

JOSHUA LEAVITT, EDITOR. No. 58 Exchange Place, 2 doors from William St. NEW YORK EVANGELIST. THOMAS GEORGE, JR., PRINTER.

BIBLICAL INQUIRIES. For the New York Evangelist. No. 7.—THE SERMON ON THE MOUNT. Mr. Editor—Circumstances over which he had no control, and afflictive dispensations of Providence, have prevented the writer of these pieces from pursuing his inquiries in due time, as the public had a right to expect.

On the occasion of this sermon preached? The most direct answer is, to quote those passages in the evangelist, which immediately precede the discourse under consideration. Matt. ix. 35. And Jesus went about all Galilee, teaching and preaching the gospel of the kingdom, and healing all manner of diseases, and all manner of infirmities among the people.

Here we have, for substance the same narration in both evangelists, so far as it respects the great numbers assembled on this occasion, in order to be healed of their maladies. But the writer will observe, that Matthew has not here inserted, in his narration, an account of the choosing of twelve apostles. But Luke is so plain and full on this subject, that there can be no doubt concerning the fact, that this act immediately preceded the delivery of the Sermon on the Mount.

Matthew has, indeed, nowhere given us any account of the transaction itself of choosing the twelve apostles; but he has distinctly referred to them as chosen, in a subsequent part of his narration. Matt. x. 1. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of diseases.

It will be seen by this, that Matthew and Luke agree, as to the facts themselves, viz. the appointment of twelve persons to such an office, and their respective names; all the difference is, that Matthew omits the account of their inauguration, or first introduction to office.

Let us now turn our attention, for a moment, to the gospel of Mark. This writer gives us the account of the inauguration of the apostles in their office, and also of the concomitant assembling of great multitudes to be healed of diseases; although he has not recorded any part of the Sermon on the Mount. Let us hear him: Mark iii. 7. But Jesus withdrew himself with his disciples to the sea; and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and from the borders of Tyre and Sidon, a great multitude, which came to hear him, and to be healed of their diseases.

It is a circumstance of the same nature as that on which I have before remarked, in respect to the history of the temptation of Jesus, viz. that Matthew and Luke differ as to the order of the second and third temptations. I have said, in No. IV. of these inquiries, all which I can say, for the present, relative to this subject. In the case before us, neither Mark nor Luke make any such specific declarations in regard to the order of the events which they relate, that they can be considered as contradicting each other.

On the whole, it is clear that the sermon on the Mount was delivered in immediate connection with the choosing of the twelve apostles. It is then an ordination or inauguration sermon, if I may so express myself? What are the reasons for believing this; and what for rejecting it? They may be summed up in a few words. (1.) The matter and manner of some parts of the sermon, appear to be specially adapted to those who were to preach the gospel.

Let the reader now turn to Matt. v. 12-19, and he will see plain evidences that the teachers of religion are addressed. Those whom Christ addresses, are compared with the prophets; they are the salt of the earth; they are the light of the world; and they are warned not to teach men false doctrine.

On the other hand: it is stated in Matt. vi. 29; 29, that the multitudes were astonished at the teaching of Jesus, and that he taught them as one having authority, and not as the scribes. It is alleged, moreover, that most of the sermon is applicable to all men, in every condition of life; and therefore it cannot be considered as designed specially for the apostles.

The true solution of these apparently contradictory positions, seems to lie in a narrow compass. That Jesus specially addressed his disciples, is certain from Matt. v. 1, 2, and Luke vi. 20. That he did particularly address such as were to be teachers, is equally clear from Matt. v. 12-19. And as to the rest of the sermon, what was the object of it? To direct his disciples, we may say, how they were to preach, by instructing them as to the doctrines which they were to inculcate.

(2.) Is the Sermon on the Mount one discourse, spoken on one occasion; or does it consist of many fragments, collected from different discourses on various occasions? Some of my readers will probably be surprised to learn, that this has ever been a matter of debate. Yet it has occupied much time, and has found strenuous advocates of both the negative and affirmative. I shall very briefly say a few words on this question of much importance.

The reasons for believing the discourse to be one, are summarily these. (1.) It is narrated as such; at least, we have no intimation in either Matthew or Luke to the contrary. (2.) It is preceded and followed by the like circumstances and occurrences. Those which preceded, may be seen above; those which followed, may be found by comparing Matt. vi. 5-18, with Luke vii. 1-10. (3.) The whole discourse is connected together, in a manner which does not well admit of its being made up of miscellaneous sayings.

On the other hand, the whole strength of the argument lies in the fact, that various parts of the Sermon on the Mount, omitted by Luke in his account of it, but inserted by Matthew, are found in various and different places in the gospel of Luke, and appear to have been spoken on different occasions.

No text in the bible is perhaps more often misapplied than this, from James iii. 17, by a certain class of theologians. With them it is used to denote doctrinal correctness, when in fact it has reference to no such thing. The purity here spoken of, is moral purity, simply. It relates wholly to the state of the heart and the affections. The apostle had just been censuring certain orthodox professors of immoral lives, whom he rebuked for supposing that the correctness of their doctrinal notions would save them, by declaring that the devil had as much of that kind of purity as they had.

It has been a distinct, explicit thing. I have known several instances, where individuals in deep distress have fallen upon their knees in their closets, fully purposed to rise no more till the strife was ended. And uniformly they rose with the wondering Thomas, exclaiming, "My Lord and my God."

In some sections of the town religious impression has been very general, in one school district almost universal. The school has been converted into a prayer meeting. Children of 7, 8, or 9 years of age, as well as older, would retire in little groups of their own accord, to the covert of a hedge to spend the intermission in prayer.

