that thou mayest bless me with the light of thy countenance—that thou wouldst enable me to consider death as a necessary step to future glory, so that when my hour shall come I may resign my life with joy, rejoicing in the full assurance of Salvation, through the merits of our blessed Redeemer.

Many persons represent human life as much more miserable than it is commonly felt to be; they are generally such as are oppressed with a morbid sensibility, or whose awakened consciences have risen up against them for former transgression. Their remorse, though severe, is salutary, and if they sincerely repent and purpose in their hearts to lead a new life, their despondency and gloom will gradually pass away and give place to the most glorious prospects of future felicity.

Let this penitent, therefore, take courage, the Lord loveth the humble and contrite heart, and despiseth not the desire of such as be sorrowful. Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth—Sorrow may endure for a night, but joy cometh in the morning.

FOR THE CHRISTIAN RECORDER.

Mr. Editor,

I was intending to have sent you, for insertion in your very useful publication, a short abstract of the history and proceedings of the Society for promoting Christian knowledge; I am happy however to find that you have anticipated me, having already entered upon the subject in your last number. It is to me a cause equally of regret and surprise, that no Committee, either Diocese or District, in connection with that Institution, has yet been established in this Province. When all the objects proposed by this Society are taken into consideration, it most undoubtedly appears to have the strongest claims on the gratitude and support of all who wish to see religion flourish, and good order and morality encouraged. It does not confine itself solely to the distribution of the Scriptures—it appropriates part of its funds and directs much of its attention to the education of the lower orders; rightly determining that to make the Bible a valuable gift, we must first enable the person ^[1] who receives it, to read and understand it. It was from this Society in an early stage of its existence, that "the Society for the Propagation of the Gospel in Foreign parts," like a shoot from its parent stock, branched forth. Of course it is well known to your Protestant Episcopalian readers, how much the Established Church in this Province is indebted to this Branch at the present moment; it is almost entirely supported by it. Here then we of the Established Church, find other claims on our support and patronage. I am well aware, that there is a general leaning towards Bible Societies amongst all parties throughout the Province. Even those, who are of the Established Church and who wish well to the cause, deem it no more than a reasonable mark of liberality, to unite with their Brethren of every religious denomination, in the distribution of the Scriptures. Now, though of course such conduct is extremely laudable, yet we may be permitted to ask them, whether they consider *any form of worship* at all necessary? Should their reply be in the affirmative, it necessarily follows, that they will give the preference to that of the Church of England: and if so they will no doubt readily admit, that something must be done to provide for the necessary support of the Establishment. To begin at the root, 1st. Schools for the education of the lower orders must be organized and maintained. 2d. A Ministry must be procured and supported, and 3d. Copies of the Church Liturgy must be bought and distributed. In what manner, Mr. Editor, can we better effect these most desirable ends, than by forming Committees in connection with "the Society for Promoting Christian Knowledge." Let it not be imagined that here is meant to be conveyed the least insinuation against the usefulness of Bible Societies, or even the least wish to keep back the members of the Church of England from becoming members of them. All that I am anxious to urge is this, that whilst it is the duty of us all to be zealous in giving "the Book of life" to every one who will receive it, it is not a much inferior duty to shew, that we are not indifferent to the support of our own form of worship, provided we think any form necessary, and the form in which we have been brought up to be the best. However, judging from the practice of all denominations of Christians, there does not appear to be a great diversity of opinion on this head. The Dissenters from our Church, whilst they unite with us in the distribution of the Scriptures, are not unmindful of inculcating by every means in their power, their own doctrines, and their own practices. They have their Missionary Societies—their School Societies—and their Tract Societies—nor are they to be blamed for all this. On the contrary we ought "to go and do likewise;" and I again urge, that we cannot do it in any way so effectually, as by uniting ourselves with the Society for "Promoting Christian Knowledge."

Yours with respect,

L. G.

LIFE OF CAPT. BRANT.

SIR,

The sketch of Captain Brant, which you will find enclosed, deserves a place in your journal. He was at one time a sincere and zealous Christian. He assisted in translating part of the Holy Scriptures into his native tongue, and intended to devote his life to the conversion of his countrymen. He was afterwards corrupted by war and bad company, but his religious impressions were never entirely effaced. From a narrative of such a life the most useful lessons of improvement may be drawn.

N. N.

I have neither the materials, nor perhaps the talents, necessary to give a finished portrait of Captain Brant, for it would require no small portion of each to do justice to a character so variegated and original. I merely attempt an imperfect sketch of this uncommon Mohawk because the particulars I have to relate are authentic, known to very few persons now living and are passing fast into oblivion.