Allow me to add, in laboring for revivals of religion and in reaping the fruits of them, we should form our own opinions of what may be hoped for, rather than the anticipations of others. Let us turn from the remembrance of what has been done, to the remembrance of what we wish to do. Too many, even yet, are ready to treat the higher views and loftier expectations of their brethren, with coldness at least, if not with expressed disapprobation.

Protracted meetings will, independent of divine influence, produce an excitement, but without the special influence of the Holy Spirit, sinners will remain unconverted; and after a temporary excitement they will settle down again into a still more alarming state of indifference.

Let me mention two valuable effects which I think have resulted from protracted meetings. The first is union among the ministers of the gospel. In these meetings more than in any others, all evangelical christians may unite. The object is not to make proselytes to any particular set, or to transact the business of a denomination, but to pray and labor to make had men good, and good men better.

Let every faculty of the soul be addressed. Let all that is impelling in infinite obligation, inviting in eternal glory, and fearful in unending woe, be urged with the utmost directness. Let the minister of Christ seem to say to every hearer personally—Thou art the man. It is thy heart which is thus depraved. It is "with thee that God is angry every day." It is thy damnation, O impenitent sinner, which slumbereth not.

On new year's Sabbath, 4 having been received previously, 79 were added to the church. Eighty one were expected, but two were providentially kept back. The number would have been greater, but for prudential considerations. About 115 have been examined; but as some were young and others had indulged hope only a short time, they were advised to remain a season as on probation.

The church seems to have been ripening for this revival, by slow degrees, for several years. During the five or six years immediately preceding, there has been generally, for an ordinary town, a good state of religious interest. Rarely have I seen a congregation more attentive than mine has uniformly been. Besides this, there have been two seasons, when the quickenings of the Holy Spirit have been upon the hearts of many.

The disappointment in the two former cases is very easily accounted for. The members of the church were not ready to go into the vineyard and labor, bearing the burden and heat of the day. They wanted to "stand still and see the salvation of the Lord,"—forgetting that the waters of the Red Sea and the hearts of men are not to be operated upon in the same way. They looked upon the field, saw it white and waving, wished the harvest might be gathered, but were not prepared to take the sickle and go forth to reap it.

The revival in its progress has been rapid. Religious exercises, continued through 4 successive days, gave great impulse to it. Impression has generally been deep,—conviction pungent,—distress sometimes great, usually short, recollection and hope explicit. Submitting to God seems to have been something capable of being explained, understood, done. Admitting his right to govern, and giving up to be governed by him—God had come at his bidding, with the act of self consecration thereupon to his services,

It is a common opinion somewhat common, that in seasons of revival, only a part of the doctrines of the gospel ought to be preached. Hence, it not unfrequently happens that if a number of ministers are called to address a congregation, enjoying the special effusions of the Holy Spirit, almost every sermon will be from a text like the following: "How long halt ye between two opinions?"

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W. B. Beach

of sin, and is yet involuntarily, necessarily, under
struggling, desiring, hoping, seeking, laboring,
wishing and mourning for deliverance.—
Who is to blame, the sinner or God?—
In another place he says, that the convicted or
penitent sinner has experienced "certain moral
changes, as consenting to the law that is good,
delighting in it after the inward man, powerful
desires, humble confession," &c. p. 314.
Again in his description of repentance, "Re-
pentance is either a sorrow for sin, merely be-
cause of the painful consequences to which it has
exposed the offender, unless forgiven, or it arises
from a perception also of the evil of sin and a dis-
like to it as such, with a desire to be reconciled
to the authority of God, and a sincere
repentance in the heart, which is the
goodness abided. Repentance in the second
sense is certainly the light in which true repen-
tance is exhibited in the scriptures," p. 258.
But has remorse any thing of the nature of
true repentance, when standing alone? None;
for the devil and all in hell have it. But when
connected with godly sorrow for sin, will that
make it the better? Not in the least; as false-
hood is not constituted truth by being connected
with it.
The exercises of the penitent, as such, are ei-
ther the exercises of that carnal mind which is
enmity to God, or they are expressions of love
to God, or else they are wholly instinctive. If
they are merely instinctive, they possess no moral
character, are neither sinful nor holy, and
therefore amount to nothing in the work of sal-
vation. Instinct, when drawn out to the utmost,
would no sooner conduct to heaven than to hell;
and further, such exercises are not obedient, for
God commands us to be holy, and to be holy now,
not to aim at holiness by following
instinct. But Mr. Watson would not make
these exercises of the penitent, if I understand
him, to be merely instinctive. See Theo. Inst. p.
253. "But there is doubtless to be sometimes
found in men not yet regenerated, not yet decid-
ed in their choice, something of moral excel-
lence; and of a much higher character than is to be
attributed to a nature, which, when left to itself,
is wholly destitute of spiritual life. Compunction,
for sin, strongly desires to be freed from its tyr-
anny, such a fear of God as preserves from many
evils, clarity, kindness, general respect for good-
ness and good men; and indeed, as the very
command issued to them, to repent and believe
the gospel in order to salvation, implies a power
of consideration, prayer and turning to God, so
as to commence that course which persevered in,
would lead on to forgiveness and regeneration."
Hence the exercises of the penitent are not consid-
ered the operations of instinct, as they possess
a moral character, are "morally excellent,"
and yet those who exercise them have no love to
God. They are pleasing or acceptable, they are
obedience to God's commands, and yet they obey
without love, they cannot love God until they know
that they are personally interested in Christ. But
is not love the basis of all acceptable obedience?
"Love is the fulfilling of the law. Without love
I am nothing, as sounding brass—a tinkling sym-
phony." Whatever we do which does not spring
from love, "it receiveth no reward," given, yet ac-
cording to Mr. Watson and the Methodists, these
loves exercises possess moral excellence, and if
"persevered in, lead on to forgiveness and regen-
eration." If these exercises be not instinctive,
they must be either sinful or holy, they must be
the expressions of that carnal mind which is en-
mity against God, or they are the operations and
fruits of holy love. Matt. xii. 30. "He that
is not with me is against me, and he that gather-
eth not with me, scattereth abroad."
It would seem that Mr. Watson, and Metho-
dists generally, measure religion or moral excel-
lence, not so much by the kind, as by the degree.
It appears that these penitents have commenced,
with right motives and right feelings, only that
they have not enough of them; and when they
shall have advanced to a given degree, then they
will be regenerated, or Christians; hence the
changes called regeneration, is not a change from
total sinfulness, to excellence right in kind, but
from some, "to the acquisition of a given degree
of moral excellence. But if this be not his mean-
ing, then it must be admitted by all, that if they
commence with feelings and efforts wrong in
kind, the farther they advance, the more wicked,
the worse they will be most certainly; and sur-
ely if these persevered in, they will be infini-
tely far from "leading on to forgiveness and re-
generation." God requires love, supreme love
to himself, as the Supreme Being, and he who
does not love God supremely, does not love him
at all. "No man can serve two masters; for
either he will hate the one and love the other, or
else he will hold to the one and despise the other.
Ye cannot serve God and mammon." Matt. vi.
24. James iv. 4. No man can have two separate
preferences, much less two opposite ones; he
who does not prefer God for time and eternity,
even aside from personal advantages, is his enemy,
and he who prefers him before all things,
loves him supremely. He who in the smallest
degree expresses his love and conduct love to
God, shows thereby that if he loves him at all,
he loves him with all the heart. The bible knows
of no degrees of love in individuals, which
come short of their utmost capacities, as it re-
quires love with all the heart, and no less, and
we love him with all the heart, or none. These
poor penitents then love God with all the heart,
which is the same thing with loving him sup-
remely, and are therefore regenerated, or Chris-
tians; and if so, whoever advises them to perse-
vere, advises them to persist in rebellion, and
pursue the road to hell.
A TRAVELING PREACHER.

tion was commenced, of which I was a subject,
and teaching has been going on, and I have
only one more, though the whole were
deeply interesting; said the last—"I entered the
Sunday school at the request of a friend, but soon
perceived that I was wholly unfit for the office,
but was kept from giving up my class, lest it
should be thought strange. I was accustomed to
talk to the children, and would sometimes try to
confer sense, that I should be urging them to flee
from the wrath to come, while myself rushing on
to hell, that I had no peace night or day. I sought
the company of Christians—would get them to
walk with me, in the hope of their introducing
the subject, and giving me an opportunity of con-
versing with them; no one, however, seemed to
care for my soul. About this period a revival broke
out in college, and I was brought to submit to
God."
These facts speak a strong language on the
subject of permitting non-professors to become
Sunday school teachers, and the following
thoughts are suggested with the hope that some
may be benefited.
1. Let no one hinder any person of good moral
character, and qualified in other respects, re-
ligion excepted, from becoming a Sunday school
teacher.
2. Professing teachers in a Sunday school
should be faithful in season and out of season to
their impatient fellow teachers. Often when you
think conversation on the subject of religion
would not be acceptable, they are hoping and
expecting that you will give them an opportunity
of conversing upon it. How many such cases as
the young man mentioned in the foregoing narra-
tive? Let us suppose that Philadelphia was once
heard to be a city where a Sunday school six
years, before the year in which a change of
heart, and a new world that a single
teacher had once spoken a word to him on the
subject. Is it strange that we hear no more
of the good effects of Sabbath school? Fellow
teachers, you are acting quite towards the Chris-
tians, less tender a life, beware, lest God
in anger send and continue a blighting and mil-
dew, from which you shall never recover. Clear
your skirts of their blood, and if they will perish,
let them not have the excuse that they met in
the same school with you, year after year, and
yet you never warned them of their danger.
3. Impatient teachers should submit to God
at once. If they wait for cold hearted profes-
sors, they will wait till it is forever too late. God
says—"Now is the time, and it is at the peril
of your souls, and of those committed to your
charge, that you delay it for a moment. What
will be your feelings in the pit of woe, to meet
your class, and hear their keen reproaches for
your unfaithfulness? Say not, as many have
said, "Well, as I am not fit to teach, I will leave
my class." Suppose you do, will this free you
from your obligations? No—you cannot get rid
of your responsibilities. Think not that because
you are unwilling to repent immediately, God
will excuse you from the performance of your
duty. Better that you never heard the name of
Sabbath school, than either to remain unbeliev-
ing, or give up the work from such a motive.—
Hear the language of Jehovah, "Thou, there-
fore, which teachest another, teachest thou not
thyself?" Rom. iiii. 21. Estimate the extent of
the woe which shall be pronounced against the
unfaithful teacher, and then decide whether you
will still neglect Christ.
H. O. J.