It frequently happened that some families of the six nations were seized with an inclination to travel. In this case they quitted their native place and gradually visited the other villages of the Confederacy. Sometimes they went among the Western nations, though totally unacquainted with their manners and language; and after an absence of many years returned to their native tribe.

This happened to be the case with Captain Brant's family, which had sojourned for several years on the banks of the Ohio. His mother at length returned with two children—Mary, who lived with Sir William Johnson, and Joseph, the subject of this memoir. Nothing was known of Brant's father among the Mohawks, but it was generally understood that he was born on the Ohio. Soon after the return of this family to Canajoharie the mother married a respectable Indian called Carrihogo, or News' Carrier, whose Christian name was Barnet, or Bernard; but by way of contraction, he went by the name of Brant. Therefore the subject of our present enquiry becoming of Brant's family, was known by the distinctive appellation of Brant's Joseph, which in process of time was inverted and became Joseph Brant.

About this period there was a School opened at Dartmouth, in New Hampshire, for the express purpose of educating Indian Children. To this Seminary Brant, with many Mohawk Children, were sent.—In giving an account of this part of his life Captain Brant used to complain that the Rev. Eleazer Wheelock, the Rector or Superintendent of the School, obliged the Indian Children to hoe Corn and perform other agricultural labor to such an extent that, on complaint, their mothers found it prudent to take them home.—At this Seminary Brant learned to read very indifferently in the New Testament and to write a little. Any further proficiency which he acquired in spelling, reading and writing was wholly from his own industry. Indeed he would not venture to write any thing for many years without a dictionary and spelling book upon his table. He used, when speaking of Dartmouth College, to relate with much pleasure an anecdote of one of his companions. William, a Mohawk, supposed to be the son of Sir William Johnson, was ordered by Doctor Wheelock's Son to saddle his horse. William refused, alledging that as he was a gentleman's son it would be out of character for him to do such an office.

Do you know, says young Wheelock, what a gentleman is? I do, says William, a gentleman is a person who keeps race horses and drinks Madeira Wine, and that is what neither you nor your father do, therefore saddle your horse yourself. This story shews the discernment of these young Indians, and their aptness to learn good as well as evil to be equal to that of other children. Indeed the human mind, whether enclosed in a white, red, or black tabernacle, exhibits the same qualities and powers, when subjected to similar discipline; and the Scripture account that we are all the descendants of one common Parent is corroborated by the natural history of our species.

Joseph Brant, having attained the age of fifteen, joined the Mohawk warriors under Sir William Johnson, and was present at the memorable battle of Lake George, in which Sir William gained such credit as laid the foundation of his future greatness. Captain Brant told the Rev. Doctor Stuart, to whom he was particularly attached, that this being the first action at which he was present, he was seized with such a tremor when the firing began that he was obliged to take hold of a small sapling to steady himself—but that after the discharge of a few vollies he recovered the use of his limbs and the composure of his mind, so as to support the character of a brave man, of which he was extremely ambitious.

"During the winter of 1771, said the Rev. Doctor Stuart to the writer of this narrative, I first became acquainted with Captain Brant. He lived at the Mohawk village, Canajoharie, about 30 miles distant from Fort Hunter, where I then lived and acted in the character of Missionary to the Mohawks. On my first visit to the village where he lived I found him comfortably settled in a good house, with every thing necessary for the use of his family, which consisted of two children, a son and a daughter, with a wife in the last stage of a consumption. His wife died soon after, on which he came to Fort Hunter and resided with me a considerable time, in order to assist me in adding some additional translations to the then Indian Prayer Book. When we had finished the Gospel of St. Mark, part of the Acts of the Apostles, and a short history of the Bible, with a concise explanation of the Church Catechism, I had orders from the Society to attend to the printing of the whole at New York, at their expense.

"The American troubles prevented this, but I brought the Manuscripts which I had prepared for the press into Canada in the year 1781, and delivered them into the hands of Colonel Daniel Claus, the Deputy Superintendent for Indian affairs. This gentleman carried them afterwards to England, and they were printed in a new edition of the Mohawk Prayer Book, with a preface by the late Bishop of Nova Scotia—that is, the Gospel of St. Mark, and a very little besides, after the spelling had been altered to suit Colonel Claus' ear.

"In the winter of 1772 and 1773, Captain Brant applied to Doctor Stuart to marry him to the half-sister of his deceased wife, which the Doctor declined, giving him the reasons that prevented him from complying with his wishes. Captain Brant, on his side, made the same apology that white men generally do for such connexions. He remarked that she was only a half-sister—that her near relationship to his children, being their aunt, would insure an additional degree of tenderness to them, of whom he pretended to be passionately fond. These arguments not prevailing he applied to a German Minister in his neighbourhood, who tied the knot without any scruple.