of the rustling of silks and bombazines, and
the hum of business attending a fashionable dis-
play.
LACOS SERTIOA.
For the New York Evangelist.
The following communication has been received from
one of the officers of the American Bible Society.
THE BIBLE CAUSE.
Mr. Editor—Soon after the fifteenth anniversary
of the American Bible Society in May last,
it was said in the "Monthly Extracts," that this
Society had, for the coming year, four objects in
view.
1. To redeem its heavy debt at the bank.
2. To have the work of general supply com-
pleted.
3. To have Sunday school scholars extensively
supplied with the new testament.
4. To commence measures for extensive foreign
distribution.
As the year specified is now drawing to a close,
it will no doubt be gratifying to many, to know
something of the progress made towards the ac-
complishment of these objects. The information to
be given on these topics, is not so favorable
a character as could be desired, not so favorable
will be given, it is hoped, at the anniversary,
two months hence. March and April are two
important months for biblical operations, and if
the auxiliaries and branch societies will each do a
little, and be prompt, the account presented in
May will yet be of a cheering character.
As to the bank debt, this was stated in the last
annual report, to amount to \$34,190. It has
since been reduced from month to month, until
its present amount is \$23,000. The managers are
anxious, exceedingly anxious, that this debt
should be entirely removed by the time of the next
anniversary. This money is borrowed on the
private responsibility of a few individuals, who
ought to be relieved from this responsibility. It
is also paying interest, and thus causing a con-
stant loss to the Bible cause. The debt, too, pre-
vents the procuring of new stereotype plates,
which are greatly needed for a new reference bible,
and modern Greek testament, and retards al-
so the contemplated distribution of the scriptures
in several pagan countries where they are solicited.
Every friend of the bible must see the great
importance of having this debt paid as soon as
possible. Let those auxiliaries which purchased
books on credit many months since, make a spee-
dily effort to pay a part, at least, if not all of
them, and let those which have donated to the
cause, make them so, and the parent society will
be enabled to make good on all bank claims at
least, and ready to embark vigorously in the work
of foreign distribution.
In relation to the second topic, the "general
supply," there is not much at present to commu-
nicate. To those few states and territories,
where this supply was not furnished last spring,
books have since been forwarded, nearly or quite
to the amount of the general supply. The agents of
the parent society and those of some of the auxili-
aries, have been, and are still engaged, in distribu-
ting these books.
Encouragement has been given from almost
all unoccupied sections, that every family within
their respective limits will possess a copy of the
bible before May next. It is hoped that there will
be no disappointment of expectation, in relation to
any state or county. Should an auxiliary stand
in need of more books, no time should be lost in
applying for them, and putting them in circulation.
As soon as any county is fully supplied, it
is requested that such notice may be given to the
parent society.
There is one more point under this head, of
"general supply," which deserves notice. Many
counties and some states now reckoned among the
supplied, were supplied three, four, and five
years ago. Some few of this number have since
been found to contain a second list of destitute
families, nearly or quite as large as the first. It
is a sad state of things, that in some of these
places, in their last report, that a re-investigation
should be made in such states. As very many
counties in New England, New York, New Jersey,
Pennsylvania, and Maryland, have ordered
no books since the last anniversary, this recom-
mendation cannot have been extensively follow-
ed; and some thousands of families within these
favored states, are beyond doubt, now living as
destitute of the bible, as any in the center of
China or Africa. Such a state of things is un-
desirable, and ought to receive the attention
deserved. As soon as any county is fully supplied,
it is requested that such notice may be given to the
parent society.
The third topic specified, as demanding atten-
tion the present year, viz. that of furnishing the
"new testament to Sunday schools," has, by
some auxiliaries received faithful attention, and
by others been almost wholly neglected. The
want of a wide distribution of the new testam-
ent was mentioned in relation to bibles. The in-
ference is, that the Sunday schools in some coun-
ties (and where the population is nearly the same),
must have three or four times as many testam-
ents as others. It is believed that an examination of
different counties would show that this is true.
Nothing surely need be said as to the importance
of furnishing every Sunday school child with a
testament of its own, and little as to the practic-
ability of such a measure. Twelve cents will
purchase a Sunday school testament, and twenty
cents will purchase eight of them, and twenty dollars
will procure one hundred and sixty, sufficient for
almost any school. And where is the church
within the bounds of any auxiliary, which can-
not raise for its Sunday school twenty dollars for
so important an object? If there be such a
church, the local auxiliary could probably furnish
the testaments needed gratuitously. If not, the
managers of the parent society would, no doubt,
if requested, make a donation to such an auxil-
ary, for the benefit of the poor, thus desired,
and helpless. Such a new testament, in the new
testament, that no Sunday school child in the
whole land need be without a copy, if its teacher
or pastor will take proper measures to procure
one. The parent society has now a large supply
of cheap testaments on hand, for Sunday
school children, and new call bound ones for
teachers, and it is hoped that auxiliaries will soon
order, and dispose of them as suggested.
The last topic, "foreign distribution," is one
of hope and promise. Never was there a
time, since the American Bible Society was formed,
when the providence of God called so distinctly
and loudly on the friends of the bible, to
unite in sending this sacred blessing to distant
lands. It is greatly needed in France and in
Greece. From the missionary stations at Bom-
bay, and in the Burman empire, urgent appeals
come, for means to publish the new testament,
which has been translated into the languages of
those countries, and is in great demand. Five
thousand dollars have been promised to each
of those mission stations, as soon as the managers
can raise this money. To the mission at the
Sandwich Islands five thousand dollars more have
been promised on the same conditions. At Cey-
lon and in other places where American missions
are established, and translations of some por-
tion of the scriptures made, means are also need-
ed to aid in publishing the word of life. Had
the managers thirty thousand dollars, now in
hand, they could wisely appropriate all this money,
within a short period to the circulation of the
scriptures in foreign lands. Let the auxili-
ary societies, let the friends of the bible, the friends
of missions, the friends of the dying heathen, the

benevolent of every name, ponder these facts, as
they are presented in the clear light of God's
providence, and they cannot but take early mea-
sures to aid the bible cause, and that efficiently.
P. S. Editors of other religious papers, friendly
to the American Bible Society, are respectfully
requested to publish the above communication, as if
sent to them individually.
For the New York Evangelist.
To the Editors of the New England Christian Herald:
Dear Brethren—I observe with satisfaction the
notice you take of my former epistle. My re-
marks have been entertained, as I did not doubt
they would be, with the same spirit of christian
frankness that dictated them. You say, with a
frankness which does you honor,
"We can never believe, with our present light, that God
has designed or decreed the status and conduct of all
mankind; and therefore it would be dishonest in us to
assert it. We cannot see how the doctrine of decrees, and
that of free agency, can be made to harmonize. But we
believe in the following: that God has created man with
a good conscience, and consistently with the spirit of piety."
And I am free to say that I cordially approve
the sentiments also of your next sentence.
It would be no satisfaction to us to make sinners believe,
if we could, that the orthodox ministers are hypocrites,
and thereby prevent their conversion. And we would
ask our orthodox brethren, whether they do right in represent-
ing the Methodist ministers as deceivers and making an
ill self-righteous christians?
It has long been a point that lay near my heart,
to cherish a reciprocity of this feeling among
my brethren of the older churches in New Eng-
land. And I am happy in the belief, that Metho-
dists, and Methodist ministers are held much
more in esteem by the ministers and members of
our other evangelical churches, than they were a
few years ago. I feel encouraged, therefore, to
continue my labors. But you must allow me to
write in my own way. If I want to stand as a
days-man betwixt two that are causelessly at
variance, I must put my hands upon both, and
make them explain. I beg, therefore, if you
will let me hear from you once more, even if I chose
the New York Evangelist, the vehicle of my
remarks. And after all which you say of the
paper, and what it has done against the Metho-
dists, I doubt if you can find one, of the Calvinis-
tic class, which has said so many frank and
friendly things for the Methodists, as this has.
The two points in the original paragraph of
yours, which called forth my first letter, are as
you state them.
1. That there is an appearance of the orthodox having
departed from the original system of distribution
in the ministry; 2. That this is only in appearance—
that in heart they are still Calvinists.
Respecting the second, there is no question—
We are still Calvinists at heart. And such we
mean to be, until convinced by evidence that the
distinguishing doctrines of Calvinism are false.—
The only question respects the first point. On
this I laid in my former letter,
"I have no doubt that much of this appears to you a de-
parture from the Calvinistic doctrine of 'divine decrees,
divine agency, divine sovereignty,' &c. But I do assure
you, we do not so understand it."
How are you to understand you here? Are the doctrines
of Calvinism now held and taught as they ever have been
in the New England churches? We confess that we have
not. We are not Calvinists in the sense in which
some of our Calvinists have apparently been given up,
and others so modified that the system now taught, differs
in appearance from Calvinism. Do not the present
orthodox of general statement, that the
salvation, meaning heavenly happiness, is conditional,
and that man has a sufficient natural power to keep the
whole divine law. And on this ground do they urge an
immediate compliance with the duties of salvation?
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and that man has a sufficient natural power to keep the
whole divine law. And on this ground do they urge an
immediate compliance with the duties of salvation?
Brethren, if you were surprised by what I as-
serted before, I think you will be still more so by
what I am now going to say. But it is evident
that we are drawing pretty near to the point now
at issue between us. And I now say, that the
doctrines you allude to, in substance as they are
now held and preached by us, have always been
Calvinistic doctrines. The doctrine that salvation
is freely given to all who believe in Christ, and
that the gospel and short every sinner has both
the invitation and natural power to avail himself
of eternal life through the death of Christ, has been
a Calvinistic doctrine, ever since Calvinism had
a name. It is true, that the doctrine of "gen-
eral atonement" is a departure from "particular
atonement," as you intimate. But the doctrine
of "general atonement" has been taught and
preached by the most distinguished men among
the Calvinists, from John Calvin to Jonathan
Edwards and Andrew Fuller. It may be new
to you, but it is a fact well known among us, and
of which you ought to be informed, and being in-
formed of it ought to govern yourselves accord-
ingly, that the question of general and particu-
lar atonement has always been an agitated ques-
tion among Calvinists themselves. And so of
the rest. To those who are acquainted with
these facts, then, there is not even the appear-
ance of departure from Calvinism, in the present
preaching heard in our pulpits. There is a de-
parture from the mode of exhibiting Calvinis-
tic doctrine, but it is an exhibition of a difference
which has always existed among acknowledged
Calvinists.
That our preaching "appears to you a de-
parture from the Calvinistic doctrine, of decrees,
&c." I repeat it, arises from your overlooking this
distinction that has always existed among Cal-
vinists. You have taken the mode of exhib-
iting and explaining our doctrines, adopted by
some Calvinists, for Calvinism itself. The object
of my writing has been to turn your attention to
this fact. If I could only get my Methodist bre-
thren fully possessed with the facts in this case,
so that they would cease to represent us as hold-
ing to things which have always been rejected
by the New England churches, and then would
cease to insinuate that we were guilty of dupli-
city, in sometimes holding and at others rejecting
Calvinistic doctrines; I felt that one source of
irritation between us would be removed, and there
would be at least a greater chance of our living
together in peace, "as becometh saints."
Ah, brethren, how much is implied in that little
phrase, "As becometh saints!" What a day it
will be in New England, when Calvinists and
Methodists, Congregationalists and Episcopalians,
Baptists and Pedo-baptists, dwell together
in the land of the pilgrims, "as becometh
saints." Let my eyes see that day, and then let
me depart in peace.
NEWARK.
For the New York Evangelist.
NEW TRACT SYSTEM—No. IV.
Mr. Editor—From the commencement of the
system of Monthly Distribution in this city, some
of the committee of superintendence and other
friends of the tract cause, including several dis-
tributors, have been opposed to the plan of un-
iversal distribution. They have insisted that it
was a waste of money, as well as a cause of unne-
cessary irritation, to leave tracts in stores, offices,
and shops, where business prevented the persua-
sion of them; at the houses of known friends to tracts,
who supplied themselves, and gave to others; and
at the abodes of those rich families who look upon
the bible tract as a mere entertainment. But never
were these theoretical objections were urged, they
met and answered by a presentation of facts, simi-
lar to those narrated in preceding numbers, which
showed the actual results of distribution in these
various places; and the system was continued from
a conscientious persuasion, on the part of the city
committee, that the beneficial results of a univer-
sal distribution justified the expense, and that the
good effected, far exceeded the occasional evil pro-
duced.
The thorough system, so successfully pros-
ecuted for many months, has been relaxed for
various reasons; to suit the convenience and prej-
udices of those who were averse to the self-denying
and laborious service; because there was a diffi-
culty in obtaining a sufficient number of faithful