"At this period of his life Captain Brant had serious religious impressions—he became a steady Communicant, frequently acted as interpreter and promised himself that he would be eminently beneficial to his nation by assisting to humanize and make them Christians. There is every reason to believe that he was sincere, and that if the war had not forced him into more active scenes, he would have been singularly useful. How detestable is war—how dreadful its effects on the temporal and eternal interests of man, and how earnest ought every good man to be in praying for the speedy abolition of this scourge of humanity, this disgrace to Christianity.

"It is common among the five nations for young men to select a particular friend, who is to share their secrets, their prosperity and indeed to be quite another self. Their notions of this kind of connexion are very romantic and carried in practice to an incredible length.

"Captain Brant had chosen a Lieutenant Prevost, a half-pay officer in his neighbourhood, to be this particular friend. However, at the commencement of the rebellion, Lieutenant Prevost rejoined the army and was ordered to Jamaica. Joseph often lamented his misfortune in being thus separated from his friend. Doctor Stuart once asked him why he could not chuse another friend, but he said that could not be. The Doctor then offered himself as a substitute, but Brant said he was Captain John's friend, of which kind of friends there cannot be a second in existence at the same time. To convince Lieutenant Prevost of the continuance of his attachment he procured a whole suit, or Indian dress, of the most costly furs and sent it to him in Jamaica.

"After the death of Sir William Johnson, the management of Indian affairs falling into much less able and experienced hands, it became necessary to employ many of those who had only acted in subordinate stations under him. The great natural address and understanding of Mary, Captain Brant's sister, with the knowledge of business which she had acquired during Sir William's life, placed her and her brother in a prominent situation. The British Government employed them both as confidential Agents in settling Indian affairs and preserving the six nations in our interest during the American troubles.

"Here it may be proper to remark that although Captain Brant's name was famous in the American war, on the supposition that he commanded every party of Indians with whom he acted, this was far from being the case. He was not by birth a war Chief, nor was his family remarkable for any pre-eminence in their village. But by his uncommon talents and address as a Counsellor and Politician he was able to subdue all opposition and jealousy, and at length acquired such an ascendancy that even in the hour of action and danger he was able to rule and direct his countrymen as absolutely as if he had been born their General.

"At a very early period of the American war, about 1775, Captain Brant, in company with Colonel Guy Johnson, Deputy

Superintendent of Indian affairs, quitted the Mohawk river and fixed his common residence at Niagara, except when he was employed in embassies to the distant Indians about Detroit and the Ohio.

"The cruelties committed by the Indians during the revolutionary war have been detailed in the most frightful colours by American writers, without much regard to truth or consistency, in order to blacken the character of the British and render it odious among their own people as well as among foreign nations. During the actual existence of the rebellion they might consider themselves excused by what they called Patriotism for painting their enemies in the most odious colours, but that European, and especially English writers, should have copied their exaggerated descriptions, or forborne to notice the real causes of the cruelties committed by the Savages, is truly surprising. Were it generally known that the greater part of these unhappy people remained neutral for some time after the commencement of hostilities, and that their great crime was a steady refusal to join the Rebels, till they were not merely threatened, but attacked with fire and sword, their future actions would appear less aggravated. The Americans in arms against their Sovereign were as anxious as the friends of the King to have the Indians on their side, but these poor people resisted, as long as possible, the solicitations of both.

"After the first and second years of the war they were driven from their villages by the Insurgents—their houses burnt, their crops destroyed, their apple trees cut down and the aged and infirm, who could not escape, murdered or burnt. This foolish policy forced the Natives to join the King and to make incursions into the settled parts of the country, in order to live. There was a post at Niagara, at which they generally resided after they were forced from their towns and villages, but not a depôt of provisions equal to their necessities.

"The distance of America from Europe and the general ignorance of the causes and progress of the rebellion have been of great service to the reputation of the United States. The war of independence has been called a revolution without bloodshed, but this arises from a culpable want of information. The situation of the Loyalists, or Tories, as they were contemptuously called, was truly deplorable. They were, in most places, stripped of their property, driven from their homes, immured in jails or hanged without trial.—The murders, imprisonments, and confiscations perpetrated by the Committee of Albany equalled and far exceeded that of the Committee of public safety in Paris, when the difference of population is taken into account. If any Loyalists, after being driven from their homes, secretly returned to ascertain the fate of their wives and children, many of whom perished from cruel treatment or the evils incident to poverty, they were hunted like wild beasts by their oppressors and branded as assassins and murderers, and if caught no attention was paid to their sufferings or the dreadful suspense which had occasioned their journey, but they were put to death without mercy. The Committee established in the different Townships acted with an unanimity and energy worthy of a better cause. They prohibited salt and provisions from being sold to those suspected of loyalty—they regarded no legal difficulties—attended to no rights—one thing guided all their decisions, the predominance of their own party—every sort of opposition was to be put down and a few brutal men were the judges. Had the Tories, as they were called, acted with the same unanimity, had they been protected and countenanced by the British Generals and encouraged to act with energy in their places of abode and neighbourhood, the rebellion would have been very soon put down, but they were scorned for their Loyalty; the cause was laughed at, thousands returned home and were obliged to join the rebels, and many, after being insulted in the British lines, became the most formidable foes. No man was suffered to remain neutral, and when the alternative was ruin or joining the rebels, the decision was in many cases most obvious."