distributors; because the expense of the tracts
fell chiefly on a few individuals; because many
of the laborers in the cause have been compelled,
by paramount duties, to retire from this field
of usefulness; because the professed friends of
tracts in this city are not sufficiently liberal and
spiritual to maintain this work of benevolence, so
in the habit of discreet and courageous persons,
superior to most others in converting the world;
and because Christians here, as well as elsewhere,
are more pleased with what is new, and in mak-
ing an onset, than they are for hard, thorough,
and persevering attacks against the kingdom of
Satan.
So far as the experience of the writer, in super-
intending one of the largest wards in the city,—
one containing a thousand stores, shops and off-
ices, and some of the wealthiest families in the
city, has enabled him to form a correct opinion on
the subject, with the opinions of judicious and
unwavering distributors, it is not doubted that
in the hands of discreet and courageous persons,
the former practice was the best plan that has
been adopted. And it has been invariably ascer-
tained that those distributors who were most punc-
tual, faithful, and successful, were decidedly in
favor of this plan, while those who performed the
labor by proxy, or did it superficially, exclaimed
against it. There are some precious facts on this
head, worthy of publication, a few of which will
be related without alluding to the individuals to
occasion their mortification and pain.
One distributor, who desired to be excused
from leaving tracts in stores and shops, who ne-
ver met with any facts of sufficient interest to be
reported, who asserted that the tracts were in
many places unwelcome, and who at length re-
signed the district because he could not be per-
mitted to omit places at his discretion, was suc-
ceeded by a distributor who found the district
one of the greatest fields of usefulness in the
ward. After seeing the head of each family and
shop, explaining to them the plan pursued, and
respectfully and affectionately offering the tracts,
not an individual in the district refused to receive
one, or a very occupant of a store and shop, se-
cure, on being questioned, declared his conviction
that the tracts were read, and were useful, in places
of business. The occupant of the single shop
alluded to was an infidel, who after conversation
with the distributor, agreed to attend a place of
public worship. Another distributor who did not
approve the system altogether, after being told
that complaints had been made that the tracts
were not properly distributed in the district, de-
clined the employment, saying, he considered the
distribution "a waste of time and money." His
successor learned that he had been in the habit of
putting the tracts under the doors, and sometimes
left the tracts of two or three months at the same
time. Another distributor, who was very fearful
offense might be given to the rich or to infidels,
and who was never punctual or thorough in mak-
ing reports, made it a practice to send a boy
around with the tracts, and practice so never per-
formed his duty regularly. Similar facts might
be multiplied, but these will suffice. My experi-
ence has been this, just in proportion to a distribu-
tor's moral courage and faithfulness, has been
his approval of the original system of distribution;
and the more energetic and faithful distributors,
of the ward containing the greatest number of
stores, are decidedly opposed to the new plan.
A rigid adherence to the system first adopted,
has a tendency to remove timid and unfaithful
distributors, and to supply their places with
active and thorough laborers. The adoption of
what is improperly termed the "improved" plan,
has the natural effect to retain every unfaithful
distributor, and to tempt the better class to relax
their efforts. If a distributor can omit houses at
his discretion, he will be tempted to pass by those
where opposition must be encountered, and where
the performance of duty requires great resolution
and self denial. Thus a careless habit will be
formed, religion will not be faithfully pressed
home upon the consciences of those who receive
tracts are presented, and the distributors will do
little more than leave a tract at the door of each
dwelling house, where they are sure they will be
civilly received. Thus little good will be effected,
and although a quarter of the expense might be
saved, by this partial mode of distribution,
not a tenth part of the good will be done as
under the original system.
This procedure, then, instead of being econo-
mical, is actually a waste of money, and a de-
parture from the principles of the gospel, which
teach us to seek and to save the "ignorant, and
depraved, and degraded," as well as the proud
converts of the gospel.
In what respects the present mode of distribu-
ting tracts can be correctly termed an improve-
ment, or wherein it devolves upon the distribu-
tors "additional responsibility," those who have
had the chief agency in bringing about the altera-
tion, may be able to explain. Although the
present system is presented to the community in
the light of a higher effort to do good, yet it cer-
tainly appears like quailing before opposition, nat-
urally excited by faithful presentations of the
gospel, like laying down the cross, which our Sa-
viour declared must be taken up, and like going
back from the nineteenth to the eighteenth cen-
tury, in religious zeal and accomplishment. If a
sufficient number of faithful distributors could be
obtained to visit the houses of the poor, and
visit the city, as Dr. Chalmers calls it, over so
much territory, better would it have been to have
selected a single ward, where the most thorough
system could be devised might, in the hands
of pious, courageous and discreet christians have
been tested, and the results offered to the nation
for the example and encouragement of brethren
throughout the country and the world. T.

REVIVAL INTELLIGENCE.
NEW HAMPSHIRE.
Bellevue.—Rev. T. Savage writes to the New Hamp-
shire Observer, respecting a revival in that place.
Last spring, hopeful indications in the church began to
be manifest. There was a spirit of earnest prayer, confi-
dent expectation of a blessing, mutual tenderness and af-
fection, an increasing sense of the presence of God, and
a joyful reliance on his salvation. This favorable state of feeling
was much deepened by the faithful exhortations of
neighboring ministers, who visited us at this time and addressed
us on the subject, in a very solemn and affectionate
manner.
Assemblies on the Sabbath now became deeply solemn.
The anxious countenance, the tearful eye, the fixed atten-
tion, were distinctly visible at the meetings. At this time a protracted
meeting in a neighboring town had a very happy influence;
religious feeling here was much deepened; a weekly in-
quiry meeting was commenced, and a number began to en-
tertain the hope of pardoning mercy.
At this interesting crisis, when we seemed happily
prepared—a protracted meeting was held in this place, a
meeting deeply interesting, and one in which the love of
humanity, were most glorious. A great and happy
impulse was imparted to the work, and it seemed now
as though multitudes were pressing at once into the kingdom.
It was indeed for several weeks, melting snows, the
whole place seemed to be solemnized, and people as by
one impulse, turned their attention to the great subject of
salvation. Scenes of deep affecting interest were re-
peatedly witnessed. Open opposers were melted into peni-
tence, and publicly and with tears, disavowed their
former principles, and with their fellow sinners to bow
to the Redeemer. At this time a new school and soli-
tary in the greatness of his power, and the moun-
tains of error, prejudice, and sin, bowed down at his pres-
ence.
On the last Sabbath in Sept. 31 persons were added to
the church, and on the first Sabbath of the present year,
18, and numbers more give evidence of piety.
Great Falls.—A very extensive revival, says a brother
who called on us a few days since, has commenced at the
above place, under the labors of Rev. P. A. Adams, a Metho-
distic clergyman. Over one hundred had been converted
within a few weeks, and the congregation so increased
that they had been obliged to seek a second building to
preach in.—Me. W. Jour.
VERMONT.
Middlesex.—Our correspondent says: "Rev. Elisha B.
Baxter began to preach in this town in January last.—
There was never any Congregational church in town till
then was formed in April, of nine members. Revival com-
menced about the same time, and is still in progress;
more than 60 hopeful conversions, among them are a number
of Sabbath school children. Present number in the
church, including those baptized, 42."

MASSACHUSETTS.
Fall River.—Extract of a letter from Rev. O. Fowler
to S. M. W. "The revival which began in this place
has been spreading east, we hope have reached this re-
gion. Our protracted meetings, which were held in
a gentle shower, has been falling ever since. Fifty or
more of my congregation are entertaining holy, and near-
ly one hundred were at the inquiry measures last night."
Religious Messenger.
NEW YORK.
Onondaga county.—The presbytery of Onondaga, has pub-
lished in the Western Recorder, their annual narrative of
the state of religion for Feb. 1832. No less than thirty-
seven churches are specified as having enjoyed special suc-
cess, and nine others have been visited more or less with
refreshing showers of divine grace. We abridge the ac-
count.
Augusta.—This church, so often blessed, has, during the
year, enjoyed a revival more general and wide spread
through the town, than at any former period.
Converts reckoned at 100, of whom 100 have joined the
church.
Schoharie.—There exists at the present time, the most
desirable promise of future good to that district, and long
neglected moral waste.
The congregation has been gathered there through the
medium of a Sabbath school.
Utica.—One hundred added to the first church, 17 to
Bleeker street church, and several to West Utica. As so
many New York Mills.—A protracted meeting held recent-
ly in this place, was attended with the most decided evi-
dence of the work of the Spirit, at which about 1000 persons
were added to the church, and the judgment of charity, brought to the cordial embrace
of Christ; and several, who had long indulged hope, have
been brought to decisive action, in the cause of Jesus.
New Hartford.—A protracted meeting commenced on
the 25th ult., which continued for nine days, and was at-
tended with the most promising results to the cause of
Christ in that place. About fifty are the hopeful subjects
of mercy. The common school in one district has been
most signally visited.
Mount Vernon was favored throughout the winter with
the continued smiles of the Head of the church. As the
fruits of this work, about 50 have been added to the church.
A recent meeting held in that place, and which lasted
for fourteen days, was attended with a rich blessing, and
resulted in the hopeful conversion of perhaps 50 or 60 souls
from that and the surrounding congregations.
Rome.—I have been added to the first church, and
the second congregation addressed on the subject of the
in the 2d church, the Holy Spirit has been manifest with
more or less power during the entire year. In the course
of the summer, a meeting was appointed for one day in a
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more or less power during the entire year. In the course
of the summer, a meeting was appointed for one day in a
neighborhood about three miles from the city, and the
judgment of charity, brought to the cordial embrace
of Christ; and several, who had long indulged hope, have
been brought to decisive action, in the cause of Jesus.
New Hartford.—A protracted meeting commenced on
the 25th ult., which continued for nine days, and was at-
tended with the most promising results to the cause of
Christ in that place. About fifty are the hopeful subjects
of mercy. The common school in one district has been
most signally visited.
Mount Vernon was favored throughout the winter with
the continued smiles of the Head of the church. As the
fruits of this work, about 50 have been added to the church.
A recent meeting held in that place, and which lasted
for fourteen days, was attended with a rich blessing, and
resulted in the hopeful conversion of perhaps 50 or 60 souls
from that and the surrounding congregations.
Rome.—I have been added to the first church, and
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A recent

At our December meeting, two persons came forward to receive the Lord...

NEW YORK EVANGELIST. NEW YORK, SATURDAY, MARCH 10, 1832.

THE SPIRIT OF CENSORIOUSNESS.

Those who are extensively acquainted with the present state of the religious periodicals among us, know that efforts have been made to fasten upon the men that are most engaged in promoting protracted meetings and revivals...