(To be continued.)

THOUGHTS ON THE HISTORY AND THE PRESENT STATE OF JERUSALEM.

(Concluded.)

The condition of the Jews, so far as related to Jerusalem, was truly melancholy. They were forbid from dwelling in it, or near it, and, at times, even from visiting it; and they even paid money for the sad satisfaction of occasionally shedding tears of sorrow over it, from the distance of Mount Olivet.

Jerusalem laid neglected and ruinous, till the Emperor Adrian (who hated the Jews, and who expelled by force of arms that body who had crept hither for refuge) revived and resettled it. It was surrounded with walls, and adorned with several noble buildings; but, for the most part, these were temples, not dedicated to Jehovah, God of Israel, but to heathen deities; and as appears from ancient medals, a greater number of them than has been usually suspected. Christians were permitted to settle in it, yet those places which Christians esteemed holy, as having been sanctified by the especial presence or actions of our Lord, were profaned by the triumphant Pagans, with the symbols of their impure mythology.

Such continued to be the state of Jerusalem, till the change made by Constantine, in giving a legal establishment to the Christian Church. Soon after which the Empress Helena, visited the capital of Judea, built a magnificent church there, adorned the sacred places, and did all in her power to restore it. Nevertheless, the city was only partially revived, and the temple precincts especially were neglected and forlorn. Julian, the successor of Constantine, endeavoured to remedy this disorder, not so much from a regard to the Jews, as from a desire of falsifying our Saviour's words. He intended to settle a colony of Jews there, in order that it might no longer be said, "Jerusalem was trodden down of the Gentiles."

This is a remarkable occurrence, because it proves that our Lord's words were well known and fairly understood. It is credible that opposition to them had inflamed the Jewish zealots in their defence against the Romans as now it excited Julian to attempt their contradiction. The same fate attended both. The Jews were conquered, and if report may be believed, Julian also, whose dying words were, "Vincisti Galileus—thou has conquered Galilean"! But there are other reports as to the obstacles met with by Julian in his attempt. It is said the labourers, who were digging away the ruins to come at the foundation, were repelled by fiery eruptions, which destroyed their labours and some of themselves also.

Much speculation has been exerted to set aside this history; and if the evidences for it had been Christian only, perhaps a chance of success might have attended those exertions; but as we have heathen testimony in addition to Christian, we can hardly doubt it; and by way of accounting for it, we may safely suppose, that among the covered drains and vaults, the subterraneous constructions of the place, a variety of gases and airs had collected and like those in some of our mines, they exploded from circumstances apparently casual—apparently casual, considered under one point of view, but directed by Providence to produce that effect which had been predicted; so that the Jews, as well as Julian, failed of their purpose, and Jerusalem continued still to be "trodden down of the Gentiles."

The eastern division of the Roman empire held dominion over Jerusalem, till its power was weakened by the inroads of the Saracen Nations and Caliph Omar took this city. The Saracens held it till A. D. 1099, when it was taken after a long siege by the Crusaders, who, from all parts of Christendom, flocked to relieve the holy places from Mahometan bondage.

The Crusaders founded a kingdom of Jerusalem, which lasted eighty eight years, under nine kings; but this kingdom was ruined by the victorious Saladin. In 1217 the Saracens were expelled by the Turks, who still continue to possess it.

That the Turks have not had undisturbed possession, is evident from the late expedition of Bonaparte, who captured this town without any trouble, as it has no fortifications capable of defence. The repulse of Bonaparte, at Acre, by Sir Sidney Smith, obliged him to evacuate Judea, and Jerusalem reverted to its former masters. If we were inclined to speculate on what may be, much might be said on the probable importance of Jerusalem, but speculations which can only be founded on reports, assort but ill with a history of facts. We therefore close this historical sketch, by remarking, that under all events, whether hostile or pacific; under all attempts, whether by rebellious Jews, or by imperial authority; whether by Christian heroism, or by solicitations of amity, Jerusalem has constantly been "trodden down of the Gentiles." That was its prophetic allotment; and that, events have hitherto proved, is its doom.

PRAYERS OF HENRY IV. AND PRINCE EUGENE.

SIR,

The following animated Prayer, which was offered up by Henry IV. of France, at the head of a vast army, just before a battle, deserves a place in the Recorder, and if you subjoin Prince Eugene's beautiful Prayer, which appeared lately in the Upper Canada Gazette, you will delight many of your readers.

It is refreshing to accompany such men in their addresses to the Father of Spirits.

PRAYER OF HENRY IV. OF FRANCE.

"O Lord of Hosts, who can see through the thickest veil and closest disguise, who viewest the bottom of my heart, and the deepest designs of my enemies, who hast in thy hands, as well as before thine eyes, all the events which concern human life—if thou knowest that my reign will promote thy glory, and the safety of thy people—if thou knowest that I have no other ambition in my soul but to advance the honour of thy holy name, and the good of this state—favour, O great God, the justice of my arms; and reduce all the rebels to acknowledge him, whom thy sacred decrees and the order of lawful succession have made their Sovereign; but if thy good Providence has ordered it otherwise, and thou seest that I shall prove one of those Kings whom thou givest in thine anger, take me, O merciful God, my life, and my Crown;—make me this day a sacrifice to thy will;—let my death end the calamities of France—and let my blood be the last that is spilt in this quarrel."

The King uttered this generous prayer in a voice and with a countenance that inspired all who heard and beheld him with like magnanimity; and they obtained a complete victory.

THE DAILY PRAYER OF PRINCE EUGENE.

O! my God, I believe in thee; do thou strengthen my belief: I hope in thee; do thou confirm my hope: I love thee; vouchsafe to redouble my love: I am sorry for my sins; Oh! increase my repentance: I adore thee, as my first principle; I desire thee, as my last end; I thank thee, as my perpetual benefactor! I call upon thee, as my supreme defender. My God! be pleased to guide me by thy wisdom, rule me by thy justice, comfort me by thy mercy; and keep me by thy power: to thee I dedicate all my thoughts, words, and actions; that henceforth I may think of thee, speak of thee, act according to thy will, and suffer for thy sake. Lord, my will is subject to thine, in whatsoever thou willest, because it is thy will; I beseech thee to enlighten my understanding, to give bounds to my will, to purify my body, to sanctify my soul; enable me, O! God! to expiate my offences, to conquer my future temptations, to reduce the passions that are too strong for me, and to practice the virtues that become me. O! fill my heart with a tender remembrance of thy favours, and aversion for my infirmities, a love for my neighbour, and a contempt for the world: let me also remember to be submissive to my superiors, charitable to my enemies, faithful to my friends, and indulgent to my inferiors. O! God! help me to overcome pleasure by mortification, covetousness by alms, anger by meekness, and lukewarmness by devotion. O! my God! make me prudent in undertakings, courageous in dangers, patient in disappointments, and humble in success. Let me never forget, O! Lord! to be fervent in prayer, temperate in food, exact in my employs, and constant in my resolutions. Inspire me, O! Lord! with a desire always to have a quiet conscience, and outward modesty, as well as inward: an edifying conversation, and a regular conduct. Let me always apply myself to resist nature, to assist Grace, to keep thy commands, and deserve to be saved. My God! do thou convince me of the meanness of Earth, the greatness of Heaven, the shortness of time, and the length of eternity: grant that I may fear thy judgment, avoid Hell, and obtain Paradise, for the sake and merits of my Lord and Saviour, Jesus Christ, Amen.

ORIENTAL CUSTOMS.

No. 3.

"God took him."—GEN. IV. 24.

The following singular tradition may possibly have some reference to the translation of Enoch.

The Kalmucks, among other idols, worship in a peculiar manner, one which they call Xacamuni. They say that four thousand years ago, he was only a Sovereign Prince in India, but on account of his unparalleled sanctity, God had taken him up to Heaven alive.

THE FATE OF PERSECUTORS OF CHRISTIANITY.

Ananias, the High Priest, persecuted St. Paul, and insolently ordered the bystanders to smite him on the mouth. And Paul said, God shall smite thee, &c.

Chrysostom and Augustin are of opinion that St. Paul spake this prophetically; for Ananias, after having contributed to the ruin of his country by a powerful faction, which he had raised, and which produced many calamities, was slain after the revolt of the Jews, A. D. 66, with his Brother, and fell not by the arms of the Romans, but by another faction of the Jews, which was headed by his own son.

Ananias, the High Priest, slew St. James the lesser, A. D. 62, for which, and for other outrages, he was deposed soon after by King Agrippa, the younger, and probably perished in the destruction of Jerusalem.

Nero turned his rage upon the Christians in 64. Soon after he attempted, in his great distress, to kill himself, but being as mean spirited and dastardly as he was wicked and cruel, he had not the resolution to do that piece of justice to the world, and was forced to beg help.