CAUSE OF REVIVALS.

We wish to refer our readers particularly to the letter which we publish this week from a clergyman in Maine...

HOW STORIES ARE MADE.

At a protracted meeting, not long since, a great effect was produced by the pastor's making a public confession of his unfaithfulness.

CHURCH IN SECOND AVENUE, NEW YORK.

We take pleasure in directing the attention of the friends of Zion to the 2d Avenue Presbyterian Church...

HURON INSTITUTE.

This institution, recently established at Milan, Ohio, promises to be a valuable auxiliary to the cause of education...

HOW SHALL WE DO IT?

We received a letter last week from a correspondent in Connecticut, requesting us to stop the paper of a certain subscriber...

THE CASE OF THE MISSIONARIES.

Extract of a letter from a correspondent, dated Washington, City, March 3d, 1832: 'Rev'd. and Dear Sir—I have just returned from the capital...

GREAT REVIVAL AT NEWARK.

Our readers will be happy to learn that there is a very powerful revival now in progress at Newark, N. Jersey.

AGENTS OF THE BIBLE SOCIETY.

The Christian Intelligencer, a Universalist paper, published at Gardner, Me. has a statement respecting an agent of the American Bible Society...

will, what the President will do to enforce the decision of the court, remains to be seen. From all appearances, however, christians have need still to pray in earnest and in faith for the servants of Christ, yet in prison.

EDUCATION OF PEOPLE OF COLOR.

In the ferment which so unaccountably raged last year, about the proposed college for people of color, it was strangely taken for granted, that the education of these colored people at home, was a project beside the friends of the coloration in Africa.

MODE OF SITTING AT CHURCH.

The London Home Missionary Magazine for January, contains an engraving representing of Tottenham Court Chapel, as it appeared when filled with people, at the reopening, October 27, 1831.

CONGREGATIONALISM.

Brother Leavitt—I am glad to see a few columns of the Evangelist devoted to "Ecclesiastical Affairs." I am satisfied that christians ought to become better acquainted than many of them now are, with the fundamental principles, if not with the various forms, of church government.

ANOTHER MINISTERIAL CONVENTION.

We learn from the Vermont Chronicle, that a meeting has recently been held at Windsor, of 12 ministers from New Hampshire, and 21 from Vermont.

OUR CORRESPONDENTS.

We have several doctrinal articles and original communications on hand, some of which have been waiting for some time.

THE VOICE OF PROVIDENCE.

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SACRED MUSIC DEPARTMENT.

JOWETT. 8. 7. 4.

Musical score for 'On the mountain top appearing, Lo, the sacred herald stands...' with lyrics and musical notation.

FOREIGN CORRESPONDENCE.

REV. WILLIAM HARVEY'S JOURNAL. Monday, September 27th. We are now in lat. about 27 or 28 deg. S. and long. 19 or 20 deg. W.

With some effort we succeeded in keeping ourselves in bed till day, for had we been up we could have done no good, and should have been in danger of broken heads.

ECCLESIASTICAL AFFAIRS.

WITNESSED FROM THE UNION. The Tennessee Conference of the Methodist Episcopal Church, at a late meeting.

ORGANIZATION OF THE PRESBYTERIAN CHURCH.—Continued.

It remains to be shown, how such a division of the church, into representative synods, may be most conveniently made. Perfect accuracy in the details of such a plan, upon its first consideration, cannot be expected, but it may be useful to give a general idea of the extent and boundaries of the several synods, according to our present views of what would be expedient.

now proposed. In a large extent of country over which our church is spread, domestic slavery exists, and is practised by church members, under the impression that, in existing circumstances, it is lawful, and authorized by the precepts and practice of the apostles.

apportioned among the synods to be chosen in the following manner, viz: Let twice the number be nominated to each synod, by its respective presbyteries, as said synod shall be entitled to, so that the smallest presbytery, whose number might not entitle it to a commissioner according to the ratio fixed, should nominate one, and the balance duly apportioned among the presbyteries according to their respective numbers.—Then from those nominations by the presbyteries, let the synod choose the number of commissioners to which it is entitled.

towards the conversion of the world. The Christian Spectator itself is a monument of the power of the periodical press in promoting doctrinal investigation. It is amusing to find a remark in the pages of that work, classing periodicals along with the "light reading" of the age.

TEMPERANCE DEPARTMENT.

ON THE TRAFFIC IN ARDENT SPIRIT.

In view of the principles and facts, which have been exhibited in the thirty letters which have been published and circulated extensively through the country, the question now returns, Is the traffic in ardent spirit consistent with the Christian religion? and can the man who understands truly its nature and effects, and yet, for the sake of money, continue to be engaged in it, have scriptural evidence himself, and exhibit it to others, that he is a good man?

MISCELLANEOUS.

READING OF PERIODICALS.

The last number of the Christian Spectator contains an interesting article on the character of Sir Matthew Hale. Among other topics, there is a contrast drawn between the piety of his day and the present. The writer shows that the piety of former days, though deep and fervent, was less beneficent, less intelligent, tolerant, and active, than that which now prevails; and that religion now is less liable than formerly to be affected by constitutional melancholy and gloom.

INTERESTING CONVERSIONS.

At the camp meeting in Madison, Mo. September last, two little girls residing at Madison, Mo. were voluntarily into the altar to be prayed for, and appeared very anxious.

UNIVERSALISTS.

The varieties in the creed of Universalists are many. Winchester, who was a most plausible and able defender of one species of their doctrine, maintained nearly the same views of the bible, as those held by Calvinists, with the exception, that he admitted of a God, who was wholly abstract, and irresistible in his nature, and who had created man, and admitted a limited duration of punishment in a future state, with a disciplinary purpose, which being accomplished, the punishment was to cease.