Soon after came on the destruction of Jerusalem, and the punishment of that nation and their rulers, for rejecting the Messias.

Domitian persecuted the Christians in 95, and was killed the next year.

Trajan, Titus Antoninus, and Marcus Aurelius, did indeed suffer the Christians to be ill used, not through cruelty and tyranny, but by mistake and misrepresentations. These Emperors had many great and good qualities, and nothing disastrous befel them.

Eusebeus hath justly and judiciously represented the state of the Christians in those days. Trajan gave a Rescript, in which it was decreed that Christians should not be sought out, but that if they were convicted, they should be punished: by which, though the violence of the storm seemed to be in some measure abated, yet ill disposed persons still found opportunities to exert their malice, whilst sometimes the populace, and sometimes the Governors, were contriving ways to oppress them. Thus the persecution, though it was not general, was still kept up in different places; and many of the Faithful were exposed to various trials and afflictions and obtained the honour of martyrdom.

Severus, who was violent and cruel, oppressed the Christians in 202. His latter end was calamitous, he was weary of his life; he left behind him a profligate eldest son, whose temper he knew, and whom he ought to have put to death, but had not the heart to do it, for the wicked wretch attempted to kill his Father, and afterwards slew his brother.—All the family of Severus perished miserably.

Jortin's Remarks.

HISTORY OF BENEVOLENT SOCIETIES.

No. 1.

(Continued.)

Society for Promoting Christian Knowledge.

"Go thou, and do likewise."

From like considerations the intelligence was received with similar impressions, that the NATIONAL SOCIETY FOR THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH, instituted in the year 1811, had required, in their *plan of union* with the Diocesan and District societies and schools in connexion with that Institution, that no books of religious instruction should be admitted into their schools, but which are now, or shall hereafter be contained in the catalogue of *this* Society. The applications to our repository for Books for the use of schools have already, by this determination, been very largely augmented, and our expenses correspondently increased. Nor is this all. But, as the number of persons able to read, must, through the agency of that Society, be greatly increased in every part of the kingdom, it is evident that the call will be rendered proportionably greater upon this Society for every other description of books which it distributes. The institution of the National Society therefore supplies a very cogent argument for an enlarged patronage to our own. And when this fact has once been pointed out, it may be added, that no result is yet contemplated from these circumstances, but what shall redound to the further growth and prosperity of the united cause of piety and charity.

The benefits derived from the early example and influence of our Society in this essential department of Christian edification, the religious education of youth, spread rapidly into other quarters of the world; and were often gratefully acknowledged from Ireland, Scotland, Wales, and other parts of the British dominions; and in Holland, Switzerland, Germany, Russia, Prussia, and many other countries of both Continents; in most of which Societies were speedily instituted upon the same designs, and avowedly after the model of ours.

II. To disperse the Holy Scriptures, the Liturgy, and many pious and judicious Books and Tracts in the English language on all the leading points of faith and practice, has been, from the beginning, another principal branch of this Society's designs, both at home and abroad: and, in the pursuit of this object, in which a very large proportion of the Society's funds is annually expended, they have been enabled, through the munificence of numerous benefactors, to send forth an almost incredible number of all these, as they trust, to the great temporal and everlasting comfort of multitudes of their fellow creatures.

The Society has also, from time to time, at very great charge, procured and aided the publication of the Scriptures, Book of Common Prayer, and various approved devotional and instructive treatises in the Welsh, Irish, Manks, Gallic, Portuguese, French, Danish, German, and other languages.

In the year 1709, the Society circulated copies of a new edition of the Welsh Common Prayer Book.

In the year 1714, they issued proposals for collecting subscriptions towards a new impression of the Welsh Bible; which obtained so extensive a patronage, that in 1718 an edition of above 7000 copies was finished, together with the Apocrypha, Book of Common Prayer, Psalms in Metre, &c. By similar efforts, like impressions of 15,000, 15,000, 20,000, 10,000, and 20,000 copies were printed in the years 1748, 1753, 1770, 1799, and 1809, respectively; besides sundry separate editions of the New Testament and Liturgy. And though, by some of these very costly undertakings, the Society for a time was greatly reduced in its funds, yet, through the blessing of Divine Providence, it was ever enabled speedily to regain its former powers, and to continue to prosper in its resources and operations more and more.

During all this period, many of the most valuable devotional and didactic treatises on the Society's catalogue have, as occasion required, been translated into the Welsh language, and printed for distribution.

In the year 1712, the Rev. John Richardson, a corresponding member of this Society, and Rector of Annagh, in the diocese of Kildare, commiserating the unhappy condition of the popish natives of Ireland, made application to the Board in London upon that subject. In consequence of this application, they directed 3000 copies to be printed of a book drawn up by Mr. Richardson, entitled "*A Short History of the Attempts that have been made to convert the Popish Natives of Ireland to the established Religion,*" which they caused to be circulated, together with "*A Proposal for the Conversion of the Popish Natives of Ireland to the Protestant Religion, by printing the Bible, Liturgy, and Exposition of the Church Catechism, and other useful Treatises in Irish; that so they may be instructed, and have the offices of religion performed to them, in their own language: as also by erecting Charity Schools, for the education of the Irish Children, gratis, in the English tongue and Protestant religion.*" A Committee of members was appointed to receive subscriptions towards this design: and an edition of 6000 copies of the Book of Common Prayer, the same number of the Church Catechism, with the Irish alphabet, and elements of the Irish language, for the use of the Charity Schools, and 6000 copies of Lewis's Exposition of the Church Catechism, all in the English and Irish languages in parallel columns, were speedily printed, by the encouragement then obtained, and were distributed, partly in Ireland, and partly in the Highlands of Scotland.

In like manner, in the year 1763, the Society issued proposals for printing the Bible, the Liturgy, and several religious books and tracts, in the vulgar tongue of the Isle of Man; in consequence of which (the undertaking being enforced by the recommendation and patronage of the venerable Bishops Wilson and Hildesley) they were enabled, in a few years, to disperse *gratuitously*, a large impression of the New Testament, Book of Common Prayer, Christian Monitor, Lewis's Exposition of the Church Catechism, &c. &c. In 1773 they finished an edition of the Manks Bible and Apocrypha; and in 1776 another of the New Testament. Soon afterwards 3000 copies of the Book of Common Prayer, and 3500 of Bishop Wilson's Treatise on the Sacrament of the Lord's Supper, were printed and distributed: and in 1808, at the suggestion of the present Bishop of Sodor and Man, they undertook a third edition of the Book of Common Prayer, which has since been finished, and is now in course of distribution at a charge to the Natives of little more than one-third of the prime cost.

In the years 1793 and 1794 the Society contributed 150*l.* towards the printing of a translation of the Liturgy into the Gaelic language, for the use of the natives of the Highlands of Scotland; and in 1803 they gave 300*l.* towards an impression of the Bible in the same language, printed under the direction of the Society in Scotland for PROPAGATING CHRISTIAN KNOWLEDGE.

In the year 1808 the Society defrayed the charge of an edition of 2250 Danish Prayer and Psalm Books, for the use of the Danish prisoners, and other indigent persons of that nation, in Great Britain, and grants have frequently been made for procuring Swedish and Finnish Bibles and Prayer Books, for the use of Seamen in the British service, and others; and consigned to the care of the Pastor and Elders of the Swedish Church in London.

III. A third great branch of the Society's designs has been to diffuse the blessings of Christianity by the establishment and support of Religious Missions, and other expedients necessary to that end: and, accordingly, while it has been careful to provide for the spiritual welfare of a few small islands near our own shores, it has also extended its regard to the destitute condition of the natives of Africa, and, on a more enlarged scale, towards those of Asia.

In the year 1752, the society accepted a trust from the Rev. Mr. Hartshorne, Rector of Brosely, Salop; and from that trust, aided by the special contributions of many other charitable individuals, but yet not without a considerable additional charge upon the general funds, they have been enabled to open Schools, and to support two Clergymen, as *established* Missionaries in the Scilly Islands.

In Foreign Parts, (besides numerous other occasional undertakings, and benefactions for special purposes) the Society has, for many years, and at a very great expense, sent out, supported, and aided Missionaries to preach the Gospel to Europeans and natives in the East-Indies: and it has, from time to time, contributed largely towards the translating and printing of the Scriptures and other books in several Eastern languages; and also to the establishment and encouragement of Charity Schools, and the erection of Churches in that quarter of the world.

(To be continued.)

BRITISH NATIONAL EDUCATION SOCIETY.

The following exhibits an interesting view of the very extended operations of this valuable institution. The instruction in the schools under its patronage is conducted according to the Madras system, as improved by Dr. Bell, which differs in many respects from the Lancastrian system. In all these schools there is religious instruction according to the principles of the Church of England.

CITY NATIONAL SCHOOL EXAMINATION.

On Wednesday, April 29th, the children of the city of London National Schools underwent a public examination, in the Egyptian Hall, at the Mansion House, in the presence of the Queen, who was attended by various members of the Royal Family, and the principal officers of the household. The Archbishop of Canterbury, the Bishops of London and Gloucester, and several other Prelates, were present, with the Lord Mayor, and many persons of distinction.

A square space being left in the middle of the hall for the children, upward of 700 boys, and between 200 and 300 girls, were placed in order. After singing a hymn, and repeating part of the Church service, the greater part of them retired; each class being afterward successively introduced for examination. They went through their usual exercises of spelling, reading, and arithmetic. Questions were asked them on the meaning of different words and passages, as they read the Scriptures; which were answered, in general, very satisfactorily. The girls carried round the room specimens of their needle work, which her Majesty and the Princesses examined with much attention. The children performed their exercises, in the manner of the system, by signal from the Monitors; the lifting of the hand, the opening of the Bible, the use of the slate, the dropping on the knee for prayer, were all executed with military precision.

GENERAL MEETING.

On Friday, the 1st of May, a meeting was convened at Free-masons' Hall, in support of the National Society; his Royal Highness the Duke of York in the chair.

The Archbishops of Canterbury and York, with many other peers, spiritual and temporal, were present.

After some introductory remarks by the Duke of York, the Archbishop of Canterbury entered into a view of the progress and present state of the society.

Resolutions were moved and seconded, respectively, by the Earl of Harrowby, and Mr. Wilberforce; by Lord Brownlow, and George Gipps, M. P.; by Sir T. D. Ackland, Bart. M. P. and William Manning, Esq. M. P.; by Sir Robert Peel, Bart. M. P. and Beeston Long, Esquire, and by Sir Charles Flower, Bart. and Mr. Alderman Atkins, M. P.

We subjoin these resolutions; as they will show, in few words, on being compared with the statement of the sixth report, the progress of the society since the anniversary of 1817.

1. That it appears to this meeting, that since the institution of the National Society, in 1811, various benefactions and subscriptions have been contributed, amounting, in the whole, to £38,208*l.* 1*s.* 7*d.*
2. That, by the judicious employment of these means, the following important results have been obtained, in less than seven years, viz.—That, besides maintaining the Central School in London, establishing the system in every diocese of England and Wales, and extending its influence abroad, 276 places have been directly assisted by money grants, in the erection and enlargement of permanent buildings, for the education of the poor, in various parts of the kingdom; 1144 schools have been united, in which at this time 165,000 children are at this time receiving education on the national

system; 507 schools have been supplied with permanent and temporary masters and mistresses from the Society's Central School alone, and 705 masters and mistresses have been trained up in the practice of the national system in the Central School of the society.

3. That the National Society, as appears from the preceding statements, has most successfully contributed to the diffusion of the blessings of education on the national system.

4. That the maintenance of the National Society is of the highest importance to the support of national education in the principles of the established Church: and that local exertions for individual schools do not supersede the necessity of upholding the parent society.

5. That, therefore, a subscription be immediately opened to renovate the exhausted funds of the society, and to enable it to prosecute the important objects for which it was instituted.

Nearly £9000 has been subscribed. Her Majesty gave 500*l.* which was a second benefaction: The Prince Regent, 500*l.* his Royal Highness's third benefaction: the Duke of York, the Archbishops of Canterbury and York, the University of Cambridge, the Bishop of Durham, and others, 105*l.* each, being third benefactions: Lord Kenyon, 200*l.* a fifth benefaction: and the Bishop of London, 105*l.* a fourth benefaction.

The following notice is subjoined to the resolutions by the committee:

The committee think it necessary only to add, that it is on these grounds, and in the firm and growing conviction that the cause in which they are engaged is the cause of God and of their country, that the society with confidence look forward to such a renewal of public bounty, as may enable their committee to pursue its beneficial labours with unremitted activity; and they are willing to indulge the pleasing expectation, that, with the continuance of support from the public, the blessings of this institution may be universally offered to the children of the poor throughout England and Wales.

Sixth Report of the Society.

The following is an abstract of the Sixth Report.

It is introduced by a summary view of the success of the Institution:—"The general committee of the National Society, in making the Sixth Annual Report of their proceedings, have to congratulate the members of the Society on the continued and uninterrupted success which has attended their exertions. They have the satisfaction of announcing, that the National System of Education has been gradually spreading itself through the United Kingdom, and taking deeper root in every part; that, in proportion as it has been more widely extended, a more general and full conviction of the important benefits which are derived from it has obtained; and that the result of this conviction has been increased activity and zeal on the part of the public, in the endeavours to promote it."

(To be continued.)

Footnotes

[\[1\]](#) In the formation of Societies for distributing the Scriptures it

does not appear to be sufficiently well considered, how many in the humble walks of life among us are unable to be benefited by the gift, from their incapacity to read.

Transcriber's Note

- Obvious punctuation and spelling errors repaired
- Pg [102](#): "being the the representative" to "being the representative"
- Pg [108](#): "an anecdote of one his companions" to "an anecdote of one of his companions"
- Pg [120](#): "towards the printing a translation" to "towards the printing of a translation"

[The end of *The Christian Recorder Vol. 1, Issue 3 (1819-May)* by Various]